

IN THE CONTINUUM

Vol. IV, No. 5

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.:.

HISTORY LECTURE

TO THE ERUDITE OF THELEMA:

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

Our Order first announced itself to the public with a Manifesto published in 1604, and widely distributed throughout Europe beginning in 1612. Its impact on the cultural evolution of the Renaissance was inestimable, despite the fact that it operated almost entirely in secret. Countless volumes, often speculative and fanciful, have been written on its subsequent history. In 1887, it authorized the establishment of a visible Outer Vehicle called the Hermetic Order of the Golden Dawn.

When the Hermetic Order of the Golden Dawn ruptured in schism in 1900, conventional wisdom said that it was a failure; yet no one familiar with Western occultism in this century can question the major positive influence it continues to have even today.

On the 300th anniversary of the publishing of our first Manifesto, a representative of the governing Third Order, named A., contacted a brother, P., and ordered him to assume governance of the Order and to reformulate it along certain lines. A new Manifesto was dictated, called the Book of the Law. This is the true Book T which, as our predecessors wrote, is found at the Heart of the Master. It was dictated in 1904, and widely distributed throughout Europe and the world beginning in 1912.

Together with another brother, D.D.S., P. reformulated the Order as instructed. In doing this, they dispensed with an Outer Order altogether, and opened immediately, to all who were prepared by life, the Work of the Inner. (For example, the old sub-grades of Zelator Adeptus Minor through Adeptus Adeptus Minor were now called simply Neophyte through Adeptus Minor.) They identified themselves as A.'.A.'..

For their work we are grateful, for we are among their direct successors and were brought to Light by their Wisdom.

Yet, while superior to all that had gone before, their work failed in one respect: There remain aspirants, capable of success, who require a more graduated approach to the Inner Veil; and our Greatly Honored Fraters provided no clear approachway for such students.

Only a few years later, another Frater P. resigned from the American remnant of the old Golden Dawn order, as an act of conscience. He, too, was then contacted by an agent of the Third Order, named R. This Master completed P.'s initiation, and set him the task of preparing a new Outer Vehicle by which the greatest number of aspirants could undertake the task of self-regeneration and be prepared for the Inner Work. In this, P. succeeded admirably, accomplishing for the Outer Order, by his perseverance, what the other P. accomplished for the Inner Order by his endurance.

For this we are grateful, for we are among the direct successors of this P. as well, and have seen the fruits of Beauty harvested by the gardeners trained in his school, and that of his current successor, D.G.

Yet, while the instruction of the Master R. gleams with Wisdom, his words soar with the same philosophy that is found in the Book of the Law, and he refers regularly to the dawning of a New Age of Regeneration and Healing for all humanity, this Outer School did not align itself openly with the new Thelemic Dispensation. It taught of Light, Life, and Love; but rarely carried the additional torch of Liberty.

In our own time, we were among those to reap the rewards, and therefore inherit the trust, of the A.'.A.'., and to find the path lighted by the Book

of the Law. With this trust came the responsibility to make clear the Path for those who come behind us. Yet so many of those who approached were ill-prepared to begin the journey. Our Soror M., through her College of Thelema, provided a preparation for many; but even this appealed only to a specific type of character.

The Outer Orders already existing and known to us did not fulfill the genuine needs with which we were faced. Those which both initiated and taught were not Thelemic; while those which were Thelemic would not teach. In fact, the pre-eminent Outer Thelemic Order would not even identify its purpose first and foremost with the spiritual progress of the individual, for it had other, more foundational tasks to perform in spreading the Law of Thelema.

The Next Step, therefore, was clear. It was necessary to establish a new Outer Order, on the pattern of the Tree of Life, whose methods include ceremonial initiation, structured education, and on-going group participation; whose members as a condition of membership, are prepared to put the Great Work foremost in their lives; and which bases all of its practices and principles on Liber AL vel Legis, The Book of the Law.

This task has been accomplished. The Order's name is the TEMPLE OF THELEMA. Its chief Work is the preparation of the individual for INITIATION; yet it seeks only those who truly desire to grow in love and to serve humanity in conformity with the Book of the Law.

By this letter, we invite all to search themselves sincerely and decide if they are of us.

Application for an interview, or specific questions, should be addressed to the Temple Cancellarius at:

Harpocrates Temple
222 N. Manhattan Pl.
Los Angeles, CA 90004

"This shall regenerate the world, my little sister, my heart & my tongue, unto whom I send this kiss."

Love is the law, love under will.
S.V.A.T.

Some Notes on the
Esoteric Geometry of the Pentagram

D. Scriven

"Invoke me under my stars!"
Liber CCXX, I:57

INTRODUCTION

Definition The pentagram, otherwise known as the pentalpha, five pointed star, Blazing Star, triple triangle, pentacle, or Solomon's Seal, is a geometric figure which, from one point of view, consists of five equal isosceles triangles with apical angles of 36° , linked to each other at the basal angles. From another point of view, it is the result of the division of a circle into five equal arcs of 72° , and the connection of alternate points with chords.

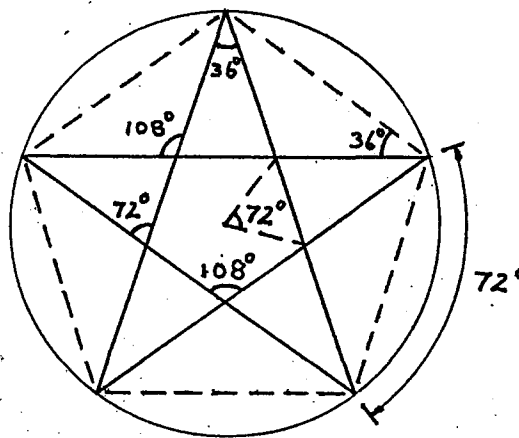


Figure 1: The Pentagram

Traditional Symbolism The pentagram is a very familiar symbol throughout the world. It is the characteristic device of occultism, and was the badge of the Society of Pythagoras. It has been assigned different esoteric meanings by various cultures, religions and systems of initiation at various times.

According to Pike, the pentagram was used by the ancient Egyptians as a symbol of the star Sirius, and was variously

attributed to the gods Anubis and Horus. In the documents of the Kaballah, the pentagram is referred to as the sign of the Microcosm; that of the Macrocosm being the hexagram (Levi). As the sign of the Microcosm, it is the sacred symbol of Man; or the symbol of Man Perfected. This is suggested by its vaguely anthropomorphic shape (see Liber CCXX, I:3) and its symbolic resemblance to an open human hand.

Some systems have assigned various five-letter words to the points of the pentagram, such as Y.F.I.E.A. (Stirling) or Y.F.I.Θ.A. (Huntley), both variants of the Greek word 'ΥΓΙΕΙΑ, meaning health; S.A.L.V.S., a Latin word for health; or Y.H.Sh.V.H. (Regardie), the Hebrew form of the name Jesus. The latter corresponds well with the Microcosm symbolism, and is also connected with the attribution of the five elements (the four physical elements plus Akasha, Aethyr or Spirit) to the points of the pentagram (Crowley, 777). This elemental attribution makes the pentagram a representation of the forces of nature, both visible and invisible.

Various other "fives" have been attributed to the five points of the pentagram at one time or another: the five senses; the five orders in architecture; the five powers of the sphinx; the five magical weapons; etc. In the Third Degree of Craft Freemasonry, the candidate is "raised" on the "Five Points of Fellowship."

The term "Solomon's Seal" apparently derives from the legend wherein King Solomon constrained certain "evil spirits" to enter a brass bottle, then sealed the bottle with a pentagram and cast it into the sea. The author(s) of the Goetia state that the pentagram is to be used to protect the user from danger, and "to command the Spirits by". Fans of H.P. Lovecraft who have followed the Trail of Cthulhu into the noisome paperback swamplands of August Derleth will recall that the "Elder Sign", which restrained the minions of the Great Old Ones and kept them in their appointed places (at least until page 89), was a variant of the pentagram.

Traditional western systems (including the Golden Dawn) usually assert that only the "upright" pentagram, with one point up, is a "good" (i.e. pneumatic or spiritual) symbol, whereas the "averse" pentagram, which has two points up, is an "evil" (i.e. hylic or carnal) symbol. In such a system, the upright pentagram would symbolize the exaltation and dominion of Unity, or Spirit as master and reconciler of the four elements of matter (Crowley, Magick); and the averse pentagram would symbolize the exaltation of dual contending forces, or of the dominance of matter over Spirit. Alternately, the "evil" of the averse pentagram is often considered to be due to its symbolic resemblance to the face of the Goat of Mendes (Levi)¹. It wouldn't hurt for the reader to resort to the dictionary with respect to the word "averse".

In spite of traditional dogma, some have asserted that the Averse Pentagram is not in fact an evil symbol, but is rather a symbol of Spirit acting as the secret motivation beneath the visible

¹The Goat of Mendes was an Egyptian god, Ba-neb-Tet, usually represented by a ram, and was in practical respects equivalent to Pan (Budge), the Father of Physical Life.

actions of the elements, as the Light which "breaks forth from under." Others claim that all symbols are inanimate objects which have different meanings in different systems, and cannot, therefore, have their own "will", or definite unique interpretation. Following this reasoning, no symbol can be "evil" in itself; evil is solely a result of evil or incompetent use of the symbol. Advocates of this point of view are often members of the National Rifle Association.

So goes the war in Lilliput. In the remainder of this paper, we shall see that one of the most important symbolic features of the Pentagon is its proportional geometry, which is unquestionably constant regardless of whether or not its viewer happens to be standing on his or her head.

THE GOLDEN SECTION

In ancient times, some artists supposedly noticed that a particular proportion between two objects, or between the length and width of an oblong shape seemed somehow more esthetic, or more natural, than other proportions. The "Problem of Eudoxus" in the sixth book of Euclid's Elements refers to the division of a line segment into such a proportion, called extreme and mean ratio. In the 19th century, the term golden section, or "golden cut", came into use to refer to a segment divided into extreme and mean ratio. Kepler referred to this division as sectio divina (Fink). It is defined as follows. Given a line segment AB: if point C divides AB into a golden section,



Figure 2: The Golden Section

Then BC is to AC as AC is to AB. According to Case, the occult interpretation of the golden section can be expressed by the phrase "Nature is to man as man is to God." A previous authority addressed the same concept with the aphorism "As above, so below." We will term the ratio AC:BC the golden ratio, and denote it by the Greek letter ϕ .

A rectangle whose width is to its length as its length is to the sum of its width and length is called a golden rectangle. The ratio of the length to the width of a golden rectangle is equal to the golden ratio. Like the golden section, the golden rectangle was considered to be somehow more esthetic than other rectangles.

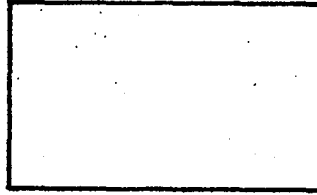


Figure 3: A Golden Rectangle

In recent times, psychological studies have been performed which have statistically verified the aesthetic appeal of the golden rectangle over other rectangles (Huntley). One reason why golden rectangles may actually bear intrinsic esthetic qualities is that if you draw a diagonal across a golden rectangle, forming two right triangles, then draw the altitudes of these triangles, which are perpendicular to the diagonal; the length of each altitude will be exactly equal to the length of the central segment of the diagonal which they isolate, as shown in Figure 4.

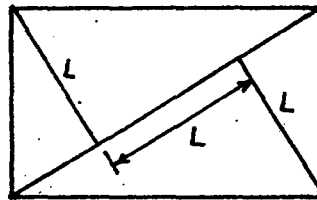


Figure 4: Internal Symmetry of the Golden Rectangle

The golden ratio has been used throughout history in art and architecture. R. A. Schwaller de Lubicz gives several examples of the golden ratio in Egyptian sculpture. The façade of the Parthenon can be inscribed in a golden rectangle; and golden rectangles can be found in the composition of many famous paintings like da Vinci's "St. Jerome" and Seurat's "La Parade" (Bergamini). The relative heights of upper and lower case letters of many standard type faces are based on the golden ratio. Most postcards and playing cards are approximate golden rectangles (Ogilvy). It has been claimed by some (probably erroneously) that Virgil and other Roman poets consciously used the golden ratio in their poetry (Gardner). Schwaller de Lubicz and Huntley cite a statistical study which determined that, on the average, the ratio of the total height of a human being to the height of his or her navel is approximately ϕ . This relationship is illustrated by Leonardo da Vinci's famous sketch of the Man of Vitruvius (Fletcher). Note that in the same sketch, the man's height is divided in half at the position of the genitals.

Four of the five Platonic Solids are related to the golden rectangle, according to Huntley:

"The twelve vertices of a regular icosahedron are divisible into three coplanar groups of four. These lie at the corners of three golden rectangles which are symmetrically situated with respect to each other, being mutually perpendicular, their one common point being the centroid of the icosahedron.

"An icosahedron can be inscribed in an octahedron so that each vertex of the former divides an edge of the latter in the golden section.

"The centroids of the twelve pentagonal faces of a dodecahedron are divisible into three coplanar groups of four. These quadrads lie at the corners of three mutually perpendicular, symmetrically placed golden rectangles, their one common point being the centroid of the dodecahedron."

One of the many unique properties of the golden ratio ϕ is this:

$$1/\phi = \phi - 1 \quad (1)$$

Using this equation, the precise numerical value of the golden ratio is relatively easy to determine. Equation (1) reduces to the polynomial

$$\phi^2 - \phi - 1 = 0 \quad (2)$$

By use of the quadratic equation, the solution of this polynomial is

$$\phi = (1 \pm \sqrt{5})/2 \quad (3)$$

The positive root is an irrational number which can be approximated by

$$\phi = 1.61803... \quad (4)$$

The negative root, incidentally, is $-0.61803...$, which is equal to $-1/\phi$ or $1-\phi$.

