IN THE CONTINUUM

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

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Thelemic Responsibility

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

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E.A.O.A. / 31
4 August 1989 e.v.

THE THREE CHARACTERISTICS

By Aleister Crowley

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

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

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

And he humiliated his heart and sang the following verse:

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

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

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

II

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

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

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

III

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

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

Jehjaour awoke.

IV

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

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

And Perdu 'R Abu died.

V

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

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

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

VI

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

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

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

- - - -

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

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

The parrot was only 8 years old.

VII

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

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

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

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

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

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

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

VIII

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

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

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

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

IX

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

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

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

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

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

Jehjaour simply wallowed. Indra had passed in seven days.

X

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

XI

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

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

XII

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

XIII

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

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

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

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

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

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

And he perceived.

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

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

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

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

from THE SWORD OF SONG,
Appendix I

THE TENT

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

It burns! beyond the sands, beyond the stars,
It burns! beyond the bands, beyond the bars.
   And so the Expanse of Mystery, veil by veil,
Burns inward, plume on plume still folding over
The dissolved heart of the amazed lover
   The angel wings upon the Holy Grail!

W'ain t' Aissha.

LOGOS

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

Netherwood, The Ridge, Hastings 1946

THANATOS BASILEOS

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

Netherwood, The Ridge, Hastings, 1946

by Aleister Crowley
from OLLA

AURA:

ENERGY OR PRANIC BODY

by
Katja-Athena

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

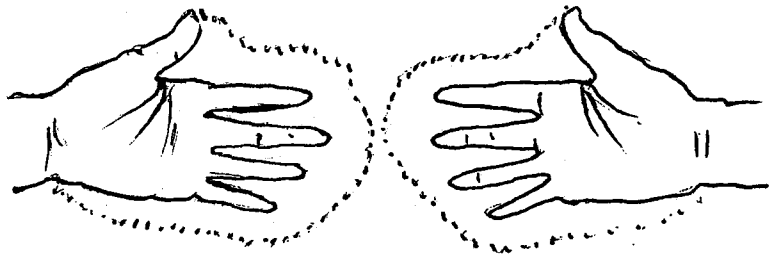
and you will do much for your aura. Doing this, you will put all your energy potential (which is absorbed by the chakras), to your own personal protection. In other words, this protective potential will be built in your aura.

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

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

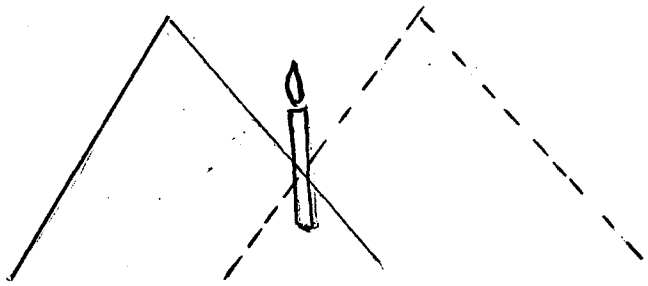
Besides the above mentioned techniques, we can see the aura by simple observation using your own eyes (without using special filters or eye-glasses). You can place the person whose aura you would like to see next to a wall which is painted with a light color (the best would be a light green wall), and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

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

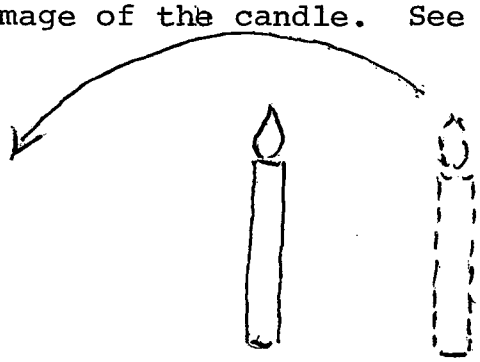


If you still do not succeed to see the aura, you should proceed with the following eye-exercises which will prepare you for aura observation.

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



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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Athena

LIBERTY

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

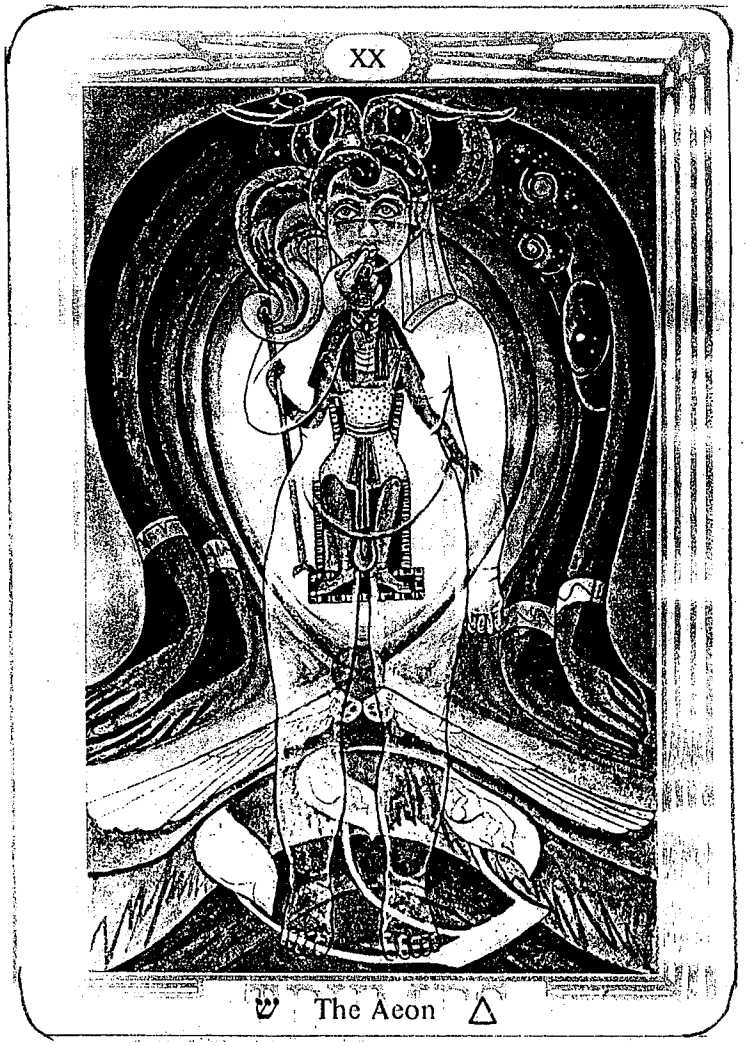
My flame leaps higher, aspirant
To thy Kingdom, I an applicant
To be thy slave, expression of true liberty
Is this, Lord of lustrous limpidity.

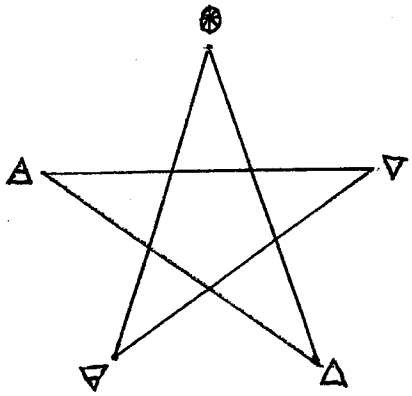
I am thy servant and thy queen,
Adored of me, adoring One,
Thou art my lawful King, supreme
Among the eternal Gods and men.

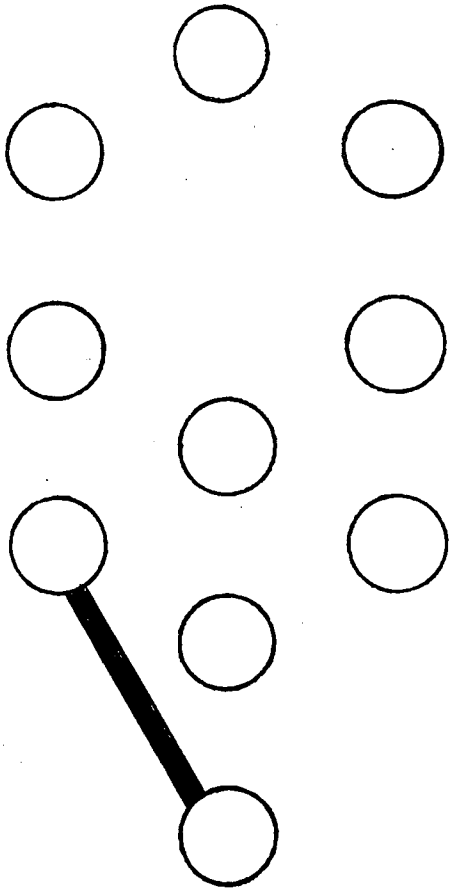
In serving Thee lies my freedom,
Single-purposed I stride along.
Enkindled, enlighted with thy wisdom,
On my lips, and in my heart lies thy song.

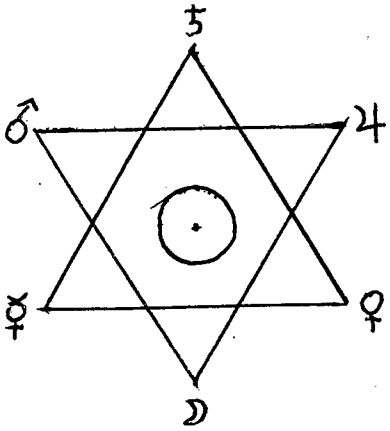
Burning and flaming with Thee am I filled,
Body, spirit, and soul entwined
With the Snake of thy Light, my mind
Struck by thy knife, I am stilled.

Meral 1949


XX
The Aeon







TRUMP XX - The Aeon

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

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

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

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

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

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

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

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

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

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

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

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

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

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* BOOK OF THOTH, Page 250, original edition.

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

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

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

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

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

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

* LIBER AL, Cap. I, v. 60

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

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

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

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

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

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

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

CHAPTER I, v. 3 "Every man and every woman is a star." See Trump 17, The Star.
v. 8 "The Khabs is in the Khu, not the Khu in the Khabs".
v. 9 "Worship then the Khabs and behold my light shed over you".
CHAPTER II, v. 2 "I am not extended and Khabs is the name of my house." House is the meaning of the letter Beth, who is the Magus, the magical entity above the Abyss, who makes things happen.

