



IN THE CONTINUUM

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

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

THE SWORD OF SONG

CALLED BY CHRISTIANS

THE BOOK OF THE BEAST

ALEISTER CROWLEY

THIRD EDITION

SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH

BENARES

1904

" You are sad ! ", the Knight said, in an anxious tone, " let me sing you a song to comfort you ".

" Is it very long ? " Alice asked.

" It's long ", said the Knight, " but it's very very beautiful. The name of the song is called ' The Book of the Beast '."

" Oh ! how ugly ! " cried Alice.

" Never mind ", said the mild creature. Some people call it ' Reason in Rhyme '.

" But which is the name of the song ? " Alice said, trying not to seem too interested.

" Ah, you don't understand ", the Knight said, looking a little vexed. " That's what the name is called. The name really is ' Ascension Day and Pentecost ; with some Prose Essays and an Epilogue ', just as the title is ' The Sword of Song ' you know, just in the same way, just in the same way, just in the same way..... ".

Alice put her fingers in her ears and gave a little scream. " Oh, dear me ! That's harder than ever ! " she said to herself, and then, looking determinedly intelligent : " So that's what the song is called. I see. But what is the song ? "

" You must be a perfect fool. ", said the Knight irritably. " The song is called ' Stout Doubt ; or the Agnostic's Anthology ' by the author of ' Gas Manipulation ', ' Solutions ', ' The Management of Retorts ', and other physical works of the first order — but that's only what it's called, you know ".

" Well, what is the song then ? " said Alice, who was by this time completely bewildered.

" If I wished to be obscure, child ", said the Knight, rather contemptuously, " I should tell you that the Name of the Title was ' What a man of 95 ought to know ', as endorsed by eminent divines, and that... ". Seeing that she only began to cry, he broke off and continued in a gentler tone : " it means, my dear... " He stopped short, for she was taking no notice ; but as her figure was bent by sobs into something very like a note of interrogation : " You want to know what it is, I suppose ! " continued the Knight, in a superior, but rather offended voice.

" If you would, please, sir ! "

" Well, that ", pronounced the Knight, with the air of having thoroughly studied the question and reached a conclusion absolutely final and irreversible, " that, Goodness only knows. But I will sing it to you ".

INTRODUCTION

to "Ascension Day and Pentecost"

Not a word to introduce my introduction! Let me instantly launch the Boat of Discourse on the Sea of Religious Speculation, in danger of the Rocks of Authority and the Quicksands of private Interpretation, Scylla and Charybdis. Here is the strait; what God shall save us from shipwreck? If we choose to understand the Christian (or any other) religion literally, we are at once overwhelmed by its inherent impossibility. Our credulity is outraged, our moral sense shocked, the holiest foundations of our inmost selves assailed by no ardent warrior in triple steel, but by a loathly and disgusting worm. That this is so, the apologists for the religion in question, whichever it may be, sufficiently indicate (as a rule) by the very method of their apology. The alternative is to take the religion symbolically, esoterically; but to move one step in this direction is to start on a journey whose end cannot be determined. The religion, ceasing to be a tangible thing, an object uniform for all sane eyes, becomes rather that mist whereon the sun of the soul casts up, like Brocken spectre, certain vast and vague images of the beholder himself, with or without a glory encompassing them. The function of the facts is then quite passive: it matters little or nothing whether the cloud be the red mist of Christianity, or the glimmering silver-white of Celtic Paganism; the hard grey dim-gilded of Buddhism, the fleecy opacity of Islam, or the mysterious medium of those ancient faiths which come up in as many colours as their investigator has moods.*

If the student has advanced spiritually so that he can internally, infallibly perceive what is Truth, he will find it equally well symbolized in most external faiths.

* "In order to get over the ethical difficulties presented by the naive naturalism of many parts of those Scriptures, in the divine authority of which he firmly believed, Philo borrowed from the Stoics (who had been in like straits in respect of Greek mythology), that great Excalibur which they had forged with infinite pains and skill - the method of allegorical interpretation. This mighty "two-handed engine at the door" of the theologian is warranted to make a speedy end of any and every moral or intellectual difficulty, by showing that, taken allegorically or, as it is otherwise said, "poetically" or "in a spiritual sense", the plainest words mean whatever a pious interpreter desires they should mean."

Huxley - EVOLUTION OF THEOLOGY.

It is curious that Browning never turns his wonderful faculty of analysis upon the fundamental problems of religion, as it were an axe laid to the root of the Tree of Life. It seems quite clear that he knew what would result if he did so. We cannot help fancying that he was unwilling to do this. The proof of his knowledge I find in the following lines,

"I have read much, thought much, experienced much,
Yet would die rather than avow my fear
The Naples' liquefaction may be false -
I hear you recommend, I might at least
Eliminate, declassify my faith
Since I adopt it: keeping what I must
And leaving what I can; such points as this ...
Since you bid me purify the same,
To such a process I discern no end...
First cut the liquefaction, what comes last
But Fichte's clever cut at God himself?..
I trust nor hand, nor eye, nor heart, nor brain
To stop betimes: they all get drunk alike.
The first step, I am master not to take".

This is surely the apotheosis of wilful ignorance! We may think, perhaps, that Browning is "hedging" when, in the last paragraph, he says: "For Bloughram, he believed, say, half he spoke"* and hints at some deeper ground. It is useless to say "This is Bloughram and not Browning". Browning could hardly have affronted the dilemma without seeing it. What he really believes is, perhaps, a mystery.

That Browning, however, believes in universal salvation, though he nowhere (so far as I know) gives his reasons, save as they are summarized in the last lines of the below-quoted passage, is evident from the last stanza of "Apparent Failure", and from his final pronouncement of the Pope on Guido, represented in Browning's masterpiece as a Judas without the decency to hang himself.

"So (i.e., by suddenness of fate) may the truth be flashed
out by one blow,
And Guido see one instant and be saved.
Else I avert my face nor follow him
Into that sad obscure sequestered state
Where God unmakes but to remake the soul
He else made first in vain: which must not be."

This may be purgatory, but it sounds not unlike reincarnation.

It is at least a denial of the doctrine of eternal punishment.

* --Probably a record for a bishop.

As for myself, I took the first step years ago, quite in ignorance of what the last would lead to, God is indeed cut away -- a cancer from the breast of truth.

Of those philosophers, who from unassailable premisses, draw a conclusion by righteous deduction against God, and then for His sake overturn their whole structure by an act of will, like a child breaking an ingenious toy, I take Mansel as my type.*

Now, however, let us consider the esoteric idea-mongers of Christianity, Swedenborg, Anna Kingsford, Deussen and the like, of whom I have taken Caird as my example. I wish to unmask these people: I perfectly agree with nearly everything they say, but their claim to be Christians is utterly confusing and lends a lustre to Christianity which is quite foreign. Deussen, for example, coolly discards nearly all the Old Testament, and, picking a few New Testament passages, often out of their context, claims his system as Christianity. Luther discards James. Kingsford calls Paul the Arch Heretic. My friend the "Christian Clergyman" accepted Mark and Acts -- until pushed. Yet Deussen is honest enough to admit that Vedanta teaching is identical, but clearer! and he quite clearly and sensibly defines Faith -- surely the most essential quality for the adherent to Christian dogma -- as "being convinced on insufficient evidence". Similarly the dying-to-live idea of Hegel (and Schopenhauer) claimed by Caird as the central spirit of Christianity is far older, in the Osiris Myth of the Egyptians. These ideas are all right, but they have no more to do with Christianity than the Metric System and the Great Pyramid. But see Piazzzi Smyth! Henry Morley has even the audacity to claim Shelley -- Shelley! -- as a Christian "in spirit".

Talking of Shelley -- With regard to my open denial of the personal Christian God, may it not be laid to my charge that I have dared to voice in bald language what Shelley sang in words of surpassing beauty: for of course the thought in one or two passages of this poem is practically identical with that in certain parts of "Queen Mab" and "Prometheus Unbound". But the very beauty of these poems (especially the latter) is in its weakness: it is possible that the mind of the reader, lost in the sensuous, nay! even in the moral beauty of the words, may fail to be impressed by their most important meaning. Shelley himself recognized this later: hence the direct and simple vigour of the "Masque of Anarchy".

* As represented by his Encyclopaedia article; not in such works as "Limits of Religious Thought".

It has often puzzled atheists how a man of Milton's genius could have written as he did of Christianity. But we must not forget that Milton lived immediately after the most important Revolution in Religion and Politics of modern times: Shelley on the brink of such another Political upheaval, Shakespeare alone sat enthroned above it all like a god, and is not lost in the mire of controversy.* This also, though "I'm no Shakespeare, as too probable" I have endeavoured to avoid: yet I cannot but express the hope that my own enquiries into religion may be the reflection of the spirit of the age; and that plunged as we are in the midst of jingoism and religious revival, we may be standing on the edge of some gigantic precipice, over which we may cast all our impediments of lies and trickeries, political, social, moral, and religious, and (ourselves) take wings and fly. The comparison between myself and the masters of English thought I have named is unintentional, though perhaps unavoidable; and though the presumption is, of course, absurd, yet a straw will show which way the wind blows as well as the most beautiful and elaborate vane: and in this sense it is my most eager hope that I may not unjustly draw a comparison between myself and the great reformers of eighty years ago.

I must apologise (perhaps) for the new note of frivolity in my work: due doubtless to the frivolity of my subject: these poems being written when I was an Advaitist and could not see why - everything being an illusion - there should be any particular object in doing or thinking anything. How I have found the answer will be evident from my essay on this subject.** I must indeed apologise to the illustrious Shade of Robert Browning for my audacious parody in title, style, and matter of his "Christmas Eve and Easter Day". The more I read it, the eventual anticlimax of that wonderful poem irritated me only the more. But there is hardly any poet living or dead who so commands alike my personal affection and moral admiration. My desire to find the Truth will be my pardon with him, whose whole life was spent in admiration of Truth, though he never turned its formidable engines against the Citadel of the Almighty.

If I be appealed of blasphemy or irreverence in my treatment of these subjects, I will take refuge in Browning's own apology, from the very poem I am attacking:

"I have done: and if any blames me,
Thinking that merely to touch in brevity
The topics I dwell on were unlawful -
Or worse, that I trench with undue levity
On the bounds of the holy and the awful -
I praise the heart and pity the head of him,

* So it is usually supposed. Maybe, I shall one day find words to combat, perhaps to overthrow, this position.

** Vide infra "Berashith"

And refer myself to Thee, instead of him,
Who head and heart alike discernest,
Looking below light speech we utter
Where frothy spume and frequent splutter
Prove that the soul's depths boil in earnest!"

But I have after all little fear that I am seriously wrong,
That I show to my critics the open door of the above city of
refuge may be taken as merely another gesture of contemptuous
pity, the last insult which may lead my antagonists to that
surrender which is the truest victory.

PEACE TO ALL BEINGS

NOTHUNG

The crowns of Gods and mortals wither;
Moons fade where constellations shone;
Numberless aeons brought us hither;
Numberless aeons beckon us on,
The world is old, and I am strong -
Awake, awake, o Sword of Song!

Here, in the Dusk of Gods, I linger;
The world awaits a Word of Truth.
Kindle, o lyre, beneath my finger!
Evoke the age's awful youth!
To arms against the inveterate wrong!
Awake, awake, o Sword of Song!

Sand-founded reels the House of Faith;
Up screams the howl of ruining sect;
Out from the shrine flits the lost Wraith;
"God hath forsaken His elect!"
Confusion sweeps upon the throng -
Awake, awake, o Sword of Song!

Awake to wound, awake to heal
By wounding, thou resistless sword!
Raise the prone priestcrafts that appeal
In agony to their prostrate Lord!
Raise the duped herd - they have suffered long!
Awake, awake, o Sword of Song!