THE GOLDEN SECTION AND THE PENTAGRAM

Let us first consider one of the five isosceles triangles which, when linked together at the basal angles, form a pentagram. The basal angles of this triangle are each 72° , and the apical angle is 36° .

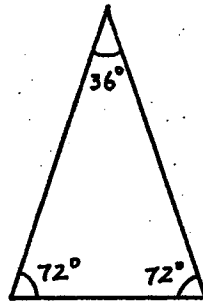


Figure 5: 36° Isosceles Triangle

Let the base of the triangle be 1 unit long. If the triangle is bisected through its apex, the bases of each of the resulting right triangles would be 1/2 unit long. The hypotenuse of one of the right triangles, which would also be one of the long sides of the original isosceles triangle, would be equal to $0.5/\sin(36^\circ/2) = 1.618... = \phi$, the golden ratio. Our 36° isosceles triangle, which is the building block of a pentagram, is therefore a sort of "golden triangle", because its base is to one side as the side is to the sum of the base and the side.

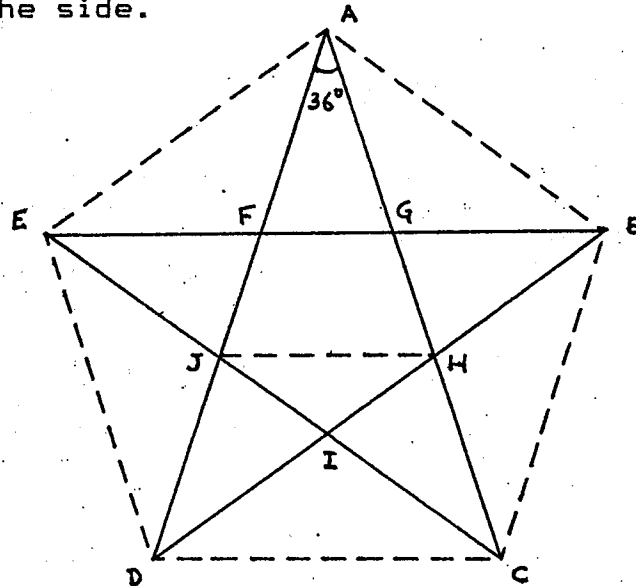


Figure 6: The Pentagon

Referring to the pentagram in Figure 6, we find ϕ in the following relationships:

1. $\phi = AF/FG$ (5)
2. $\phi = AE/AF = AJ/AF = AD/AE = AD/AJ$
 $= JH/FG$, etc. (6)

Also, the ratio of the radii of the two circles ABCDE and FGHIJ is ϕ^2 . If the five triangles of the pentagram were folded up to form a pentagonal pyramid with height "h", then h would be exactly twice the radius of a circle inscribed in the base of the pyramid,

and the ratio of h to the radius of the circle FGHIJ would be equal to ϕ . Huntley provides more in the same vein, for all you math vampires out there.

THE FIBONACCI SERIES

Now that we have determined the link between the golden section and the pentagram, we may explore some of the more curious facts pertaining to this relationship. In the year 1202 e.v., Leonardo da Pisa (or Pisano) an Italian mathematician who was known by the nickname Fibonacci (Son of Bonaccio) published Liber Abaci, a compendium of Hindu/Arabic arithmetic, algebra and number theory. Fibonacci is considered to be the only great European mathematician of the middle ages. As a boy, he had studied with Arabic mathematicians in North Africa before returning to his native Pisa (Gardner). At that time, mathematics and science were far more advanced in the middle east than in Europe. The publication of Liber Abaci revolutionized European mathematics in many ways, not the least of which was the introduction of the Hindu/Arabic system of numerals (the one we use today), with its symbolic zero, negative numbers and positional notation. The book also included much practical math theory of use to the merchant class (which included the family of Bonaccio) and many word problems similar to the ones we all dreaded in junior high school. Some of Fibonacci's word problems were direct translations of problems in earlier Arabic texts.

One of Fibonacci's problems caught the attention of a 19th century mathematician named Edouard Lucas. The problem involved the procreation of rabbits in a cage. Its solution was the series: 1, 1, 2, 3, 5, 8, 13, 21, 34, ... wherein each element is the sum of the previous two. Lucas dubbed this series the Fibonacci series, F_n , such that $F_1 = 1$, $F_4 = 3$, $F_6 = 8$, etc. Lucas noticed that this series had many interesting properties; every fifth element is divisible by five, for example; and the entire series contains only one square, 144, which is F_{12} , the 12th element in the series. There are numerous others. For the curious, many of these are listed in Martin Gardner's Mathematical Circus. One particularly interesting property is that, although the ratio of any two consecutive numbers in the Fibonacci series is not a constant, it converges as a limit to the continued fraction

$$x = 1 + 1/(1 + 1/(1 + 1/(1 + \dots))) \quad (7)$$

as n approaches infinity. The above is actually the simplest continued fraction possible, and reduces to

$$x = 1 + 1/x \quad (8)$$

the solution of which, as we have seen, is ϕ . The ratio between any two consecutive, positive integers in the Fibonacci series therefore approximates the golden ratio, ϕ , with increasing accuracy as the numbers get larger. For convenience, we will term any pair of consecutive numbers in the Fibonacci series a Fibonacci pair.

Interestingly enough, the Fibonacci series actually occurs in nature, the Real World, so called. It is not unusual for various

species of trees to exhibit a growth pattern in which each old branch, including the trunk, puts out one new branch per year, and each new branch grows through the next year without branching, after which it qualifies as an old branch. The total number of branches therefore follows the Fibonacci series: for the first two years there is only one branch, the second year there are two, the third three, the fourth five, the fifth eight, and so on (Ogilvy). For a hearty chuckle, read Liber CCXX, I:59.

Individual Fibonacci pairs also occur widely in nature. Most pine cones have 5 scales one way and 8 scales the other way, and most pineapples have 8 bumps one way and 13 the other. The leaves of many plants grow in a similar pattern (Bergamini). Daisies and sunflowers have clockwise spirals and counterclockwise spirals in various Fibonacci pairs; 34 clockwise and 55 counterclockwise is a common example.

An interesting phenomenon occurs in the Golden Dawn's Lesser Banishing Ritual of the Pentagram with respect to the Fibonacci pair 8,5. Please refer to Figure 7, in which the value ϕ in a pentagram has been approximated with the Fibonacci pair 8,5 (See Appendix). The four divine Names used to "charge" the four pentagrams drawn in the quarters are: IHVH, ADNI, AHIH and AGLA. The gematria of these Names are 26, 65, 21 and 35, respectively. The number 26 (IHVH) is $4 \cdot 5 + 6$, which indicates the four pentagrams plus the six-rayed star. The number 26 is also $2 \cdot 13$. Now 13 is F_7 , but more importantly, it is $8+5$, the sum of the smallest Fibonacci pair that can be used to construct a pentagram that looks like a pentagram. The number 65 (ADNI) is $5 \cdot 13$, corresponding to the pentagon which circumscribes our pentagram. The number 21 (AHIH) is not only F_8 but also $8+5+8$, the length of the first 3 segments drawn, the length of the longest line segment in the pentagram. If the digits of the number 35 (AGLA) are examined separately, they are found to be F_4 and F_5 . Their sum is 8, F_6 . However, AGLA is not simply a Name, it is a notariqon or acronym for the phrase Atah Gibor L'Olahm, Adonai (Thou Art Mighty Forever, O My Lord). The gematria of the complete phrase ATHH GBVR LOVLM ADNI is 858, which should look familiar.

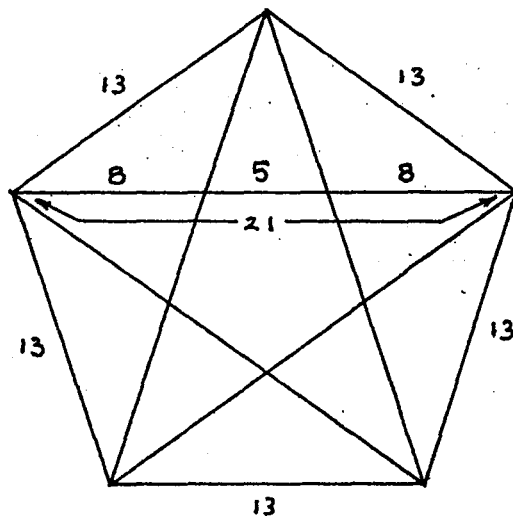


Figure 7: The Fibonacci Series in the Pentagon

Curious results may also be obtained using other Fibonacci pairs. The reader may wish to experiment with, for instance, the pair 21,13.

SPIRALS

Recall that sunflowers, daisies and related flowers are composed of spirals in Fibonacci pairs. These spirals, along with those found in the chambered nautilus, the shells of snails, elephant's tusks, the horns of wild sheep and the claws of canaries, belong to a family of spirals known as logarithmic or equiangular spirals (Bergamini). The term equiangular applies because the angle between a tangent to the spiral and a radius through the point of tangency is the same for all points along the spiral. The term logarithmic refers to the polar coordinate equation of these spirals:

$$r = e^{a\theta} \quad (9)$$

or

$$\log(r) = a\theta \quad (10)$$

where "r" is the difference in radius (i.e. distance to the center of the spiral) between two points on the spiral, "θ" is the angle between those points, and "a" is a conversion factor between angular and linear units.

The sunflowers and daisies previously discussed illustrate the connection between logarithmic spirals and Fibonacci pairs in nature. Logarithmic Spirals are also related to the Fibonacci series in another way, which can be demonstrated by the following graphic exercise. Please refer to Figure 14. Use a large piece of paper, and start near the center. First draw a small square. Let us define the length of a side of this square as 1 unit. Draw another square with sides 1 unit long above and adjoining the first, making one side of a double cube, as it were. Now draw a third square, with sides 2 units long, to the right of and adjoining the

first two squares. The resulting rectangle is not a golden rectangle, but close. Now add a fourth square, this time with sides 3 units long, below and adjoining the rectangle of 3 squares. Continue with a fifth square with sides 5 units long, adjoining to the left. The sixth square has sides 8 units long, and adjoins above. The seventh has sides 13 units long, and adjoins to the right. Continue adding squares until your tongue is bitten through, and the blood gushes from your nostrils. The rectangle more closely approximates a golden rectangle each time you add another, larger square. Note that the length of the sides of the squares necessarily follows the Fibonacci series. When you are through drawing squares, mop up the blood, and connect the centers of the squares with a smooth curve in the order that you drew them. The resulting spiral is logarithmic.

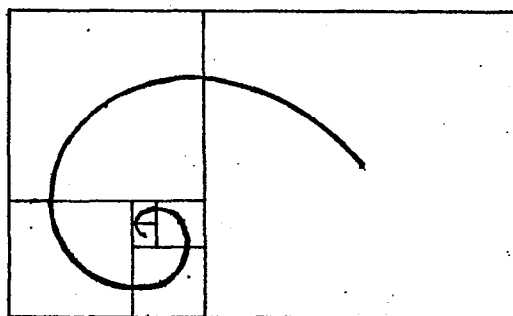


Figure 8: Logarithmic Spiral Formed by Additive Squares in a Fibonacci Sequence

The equation of this specific logarithmic spiral is

$$r = \phi^{90^\circ} \quad (11)$$

The symbolic significance of spirals is at least twofold. First, a spiral can be considered as a two-dimensional representation of a cone. A cone is the union of the circle and the right angle (rose and cross), and, depending on orientation, can represent either projection or withdrawal. Second, spirals are created by offsetting the unchanging periodicity of circular motion to create a periodic progression. In circular motion, the point returns eternally to its initial place; in spiral motion, the point eternally follows a path of return (or evolution), but never returns to exactly the same place because it is constantly moving toward, or away from, the center.

Consider the 36° isosceles triangle previously discussed as the basic unit of the pentagram. If we bisect one of the basal angles, making a similar isosceles triangle within the original, the base of the original forming a side of the new, not only will the ratio of the two bases be ϕ , but the base of the new triangle makes a golden section of the side of the original triangle.

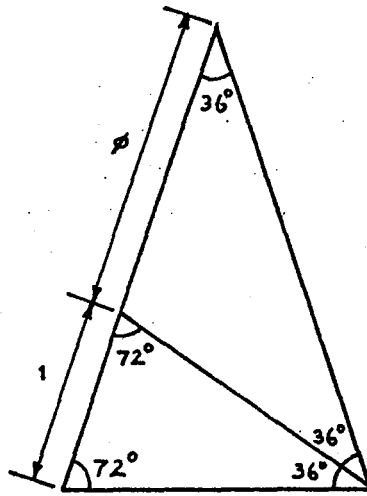


Figure 9: Golden Section Formed by
Bisection of Basal Angle of 36° Isosceles Triangle

If we continue to inscribe new triangles in the same manner, then connect their apices with a smooth curve, the result is a logarithmic spiral with the equation

$$r = \phi^{9/108^\circ} \quad (12)$$

Note that 108° is the exterior angle between two points of a pentagram.

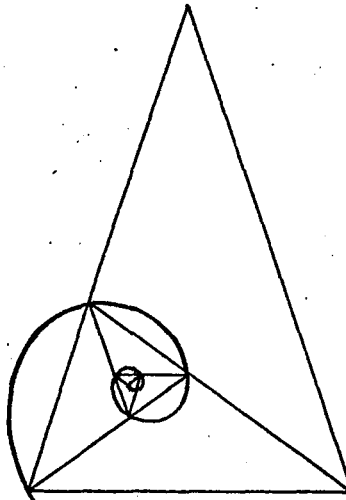


Figure 10: Logarithmic Spiral Formed by
Nested 36° Isosceles Triangles

Now consider the pentagram in its entirety. Examine segments JF, FE, ED, and DB in Figure 6. Note that the ratio of each of these segments with either of its neighbors is equal to ϕ . If rounded to integer values, these segments form a subset of the Fibonacci series. If the end points of these segments are connected with a smooth curve, the result is a portion of a logarithmic spiral; the identical logarithmic spiral, in fact, as that discussed previously in connection with the nested isosceles triangles. The reason for the identity of the spirals should become obvious upon comparison of Figure 10 with Figure 11.

