



# IN THE CONTINUUM

Vol. IV, No. 2

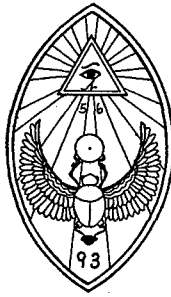
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

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

# COLLEGE of THELEMA



P.O. Box 415  
Oroville, CA.  
95965

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

When we draw a picture of a horoscope, trying to show where the houses and Midheaven are, where the planets are and which planets are in which zodiac sign, we are trying to put events of a moment in time, the birth hour, which have happened in a three and four dimensional world, onto a flat two dimensional page. For this reason, there are a few differing ways to show the events which occur at birth.

Many of you have noticed that the type of horoscope chart which I prefer to send to students of the College of Thelema, is of a different type of drawing than that used by many Astrologers. The type of chart used by any Astrologer is partly based on custom, and what he first learned, and partly based on what seems to the Astrologer to be the most important part of the chart.

I learned my Astrology from a fine German Astrologer when I was young and had only six weeks or so of lessons. After that I was on my own and had to work in what seemed a very laborious fashion to make charts for many friends and acquaintances. I used the chart drawing method I was taught and in time, I became more acquainted with the drawing which you see everywhere else in popular books and magazines.

When I belonged to an Astrological group which studied the horoscopes of different persons each time we met, the popular type of drawing was used. I would sit there while the Astrologer would talk about the planets in the houses and maybe in the signs. She was a good Astrologer and had been doing this all her life. But she hardly ever talked about aspects. So I would sit and look at the chart on the board for quite awhile and presently I would say, but Mercury is square to Mars - or whatever the aspect was. Then our Astrologer would tardily look at the chart and agree that this was the case. She would then try to make good comments on the aspects which I pointed out from time to time.

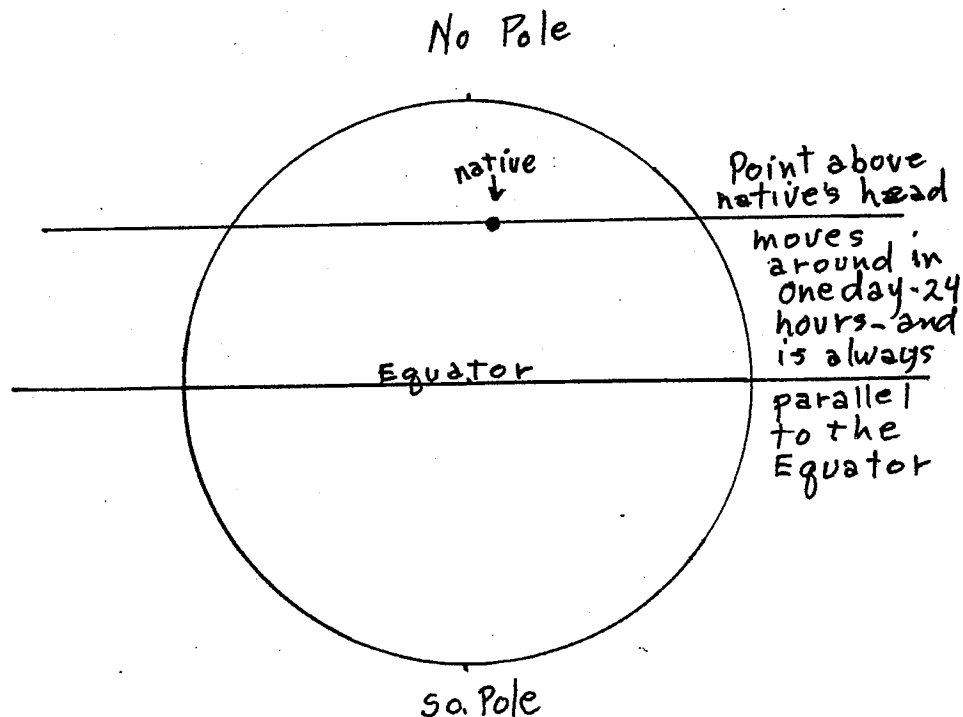
But it took a long time to see the aspects and one had to know which zodiac signs would make a square aspect, or trine, or sextile or opposition to whatever other zodiac sign. This was

a very difficult and slow process if one doesn't have all this stored in the memory. Furthermore, more subtle aspects, such as the quincunx, or inconjunct, were hardly ever noticed at all in this popular chart. But with experience, I have found that some of the subtle aspects need to be considered in a refinement of knowledge about any particular chart.

With these remarks, let us get a look at where the houses are measured, and why; and where the zodiac signs are measured and why; and why the houses can be of differing degrees, anywhere from 5° or 10° to 45° or more for any one house. But the zodiac signs are always 30 degrees, no more and no less.

When a child is born, one of the zodiac signs can be measured on the Eastern horizon, or rising. This becomes the rising sign or Ascendant.

If we extend a line straight up above the head of the child so that its ending is at the same degree as is our celestial equator line, we will notice during the whole day that this point will always be parallel to the equator. So the houses are marked around the equator at 30° each because there are 360° in the circle which the earth makes as it spins in daily motion. The drawing below shows a mark where the child was born. It is placed in the Northern latitude as this makes it easier to see the distortion in size of the houses. At this latitude, the houses become more distorted at the two solstices and less so at the equinoxes. All this depends on the distance from the equator in which we find the birthplace. If the birth occurs very near or on the equator, the houses are found to be more even in degrees.

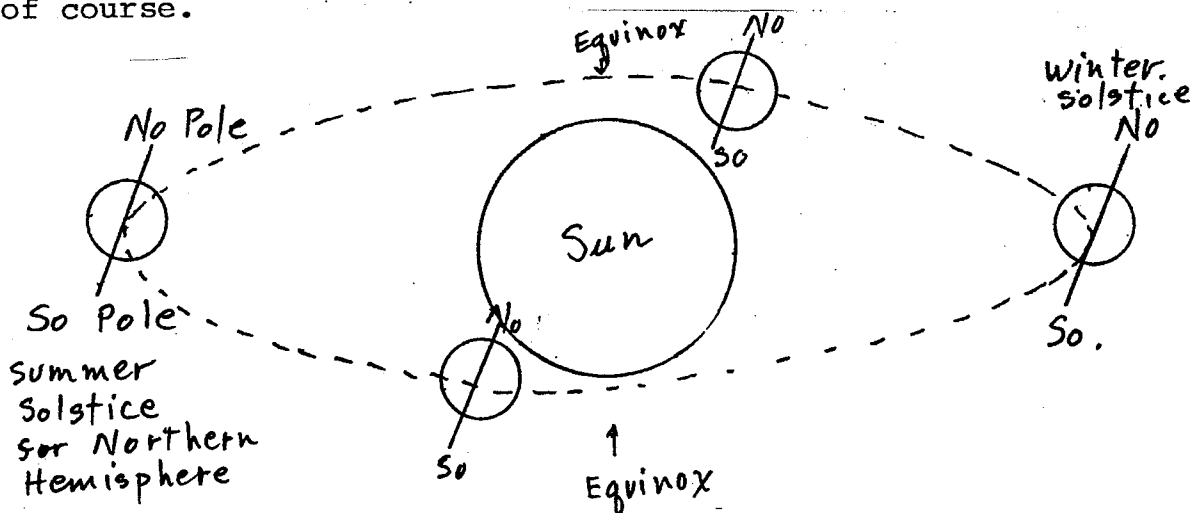


The daily spin of the earth in 24 hours defines the positions of the houses. These houses define temporal events, the changes in time, the lesser emphasis in a horoscope, since they deal with daily life phenomena. Houses are more personal while the zodiac signs have a more impersonal effect and relate the native to the universe in a stronger and more efficient fashion than do the houses. When a planet transits through a house, the effects are temporary; but when a planet transits over another planet in a zodiac sign, the changes can have far reaching effects.

These transits that we watch in our own horoscopes as time goes on go through a house, or over a natal planet in a zodiac sign and some of the effects may be hard to sift out as to their differences. It takes a good deal of practice to discover that a planet transiting a certain point will have lesser or stronger effects. Which is stronger, the transit in a sign, over a natal planet, or through a house? When we look at prognostications of events for a nation or large masses of people, we notice that zodiac signs and planets and their aspects are favored and analyzed. Whole decades or more are flavored, for instance, by the position of the outer and slower moving planets in the zodiac. Uranus in Leo had a very different effect on the world that did Uranus in Libra or in Scorpio.

Now we come to the fact that the zodiac signs are measured in a different manner than are the houses. The zodiac signs are measured by us as we stand on earth and look up to the sky to an imaginary celestial sphere which surrounds the earth completely. Because the Sun is seen in a year in the Northern part of the sky and then in the Southern part of the sky, this marks the plane of the ecliptic. The Sun is highest in the sky when we have summer and lowest in the sky when we have winter. We have short days in winter and long days in summer and equal days and nights at the two Equinoxes of Fall and Spring. Our earth travels around the Sun in a year and the zodiac signs are marked along the path of the Sun in the sky.

Our earth is tilted by  $23^{\circ}$  from the vertical. So then in the 365 days of our year, the upper hemisphere of the earth is tilted toward the sun and in winter, this hemisphere is tilted away from the sun. The opposite phenomena occurs in the southern hemisphere, of course.



Because of this tilt of the earth, and because the planets lie in a plane as they whirl around the sun: the Sun, Moon and planets are seen in a wide band around the earth. Measuring their position, whether North or South of the equator gives us the declination of each planet. Dividing the ecliptic into segments of  $30^{\circ}$  each gives us the zodiac signs. Measurements are difficult to consider when we remember that all our lines are curved and follow the curvature of the earth. But to make a two dimensional horoscope, Astrologers must decide which is more important to their observations, the house division or the zodiac division. Diagram B. shows an equal division of houses along the equator. But if we draw a two dimensional picture of zodiac signs and houses and each sign has  $30^{\circ}$  then the houses are of unequal length. The difference can be seen in the two Crowley charts. Chart #1 shows an equal house system and chart #2 shows an equal zodiac sign system.

Diagram B. seems to show an equal house system but if we put our measurements on a two dimensional page, we will see that some houses are showing two zodiac signs and some houses show a portion of a zodiac sign.

In order to see the size of the houses in a clear fashion, the horoscope drawing used in Germany and other places in Europe would be favored. When a planet transits through a house in later years in the person's life, the large houses mean a large amount of time that the planet influences the affairs of that house and a small house would have a very small amount of time for that influence to be felt. Chart No 2 is then the sort of horoscope drawing which I have preferred as the zodiac signs are all marked each  $30^{\circ}$  and the house variation in size can be seen clearly. Also, when a planet is making an aspect to another planet in another sign, it is very easy to see the aspects as one has only to add up the  $30^{\circ}$  segments.

Following is a list of degrees in the major aspects.

- ♌ Conjunction - planets are together
- \* Sextile - planets are 60 degrees apart.
- Square - planets are 90 degrees apart.
- Δ Trine - planets are 120 degrees apart.
- ⋈ Quincunx or inconjunct - planets are 150 degrees apart.
- ♐ Opposition - planets are 180 degrees apart.

The type of chart shown in #2 makes it very easy for anyone who is beginning the study of Astrology to find the planetary aspects without too much trouble. These aspects are of major importance in analyzing the influences in a horoscope.

How many degrees of difference do we allow if the planets are not exactly 60 or 90 degrees, etc, apart from each other? The variation in degree is called an orb and planets almost always vary from the exact position indicated by the aspect.

Astrologers do not always agree about the orb of the aspects. It is true that if a planet is very close to an exact aspect as indicated, then the influence is very strong. If there are quite a few planets very close to the exact aspect, we can expect to see some sort of genius showing where these few planets are seen. If the planetary aspect is not very close, then the influence is weaker. One tradition about the orbs of planets states that the Sun and Moon may have 10° of orb on either side of an aspect, such as on either side of 90° - a square. Also that this 10° of orb is used only on the major aspects, the conjunction, the square, the trine and the opposition. Minor aspects such as the sextile and inconjunct use a smaller orb of influence.

The remaining planets are given an orb of influence of about 7° for the major aspects and only about 2° or 3° for minor aspects.

Many Astrologers like to emphasize the planets which lie on the angles of the houses of a horoscope. These are the first, fourth, seventh and tenth houses. But remember that the houses are about mundane affairs, the stuff of everyday life. I really think that with Chart #2, the angles can be seen just as clearly and strongly as they can be seen in Chart #1. This is a matter of practice or of preference, I suppose.