CHAPTER I, v. 11. "These are fools that men adore; both their Gods & their men are fools." Negative side of the Fool trump.
v. 15. "Now ye shall know that the chosen priest and apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given." See Trump XI, Lust, or the Beast and Babalon. The Scarlet Woman is a form of Babalon.
v. 40. "For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth." The Hermit is described by Trump 9, Yod of Tetragrammaton. The Lover is Trump 6, the Lovers, and the Man of Earth is Atu 21, Saturn or Earth. Also the reference is to the Tree of Life with the Hermit as the Supernal Triad, the Lovers as the middle section or Ruach and the Man of Earth as Malkuth.
v. 48. "My prophet is a fool with his one, one, one: are not they the Ox and none by the Book?" The Atu is the Fool, Aleph, which adds to 111 when spelled in full and means an Ox. (Also see a later mention of the Ordeal X). This is the highest development of the Spirit which can be known at present.
v. 50. "There is a word to say about the Hierophantic task." Trump V., The Hierophant. This verse describes the ordeals faced by the man of Earth, who is gross, the Lover, who uses consciousness and intelligence, and the Hermit, above the Abyss and beyond our conscious minds.
v. 55. "The child of thy bowels <u>he</u> shall behold them." He is the letter Heh, which is the Star and equals 5 and refers to the pentagram and Crowley's motto, V.V.V.V.V. The 5 V's fit on the pentagram. Since Vau is 6, this is another way of saying something about the union of 5 and 6.
v. 57. "Nor let the fools mistake love - - ". There is a negative side to the fool. This is also a reference to a higher love known only to he who has attained to The Fool.
"He, my prophet, hath chosen, knowing the law of the fortress and the great mystery of the House of God." He is the Hebrew Heh again and refers to Nuit in her form as The Star. The House of God has been explained by Crowley as Trump XVI, The Tower and he also uses this Trump as the House of God. But perhaps the House of God could be Beth, which means a house? Could this refer then to the great mystery of The Magus?
"All these old letters of my Book are aright; but ע is not the Star." Tzaddi is now "The Emperor" and the Star is Heh. This verse emphatically refers to the Tarot as Nuit's book.

CHAPTER II.
v. 2. "Khabs is the name of my House". House - Beth - Magus
v. 7. "I am the Magician and the Exorcist."
Magician - Magus - Beth 2
Exorcist - Hierophant, Vau 6 = 8. a comment on this number?
v. 15. "For I am perfect, being Not, and my number is nine by by the fools;" spell thus: 6,6,6,30,60 = 108 = 9. Also Atu IX is the Hermit and can be a further development of the "Fool"

since it is also Yod of Tetragrammaton,
"but with the just I am eight, and one in eight; Which is vital, for I am none indeed." The just refers to the female form of Atu VIII, Adjustment or Libra corresponding to the Hebrew letter Lamed which belongs to the Holy Name of AL. One in eight refers to this name of AL as the Fool is Aleph, enumerated 1. Also, 8 is the number of the Trump Cheth which is 418 spelled in full, Trump VII, The Chariot. The word vital enumerates to 56, a name of NU, N = 50, U = 6. Again the union of 5 and 6.
v. 76. Many of these letters and numbers refer to the Tarot. See Crowley's commentary on LIBER AL for this.

Chapter III.
v. 58. "By wise Ta-Nech I weave my spell". Ta-Nech refers to the Tarot. See Crowley's commentary.
v. 58. "Bid me within thine House to dwell." House again - Beth, the Magus.
v. 73. "Paste the sheets from right to left and from top to bottom - then behold." See Liber TAU and In The Continuum, Vol. II, No. 10 where this Liber is expanded. Do the Tarot cards equate with the pages of LIBER AL?

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

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

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

The explanations of the Tarot Trumps will be continued.

JANE WOLFE

Hollywood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"I shall probably be able to find you a special copy for your-

* Gene Wood was Secretary for Agape Lodge at the time.

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

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

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

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

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

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

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

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

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

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

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

told the G's.

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

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

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

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

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

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

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

666

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

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

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

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

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

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

"Moral: trust the H.G.A.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To be continued.

IN THE CONTINUUM

VOL. IV. No. 7

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

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the A∴A∴

THELEMIC MORALITY

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

"What is morality?" "How is morality related to the taking of oaths?"

Two kinds of morality exist for a Thelemite. The outer is dictated by society. Here, the collective "morality" of society, with its particular biases and viewpoints, has its own objective of self-preservation and operation. It is with this outer society that one must cooperate--sometimes invisibly, and with passive acquiesence--in order to be outwardly free, to survive, and to be effective. Even the so-called "anarchistic" Thelemite derives certain rights and benefits from outer society, and its seemingly arbitrary morality.

Inner morality is the result of the relationship developed between oneself and one's Holy Guardian Angel. This is personal, distinctive, private, and expresses individual pride. In many details it may be noticeably different from the outer morality of society. Particularly, it should not be imposed on other Stars. It is this morality, with its resulting self-discipline, which must be present and considered consciously when one takes an oath, and thereby accepts its objectives, consequences, and limitations. Each Star must live by all his/her oaths proudly, and not force other Stars to alter their orbit. If one Star's morals can be broken voluntarily, capriciously, or by outer force, what is the value for his others? Respect for other Stars, and their individuality, is inherent in Thelemic morality.

This "rightness", or what we commonly attribute to "morality" can only be evaluated within the relationship of an individual and his HGA. It follows that any individual acting in Knowledge and Conversation with his Holy Guardian Angel is moral, responsible, and "right" when operating within that frame of reference--even though the external appearance may seem otherwise to most people. I.e., morality is not action, it is purpose, motive, and relationship. It is expressed by "True Will".

"Every man and every woman is a star." Each individual in K&C (i.e. s/he who has taken an oath with his HGA), therefore, cannot be interpreted by others as "wrong"; personally has the highest level of integrity and pride (he is a king!); and leads his/her life accordingly. The difficulty comes when an individual, perhaps in K&C, operates outside his/her True Will (none of us is perfect!), claims his/her "True Will" as a casual excuse to justify a questioned action. This cover also has been used by Thelemites and other individuals who have never achieved such K&C. So, in some cases, others may look askance or critically at the expression of morality by any true, or self-proclaimed, Thelemite. Depending upon the degree of liberality in

interpretation, the effect of actions upon other people, and tolerance, no two persons will interpret any action in precisely the same way. The danger comes in Type A and Type B errors, where what is "right" is declared "wrong", or that a "Thelemite" is not acting "thelemicly"; and vice versa. Judge not, that ye be not judged (except by your own HGA, with whom you must deal!).

Aspirants in lower grades of the A∴A∴ and other Thelemic organizations are seeking to attain that Knowledge and Conversation. Each probably only gets glimpses of its expression in our lives. Reaching that exalted state of continuous K & C (defined in the A∴A∴ as occurring at the V°) is the result of much effort, study, and understanding. It is not uncommon for each of us, at one time or another, to revolt at the actions and words of individuals who profess such high achievement. They seem to be marching to a different drummer.

The taking of any oath requires the assumption of explicit or implicit responsibility. It is counter to unlimited individual freedom, or anarchy. This sense of "responsibility" is morality. Is it a form of restriction? Thelemic morality can encompass the surrender of some aspects of individual freedom willingly. Each of us do this when we take oaths properly understood. If taken seriously, it must be true within all Thelemic organizations, such as the A∴A∴, the O.T.O., and others. It is immoral, and perhaps "illegal", for such organizations to force particular restrictions. The word of Sin is Restriction. However, restrictions established as the result of K&C, or those willingly taken by an individual in pursuit of that goal, are moral and responsible. Parenthetically, an "organization" can also be considered as a relationship between two individuals.

To return to the application of morality to oaths, since they regulate one's actions: A Thelemic oath should not be taken lightly--the conditions should be considered seriously. It should be taken only to complement and effect the expression of True Will or toward achieving K&C with one's HGA. It may often require the grafting or surrender of individual Will to group Will, and the assumption of stated responsibility and conditions. Whatever the interpretation, it should be taken with self-respect, and only as a serious step leading toward "True Will", or in K&C with one's HGA.

Love is the law, love under will.

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LIBER CVI

A Treatise on the Nature of Death, and the proper attitude to be taken towards it.

CONCERNING DEATH

An Epistle of Baphomet to the Illustrious Damozel Anna Wright, Companion of the Holy Graal, Shining Like the Moon, That She and Her Sisters May Bring Comfort to All Them That Are Nigh Death, and Unto Such as Love Them.

Beloved Daughter and Sister,

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

Let it be thy will, and the will of all them that tend upon the sick, to comfort and to fortify them with these words following.

It is written in the Book of the Law: "Every man and every woman is a Star." It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuit. Listen, for thine ears are become dulled to the mean noises of the earth; the infinite silence of the Stars woos thee with subtle musick. Behold her bending down above thee, a flame of blue, all-touching, all penetrant, her lovely hands upon the black earth and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one.

Again she saith: "I give unimaginable joys on earth, certainty, not faith, while in life, upon death." This thou hast known. Time that eateth his children hath not power on them that would not be children of Time. To them that know themselves immortal, that dwell always in eternity, conscious of Nuit, throned upon the chariot of the sun, there is no death that men call death. In all the universe, darkness is only found in the shadow of a gross and opaque planet, as it were for a moment; the universe itself is a flood of light eternal. So also death is but through accident; thou hast hidden thyself in the shadow of thy gross body, and, taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth away from thee. There is the dissolution and eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Freeman of the City of the Stars.

Listen again to thine own voice within thee. Is not Hadit the flame that burns in every heart of man and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at they mercy and thou art Pan! Thy death shall be the seal of the promise of our age-long love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! breathe not so deep - die!

"Or art thou still entangled with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Are not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with shadows in the dusk? Then if it be thy will, thou hast no right but to do thy will! Love still these phantoms of the earth; thou has made thyself a king; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the wondrous word of the Stele of Revealing itself. Return if thou wilt from the abode of the stars: dwell with mortality and feast thereon. For thou art this day made Lord of Heaven and of Earth.

The dead man Ankh-f-na-Khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterst in the moon!
I weave thee in the spinning charm;
I lure thee with the billowy tune.

The dead man Ankh-f-na-Khonsu
Hath joined the dwellers of the light,
Opening Duant, the star abodes.
Their keys receiving.

The dead man Ankh-f-na-Khonsu
Hath made his passage into night,
His pleasure on the earth to do
Among the living.

Love is the law, love under will.

The Benediction of the All-Begetter, All-Devourer be upon thee.

Aleister Crowley (Published in "The International", New York, 1917)

ENERGY--POSITIVE AND NEGATIVE

BY
KATJA-ATHENA

You learned few things about energy in the lecture on aura, since, as we said there, aura is our energetic body. This is why this lecture will be easier for you to understand for we can all "feel" energy.