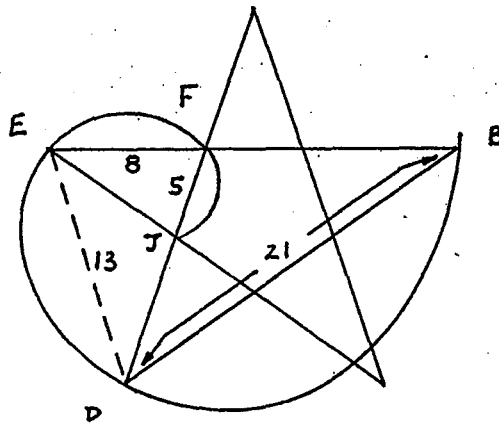


Figure 11: Logarithmic Spiral
in the Pentagon

CONCLUSIONS

We have shown that the familiar occult symbol of the pentagram is intimately related to the concepts of the golden section, the Fibonacci series, and to logarithmic spirals. The golden section is a key to the mysteries of art, representing an underlying mathematical foundation to our sense of beauty and just proportion. The Fibonacci series and the logarithmic spiral are manifested in the growth phenomena of nature, representing the underlying mathematical basis of physiological and genetic processes. Whatever syntheses may be made between these concepts and the traditional symbolism of the pentagram is left as an exercise for the reader.

APPENDIX A: Constructions

In the course of our studies, we may occasionally find it convenient to be able to draw, or rather to construct, a regular pentagram. With the proper tools, this is a simple and straightforward task. Provided with a compass and a protractor, we simply draw a circle and divide it into five equal arcs of 72° each, then connect the dots. If we have an aversion to protractors, or if the guards won't let us have one, we can get by with a compass and some sort of ruler or calibrated scale. However, we must first inscribe a regular pentagon within the circle. The pentagram may then be easily inscribed within the pentagon. A generalized equation for determining the length of a side of a regular n -gon inscribed in a circle of radius r is

$$s = 2r \cdot (\sin (360^\circ/2n)) \quad (13)$$

For a pentagon, the specific equation is

$$s = 2r \cdot (\sin 36^\circ) \quad (14)$$

or more simply,

$$s \approx 1.17557 \cdot r \approx (154/131) \cdot r \quad (15)$$

We first draw our circle and measure the radius (the compass width). The radius is then multiplied by 1.17557 or the equivalent fraction $154/131$. The compass is then set to this length and used to lay out the five sides of the pentagon, then alternate angles are connected with chords to inscribe the pentagram. The only problem with the above method is that 1.17557 and $154/131$ are only approximations of the actual value of $2 \cdot (\sin 36^\circ)$, and our ruler (or protractor) may not be calibrated precisely enough to get satisfactory results. There is a way to do it, however, with only a compass and a straight edge; and with precision limited only by the sharpness of our eyes and our pencil point. As you have probably guessed, it involves the use of the golden ratio. But before we can make use of this knowledge, we will need to review our basic compass and straight edge skills. These include being able to bisect a line segment and being able to erect a perpendicular at the end of a line segment.

To bisect a line segment, we must first have a line segment to bisect. Please refer to Figure 12.

Draw line segment AB with the straight edge, not longer than your compass can span.

Now place the point of the compass on one end of the segment, the lead on the other, and lightly draw a vertical semicircle, making a sort of bow-and-arrow shape with the line segment.

Do the same with the other end of the segment, making a vessica.

Take the straight edge and connect the apices of the vessica with a straight line. This new line should bisect the original line segment at C, i.e. AC and CB should be equal.

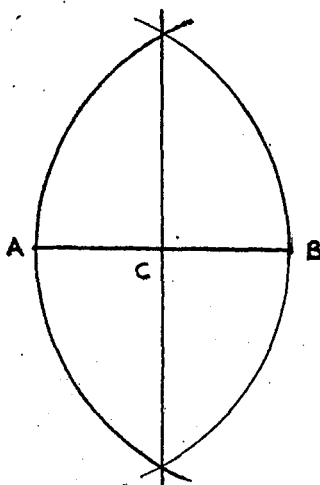


Figure 12: Bisection of a Line Segment

To erect a perpendicular on any point of a line segment, draw line segment AB and mark point C, the point where the perpendicular is to be raised. Please refer to Figure 13.

Draw a circle with center O, any convenient diameter, such that the circle intersects point C and another point on AB, which we shall label point D.

Draw diameter DOE.

Draw perpendicular segment EC.

If, as will be required later, the perpendicular segment is to be $1/2$ the length of AB and located at B (i.e., it must form a gamma), simply erect the perpendicular at B by the above method, bisect AB and use the compass to transfer the half length.

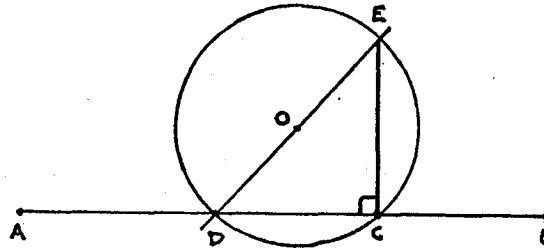


Figure 13: Erection of a Perpendicular

Before we move on to more advanced pentagram construction techniques, we must learn to construct the golden section and golden rectangle. Please refer to Figure 14.

Draw line segment AB.

Erect the perpendicular BO at B, equal to one half the length of AB.

Connect points A and O, making a right triangle.

Place the compass point on O, the lead on B, and trace arc BOD.

Now place the point on A, the lead on D, and trace arc DAC.

Segment AB has now been divided in "extreme and mean ratio", i.e. into a golden section, such that $CB/AC = AC/AB$.

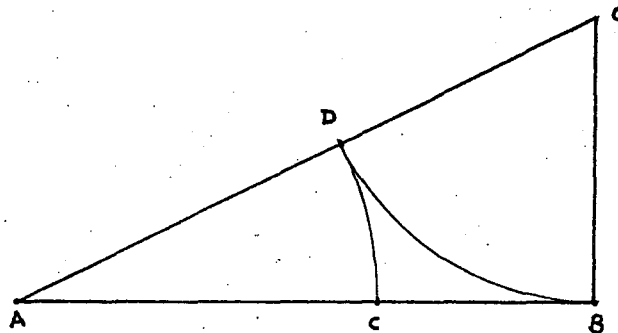


Figure 14: Construction of The Golden Section

A golden rectangle can be constructed by first constructing a golden section; or as shown in Figure 15.

Draw a square ABCD and bisect side AD at E.
 Form a right triangle with AB and AE as bases.
 Draw segment FA such that FE is equal in length to BE. Use a compass to transfer the length.
 Draw golden rectangle FGCD.

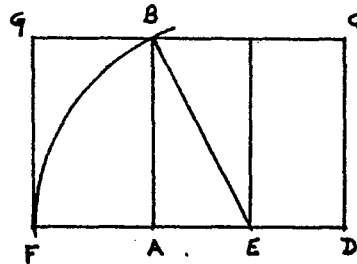


Figure 15: Construction of the Golden Rectangle

We may now construct a perfect regular pentagon (that is to say, perfect within the tolerances imposed by the precision of our tools) with only a compass and straight edge. Please refer to Figure 16.

First, draw a circle with center O and perpendicular diameters AB and CD. For an agonized groan of annoyance, Read Liber CCXX, III:47:

Draw the square ODEA.

Expand the square into the golden rectangle DEFG.

Place the compass point at A, the lead at G, and draw the arcs GH and GI.

Draw segments AH and AI. These are two sides of an inscribing pentagon.

Complete the pentagon using the compass to lay out the other sides. The pentagon need not be actually delineated, tic marks will work just as well.

Connect alternate angles of the pentagon to form the pentagram.

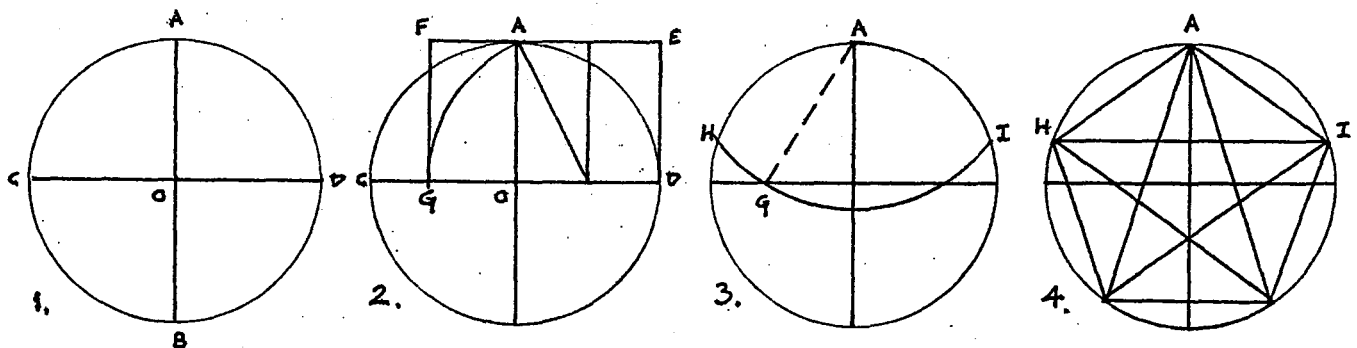


Figure 16: Construction of the Pentagon Using the Golden Section

Another method can be derived from the fact that if you divide the radius of a circle in extreme and mean ratio, the larger of the two segments is equal to the side of a regular decagon inscribed in that circle. Other methods of constructing pentagrams using ϕ and the golden section are also possible. The subject is now open for consumption of the reader's leisure time.

A reasonably regular pentagram can be constructed very simply with only the basic tools using the Fibonacci series. Please refer to Figure 17.

We will use a Fibonacci pair to approximate ϕ as the ratio between two of the critical segments. It turns out that 8,5 is about the smallest pair we can use and still get a reasonably accurate pentagram (see Case).

Draw three colinear line segments 8, 5, and 8 units long, with endpoints A,B,C,D. Note that $AD/AC = AC/AB = AB/BC \approx \phi$.

Place your compass point at A, the lead at C, and sweep an arc downward.

Now place the point at B and mark point E on the arc.

Do likewise for points D, B and C, marking point F on the arc.

Extend a line upward through E and B.

Do the same through F and C; mark point G where these lines intersect.

Points G, A, E, F and D should now form the points of a reasonably regular pentagram. Given the 8,5,8 colinear segments, there are many other ways to do this.

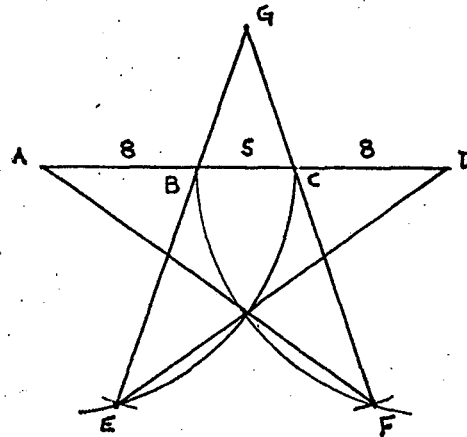


Figure 17: Construction of a Pentagram
Using the Fibonacci Pair 8,5

APPENDIX B: Additional Considerations

All angles within the pentagram are evenly divisible by $36^\circ = 6^2$. Our standard division of the circle into 360° therefore provides a symbolic link between the numbers 5 and 6, the Microcosm and the Macrocosm.

As mentioned at the beginning of this paper, the circular arcs between the points of the pentagram each have a value of 72° . If the horizontal line of a pentagram is taken as a sort of dividing line, the sum of the three 72° arcs below this line add to 216° . Above the line, the two exterior angles of 108° each also add to 216° . Recall that one interpretation of the golden section was as an illustration of the Hermetic Axiom, "As above, so below."

Some words which enumerate to 216 are GBVRH, Geburah, meaning strength or courage; and ARIH, Aryeh, meaning a lion. Aryeh is also the Hebrew name of the constellation Leo. Leo is ruled by the Sun; and the Lion is a symbol of Tiphereth. The cognate ideas of "force and fire", and of links between the fifth and sixth sephiroth (Mars and the Sun in Assiah) and between the numbers 5 and 6 ($5+6=11$, $65=ADNI$) make the pentagram a distinctive symbol of Ra Hoor Khuit, the Lord of the Aeon. Note the figure of a child within the pentagram on the breast of the Hierophant in Atu V. Note also that $216 = 6^3 = 6 \cdot 6 \cdot 6$, and that the pentagram is 216 over 216 regardless of whether it is upright or averse.

Those familiar with the ritual of the Star Sapphire might be interested to know that the word Rood, meaning a rod or crucifix, enumerates to 216 (RVVD). The Latin word VIR, meaning a man, also enumerates to 216 if transliterated into Hebrew ("...the number of a man..."). The reader is referred to Crowley's poem "The Pentagram" for an interpretation of the above ideas.

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RECEPTIVITY AND RADIESTHESIA¹

by

KATJA-ATHENA²

Do what thou wilt
shall be the whole of the Law

In this and future lectures, I will be throwing light upon several topics mainly from my own experience and practice. It should be noted that the views on these topics differ from author to author in present-day literature. Therefore, you will understand why everything said in my lectures will not always be in agreement with your past and future readings. But do not get confused; let these lectures serve you as a foundations, on which you can then build your own explorations, and with which, even more importantly, you should start awakening your hidden powers and knowledge.

As an introduction to this series of lectures on **energies**, I would like to begin, as I often used to, with a lecture on **receptivity**.