Chart #1 is the type of horoscope drawing which is seen in books and magazines in America and some of the other Western countries. It is also used for computer horoscopes. But as I have pointed out, it is harder to read for aspect and house sizes. Chart #2 is the one I learned long ago and have been using for over 50 years. In these two charts I have purposely left out any markings from planet to planet which would indicate the aspects. It might be useful for the student to figure these out for himself as he analyzes the two charts. Also, when one looks for the over-all pattern in the horoscope, either chart shows a splash pattern. But when you need to find which planets emphasize fire, earth, air or water, or which qualities of cardinal, fixed and mutable signs are brought out by planetary positions, the #2 chart makes this much easier.

Astrology is an extremely difficult study as no two charts are ever the same. Even twins may have a different rising sign depending on the moment of birth. In all my work with students I have tried to simplify as much as possible. At least some information can be gleaned by each person for their own horoscope. This is important in understanding the self for almost every person lives up to the indications in the horoscope exactly. It only takes study and the perusal of many books and also the opinions of many Astrologers before control of the difficult parts of the chart as indicated in a person's life can take place.

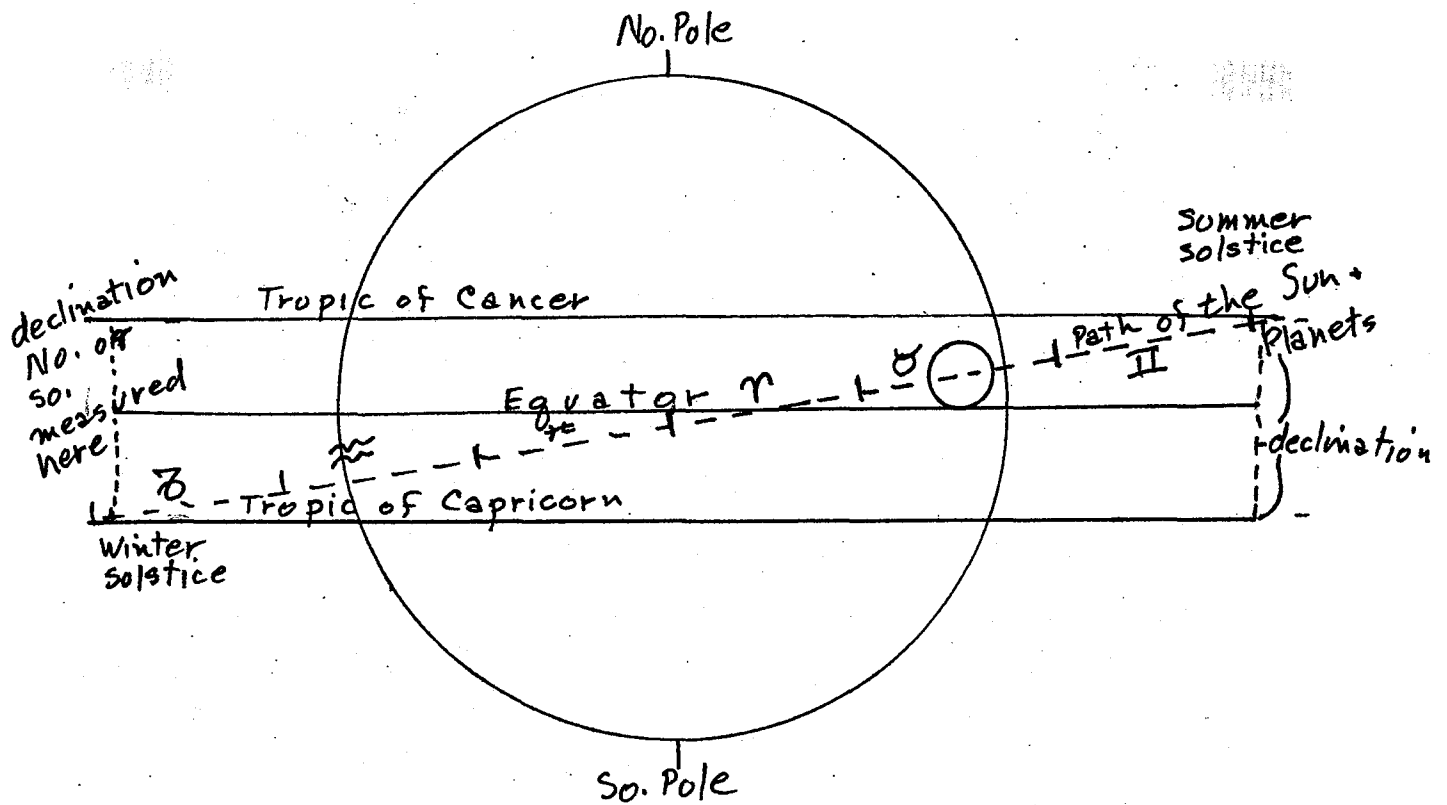


Diagram A

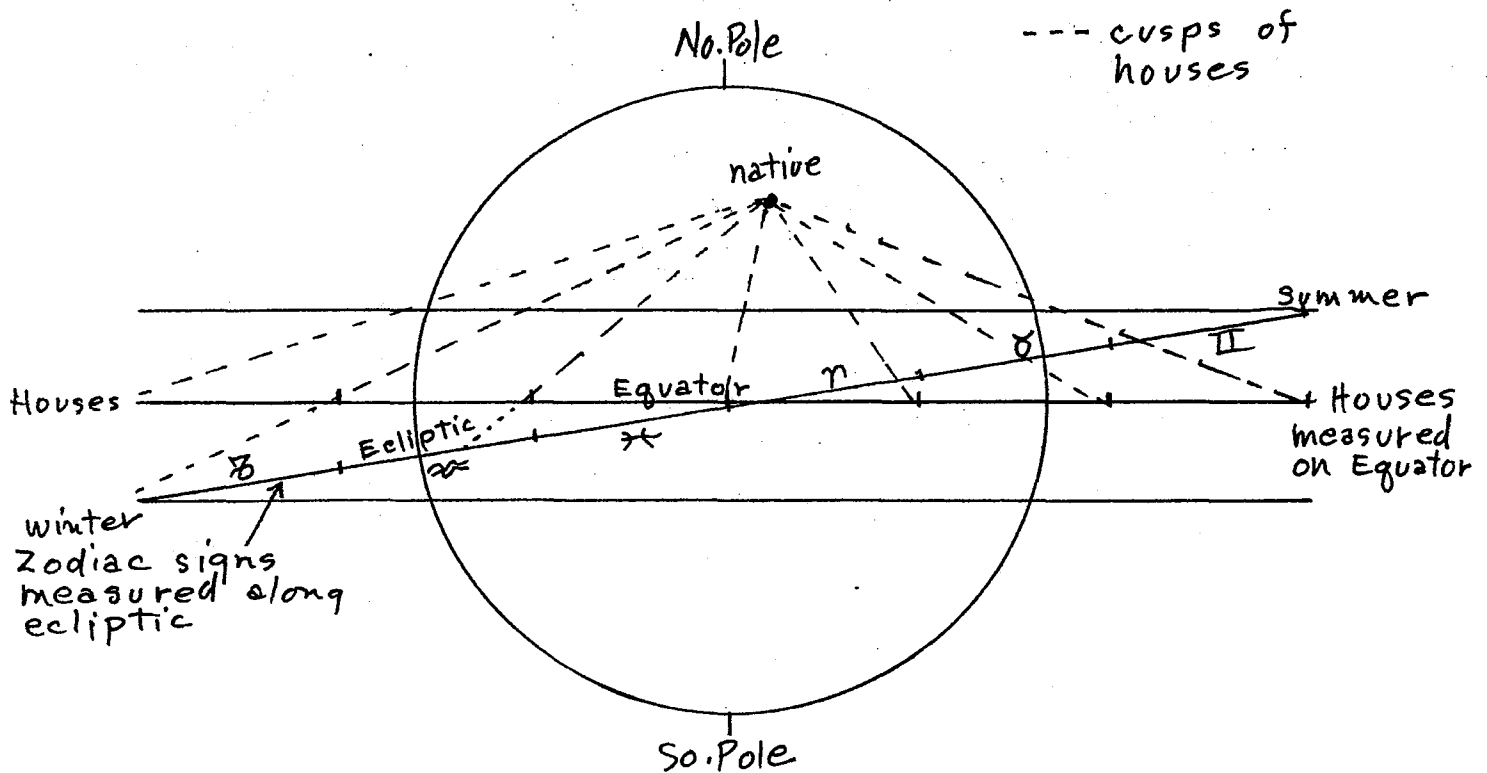


Diagram B



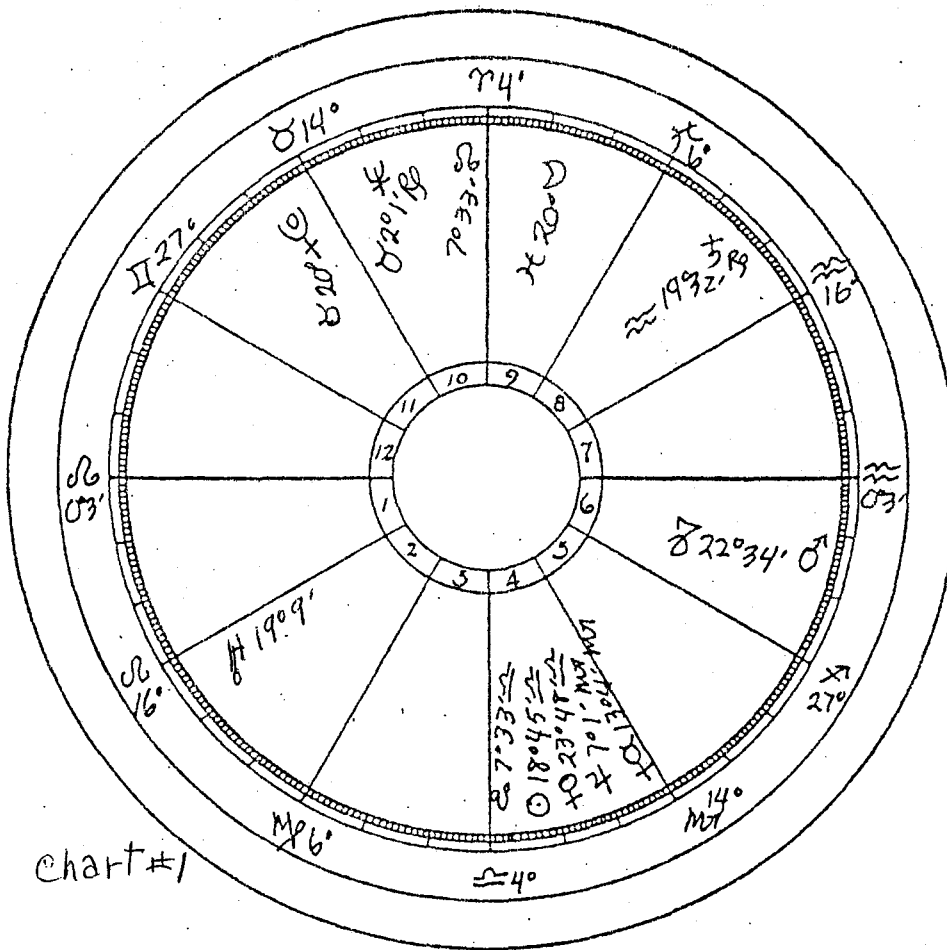


chart #1

Edward Alexander  
Crowley  
Leamington, England  
Oct 12, 1875  
10:52 p.m.

(Time may not be  
correct as the  
mother's memory  
had to be relied  
upon.)

This chart was  
copied from THE  
EQUINOX OF THE  
GODS.

Modern Astrologers  
may differ as to  
the house cusps.