My strength this agony of the age
Win through; my music charm the old
Sorrow of years: my warfare wage
By iron to an age of gold -
The world is old, and I am strong -
Awake, awake, o Sword of Song!

THE MORALIST
FOR Augustus

"Il faut être toujours saoul,"
Charles Baudelaire,

Delaying to do the thing that's right
Is as bad as having a funk on;
Then why should we wait till Saturday night
To get all kinds of a drunk on?
With brandy a century old in sight,
Why should we wait till Saturday night?

If I haven't a house on the Grand Parade,
I'll build me a hut of wattle.
The corkscrew seems to have got mislaid?
Then smash the neck of the bottle!
Courage and will and a whack will aid,
Though the corkscrew seems to have got mislaid.

Anatomists say that a single wing
Isn't much for a bird to fly on.
There's not much ginger about the spring
Of the fiercest one-legged lion.
Another bottle's the obvious thing
To get the ginger into our spring.

Beloved brethren, listen to me!
If there's one truth of divinity
Clear, it's the virtue there is in Three,
And I myself was at Trinity.
The least we can do is to seek and see
The virtues hid in the Number Three.

If much be good, then better is more,
As any logician will prove you;
It's only a step from Three to Four;
May the argument's lever move you!
It's simply illogical not to explore
The little bit on from Three to Four.

On bread alone though, a man can't thrive
Saint Luke says nothing of brandy:
It may be the thing to keep us alive,
And I see there's a bottle handy.
Open it, Bill! That's only Five
It may be the thing to keep us alive.

The Road of Excess, said William Blake,
To the Palace of Wisdom leads one;
Open a bottle for Wisdom's sake!
And I am the boy that needs one.
It's a long, long way, but it's good to take --
Open a bottle for Mishter Blake!

At the door of Burgess' Fish Sauce Shop
She stood, oh, how does it go, boys?
Well, "truly rural" will do for the cop,
If you say it quiet and slow, boys.
Why the devil should anyone stop,
When "truly rural" will do for the cop?

I d'know 'f 't struck you, i' shtruck me
Th'was somethin' wrong with the pheasanf.
Say, how would a little drink, maybe--
You 'know, 'void an'thing 'npleasant?
Say, doctor, d'you prescribe it, shee?
W'd'y' think, lildrink, maybe?

'Fence o' th' Realm Act, I'm no fool,
All tha', Tha's ri', damnation!
'Member, 'n I wazza boy a' school,
A-Thanks, Ol' top, jus' trench ration
Zhero -- overra top'sh my rule --
'Member, 'n I wazza boy a' school ---

Aleister Crowley

from "Temperance, A Tract for the Times."



Victorious City Lodge, O.T.O.

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

On Sacramental Woes

"I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, and be drunk thereof! They shall not harm thee at all." (Liber Al:II-22)

Many fools have read this passage in *'The Book of the Law'* and taken it as a license for debauchery and excess of all kinds. Sadly, as many who have traveled the road of excess have learned, this path often leads to sickness, delusion and occasionally an early exit from the mortal frame. There are also those who have learned that *"the road of excess"* truly *"leads to the palace of wisdom"*. In fact many cultures in the

past, and of the present, have within their structure a place for those whose quest for the divine includes the use of *"Sacraments"* provided by nature and human ingenuity. It has even been *rumored* that many of our predecessors amongst the Templars were initiated into the use of sacred substances while in Palestine. I have seen nothing to corroborate this claim but, *to my mind*, it is not beyond the realm of possibility.

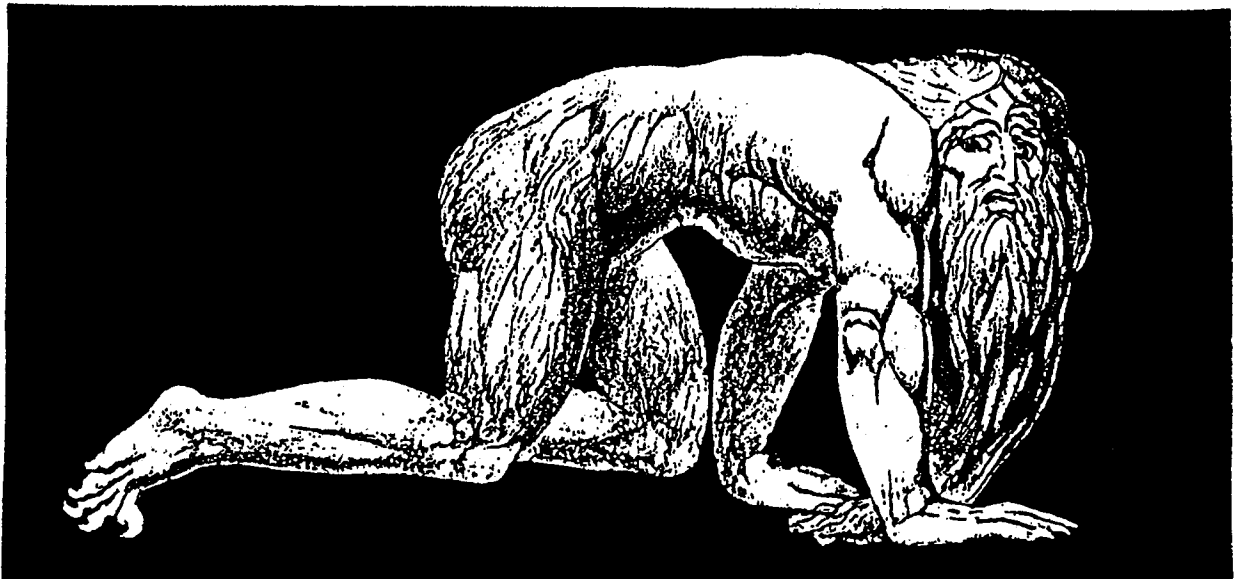
This is *not* a discussion of the *so called* legitimate use of drugs by Medicine and Science. It is a *partial view* of what I see as a *sub-culture of habitual abusers* amongst proclaimed spiritual aspirants. I realize there is a thin line (*and a world of experience*) between what one group calls Sacraments and another labels a pernicious evil. To paraphrase Crowley, *A thing is only holy by virtue of its relationship to oneself*.

Those self-appointed moral custodians with no personal experience, or whose own history of abuse led them to the depths of personal degradation before they woke up and smelled the sewer they were abiding in, have no right to voice other than their legitimate concerns. They do not have the right to pressure or legislate the rights of their others. I am neither pro nor anti drug; I am for personal discipline and integrity. I also, long ago, realized that drugs, including *legal highs* like alcohol and tobacco, are not for 'Everyman'.

As I walk down the streets of even so small and insulated a microcosm of the world as the City of Victoria, I can see in the faces of all but a very few clear individuals the traces of their drug of choice. I cannot however place the woes of our society on the doorstep of the drug producers

of the world. They are simply the latest on a revolving list of panderers caught up in *the Corporate Dream* and are as much victims of the illusion of wealth equals status and power as those who are striving toward or to forget it. In a society that is morally and spiritually bankrupt, the neurotic and the drugged are by and large the only ones who experience even a modicum of satisfaction or religious ecstasy. For the rest it is confusion, struggle and spiritual death before the altars of the Gods of Greed and Power.

Presently we live within a society where the nuclear family has disintegrated and role models for social and personal responsibility are few. Drugs have further complicated this breakdown, having had a dramatic effect upon the psyche of many who would have, in more benign situations, lead perfectly ordinary and productive lives. There are always those who will use drugs as an escape, or for what has been labeled a *cheap thrill*. I think we all know that the abuse of drugs has an insidious effect on the physical, emotional and mental bodies; first elevating, then alienating and finally being justified as "*my only pleasure*". All the while the *abuser* allows himself to be



lulled into *A FALSE SENSE OF SECURITY*, when in fact they are sliding toward inevitable catastrophe. Do we really have to become an example to realize that abuse will compromise health, integrity and self-respect to a point where we are little better than a piece of meat with legs?

There is another side to this sorry tale. There are those for whom specific drugs in specific situations are sacraments. Volumes have been written on this subject and indeed, with proper use (discipline) and guidance, the visions and personal insights gained by the use of drugs *as sacraments* can have a profound influence upon those of a spiritual orientation. Indeed, even for those of lesser vision and a more practical outlook, the magnifying glass provided by a sacrament may, *with judicious usage*, augment their innate qualities as well. At the very least, *for those with an open mind*, it may assist the partaker to develop a sense of joy and the comedic within a world preoccupied with the tragic. There is even the possibility there will evolve a real respect for the viewpoints of others. At its best, a sacrament *may* endow the spiritually orientated with a clearer appreciation of the source of inspiration and move them toward a fuller comprehension of *"the Varieties of Religious Experience"*.

In the past the wise have recognized two facts: 1. The source of *the ecstatic* is internal. 2. There are as many approaches to the divine as there are travelers in the Way. This is why *we* practice tolerance for the *forms* our fellow worshipers hold sacred; not because we advocate the use of bizarre rites or nature's intoxicants, but in the hope that where these situations are encountered they will be accorded their proper reverence and respect. With an appropriate attitude sacraments may, either through wholehearted participation, or by scientific application, bring the user that much closer to the accomplishment of their

true Will. For even as *"there are love and love"*, Men and men, Women and women, there are, for each personality, appropriate forms of worship.

Worship, specifically the *freedom to worship as one wills*, has its enemies though. The O.T.O. is, in the words of a friend, an organization that may forgive an attack, but doesn't forget it. We have learned *from our own history* to be unrelenting toward those who manipulate or oppress the spirit. Also, there is *no excuse* for those who, from blind obedience to a dogma, have impeded and continue to obstruct the growth of humanity's knowledge, understanding, wisdom and spirituality. Not only must we and they learn to go and grow in joy, we must also allow others to worship in their own way.

We have become, of necessity, peaceful warriors. We must be instant to defend our rights and aware that those who oppress have still to learn the lesson... *"With thy right eye create all for thyself and with thy left eye accept all that be created otherwise."* There is no economy in war, but the outmoded and oppressive structures within society must change and adapt or be struck down. We all travel a spiritual path. If we are to remain in integrity with ourselves and the times, we must be prepared to defend our Way in the face of an uncertain, often amoral and sometimes hostile world.

Before it is truly born into the Nu-age as the Crowned and Conquering Child of the Aeon, humanity must learn to equilibrate the enthusiasm of spirituality and its powerful revelations with emotional stability and an intellect that is discriminating and circumspect. We must go forward armed with a healthy skepticism and a sharp eye for the emergence of not only our own prejudice, but also that of our fellow travelers. It is in this context especially, that the Greek injunction *"Know thyself"* becomes vitally important, for without



the clarity of vision/self-knowledge gained through consistency in the disciplines of introspection and deep meditation, we are unfortunately fated to learn the hard way; as victims of instinct, our own bias and misplaced compassion, or the dynamics of the society we inhabit.

A wo/man is the master of their life by virtue of decisions made and actions taken with a clear understanding of his/her true nature and capabilities. How can we expect to be a good judge of character without first having the knowledge of how to deal with our own strengths and weaknesses, without first becoming the ruler of the four worlds within ourselves? We must begin with ourselves and become that "firm foundation", or we will move through life as a dupe of weak, emotional justifications of self-abusers or, the charisma of self-righteous con-artists and oppressors in the 'real' world.

Let's be really clear here, *WE are NOT here to save the world and its inhabitants, nor was the Master Therion.* He was

charged to proclaim the emergence of a new wave of consciousness into the four worlds that we might partake thereof. The *Aúwves* (from the Greek *Aúwv*, lit. a wave or influx, an age, a period, or a day, or as Crowley transcribed it "Aiwass") is simply the messenger of the *Aúwv*, the Aeon. It is the *Aúwves*, the emanations, which bring new/Nu light into the Worlds. It is this Light, that which is beyond even the Divine Androgyne with which we are bid to identify our secret self, Hadit. This is the light (de-lite) of our being, the Self, that light which abides in the great outer darkness and *Chaos* of the unconscious. We are literally that "*Light in extension*", and this is why the Sun (or the Son if you are foolish enough to consider yourself the Demiurge) is, and has been for so many cultures, the most revered SYMBOL of our own divinity. Kether IS in Malkuth, but its symbol is not the actuality.