Humans have always been interested in what is really happening with them, and tried to increase the knowledge about themselves. It is well-known that many people are relatively better **receptors**, than **senders of messages**. Most likely, some among you are very receptive, too.

Receptive people are characterized by an ability to receive messages from social and physical environment, and hence they can feel, for instance, which is the right place for them to live, which climate is best suited for them, whom they should associate with, what kind of foods they should eat, which professions are in accord with their inherited and acquired characteristics, and so on. Such people are said to be good receptors.

There are also some people, usually called **senders**, who are able to convey or transmit certain kind of messages. They are usually characterized by a powerful concentration ability. They indeed can send some thoughts to you, and

¹I would like to acknowledge my gratitude to all who offered hospitality during my stay in the U.S. and who attended my lectures given in Santa Cruz, Ben Lomond, Boulder Creek, Berkeley, Omaha, Denver, Arcata, and Los Angeles, or helped in any other way. I also acknowledge my appreciation to the Ladies' Meeting held in Los Angeles, in October 1988, whose participants expressed their wish to have these lectures published, and to my sons, Fra. Alpha and Fra. Yod, who edited and translated the lectures from Croatian to English language. I am especially grateful to Fra. ION, who initiated the idea about my lectures in the U.S., who encouraged me, and provided excellent conditions for my work, and to Sor. Meral, who showed a great interest for my lectures and suggested their publishing in In The Continuum.

²Editorial note about the contributor. Katja-Athena has been investigating and developing psychic abilities for over 30 years. She has been a participant in the unexplored sciences discussion groups, and has been cooperating with several bioenergy institutes whose primary task is the investigation of bioenergetic influences on the human well-being. She is the founder of the TZADDI Group whose task is development and spreading the knowledge of female energies.

you indeed can receive them. They might be able to transmit genuinely sound cosmic energy to you, or influence your will.

And finally, there is a third group of people who are both **good senders and good receptors**, and that means they can engage successfully in both sending and receiving processes.

None of the processes described above can be achieved without the application of energies.

In order for one to develop receptivity (or sensitivity to message receiving), one should begin to study and practice radiesthesia. The simplest radiesthetic instrument is **pendulum**. It is very easy to handle the pendulum, and it does not take much time to learn how to use it successfully. Indeed, you will be able to get many answers very shortly.

Some preliminary, but important, steps are necessary in all divinatory disciplines; and pendulum is not an exception.

It is necessary for one to **learn to meditate, to concentrate, and to visualize.**

Through **meditation** one does achieve peace. If you achieved this peace or calmness, which is necessary in work with pendulum, then you can observe very carefully an area which you wish to examine. This peace is even more necessary in unpleasant moments, for you will be making less mistakes and have control over everything that surrounds you. If you practice to meditate, you will see that sometimes you will not be able to achieve peace, but you will definitively soothe the stress which you might be going through. To be in peace means to be totally relieved of all worries, pressures, and dispensable desires.

Concentration is needed in order for our mind to keep attention to pendulum and the proposed question; this means that one needs to develop a proper "communication" with his/her pendulum.

Visualization is an integral part of successful use of pendulum for one needs to properly exhibit and symbolize the particulars of the question being asked.

When these three things, meditation, concentration, and visualization, become your second nature, half of the job will be done.

If one wishes to work with energies, such as radiesthesia, auras, bioenergy, magick, etc., one must first know how to **open the chakras in order to become energetically conductible**. When the chakras are open, receptivity is easily achieved, i.e., it becomes easy to send and receive messages. Some of us were given this ability by birth (to a certain degree), while others can achieve it through Yoga. Some of you can achieve, or increase, conductivity through spiritual growth and through magick. During the initiations to different degrees, different chakras are being stimulated in order for them to eventually open.

When you are being given some knowledge through conversation, it is necessary for everyone to be relaxed. You should try to achieve a solid mental contact with all the participants. You, as a listener, should achieve receptivity, while the instructor should try to achieve sensitivity to your responses, but

She is also one of the founders of the Philosopher's Stone Camp. Katja-Athena is consecrated in Karma Yoga, in whose vow, the work and service for the sick and invalid people are an integral part. Her message is **love**, and her primary work is concentrated around the transmittance of the healing energy to those in need using radiesthesia and aura observations.

also to what he/she sends to you. You probably know that we are constantly under different emotional influences, which cause different colorations in our auras; opposite or very different emotional states accumulate and then cause collisions. Instead of relaxation and calmness, we get psychic strain or tension. If there is no psychic calmness in a room where you all gathered, then you will be constantly facing the obstacles in communication between you and the lecturer, or among you in the audience. Similarly, this holds for written lectures as well. If you are strained while reading this, or any other lecture, the mental communication between you, author, and possible translators will be fairly poor. This strain or tension leads to such situations where the words, that were sent to you, will not carry any deep message or knowledge. Therefore, relax.

And now something very important: **All of you who wish to develop receptivity must be prepared to receive unpleasant messages as well as the pleasant ones.**

In order for some people to make sure they are good receptors or receivers, the use of certain instruments is needed. With the help of these instruments, one can find out things about him/herself, but also about other people. With such devices one enters the depths of not only the present, but also the past and the future. Some of such devices are: Tarot cards, I Ching, Runes, crystals, and so on. It needs to be stated here that **all the knowledge we seek with these devices is, in fact, already within us.** But, in order to awaken and exhibit it, we use the above devices. Pendulum is also one of such devices we use for examination of present and past.

Divining-rod, which is a radiesthetic device, was used even in the centuries B.C. The Old Testament tells about how Moses gave water to people although there had been no water around. He was not a worker of miracles; he simply found the underground water using dowsing-rod. When he had found the water, he told the people to dig at that place, and indeed, there was water. Ancient peoples used to send diviners to examine the places where the temples were to be built. These diviners had to determine whether the designated locations for buildings were free of evil spirits. Our ancestors cared a lot about where to build houses in order for people to have sound sleep and to be sane. We, in this century, just again start to pay attention to such matters.

We can use several different things as a pendulum, such as needle, stone, ring, crystal, piece of metal--virtually anything that can be connected to a thread or cord. For a long-term use of pendulum, I would suggest the material that is the most suited for you. For those of you, who are beginners, it is best that an experienced radiesthesist chooses the material, i.e., the pendulum. A pendulum that is very suitable for one person need not be necessarily suitable for another. Besides pendulum, there are also some other devices, say L-antennae, dowsing-rods, biotensors, etc., that are more suitable for land examinations, different radiations, underground waters, and so on. But, anything that can be done with all of these devices, can be done with a pendulum as well. For instance, with a pendulum you can examine whether the apartment in which you live is energetically suitable for you, or whether there are negatively radiating underground waters under your house, then, whether the negative radiations in your environment and from house appliances are reaching you. We also use pendulum in determining which foods are good, or which foods are good and healthy for examiner particularly, what medicine or tea is the best for us, or what sort of disease we have if any. In my case, I use pendulum mostly in examining human health, but, as shown above, it can be used in the areas that are of interest to you.

Using pendulum you can also **discover the truth about yourself.** I refer to this as "truth rendez-vous," and to be able to really find out the truth, you

have to be well prepared. Anyway, this rendez-vous is usually a series of questions mutually dependent on one another. In a short period of time, you can examine yourself very deeply. **Note that pendulum might sometimes surprise you or even shock you with the answers.** You will then be able to see how the self-image, that you had built before, now falls apart. If pendulum tells you too many good and positive things about you, you can be sure that you are being lied, and that, in fact, you are influencing pendulum's motion.

This is indeed a very sensitive device and is very easy influenced; it reacts to all of your thoughts, emotions, and desires, both conscious and subconscious. You should know that **we can always get a desired answer, which is contradictory to the nature of our self-examination.** While working with pendulum, **one has to concentrate on the problem** in proposed questions, and **leave the answer part to pendulum.** Hence, one must be relieved of all unnecessary thoughts, one must be neutral and very calm. More important the question, and more you are interested in the answer, the more chances there are to get false (desired) answer. That is why there are so many manipulations done by those who claim to be pendulum experts. Do not let anyone manipulate you; **it should be always you who examines yourself.**

If one day you decide to use pendulum as an integral part of your work, **the ethics should be on a very high level.** No one should be playing with pendulum, or establishing the absolute truth about someone else, or competing for supremacy. No one should work using radiesthesia and make money out of it, as no one should be earning money when helping the sick people using bioenergy. It is well-known that people who try to get rich using radiesthesia and bioenergy lose their powers rather rapidly. However, money may be received if it is to be used for travel expenses to the place where the examinations are to be performed, or if it is necessary for survival. Some authors do not agree with me, and they will disagree until they completely lose their powers.

Many experts in radiesthesia manipulate with their powers and publicly talk how only a small number of people have these powers. By doing this, they try to remain in center and to keep their privileged position untouched. In spite of such statements, very large number of people is indeed receptive. If pendulum does not show any reactions at first, it just means that this person requires more exercises and practice in order to develop his/her receptivity.

Some radiesthesists bring pendulum near heart in order to measure one's receptivity; they make their conclusions according to the number of pendulum rotations. I use a slightly simpler method which you might try too. If you are not in possession of a pendulum at first, you can use a thicker needle. Draw a thread into needle in such a way that the total length of the thread from needle to your fingers is about 6 inches. Now take the thread and hold it with your thumb and index finger of the hand with which you write and eat. Bring the needle now little above (say from $\frac{1}{2}$ to 1 in.) the palm of your other hand and wait until the needle starts to make circles. Then turn your hand so that the back of your hand now faces the tip of the needle. The needle will now start rotating in the opposite direction. The same procedure could be repeated using your knees. The needle will rotate in one direction over your left knee, and in opposite direction over your right knee. If the needle indeed rotates as described, then it means that you are very receptive, or sensitive enough to receive messages. Now back to the hands. Put your hand in vertical position with your fingers spread, and bring the needle over your fingers. You will see that the needle rotates over each finger in different direction, for if your thumb is negatively charged, then your index finger is positively charged. Similarly, your palm and back of hand are oppositely charged, and this principle holds for the whole human body.

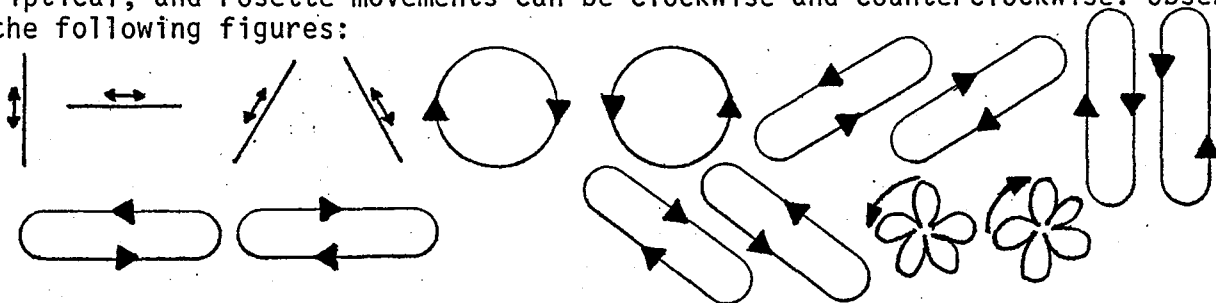
For majority of people, including myself, the best pendulum is a metal one.

Later, when you get more experienced, you will be able to choose the right metal, or any other material (wood, crystal, etc.) for yourself. The metal, or any material you choose, needs to be connected to a cotton thread, preferably of black color. You will see that after some time the black thread appears to be invisible in rotations. The pendulum's weight is also an important factor. At first, if your pendulum tends to rotate rather poorly, select a lighter pendulum. A heavier pendulum requires more energy, and one can get physically tired after short time of using it. Nevertheless, many have discovered that if one has high blood pressure, or certain types of headaches, or if one is very nervous, his/her health is going to improve if one uses pendulum for some time. In some instances, it is sufficient to just hold pendulum in one's hand for 15-20 minutes.

The length of thread plays also an important role, and after a while you will discover which length is best for you. Then you should make a knot on the wanted length of thread, which will serve you as exact place where to hold the pendulum with your fingers. While using your pendulum, the position of the hand with which you hold it is not so crucial, but it is crucial to hold it with your thumb and index finger of the hand with which you write and eat. You may put your elbow on a table or something fixed, so that you do not get tired too soon. However, do not cross your legs or feet.

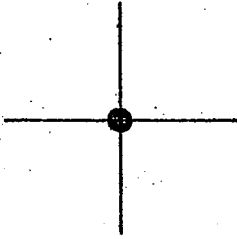
If you see that your pendulum does not rotate, you should then be repeating the exercises described above daily for about 15-20 minutes. After some time, receptivity will be developed to a certain degree and the pendulum will start showing some reactions. Let it move or rotate freely, without making any questions for a while. Once, when you establish the true communication with your pendulum, the different rotations will have exact meanings to you.

While in the process of receptivity development, you will notice that your **pendulum can move and rotate in several different ways and directions**. It can move in straight lines (vertically, horizontally, or obliquely), in circles, in ellipses, or even in the shapes of rosette. Moreover, all the circular, elliptical, and rosette movements can be clockwise and counterclockwise. Observe the following figures:



Each linear movement or rotation of the pendulum gives precisely one answer to our question. It might happen, however, that the pendulum shows no motion whatsoever; **the point at which pendulum is "at sleep" is called the deadlock**. Such point tells us that the location at which we happen to be while posing the question is not a convenient one, or that the question itself was incorrectly or awkwardly stated. It can also mean that a particular person, about whom we had asked the question, is possibly dead.