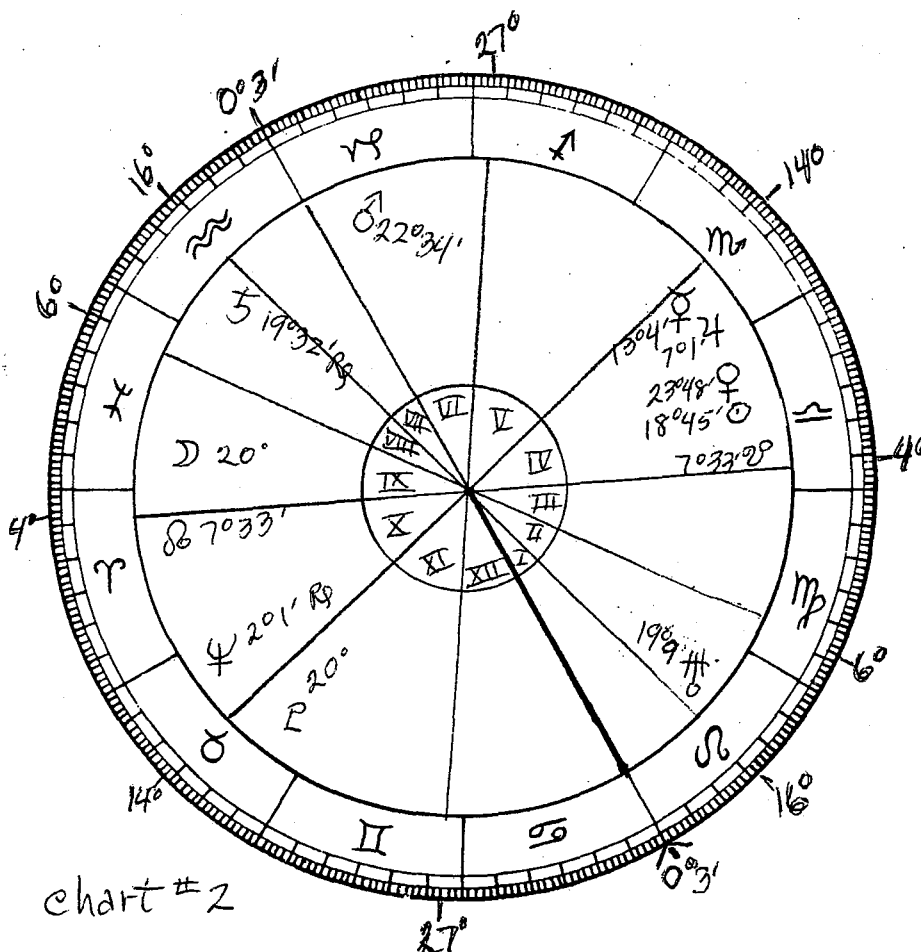
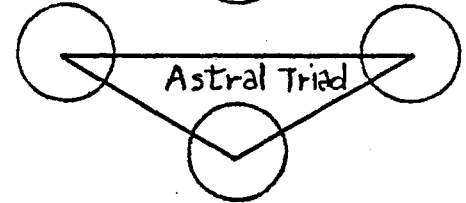
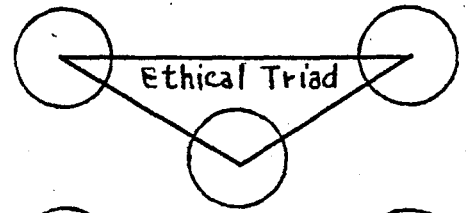
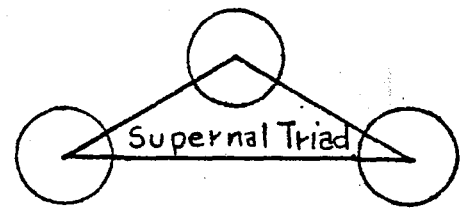
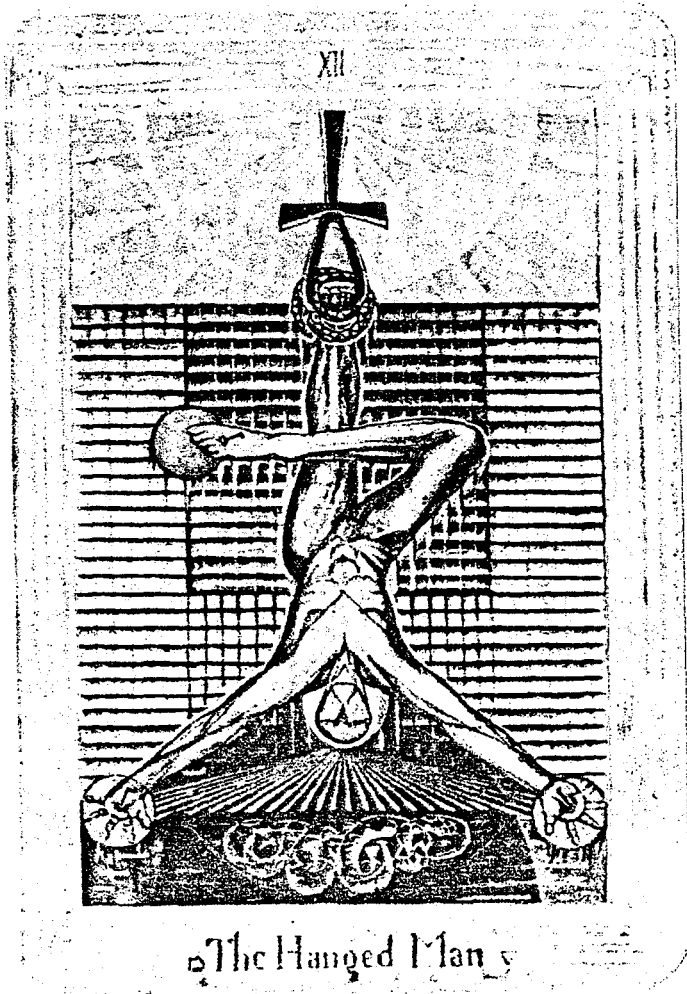
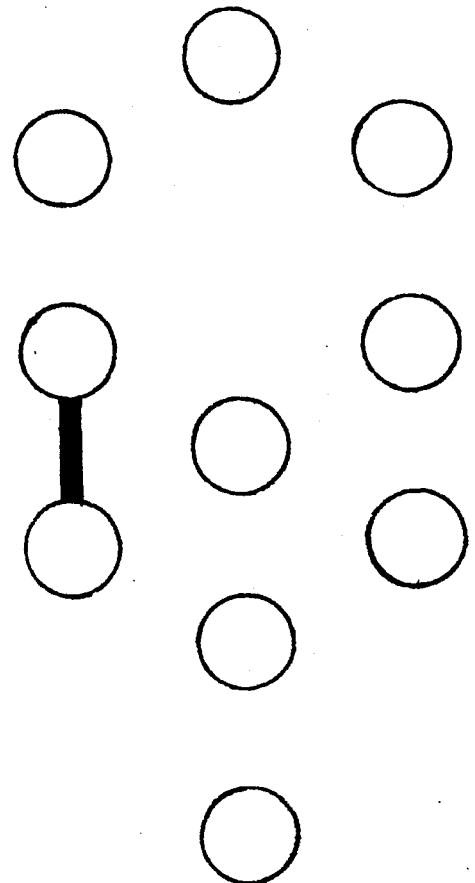


chart #2



The Trinity operating  
through the Sephiroth



## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XII - The Hanged Man

The letter Mem is referred to water and is one of the mother letters in the Hebrew alphabet. Its value is 40 and as a final letter, the value is 600. Mem means seas. In Alchemy, the tradition is that water is the mother, the seed root of all minerals and of life since life arose from the sea. We all come from water, we are baptised by it into life and our animal bodies are made up of a great deal of water. The same is true for plants.

Before birth, the foetus swims in the amniotic fluid. As do the Alchemists, anything liquid can be referred to the idea of water. The Path of Mem leads from Geburah to Hod on the Tree of Life on the pillar of severity. We noticed that the Chariot came straight from Binah, who is also known as the great sea. Then we have the fiery interruption of Geburah with severity and strength as part of its meaning and ruled by the war-like planet of Mars. Then from Geburah, we notice that Mem softens and alleviates all this severity. Mem is like a lower version of Binah in one sense, at least it is related to that sphere as Binah is the water part, or Hé, of Yod, Hé, Vau, Hé.

The chariot carried the water, or blood, of Binah to Geburah and further manifestation is affected by the sign of Mem, of water, in which the Hanged Man is immersed.

The Sepher Yetzirah names this the Stable Intelligence. This refers not only to the absolute necessity for water for life to begin and thrive, but it also refers to what some have called the astral fluid which underlies all phenomena. This so far unmeasured fluid - unmeasured by today's science - interpenetrates everything and can be manipulated at will by those who know how. Just as water can be made to flow in pipes or forced uphill by the proper machines, so also the occultist can work with this astral fluid to produce what he considers is needed. In fact, we all work with this unknown quantity all the time but are usually not aware of it as we are too materialistic.

Jung called this force, (astral fluid), the collective unconscious where one thing is not differentiated from another. He also thought of this collective unconscious as the sympathetic nervous system in every creature and described this system as a complete reversal of ordinary, everyday consciousness. We all think in terms of what is personal and this collective unconscious is universal, therefore very difficult to understand when it becomes alive in our dreams and impulses and upsets our usual habits of life. In certain select moments, man can become universal and be lost to the conscious self with its little wants and habits and expectations. Thus, water can also symbolize the suspended mind, suspended between unconscious and conscious or else wholly immersed in the unconscious.

The Hanged Man has his legs crossed, one knee bent over the other straight leg. This forms a cross. His lower part makes a triangle. Behind the cross there is a square of four sides in the pattern of the water. Also, the cross itself is considered as four lines culminating in a central point. The figure four refers to the manifestation which begins downward from the powers of the Supernal triad and then these powers begin their materialistic descent into a square or four sided figure, which is symbolized by the sphere of Chesed. This is the first sphere in which the Ruach or consciousness begins its manifestation.

On the other hand, the three sided figure of the triangle outlined by the arms of the Hanged Man refers to Binah, as does the water in which he is immersed. Binah is above the abyss and combines the powers of the first three supernals. So we have here the square of manifestation above the triangle of the unmanifest.

The cross has been known as the cross of suffering, for such it is when the soul must take on physical life and be cut off from its home above the abyss. We take on this physical life and this suffering in order that our souls may learn, for in no other way is it possible to gather experience and grow into larger stars. In other words, we can say that man descends into the waters of life in order to redeem his self that he may grow and learn. There is no learning except through sorrow, for that is the only way in which we will stir ourselves and make an effort. Civilization progresses as a means to alleviate sorrow and discomfort and to control negative animal traits. We all of us have a consciousness of something better, something we must strive towards, some bliss, but instead we are in this uncomfortable and exasperating life.

We are all hung upside down, unaware of our true selves as symbolized by the supernal triad. We are hung from an upside down Ankh which has its root in a sun of splendour at the top of the card. The ankh is a symbol of going and also a symbol of Venus, of love. It is the reminder that our way out from the waters of life and suffering is through love. The Ankh is also the rose and cross of manifestation. The rose of love blooms on the four sided cross. The way out is through love, whether it be love of man and woman, love of man and God, or love of man and object. Or we can think of this as the union of conscious and unconscious which brings illumination and integration.

The vertical bar of the cross is a coming and going, an up and down, from our spiritual selves down into physical life. It is like the central pillar of the Tree of Life, which is the only route to Kether and the light of our Khabs.

The horizontal bar represents the level of our earthly or physical selves, it represents matter, which we must learn to use for our betterment and experience.

The flower on the cross, the rose, is the result of the union of opposites, of the vertical and horizontal bars which symbolize our existence. The rose also symbolizes the annihilation of the mundane self in the love of the beloved, in the love of the Holy Guardian Angel. The rose is all of the phenomena which results from the union of opposites.

The snake entwined about the foot of the Hanged Man is a symbol of the comings and goings, of the undulations of life, of the eternal round of death and rebirth. Similarly, the snake coiled at the bottom of the card means the same thing but it is in shadow, as yet unmanifest. It is the stirrings of new life and new phenomena which we bring forth when suspended in the waters of the unconscious life.

Water symbolizes the unconscious. When we dream of water, no matter in what form, we are experiencing the unconscious life which in normal thinking life is mostly hidden from us and not available to consciousness unless we try this immobility and suspend ourselves in the vastness of the unconscious. This is done deliberately through some forms of meditation.

If we can stop our overly busy absorption in non-essentials and strip ourselves down to what really matters and hang suspended from our own symbol of life, the ankh, in the waters of the unconscious we may then bring to birth the stirrings of new life, new directions, as symbolized by the serpent at the bottom of the card. Many creative people have done this through dreams or visions. Many have had a problem just before nightly sleep, have had the wisdom to think things through as much as possible, and then have shoved all the cares and worries and possibilities into the unconscious through a deep sleep. Then, upon awaking, if the last dream can be caught, there is the answer, ready made, by the unconscious forces.

Certain meditation exercises, combined with pranayama to still the mind, are also powerful aids in contacting the all-knowing areas of the unconscious. One of these methods is given to us by Therion in LIBER HHH where the aspirant goes through the three main avenues of initiation, water, air and fire. Remember that the Hanged Man refers to the water part of initiation. His face is non-human as though to hint at the non-thinking powers of the unconscious.