Energy plays a special role within all living and non-living things. Essentially, it is the source and beginning of life.

Contemporary scientists believe that the nature of energy is electric, but there are theories which talk about the basic cosmic energy as a non-electric energy. According to the ancient Chinese philosophy, there are two energies that are in the polar relation with one another, namely, ying and yang.

In my opinion, it is not important for us to choose one specific theory, since each one of them could be easily defended. However, the important thing is that all theories are based upon one postulate: energy is an essential part of all processes of life; physical movements, feelings, thinking, and all other processes of life would stop if the flow of energy is seriously endangered. When I speak about energy, I most frequently mention the cosmic energy, positive and negative energy, active and passive (or male and female) energy, the energy of will and love, etc.

We are still not used to think about a person in terms of energy. The amount of energy one person has, and the way he/she uses it always reflects on his/her personality. Some have more energy than others. Some more easily eliminate useless energy (such as at the times of high emotional disturbances) than others. Some absorb the energy with more difficulties than others. This could be easily seen when dealing with depressed people; they are depressed energetically. In some of more serious cases of depression, the person has no energy even to move or get interested for something. The depression of the energetic field can be seen through the lessening of all the energetic functions. In such cases it is very important that someone be there to help that person build up his/her own energy.

Energy changes only through receiving and discharging. When the harmonic exchange of energy is achieved, the person is in equilibrium of his/her movements, feelings, and thinking. Children, however, take in more energy than they discharge, because they need this "excess" for growth. If the ability of a person to express him/herself, his/her ideas and feelings, are limited by the internal forces, that person will reduce the energy intake in order to keep the existing equilibrium inside him/herself.

Since the body is an energy system, it is constantly in an energetic interaction with its environment. Besides the energy that is produced by the digestion of food, we also become excited or take in energy through contact with the positive forces. A bright sunny day, a merry person, or a beautiful countryside have all a stimulative effect on us, and the energy exchange will take place in a way that suits our particular individual natures. A dark and difficult day, ugliness and depressed people have all negative influence on our energy system.

We are all sensitive to the forces and energies which surround us, but they influence different people differently. Stable persons with a solid energy exchange resist negative influences better. At the same time, these persons have a positive influence on other people. It is nice to be around

such people, and we can all feel this intuitively.

You can see what someone feels by the way that person appears physically. If you happen to be sad or ill, that will not remain a secret; the people around you do indeed feel your sorrow or see your illness: lowered shoulders, a stiff face expression, a lack of shininess in the eyes, the heaviness of the movements, change of voice are all indicators that something is wrong. A furious person is easily recognizable by the red face and stiff lips. Affection and love bring about the "softening" of the face features; we can see how warmth embraces the skin and the eyes.

One's attitudes toward life is reflected on the total energy exchange, which in turn is reflected on the body posture and movements, as well as on emotions and stream of thought.

An intensive sorrow, furor, apathy, and especially hatred, and all other extremely powerful emotions which last a longer period of time, are under the influence of negative energy. Happiness, contentment, joy, and especially love are all under the influence of positive energy. The former usually lead to body or soul sickness, while the latter lead to health and equilibrium.

All of us possess both the positive and negative energy. It does not mean that a person is negative if he/she possesses negative energy--it only means that there is a disharmony in that person's aura bodies (or planes). This disharmony, as we have already mentioned, is reflected on that person's physical body. Then, most often, we say that person is ill.

If we observe a person who has been sick for some time, we would be able to see how his/her personality changes as the time and sickness progress. The person becomes more and more depressed, lacks motivation to talk, becomes nervous and languid. These are characteristics of the negative energy.

The negative energy is just like corrosion--it destroys the positive energy and takes up more and more room within the human body. This is the reason why the inroad of the negative energy should be stopped as soon as possible.

When we are sick, we must recover as soon as possible in order to restore our good life energy. Without it, we cannot work, we are not creative, we are not able to love, we cannot live. Sometimes we ourselves, not even knowing how, unconsciously, transform the positive energy into the negative energy. Let us take as an example love between man and woman. Love is the positive energy, but if it transforms into jealousy or possessiviness, then this beautiful divine energy becomes negative (dirty and low). A person can even kill under the influence of a very strong negative energy. In that case, the person transformed all of his/her energy into negative energy, although the act itself resulted from love.

Both positive and negative energies are always ours. Whether this energy is going to be positive or negative depends on (1) us; (2) the country we live in; and (3) the people who surround us.

(1) It indeed matters what we think and how we behave. If we succeed to achieve peace through meditation, we will become very good observers of all that happens within us and around us. The person who achieved peace will realize that some unpleasant experience was only a twinkle in his/her life. The peace of mind will allow you to look at that experience from all

angles, and also to solve the problem the best way you can. Your internal peace will also positively influence your behavior toward the environment you live in. In other words, you will not be transforming the positive energy into the negative one.

Calm and relaxed person with positive thoughts always much easier discovers his/her own true will and love.

A good way to force your mind to create positive thoughts is to visualize the people whom you love and for whom you are certain that they love you, all the pleasant moments you spent with them, the places (cities, villages, lakes, mountains, etc.) where you feel good, all the problems and obstacles that you successfully solved, and all the things that enrich you. The good time for this is before you fall asleep. More precisely, that is the time when you are almost overpowered by sleep but your senses still receive external stimuli.

(2) It is pleasant to live on Earth which vibrates with positive energy, but, unfortunately, we have polluted the environment and the atmosphere to such a degree that it is hard to expect much positive vibrations in today's nature. Totalitarian regimes and wars in some countries put people in the environment of very negative energies. In such cases it is very difficult for people to protect themselves, and they have to work very hard in order to grow spiritually.

One of the ways of changing negative vibrations around us, or of "cleaning" the place we live in is by doing rituals in which there are words that are easy to vibrate. Good/positive vibrations protect us from the waves of negative energies. People have performed such rituals throughout the history, and thus chased evil spirits, or healed many diseases, invoked rain during droughts or Sun during heavy rains and floods. Rituals, some in original and some in changed forms, survived, and the fact is that more and more people are accepting them.

(3) When I mentioned that how much positive or negative energy you are going to get depends mostly on the people who surround you, I meant mostly your friends.

We can rarely choose our neighbors, as well as the people at our working place. Every day we are passing through very busy places, such as metros, railway stations, bus depots, airports, hospitals, etc. But after all of our duties and responsibilities outside our homes are done, we should be very selective when we choose people who are going to surround us in our homes. These are most frequently our own families and friends.

Your friends, and especially your family play an extremely important role. If your friends are of weak character, spiritually undeveloped, or if they are intriguers, you will gradually become weaker and soon be just like them, or you might become an introvert type closed toward everything and everyone around you. Because of this, people group themselves into different social groups, clubs, around church organizations, etc. People tend to approach the others with the similar beliefs and interests. Then they can be more open and receptive. The exchange of energy will take place in the best way possible.

There are people who virtually spread negative energies; they simply live by doing this. they take in the positive energy from their environment and transform it into the negative one. They leak the negative energy when

surrounded by their families and friends. When they empty themselves, they start taking in the positive energy again, and the cycle continues.

If you are in good mood, and someone at home or at work spoils your day, you can be sure that you received a part of negative energy. Do not allow this negative energy to totally rule over your emotions. Protect yourself, and close yourself for a brief moment. Of course, one should differentiate whether the dispute between the people arose from the negative energies of both parties or only of one, and whether this negative energy is inclined to overpower the remaining positive energy. Disputes sometimes arise from the will to transform the negative energy into the positive one, i.e., they arise in order to make things better between people.

How can we protect and close ourselves fast? If you learned the exercise from the last lecture on aura, this will not be difficult for you.

Remind yourself how you visualized yourself in Chidakasha or your "mental screen". In this exercise it is important to visualize head and chest. Visualize the chalk that marks circles around your chest. Do this several times until you can see a broader strip in front of your chest at the level of your heart. This drawing by chalk has to be accompanied with the thought "only up to here" or something similar, which means that if there is some negative energy around you, you are preventing to enter you. It is even better if you are able to visualize colors, but if you are not, it is sufficient to imagine yourself as dark and the chalk as very white. You should not visualize the chalk as dark, otherwise it slowly becomes transparent--it merges with the already dark image of your head and chest.

To improve your sense of protection, you can visualize that your hands embrace the heavy chalk strip around you, so that the palms of your hands are turned toward you and hands touch one another (as you embrace someone).

If you are performing this exercise regularly, whenever you sense an "attack", your protective zone (the strip) will automatically be there to protect you. By building up your protective zone, you are building up your own aura. The negative energy cannot pass very easily through a strong and well-built aura. Aura is like a stretched net from which ball (in this case the negative energy) bounces back, while the positive energy is easily absorbed.

Some people already built up such a strong protective zone that they cannot even feel positive energy (moderation is recommended). They are always in defense. The super strong protective zone they built up does not mean they have a fascinating aura. Their protective zone is like a wide cement wall, which in fact decreases the ability to feel someone else's troubles, decreases the feeling of solidarity and common cause, but also increases the difficulties to express their good sides. Such people are often very closed to some deeper human interactions, including love. In their energy bodies (auras) there is no more equilibrium.

Disharmony also occurs when the aura is constantly open. Then we receive virtually everything, all the nonsense and frauds. It is then that we believe everything the authority tells us, without checking it for ourselves and without any criticism. To be sure, such people (with constantly open auras) receive the positive energy, but the quantity of negative energy they receive is much larger proportionally, for they are indeed a good target for the people who release their pains and problems and who spread the negative energy around themselves.

If you by some chance happen to be in a room where the presence of great quantities of negative energy can be felt (the negative energy

released by people who are in the contrast to you in their morality, such as alcohol and drug abuse, heavy fights, harsh words, etc.), activate your protective zone around you at the level of your heart and say: "Only up to here", which means: "I can see, hear, I think, and the situation is under my control; and I am not under the influence of this negative energy, I do not absorb it; I am only a observer.

The above implies that we should be open when we want to and when we wish to, and with the people we choose. Our own intuition could be of great help. When one is developing his/her spirituality, one is freeing his/her own intuition. Let us not forget that the intuition sphere is a part of our aura body, and that this sphere is just next to the absolute or divine sphere.

We could say that an intuitive person is in harmony with his/her will, or that he/she carries love, or he she possesses a good guardian angel. And indeed, all that is within us makes our own self.

I will present to you two easy but effective exercises, which will help you receive as much cosmic energy as possible, and which will bring about a harmonious exchange of energy.