When you achieved receptivity, you have to begin the sound communication with your pendulum. Always try to select time after breaks, meditations, or when you are absolutely relaxed. Take a piece of paper. **At first, it is best for you to obtain five basic signs to four basic questions:** (1) Which movement of the pendulum is "YES"?; (2) Which movement is "NO"?; (3) Which movement is "POSSIBLE YES, BUT NOT DEFINITE YES"?; (4) Which movement is "POSSIBLE NO, BUT NOT DEFINITE NO"?; and (5) a "DEADLOCK" that should be same for all. Write all these on that paper.



Take another piece of paper and draw a fairly large cross (you might want to draw it on as big as the size of the paper). Indicate with a pen or a pencil the center of the cross as it is shown on the left. Bring now your pendulum over the cross center and look perpendicularly along the thread and follow carefully the movements of the pendulum for each question and the "deadlock." Under each question draw the movement you obtained with the pendulum. As an example, the figure below shows you how all this should look like. These are the ones I obtained, but note that yours might be different.

Which movement of the pendulum is "YES"?	Which movement is "NO"?	Which movement is "POSSIBLE NO, BUT NOT DEFINITE NO"?	Which movement is "POSSIBLE YES, BUT NOT DEFINITE YES"?
<p style="text-align: center;">"DEADLOCK"</p>			

Later, when you learn how to differentiate the very shades in the pendulum movements, you will learn the shades of meanings of the answers you get. Some people are very positive about their signs and need not check them every day or each time they wish to use their pendulums. However, if you are not positive about your signs, check them before you begin with work.

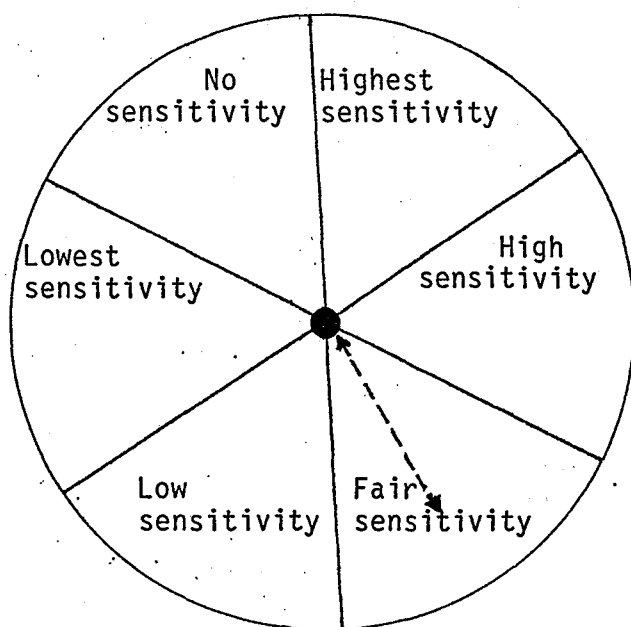
When you found out how the pendulum will be giving you the answers, begin serious work asking simplest questions, such as, "Is this pendulum, which I happen to be using, suitable for me?" **In the beginning, the questions should be such that their answers could be easily verified in any way.** Note also that you should be posing questions like, "Does X love me?" and not "Does not X love me?" The swinging of the pendulum in a "negative" direction to the first question will tell you that X does not love you. Neither should you ask questions like, "Am I going to get such and such job?" In this case, the best approach would be, "Is this a good time for me to start looking for a job?" **Remember: We examine the past and the present with pendulum, not the future!** Also, you should always ask the question without negative or negatively implying words in it, e.g., no, not, never, dislike, hate, etc.

As you become more and more receptive, you will realize that you are gaining the ability to work longer and longer with your pendulum, even up to 30 minutes daily. After several years of practice you will be able to work with it even longer than 30 minutes a day, but keep in mind that there are some limitations to that too.

It might happen that your pendulum gives you different answers to the same question, or even such answers for which you are sure that they are impossible. In this case, try to restate your question. If the irregularities in answers persist, stop working with the pendulum and do not use it that day again.

You need not worry if the pendulum swings a bit when you take it in your hand; it will start moving in the "right" direction as soon as you concentrate on your question.

After a period of asking simpler questions, you can begin with more complex things. For example, you can draw a circular figure and divide it as shown on the top of the next page. Then, you can inscribe in the sectors of the circle



different things, e.g., names of teas, herbs, or anything else that is of interest to you; you can also divide the circle into more sectors, but then you will also have to be more careful while observing the motions of the pendulum.

Place the pendulum over the circle's center and look carefully perpendicularly along the thread. Shortly, the pendulum will start moving from the center toward a particular sector's arc. In the given example the pendulum moves toward the segment of fair sensitivity.

If you feel you are sick and would like to find out what sort of disease you have, it would be beneficial to use an anatomy

atlas where all the human organs, internal and external, are shown. Then, it would be better for you to make an agreement with your pendulum regarding the answers. For instance, "request" from the pendulum to rotate clockwise when you touch the affected organ shown in atlas. Hold the pendulum with the thumb and index finger of the hand with which you eat or write, while with the other hand's finger (it does not matter which one) go from one organ to another. The pendulum will not move, i.e., rotate clockwise, while you are touching healthy organ. It will rotate clockwise when and only when you touch the affected organ.

We can also locate a missing person using pendulum, and all we need is a geographic map and a smaller and lighter pendulum. You can see that the spectrum of pendulum's usage is quite wide.

After each use, your pendulum needs to be "cleaned" of energy surplus and discharged of possible layers of negative energy on its edges. This can be done during your (longer) work as well. It is necessary to discharge the pendulum so that it is free of negative energy and thus to respond better to you. We can discharge a pendulum in several different ways, and I will explain three methods, which are as follows: (1) holding the thread of pendulum, knock with its metal part (not too strongly) on the wood; (2) holding the thread of pendulum, amass fingers of your other hand and encircle the metal part with them. Now, drag those fingers downwards and shake down that hand. These two methods are indeed very practical, because not much time is needed to perform them. (3) Turn on the water, and take the thread of the pendulum with one of your hands and lower it along your body. Put the palm of your other hand under the stream of water. The pendulum will start rotating in one direction and it will stop after some time. Then, turn the hand that is under the water upside down, so that the back of the hand is now facing up. The pendulum will soon begin to rotate in opposite direction, and, again, it will stop after some time. When it stops, the cleaning or discharging process is over. This particular method is excellent for you to discharge yourself of all negative energies collected during a day. Therefore, it is best to perform this procedure in the evening. You will very easily fall asleep that night.

If you wish to make sure that you and your pendulum are discharged of all

negative or surplus energies, you might consult the pendulum itself. Ask first whether the pendulum is cleansed, and then ask the same about yourself. If you obtain negative answers for both you and your pendulum, repeat the whole procedure, described above, once again. If you get a negative answer only for yourself, it means that another method should be used (one of the magickal rituals might work). During the discharging process, you might also experience nausea and/or mild fainting, because the piled energy on the peripherals of our body starts moving. If this occurs, discontinue your work for 15-30 minutes, and then proceed with the process of discharging.

Pendulum should be kept in a small box, small sack, bag, or even your pocket, depending whether you wish to keep it at home or at hand. Anyway, it should be always kept at same place.

Many have asked me whether they can lend their pendulums to other people. Different radiesthesists might have different opinions about this matter. Thus, some people do not care about this and lend their pendulums to everyone, while others foster strong belief that the pendulums should not be lent to, or borrowed from anyone. Sometimes, I lend my pendulum to certain people to use it, but I am always careful whom I lend it to. I do not lend my pendulum to people who seem to be angry, evil, or quarrelsome, to those who do not have love within themselves, and who lack will. I would recommend you the following: **If you would like to have your pendulum as precise as possible, do not share it with everyone.** You can lend it to the person who taught you radiesthesia, and who chose the pendulum for you. Their handling of your pendulum might even cause that it starts responding to you more effectively.

Besides all those devices mentioned earlier, and "ordinary" pendulum, about which I talked the most, there are two more devices; they are Karnak-pendulum and Isis-pendulum, whose importance should be mentioned in this lecture. Today, these two should be the exact copies of the pendulums found in pharaohs' tombs. Their application lies in healing of very hard illnesses, in search for one's best medicine, and is especially useful in chromotherapy. It can be also used in locating missing persons and in some other more subtle matters. If you procure these pendulums while you are still not a very experienced radiesthesist, you should put them in the room in which you spend most time. Both Karnak- and Isis-pendulum radiate protection energy, and if you happen to be sick, they will help cure the disease. It is also very beneficial to keep those pendulums in the room where an affected person is placed, for their radiations soothe that person's pains. A longer usage at the time of these pendulums is not recommended because they are quite heavy and require a lot of energy. But, however, it is recommended to hold them in hands time after time, but each separately. The advantage of these two pendulums is that they need not be cleaned or discharged like other pendulums.

Many very receptive people become easily victims of thunders. Thus, during heavy thunder storms such people should be avoiding forests, and especially places where twisted, broken, or irregularly shaped trees are located. Such trees are in fact indicators of negatively-radiating underground water streams which happen to attract thunders.

Specially receptive people are usually very sensitive (if not allergic) to electricity, and therefore, it is not rare they have serious troubles while working with electrical instruments or electrical house appliances.

It also happens that, for instance, at a particular place on a highway or road many auto accidents take place one after another. When an especially receptive driver reaches such place while driving, sudden change in magnetic force turns the steering wheel; the same would happen to a diviner walking with

a dowsing-rod.

The advantages of being receptive are really great in the present-day world, and that is why every day more people all over the world go back to the knowledge that is deeply hidden within them. That knowledge, at first, seems to be foggy, and we have a feeling as if though someone made them "forgotten" or hid them from us on purpose. It appears as if our great ancestors had implanted seed in our minds so that one day, when we need it, we can develop it fully into usable knowledge and power. Today, when the whole world is fairly strained, when the majority of the world lives in hunger and without security, when some are job-and-money crazed, and when all together fear the possibility of wars, it is the right time to bring all that hidden knowledge back to life.

A receptive person can more easily come to reason about what or whom he/she should be working for, what or whom he/she should be afraid of. By doing this, more energy can be preserved for the most important things in one's life. Thus, one can find not only unimportant desires and try to free him/herself of them, but also his/her genuine will, which, as you probably know, is not easy to come by, and which is even harder to materialize.

Of course, whenever we see positive sides of anything that exists, we automatically ask ourselves which are the negative ones. A receptive person can easily become the victim of and manipulated by quasi-experts. Also, receptive person might be led by the newly developed powers and abilities, and thus forget the real purpose of his/her life. When this happens, spiritual growth stops. Such newly acquired powers (in the area of radiesthesia) sometimes might cause deviation in one's work and learning process; the new powers might become a sensation which one might want to present as a big show, or might even want to earn money with them. Such deviance leads to process of losing all the powers obtained in the previous hard work.

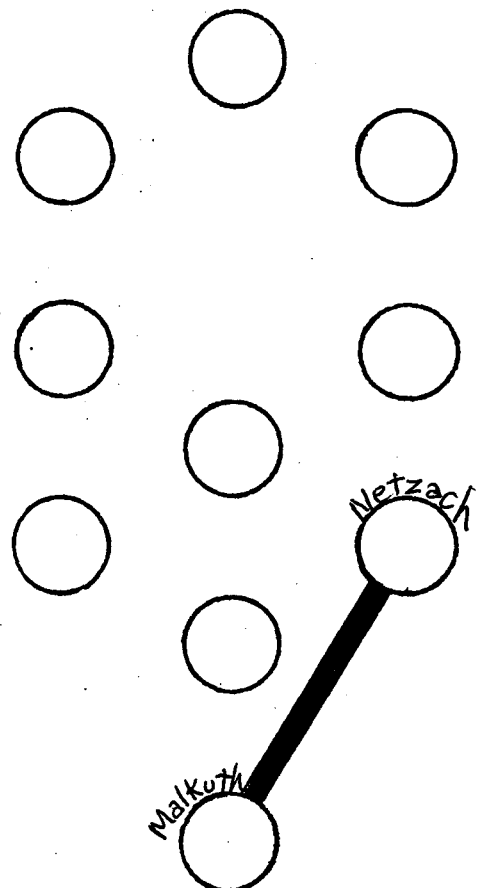
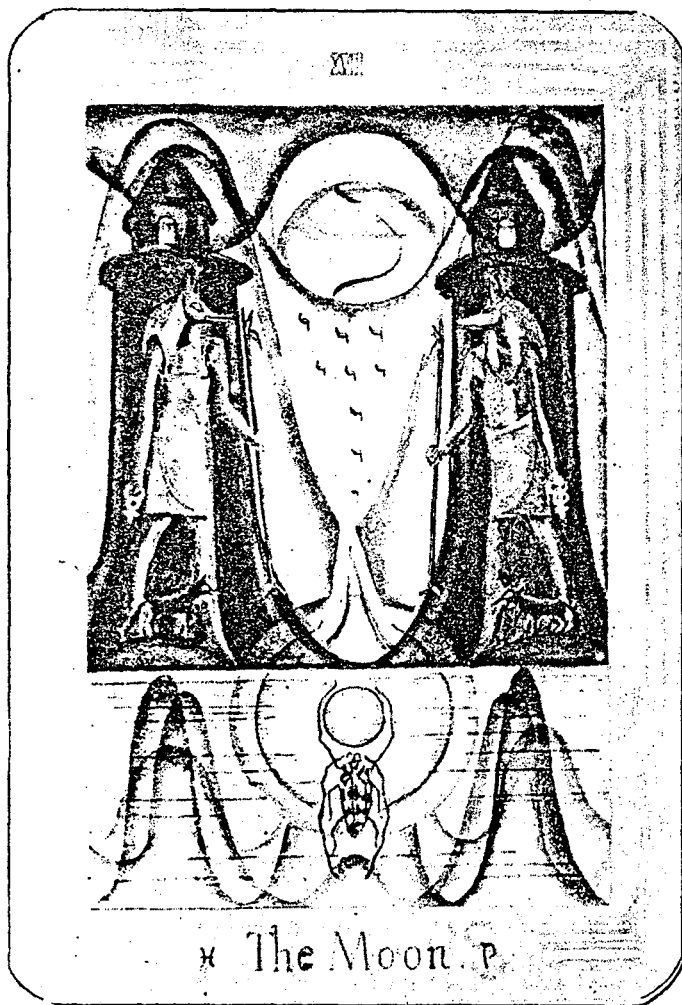
Therefore, sensitivity and radiesthetic work require and should be performed with a high degree of responsibility and cautiousness. The latter one is very important while learning and choosing the people who are to instruct us and guide us. Through the development of receptivity one does also engage in the process of opening of our spiritual channels, through which both positive and negative energies are passing. Our research-oriented spirit should be always on the alert, and in position to protect us, i.e., to close itself when necessary.