We are the "*little flowers*" of Creation. In the evolution of consciousness, the ego was born out of the dynamics of the unconscious. Nature/Mater/matter too has striven long to author a suitable creature for the Gods to indwell. Such a work is wo/man! We are *The Magical Link* (the consciousness perceiving the light of creation in the Sun) between the Gods and their creation/emanations.

Remember "*My joy is to see your Joy*"? The *Aúwves* of this holy day (The *Aúwv* of Horus) bids us experience the Joys of the universe in full consciousness. We are not commanded to be the Saviors of the world. We are not given a mandate to save the unfit! We are not told to dwell in the darkness of pain, sorrow, and superstition! No God/dess has ever bid us abide in abuse, delusion, insecurity and addiction! We, (humankind) once we lift ourselves out of the muck and use the faculties we were graced with for that which they were intended, are the Kings of the World. We are not the world's Savior until we become the World's Soul and realize that *as long*

as we are out there trying to save or destroy the world we are avoiding working on ourselves.

There is an often forgotten person whose abuse of Sacraments almost inevitably leads to disaster. S/he resides on the other side of the Big Ego fence. This is a being of weak Will, lacking an innate spiritual orientation or proper guidance, who indulges in intoxicants to escape the pressures of modern civilization, to mask emotional insecurities, or simply to fit in with a peer group. S/he is in for an awakening for which s/he is ill equipped. It doesn't matter whether it is the Police or the Initiator arriving for the non-spiritual being. If it is the former, it will mean jail and public humiliation. If it be the Initiator the personality may be obliterated or upraised for a while and then cast down yet again to experience the world as a Purgatory (cleansing).

"Some people, when change overtakes them, look for a way to kill the pain that goes along with it. Why do people drink? To make themselves numb. It escapes them that not only does drinking numb them to pain, it also numbs them to joy. Furthermore, it kills them. The same is true of cigarettes and drugs. When such things become our strategy for addressing change and pain, what begins as a way of dulling our perception of specific situations gradually takes over our capacity for clear vision in all areas of our lives." Quest Magazine, Winter 1990.

Ignorant abuse or selfish indulgence on the mundane level of potent agents from Nature's pharmacopoeia pays lousy dividends. Pain, insanity and degradation of an already weak spirit often places these persons in an untenable position. Frequently they end up as reclusive, manic depressives, suicides or, lacking even the courage to end their wretched existence, as the pariahs

of society, wandering from one temporary shelter to the next.

The initiate realizes the dangers and paradoxes in all our ways of going. Something lost on the populace at large (fortunately) is that even though initiates are subject to the same '*Rule of Law*' as their fellow citizens and though they may appear, in the ordinary sense, to be just like anyone else, they are fundamentally different *by virtue of their Attitude toward phenomena*.

Someone once told me when I was just beginning my spiritual odyssey, that there are no wrong attitudes in our search for God. It gave me a sense of great freedom then, but now it is one of those blanket statements that just drives me wild. It is also clear that it is another of those paradoxical remarks that comes to those who cultivate either a comedic, mystical nature, or lack a knowledge of basic human nature. There are so many different types, even of Thelemites, (Remember "*the Hermit, and the Lover, and the man of Earth.*"?) that without some qualifications on the original pronouncement there is just too much room for misinterpretation and tragic error when it comes to one's "*drug of choice*".

Even among Thelemites there are those who are right minded in their ingestion of psychoactives and those who are not (I hesitate to say wrongminded). For the "*Man of Earth*", drugs, even alcohol and tobacco, often prove to be their undoing. Many have not yet stabilized emotionally, settled on a career, or developed their own opinions, let alone a philosophy or attitude that is capable of dealing with what life serves up to them in the enhanced state. They remain essentially *addictive personalities*, who use alterants solely to acquire a temporary joy and or relief from life's challenges.

Admittedly, many go through that door not realizing they are opening themselves up to addiction, obsession and invasions from their own unconscious which may, and often has, shattered the conscious (or is

that semi-conscious) persona built up over many years. In some cases this may likely be desirable, but usually it is simply disastrous with no positive compensations.

It is one thing to be a shining example for those who come after us, it is another to be cited as an example of what happens to those who burst in upon the Feast of the Gods without invitation or the proper attire/attitude. By way of allegory... The beggar and his rags cannot be joined unto the Queen of the Stars without first courting, being accepted and becoming the bride's groom.



Most civilized people have chosen to ignore or, through lack of proper research, have forgotten the awe and respect which the primitive mind correctly accorded to Sacraments. Many have thereby fallen into error at the outset. These are those who have not understood "unto Nuit" or attempted any mastery of the "eight and ninety rules of Art". These are also those who will eventually be accorded a vision of terror unsurpassed, that will hopefully turn them away from abuse for the rest of their lives. Again most fail, not out of lack of

aspiration but out of ignorance, wrong attitude and failure to recognize the addictive personality that abides within the "Man of Earth", indeed within all unregenerative personalities.

It is not until one sheds the cares of the common man, *the Homo Sap*, and embraces both the Conquering Child and the Magician within, that one becomes a *Lover moving within the Divine*. It is then that psychoactive substances are placed in their true perspective, as Sacraments. At least these "Lovers" have come to recognize the dove and serpent, inspiration and aspiration. As such, they can truly begin to move within the here and now unimpeded by blind desire, hobbled by an avarice for the All (the Divine) or chained to their base nature by an ignorance of their source and true nature.

It becomes one to gain a knowledge of "the law of the fortress", by application of what Therion called the *Eight limbs of Yoga* (See *Yoga and Eight lectures on Yoga* by A.C.). Hopefully one can do this without gaining a swollen head and rushing off to save the world or trading on this understanding for money and/or followers; for thereby one will surely fall from the *Work*. Those who have made these choices know "the great mystery of the House of God" only because *revelations* often come just as we begin the *Fall*. We must all, even those of the greatest personal achievement, be wary of sliding into spiritual delusion. How many times and in how many ways have we been told and warned to attain the four powers of the Sphinx? Don't be a know it all, "know thyself" and learn your limits and inclinations before diving into the ocean of the infinite. Or, if it be our will, we may each choose to go our own selfish way and lose both our self and our self-esteem.

In the Magician card we see the initiate is, in truth, *always* riding the razor edge between the Four Worlds. We, as members

How are we to benefit from the examples of those brothers whose aspirations yielded disastrous results? It is apparent that the combination of drug abuse and a poor assimilation of A.C.'s materials caused the ego in many of the aforementioned brothers to become overinflated. Imagine what would happen if you randomly consumed anything and everything at a feast. You may come away satiated, but it is more likely you would become ill. Hence the references to the eight and ninety rules of art and the disciplines of the O.T.O. We must gently lead the aspirant (*after we have them under oath*) to deal with the root problem. We cannot do this for them, any more than drugs can, and we certainly don't want them to become dependent upon us for the solutions to their problems. This would only lead to another kind of problem and another kind of SLAVERY; this one called dependency. Here the person abrogates their independence for an emotional "*Deep-end-Dance*." What happens is, every time the person runs into a situation where a little intestinal fortitude is called for they lean on the support group. If we/they are not there for them, they become an emotional basketcase instead of using their own ingenuity or inner strength; hence the label "*Deep-end-Dance*." It is lamentable but it won't just go away, until the *attitude* changes and matures, until each of us does the work necessary to develop personal integrity, philosophical resilience and strength of character.



We in the O.T.O. have an image problem, granted, and we can't put it on A.C. as the Christian community does. He is dead and gone and his chosen path was his. He had his triumphs, he made his errors and he was, by and large, a misfit in the times he found himself in. That does not in one wit degrade his mystical or magical accomplishments. No, we cannot blame Crowley; as always, the accusatorial finger must turn inexorably to ourselves.

It is our ingrained attitudes and cherished beliefs that keep on tripping us up. Sins of pride in the old Aeon have become spiritual eccentricity, dogmatism and presumption in the new; but they are just as potent to destroy the Magician's personal integrity in the present as they were a dozen or a thousand years ago. Attitudes full of assumption, like aires of superiority, or self-righteous bigotry, cover unjustified hatred, born of insecurity and a fear of not being in control.

It makes me sad to see the man who would be King give over control of his will to a puff of smoke or a dram of booze. A man is who he is by virtue of the strength of his spirit and the effort he applies to living in accord with his true Will, not the purity of the latest designer drug.

The abuse of Drugs and the consequent psychic aberrations are born out of and contribute to broken lives, broken trust, broken bonds/bonding, broken families and broken dreams. These are the stillborn within us, the arrested evolutionary branches of our psyche. They are an irritation to the spirit, but that does not make them, or life's tragedies *bad*, it makes them the molders of our character. Most assuredly we

of the O.T.O., are also engaged in a similar balancing act. We move between being a serious body of men and women and expanding as individuals in accord with emotional, mental and physical opportunities that present themselves in the course of day to day activity. Such statements as the one quoted at the beginning of this report are a great danger to those of a non-spiritual orientation; those of *exclusively* egoic bent, who wish to *impose* their beliefs and structures on others and who use repression of drugs, or alcohol, or right of assembly, or whatever as a means to gain their ends. These people are simply generating more ShT to work through when they change their position at a later date. Their judgments and acts of repression will eventually turn upon them and their followers or pass from sight as they are overtaken by the events of this awakening age.

So what it has come down to is, *we must be vigilant for substance abuse arising from unresolved insecurities.* We have learned to be open to those who approach us, while at the same time being honest and discriminating. First hand, or should I say front line experience, has led us to the conclusion that in each of the B.C. bodies that have *failed* there was a mentally ill individual who was propping up a damaged ego with drugs and or alcohol. It is common knowledge that many drugs, including alcohol, suppress the brain's ability to dwell on internal problems. Instead they give a *false* sense of security and a kind of fleeting euphoria. But, as with a dog, who when given a flea bath cavorts and rejoices in its temporary relief, but is soon back to scratching and biting itself... we have not gotten to the root of the problem. In the dog's case it was the eggs and larvae in its background environment. With the individual who abuses, it is habituation



and/or avoiding internal dialogue or external pressures. In other words, *the person is not doing their Will* and the drug simply enhances an already deformed personality, making a difficult situation more complicated.



must place our trust in ourselves, and perhaps there must *always* be the dichotomy of them and us. Yet intrinsically I feel we are here to complete each other, not to battle for the shiniest ego at the top of the dung pile. Life and They are not out there to destroy our chosen way, only we can do that to ourselves, through apathy or by consistently, actively and deliberately choosing inappropriate activity.

Granted a few truly 'demented' evangelicals and their sheep would like to see us all burnt at the stake, but we, at least in the present times, are our own worst enemies. *The extremists in the camp of religious dogmatics are a warning for us to stay awake.* They are an *indicator* and an encouragement to vigilant prosecution of those who trample on the freedoms of others. But,

that is not our primary role as the O.T.O.; it is simply the only way they will come to recognize the mountain of shit under which WE as a society rest. How else will this race grow out of such irresponsible attitudes and into a new humanism where it is safe to put aside the mask of lies that covers the fear of losing the *dream* that we're holding so dear?

Ultimately, we must take hold of the reins of our own lives. The little child within must grow up and become a contributing member of society. It is for us to "*tear down the lying specter of the Ages*". It is to us the torch is passed by all who have striven for light, and it is for us to accept the challenge as Thelemites to live as examples of the Law of Thelema!

O yez! O yez! O yez!



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ENDOGENOUS STATES

by
Frater Ochtins.