Turn toward the West. Spread your legs so that the distance between them is approximately equal to your waist width. Put your body weight to the front part of your feet (your toes). Raise your hands and spread them just like your legs. Spread your fingers and stretch them. Breath deeply. After some time, you will feel tingling, first in your hands, then in your body, and lastly in your feet. After this, lower your hands next to your body and turn toward the East. Relax the hands, feet, and breath normally.

While we were turned toward the West, we were receiving energy, and we turned to the East, we started to arrange this energy all over our body. The above exercise should not be longer than two or three minutes. It is sufficient to do it once a day when you have some free time. If you are very tired, or sick, do this exercise twice a day--in the morning and in the evening. The influx of energy can be even better if you visualize in your mind how energy enters you as a white cloud each time you inhale.

Second exercise: Sit up. Your head and spine should form a straight line. Now raise one of your hands and firmly grab the air with it, as if you are holding a rope. Then bring the fist of your hand to your neck. Then do the same with your other hand. Repeat these movements, raising one hand and lowering the other for about one to two minutes.

We can obtain energy from the ground as well. If you get a chance, walk barefoot on the rocks or on some soil. Walk on the soil that was not touched by humans yet, or the soil that has not yet been manured or dig. Such places will be easily found in the woods. When you are there, choose a big and straight tree, lean against it with your back, stretch your hands so that they rest on the tree, then turn around, and lean against the tree with your chest and embrace it as much as you can. Try to be relaxed while you are doing this. Rivers and oceans are also very good sources of energy. If it is cold, and you cannot stay or swim in the water that was created nature, go by boat, or walk on the beach or river bank. Water, as we saw in the first lecture, removes the negative energy, so it is very good to walk in the rain sometimes. Some people might tell you that they feel great when it is raining, and that is because the layer of the negative energy accumulated on the aura goes away and the exchange of energy can take place with almost no obstacles.

Unfortunately, the environment we live in is very polluted today, and thus the equilibrium in the nature has been drastically disturbed. Everything around us, everything that appears in nature is wrapped by an energy layer. The more we pollute and destroy around us, the more we lose. Accordingly, we must learn how to obtain that necessary energy from the nature today in the most rational way.

You have seen that in each of the lectures I have been constantly mentioning concentration (mental), meditation, and visualization. To achieve peace, to be able to think thoroughly about anything, means to have control over the energies.

Thus, for example, with the strong concentration of thought, which is sharp as knife, we can achieve a lot. With it we can send anywhere and to whomever we want a wave of peace, health, love. But I have to caution you here that we are also able to send uneasiness, illness, hatred, or everything we visualize in our Chidakasha.

Peace, love, and health are warm energies. They reach aura of the person to whom we have sent this energy, they then softly enter that person's aura and gradually reach that person's mind. The person involved is rarely aware of this process, but he/she receives this energy usually with no problems. Love is the most beautiful energy of all, and only the person with a great amount of negative energy can reject it.

Uneasiness, illness, hatred are cold energies. They reach a person in a cold wave. We can feel hatred much easier than love. This is natural since the system of defense is already built up in our aura. If you activate your protective layer on time, the hatred that someone sent you will bounce off from you and return to the sender as a boomerang.

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

Athena

Athena

Tatjana-90

MY SOUL IS AN ENCHANTED BOAT

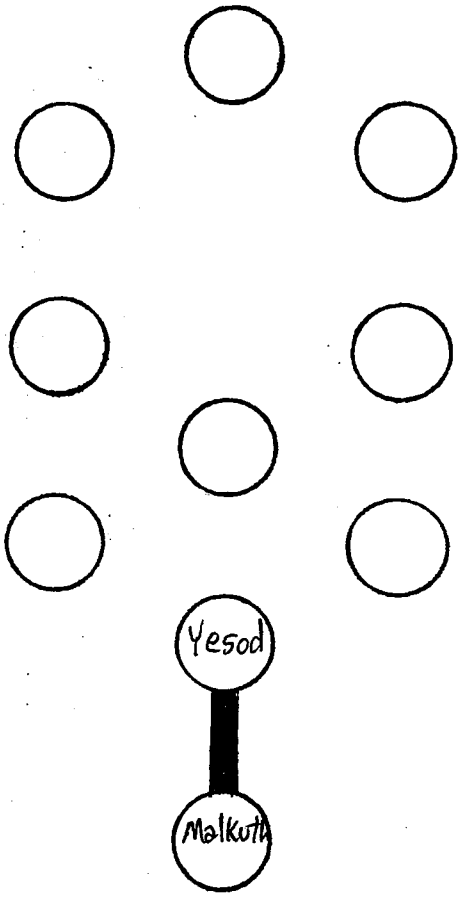
My soul is an enchanted boat.
Which, like a sleeping swan, doth float
Upon the silver waves of thy sweet singing:
And thine doth like an angel sit
Beside a helm conducting it,
Whilst all the winds with melody are ringing,
It seems to float ever, for ever,
Upon that many-winding river,
Between mountains, woods, abysses,
A paradise of wildernesses!
Till, like one in slumber bound,
Borne to the ocean, I float down, around,
Into a sea profound, of ever-spreading sound.

Meanwhile thy spirit lifts its pinions
In music's most serene dominions;
Catching the winds that fan that happy heaven.
And we sail on, away, afar,
Without a course, without a star,
But by the instinct of sweet music driven;
'Till through Elysian garden islets
By thee, most beautiful of pilots,
Where never mortal pinnace glided,
The boat of my desire is guided;
Realms where the air we breathe is love,
Which in the winds and on the waves doth move,
Harmonising this earth with what we feel above.

We have passed Age's icy caves,
And Manhood's dark and tossing waves,
And Youth's smooth ocean, smiling to betray:
Beyond the glassy gulphs we flee
O shadow-peopled Infancy,
Through Death and Birth, to a diviner day;
A paradise of vaulted bowers,
Lit by downward-gazing flowers,
And watery paths that wind between
Wilderness calm and green,
Peopled by shapes too bright to see,
And rest, having beheld; somewhat like thee
Which walk upon the sea and chant melodiously!

Aleister Crowley.


The Universe


Yesod
Malkuth

Trump XXI - The Universe

The Hebrew letter which corresponds to this Trump is Tau, which means a cross or a mark. Tau enumerates to 400 and if the letter is spelled out, Tau, Vau, it equals 406 which means THOU, a name of God. The planet attributed to this Trump is Saturn, the Great Initiator.

Saturn in its Astrological influence means inertness, concreteness, profundity, weight, limitations, the structure of the boney system of the body and the structure of the character. Saturn brings delay, restrictions, troubles, until a person learns that something is amiss in the life and learning must take place if anything is to go in the way of the True Will and end in joy for those who can accomplish this. So behind the taskmaster lessons of Saturn is the demand that learning must take place and the final result is joy in going one's own True Way.

Saturn rules in Capricorn and Aquarius and so we look to the meaning of the Trumps for these two signs. Capricorn is "The Devil" and Aquarius is "The Star", q.v. These two seem diametrically opposed but this would be due only to our own limited viewpoints. Saturn is also exalted in Libra, whose Hebrew letter is Lamed or L which is half of the word for God, "AL".

Saturn as the Initiator is the first step upward on the Tree of Life. It is typical that Saturn sends disaster so that we will move out of limited viewpoints in order to seek escape or more likely, to transform the lower animal nature to which we are held in bondage until we decide to move upward on the ladder of evolution and away from the materiality of Malkuth. Our civilization has been too concerned with this materiality and has forgotten the spiritual side of existence and for this we must suffer until we can move out of such limited thinking and behaviour.

This Trump is called the Administrative Intelligence. This title tells us that we are responsible for the welfare of the world around us and we must take an active participation in the government of this world, of this Universe, which we have made for ourselves. Mankind is responsible for the welfare of the planet upon which he lives, even more so than the animals. We must not ruin our planet and our environment or we kill ourselves and the animal life upon which we are dependent. At the same time, we must also live by the laws of the spiritual life. The Universe has order and law and humankind must respond to this order and law and incorporate this into each life. If this is not done, there is no way the person could ascend the Tree of Life and attain to great Illumination. This Trump is the first step and it is also the last in the world we have each been creating for ourselves as we activate the archetypes, the building blocks of manifestation which are represented by the other Trumps, until we have created our own Universe, each one of us.

This is our Universe, this Trump sums up all that has gone before. We started as a silent babe, ready for anything, as the Fool, which was the beginning of our journey into the Universe. This tiny central point symbolized by the Fool, which is the center of the Star for each of us, then goes through the various changes and accretions and adventures symbolized by the Trumps between it and the Universe. Aleph, the Fool, and Th, Tau, the Universe or the word ATh, sums up the process and means the essence. When the Fool thus comes to the end and has invented his Universe, he becomes the end and the beginning all over again and the process begins again, over and over. This is also a glyph of the indestructibility of each star and of its reincarnations on the earth and in any other part of space.

This Trump symbolizes the raw materials of our universe, space, energy, matter, and all the phenomena takes place in time. Space can be symbolized by Kether, which sits as a point of light in the vast spaces of Nuit. Energy is Chokmah, the Father, the beginning of manifestation. Matter takes this energy and is built up in it and of it, and this is Binah. Binah also is equated with Saturn, which is known as the planet of time. All the phenomena takes place in time. We all know that if something goes wrong in the individual life, it will take time to heal the wounds. It will also take sincere application and work in order to view matters from a different perspective. What have we learned by the phenomena which we have made for ourselves? Why did we choose to suffer that particular event? Saturn is the planet who heals as well as the planet who leads us to the truth of ourselves. This planet intimates that we must shoulder responsibility for every bit of the phenomena of our lives and we must live according to the laws of nature and of the Universe.

Space is symbolized by the green area behind the dancing figure, the green of earth and its spaces. Also the blue of the heavens surrounds this space and on this blue are the 72 quinaries or divisions of space. They are known as the Shem-ha-Mephoresh; each is 5° of the zodiac circle. Each division has a magical image which has been built up by the sages working with the Hebrew system.

The dancing virgin is the energy of the planet which derives from the open eye of God above her. The eye is symbolic of Kether, the point of light where all movement, phenomena, action begins as a point of experience wedding itself to the vastness of empty space, the totality of possibilities, which is Nuit. The eye radiates light in eleven divisions, which is a number sacred to Nuit and among other things, symbolizes the wedding of the five and the six, the material world and the spiritual. The lady holds one ray of this light, which is curved, like a scythe, a symbol attributed to Saturn and also to the card of Death. Again, another symbol which suggests that death and life are two curves of one same manifestation.