Approach to life and life-style harmonized with high moral and ethical principles, proper diet, general moderateness, and especially self-control, magickal and Yoga exercises lead to subtleness and energy development, which are not under the control of "blind forces", but our own will.

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

Love is the law,
love under will.

Alhena



THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP XVIII - The Moon

The Hebrew letter attributed to this Trump is Qoph, whose meaning is the back of the head. This area of the brain contains the cerebellum and the medulla oblongata. These areas of the brain are shared by man with the animal kingdom. The medulla governs very important bodily activities and its cells are always awake when the rest of the brain and body are asleep. The heartbeat, the muscles which control breathing, the functions of the liver and other important bodily organs which govern the very fabric of life are controlled from this center.

Sleep is a function assigned to Qoph by the ancients and this insures that the body is repaired each night. The Hebrew spelling for sleep is ShINH, which equals 365. Other words which equal the same number are HShIn (Ha-Shin) which means the tooth and Abraxas. Thus the word of sleep has these other meanings and they all equate to the number of days observed in the year of Earth. Notice that this Path goes from Netzach (Venus) to Malkuth (Earth).

Sleep produces dreams and this Trump can be of invaluable assistance to those who would explore some of the unconscious forces which appear in dreams. It is stated that the Ka, or double, separates from the body and lies just above it during dreams. Thus it is open to astral events. Sometimes the double travels further during sleep and if it meets with a major adventure, this might produce a vivid dream which should be noted by the dreamer and written down. It might give invaluable clues to various workings of the subconscious which will erupt in some lifetime event or which will explain how that event has affected the subject in his unconscious world and thus eventually in his everyday world.

The first signs of astral travel are chills as the double leaves the body. This chill is also experienced by a person just falling asleep. The aspirant to occult studies experiences subtle changes in the psyche as the unconscious is much more active in sleep. A.C. has written on dreams in LIBER ALEPH and states that one may receive messages from the Holy Guardian Angel at that time. But it is also true that whatever you may have fed the body, emotions and mind during the day will surface in sleep and either have a good effect or give warnings that a great deal is amiss for your overall health, whether physical or spiritual.

The person who has been pouring in junk during the day will be warned by his higher self that much is wrong. Has this person been pouring in junk food, junk emotions, confused thinking? What you pour into the unconscious will become an actuality in one way or another. Thus fear and sex are the two strongest factors which could produce actual phenomena, whether part of the True Will or not.

The Trump of "The Moon" corresponds to Pisces, which is the last sign of winter in the Northern Hemisphere. During winter the natural growth of the plant world seems to be in abeyance, but actually, the roots expand in the cold earth and build a more secure structure for the plant in the warm months to come. So, also, the sign of Pisces is a sign which encourages unseen but basic growth before the green leaves of Spring may appear. This is also true of its influence in a person's life. This is a water sign and is ruled by Jupiter and co-ruled by Neptune in the themes of some modern Astrologers. Neptune is the planet of confusion and fuzzy thinking and ideas which lead a person astray. There is only one pure message of the planet Neptune, and that is its spiritual message.

Also, water is the element which is equated with the emotional life. It has also a feminine connotation as women usually understand emotions better than do men, and have been known to act and react according to emotional patterns rather than intellectual patterns. Also, Venus is exalted in the sign of Pisces, which is fitting since this path springs out of Netzach or Venus. The Trump describes the inner growth which takes place in the unconscious and which can surface in remembered dreams. This is also a path with a good deal of danger, for if the signs from the unconscious are poorly understood, or the student is lost in the astral life, if he forgets his spiritual nature and his higher aim towards his True Self, his H.G.A., he can become confused and lost and opens himself to the forces of dispersion and death.

The Corporeal Intelligence is assigned to this Trump and this means the intelligence of all the cells of the body which are ruled by the brain in the back of the head. We are unaware of the work of these centers, they carry on their work unknown and unseen, but life would be impossible without these forces. Also, mostly unrecognised by most people is that the body is only a tool which carries out the purposes of the H.G.A., the True Will. When the body dissolves, this Will continues on without a corporeal body until such time as one is needed to fulfill the spiritual aims. When this aim becomes over-riding, the person again chooses a body in which to act and is responsible for the well-being of that body. A Will baulked of its Truth could conceivably form a distorted and imperfect body. Here we would see Karmic effects being formed through the thoughts and actions of the person involved. So Pisces, as the final sign of the Zodiac, can also rule the Karma or summing up of various lives of an individual.

Pisces rules the feet. There is a path for the feet to follow which leads out of the waters of the unconscious towards the Moon in the sky above. This is symbolic of the journey up the middle path on the Tree of Life, for out of the earth, we travel first to the Moon and then when that sphere is known, we travel further to the Sun, which represents the K. and C. of the H.G.A. For this reason Khephra, the beetle at the bottom of the card, holds the disk of the Sun in its feet.

In Egyptian mythology, Khephra is the God of the Midnight, when the Moon holds sway over the sleeping earth and the Sun is hidden by the earth's shadow. The Sun is only a memory at this time, but this memory must be firmly grasped as it will lead the aspirant to the daylight and his conscious self. The conscious self has been formed over aeons of time in the gradual development of mankind out of the vast waters of the unconscious. Perhaps the contrast between these two can be grasped a little easier if one thinks of the person as a small speck in a vast universe which surrounds him, perhaps as vast as the world or as vast as the heavens.

k All evolution is a process of wresting some of the powers which lie in this vast unconsciousness and in bringing them to some conscious function and appreciation in the life of mankind. Thus, from the waters of the great deep, literally the sea, and also meaning the unconscious, does all life proceed. The more that we understand and know these forces of the unconscious, the more does civilization progress. This is a process of gaining power over our automatic functions. This is only possible by a control of such forces. Where the individual succumbs to the lower animal nature, we see the regression into an animal life. This is the meaning of the phrase in LIBER AL, "Is a God to live in a dog? No, but the highest are of us".* This same Chapter II of LIBER AL promises that death is for the dogs* and that Man, i.e., the evolved person, does not die.* Cravings for drugs or any other substance which deaden the true conscious life, the spiritual life, thus can lead to the very real dissolution of the animal person. All the water signs carry this danger within them, that the person may be swamped by the waters of the unconscious and thus lose his individuality, his higher self as represented by the Sun.

Along the path out of the waters of the deep, there are two dogs and huge figures of Anubis. These stand ready to destroy the aspirant who strays from the path towards his own inner light. The Greek Goddess, Artemis, was equated with the Moon and she was surrounded by her dogs. The pack hunted at night and could brutally destroy any person who did not obey the laws proceeding from the Goddess. This is symbolic of how humans may try to disobey unconscious forces which are the very foundations of their being and in so doing are destroyed. This path tells us of raw animal nature, of the unregenerate man, of the brute who must learn to control his animal passions. When a person faces these passions, they can be devastating and his only recourse is to remember that he is a spiritual being on his way to full enlightenment, and that the blind forces which well up from the unconscious must be controlled and put to his use, rather than being allowed to destroy him. The moral side of his conscious mind must be developed through his many lives in order that he will have the strength to traverse this path and come out unharmed.

* Cap. II, verse 19, and verses 45 and verses 70 and 73.

In Egyptian mythology, we learn that Anubis helped with the judgement of the dead. If the heart could not be weighed against the feather of truth of Maat, then Anubis and his jackals or dogs would destroy the person. Anubis represents the domestication of savage forces which have been utilized for the betterment of mankind. He also represents life and death, light and darkness in the afterworld. His is a dual nature and that is why there are two figures of this God and two dogs in attendance.

The savage instincts, the unconscious forces, can also work for the betterment of mankind if they are understood, if men can see without the fog of ego, how they well to the surface in his conscious life and can utilize these instincts for his ongoing evolution and his highest good. It is true that there are moments when reason breaks down, when the conscious mind is unable to solve weighty problems and when men have to rely on the instincts of the animal. Such are the reactions of flight or fight when threatened with danger and on with many other instincts that are of use to us.

The two Gods carry the Ankh, the symbol of the sandal, of the way of going. This is also a symbol of the whole Tree of Life as it is equated with Venus, the only symbol which encompasses every sphere on the Tree. The highest love for the H.G.A. is the method which will take us through this dark path. Anubis the God, also represents the God in man. Man turns from this God in himself at the direst peril.

Behind the figures of Anubis are two dark towers with a small single window in each. The towers symbolize the prisons in which a soul can place itself by failing to control the animal passions. There are many myths in every culture around the world which detail the fate of the person who has given in to the animal in himself. One of the most outstanding is the Greek myth of Oedipus, who was torn apart by the furies because he acted out the instincts of the beasts and the jungle.

LIBER AL VEL LEGIS is very specific on this point in Chapter II, verse 70. "--- Wisdom says: be strong! Then canst thou bear more joy. Be not animal: refine thy rapture! If thou drink, drink by the eight and ninety rules of art; if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"

The mountains in the Trump are transparent; some are blue and suggest water or emotional forces. Some are red and suggest the forces of fire. The latter exists in us as the processes by which various elements and cells combine, thus producing warmth. These rhythmic forms suggest the waxing and waning phases of the Moon to which we are all subject, whether we recognise them or not. When the Moon is full, its pull on the earth is opposite to that of the influence of the Sun and this subtle opposition can lead to manifestations of lunacy or other troubles, such as accidents and murders, as noted by those who work with the public.

Many Astrologers and other observant persons note that when the Moon is new, it is a good time to start new projects as they have a better chance of success at that time. At this time the combined action of the Moon and Sun are in the same area of the heavens and are in accord. The Moon rules the ebb and flow of the tides and the fluids of the body. She is also known as the time-keeper of events. It is the positions of the Moon in reference to other planets which will bring about events. For ages women have noted that the Moon has timed the menstrual periods of women. For this reason, there are nine drops of blood which fall from the Moon and the path is also tinged with blood, for this is one of the fluids over which the Moon holds sway. The nine drops refer to the nine months in the gestation of a child and also to the ninth sphere on the Tree of Life which is the sphere of the Moon, or Yesod.

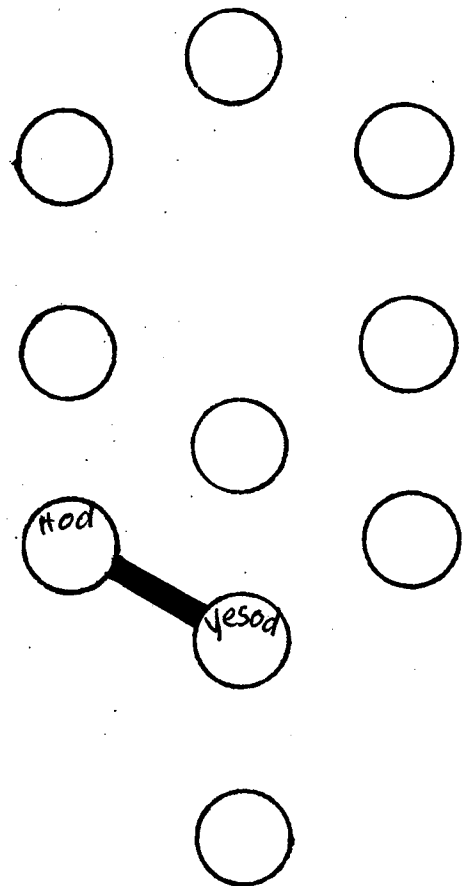
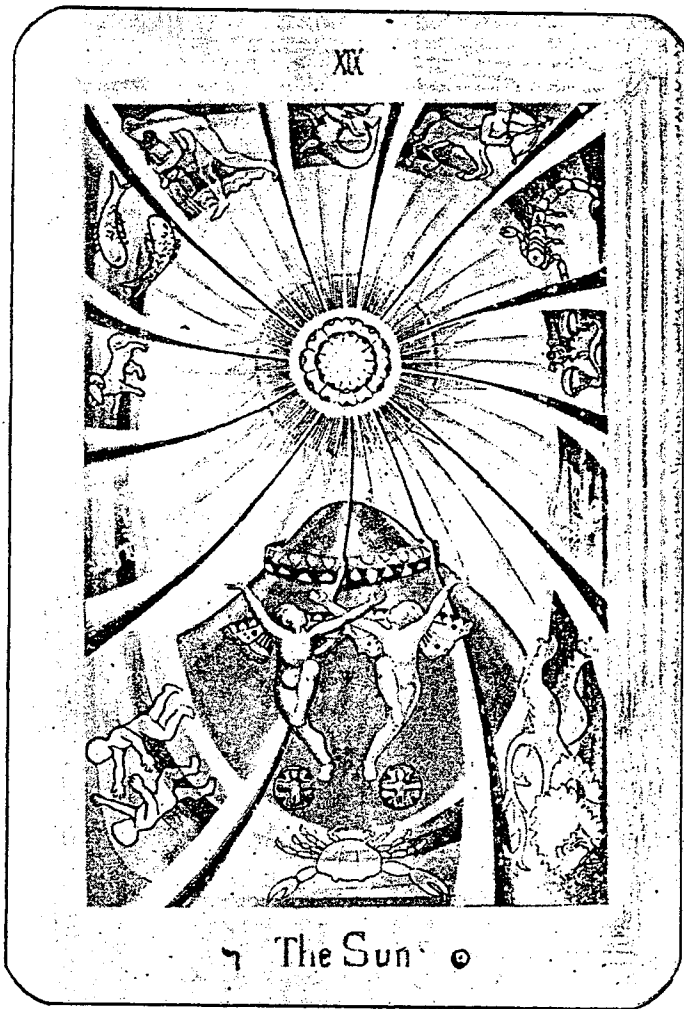
There is a great deal which is similar to Yesod in this path as they are both equated with the Moon. This Trump also rules the lower astral. A very good description of travel on this plane appears in THE MOONCHILD by Crowley. The heroine is given only substances sympathetic to the Moon and her surroundings also suggest Moon energies. She travels on the Astral while pregnant and there she experiences the phenomena of the astral plane connected with this Trump.