During his lifetime Aleister Crowley had much to say concerning drug use; for example, in his fine essay entitled "Cocaine", originally published in 1917 (and currently published in IN THE CONTINUUM, Vol. II, No. 10) and in his novel, DIARY OF A DRUG FIEND which was first published in 1922. As evidenced in these writings, as well as in others, his attitude about drugs was romantic, courageous and admirable. He used his scientific mind to thoroughly record and analyze his feelings as well as honestly monitor his behaviour. (See LIBER NIKE, a diary documenting his battle with cocaine and heroin addiction). Crowley's principle drug dilemma came from the use of cocaine and heroin. He acquired the heroin habit after having been prescribed this drug as a remedy for his asthmatic bronchitis. One of the main premises of DIARY OF A DRUG FIEND was that a King may take or leave drugs without becoming their slave, as befits the dictates of his individual True Will. How is it then, that Crowley the man (considerations of Crowley the man are quite different from Crowley the Magus!) appears to have been so unsuccessful in his long battle against heroin addiction?

One consideration is that science has made remarkable strides in the study of the physiological aspects of addiction in the last almost half century since A.C.'s death. Crowley was concerned with and wrote mainly about the aspect of Will in regards to addiction. During his time not much was known concerning the physiological aspects of addiction. However, science has now shown that besides being an obsession of the mind, addiction is also an allergy of the body. Much has been learned about this aspect of addiction since the discovery of endorphins in the 1970's. In 1973, while studying the effects of morphine, several groups established that these alkaloids exert their effects within the central nervous system by binding to specific receptor sites. The discovery of these receptor sites suggested that they existed to mediate the action of an endogenous (internally produced) substance or substances which resemble opiate drugs. Endogenous opioid activity in brain and pituitary extracts were discovered soon after the discovery of the opiate receptors. Two peptides with opioid activity were extracted from the brain, isolated and characterized. These peptides were termed enkephalins. This observation stimulated further research and subsequent discovery of additional peptides with opioid activity. These peptides were collectively termed endorphins, an abbreviation for endogenous (internally produced) morphine. Endorphin was originally used to designate any polypeptide with biological activities similar to those of the opiate drugs; increasingly, however, the term endorphin is being limited to the opioid peptides larger in molecular size than the enkephalins. Endorphins are produced

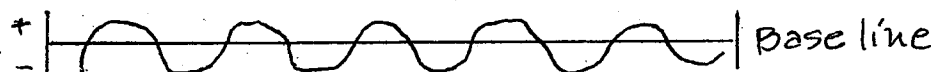
by the pituitary gland and brain. They affect mood, perception of pain, memory retention and learning. Since these peptides are chemically similar to opium derived narcotics, they appear to be the brain's own natural analgesics. It is thought that acupuncture reduces pain, at least in part, by stimulating the body to produce endorphins. Many slightly different varieties of endorphins have been discovered and it is known that everyone has a natural level of endorphins produced daily by the body to cope with the natural everyday stress of existence. Without these natural analgesics we would suffer from uneasiness, anxiety and minor aches and pains in our joints, digestive system and spinal column.

As mentioned, several different varieties of endorphins exist naturally in one's system. It has been discovered that the euphoria produced by certain drugs is caused, in part, by their effect on the level of endorphins produced by our bodies. Various drugs affect in varying amounts the level of endorphins produced by the body. Not only do various drugs affect the amount of endorphins secreted by the pituitary gland but different drugs affect the secretion of different groups of endorphins as well. For example, alcohol consumption causes the pituitary gland to secrete in higher amounts than normal a particular group of endorphins, while cocaine usage, as another example, would stimulate the secretion of another different group of endorphins than the ones stimulated by alcohol. It is the sensitivity of the body to the effects these chemicals have on endorphin secretion which contributes to alcoholism or drug addiction. For example, if a non-alcoholic consumes alcohol, his body is not as susceptible to this phenomena and he begins to feel the central nervous system depressive effects of alcohol after a few drinks and he will naturally stop drinking. However, if an alcoholic consumes alcohol, his body is very sensitive to the endorphin secreting effects of alcohol and his pituitary gland begins secreting the particular set of endorphins alcohol acts upon and he experiences euphoria, a marked sense of well being and continues to drink until the toxic effects catch up with him. This difference in body chemistry not only explains the physiological difference between alcoholics and non-alcoholics but also goes far in explaining why drug addicts prefer a particular type of drug. For instance, one drug addict may prefer methamphetamine, another alcohol, and yet another becomes addicted to cocaine, etc. The reason being, that their body metabolisms are particularly sensitive to the endorphin secreting effects of their "drug of choice".

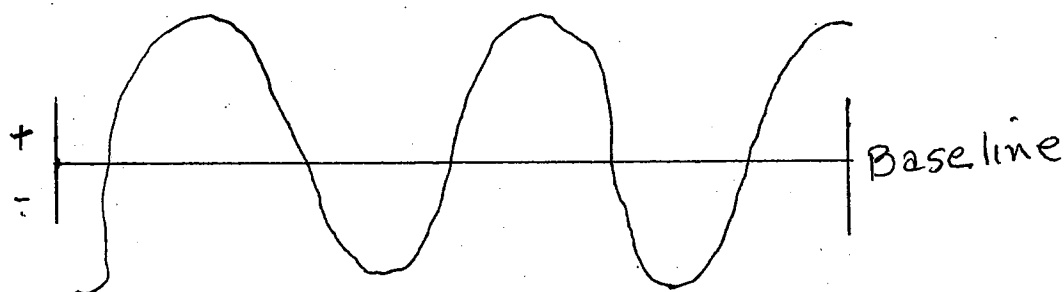
This effect on endorphin levels becomes a vicious cycle for the drug addict. As mentioned, everyone has a natural amount of these chemicals present in the body at all times. This amount varies a little from day to day and even at various times of the day depending on the body's biological clock and other factors such as illness or injury. The need for these chemicals dictates the body's production of this natural analgesic. Even

though the endorphin level in the body is in a state of fluctuation, it remains at a fairly level baseline for the normal, healthy individual. When an addict causes the level to greatly increase by consuming his addictive substance it does not simply return to this baseline level after the discontinuance of using whatever particular drug he prefers, but instead, the endorphin level falls below the baseline just as far as it was elevated.

HEALTHY INDIVIDUAL'S ENDORPHIN LEVEL



ENDORPHIN LEVEL DURING THE ADDICTED STATE



With the result being that the addict suffers with anxiety and pain during periods of abstinence and thus resorts to substance use just to return his endorphin level to normal. Thus, one sees alcoholics having a couple of drinks during these times when they wish to function on a normal level. These couple of drinks, for the alcoholic, do not produce any intoxicating effects but merely allow him a short period of "normalcy". After which he often continues drinking, thus initiating the vicious cycle all over again.

Since endorphins are chemically similar to opium derived narcotics, this also explains why drugs such as heroin are so physically addictive and withdrawal symptoms from heroin is truly physical and not just 'psychological'. Since heroin is so chemically similar to endorphins themselves, this drug affects the secretion of all the endorphins, not just a select group. While a heroin addict is using heroin, the body is fooled by this chemical similarity and completely stops producing its own endorphins. Thus, when a heroin addict discontinues heroin use, it takes the body a few days to return its endorphin level to normal and various unpleasant symptoms result, such as sweating, intense anxiety, body aches and abdominal cramps.

As can be seen then, drug addiction is not just a spiritual,

psychological problem but also has a physiological basis which can be hereditary.

Of course, drug use does not always constitute drug abuse. There is a difference between use and abuse. Also, there is the issue of using drugs as an act of worship which is entirely different from daily drug use or addiction, which is certainly contraindicated for one on the Path. Thelema is not the only school of religious thought which uses the symbology of wine and drugs for spiritual gnosis. For example, in one of his works, Omar Khayyam, the great Persian Sufi poet of medieval Islam, alludes to a period in mankind's distant past when wine drinking was a sacred act. We know what this wine is: it is a powerful living spiritual reality. It is to this celestial wine that Omar Khayyam refers in one of his quatrains:

You know, my Friends, with what a brave
Carouse
I made a second marriage in my house;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to
Spouse.

In this respect, sobriety is a very unfortunate state of the soul; it characterizes the person who is uninterested in the heavenly cup of wine and who cares not to indulge his mystical bent, if he has one.

Enough has been said to show that intoxication seems to have a certain preeminence over sobriety, although that is not always the case. But when it is, then intoxication, the cup, the wine, the cupbearer, and even the tavern as such, all become symbols of otherworldly realities or of spiritual things: intoxication is ecstasy; the cup, the soul; the wine, gnosis; the cupbearer, the spirit; and the tavern, the world. And all of these symbols can change into yet other significations, depending on context.

If one is to use drugs as an act of worship, it is imperative that one use them with full knowledge and be aware of all possible physiological consequences. This paper has not been written as a final authority on what is 'right' or 'wrong' concerning drug usage, nor in the spirit of advocating the use of or avoidance of any certain kinds of drugs. This is entirely an individual matter which each individual must decide for him or herself, i.e., what merit or hindrance these substances can have for each personally. For certain individuals, however, the fact remains that physiologically they have an 'allergy' to certain drugs and some drugs may not be suitable for use as an act of worship for them individually. This is, however, an individual matter and must be decided by each person for himself.

Drugs can certainly have their value and place in one's mystical life. Mainly by opening up new realms of inner experience or other states of consciousness. These higher states of consciousness must then be explored with spiritual discipline and ages old techniques of consciousness expansion such as are taught in schools of yoga and magick, not with continued daily use of the drugs which possibly first gave one a glimpse of the goal to be reached. For daily, habitual use becomes toxic and a hindrance to one's Will.

In closing this essay I can do no better than to quote Crowley from LIBER NIKE (a Liber describing his battle with heroin and cocaine addiction); "To worship me take wine & strange drugs whereof I will tell my prophet, & be drunk thereof".* It is lawful to do this, for to worship Him is to make Him manifest and so to fill the world with Truth and Beauty. But I have erred in going too far; the Worship has become forced and fallen into fanatical frenzy which blasphemes Him. He bids us also to "exceed by delicacy" to "drink by the eight and ninety rules of art"; but I have exceeded by depravity and drunk by the three hundred and thirty three rules of the toper. He gives his guarantee that this wine, these drugs, will not harm me; but the condition is obviously that expressed above. I must justify Him (and myself) by making myself unchallengeably master of these 'means of grace'. I must be as capable of using them and as confident in my capacity, as an engineer is of handling high explosives; and every piece of work undertaken with the aid of these tools must prove by its perfection that his precepts and his promises are wrought by Righteousness and tested by Truth."

Love is the law, love under will.

* LIBER AL VEL LEGIS, Cap. II, v. 22

The Way of the Will

"I charge you to discover a way that will indicate whether or not I am doing my Will", said the King to his assembled Knights. "Each of you is responsible to discover one test that will tell me if I am doing my will. Report back to me in a fortnight."

One Knight, Sir Nosey, rode off to the South to see what other people are doing. He watched a fight between two men, each contending that the other was interfering with his will. One man said that it was his will to use a certain piece of land to grow corn. The other man stated that his will was to graze his cattle on that land. Finally the two decided that they would fight to see whose will was indeed stronger. But they were too evenly matched for a decisive victory for either. So they finally were reduced to fighting while a third man used the land to build a house for his son. Sir Nosey had his answer. It seems logical that someone's True Will does not interfere with another person's True Will. If two people are arguing about doing their will at the expense of another, odds are that neither of them are doing their will. At least in this case if they state their will was to use the land in a particular way, arguing about it is not in agreement with their stated will.