The figure stands on a moving serpent, which symbolizes among other things, the movement of time, the law of death and rebirth and the repetition of this over and over. Since we are indestructible as stars in the heaven of Nu. She touches a coil of the

serpent and seems to be dancing with it or playing with it. Indeed this we all do as we manifest in the undulations of time. Behind her is a cloak which hides the phenomena as yet unmanifested until it is ready to burst forth as an accomplished fact. Often we do not know what we create, we do not know the results of our thoughts and actions, and yet these results are as sure of happening as is the general structure of our bodies and of our minds. Saturn as a planet is nudging us to become more aware of what the final results will be if we harbor certain thoughts and actions. The karma of all this follows the laws of our chosen universe.

Below her feet are the building blocks of the Universe, the atomic structure of everything is suggested here. This is the matter which results from the action of the Hadit point in each one of us with the raw materials of the Universe. These materials are even more vast than we can imagine in our limited world view, but they are the ones we have chosen to work with in order to live on this planet.

The four elements of earth, air, fire and water are shown by the four cherubs in the four corners of the card. As humans we have defined our world with four main directions and with four elements.

Air is characterized by the head of a man as the cherubic sign of Aquarius is equated with this element. Air is intellectuality and man is the intellectual animal on earth. Air also signifies the volatility of every material form and its movement. Even rocks, when heated or subjected to certain conditions, can become volatile and certainly can move as they respond to the pull of gravity under unusual stress. Aquarius also is now represented by "The Star" trump and it would be worthwhile to refer again to this card. The "Star" is an eminently human figure, the promise of our New Age, and also the letter Heh, the second letter in Tetragrammaton. This card also represents the final Heh, the daughter, which must be transformed by the action of Vau, the Son, or the Hierophant card. This is especially commemorative in that Malkuth itself also is a representation of the final Heh, the earth, the result of the action of Yod, He, Vau. And, of course, our Trump, the Universe, arises directly from the earth and lies in the middle pillar of the Tree.

Earth is symbolized by the bull and corresponds to Taurus, and to the card of the Hierophant, which has the Hebrew letter Vau as its glyph. This cherub refers to the solid feel of matter which we cannot simply go through as long as we have a solid body and are dwelling in it. Earth is cold and dry and reflects the idea of Saturn. Since the ancients did not arrange for a Hebrew letter to represent earth, it was thought that in the new age, earth could be equated with the Trump of Saturn.

Fire is symbolized by the Lion and is equated with Leo, the Lion in the zodiac. The Trump referring to this element is "Lust" and the Hebrew letter is Teth. Fire is in everything too and represents the warmth of all matter. Fire is in the center of the earth and in the Sun and in every human body, in every mineral and vegetable and animal.

Water is symbolized by the Trump "Death" which equates with the Hebrew letter Nun and the zodiac sign of Scorpio. This sign actually has three main symbols, the scorpion, the snake and the eagle. For convenience' sake, just the eagle is pictured as this is the highest part of emotionality. Emotions = water in human life. And, of course, water is in everything as well. It is easy if we think of the four cherubs as they make up the human body. Air is the prana, oxygen and other gases which we breathe in and which permeate the whole body. Earth is the solid parts of the body, the minerals which make it up. Fire is the warmth generated by each living thing as universal energy is utilized. Water is the liquids that make up our bodies. We cannot possibly live without any one of these four elements. This is true for all sentient entities and these include the mineral world, the plant world, the animal world of alchemical definitions.

The Universe which we have been busily making is defined and hemmed in by the divisions of space, the zodiac and by the four cherubs and by time, space, matter and energy. We must live in harmony with the laws of all of these if we are to survive and make the best possible use of our manifested world.

For convenience, a chart which appeared in IN THE CONTINUUM, Vol. II, No. 4, is included so that reference can be made to the cherubs again in their many manifestations. This chart was made from Crowley's LIBER ALEPH and THE BOOK OF THOTH. These two books represent A.C.'s most mature understanding of the cherubs and much else besides. He finally settled on the symbols for the cherubs which were used in the Golden Dawn and probably found that various of his experiments with these symbols did not work.

The Trump of the Universe connects the spheres of Malkuth and Yesod. Malkuth represents the first matter of the work, the physicality, the unredeemed "daughter" which is represented by the final Heh of Tetragrammaton. And this Universe card shows a picture of this daughter, the beauty of the earth and of final manifestation. She is called the "Anima Mundi" or the soul of the earth, by the Alchemists.

Yesod is the automatic functioning of the human, the lowest point of the emotional life, the Moon and all the primitive urges associated with this symbol. Moon represents the feminine, and also the emotional life in Astrology. Thus it is fitting that the Trump which connects these two spheres shows a feminine figure. The God in each of us, the Holy Guardian Angel, works through the medium of the physical earth to effect His transformations and lead us to the light of Tiphereth, our central Sun. It is through the earth vehicle, which we each have chosen, that experience is gathered which leads to the growth of our Star. At each incarnation the essential self forges a new vehicle for the gathering of experience. In our growth, that is all we are, a memory of our experiences and what we have learned from them. We are not the body which we wear temporarily, even though in that body, we experience life as a welding of spirit, soul and body and these are inseparable as we choose to live in the physical world.

Many folk are not aware of the forces of the Universe and how it is they have made their own world and everything that is in it. Mystics and occultists have stated that the universe exists as mind and that there is no separation of body or the physical life and mind. When we understand the Tree of Life, we can see how this is the case. The mind of a man makes him what he is. This is represented by the spheres of the Ruach, Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. How these spheres and the paths which connect them are used and which are emphasized and which almost forgotten or not very operable, makes a person what he/she is.

In Astrology, it is said that each person is a whole of the Zodiac and each sign therein is represented in everyone. But at some incarnations, some signs are more emphasized than other signs. This makes the quality of the individual person. It is also true of the distribution of the planets and with these basic tools of life, each person is different from every other person.

The trained occultist can see at a glance the quality and the vital character of each person as the mind of each makes his own surroundings, his gestures, his actions, his words and how he uses them, what he does to his surroundings, how he responds to other phenomena. Is this person who is being observed on the way to a greater development, or is the person mired in his own backward reactions, his fear, his hate, his lack of understanding, his own negative emotions which he refuses to let go of? Of course, when one cannot transform the negativities, then further progress in growth and evolution cannot take place and the person is confined to his own hell until he learns to climb out of it. The remedy for such attitudes, of course, is to reach for the all-encompassing love of the H.G.A. and to turn around the blackness of one's hell into a necessary lesson which one has brought upon oneself.

It is up to each of us to transform our own personal world. This is the "first matter of the work" as the Alchemists spoke of it. This is also the Great Work as we refer to it in various systems of thought.

This Trump is really the most important card in the deck as it sums up all the energies and possibilities of the cosmos. It is the final accumulation of experience and also the first step towards understanding the various components of that experience. It is this Trump which starts the inner explorations which can help a person to realize how every Trump is manifested in his life, some are more strong than others, of course. This first step up the Tree of Life leads a person to the understanding of how he is one with all of the various energies pictured on that Tree by the meanings of the spheres and the trumps.

From the BOOK OF THOTH, "Naught becomes All to realise the span Of Naught. O perfect Universe of Pan." And - "Treat time and all conditions of Event as Servants of thy Will, appointed to present the Universe to thee in the form of thy Plan. And: blessing and worship to the prophet of the lovely Star."

TABULATION OF CORRESPONDENCES

THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Audere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Ahathoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final Hé	Yod	He	Vau