Sometimes when intellect and will become inflexible and power-oriented, when a person relies only on intellect and not on intuition or emotion or spirituality, the inner forces of the unconscious will knock him down because he has become unbalanced. His outer ego will need some sort of lesson to redress the balance. He may become an inmate of a prison or an institution; he may suffer profound depression because he has refused to act as a whole; he may have a neuroses or a psychoses. Then his world becomes topsy-turvy and in many cases is destroyed almost wholly. He suffers the upside-down world of the Hanged Man and enters into a profound nullification of all that he

was. His watery and emotional chaos will need to be put into some kind of order. Water also refers to the emotional life in Astrology. Our Hanged Man will have to establish a better psychic equilibrium if he wants to grow out of his watery prison. It can be a challenge to find new ways to grow, to find one's way out of the mess that one has created for oneself. But also new strengths lie in the waters of the unconscious mind; the serpent of new beginnings and new life stirs below the head of the Hanged Man. This serpent is in a half sphere of the sun, but now darkened. It is a reflection of the white sun at the top of the card. Water also reflects. Just so, our unconscious mind will also reflect what happens in our outer world and in our conscious part of ourselves. Thus it becomes very important what one feeds to the unconscious mind through our actions, behaviour, thoughts and emotional life.

If we have fed the wrong things, negative events, negative thinking and emotions, deleterious to the health of the psyche, then we can expect this upside down prison in the waters of the unconscious. We all need to keep the ego-maniac in ourselves at bay, to cut it down to size. For as Crowley remarks, the troubles start by the claim of the intellectual mind that it is the highest form of life. The intellectual mind is riddled with ego satisfaction and here one must really work to balance out this little ego with proper reference to the workings of the unconscious.

There are impersonal and universal powers of life and growth in the unconscious. But these powers will need to be put into some kind of order and will have to lose some of their chaotic messages. This order is suggested by the mathematical grid behind the limbs of the Hanged Man. The person afflicted with the first chaotic appearance of unconscious matters will have to understand that his puny ego is too small to order every detail of his world, the ego-intellect is after all, only a tool and not the end-all and be-all of existence. There are universal powers in the unconscious to which the psychically disturbed individual will have to learn to submit and with which he will have to work to bring order to his chaotic state before he can turn himself right side up again. This is the meaning of the ordeal by water which is found in every system of initiation.

Also, since the Hanged Man path leads into Hod, which symbolizes the intellect, we have here a definite intimation that the harshness of intellectual powers must be softened and balanced by the powers of the unconscious. For without this balance, mankind can go into a frenzy of self-destruction, as we can see all around us with the disordered use of chemicals and the misuse of the powers of the atom. Hod could represent the "mad scientist" type which exists in fiction, if not alleviated by the meanings of the unconscious, the waters of life, the Hanged Man.

There are three green circles behind a foot and the two hands of the Hanged Man. Each of these has a nail through it. There is also a green circle behind his head and green rays spreading out from this at the top of his head which hide the stirrings of the serpent in the dark. Green refers to Venus and to love, as does the pale green of the sky surrounding the sun in the upper part of the card. Remember that the Trump referred to Venus is situated above the Abyss. The way out of the predicament in the upside-down world of the Hanged Man is through love. This is the love for the Holy Guardian Angel who exists above the Abyss. The Sun is referred to Tiphareth, where some of the first knowledge and beginnings of union with the Holy Guardian Angel is manifested. It is in the super-consciousness of the unconscious world where this manifestation can be found.

It is easier to divide the unconscious forces into sub-conscious and super-conscious. The sub-conscious is the animal part of ourselves, the autonomic nervous system, the aeons of our development. The superconscious is the supernal triad, the end of our journey in these of our lives and also a symbol of our new beginnings from life to life.

The three nails fastening the Hanged Man to the green spheres, are a symbol of the beginnings of form to which we must all submit. The three refers again to Binah where form and energy begin their dance into manifestation. This is quite like the legend of Christ nailed to the cross but this also refers to the fact that each of us is nailed to a cross of manifested life and we must suffer the consequences in order to learn and grow. Remember that we are nailed to a cross of our own making, for in these Trumps we have been studying just what it is we all do in order to have a physical life.

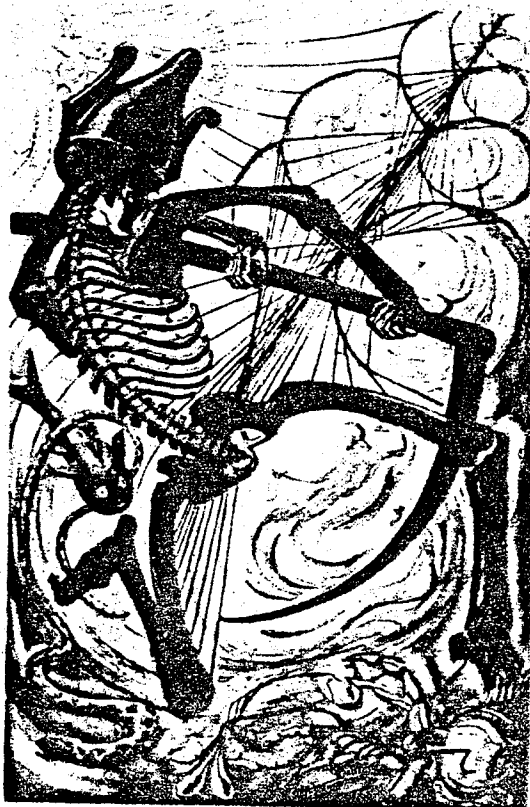
The way out for all of us in our uncomfortable predicament is through a marriage of conscious and unconscious forces. We must become the rose of love blooming on the cross or ankh. We will need to learn about and to rely on the guidance of the Holy Guardian Angel.

And from THE BOOK OF THOTH we have;

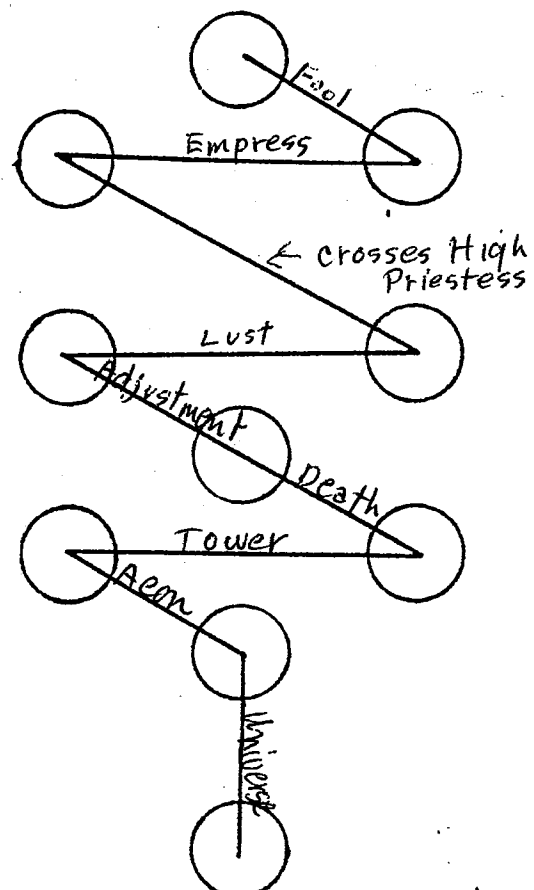
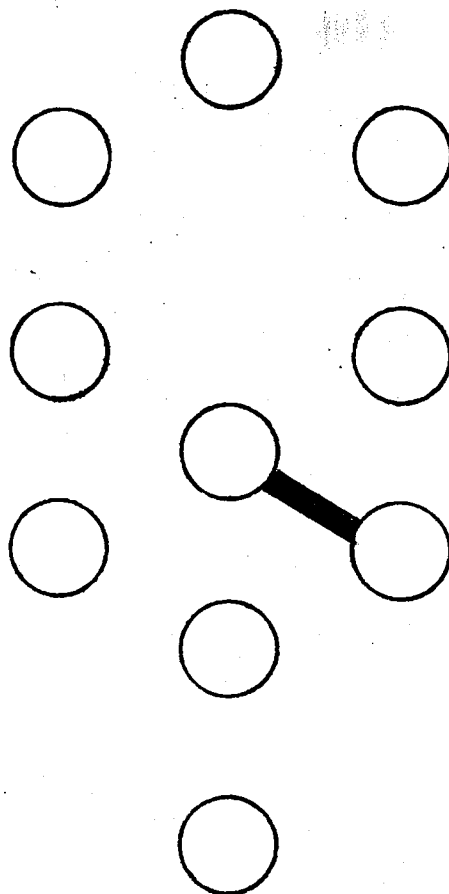
"In Mother-Deep of Ocean the God-Man  
Hangs. Lamp of the Abyss Aeonian."

"Let not the waters whereon thou journeyest wet thee. And,  
being come to shore, plant thou the Vine and rejoice without  
shame."

XIII



Death m



The Flaming Sword



## TRUMP XIII - Death

The Thirteenth Trump is attributed to Nun in Hebrew, whose value is 50 and as a final letter the value is 700. The meaning of this letter is a fish and the verb attributed to it is 'to sprout, to grow'. One might be puzzled by these attributions of a fish to the card of death until one thinks how fast moving is a fish, how it moves and varies and changes and flashes quickly by before our eyes. A fish is also a lower form of life which exists in the water and this ties in with the attribution of this card to Scorpio in the zodiac, which is a watery sign.

Death is not a final event, but only a transformation into another kind of life. Also, the cells in our bodies die daily and new cells are formed. Plants die and leave their seeds in the ground and from these, new plants grow. The person dies and leaves behind a physical body but the soul and spirit are set free. The message of the card is that all life must be changed and transformed.

Scorpio is ruled by Mars and the sign governs the reproductive organs. This is quite apt for the idea of change and transformation and the idea of water. Scorpio is a very strong zodiac sign, perhaps second in strength to Leo. It is also a fixed sign and since it is a water sign, it rules over emotional behaviour. Since this is fixed emotion, the Scorpio person is apt to hang on for dear life to any emotional stance he/she has taken. All fixed signs are difficult to change. If change does come, it is very slowly. Because of the fixed emotional life, with the inertia and rooting down of a fixed sign, it is extremely necessary that a Scorpio person should experience those emotions which lead to the highest good for himself and others and not indulge in deleterious emotions. For this reason, we find that the highest and lowest types of persons can be Scorpio types.

Scorpio has three parts, the lowest is a scorpion and means putrefaction after death whether in an ongoing life situation or actual death of the body. When the strain of the scorpion's environment becomes intolerable, it is said to sting itself to death. An element in nature which is also under strain will subject itself to change. This is also true of psychic and psychological processes. Unfortunately, some humans prefer to commit suicide rather than to face the problem of their own creation and change in a way radical enough to overcome the difficulty.

The middle part of Scorpio is a serpent which signifies the undulation between life and death and back into life and so on. Also, a serpent is a symbol of male energy, of the spermatozoon and of kundalini force as well. Both of these forces cause change, death and regeneration. Also, another meaning for the serpent is a form of the astral light which is also referred to water, as

we discovered in the Trump of the Hanged Man. The astral light holds the beginnings of phenomena and also the end results, which are beyond our normal five senses.

The third and highest form of Scorpio is the eagle which soars into the upper atmosphere and is exalted above the world of matter. This is a symbol of the soul set free from the confinements of material life. It also symbolizes the event of astral travel when the soul is free to roam the universe without the disadvantage of a physical body.

The fish and the serpent are used often as symbols of resurrection. The fish is also sacred to Mercury because it is cold-blooded, flashing and silvery and swift. Fish are also very fertile. Crowley remarks that: "It is even a compendium of universal energy in its most secret form." The process is summed up as dissolution, putrefaction, transformation and change. This is a summing up of the Alchemical processes as well. The alchemist worked to bring about just these changes in the materials in his laboratory as well as in himself. Certain Alchemical terms are explained by an understanding of the meanings in this Trump.

A skeleton is shown on the card and also in older forms of this Trump because as a symbol of death, skeletons do not easily disappear and crumble away but remain for an extremely long time. Skeletons outlast the event of death and dissolution. They are the bony framework underlying our manifestation in flesh and blood. They are absolutely essential for our particular kind of movement through space and for our upright posture and all the other benefits from bones. Our hands and toes could not move without bony structure underneath and be able to perform intricate tasks. The planet Saturn is associated with the skeletal framework in Astrological meanings.