This Trump refers to the lower and hidden unconscious forces which have appeared in Moon mythology, while the higher forces and the purity of the Moon are symbolized in "The High Priestess". As a symbol which is mainly feminine, the Moon can take on the highest and lowest of appearances. In the final result, it will all depend on the individual, which side becomes uppermost.

Finally, from THE BOOK OF THOTH:

"Witch-moon, upon thy beck of blood afloat
The Midnight Beetle's brave prophetic Boat!

"Let the Illusion of the World pass over thee, unheeded,
as thou goest from the Midnight to the Morning."



TRUMP XIX - The Sun.

As though to balance the difficulties of the Path of The Moon, we find on the other side of the Tree, the happy and straightforward Path of the Sun. The Hebrew letter assigned to this path is Resh, which enumerates to 200 and its meaning is the head and face of man.

The head contains the brain, which is the source of most of the instructions for life; it is the manager, the controller of various functions, it is the source of memory and reasoning powers. The Moon was concerned with the automatic consciousness of which we know very little, the cerebellum and a great deal of the unconscious life. The Sun is concerned with the rest of life, especially parts of it which can be grasped by the consciousness. This Trump tells us that what seemed like material forces in nature which we used to think were inscrutable, can be grasped as modes of a conscious energy which is human in character and potency.

The Collecting or Collective Intelligence is named for this Path. This Intelligence brings together and synthesizes all the modes of consciousness which have gone before and makes new forms out of this function of thoughts and ideas.

In the center of this radiating Sun, there are twelve petals of the flower and outside of these, twelve more of the same, thus adding to 24 petals in all. Twenty four are the number of the Paths in the Tree of Life if we add 31 bis and 32 bis, which agree with Spirit and Earth respectively. For in the more ancient version of the Tree, these two symbols were left out. Further, 24 has added significance in that it is mentioned in Cap. II of LIBER AL, v. 76. There are two numbers here which have two digits, one is 24 and the other 89. It is my opinion that the 24 refers to the 24 meanings of the Paths on the Tree and 89 refers to the Enochian system, whose number this is.

The Sun gives off curved rays which represent both vibration and radiation. There are twelve large rays and inbetween the space is divided between each large ray with two smaller ones. This is a reference to the signs of the zodiac, which each have three decans of 10° each. The symbols of the signs themselves are placed along the outside edge. Thus, we have here the whole course of the year of the Sun, or more accurately, of the earth's travels around the Sun in a year. These changes of season affect us all and when a person is born in one season or another (a reference to the Tropical Zodiac), there is a great difference between the various Signs. Thus a person born with the Sun in the zodiac sign of Cancer would be very different from one born with the Sun in the Zodiac sign of Libra. The placement of the Sun in whatever zodiac sign is a strong indicator of the central self, the part that does not change. For in LIBER AL, we find "Yea! deem not of change: ye shall be as ye are and not other." (Cap. II, v. 58)

Of course, the most powerful factor in the horoscope is the position of the Sun and it always marks the unchanging center of man, at least for this incarnation. Centuries of experience and observation have pretty well defined the various modes of thinking and behaviour of the various zodiac signs and this has formed the art and science of Astrology.

In the past Aeon, Osiris was equated with the Sun. This refers more to the central sphere of Tiphereth, the Sun, than to this particular Path. But each sphere is stable whereas the Paths change and represent a becoming and a going. So for this reason, each planet on the spheres is also represented as a Path. When we read of the Path of the Moon, we can also refer to the meanings of Yesod and when we study the Path of the Sun, we can also refer to Tiphereth. This latter sphere represents the central Sun of our being which is the Knowledge and Conversation of the Holy Guardian Angel. It is a stage of Illumination where the Angel and the Aspirant are still two persons. Above the Abyss, they become one Being.

So we see two little children dancing under the light of the Sun. These are the two opposites of which we have spoken before. They are male and female, or they are the Aspirant and the Angel, or whatever pair of opposites which you prefer. Our life is marked off by this duality and it only becomes One essence above the abyss where each thing is true only that it contains its contradiction within itself.

In this Aeon, the Sun of Tiphereth is equated with Hoor-paar-Kraat, one of the twins of the last chapter of LIBER AL. There is also a meaning of Ra Hoor Khuit along with this, but more properly the latter is equated with the sphere of Mars. But since they are twins, it is hard to separate them. Still, to be more accurate, we could say that the twin God title of Heru-Ra-Ha, refers to Tiphereth and in a sort of moving or becoming way, also to this Path of the Sun. The children can be read as these twin Gods of the New Aeon of Thelema. Notice that the word Ra in these titles comes from the old Egyptian word for the Sun.

The Sun has been worshipped throughout the ages as the source of Light, Life, Love and Liberty. Our children are dancing not only under the warmth and meaning of a physical Sun, without which life on earth would not be possible, but are dancing in the full realization of the interior Sun, the H.G.A. This realization can be attained while still on the green earth. So they have chosen a mound or mountain of green to do their dance, as this eminence brings them closer to the center and light of their own Being.

This Path of the Sun connects Hod and Yesod. Hod is the intellectual capacities of man and Yesod is the Moon or automatic consciousness as well as the Unconscious. This Path connects these two functions in mankind so that a balance is achieved between them.

Civilization and evolution is only obtained by a gradual acquirement on the part of the consciousness of various modes of the unconscious life. We must bring the hidden and dark side to the light of intelligence and intellect if we are to progress in stature and greatness of development.

With this Path of the Sun, one appreciates the power of the Moon and of Yesod and though the consciousness is not the whole answer, it is a necessary step. The unconscious powers must be placed under conscious control so far as is possible for our aeon. This must be in conformity with the individual Will. For we are no longer ruled by a set and rigid system of values and religion. We each must become conscious of our own natural forces as they work through our lives. No longer can one rely on the mores of the mob or of an unbending religious system. The Sun represents the centre of Free Will for each person and those who have won to this realization will not allow influences from outside to deflect them from their Path towards even greater Illumination. There is no bending of the knee to any authority than that found within one's own Light filled interior.

The Wall around this mound or mountain cautions restraint and control of the unleashing of unconscious forces. The forces are there, we cannot run away from them, but we must guard against being overcome by the contents of the unconscious life. The wall represents the organization of the conscious mind as it shuts out that which is not useful to its development and includes that which aids the True Will.

There are plenty of examples of the eruption of unconscious forces in our present age which are not controlled at all. The mobs shouting death to anything which does not meet with their approval are abundant. Also, on a personal plane, there are many cases of persons being overcome by drugs and not being able to control the energies of the Nephesh at all. These energies are equated with the sphere of the Moon and in order to progress towards a full human life and towards the realization of the True Self, one must control these devouring dogs of the Nephesh.

The children in this card are unthreatened by dark unconscious forces or by the grip of an overgrown intellect. They are happy and carefree as they play under the warming rays of the Sun. Often one can observe the play of children and learn much from their way of viewing life. Actually, many therapists invite the client to use the ways of play in order to unlock the creative energy all tied up in some obstruction of functioning. The children are young and innocent and dance with joy. This is also symptomatic of the feelings one has at the realization of the H.G.A. Play occurs without fear of censure, it is beyond the boundaries of the mores of society and is very close to the original nature of all humans as it is spontaneous and natural. Such play cannot be organized by the intellect, but unconscious contents with which the individual is concerned can pop up naturally.

Artists and creative people are familiar with this sense of play. They can let go of damaging emotions and the grip of the intellect and they can give the imagination full reign. The consciousness of the self is a quality of the adult but not of the child. The wings on these children exhibit the power to soar upwards through the humdrum and sadness of life to the all-giving light of the Illumination of the Sun. And this can be done through creative play.

We are the children of the New Aeon and as time goes on, we will attain to maturity. We are no longer prisoners of the aeons of the Mother and the Father, but we are each of us individuals and our development should include this dance in the light of the Sun.

Then from THE BOOK OF THOTH we have:

"The Sun, our Father! Soul of Life and Light,
Love and play freely, sacred in Thy sight!"

"Give forth thy light to all without doubt; the clouds
and shadows are no matter for thee.
Make Speech and Silence, Energy and Stillness, twin forms of
thy play."

JANE WOLFE

Hollywood.

Jane had assumed that Aleister knew about Jack's progress or his experiments. But this was not the case as she found in Aleister's letter to her dated Jan. 29, 1946 from The Ridge, Hastings.

"Yours of Dec. 7th has been lying about unanswered for a long while. I must apologize. The fact is when I get letters piling up beyond a certain amount I make up my mind to answer none of them, and there is one wretched woman who writes a long screed to me every blasted week, and there is nothing to answer in her letters after all.

"I always like to hear from you, if only for old sake's sake. I am very pleased with what you say about Jack. He does not keep me informed of his progress, but for that I am grateful to him.

"About food, nothing is any good at all except chocolate creams or chocolates with soft centres. The only point in sending other things is when they are things unusual in this country, in which case I can give them to other people.

"What you say about Chris is very interesting. It is really a most curious story about his hair. It is quite a new one on me. I hope your wishes for him may be fulfilled.

"Your method is the right one in every case. Drum Thelema into their skulls, and leave the rest to their Holy Guardian Angels.

"I am terribly overworked, hence the brevity of this letter. We have had a week of frosts and snow, which touched the sore spot on my right lung so I had to stay in the house, and it has left me a bit stuffy. It is a great nuisance that I don't have someone to look after me every day. My work gets into a muddle, and I have not got the energy to sort it out. What is worse, I have not got really enough space; I really do need a study of my own. Still, I struggle on as best I can. I expect you know the feeling well enough."

Aleister - 666

But then, that January, Jane began to learn a bit more about what was really happening with Jack. She wrote about this to Karl:

"I met Grady McMurtry the 17th, at which time he, Jack, Ray Burlingame and myself assembled at 1003. Roy could not be there, but he had previously discussed matters with Grady & Jack, and Dick Canright had that day come down with flu.

"The result of this meeting was another entirely new program - which may or may not have been posted as yet.

"Grady also interviewed the members separately - his notes to go to Headquarters. The notes of my interview - read back to me and which I signed - seemed rather mixed, but Grady put certain questions and these only were answered.

"But he put in my mouth the statement that Jack's efforts were always sabotaged.

"I don't doubt Jack looks on it that way - in fact, I am quite sure he does - but one cannot always overlook Jack's sappy-ness. He has a truly fine side, but that weather-vane mind is difficult to take. He writes tip-top letters, says Thus! and So! and it gets no farther than paper and ink.

"Everybody at 1003 - so I have been told today - has to dance to Betty's whims. This I have known for some time; but I just learned yesterday that the damn fool has just recently executed a will making Betty his sole heir.

"She, by the way has transferred her emotional life into the hands of one Ron Hubbard, a very likeable Irishman, who lives there, and Jack is the platonic friend accompanying the 2 lovers here and there - the genial elder brother. I would rather he got as mad as hell, and accomplished something in the way of getting rid of Betty. For it could so easily be that he hopes to get her back. Meantime, they are "excellent friends", with brotherly and sisterly embraces; and Betty will continue to be custodian of the property and hostess of the ménage.

The proposed set-up after 60 days; Jack and Betty in the garage apartment, Ron to have Roy's bailiwick (mind you!) for his studio. (He writes.)

"But Betty and Jack rented the garage apartment - Nov. 1, I think - to a Navy officer and his wife at \$125. a month, accepting a deposit therefor and signing an agreement. And these 2 youngsters thought all they had to do was return the deposit! Plus a little conniving & dirty work.

"But they reckoned without the wife, who is a fighter, and the Navy man, who is a lawyer. So those 2 are in. Jack served notice that he would want the apartment in 60 days. The Navy man shut his jaw and said we will see!

"Ron is now the go-between.

"So there is the dirt. Will Jack and Betty get in at all?

"December 22, at a Fourth Degree Council meeting, attended by

Jack, Dick, Roy, Ray B., Betty and Jane, Jack presented his demand for 50% of Lodge dues and contributions. The other members agreed as stated. I added: "If you exclude from the amount the IX^o dues; they cannot be paid into a IV^o Lodge and must go to Headquarters." Jack countered with the statement that he would institute Ninth Degree activities, which would take care of that.

"How often have I come up against Jane's thumping ignorance, stupidity and egotism, since the organization of Agape Lodge! I too, Knew so much in Cefalu."

These last two letters of Jane's were copied and sent to Aleister. by Karl.

Then, in February, Jack decided he had enough and wanted to get on with his personal work and not bother with Agape Lodge at all. So the leadership of the Lodge was handed to Roy Leffingwell with the idea that it would last only for nine months.

The house at 1003 was subjected to the wreckers. Louis Culling was about and saved the gold leaf ceiling which had graced the library and this later was given to Wilfred. I don't know if he also managed to save the tooled leather on the library walls or the lovely tapestry on the curved walls of the dining room.