The second Knight, Sir Good Deeds, rode off to the East, seeking a wise man to help him. After many days he came to the top of a mountain and noticed smoke coming out of a cave. As he approached, an old man emerged. "Are you a wise man?", asked Sir Good Goals. "Well, I am not wearing this old coat and living as a Hermit for nothing." responded the old man. "Can you tell me about Will?" asked the knight. "Sure, there is a William Tell who shot an apple on top of his son's head...and someone even wrote a song about it..." "No, I mean one's own True Will", interrupted the knight. "Not their Last Will and Testament?" "No, you know, that 93 stuff!", replied Sir Good Deeds. "Oh, you want to know about Thelema, do you?" countered the Wise Man. "Well, I will tell you this. One's True Will serves not only the individual but mankind in general. An individual True Will supports the Great Work and this Great Work is the destiny of all mankind". Satisfied with this piece of information, Sir Good Goals hurried back to the castle to tell the King of his discovery.

Another Knight, Sir Bossy, figured he had the right, as a knight, to tell others what their will is. So he started to tell the blacksmith how to shoe horses. But the blacksmith chased Sir Bossy out with a set of hoof clippers in his hand. Sir Bossy then tried to tell the baker how to make pastries. But the baker chased him away, throwing pies at him. Then on to the farmer went Sir Bossy, telling him how to harvest his wheat. But Sir Bossy was chased off the land by the pitchfork wielding farmer. After many such incidents Sir Bossy came to realize that a sentence which

starts with "It is your will to..." is a lie. No one can tell another what their will is.

But not contented with this, Sir Bossy started telling others, "It is MY will that you..." But the result was the same. No one listened to him and he became the least popular knight in the kingdom. Even the children and dogs would cross the street rather than meet him. Finally even his own horse would refuse to allow him to mount and Sir Bossy had to walk all the way back to the castle to share his insights with the king.

Sir Ecstasy felt he knew a way to tell if one was doing their will. He read, someplace, "Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all." This told him that one sure test is the amount of joy you experience when doing your Will. So, without leaving his room in the castle, he found another piece of the puzzle regarding Will.

Sir Helpful, riding off to the West, figured he had the answer. All he had to do was to test it. He knew that one's will was to help others. So, finding an old blind woman standing on the corner, he quickly dismounted and helped her across the street, even though the old woman was struggling and resisting him. "Why were you fighting against me?" asked Sir Helpful. "I was waiting for my bus to pick me up on the corner when you dragged me across the street, Sir Butinsky." So, Sir Helpful came to realize that it is not in accordance with True Will to interfere with another's Will, even if you think you know better. The better part of valor is wisdom, the wisdom to know when to help and when to leave another alone with their own karma. Who knows, perhaps they are waiting at the corner for their own lesson in life. If you take them across the street, they will miss their bus.

Sir Practical, on the other hand, wandered all over the kingdom, watching people going about their work, seeking someone who was doing their will. He watched the milk maidens milk their cows, the butcher cutting up meat for others to eat, even the housewife cleaning her home and cooking meals. "Can these people be doing their wills?" he wondered. "Shouldn't they be doing some holy, noble thing rather than the common work of man?" Then he came upon a group of religious priests walking around in their holy robes, chatting to each other, spouting off highly moral phrases and begging for food. It finally struck Sir Practical that if everyone was doing nothing but holy things, no one would milk cows, cut meat, bake bread or clean houses. "Wouldn't this world be in a sorry state if this happened?", mused Sir Practical. "If the Great Work is the goal of all mankind, then some of us, perhaps the majority of us, will be assigned to tasks which are not too glorious but neces-

sary for the survival of the race." With this, Sir Practical returned to the castle by the most efficient route.

Sir Profit rode to the North to observe the people, just as Sir Practical. But he was more interested in why the people did what they did. He came to conclude that, if man is left to his own devices, he will naturally do his will. He heard the old wizard say something like this once. So he watched the tailor sewing shirts which he sold. He noticed that the tailor didn't charge the same price for similar shirts but would adjust the price to fit the ability of the buyer. Sir Profit asked the tailor why he did this and his answer was, "They all need shirts but not everyone can afford to pay as much as another. In order to sell my shirts I must only charge what each person can afford." "Don't you make shirts for others to get money?" asked Sir Profit. "No, I make shirts because it is my will to do so. I don't worry about the gain such work brings me. I work for the joy of working, not for money. If I was worried about money I would not be able to vary the price of my work to suit each individual customer." answered the tailor. Sir Profit, armed with this kernel of wisdom, changed his name to Sir Prophet as he returned to the castle.

Sir Impossible, who couldn't ride a horse because of a birth defect, spent the entire two weeks trying to mount a gentle old mare. But the harder he tried, the bigger was his failure. After several pratfalls and bruised shins, not to speak of deflated ego, he gave up the idea of trying to do what he was physically unable to do. Then it came to him, "One can only do what one is able to do. To seek to do something which one cannot do is not in accord with one's True Will." Perhaps if one were to look at the things one did as a child, the dreams which were cherished, the games and roles assumed as one grows up...here might lie the secret to one's True Will. As a child we are not burdened with the expectations of our parents and others in the society. Instead we are closer to our own true natures than at any other time in our life. This secret is what Sir Impossible shared with the King.

At long last, Sir Fickle rode to Thelemaville to see what he could discover about Will. He watched one man in particular, John, a young man who was trying to find his Will so he could marry the Thelemic girl of his dreams. First John tried working for the local library where he enjoyed many a long day reading and stamping books. But, as time wore on he became bored with this job. He said to himself, "I need to work in the great outdoors. I'll become a lumberjack!" With that he headed off for the forest and applied for a job. His task was to trim off the branches from the fallen trees, a back-breaking job but one that was necessary before the logs could be hauled to the saw mill. Not finding this to his liking, he decided that he really needs to be on the open sea and hired on as a fisherman. But he discovered, to his dismay, that he was always seasick and didn't like the smell of fish. "Perhaps I would enjoy

being a priest," John thought. So he went off to the local church to offer his services as their spiritual leader. Unfortunately the congregation wanted him to go to seminary school before they would allow him to take his cut of the Sunday Morning offering. Well, that wasn't what John wanted to do so he tried working for the baker. He knew that this was his will because he loved to eat sweet foods. But he found out that bakers start working at 4 AM in the morning - John loved to sleep in late.

Finally John found out that his reputation for starting so many careers without sticking to any of them resulted in no one wanting to hire him and John had to resign himself to marrying an ugly but rich girl who he despised just so he could eat. Sir Fickle came to realize that True Will does not change with every passing breeze. If doing your True Will means doing what you incarnated to accomplish, this would always remain the same goal. Perhaps minor changes will occur as you learn more about yourself and come to discover your Will in a clearer light but there would be a consistency about it.

The round table was buzzing with excitement as all the knights gathered to tell the king of their discoveries. As the king sat down, he banged on the table with his tankard and said, "Silence! It is now time for a proclamation. But first I want to congratulate all of you on your successes. The court jester has overheard you sharing your secrets and reported to me just how good you all have done. However I have an announcement of a finding of my own. I came to discover that, if you are testing your actions to see if your are doing your Will, you aren't doing your will. "If Will stops and cries Why, invoking Because, then Will stops & does nought." is written in our most sacred book. So, my dear knights, I apologize for your inconvenience. But there is a brighter side to this. During your absence the Queen and I have had a chance to take a second honeymoon without the concerns of court. Thank you for the privacy.

By Frater Ion

THOTH TAROT AND ASTROLOGY

INTRODUCTION:

Astrology is a vast subject but then so is human nature. Astrology is not an exact science but it partakes of some of the elements of science, and it relies also on artistic considerations. A good Astrologer needs to be able to use intuition and insight in interpreting charts.

Add to this complexity the fact that every Astrologer will have learned some different system and will keep certain facts or patterns or ideas in the mind and not others and will bring out some factors of a horoscope and not be able to use other systems and the beginner in Astrological studies could very well become confused. As a beginner, though, the student would do well to compare various readings of his horoscope with other interpretations and by being completely honest with the self, can be able to use one of the most important tools for understanding the self.

Without this understanding spiritual progress would not be possible. Intellectual study of various systems of attainment of enlightenment will not suffice. In order to achieve this enlightenment, one must work on the self and achieve various types of transformations. This would not be possible without the aid of Psychology and Astrology. For certain deleterious traits could become serious stumbling blocks along the path and perhaps could lead to a type of insanity.

An Astrological chart is not repeated for something over 2,300 years as the stars at about that time could again take the same pattern. Think of the many millions and trillions of people born during just a period of 10 years in various parts of the world and you begin to see that no one Astrologer can keep all facts in the mind. Every chart is different, this is part of the complexity and difficulty of Astrology.

There is nothing quite so efficient, though, as an individual study of one's own horoscope for many books can be consulted and many systems tried to find the truth underlying one's thoughts and behaviour and true potential. Through this intimate knowledge of the self, one can begin to take charge and start to choose those behaviours and thoughts which will bring one to the perceived goal.

Another life will bring a different horoscope and again the ongoing Star must master the elements of this patterning. Each life brings certain lessons which must be learned in order to progress in one's own evolution. If such lessons are not learned one must face them again and again until the message is heeded.

In each life a person must understand the forces which influence him. He must know his potentials, his difficulties which he must overcome, his lessons which must be learned. Life is a learning process, a school, and if one wishes to become an ever larger star, wishes to achieve whatever type of enlightenment open to him in this life, an evolved human, or whatever the goal of the True Will turns out to be, then one must master the self. Without this mastery, one cannot master the environment, and one cannot achieve greater illumination or enlightenment or know what is the True Will.

LIBER AL states in Chapter II, v. 58: "Yea! deem not of change: ye shall be as ye are, & not other." What would this mean in the light of the above remarks? A person cannot in this life change the effect of the Sun in a certain sign, or of the effects of the other planets as seen in the horoscope. This is the pattern for one life. To understand and work with this pattern is your task for this life. But your essential spirit does not change. If you are a King, then you remain so, if a beggar, then keep your poverty, as you cannot hide it. But it is possible to become a better human and in some life or other to become a King in your own right.

Each Zodiac sign which is prominent in your horoscope, each planetary aspect, each position of a planet in a house has either a positive or a negative side to it. The positive enhances life, allows you to climb the ladder of evolution, makes a bigger Star, a better person, and in short, that which is found to be desirable to the Way of your Going. The use of the negative side of any of these indications leads to a dimming or diminution of the Star that you are and if not turned around, will lead to death and dissolution in various ways. As a side effect, each Star that indulges in the negative influences the life around him or her. All humanity is affected by the behaviour of individuals and no one result is for the self alone.

This is the "first matter of the work" as defined in Alchemical terms. It is the work on the self. "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem," or "Visit the interior parts of the earth: by rectification thou shalt find the hidden stone." Its initials make the word V.I.T.R.I.O.L. the universal solvent." *

One of the dictionary definitions of rectify is "to make, put or set right; remedy; correct." Its synonyms are "mend, emend, amend, better, ameliorate, improve."

One can then improve on what one has been challenged with in this life in the form of the horoscope. One can control what happens through these tendencies, one can use them at will, but one cannot change the essentials.

* THE BOOK OF THOTH by Aleister Crowley, p. 104 Atu XIV

In many persons: it becomes difficult to be honest or truthful about the self. Many are led by illusions about the personality and the inner psyche. They hold extreme views as to how important they might be, as an example. The ego might blind the vision of the True Self to an unconscionable degree. This happens often to those who cannot study the self and they go off into some tangent or other which has little to do with the True Will.

Therefore, the study of the self through Astrology and Psychology ought to be accompanied by the aid of another person well enough advanced and detached to know more than the seeker. All such self attempted studies can be directed by a teacher or guru to straighten out matters which are self-delusory. It is often necessary that a student seek earnestly for a true teacher.

However, one can begin with these studies, this rectification, and be open to what comes in from the world around one. Does a certain conflict with another person tell you something about your self? Does a certain accident or other happening give clues that you are on the right or wrong path? To go blindly on with life's events without questioning the self could surely be a mistake.

It is not a good idea to suppress incidents which have been painful, to attempt never to think of them again. In due time the poison in the self that they may have caused will erupt into something less than desirable. The person so affected may be driven by misunderstood passions and cause him or herself untold damage as well as damaging those around him/her or who have some connection with the events.