The Sepher Sephiroth calls this path the 'Imaginative Intelligence'. Underlying all the phenomena of change and regeneration is the idea that the imagination starts the process. In other words, mental images are basic to the start of change. If a change is desired on the physical plane, one must first imagine in the mind what is to be brought forth. This is clearly illustrated by certain types of cures of the physical body, whether by an act of faith, as at Lourdes, or by faith in some process which it is believed will effect the cure. But it is not only change in the physical body that is meant here, but profound changes in the psychological life by going through the alchemical processes mentioned above.

Nun connects Tiphareth and Netzach and is on the path of the flaming Sword. (see diagram). Netzach is the desire nature where the personality is involved in satisfying its needs and wishes and is involved with sensory matters. It is also the sphere of Venus and this is called the hollow sphere as there is a mystery here

concerning human and transitory love and desire as such events are quite illusory compared to the love of the Holy Guardian Angel. When one loves another person, it is really that one has fallen in love with the own higher self, under the image of the anima or animus and then one finds that all loves are a reflection of some facet of the H.G.A. It is necessary to learn about love, and certainly we are given those moments when we experience a faint shadow of angelic and universal love by loving another person. But those we love may die or be lost to us in some way. Love blooms and then dies and we are left to pick up the pieces.

When one learns to face and experience the path of Death by giving up the earthly desires, by surrendering all that we thought was the only way for us, the only love, the delight of our lives, then one may arrive at the sphere of Tiphereth and here the love between the Holy Guardian Angel and his lover is beyond all words and thoughts, beyond the best poetry and art. Poets and artists have tried to express all that this has meant but everything that has anything material about it, which exists on an earthly and mundane plane or in the thinking mind, has a quality of unreality about it. Every love is not so much a victory, as the sphere of Venus is called, but an invitation to death so that we may go beyond our normal selves.

The change, death and regeneration signified by the card of Death is but a process which involves us in another plane of being, a far greater plane, the knowledge of the Sun (Tiphereth) of our being. This is one of the paths to Tiphereth that, as initiates climbing up the Tree of Life, we experience in order to grow to the highest and best that is in us. It is not possible to be initiated without the symbols of Death. This is the reason why Death is used in all great systems of initiation. Death is implicit in the idea of love, in the idea of Netzach. Even to fall in love with another or with our Will to do whatever it is we must do, means a change, a death to all little wants and wishes, a focussing of the Will to love, whatever it is that we love. We must become purged of all the little desires and wishes which would interfere with our True Will so that we may free ourselves from our own self-made prisons. We become immersed in the Will of the Holy Guardian Angel and give ourselves up completely to this Will. For this Will of the H.G.A. and the Love are aligned with the Universal or Cosmic Will and love.

When we enter this dark world of experience, we must overcome the fear of death and then only may we be reborn into the light. Jung says: "By descending into the unconscious, the conscious mind puts itself into a perilous condition, for it is apparently extinguishing itself."

But death is followed by rebirth and as the scythe of the skeleton sweeps all before it, we see the filmy and pale beginnings of new lives forming in the vortexes of new spheres, arranged like a spiral, for life moves with a spiral movement.

The skeleton wears a heavy helmet. This is a symbol of the way we hide our true light as we 'die' into material life from our heavenly home. And if climbing up the tree and experiencing one mode of initiation after another, the helmet hides the radiant face of the Holy Guardian Angel.

It is now a known fact, that due to modern advances in medicine and science, many persons have traveled back from the death state and have been revived. They all have the same story to tell. First they go through a dark area or a tunnel, and at the end there is a Being clothed in light. There is no blame attached to anything the person has done, but only a conversation reviewing what has been important and what must still be done and what lessons there are to learn still. Then the dead person is sent back to finish whatever task now remains.

Even so, as we form into the material world, we die to the supernals, to the Sun of Tiphereth, and great struggle and learning must occur before we are again aware of such beauty and love. All this is a necessary part of learning so that we may grow and evolve from lower forms of life into the highest form of life possible to each soul. Netzach gives us a promise of what love can mean to each person and when we love, we must always be aware that we will have to change, adapt, and be transformed. There is a destruction of one form of energy into another form of energy when we can face the path of Death and transformation through love. The energy is always there in the Universe, it merely changes form. We, as stars, die daily to old attitudes, old desires, hopes, wishes, thinking and all the rest and we are always changing ourselves into something new as we live out our lives.

The skeleton suggests the unchanging patterning for new life; but also the whole of this symbolism can be taken as a spiritual process. The flesh, or the small earthly dross, falls away from the soul and nothing remains but the essentials as seen for a new life. The skeleton is the essential in any form which must be built up from the materials of the universe.

The BOOK OF THE LAW has a good deal to say about death. One puzzling sentence remarks, "Death is forbidden, o man, unto thee."\* One meaning may be that as long as we remain ordinary little persons, tied to ordinary wants and wishes and desires, stuck in some sort of rut with no desire to change, we are not to go onto the path of Death, for to do so, would mean the annihilation of all that we thought was ourselves. But in the previous sentence LIBER AL tells us that "death is the crown of all." By crown, we can understand that what is meant is the sphere of Kether, which is also called 'The Crown'. The path of initiation up the Tree of Life is not for the foolhardy and the ignorant and untrained, the timid, the rigid person. One dies to the little ordinary man, or one may not proceed.

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\* LIBER AL, Chapter II, verses 72 & 73.

This is one of the Trumps that crosses the Veil of Paroketh. This veil is situated just above the spheres of Netzach and Hod. It is one of the obstacles in our journey upwards to full initiation. The upper spheres of the Ruach, Chesed, Geburah and Tiphereth, as well as the Supernals, are hidden by this veil to anyone still existing solely on the lower planes. In many rituals a veil is encountered, the aspirant must break through this veil in order to progress to the light. But before this can become possible, the aspirant is likely to experience what is called, 'the dark night of the soul' which is a sort of death. Everything seems to be useless, the old behaviours and ways of thinking no longer seem to apply. He becomes disinterested in sex or love and everything he knew becomes scattered and of no import. The mind seems to be falling apart. But if the aspirant simply goes on in a willed way of life when this black mood strikes, if he simply carries on, no matter how he feels about it, then the dismemberment of personality, the loss of interest in one's usual pursuits and thoughts will change and eventually lead into a new transformation. Such radical change is always preceded by a period in which everything seems to fall apart and often he asks himself, what is the use of living? But to commit suicide is the worst mistake anyone can make when in this state, for the whole event was meant to break down what is useless and outmoded. When a person shuffles off the dross, as does the caterpillar emerging from its cocoon, then this person can grow into a new life, into a new transformation, which will then continue to grow into better forms. This process is often not accomplished easily, usually because of the strangle-hold of the little ego and set ways of behaviour. Some persons may need the help of a psychiatrist, psychologist, analyst or even an understanding friend. The main thing is to know what is happening, so that one can deal with it.

When changes are going on in the unconscious life, time is needed to assimilate what is happening and to grow out of the bewilderment which may occur in the conscious mind. Saturn works in time and the skeleton refers to our popular idea of 'Father Time'. This skeleton also represents what is essential and the essentials last just as the skeleton does. We are only being stripped of all non-essentials when we go through the 'dark night of the soul'.

The conflict which exists between the natural man and the spiritual man can only be resolved through the loss of everything which we thought necessary but which turns out to be non-essential in the end. Or we may go through a symbolic giving up of all extraneous and unneeded matters, modes of thinking and behaviour through this path of Death. Part of this process may be through a mourning for that which is lost. Alchemists called this stage 'mortificatio' and remarked: "Blessed are they that mourn". In this way we can

become consoled to our loss. Comfort arrives when the useless things, thoughts, and modes of behaviour are completely gone and then we come out of our 'dark night' with new and better insights and a better interaction between conscious and unconscious parts of ourselves.

It is difficult for most of humanity to accept the idea of death and that death is inevitable, a law of life. Humans are afraid of death since it seems to them so final and so irreversible. But this is only the case with those still alive. It is not the case for the person undergoing death. Death is an intensely personal event. No one still in a physical body may follow the one who has gone to the other side. But by not accepting death, one also does not accept life. Life and death are opposite curves of the ongoing serpentine undulations. They are merely changes in the going of our Star selves. LIBER AL again states: "And the sign shall be my ecstasy, the consciousness of the continuity of existenc."<sup>1</sup> and: "I give unimaginable joys on earth, certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand ought in sacrifice."<sup>2</sup>

And in Chapter II, there is this: "I am the flame that burns in every heart of man and in the core of every star. I am Life and the giver of Life,<sup>3</sup> yet therefore is the knowledge of me the knowledge of death."

Some of the other statements refer to death as a form of Samadhi. For one must die to the physical and small self in the process of meditation in order to achieve the Light of the Holy Guardian Angel. From Kether we come and to Kether we return in our pathways of involution and evolution.

From THE BOOK OF THOTH :

"Eagle, and Snake, and Scorpion! The Dance  
Of Death whirls Life from Trance to Trance to Trance."

"The Universe is Change; every Change is the effect of an Act of Love; all Acts of Love contain Pure Joy. Die daily. Death is the apex of one curve of the snake Life: behold all opposites as necessary complements, and rejoice."

1. LIBER AL, Chapter I, v. 26
2. Ibid, Cap. I, v. 58
3. Ibid, Cap. II, v. 6

ROSA DECIDUA

"O Rose, thou art sick!  
The invisible worm  
That flies in the night  
In the howling storm  
Has found out thy bed  
Of crimson joy,  
And his dark secret love  
Does thy life destroy." - Blake

Rose of the World!  
If so, then what a world!  
What worm at its red heart lay curled  
From the beginning? Plucked and torn and trampled  
And utterly corrupt is she  
That was the queen-flower unexampled  
In gardens goodlier than Arcady.

O Thou! whose body was my lyre, whose soul  
Lay on my mouth like a live coal!  
This time thou hearest not my song; thine ears  
Are stopped with worse than death;  
And all this wasted breath  
Of mine - those songs of six most memorable years  
Of ecstasy and agony - may not attain  
To charm thy being into love again. . .

This is no tragedy of little tears.  
My brain is hard and cold; there is no beat  
Of its blood; there is no heat  
Of sacred fire upon my lips to sing.  
My heart is dead; I say that name thrice over;  
Rose! - Rose! - Rose! -  
Even as lover should call to lover;  
There is no quickening,  
No flood, no fount that flows;  
No water wells from the dead spring,  
My thoughts come singly, dry, contemptuous,  
Too cold for hate: all I can say is that they come  
From some dead sphere without me;  
Singly they come, beats of a senseless drum  
Jarred by a fool, harsh, unharmonious.

There is no sense within me or about me;  
Yet each thought is most surely known  
For a catastrophe.  
No climax of a well-wrought tragedy!  
Single and sterile.

I am here for naught.  
I have no memory of the rose-red hours.  
No fragrance of those days amid the flowers

Lingers; all's drowned in the accursed stench  
Of this damned present. The past years abort  
And this is found. Foul waters drench  
My earth, All's filth. With what cold eye one scans  
This body that was - so long since - two years! I wrench  
My soul to say it - all a man's  
Delight. Come, look at it! This leaden skin  
With ochre staining its amorphous grey;  
All that elastic brilliance passed away;  
Minute invading wrinkles where the flesh  
Is soaked away by the foul thing within  
Her soul; the bloom so faint and fresh  
Smudged to a smoky glow as one may see  
At sunset in the Factory lands; the lips  
Thinned and their colour sickened into slate;  
The eyes like common glass; the hair's gloss dull;  
The breath that was more sweet than Lebanon  
Ripe for my soul's kiss, eagerly to cull,  
Now like a corpse three weeks drowned, swollen by sun  
And water and vermin. There she sways and stares,  
And with the jaw dropped all awry - first swears,  
Then lurches; then she slobbers unctuously:  
"I am not old: I am quite beautiful;  
How have I lost your love?"  
Pitiful! Pitiful! Most Pitiful!

This is no tragedy of little tears.  
This worm was in her blood  
Lurking for thrice five years,  
And now I see him - that old slime that leers  
Where Bacchus smiles, that evil and averse  
God that is wholly curse,  
As He is wholly blessing to the wise.  
This thing invertebrate, this sewer-flood,  
Compact of treacheries, meannesses, and lies,  
Horrible thirst, infamous beastliness,  
Dirt and disease, so sottish wallowing,  
Yet sensitive to pain so hideous  
That sometimes he appears all pain, all fear,  
All hate- so slavish, yet so fierce a king,  
A tyrant to himself, insidious  
And cunning as some sordid sorceress;  
Incapable of action or control,  
Yet a black gulph to drown so strong a soul!...