On March 18, Jane wrote to Aleister and sent a copy of the letter to Karl, with also a letter to Karl, in which she described how near to death she had been during the last Fall and again in February of 1946. She suffered interior spasms, amongst other things, and her fever jumped to 104^o early March. Mary K. gave her shots of penicillin for 38 hours at that time and the infection was subdued, but her heart took a pounding, as she described it.

She had another word or two about Jack "I would like to add a word about Jack: I felt he was unsuited to handle the Order, and am glad Roy is taking charge; but I believe that Jack has a great future in the Work. Every so often he says something of himself, or his Work, that makes me feel it a privilege to know him. And I'm proud "as Punch."

"Let me explain my feelings where Jack is concerned - my exasperation may have given a wrong slant.

"Lying in bed for a time has given me possibly clearer angles. His handling of the Order has been a strain, and seemed to cancel out some things worthwhile, as well as some good people. So that when I was told he had turned over the Order to Roy for 9 months only, my first thought was one of disappointment.

"But this morning, before rising, I saw another angle: that Jack needs, (or feels he needs) the Order as an anchorage or an

arena where he finally attains a solid footing. He has a job, and a big one, before him; and so far he has been somewhat ineffectual and blundering with the Order because of lack of focus? spiritual experience?, and so forth; plus this unstable mind, too easily influenced by the mood of the moment."

Then Jane was moved to add: "THERION, 666 Aleister, you mean much to me. Your addressing me in your last, as Estai finally percolated to the depths, and made me face about. May the climb out of the slough be true."

Since Jane often felt emotionally dead and even hard on the inside, this was a major concession of love.

Karl had written about Frederic Mellinger and that he was doing very well in Germany, due to his intelligence and fine nature. He had contacts in Germany of those who were interested in the Order. Among these was Herbert Schmolke, who had survived the holocaust in some way. Schmolke in turn, knew of Martha Kuntzel, (I.W.E.) who enjoyed a high reputation in Germany as one of the adepts. She had been working for some years on translations of Crowley's works into German. She had also presented THE BOOK OF THE LAW to Hitler and thought that this man was her magical child. So LIBER AL was known well enough in higher German circles that Hitler had banned it. Herr Schmolke sent on a letter to Karl with news of I.W.E. and since this is an important historical note, it is copied herein:

Berlin-Charlottenburg, 2nd February 1946.

Dear Mr. Germer,

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

"With great surprise and pleasure I received your letter by air mail of the 12th January, and I am answering at once.

"I knew that you were a close collaborator of Soror I.W.E., Miss Kuntzel. Soror I.W.E. left Leipzig in June 1937 and went to Bad Blänsenburg/Thur. in a home for aged teachers. In Blankenburg she continued the translations of the MSS of the Master Therion. According to my information, she died by senility. The MSS. and translations as well as the correspondence are safe. Some MSS are burnt by Soror IWE for fear of the Gestapo.

"You can scarcely imagine how dangerous was the persecution by the Gestapo and the Nazi-Organization of the S.S. had the intention to turn the ideas and practices of Thelema to it's advantage! You are surprised? For that reason the Gestapo confiscated these books and enquired for the brothers of our Order. Therefore, I put a veil on my Universe and invoked the forces of the New Aeon, and that with success. For all my books pertaining to Qabalah, Magick, Psychology, and so on are saved. The copies of all translations made by Soror IWE are in my possession as well as several other

works of the Master Therion.

"The required address is: Herbert Schmolke, Berlin-Charlottenburg, 4, Niehuhrstrasse 72/II.

"I would be very glad to see Mr. Mellinger as soon as possible, For it is rather difficult to write about the circumstances of our present life. I am sure that our collaboration in respect of the Great Work of Thelema will be easier after having spoken with him.

"According to your wishes I wrote to Dr. Rudolf Lindemann, Berlin-Marienfelde. This morning I received the answer of his mother, Freifrau von Oldershausen, Berlin-Lankwitz. She told me that her son is in Russian captivity in Nishni, Pagilsk, since August 13, 1944. Dr. L. is surgeon in a military hospital. The house in Marienfelde is destroyed by bombs, and his mother lives in Lankwitz. She wishes to give her kindest regards to you and will write to her son about it all.

"Do you know a Dr. Walther Pfeiffer who left Germany in 1929 for America and who is a Brother of our Order?"

"Love is the law, love under will.

"Hoping to hear from you, I am Fraternally yours,
Herbert Schmolke."

Karl wrote below this letter that I.W.E. was 80 on her death.

He went on to say that Frederic had a very successful week with Aleister in England and that both enjoyed it. "Aleister thinks very highly of him and found him the agreeable, dear, companion that we all know him to be. But, more important, he found him more advanced than he had probably suspected, and I am glad about it. For Frederic it has been one of the greatest events in his life. And Aleister was happy to have somebody around to help him bring some order into the chaos of MSS., books, etc., and to break the monotony." Then he announced that Frederic had made some snapshots of Aleister and had sent them on. These have been reproduced here in this story.

He continued: "According to Frederic, Aleister is suffering very much from his asthma. Climbing one flight of stairs, or five minutes easy walk, is a strain. And he feels weak.

"I am glad to hear that Roy has taken over. I hope this will improve conditions all around. First, that the separate groups begin to work together, which has been my goal these almost five years. Second, I hope there will be some more financial cooperation. Contributions from Agape Lodge have been contemptuously little, more like a tip to a waiter. Yours and Ray Burlingames contributions

when you sent me direct, were much higher (\$15 yours and Ray \$22.) As I could not break my promise to Aleister and the continuity of my transfers, I had to make up for the deficit and my average contribution to the work has been near \$150. in the last 8 or 9 months. Now I am at the end and I hope Jack keeps his promise to me to send me a substantial sum."

Aleister wrote to Jane on April 3 as follows,

"I am really very naughty not to have answered your letter of March 18th until now, but (for one thing) the Equinox always gives a lot of trouble, sending out the Word, to say nothing of getting it. On the top of that I have found a printer, and we are going ahead with 'Olla' a selection of 60 years of Song. And on the top of that Dr. Louis Wilkinson (Frater per terran ad astra) is editing the long Commentary of the Book of the Law that I wrote. I think I sent a copy to Jack, and probably you will like to see it.

"We are going to publish an abridged version of the Commentary, cutting out all the stuff that is too difficult for the average reader, and he is going to write a very elaborate and full introduction to the book. We have got Jack interested in this and he has been very helpful.

"What you say about him is rather see-saw, but I think I understand what you mean, and if so I think that you are right. In my judgment the only real trouble with him is his youth, and the flightiness which always goes with youth when they are made of good stuff, because their enthusiasms reach very deep and so are liable to carry them away for the moment.

"I am terribly distressed to hear that you have been so ill. I had no idea of it, but I am very glad that you have got over this stage in your career.

"I know it is very difficult to understand about the interchange of the Star and the Emperor, but you ought to have been able to grasp its full implication from the Book of Thoth: Aries goes with the Emperor because it is the ruling, dominating, commanding sign of the Zodiac; but the only thing to alter is the Hebrew letter which corresponds with him, obviously Tzaddi, obviously not Hé.

"I am still overwhelmed with work. Prater PTAA has been here for the weekend forcing me to discuss this infernal Commentary. As soon as I wrote it, 25 years ago, I have always refused to look at it, even to correct literals when it was typed or re-typed. This is due to my intense dissatisfaction with my work. You see I intended to put in a Qabalistic appendix, in fact the only reason for getting Mudd over to Sicily in the unluckiest hour of my life, was for this purpose, and of course he never did a stroke of work on it, so you can imagine that I am three parts dead.

"By the way, he is issuing a book this week which refers on several occasions to me; I am sending you a copy as soon as it appears."

Yours ever, Aleister

Karl wrote to Jane about his experiences in Germany after the time spent in the German concentration camp:

"As to the 777, for which preparations had been made to issue an expanded and vastly improved edition, nothing further has been done, unfortunately. I don't know whether the nearly 80 drawings made by an artist in Thuringia, are still in existence. With the ascent of the Nazis all outer work in Germany was, of course, stopped. All Thelemic books were banned, and Martha Kuentzel, who was an ardent Nazi - even when I came back from the Concentration Camp, and when I tried to hint vaguely at some of their methods - had to learn by personal bitter experience how right my warnings to her were. (You must not judge her Nazi leanings from present-day knowledge. Germans of the educated classes always despised everything connected with politics. Women in particular had no political experience, insight or understanding in Germany. So, naturally, she took all that Nazi propaganda at its face value. She believed they were actually out to cleanse the Aryan stable from the foul developments of - a 'democracy' imposed by the Allies who kept it corrupt to further their own selfish ends.)

"It is all very sad and tragic and Martha Kuentzel has paid dearly enough for her errors. M.K. back in 1936 still saw Hitler and the Nazi development as an end in itself for the best of humanity. She did not see that from the Thelemic point of view he was but a means to an end. However, she may have become enlightened later: I have not heard from her again since I last saw her in 1935.

"You received a copy of Jack's letter to 666 of March 6th. I would like to have your judgment on the value of that 'vision', or any additional personal information or observation of yours".

Jack had been going on with his personal experiments and came up with some startling 'visions' which completely unsettled him, as though he wasn't unbalanced enough! These were called the 'Babalon Workings' but no details of this exist in the letters. Those researchers interested can look them up as they still exist.

Jane answered with her view of the whole matter, which was indeed very limited as Jack had not been completely honest either with her or with 666 about what happened.

"Jack's letter to 666 of March 6. I last saw Jack but shortly before the experience mentioned took place. He told me at this time he had been assigned this Work. After receiving the letter, I felt sure he must have already been under way when he spoke to me.

"As to its validity to provide a suitable vehicle, I could not pass judgment. We both know how tricky the mind can be, and eager-

ness to achieve a given end could color it. Still, I am accepting it. I found this morning my adoration of the Sun was colored by that acceptance.

"I wish to add, however, a matter which could disturb me, if I would let it: "utmost secrecy".

"Utmost secrecy" would for me mean a personal report without even the intermediary of a typist, if I had to write by hand. And why the 3 letters to Grady, Roy and myself, thrilling, flattering though they be? I seek an answer with the following:-

- "1) Inexperience in these hazardous matters; i.e. their subtlety and delicate balance.
- "2) The kid blowing about his prowess. Jack took a beating when Grady was here. This may be a running up of his flag once more.
- "3) A quality with which you are no doubt familiar: The undisciplined needs of his love nature. At present Jack could smash and do violence to things & people - himself included - if too long thwarted. I include in this, of course, close associations with those near & dear to him - those who feed and nourish his various hungers. And he pours himself generously for such. To get rid of Smith, he had to transfer his affections to Aleister, for which he expressed regret, because he "would later have to break up his adoration of Aleister to free himself." (His dual nature which, though potential only at present must be reckoned with.)

"There are two statements called up from memory, which caused my notes of yesterday. I quote them now accurately: "extreme secrecy" and danger of "abortion".

"On page 1 he says "agency chosen to assist the birth, which is now accomplished." How then, "abortion" on the second page?

"There is here a mis-statement of fact, or a wrong use of word, which needs examination. Or am I interpreting erroneously? Or, not going far enough?"

And on this subject Karl replied along with other comments in his letter of April 23:

"About Jack: I had hesitated to write 666 my opinion on that 'illumination', but did so a few weeks ago. He replied today: "when I say that I expect it will 'blow over' - that is sufficient criticism". Please keep this to yourself. - I had no idea that there was anything like 'Jack took a beating when Grady was here'. And I am sorry if Jack could have taken that investigation in such a way. My view is that Jack is without question the most outstanding personality in the Order and the most promising at present.

But you should be familiar with the Thelemic point of view, and that of those responsible for initiation of a candidate. The candidate should consider all actions from his superiors in the Order as coming from allies of his own True Self. Mere human Jack with all his frailties, of which satanic pride seems to be one, is at times the enemy of his True Self, of his Godhead. He should realise that we all try to help the liberation of the latter, while it has often seemed to me that he views such acts as hostile. It is that old false viewpoint inherited from Smith with all those suspicions. Frederic, when he came here, soon lost that."

Jack had his troubles all too soon, for Jane wrote to Karl on May 16.

"His handling of money is altogether wrong. For himself as well as for the Work. I have heard - at secondhand - from Marie Prescott, who still lives at 1003 - that he has been pretty thoroughly milked by Ron Hubbard and Betty, who have been floating along the Atlantic Seaboard, from New York to Miami, on some boat proposition. And I am wondering if Ron is another Smith?"

Ron had cooked up a scheme to buy a boat and sail it back to Los Angeles, where they could resell it and realize a profit. Jack had given Ron 'power of attorney' for this venture and Ron then emptied Jack's bank account and ran off with Betty. When Jack followed them by air, and accosted them with this deed and threatened to sue, Ron replied that they could sue Jack as his affair with Betty had begun when she was under age. Jack was beaten, his money gone, and his girl as well.

Karl made some more comments on the situation when he wrote to Jane on May 18.

"Re Jack: he has left two of my recent letters to him unanswered, despite the fact that the matters were of extreme urgency. This, to say the least, is unbrotherly. It is more: it makes the Work suffer and handicaps vital activities.

"I am informed of Jack's manipulation of the proceeds of the money he got from the sale of 1003. Two pledges were involved; one, that 1003 was pledged on several occasions to the Work. Another, when he promised to pay me his arrears plus a substantial sum, when the escrow was lifted. Both pledges seem to have been broken.

"He does not write me. So I am forced to abide by reports I have received from other sources, and they coincide with what you say about his disposal of the money and his present situation.

"This situation taken with Jack's actions before, especially his broken pledge to cease all relations with W.T.S., make me dubious of his moral strength, and his reliability, and his devotion to the Work. There is no more that I can say, except that I have a feeling that he has prepared a bed of thorns for himself. You can't fool the Gods too long. I keep hoping that it is just a matter for him to learn some lessons, and then come back into the fold. I feel a strange hostility from him towards myself."

To be continued.

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