This is part of the rectification process, to try and see why such events happen to you. What is it that you need to control or straighten out or understand about yourself? What inner demons must you face? What pleasures and joys make for your expansion and well-being? What lessons are you learning? What goals do you have? Are you acting in such a way as to strengthen these goals or do you think and behave in such a way that their achievement becomes impossible? Can you be sure they are the right goals?

Your various studies should help tremendously if you make sure you do not become unbalanced, if you strive for great honesty with yourself, if you learn from various events.

In the book "The Trumps of Thoth and Psychology, as printed in IN THE CONTINUUM, I endeavored to show you that the Trumps are archetypes which may show up at any time in a person's experiences and which can give us an over-all view of the patterning in the human brain and psyche. Mankind has ever made an attempt to bring order out of what seems to be chaotic nature. Men and women try to understand nature through the order which exists in thier own brains and psychology. The greater the

order which can be found in nature or imposed upon matters and phenomena outside of himself, the greater will be the genius expressing this order. The untrained mind is chaotic and undeveloped and a prey to itself in all its moods and to all of the phenomena which exists outside the self. Actually, patterning and order in nature reveals the underlying genius of the outer world, the genius of the Creator, if you wish to express it this way. Order exists in the very structure of the human body and in the uses and structures of the emotions and mind. The untrained cannot tap this vast resource in an effective way. Here we see the need for training and education of body, emotions and mental qualities to enhance the growth and expression of the soul and spirit.

Men and women through all ages have attempted to understand the order to be found in nature through the use of symbols. We in the Western world have a great tradition to draw upon in the juxtaposition of the Qabalah with its Tree of Life, the Tarot cards with their pictures to stir the unconscious depths, with Astrology as it has been developed so far, and with the advances of Psychology. These are all powerful tools for discovering the real or essential self (that which is of the essence), and for becoming clear minded, conscious, educated persons well set on the goal towards the discovery of the True Will.

All the cards of the Tarot will be used in this new book and an attempt will be made to wed together those disciplines mentioned above so as to give you an expanded view of who you are through your own personal horoscope.

There are not many books which can give you a clue about your horoscope in the light of the meanings in the Tarot deck. I know of two most important ones only. These are Crowley's BOOK OF THOTH and Muriel Bruce Hasbrouck's PURSUIT OF DESTINY.

I admit this study is very experimental, but one that I think is well worth starting. The proof will lie in you, the students and readers, as you test each statement against what you know about yourself. It would also be helpful to you if you could study the book which precedes this, "The Trumps of Thoth and Psychology", as this could be a good introduction to what will follow here.*

In my last article in IN THE CONTINUUM, Vol. IV, No. 9, I endeavoured to show that Astrology is really a study of the movement of the earth through space insofar as we can observe and understand it. In the chart supplied concerning the various sizes of the planetary bodies as compared to the sun, and their distances from the sun, it is obvious that not only is the sun

* —Featured in IN THE CONTINUUM, Vol. III, No. 5 to Vol. IV No. 7.


the source of heat, light and various other influences coming to earth and the planets through the particles it throws off, but it is also the largest in size of all the bodies in the solar system. Its various radiations influences everything in this system. The various planets and the Moon reflect back to us what comes from the sun. We do not know what other influences also come from each planet in respect to their size and peculiar qualities in themselves. We are not yet able to measure this. We only know that each planet has not the capacities which pertain to the sun.


Therefore we can use any tested Astrological system which only features the position of the sun as seen from earth. This type of sun sign analysis will give us a very good starting point from which to understand ourselves. Later, as the knowledge of the student begins to expand, various other influences which can be found through the horoscope can be equated with what is found by a study of the sun sign. In due time a synthesis can be made of the elements of the horoscope and one is well on the way to understanding why one reacts this way or that in this particular incarnation.


In this book we will study only the position of the sun as it brings out the qualities of various of the Tarot cards. We will try to see what it means to have a sign emphasized with the Trump card, the Court card and the small card which is equated with whatever decan of the sign we are studying. Each zodiac sign is divided into three parts of 10 degrees each. This is called a decan, and each of these decans has a small card attributed to it. Therefore, in your study you will be looking at 3 cards which ought to describe you in your essential self, the self that shines through the placement of the sun.

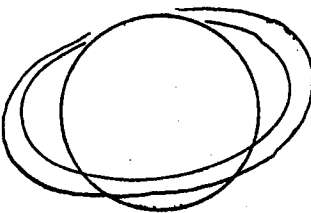
Let me repeat again the chart which shows you clearly the size of the sun and the size of each planet in comparison and how far each planet is from the sun. This distance has a bearing on how much of the sun's light it can reflect back to the earth. Also, its size is a factor, as you can see. A very small and very distant planet could not reflect sunlight to earth in a substantial way. This could be Pluto, for instance. But a small planet which is extremely near the sun, and which soaks up constantly that which emanates from the sun, could have a great deal of influence on the earth. This would be Mercury. So let us study again chart number a. Stop and think about it. Get it thoroughly into your mind about which planets could influence us and which planets might not do much in the way of this influence at all. This knowledge will be needed later as you progress to the planetary influences after you have finished the study of your essence, the placement of the sun.

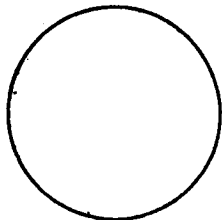
RELATIVE SIZES OF
SUN AND PLANETS.