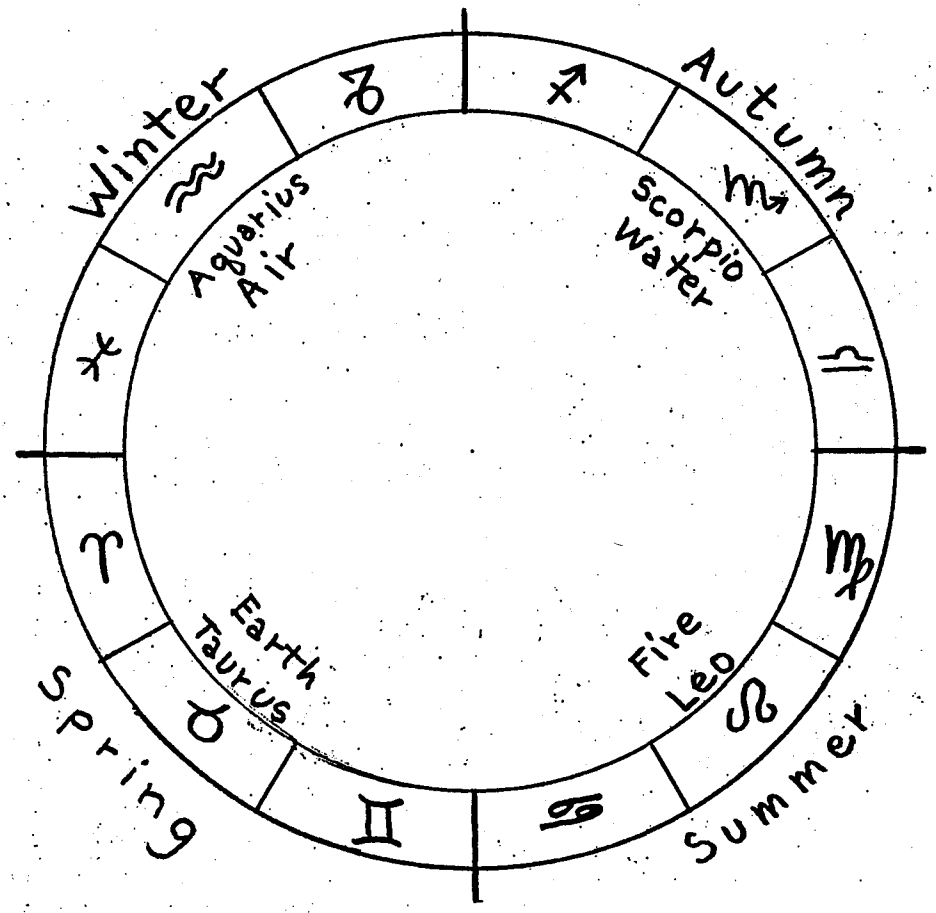


Diagram A

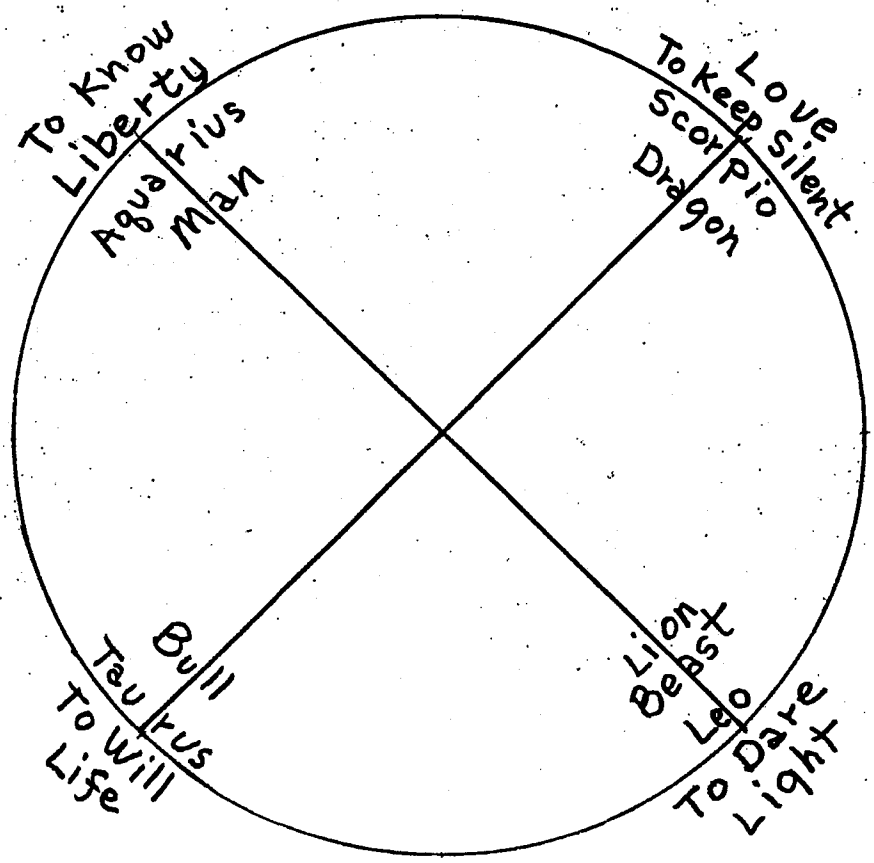


Diagram B

DAY OF MIRTH

Crystal are the sounds in the air
As the soft tender eve approaches nigh.
Ah, day that was so healing and fair
As the warm sun kissed and stole by.

A birdsong of beauteous delight
Enchants and entrances my heart.
Ah, bird, thou art so fairy bright
Caroling as you perch and then dart.

I too am a small bird for my love,
Caroling sweet songs for his ear,
Or perhaps I am a white dove
Fluttering wildly as he comes near.

Transformed, I am a Queen
Bearing gifts from the earth.
Oh, love, where have you been
To have lost this day of mirth?

Meral
(March 5, 1970)

SONGBIRD

A broken songbird upon a bough
Sits sad and disconsolate, wings clipped,
Song muse gone, life not to allow
The joy of former years. All love slipped

Into oblivion,and toil the favour of soul-night.
When lo! Unto the senses straining
For break of dawn, breaks the light,
Great Sun on rim of the world, streaming

Fingers of light into soul of silent bird.
And now bursts forth a praising paeon
Of love-song, like unto none ever heard
Save in the God-soul of the aeon.

Meral
(March 6, 1970)

A PAEAN

"I await the awaking - the summons on high,
From the Lord Adonai, the Lord Adonai." (Liber LXV)
Aleister Crowley

O Beloved and my only Master
O Splendid One with the wings of a Dove
Empearled and glittering;
I await, my heart beats faster
At the wing sounds swirling above,
Oh dewy One, I am dancing.

On the wings of song you approach:
Daffodils bend their heads
Swaying before Thy fresh breath,
Thou essence of perfume, touch
My brow, my worldly cares are shed
Far into the abyss, a part of death.

For aeons have we loved, draw nigh
And pledge our love once again
In honeyed kiss. I await Thy bliss.
Thou who art rapture, who art I
In my unknown essence, 'tis in vain
If ever I turn from Thee, my soul's bliss.

Great star nestled in Nu's bosom
United we are one, we are none
In Her starry light, enchanted
By Her sorcery, hearts blossom
Amongst her stars: not alone
Are we, but streams of light slanted

From star to star. Each angel sends
Light essences of ineffable love:
Each love an ecstasy of Nuit.
The star ray dazzling my eyes bends
Before Thy gaze, oh tender dove
Lady of the Stars, Oh, Nuit.

Meral
Feb. 14, 1970

JANE WOLFE

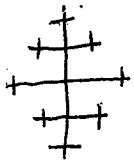
Hollywood

Aleister was so happy at knowing that his son, Aleister Ataturk, was alive, that he wanted to aid with the boy's education and help him in other ways. He was prompted to write this directive which Jane copied out and sent around to all members of the Order.

"Netherwood
The Ridge
Hastings
Sussex, England.

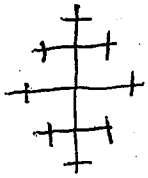
May 22, 1947, e.v.

93



"We, Baphomet XI° O.T.O. hereby charge all members of the Order, jointly and severally, to do what in them lies to watch over and ensure the welfare of Aleister Ataturk, the natural son of the body of Aleister Crowley, in respect of his memory.
93 93/93

"Witness our hand and seal



Baphomet X° O.T.O.

O.H.O.

This directive too, was a reminder to Jane that Aleister would not last long as Karl had foretold in his last letter that Aleister's lungs had about given out. She wrote three more letters, keeping them on a cheerful note. On July 31, she wrote:

"To my beloved and ageless Guru -
To Perdurabo -

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

"Dear heart, you are so generous! Today "Olla", this volume of Truth and Beauty. Three weeks ago, from Karl, in a package of 'Letters' yet to be typed, "Fear, a Bad Astral Vision."

"This letter laid low the last of my haunting demons. But the goad that will keep me "Sitting Up" at all times, so that I do not treat you - the greatest event in my life - with so little consideration at times!

"There was a time when the thought of you obsessed me, - this I had to kill out, and did: so that I am now free of that imp of distraction.

"Years ago I used to wonder how you continued to tolerate me in Cefalu; and still I transgress. I would so like to see you again. At times I tell you things during the day: sometimes at night I draw near your influence. But terra firma as a meeting place would be much more satisfactory."

She went on to discuss the letters which were to be published in MAGICK WITHOUT TEARS. She and Aleister and Karl had been working on their right sequence in the book and Jane had done a great deal of typing and distributing of these letters to various members of the O.T.O. Some were in Max's care, and had to be retrieved, some had quite a few copies made of them.

She also reported on the students which Max had left behind when he moved to San Mateo in the Bay Area with Jean. Jane had taken these people under her wing and they met regularly with her as their teacher. As a result, Jane did a lot more studying and worked on materials on Qabalah, Tarot, Thelema and Psychology and other matters which interested her students.

Karl took a short vacation with Sascha that summer and when he returned, he went on with his plans to visit Aleister in England. He had difficulty in scraping up the money, but nevertheless, he worked hard to make the trip and be with Aleister on his birthday. He planned to sail to Antwerp where he could complete some business left behind when he was arrested during the war and sent to a French concentration camp. He also wanted to meet with Frederic Mellinger for there was much to discuss.

But Karl's visa was denied by the Immigration Service and it is now known that he had secret enemies in the government. This upset him a great deal as Aleister had not had the strength to write about various matters, such as LIBER ALEPH, which might be at the printers. This was really a deadly blow, not only for business matters, but also for other reasons as Karl had been Aleister's support and business head and Grand Treasurer General of the O.T.O., among other things.

Jane wrote another letter to Aleister on October 3 to give him greetings on his birthday and to wish him health and strength. She described one of her rituals and mentioned other small matters in order to be cheerful and hopefully lighten Aleister's spirits.

Then that October Max suffered a massive stroke and was paralysed on one side of his body.

Aleister wrote to Karl on October 14, 1947 and a copy was sent to Jane.

"Dear Karl,

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

"I have not been well enough to answer your letter 'till now. There seems nothing the matter with me but extreme exhaustion lasting over many years & now I've got to pay for my overwork.

"Jean's telegram was a dreadful blow. As a rule a first stroke passes off but then one has to be very careful afterwards because of a second, if not immediately fatal, is much worse than the first.

"You ask me for suggestions as to what to do & I am afraid that there is nothing that can be done. I don't think the ninth degree is any good in such cases though you can never tell & there is no harm in trying.

"As to curtailing the transfers, I am extremely sorry; but, first of all the withdrawal of Max's support curtails them automatically. In the second place, this very prolonged illness of mine is going to cost a young fortune, and always there is the printer hovering in the background ready to pounce. I can only think of one practical idea. You might get out a circular letter to all members recalling his loyalty and general usefullness for all these years. You might argue from this that we should form a special fund to help Max. I wouldn't mind giving it a start with £10, but I am afraid that would be about the limit of what I can do.

"Nor do I think that it is very necessary provided that Jean can support herself, because you can always get free treatment in a hospital, - but it's not as if we were trying to keep him going in his home.

"Well, that is how things are & we must trust in the Gods to alleviate the situation, if and how they choose.

"Being bed-ridden day after day, I cannot attend properly to the printing so that matter is again more or less stagnant. He assures me that he is doing all that is possible. The press proofs ought to be here any day & Frieda has undertaken to do what is necessary about the cover. For some reason it has had to be redesigned, another delay.

"I am sorry to hear what you say about Sascha's health; it seems as if there were a general attack on us all round. Once again there is nothing to be done but trust to the Gods.

"I do not like this - I am always so keen to be active but needs must when the devil drives.

"Love is the law, love under will,
"With every blessing upon you all,
"I am yours fraternally 666"

Though Karl followed Aleister's instructions and sent a letter to all members of O.T.O. asking for help for Max, he soon discovered this was not needed as Max had a brother who was willing to help. He also had other possibilities. His former wife,Georgia, was living near Barstow and was willing to help with the nursing, which she could share with Jean.

Karl then had to send a circular letter around to remind everyone that if Max didn't need contributions, the great work had to come first and this at the time consisted of trying to keep Aleister in decent health and of paying for the printing. He had to admit that Aleister's proposals for benefits for Max were overly generous but not very practical.

Jane wrote another letter to Aleister on Nov. 14, and described how her early life was full of music but when she went into drama, the dancing and the music stopped. She also talked of her latest ritual and how it helped her and was generally cheerful.

On November 19, Karl received a cable from Aleister from Hastings: -

"Perdurabo born 49 years ago. Therion sends deepest love highest blessing yourselves and Thelemites, the Universe - Aleister".