He lay close curled within my rose's heart.  
There is no blame; yet what avails all art?  
See! I reel back beneath the blow of her breath  
As she comes smiling to me: that disgust  
Changes her drunken lust  
Into a shriek of hate - half conscious still  
(Beneath the obsession of the will)  
Of all she was - before her death, her death!



So hell boils over in her, and she rages  
- It seems through countless ages -  
With all the vile abuse  
That had degraded Glasgow's grimmest stews,  
With all the knowledge of despair  
Striking me cunningly, striking everywhere,  
Mutilating the corpse of my dead love  
With such a savagery,  
Intensity above  
All understanding, that it bleeds again  
As a corpse should bleed at the murderer's touch!  
Then, not content, she must needs smutch  
All my past purifying pain,  
Turning all life to a thing fouler than  
Aught yet imaginable to man!

Who asks me for my tears?  
She flings the body of my sweet dead child  
Into my face with hell's own epitaph.  
Profanes that shrine  
Of infinite love and infinite loss,  
My empty shrine, the one shrine undefiled,  
My one close-clasped cross -  
And hers as much as mine!  
Profanes it with a hideous laugh  
And a lie flung with a curse; and I must hear,  
And must not stamp on the snake, because, forsooth  
This was my love, my peace, my faith, my truth,  
The rosebud of my youth!

It was - it is not - it can never be.  
This would corrupt God's body with a breath.  
I see Him sicken and swoon; I see Him rot  
Through, though His tabernacle be  
Eternity.  
This makes a man catch hold of death  
Greedy like a harlot in the street  
That plucks by the arm some sot.  
Death shakes me off with a hoarse curse.  
Tied to this woman, his beneficence  
Were too like heaven - and heaven's somehow to earn  
No doubt - no way that I know! Hell's enough  
If hell would only burn  
And silence the one devil-word of love.

Ay! death slinks off.  
I have a child that claims my life  
To keep from knowledge of her mother's fate,  
To keep from heritage thereof,  
To shield from the world's scoff,  
To watch, stamp out the seeds of madness in her.  
God! that hast held me back from hate,

Be merciful to me a sinner  
 And ward me, warding her! As it is written:  
 Excepting Adonai build the house, they labour  
 In vain that build it. And again:  
 Excepting Adonai keep the city,  
 The watchman watcheth but in vain.  
 God, if there be a God, by Thou my Neighbour;  
 And if that God have pity, have Thou pity!  
 For never man was smitten as I am smitten;  
 Nor from Time's yesterday to Time's to-morrow  
 Was there a sorrow like unto this sorrow!  
 How many hours was Christ upon the cross?  
 How many days in hell? But I have hung  
 From the day of infinite loss  
 Watching her degradation into dung  
 Three years.  
 Three years!  
 And now who asks me to shed tears?  
 Let a man pierce my side,  
 I warrant him nor blood nor water flows,  
 But such a poison as Locusta never  
 Distilled from toad, asp, viper, scorpion,  
 Nightshade, gall, orpiment, Jews' hearts,  
 Old women's tongues, by monstrous arts;  
 But this my poison drips, without endeavour,  
 From the mere soul of the world's rose!  
 What alchemy of hell this ronyon  
 Venus has skill of!

Wonder that I live!  
 This has been like a bag-pipe drone to wail  
 Its monotone through high, low, fast and slow.  
 It has been like a secret cancer,  
 Forcing all servants of the life to give  
 Their work to the usurper; all its themes assail  
 The main word Life; they build their archipelago  
 Of poison in each sea where life was holy.  
 Their questions have no answer,  
 But all's converted to the abominable  
 Soul-sickening thing that one is tied to. This is I  
 Just as God is His Nature, wholly  
 Involved therein, its tune, its motive, its quintessence.  
 There were no meaning in Spring's aspen spell,  
 Were man's sole treasury, the sky,  
 Made bankrupt of His presence.  
 Only, this God is a black fiend;  
 Of blood, the babe's drink, weaned  
 And fattened on - what liquor and meat? Unnameable  
 By all the giant horrors that haunt hell!  
 These years I have watched her fade, my masterful love  
 And all-embracing pity strove  
 Like athletes in an amorous bout to make  
 Some child to tread upon that snake.

But ever the worm slipped, escaped; its spires  
Here crushed, there rose the stronger for the pressure  
That gave it purchase; keener flamed the fires  
In its eyes triumphant. Now its soul asserts  
Its master-pleasure;  
The worm exerts  
Its adult might, and in one bout  
The spine snaps of that child of Love and Pity,  
And mangled he falls out  
Of the fight. Just so child Hercules  
Strangled two serpents in his pretty  
Red fists, achieved twelve labours, won to ease,  
And was done down to death and madness by  
The subtle poison that himself distilled.  
So all the God in life is chilled  
To a corpse. The informing one? God's a cast clout  
Of a leper! Leave me here, corruptest of earth's whores,  
To scrape my sores!

Cry like a dog and run about the city!  
There is no word left, now the deed is dead!  
No thought of her is in me; I am a stranger  
To all that dream of danger  
And bliss that Rose was. The green shoots  
Of life that spring in me are fed  
Not even on the mire of her decay.  
They spring from other roots.  
Now I am cleansed of her, I am so to say  
A man part paralysed. One limb is dead  
In feeling as in motion. This remains  
To ask: Will all catch death - how soon? This head  
Excites its miserable brains  
To think the word it knows by intellect  
To be the right word - pity! Then reflect:  
"Pitiful! pitiful! most pitiful!  
The pity of it! Think of the love past,  
Blossoms too beautiful!  
Think of the hardships conquered comrade-wise!  
Think of the babe and its most piteous end!"  
- All these things sound like lies.  
I do not comprehend  
Anything of them - "Pity! pity! pity!"  
'Tis like the dripping of some stagnant rain  
From the housetops of a ruined city  
Upon the flagstones. Not one petal clings  
Upon the stalk of life or memory. Stain  
Not one pale thought with blushes; my soul's dead  
As a corpse flung out of the tideway on  
The stinking flats of London mud. The springs  
Are dry beyond appeal; dull grey like lead  
(And heavier) is my soul's carrion.

If she came pleading now, pure, passionate, and sane,  
I would not take her back again.  
I am warned - that's one word. Let my own back feel the lash!  
All power of love is burnt right through to ash.  
Bray it in a mortar, mix with gall and ink,  
And give it to the children for a drink!

I'll wait till she is dead, to bring those tears.  
I doubt not in the garden of my heart  
Whence she is torn that flowers will bloom again.  
May those be flowers of weeping, flowers of art.  
Flowers of great tenderness and pain,  
Broad liliated meers  
Lying in a lonely leafless forest  
Silent and motionless beneath the moon.

I feel my weakness, O thou soul that soarest  
Into a heaven beyond imagining  
On the unfaltering wing  
Of the magic swan! I know this tune  
Should swell to a strong note, a triumph note  
Blared through a trumpet's throat  
To tell the world I am no coward, or else  
Sob in sweet minor, soft as Asmodel's  
Chant to the nightingale. I am so wrecked, so rent  
That one seems brag, the other sentiment.  
I cannot leave the present; I will not pose.  
There lies the rotten rose  
And stinks. This is the truth; the rest is gloss.  
My loss was total loss.  
So close that rose lay to my heart, its fall  
Was the catastrophe of all.  
Now call me callous! Pass me, prigs, and sneer  
At the base soul that could not bear its cross!  
I say that infinite loss is infinite loss,  
That tears are trivial, tears are happiness,  
That this blind ache is God's last punishment  
For love; that all things in that one thing shent  
Are damned, that had I loved her less  
I could have prated in some honeyed strain,  
Taking a subtle pleasure in my pain.  
It is my bulk, the mass of my intent,  
That makes the ruin abject. I had sung  
Some partial earthquake; here the universe  
Crashes with one great curse,  
Whelming the singer and the song. My tongue  
Is palsied; only this chaotic clash  
Of curses echoes the dire crash.

And after all the roar, there steals a strain  
At last of tuneless, infinite pain;  
And all my being is one throb

Of anguish, and one inarticulate sob  
Catches my throat. All these vain voices die,  
And all these thunders venomously hurled  
Stop. My head strikes the floor; one cry, the old cry,  
Strikes at the sky its exquisite agony:

Rose! Rose o' th' World!

Aleister Crowley  
THE WINGED BEETLE

#### THE SWIMMER

Father of light! Through the black seas I swim  
To thine arising Disk. Seven waves suppress  
Mine head beneath their arcane bitterness;  
Nor on their curling summits shine one dim  
Foam-flake made lustrous by the light of him  
To whom I strive. O blank, black wilderness  
Of iron water! O this stormy stress  
Of strength that strains toward thine auroral rim!

Caught up on the wild crest, thine orb I glimpse:  
Thrust in the trough, the salt wave chokes and blinds.  
Shrill shrieks the wind, the voice of myriad imps;  
And mine own mockery might match the wind's  
Save that - I struggle vainly, that is true;  
But - thou art rising, and the sea burns blue!

Aleister Crowley  
THE WINGED BEETLE



## DEATH THE SAVIOUR

The flower fades, another takes its place.  
Oh, death, fleeing forever from before my face.  
What mysteries lie encompassed in thy sweep;  
What angelic voice emerges from thy hooded deep?

What mysteries lie underneath the form of life?  
What unravellings underneath the forms of strife?  
What transformations must we reluctantly undergo?  
To what mysterious powers must we unremittingly bow?

Oh, death, the mysterious saviour of the race;  
The laws of life must encompass thy powers and embrace  
The rule of change and transformation, of transcendence  
Over all that went before, in thy spiraling dance.

Death that prances in skeleton shape among the dead;  
Forbid forever that we should exclaim and be afraid  
For we die daily among the flowers and the roses.  
We die daily upon the cross, horizontal and vertical crosses.

Life phenomena blooms upon the cross and dies again  
Only to be resurrected in a changed and willed fashion  
By those of us dancing on the dead body of chaos  
True Will encompassing change and death, forever thus.

All must go, the body and the imperfections of the soul:  
All must disappear before the god that devours  
Our hopes and wishes, our lower selves, our manifestations  
Into life, our karma, our silly holiday confrontations.

All must go before the illuminating dance of death:  
All must disappear, even our love and faith  
In the illimitable sources of our unrealized being  
Before the breath of change and with blindfolded seeing.

We float onwards, unchallenged, unorganised and bereft  
Of all that went before, now all that we have left  
Is the one essential light, the sun of self unencumbered,  
The essence of memory and experience is all our lumber.

For we come and go from life to life to know and experience  
Only those events foreordained by ourselves in the life of sense  
Foreordained by life eternal in the bosom of heaven  
As we play out our wills, all errors by heaven shriven.

Life unto life and death unto death we dance forever  
On the prone corpse of matter, dying not, changing ever  
Under the law of love, the union of things diverse;  
Thus we follow and accede to the laws of the Universe.

Meral  
Aug. 18, 1987

JANE WOLFE

Hollywood

Jane reported on her move to Aleister on Oct. 22, 1943.

"I left Pasadena October 6 and moved back to Hollywood with sister Mary K. And I left behind me a strange and complex combination.

"When Smith came back, Jack was glad to see him. So was I! I thought he was on his way to Rancho Royal. But he quickly became the albatross, and the last I knew Jack was diligently looking for another house into which to move that he might get rid of Smith - or so he thinks!

"Smith said he would get a job, move elsewhere, and contribute toward publication funds. But still he sits, and in a house of death.

"Jack has the material burden:-

- "1) His business, at present necessitating some strains.
- "2) Helen, with a grip of steel. The compromise with Smith - in part only I think - stems from Jack's legal responsibility there. He doesn't want Helen on his hands, and his planned divorce proceedings had to stop for the time being.
- "3) The lease of 1003, which does not expire till June 15, 1944.
- "4) The Old Man of the Sea, due to obscure attachments and holds.\*

"I cannot see Jack handling the present set-up - in some respects he is a good-natured, lazy baby! - and therefore he will be in chains for some time to come. June, perhaps.

"It was such a relief to get away - such a relief! After arrangements for going had been completed, the time dragged wearily before I could finally make my exit.

"What still puzzles me is the state I was in all summer. I couldn't write, I couldn't read, and I drove myself physically because I couldn't rest quietly. This left me so tired at times, I couldn't sleep. Moving myself & belongings took more energy, but - my papers are all in order and for the first time! And properly filed as well." - - -

Earlier in the month Jack had tried to drop his responsibilities to the O.T.O. and had sent in a letter of resignation. Aleister replied to this letter on the 19th of October.