3,660 million miles Pluto 
from sun

2,800 million miles Neptune 
from sun

1,780 million miles Uranus 
from sun


888 million miles Saturn 
miles from sun

482 million miles Jupiter 
from sun

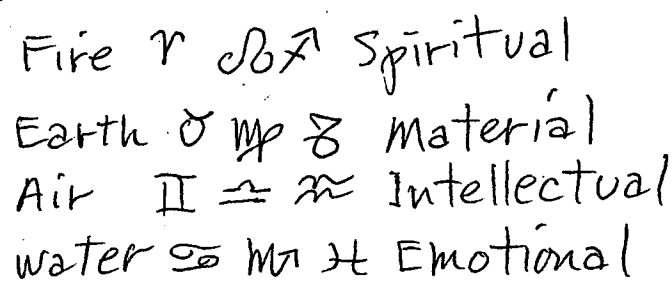
141 million miles Mars 
from sun

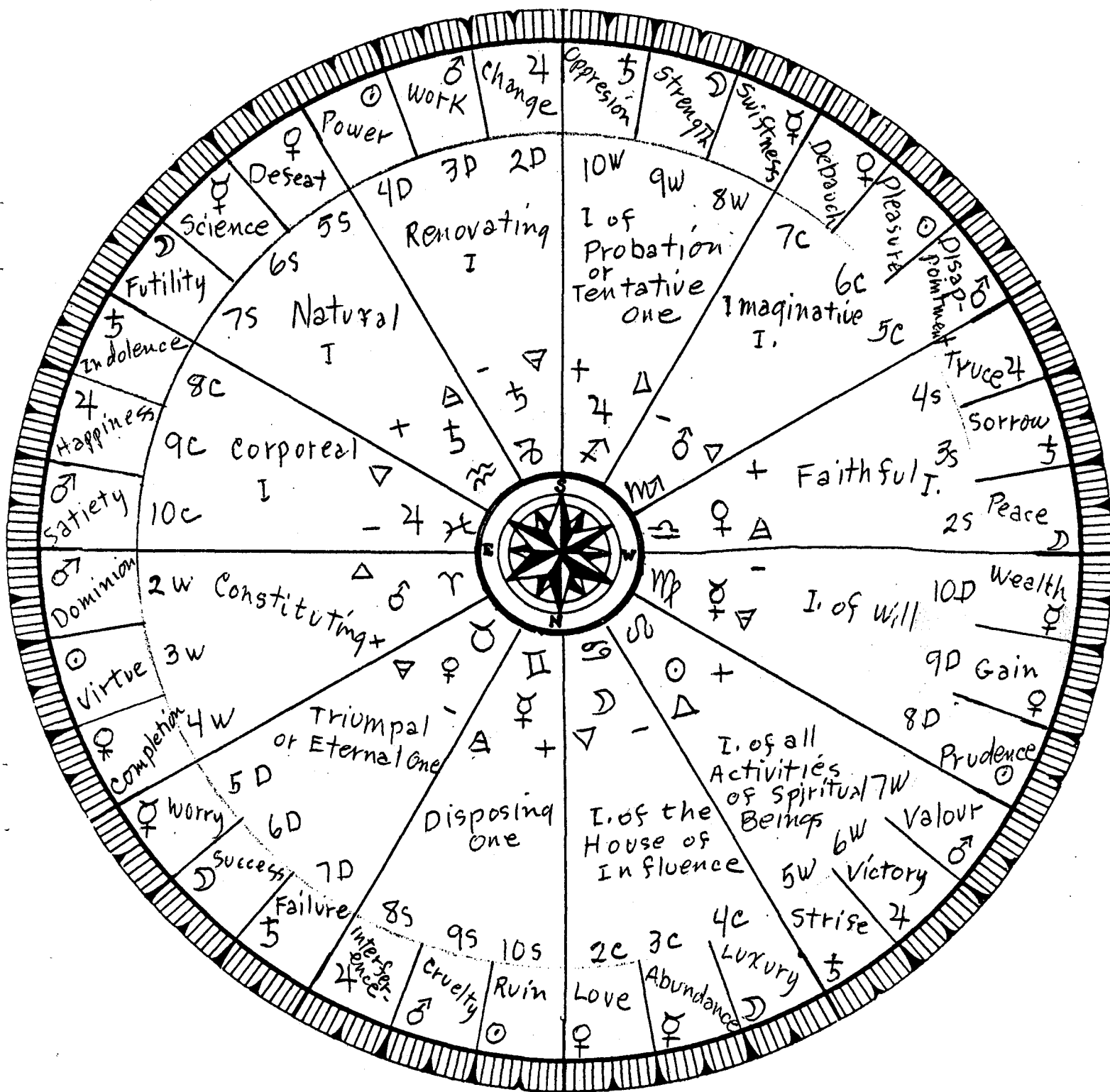
93 million miles Earth 
from sun

67 million miles Venus 
from sun

36 million miles Mercury 
from sun

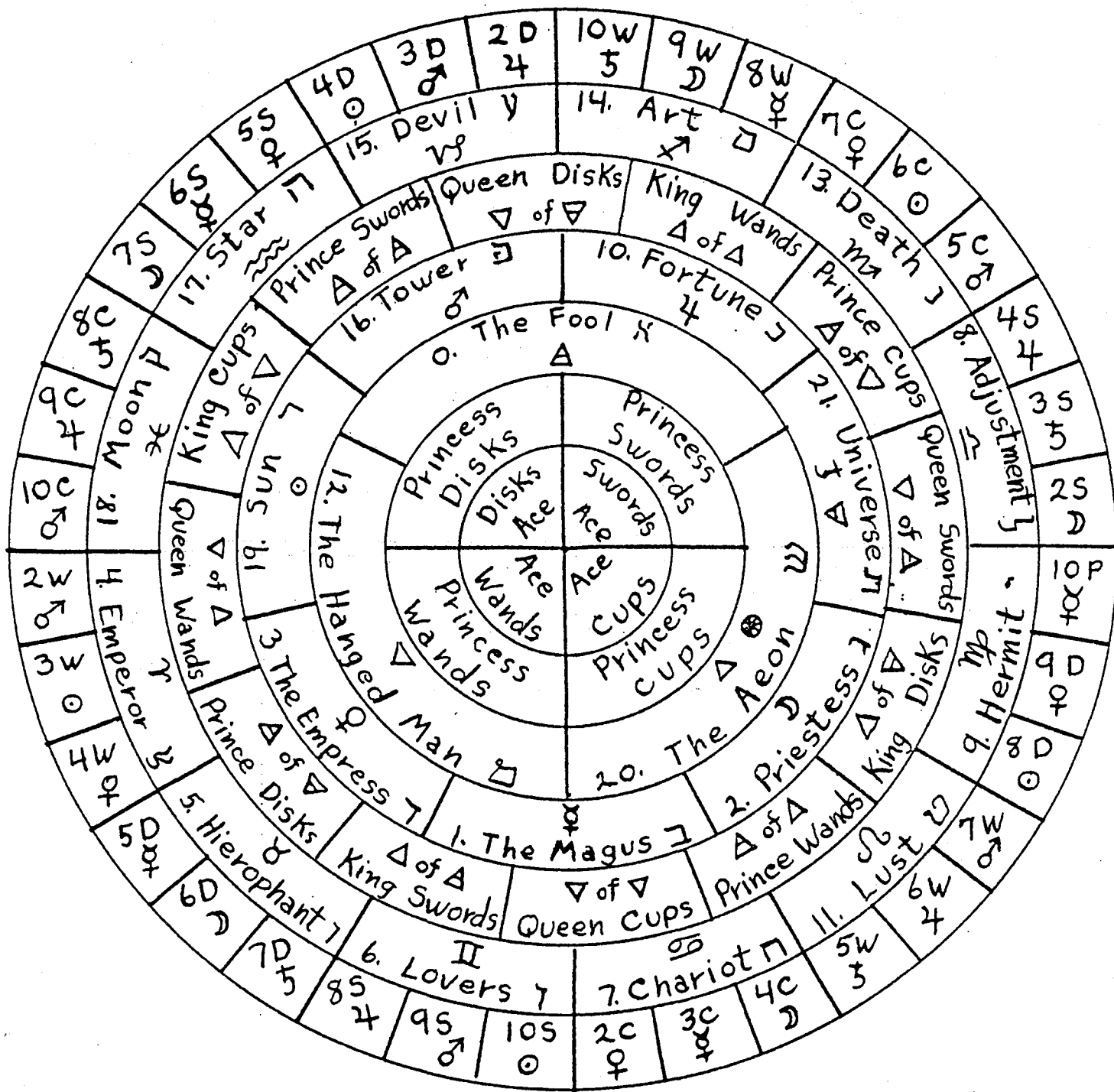
Sun





I. stands for Intelligence. These come from the Sepher Yetzirah, an ancient Hebrew book. These versions are from the translations and interpretations to be found in 777, column XIII.

The titles of the small cards are from Crowley's BOOK OF THOTH. Some of these titles differ from the older ones.



The Placement of the cards of the Tarot upon the Zodiac Wheel

Then in illustration b. there is a condensation of the meanings in each sign according to old Astrological traditions which have been tested through time.

Illustration c. attempts to put some of the information about Astrology and Tarot on the same wheel. These charts overlap and the information is repeated because with such a small space as this page, it is necessary so that you can read them.

Finally, in illustration d. there is a placement of all of the cards of the Tarot upon the Zodiac wheel. This I have considered so important that it has been repeated many times in IN THE CONTINUUM.

Notice that chart d. has 7 rings or circles. In the center are the Aces which are the root of the powers of Fire, Earth, Air, and Water. Next come the Princess cards which sum up on the material plane in the human person, these elements.

Third from the center are the Tarot cards which are equated with the planets. The last 3 rings have to do with the zodiac signs. We are going to emphasize these zodiac signs in this analysis and will work mainly with the Court cards, the Trumps and the small cards.

Remember that the Zodiac is fixed and the sun moves through this fixed area, completing its journey in one year. The Trump cards which stand for the planets are not fixed as the planets move around the whole of the zodiac, taking their own time to complete one revolution.

This chart was compiled from information in THE GOLDEN DAWN in case you wish to look this up and check for accuracy.

Further study should be made also with THE BOOK OF THOTH by Crowley.

To be continued.

JANE WOLFE

Hollywood.

On July 21, of 1952 Jane had some interesting comments on Jack's death which she wrote to Karl. A friend of Jack's visited Wilfred and Helen while Jane was there and had some comments to make on this event.

"George Frey finally showed up at Beechwood Drive Sunday. I arrived after Frey had told the Parson's story. However, he repeated an interesting episode. A sculptor living in Laguna said, about half an hour before the explosion, that the world had got to a definite turning point - either it would eventually recede to the Stone Age and have to start all over, or there would have to be a sacrifice. And there was mention of an explosion pyre on a knoll - if I recall correctly. I hope Smith fills in this episode as Frey told it. - -"

"Frey said Jack had thoroughly cleaned up all his personal obligations: his social contacts by bidding each and everyone good-bye - in fact Jack was so meticulous about everything folks thought it strange. He also said Jack did not want to go to Mexico, that he was afraid of C. Frey feels as I did from the start that Jack, with the help of the Unconscious? - deliberately took the fatal step."

Karl was planning to move his Headquarters from Hampton, New Jersey, and there was much discussion between the two of them about a proper place to live. But Karl had some difficulty in selling the house, so it would be some time before he could move to a new location.

Meanwhile, during this summer of 1952, Karl had supplied me with a loan of a fine electric typewriter and plastiplates from which printing could be done. I typed THE VISION AND THE VOICE all that summer, with time out for repairs to the typewriter. My children played about as usual but I had learned to concentrate in spite of their voices and concerns. Jane arrived every week to help with the proofreading and she then sent the plastiplate masters on to Karl. Jean and Ero worked the machine which did the reproductions and Karl also found plenty of work on this project. He did a final proofreading, collated, learned to work the machine and all the rest.

But Karl's work was interrupted in the 1st. week of August by a terrible accident which occurred when he and Sascha were driving. He had to give up the New York address as Sascha was so badly injured that she would be unable to teach voice for many months. They were both in the hospital for quite some time and Karl wrote to tell Jane of the X-rays, his pain and how he was getting on,

Jane wrote with concern on August 16:

"I shall be glad indeed when you can stop business ventures. From now on you should be in a position where your interest and activities could go into the Work wholly. I have not forgotten, for instance, your statement that yours was the job to write the Commentary on Liber VII. Also, that there was somewhat to add by you to the LXV Commentary. And there are the more subtle angles.

I can grasp, somewhat at least, of your weariness of spirit. Time was, in Cefalu, when I heard A.C. with a great sigh wish he could be like other men. He was a Dedicated Man (as you are, my dear Karl). Life was burdensome at times, but through it ran some golden threads of love, some sunshine, moments of gayety even, and the solace and companionship of Aiwass for work done - "the cross of sacrifice made bitter sweet."

"Thelema needs you badly! Who else is there? We need you. The whole damn world needs you!"

"I am happy indeed to hear you are on the mend. But it could not have been otherwise."

Karl replied with concern for Sascha's injuries and also said much about Jane's remarks:

"Do not worry about my will to live. I am tied securely to the curve of a rocket that has yet many years to run, its crucial years. This 'accident' I view as a definite signpost and as a message, an instant answer to a question I had posed!

"All such jobs (and others) as LXV, VII, are much in my mind. I may well start on the latter, as well as notes on AL, 220 but possibly only for posthumous publication."

He was also concerned about moving the furniture and other effects from the New York apartment by September 30 when he was still in pain and not quite recovered. He also went into a great deal of detail about the publication of THE VISION AND THE VOICE and the address which should be on the publication. Finally he hit upon Barstow as being the best address for the present. Jean and Ero could arrive on a Saturday afternoon and take on the printing over the weekend, which they did during this time and worked through their weekend days off.

In the beginning of September medical tests showed that Jane had been battling an infected kidney for some time and this is what had brought her to a low state, which she was unhappy about and rather ashamed of reporting ill health to Karl.

This year was very difficult for everyone, especially Karl and Jane. She wrote to him on Oct. 14.

"I left the hospital Friday and am too weak to be of much use to myself. Four weeks of what? The easiest word is diarrhea; with extremely sore intestines, cramps and gripes. I have dropped to 95 pounds.

"Mildred meantime has saved the day. She looked in on Mary K. in my absence, nine days all told, and is now marketing and cooking for both of us. Has asked relief from her job to do this - cheerfully and with love.

"My horoscope, it seems, indicates dangers throughout October and November. But we are keeping an eye on Jane these days - something we did not do before.

"I shall be glad to hear you are mightily improved - if, indeed, not entirely recovered! My time sense is not yet reestablished. I feel out of touch."

By the end of October THE VISION AND THE VOICE was being distributed and Karl began worrying about paying something for all the labor. But everyone would take nothing for their work. Then due to a suggestion by Louis Culling he began to think that everyone who had worked on THE VISION AND THE VOICE had been under some sort of magical attack. But I sailed through the typing of it with no deleterious effects. Unfortunately, due to Karl's experience in two concentration camps, he had an idea that he was being persecuted from time to time.

While writing to Jane about various personality problems of active Thelemites, Karl had this interesting paragraph:

"- - - I suppose I am expected to be the author who knows how to solve the conflicts, while my greatest gift is to create and increase them and their mutual friction to culmination.

"Unless - unless, unless, it is my mission to be the instrument for giving the various parties involved the "LESSON OF BETRAYAL", which every candidate has to learn as one of the major ordeals. I have seen A.C. give this ordeal deliberately, with - in one case - terrible repercussion. You are the only one that I know who has an inkling of these problems. If you have any comment let me know."

Jane answered:

"I take it you have stepped into the shoes of A.C., and therefore have become the Hierophant. I learned to know somewhat of this individual, and felt that He operated at times without the knowledge of A.C. Indeed, A.C. acknowledged this. This Lesson of Betrayal is no doubt a part of your duties - and privileges. I

was interested to learn in these Gurdjieff and Ouspensky books that they provided a centre at intervals, usually outside of a city where students took on various labors; and this with the stated purpose of putting together such students as got on each other's nerves, for only in friction is growth. But this regime, of course, for a stated term."

And Karl answered to this:

"Your letter of Nov. 21 is one the like I have not had from you in ages. How can anyone, or you yourself, say you are getting old and all such things? Should your hospital stay have rejuvenated you, mentally at least? Your letter handles subjects that are not easy, yet you set them down in a clear, coherent way!

And after some discussion of various persons, he ended his letter with this note:

"Phyllis sent me her poems. They came yesterday. I am deeply moved about her art, the depth of her feeling, the purity of her soul and everything. What she does not know - or may-be she knows now - is that what she considers her weakness, is her strength. I wished she would plunge into new experiences. The scars are but those of the heroine. I'll write her. What she lacks is an adequate vocabulary and be able to find better words to match the rimes.

"You have trained a fine successor."*

After speaking about Xmas dinner with Wilfred and Helen, and other matters connected with various people, Jane had this to say in her letter of December 26.

"I cannot speak for Estai, though I am conscious of a strong tie with Phyllis, but Jane thinks you give her, at least, too much credit in the case of Phyllis. You must not forget Roy L., who enabled Adonai to clothe P. in a robe of poetry - or poetical expression if you wish, and some Understanding. She is now busy building other foundations. But Adonai will come anon -- will come anon."

Jane mentioned that she had been helping with the Mass which Wilfred and Helen performed about every two weeks. Then she started some comment on C. "She was here Xmas day, the first I saw her since before Jack's death, when she did not attract me at all. Now she is aflame with some work to be done, in which AL is the Sparking, animating and shaping tool of the rising Aeon. She has told more than I can remember ----I will send a copy of possibly the most fantastic letter I have ever received.

* Phyllis had hoped to keep herself out of this account but subsequent events in Jane's life made this impossible. (Ed.)