In his letter about this cable which was to be shared with all in the Order, Karl remarked that "November 18th, 1898 was the date when Perdurabo began his magical career." In a P.S. he wrote: "Please note that the message is not only addressed to members of Agape Lodge, but to Thelemites generally and The Universe."

Then on Dec. 2, 1947, Karl sent a cable to Jane: "Aleister diedMonday noon 11:30 peacefully. Please notify everybody, Love Karl".

Jane replied to this:

"Your news of Aleister arrived promptly. Sniveling Jane feels a personal loss, but I am glad to say I can see the Great Sun filling the heavens with its radiance.. . ."Verily thou shalt not die, but live." If you could only have been there! I have a feeling you were nearer and dearer than any one there. The great heart may have had to endure loneliness as well as bodily pain. I shall be glad for any news you may send me."

She went on at great length about the members of the Lodge and how they were getting along under Roy's leadership.

Ray and Mildred wrote to Karl and he made haste to answer in this vein:

"Words are too weak to express the grief that has been upon me

since the fatal news arrived by cable Tuesday morning. It is not so much the sorrow about Aleister's death. On that I feel rather a relief that His suffering, the suffering of his body, and his unfathomable loneliness during these last years has been ended at last. This loneliness has been deeper than possibly at any time during the many, many years since he has been awake. (I mean that in the sense of the "Wake World" etc.) This loneliness is over, and as I see it, the very condition for his final attainment which He expressed in His cable to me of Nov. 18th. After that, it seems, there was nothing left to keep Him here.

"But what grieves me so insufferably is that in retrospect I see how often, how very often during the years - over 22 now - that I have known Aleister, I placed obstacles in his path, I obstructed, and sometimes made his life hell for the man A.C. I thought I could make good during the months I thought I could stay with him from September to early December of this year. But the British who have crucified their greatest son, and who persecuted him with their hatred, have remained true to form to the very last by refusing me a visa, and though A.C. knew that the visit was not to be, and must not be, he felt the cancellation of my journey as a deep blow.

"There is no secret about it that our relation had been from the start close and intense, closer than men generally can judge. His Work, that was His Life, must and will continue and be brought gradually to the success and glorification that he should have seen during His earthly life. Seen from that point I am deeply grateful to you both for the fine words in which you express this very idea in yours of December 3rd.

"I'll add some further remarks: the last letter I have from 666 is dated Nov. 5; it was typewritten and had a long postscript in his own hand, written as of old in a firm hand and showed him at his best. However, the letter was mailed by someone who saved airmail postage, and it arrived here Nov. 24th! I answered at once because he was worried about the printer, and now I wonder whether the letter reached him in time. I hope it did because I tried to relieve all worries connected with that and Liber Aleph.

"On Dec. 2nd I received two cables: One from Lady Harris announcing the death, asking me to communicate with her as I am joint executor with her of A.C.'s Will.

"The second cable was from a Brother who had contacted Thelema through an eminent Brother in Berlin when he was there on military duty for the British. I do not know when this Brother first went to see A.C.; it may have been a few months ago. However, all I know so far is from his cable which reads:

"Dear Brother: Our Master passed away peacefully today Eleven A.M. December First. My wife and I arrived Netherwood Yesterday. Writing."

"The word "yesterday" would then mean Nov. 30th. I am extremely glad that at least someone in the Order has been with A.C. in the hour of his parting.

"This is all I know so far. I have not had any communication yet. I expect this soon.

"It may be of interest that, not having heard from the British on my detailed statement for the need of my visa, and making a new application, I asked them by letter about it on Dec. 1st. The reply came this morning. "We regret to inform you that the authorities in the United Kingdom are unable to accede to your request for a visa".

"In an emergency I will ask Frederick to go to Hastings and secure all files MSS. papers, etc., etc., and bar a clause to the contrary in A.C.'s Will, to ship everything here. That would raise the problem of having an office or storeroom where one could work to catalogue the vast mass of material."

Karl went on with some business matters in this letter and then asked that the pertinent passages be copied and given to every member of the Order. A letter from Gerald Yorke which described Aleister's last moments and the funeral also arrived from Gerald Yorke. This letter was also copied out and sent around to the members of the Order.

"Dear Germer,

"You will be hearing shortly, if you have not already done so from Lady Harris & Louis Wilkinson, but I know you would like an account of A.C.'s death and cremation service.

"Lady Harris and the keeper of a small grocery shop over the way looked after him during his last illness, and he had both day and night nurses at the end. None of his friends, however, were with him at the moment of death - he was unconscious at the time. He cannot have suffered from financial worries as he had over 400 pounds in notes in a cash book. This has been banked by the executors.

"I went down with Lady Harris and Wilkinson to help them list, sort, and pack his things. As I expect you know, they and you are his executors and a young author, John Symonds, is the literary executor. Wilkinson in my presence listed all his books, typescripts, MSS., and is sending you a copy. All his literary effects, his ashes, ring, go to the O.T.O. in America. Any money left over after paying debts, which appear to be negligible - will be claimed

by the Bankruptcy Receiver as he was still an undischarged bankrupt from 1935, unless you can prove that the money belongs to the Order and was never his. About 100 pounds is owed to the printers for Liber Aleph to be released.

"Bailey was the only person from the old days present at the cremation at Brighton. A.C.'s son Aleister (aged 9?) was there with his mother. There were some 15 of us with 3 press representatives. In accordance with his wishes Wilkinson recited the Hymn to Pan, most of the Book of the Law, leaving out verses which mention Egyptian names or are Qabalistic, and ending with the Collects from the Gnostic Mass. He read beautifully.

"Please do not send me Power of Attorney to act on your behalf. I do not expect you are thinking of doing so, but write this in case you should so think. It would not be honest for me having refused to have official business relations with him since at least 1932 to take them up after his death.

"I enclose letters to Jane Wolfe, Smith, describing the cremation. If they are still alive would you forward them on.

Yours

Gerald Yorke

Lady Frieda Harris then made up some "death memorials", as they were called. To defray her expenses she asked that each person who wished one should pay $1.00 for the booklet. The art on the cover and on the first page is hers.

ALEISTER CROWLEY

October 18th, 1875—December 1st, 1947

Frieda Harris del.

Alas the Master; so he sinks in death.
But whoso knows the mystery of man
Sees life and death as curves of one same plan.

ALEISTER CROWLEY.

Do what thou wilt shall be the whole of the Law

∞

ALEISTER CROWLEY

October 18th, 1875—December 1st, 1947

∞

THE LAST RITUAL

Read from his own works, according to his wish, on December 5th, 1947, at Brighton.

∞

Love is the law, love under will

HYMN TO PAN

Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan.
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarléd bole
Of the living tree that is spirit and soul
And body and brain—come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!
Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion, and sharp as an asp—
Come, O come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All devourer, all begetter;

Give me the sign of the Open Eye
And the token erect of thorny thigh
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake.
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end.
Mannikin, maiden, maenad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

FROM THE BOOK OF THE LAW

Every man and woman is a star.

Every number is infinite; there is no difference.

This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear by the vault of my body; by my sacred tongue and heart; by all I can give, by all I desire of ye all.

The word of the Law is Thelema.

Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

The word of Sin is restriction.

Thou hast no right but do thy will.

Do that and no other shall say nay.

For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

There are four gates to one palace: the floor of that palace is of silver and gold; lapis lazuli and jaspar are there; and all rare scents; jasmine and rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore.

This also is secret: my prophet shall reveal it to the wise.

I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstacy; nor do I demand ought in sacrifice.

My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of Eternity.

My colour is black to the blind, but the blue and gold are

seen of the seeing. Also I have a secret glory for them that love me.

But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour.

Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this knowledge go aright.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass and are done; but there is that which remains.

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death!

A feast every day in your hearts in the joy of my rapture!

Aye! feast! rejoice! there is no dread hereafter.

Dost thou fail? Art thou sorry? Is fear in thine heart?

Where I am these are not.

Write, and find ecstasy in writing! Work, and be our bed in working! Thrill with the joy of life and death! Ah! thy

death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart and rejoice! We are one; we are none.

There is help and hope in other spells. 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 ought joyous, let there be subtlety therein!

But exceed! exceed!

Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

The length of thy longing shall be the strength of its glory. He that lives long and desires death much is ever the King among the Kings.

Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth.

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down and shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox.

Now this mystery of the letters is done, and I want to go on to a holier place.

Also for beauty's sake and love's!

Despise also all cowards; all fools despise!

But the keen and the proud, the royal and the lofty; ye are brothers!

As brothers fight ye!

There is no law beyond Do what thou wilt,

Love is the law, love under will.

COLLECTS OF THE GNOSTIC MASS

Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

Lord secret and most holy, source of light, source of life, source of love, source of liberty, be though ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation to generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in the temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men. Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come. May their essence be here present, potent, puissant, and paternal to perfect this feast!

GNOSTIC ANTHEM

Thou who art I, beyond all I am,
Who has no nature, and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!
For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run,
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder tree!
Glory to thee from Gilded Tomb
Glory to thee from Waiting Womb.
Glory to thee from Earth unploughed!
Glory to thee from virgin vowed!
Glory to thee, true Unity
Of the Eternal Trinity!
Glory to thee, thou sire and dam
And Self of I am that I am.

Love is the law, love under will.