"My dear Jack,

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

\* Wilfred Smith.

"I have your letter of September 14th which purports to tender your resignation, but official letters require official phrasing. It is just as well that your letter should be off the record, as also this reply.

"Between the lines of your letter I read a very sincere regret at the turn circumstances have taken and an undercurrent of loyalty and enthusiasm. I am going therefore to write to you as an elder brother and true friend. I want you to read this letter very carefully and in no case be offended by any remarks that may on the surface seem antagonistic. There has been a very great deal of misunderstanding in the past and I think that this is impossible to avoid as I don't know any of your crowd personally, except Jane and Smith to the extent of three or four interviews, at all of which other persons were present.

"I am now going to answer your letter point by point:

"(1) I think it is very right of you and it encourages me, that you should feel that you need some personal development to hold down your job, but this I think is mostly a matter of youth and inexperience. You were put in this very difficult position in the hope that you would be able to ease things along until everything was properly smoothed out.

"(2) I don't think that wholesale condemnation of a body is of much use to anyone. It is the reason, however, that you were asked to undertake the leadership in California. I thought of the Chinese Gordon who knocked together from a rabble of beggars and brigands the smartest army in China. I had sincerely hoped that you would be able to achieve a similar miracle.

"(3) I naturally agree with you, but there again it was for you to put an end to this nonsense. Personal affairs and prejudices should never have been allowed to interfere with the Work. I repeat, the responsibility is yours.

"Consider for a moment what happens with conscription; a crowd are thrown together without a moment's consideration of their qualities, personal affinities, personal antipathies, but in course of time discipline pushes all these aside and you have no longer an ill-assorted crowd, but a regiment.

"(4) I know nothing of this statement. It may have been based on a misunderstanding or misrepresentation, on whose part I cannot say.

"(5) I very strongly disapprove of your description of Phyllis Seckler as an indigent cook. I know nothing of her financial status, and I have never been submitted to her cooking, but from my personal knowledge she is an admirable psychologist and an extremely clever artist. The information that she has supplied has been more



illuminating than the total of what I have had from other sources. Really, Jack, you must not write insultingly of Members of the Order. You should try to get the best out of people, but the statement that you have been working on behalf of Smith is certainly true. You keep on at it.

"(c) Smith was ignominiously kicked out- in Max's accurate phrase, for malfeasance in office and larceny, but I wished to get rid of him without disruption. As soon as you appeared capable of replacing him, he was replaced.

"(d) My letter to McMurtry was based only on the documents to which I had access, as must obviously always be the case. You don't say that McMurtry's statement was inaccurate on any point, and taking this to be so, I still think that both he and yourself treated the girl without proper respect. She appears to have been little more than a toy. I don't understand why you speak of my criticism of Smith; I don't remember that he came into that particular affair at all.

"(e) I have never met Max, but have been in correspondence with him for a great number of years. He appears to me as transparently sincere and straightforward and the impression which he has apparently made on you is to me amazing. I don't know what right he had to issue orders at all - I understood from Karl that you were the sole authority. I have a letter from Sara in which she is almost insanely bitter against Max. I don't know why she describes him as senile; I should have thought that he was very much the reverse.

"(5) You don't understand Karl in the least; you are not in a position to understand him. I was working with him and studying him intimately and intensely since 1925. It took me ten years to understand his unique greatness. He may be ineffectual and impracticable in some respects. His point of view is so astoundingly different from that of almost anybody else in the world that this is bound to be the case. I made him my sole representative in the U.S.A. as being the one person whom I know intimately, that I can trust, but even today there are difficulties between us. In a letter received last week he has totally misunderstood the purport of various communications that I made to him. He thought that I was urging him to take certain measures when all I was doing was to make a list of the facts in connection with publications and similar matters.

"I wish you could understand what it is like to be months in a concentration camp; to begin with there is a certain amount of permanent damage to his health from the tortures to which he was there subjected and on the top of everything he had this long internment following the collapse of Belgium and France; and even now he is in the position of the utmost difficulty and responsibility. When you say 'hysterical' you make me laugh. After he had escaped from the concentration camp, he was capable of discussing the situation in Germany with absolute detachment. Of course, he was, and always has been, a bitter opponent of Hitler and the Nazis, but he

was able to discuss their principles, their influence upon Germany and upon the world in the temper of a philosopher of another country living five hundred years later. If you don't understand the extraordinary greatness of such a character, I am very sorry for you. No doubt in his letters he shews signs of nervous strain to which he is being subjected, but such of his correspondence with Max as I have read appeared to me remarkably sane, temperate, and wise.

"I think you should try to put yourself more than you do in the position of other people before you judge them. I cannot imagine why anyone outside should take any interest in his correspondence with you and others in California. There is certainly no reference whatever to any political matters and so far as we do pay attention to them we are whole-heartedly with the Allied Nations. Why more use is not made of my patriotic songs I cannot understand.

Incidentally, you might try to put yourself in my situation! You blame me for selecting Karl. There was nobody else to choose from. Apparently you didn't get on very well with Karl when you saw him in New York, and I can very readily understand this although he says, no doubt most sincerely, that he and his wife laid themselves out to be particularly nice to you. But in this respect Karl is extraordinarily difficult; after all these years I don't in the least know how to take him. If I suggest sitting down to a game of chess he is quite likely to feel himself ill-used. His thought is so pure, so concentrated, so unified, that he is liable to regard almost any remark as a malicious interference. You have to make allowance for this. Of course, at other times he is quite a normal, good fellow, but you never know. This, however, is merely a technical question; the first point in any man is his integrity and I have never known any human being in the same street as he is in this respect.

"(6) I understand the mundane aspect of Smith perfectly and you never can. You are not an Englishman and you don't know the class from which Smith comes. Of that class he is a very unfortunate specimen. However, his status is determined once and for all by Liber 132; nothing else explains the reactions to him.

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"With regard to bungling; you are not in a position to judge; for one thing anything I do is done with an eye on centuries to come. The immediate results of any action are no test of it from my point of view. One has to consider principles in long perspective. Another point is that as often as not I have no choice of action. If I had 600 odd people to choose from as has the Prime Minister, the problem of forming a cabinet of, say 20 men is rather different from the case of having only five people to fill 20 chairs.

I don't know what you mean by pompous; I suppose you get this

from my writings, but if you mean my literary writings, I suspect that you don't understand their inner meaning in many cases. If you read the suspected passage carefully, you will probably find that there is a little laugh somewhere. I wish therefore that you would realize that my universe is very much larger than yours. To begin with, in the matter of time. I have had over 50 years of what I may call conscious existence - you only 10 or thereabouts. You don't know what a difference it makes to have travelled to every part of the world, or nearly every part. You might be described as veldtfremd; there is no proper English equivalent to this - 'provincial' is not quite right, but it is the same idea. Some time ago I thought of writing a book on internationally famous people with whom I had been intimate. The number ran to over 80. Am I wrong to suppose that you never met such people?

"Take another point: have you visited the greater part of the monuments of antiquity; have you seen the majority of the great paintings and sculptures? Have you discussed all sorts of intimate matters with natives of every civilized quarter of the globe? Perhaps more than any of the above in importance, have you made your way alone in parts of the earth never before trodden by any human foot - perhaps in hostile and nearly always inhospitable country? You may think it pompous of me to mention these matters, but the fact is that they don't matter unless you think they don't matter.

"The point that I am trying to get you to realise is that any statement or action of mine is enormously modified by my having had these experiences.

"Your next paragraph indicates even more clearly that I was right in what I have just said. You have not in the least understood a great deal of what I have written. Do you know that I cannot bear to go into the British Museum because I am completely overwhelmed by the wealth of every kind which is for ever inaccessible to me. Even if I were the most learned person in the world, I could not possibly grasp one-tenth of 1%; no, not one-hundredth part, of what there is to be known, to be studied, to be enjoyed. It gives me no satisfaction to think that I know, shall we say, 500% more than some other man. There is no difference between myself and the most ignorant person alive, for I am always bound to compare my personal marks, so to speak, with the possible total. I am infuriated, not merely by my own ignorance but by the inexorable fact that anybody, whatever his attainments, must be.

Like all young people, you are just a bit cocksure. You should learn humility in the same sense that I have learned it, or rather it has been kicked into me. Roughly speaking, the greater admiration you have for people, the greater your own nature. It shews that you have the power of picking out the best. I don't like at all what you say about witch-craft. All this black magic stuff is 75% nonsense and the rest plain dirt. There is not even any point to it.

I quite understand what you say about playing a game with Sara, but it is a little risky to play in the power-house. When you make

contact with the Law of Thelema, you take hold of a high tension metal with a principle which has already revolutionized the world to an extent which hardly any one appreciates. You mustn't think it is to be picked up and thrown down at will.

"You return to the subject of Max and Jean. I must say that I always regarded Max as a most serious person, and it appears from other parts of your letter that you think so yourself, but at the moment he is going through an experience to which you may one day attain if you are strong enough, healthy enough and lucky enough. Without having undergone that experience, you cannot possibly understand it or make allowance for it. Everyone goes a little bit off the handle at this particular moment in his career.

"With regard to the conclusion of your letter, let me say that I appreciate it very fully indeed. I hope that you will think everything over very carefully and make up your mind to continue to bear the great responsibility and deserve the great honour which is yours.

Love is the law, love under will.

A.C.

With this, Jack reconsidered and continued at the head of Agape Lodge for the time being.

I think it would be of interest here to add a letter which A.C. wrote to me upon the receipt of Jack's letter which Aleister has addressed as above. This letter was dated Oct. 20, 1943.e.v. and was written from 93 Jermyn St., London.

"Dear Sister Phyllis,

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

"Mr. Germer sent me your letter to him dated July 20 and the album of cartoons.

"Let me thank you for the frankness, clarity and sincerity of the letter, and for the brilliant observation, balanced psychology, and wittily achieved expression of the album!

"I say it quite seriously: I have had more illuminating information (from the cartoons in particular) than I had from all the rest that has come from California in the last quarter of a century!

"How it vindicates Browning's thesis in "The Ring & the Book"! Only through Art can one obtain a three-dimensional picture of life.

"Now, my dear girl, there is no need to tell you anything. You have all the courage and all the commonsense necessary to pull you through.

"I will only remark that, whatever any one may say, you have in me a sincere friend and admirer! On me you may always rely, if ever you need me.

"Love is the law, love under will,  
"Faternally yours  
"Aleister Crowley"

"P.S. The great J.W. Parsons describes you as an 'indigent cook.' Anytime you would like to collect a few thousand dollars the letter is at your service.

"Strange too; even He is not without detractors. A man over here - not one of us - from Washington, D.C. who knows him described him as: "A yellow pup bumming around with his snout glued to the rump of an alley-cat."

"More truth than poetry? Please, a cartoon of this!. A.C.

"Love to Max, Georgia, Jean: 1000 apologies for not having written. Accidents, illness, no secretary. Woe is me! A.C."

When Jane wrote to A.C., she sent copies of her letters to Karl, as this then cut down on the amount of explaining and correspondence which she must do. Therefore, when she wrote to A.C. on Oct. 22, she also got an answer from Karl.

"Your letter to A.C. of Oct. 22 (copy to me) and your note. Thanks for your M.O. for \$15. I think that was fine. I would never have expected that you could have scraped that much together.

"Your letter to A.C. is surely inadequate. I wonder why you can't get some vision of the things behind. Here is a little illustration: When Jack was here last he began to talk on the IX<sup>o</sup>. He told me of some successful experiences with it; said he had heard that much from Smith. After mature thought I decided to give him a very secret document to copy given under a very solemn pledge, looking me in the eye when giving it - it was really a solemn moment - never to reveal it to anybody without authorization; to use it only for the good of the Order and the Work, the Order that had given it to him.

"In his letter of resignation to A.C., copy to me, he said that he considered himself free to pass the secret on to anybody he considers worthy! Mellinger is here now, told me: when he saw Smith last, S. told him that I had given that document to Jack without any obligation or restriction; that I had given it to Miller too; that under these circumstances there was no reason why he should not give the document to Mellinger! This shows that Parsons has broken a solemn pledge; that he has given the MSS to Smith at least, possibly to others too. That Smith, despite the fact that he had resigned entirely from the Order, and knowing that this secret MSS. was not his property, but a property of the Order, gave it to others.

"This confusion of thought, this treachery of all parties concerned just passes my understanding. The next thing will be to sell it to the press and pocket the money. Well, I only wanted to open your eyes that are so blind.