Things were not very happy at Karl's Headquarters. Personal matters arose and began to throw everyone into some sort of state of anger or resentment. Karl wrote to Jane on Jan. 5, 1953 as follows:

"I saw Ero shake his fist at me at the time of the accident, but never told anybody. The whole relation at H.Q. has been a mess. Joe, since Barstow, figured Jean was or would be his. There was a break between Ero & Jean practically when they arrived here and one or twice Jean was on her knees before me (literally, not figuratively!!) imploring me to take her away from Ero. It foundered on the rocky iciness of my nature, my below-par libido, my slowness of reaction to obey directives from on high (which, I realised much later, it probably was.) But on other occasions Jean played up intensely to Joe to such an extent that Joe went to Newark and rented a 3-room apt. for the purpose. And nothing happened! It must have been a blow to Joe, and a magical lesson, which, I hope, he has learned and assimilated in a BALANCED WAY, by which I mean that I hope he does not carry a grudge against all women for having led him by the nose in such a humiliating way. Needless to say, I had nothing whatever to do with this part of the drama, except possibly unconsciously.

"Then, Jean played a game in a primitive and a little too obvious way with Sascha, who, being so much more mature, saw through it from the start, causing antagonism. - My break with S. is ordained, I feel sure. May-be my subconscious wants me to make the break on my terms, when I think the time has arrived. Yet I know that all such considerations are bunk. Jean would be excellent as a partner for me in the Work which I need, but she needs one for other things too.

"My prime consideration is to preserve the assets as much as I can manage, for the G.W. If we sell H.Q. there must be enough in my share to have something to operate with when I should arrive in California.

"I like Jean. I like Ero. I like and respect Joe very highly. (He is a King). He has behaved and acted royally and poured out lavishly - I'm not speaking about his transfer - and Sascha alone has seen this deeply, while Joe seems to have been influenced intensely against the one person who Understood him, his nature, and his problems!) Add to this trio Frederic's presence, the Sascha-problem, and you get the Five-Body problem, which even mathematically is insolvable. Irrationally, yes, it can be solved, but that requires instant understanding of what your H.G.A. counsels, and acting thereon without doubt, or arguing. I am still very low, I know. I am quite prepared to place all the blame on myself alone.

"I have had the K. & C. since 1927 (Boston phase). 1931 was my 7 = 4 period. Then 666 pushed me into the Abyss. (I reacted wildly, and smashed everything of A.C.'s plans with very tragic results for him. It was "danger and trouble" for him. 1935

brought the Babe of the Abyss, and 1938 A.C. acknowledged me as M.T. --- Now here is my incredible blindness: In retrospect I can see all this, now at least. But it was only in 1946 or 1947 that I began to realise what the H.G.A. might mean, or had meant since 1927. I never realised that A.C. actually considered me a M.T., until he reminded me in a letter of about 1946 or 1947 that a M.T. "ought not to act or think the way I expressed myself" in letters. I could (now) give some striking examples of my blindness in matters of the H.G.A. A.C. thought I was faking ignorance, while it is the bitter truth that I was so totally blind. (In 1887 I had a serious eye disease and was for months in a hospital; had to wear blue glasses up to my 7th or 9th year. When I mentioned this to A.C. soon after I met him - he discovered my blindness quickly - he thought he could cure me magically. But the way I saw and see it, it is part of my T.W.)*

"May-be this explains some things to you.

"Ritual: yes, indeed, I do not care for them but I do not loathe them! By ritual I mean any form of invocation or practice that implies dramatic performance. Nor do I understand such formulae as IHVH, or Geomancy - I would not call reciting the Holy Books ritual. I view it as a sort of mantra as once I start a chapter, it keeps running along without my being consciously aware of it. If I am interrupted - it continues at the exact spot where I was stopped, the moment when the interruptions have ceased.

"The idea back of the term Ritual in AL 220 is much more general and universal. Political, moral, ethical, religious conventions have a form or ritual as a basis. This refers especially to the ritual of law in this country. Anybody who has been the victim of legal, religious, or moral procedures - better persecutions - knows this. They are called "black" rituals."

Jane answered to this:.

"I am glad indeed to have your letter of Jan. 5. It is a great help. Frankly, I have been puzzled on occasions, to the point of "What ails the man!" But who is Jane to ask questions? She who today could be as active as C. had she accepted the bit. Two or three years ago, Schmolke gave me a wisp of cheer when he wrote that Mars in midheaven meant delayed action - until "late in life". I thank you for giving me this knowledge of yourself. And I do hope the property will soon pass along so that you can come out here."

There was much discussion in these letters about Louis Culling and both of them arrived at the conclusion that he could not be trusted to act in a straightforward and honest manner. There was also, from now until much later a great deal of discussion about C. I do not give the whole name here as the person is still living.

Jane had some difficulties in her horoscope, such as oppositions,
★ True Will.

which led her to mistrust herself and the work she was really doing without being aware of it.

In Karl's next letter of Feb. 9, he asked for more information about Jack's "Working". He went on to write a little about Jack:

"As to Jack. Some years ago when he began to write me frequently for advice, he was glad when I gave him "child" as a key-word, which, he wrote back, was just what he needed. His working with Ron Hubbard was always of the greatest interest to me; he wrote very sparingly about it, not even to A.C. When I met him once in 1942, it was I think, he wanted to find out from me about the Scarlet Woman, which I evaded. Even then the problem fascinated him. It seems so hard to understand that the S.W., as well as The Beast, are the names of offices, not of human beings in the flesh. In the case of A.C. his work was in the outer, still, his work as 666 was secret. In the old times he proclaimed each new Moon as his S.W., it is true. He learned, I believe, only much later what the truth is, as one Note in 418 shows.

By Feb. of that year, THE GOSPEL ACCORDING TO ST. BERNARD SHAW by A.C. was ready from the Multilith machine and was bound and sent around to various people. Ruth Soulé, one of Roy Leffingwell's daughters, had worked on the typing with many instructions from Jean. But there were quite a few errors or typos in the work. However, it was done and now appears as CROWLEY ON CHRIST.

Jane sent Jack's Liber 49 to Karl and had this further to say:

"I sent Jack's "49" without comment, but I state my first reading left me surprised and cold. A second reading went a little better, but ---"the fourth book of the BOOK OF THE LAW" smacks of obsession? Also, who is Bellarion? The name seems familiar. And by whose authority did he become an 8 = 3?"

Karl had a great many comments to make on Jack's Liber "49" and asked about certain mistakes in the manuscript. He pointed out the mistakes in Qabalah and that the choice of numbers did not seem to be inspired but were quite rational. If they had been inspired, they would have led to further illuminations, but this was not the case. He stated: "Jack's record of the Babalon invocation is not written, and condensed and clear as A.C.'s inspired or dictated librae are. A communicating entity is, after all, limited by the perfection and transparency of the diamond or crystal available for transmission. Some of the verses in the book are unnecessary and irrelevant, I think. May-be the work is not even complete. May-be the magician was not considered mature or initiated, or pure enough? Who will judge?"

And in a postscript he added: "Have just copied C's enclosed letters. I must say, they stagger me by their evident madness!"

There was trouble from Meeka Aldritch, who wanted to publish LIBER ALEPH on her own and had specious reasons for doing so. Jane reported this and Karl replied:

"I'd like to write Meeka in the strongest terms. It would be theft to copy LIBER ALEPH and distribute it for money! Plain theft. All the more obnoxious as she considers herself a Sister of the Order. I have in mind to place her under a ban or Interdict if she goes on with such thoughts, much less than acts. We plan to publish LIBER ALEPH officially, but if she intercedes in the manner you say, it may prevent it. Why doesn't she apply for the copyright herself? To say that another has written a very similar book, is plumb insolence. If you want me to, I'll write her direct and ask for an explanation. May-be you can get Louis to knock some sense into Meeka. When Jack years ago tried the same thing: sell copies of Aleph, etc., we acted in the strongest possible form."

Jane firmed up some dates about Jack's workings as Karl had no idea when these things happened.

"The Babalon Working was from Jan 19 to Feb. 27, 1946. Smith thinks Jack undertook this Work on his own initiative. I do not have access to A.C.'s letters to Jack.

"Oath of Master of the Temple was taken Dec. 28/48 by John W. Parsons, 7 = 4 A.C.A. and the Oath was attested by W.T. Smith, 132."

The next instructions from Karl were to drop a thorough consideration of Jack's work as he didn't think it was worth it. Instead he decided to use the letter to Mrs. Macky from A.C., which she had given permission to copy, to be used as an introduction to MAGICK WITHOUT TEARS.

Jane objected to Karl editing out her name of Soror Estai in the letter "Fear, a Bad Astral Vision" in the letters for MAGICK WITHOUT TEARS. This would not be the only time when Karl insisted on deleting her name from some of these letters and later correspondence shows Jane's irritation. She remarked that some of the letters by A.C. were written because of questions from the people in California and not all were addressed to Mrs. M.

Karl was anxious to produce M.W.T. before LIBER ALEPH as the former existed only in his files and might get lost, whereas LIBER ALEPH had many copies around the world, even in Germany.

There was a good deal of writing back and forth as to the type of print and the kind of typewriter and various plans for M.W.T. It was decided that I should type it that summer on my vacation from college. Jean and Ero would leave New Jersey on June 10 and bring a new typewriter with them so that the work would be much

better than that previously done.

Then Karl had second thoughts about Wilfred Smith and wrote:

"I must say I have had a bad feeling lately about what WTS appears to be trying to build up once more. I made that exception as regards that old injunction in your case; but it seems everybody is now flocking once more to WTS's house with the resulting consequences.

"WTS, I'm sure, imagines, and imagined himself as having crossed the Abyss, of being possibly way above Binah; let me assure you that he has not even had a whiff of it; he has not even an idea of how the air in the City of the Pyramids is. (I have several similar cases under observation right now). Standing at the door of the tavern, he can do nothing better than prate of his feats of wine-bibbing. He does not revile the guests, because he thinks he's inside.*

"There's little one can do in such cases. It's just a slow disintegration. I had thought WTS could be somewhere of help; he has in a very small degree; but now the dangers loom larger than I expected. He cannot forget the past.

"I don't know how to act. But meanwhile, I only let you in on the working of my mind. I suggest you discourage further intimacies among the existing crowd with WTS. May-be this will suffice. If not, well . . . "

Jane replied:

"Smith, You sanctioned a Mass Ritual meeting for the group for Solstices and Equinoxes. The only time the Burlingames go to Beechwood.

"Mary K and I have for some weeks had Sunday dinner there, with the Ritual every second week. During the typewriter buying, discussion of M.W.T., etc. we got there during the week. These midweek calls have stopped; and this last Sunday evening I spent with others to talk things over.

"Smith and Helen are wanting other living quarters since they have no longer any privacy in their garden and barbecue layout due to an apartment building looking directly over everything, next door. The stretch of beach along Roosevelt Highway west of Malibu appeals mightily to them..

"Now in building a house on a beach lot, Smith thinks also of the Ritual. He has also said he would like to accommodate you - at Beechwood, or the proposed new house - until H.Q. is established.

* LIBER LXV, Cap. IV. vs, 11 & 12.

lished. At one time he said a second "guest house" is permitted on the 2-acre land and it might be possible for you to stay there. I know all this is utterly impossible and, while I have in no way encouraged him, still I have not checked those dreams."

Neither Karl nor Jane believed that Wilfred could make this dream come true. But much later it did materialize and provide more decision work on the part of all of them.

By the end of June, Jean and Ero delivered the new typewriter and I began work on MAGICK WITHOUT TEARS. Karl could not sell his house in New Jersey for a time and so became resigned to staying there until matters could be straightened out.

There was much speculation about where to put a new H.Q. Jean and Ero settled in Barstow where they both found work. Also, it happened that Ero had a house there, so the situation seemed to turn out well for them. Karl relied on them to print M.W.T. and made plans to send the Multilith machine to them. He said they were both very good at the job and checked things carefully.

That summer also, Karl read more on Jack's workings and files and wrote to Jane: "Jack's working was illusory and led to obsession (A.C. himself condemned it)". Other workings based on Jack's obsessions were also illusory and would end up in a morass or bog.

To be continued.