"I am enclosing the Word. Need I remind you that you must not convey it to anyone? I do not doubt but that you have definitely and for good broken all your contacts with Smith, Parsons & Co.?"

Aleister wrote to Jane on Nov. 8 of the same year as follows:

"Ten days more to my 45th Magical Birthday!

"You will have been saying quite rightly that I am a great big hulking ugly brute of an accursed hog not to have answered your two delightful letters long ago.

"Honest to Gawd, kid, I had an accident and a devil of a chill on top of it, and I've been in and out of bed (to no profit!) most of the time for the last two months or so.

"Now, yours of Sept. 2. It made me very happy that you are pulling out of the depression. But - oh, really, how can you tolerate that l32? Don't you know that he never misses a chance of sneering & jeering at you? In the most common stupid way, at that: it is the mark of the cheapest minds to mock the infirmities of age. (But anyone with less trace of any decent human feeling I have yet to meet; that is why he simply must be a God. No getting out of it!) I am myself less likely to climb the Miltleggi Erat of the Eiger than I was 40 years ago!

"I know that feeling of yours - we're in on yours of Sept. 9 now - perfectly well. "Who are yer? Did Gawd mike yer?" and it's quite natural: only limited. My landlady has a cat - perfectly black with the loveliest coat I ever saw - to whom I have to explain the rights of the matter all the time. Especially about my pet arm-chair when I want to work.

"Did I say 'work'? The Tarot Book now runs to 300 pages, after 2½ years in the press. The bulk of it goes to be printed off tomorrow. Can you believe it?

"I made several new discoveries of the first importance while actually revising it - do you remember "Magick"? New chapters to write every week or so! But it did come out in the end - and they had to be stuck in. I've got the Spiral Universe aligned with modern science, and the Qabalah dovetailed not only with the Yi King but with Geomancy. And so on. For the first time in my life, I'm fully satisfied with the scholarship of it. Everything fits like a glove. Behold me happy!

"I'm ashamed to write it for the nth time, but you will really get your cards in a very short time now. It seemed as if there

were a curse on them; but perhaps I was pulled up so as to prevent me hurrying the rest of the Book, and shooting it out imperfect.

"What you say about the Order is true, too true. But I do blame you for not having refused to receive Smith when he sneaked back, and made Jack break the pledge he had signed only a month or so before.

"Jack is a bit of a marshmallow Sundae, I fear. He does what the last person to talk to him tells him. I looked especially to you, on account of your Month on the Beach! He is, moreover, too ready to emphasize the sexual side of life. I ran into a man from Wahington, D.C. the other night - not a member of the Order, but knows Jack. His analysis was: "A yellow pup bumming around with his snout glued to the rump of an alley-cat."

"Smith's prostitution of the Order, his use of it for his own antics: these things have discredited us in the eyes of all sensible people.

"Do get Jack to see this: science, art, philosophy and the like are our prime care. The sex-ideas come a very long way behind. It is chiefly for the technical use that it matters so much. And all this frivolous promiscuity is the very reverse of the aim. We must intensify, concentrate, exalt this side of our nature.

"Do get Jack to see this! He has so much A.I. in him that he must appeal against the Washington verdict!

"Your letters have rejoiced me very much as far as they concern yourself; keep going!

"Write me fully whenever you feel like it; and don't be shy!

"Love to all the loyal!

93 93/93 Yours ever, Aleister.

"You should if necessary go through my very long letter to Jack with him, help him to know me better."

Aleister wrote to Karl and a copy of this letter was sent to Jane. It was written at 93 Jermyn St. on Nov. 15, 1943.e.v.

"What with the dentist and an accident and chills and fever on the top of great secretarial shortage, I have got everything hopelessly behind. Even now things are far from right, but on the other hand a great deal of the tangle seems to be straightening itself out. I had the advantage of a long talk or two with McMurtry who knows\* all the people, or very nearly all, concerned with a fair amount

\* Grady McMurtry was in England with the American forces and found time to visit Aleister whenever he could.

of intimacy, and everything that he was able to tell me has confirmed my opinion that your judgment was in all respects admirable. The one person that he does not know is Max, and that is the one unsolved problem. What is there in him which inspires such insensate hatred? The alley-cat actually sent me a drunken scrawl abusing him. Even from such a lamentable specimen, it was really too fantastic. What could she hope to get at a distance of 6000 miles and a couple of months? At the same time I feel that there must be some quality in him which upsets a certain type of person.

"I am dealing with Miller's Qabalistic stuff. It is, of course, all nonsense. He should have taken the analysis one step further and proved that I was Francis Bacon!

"I am sending you under separate cover to save probably a week in time, copies of my correspondence with Jack, Smith and others. I got some very nice letters from Jane and answered them appropriately. I was very insistent that she must quit trying to play both ends against the middle. Smith has got to disappear once and forever. As to the alley-cat, any attack on her would stiffen Jack's feeling for her. These nonentities are always the most difficult because there is nothing on which one can get a grip. At present she goes off from time to time when she feels like some other man, and Jack gets some other girl and presently they come together again; but that will soon wear itself out. There is only one solution, and that is to train Jack to have a little sense of dignity and decency, to acquire some sort of will of his own. At present he is a straw, blown about by conflicting breezes.

"McMurtry has some way of getting correspondence to you within five days. I have asked him to convey the substance of this letter; and when I next see him will try to arrange things so that I can use this channel regularly.

Your suggestions of September 18th are quite good. I think the Lodge should be officially dissolved, and that new pledges should be exacted from any one who wants to continue with the Work. It seems incredible that Jack should have deliberately broken the pledge only a month or so old, and this must be investigated. I think Sara's lunatic hatred of Max is perhaps at the back of this. What she says may in a fashion give you a line on the situation. She writes to me (why in Heaven's name to me!) "Why did you inflict Max on us, with his senile wit and his middle-class bitches?" (This from such a very low-class bitch as Sara!) "The old fool even wants to move in on us; can you imagine a dinner party with scientists from the Institute and Max at the table, pompous little Max, with his complete lack of subtlety and humour. Those easy-going men would probably tease him." "What right has that ass got to say malicious little bits about Wilfred? To think that Max, who isn't a quarter of Willy should put in his petty two cents when W.S.'s back is turned." And again: "That bourgeois simpleton."



"Georgia writes to me that Max "was not a very agreeable person to live near. Your intuition will tell you why. . . I am a bit intoxicated with the exhilaration of my freedom." My intuition doesn't tell me anything at all, but as he was her lawful wedded husband for umpteen years, I find it difficult to understand her writing that. It is indeed a pity that I never met Max; one-half hour with him, and I should have known all about everything. As it is, I simply don't.

"Roy's letter. I quite agree about the extravagance of maintaining 1003. I thought it was to be a worthy temple where the Mass could be performed with dignity. I don't consider anything of any importance at all except the proper performance of the Mass. If that were established with really good officers, devoutly intent upon producing a worthy ceremony, I believe all the other troubles would straighten themselves out. Even the sexual masses that they were always making would disappear. It is Smith's insane obsession with the subject which I believe is at the bottom of nine-tenths of the trouble. His influence is naturally very strong with young healthy men, who really need no encouragement; and if they had a little better education would be disgusted by Smith's obsession.

"I wish you would point out that the most severe penalties are prescribed in the Book of the Law for sexual frivolities - Chapter I, Verse 51 - note the 'but' in 'But always unto me' and the continuance: "If this be not aright...if the ritual be not ever unto me, then expect the direful judgments of Ra Hoor Khuit". (I am writing an essay on this.)

"They seem altogether to have forgotten this or to ignore it wilfully. They must be got to understand that our freedom depends entirely on self-discipline, on the proper understanding and performance of every act of life. Compare also Chapter II - Verse 70: it says in the plainest terms "Be not animal", but Smith and Co. haven't been anything else. It is Smith who has degraded the Order in the eyes of everybody. It was bad enough when people said things of this sort against us when there was not truth in them whatever, but now that Smith has given every reason to the enemy to blaspheme, we must maintain our integrity in the most emphatic terms, backed by the most resolute action.

"When I come to look through your letters, I hardly know what to answer; a good deal of it is out of date, and has been answered directly or indirectly already. I think that if you will found a new Lodge in a very quiet and simple way, everything will clear up automatically, but it really does depend, I think, upon getting Jack's full co-operation; he is a 'good mixer'. In fact, he has nearly every good quality, and it is all brought to naught by this shocking weakness. I ran into a man in a club here a month or so ago who happens to know Jack in Washington D.C. I asked him for a

description. He, after several drinks, replied: "A yellow pup bumming around with his snout glued to the rump of an alley-cat". I told McMurtry this and he laughed and said: "Yes, that's pretty well one view of the matter", or words to that effect. Fortunately, there is more than that in Jack; and we must get him to take the Order seriously. He must learn to be absolutely ruthless in resisting temptation, in not allowing himself to be led by the nose by everyone that comes along. But work this in quietly; I daresay the Masters may have their word to say in the matter. If he is going to be our chief prop out there, let them do their stuff!

"I don't know what it is about Max, but it does seem perfectly clear that he is not the type to run an Order of this sort. You would find out in ten minutes if you could see him face to face. By the way, please read my letters very carefully. Sometimes you seem to misunderstand; for instance, you complain that I 'pestered' you; but no letter of mine intended anything of the sort. When I have written about conditions here, it is simply in order that you might have a clear view of the situation - perhaps in the case of enquiries being made by others. But nothing that I write is intended to influence you or your actions.

"I was reminded of this by your saying: "Now you propose Smith for priest again." That was merely a reaction to Frederick's statement that he was so wonderful a priest. My idea was merely that he should come in from some hermitage when required to conduct the ceremony, and then disappear again. - just as in Section Gamma of 132.

"You ask why I hate the word 'sacrifice'; to me it implies a deprivation. If I buy a cigar, I don't say I am now sacrificing a dollar or whatever the damn thing costs, and yet it can be described in that way; but Liber AL I, 58, deals with that. What is wrong is the idea that one is performing a virtuous act by self-mutilation.

"As I said above, I have been out of touch with things for the last couple of months, but I hope now to be on the job all the time, and hope that you will have made a clean sweep of everything, and started the new seed properly planted in fertile ground.

"Love is the law, love under will,  
"Yours ever, Aleister."

Then Aleister seems to have gotten very exasperated that Wilfred had appeared again at 1003 and expected lodging and help. So. A.C. fired off this letter:

"Illiterate incarnation of what God who knows?  
"Do what thou wilt shall be the whole of the Law.

"You maintain your adherence to the principals of the Order - but it is those principals that you betray. (Of course you mean principles; but treachery is not among them.)

"I should be more nearly moved to tears by "very dear Aleister" if your every act was not calculated to damage both me and the Work

to the - rather meagre - extent of your power.

"You were "kicked out ignominiously", as Mr. Schneider accurately phrases it, on numerous grounds, years ago. My first duty to the Order was to keep it in being. When you ceased to perform the Mass, there was no further reason for you. But it was desirable to avoid dissension and scandal, so sentence was suspended until someone was found who (as was hoped) could assume the office which you had degraded and forfeited.

"Apart from all else, your sexual acrobatics tended to give the Order the reputation of being that slimy abomination, a "Love-cult". Already in 1915 in Vancouver, all I knew of you was that you were running a mother and her daughter in double harness. Since then, one scandal has followed another.

"Your attempts to seduce newly initiated women by telling them that you were now in a position to order them to sleep with you, were acts of despicable blackguardism. What grosser violation of the Law of Thelema can one imagine? Not to mention that by English law you might, if successful, have been found guilty of rape, and I should have heartily approved a sentence of penal servitude.

"It is not Germer's wise and temperate letters, but your own erotomaniac antics, that have (very naturally) made the F.B.I. wonder what was going on. It is fortunate that in him I had a man of impeccable conduct, a man of integrity and dignity, to make manifest the serious and upright principles on which our Work is based.

"Notwithstanding, I fully appreciate the higher side of your nature, your devotion to the principles of the Order, so far as you understand them; and I am deeply touched by your attitude toward me personally. I now class you as "one of the believing Juni".

"You had a 'way out' - a way UP, too! - offered you in Liber 132. By adherence, you could have become the greatest spiritual or magical force in - well, perhaps in the world, for who knows? But you listened to flattery, (curious how avid of praise Gods always seem to be!) and took the road to Limbo, to the oblivion of Stansfeld Jones.

"Even now, should you understand the love in this letter, you might repair most of the mischief done to the Work, and "make good".

"Salutations to your divine self!"

"Love is the law, love under will." 666

To be continued.

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