IN THE CONTINUUM

Vol. IV., No. 8

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

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Founded in Service to

the A∴A∴

THE TWINS

To A. O. Spare

I

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

II

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

III

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

IV

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

V

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

VI

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

VII

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

VIII

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

IX

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

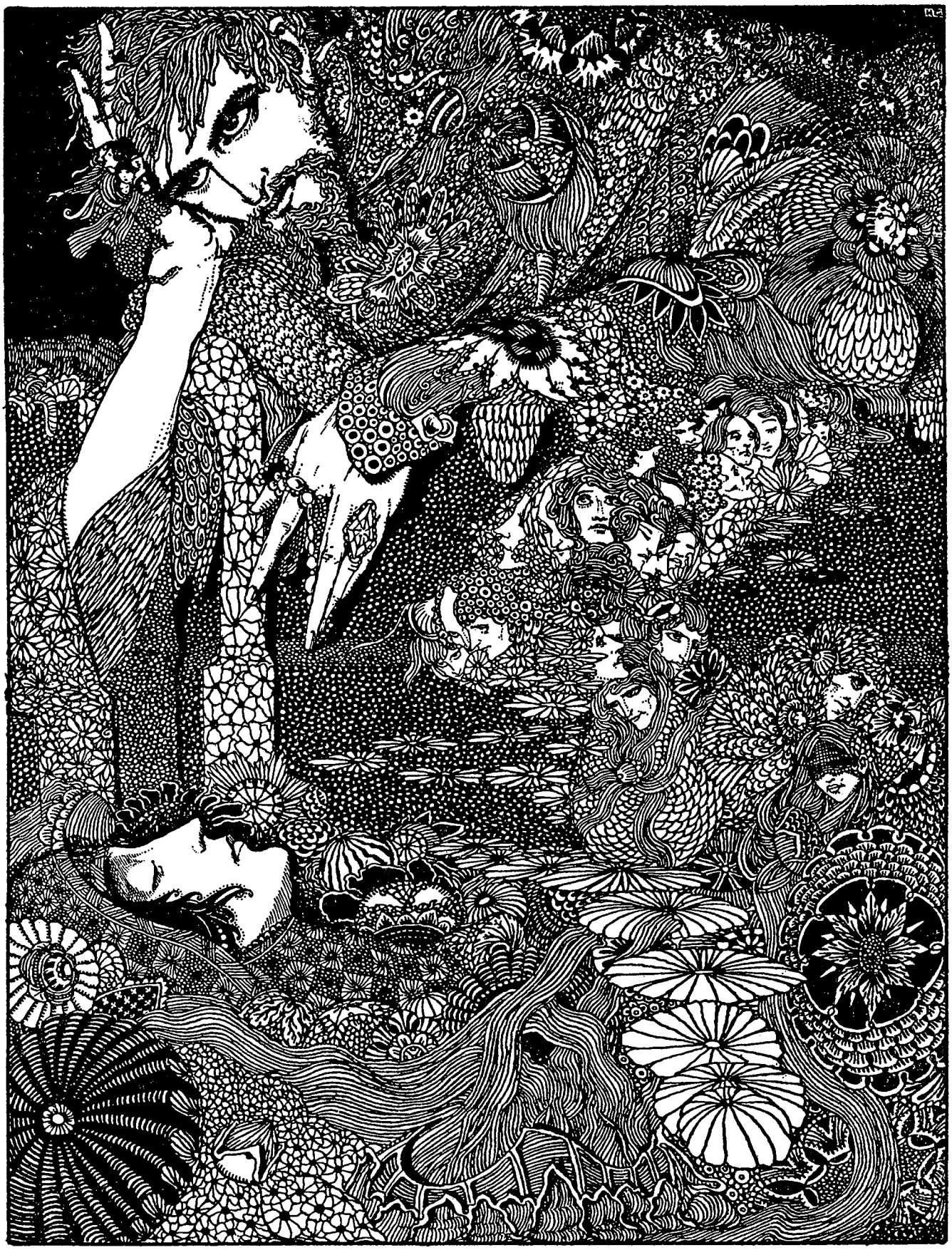
X

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

XI

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

Aleister Crowley
From THE WINGED BEETLE



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

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

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

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

Love is the law, love under will.

Frater A.A.N.H.

PART I

THE UNIVERSE AS IT IS

SECTION I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Section II

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

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

Section III

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

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

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

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

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

4. Memory.

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

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

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

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

SECTION IV

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

41. AM, the Mother, unfertilised and unenlightened.

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

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

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

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

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

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

100

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

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

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

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

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

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

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

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

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

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

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

81. A mystic number of the Moon.

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

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

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

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

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

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

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

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

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

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

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

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

AOM, the Hindu Aum or Om.

MHVLL, mad—the destruction of Reason by Illumination.

OVLH, a holocaust. *Cf.* ASN.

PLA, the Hidden Wonder, a title of Kether.

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

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

124. ODN, Eden.

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

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

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

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

148. MAZNIM, Scales of Justice.

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

175. A mystic number of Venus.

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

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

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

210. Pertains to Part II. See Liber 418.

214. RVCh, the air, the mind.

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

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

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

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

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

301. ASH, Fire.

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

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

326. IHShVH, Jesus—see 300.

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

340. ShM—the Name.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

419. TITh, the letter Teth.

434. DLTh, the letter Daleth.

440. ThLI, the great dragon.

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

450. ThN, the great dragon.

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

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

480. LILITh, the demon-queen of Malkuth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

777. *Vide supra.*

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

811. IAΩ (Greek numeration).

888. Jesus (Greek numeration).

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

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

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

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

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

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

"The Fool" and Aleph=1.

Scholion ε. 9=ISVD=80=P=Mars=5=ה=

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

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

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

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

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

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

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

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

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

PART II

THE UNIVERSE AS WE SEEK TO MAKE IT

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

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

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

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

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

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

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

Atheists are of three kinds.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. *Vide supra.*

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

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

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

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

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

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

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

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

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

12. Useless. Mere symbol of the Goal.

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

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

21. As bad, nearly, as 7.

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

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

30. The Balance—Truth. Most useful.

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

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

37. Man's crown.

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

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

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

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

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

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

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

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

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

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

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

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

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

91. Merely venerable.

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

120. See Part I. and references.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

333. See Part I.

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

358. See Part I.

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

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

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

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

406. See Part I.

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

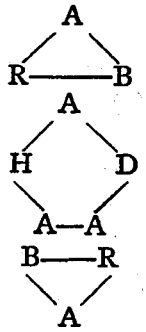
418. CHITh, Cheth. ABRAHADABRA, the great Magic Word, the Word of the Aeon. Note the 11 letters, 5 A identical, and 6 diverse. Thus it interlocks Pentagram and Hexagram. BITh HA, the House of Hé the Pentagram; see Idra Zuta Qadisha, 694. "For H formeth K, but Ch formeth IVD." Both equal 20.

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

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

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

It resolves into Pentagram and Hexagram as follows:—



[This is by taking the 5 middle letters.]

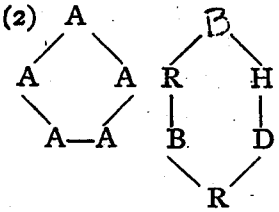
The pentagram is 12, HVA, Macroprosopus.

The hexagram is 406, AThH, Microprosopus.

Thus it connotes the Great Work.

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

(2)

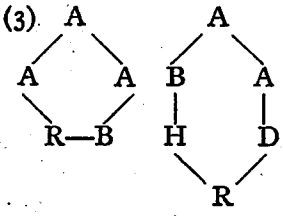


[This is by separating the One (Aleph) from the Many (diverse letters).]

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

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

(3)



[By taking each alternate letter.]

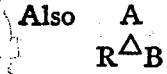
205 = GBR, mighty.
213 = ABIR, mighty.

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

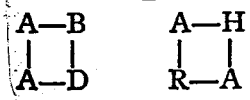
HDR by Yetzirah gives Horus, Isis, Osiris, again Father, Mother, Child This Hexagram is again the human Triad.

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

Also



The Supernals are supported upon two squares—



ABAD = DD, Love, 8.

AHRA = AVR, Light, 207.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

671. Useful, as shown in Part I.

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

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

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

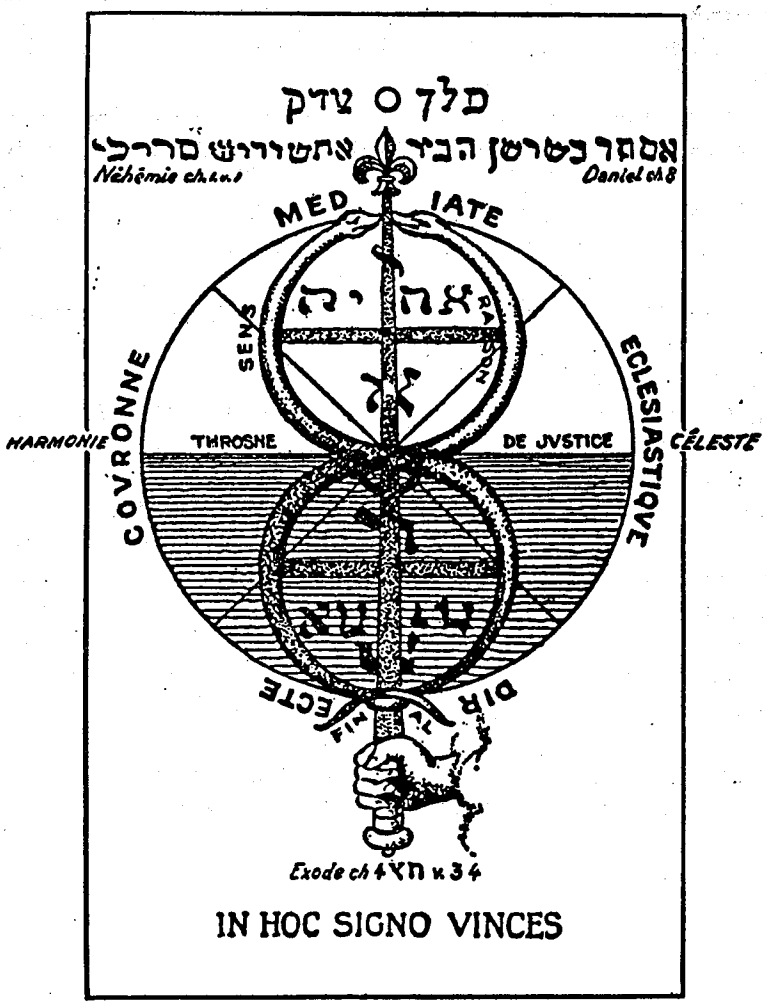
888. The grand scale of 8. In Greek numeration therefore ΙΗΣΟΥΣ the Redeemer, connecting with 6 because of its 6 letters. This links Greek and Hebrew symbolism; but remember that the mystic Iesous and Yeheshua have no more to do with the legendary Jesus of the Synoptics and the Methodists than the mystic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

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

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

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

Amen!



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

ENERGY--ACTIVE AND PASSIVE

BY
KATJA-ATHENA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MAY ALL OF YOU LIVE IN

PEACE, LOVE, AND GOOD HEALTH

Athena

JANE WOLFE
Hollywood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To be continued:

FLOWERS

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

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

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

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

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

Meral
April 2, 1969

IN THE CONTINUUM

VOL. IV, No. 9

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

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the A∴A∴

COLLEGE of THELEMA

Founded in Service
to the A∴A∴

Cari Fratres et Sorores of the College of Thelema

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

As we seek to know ourselves, we must remember that each person is a combination of several factors. Each has a karmic past which must register somehow in this life: each has been influenced by the position of the planets at birth and this is known through the study of Astrology. Each has had an environmental background and this is known somewhat through the study of depth psychology. Then there is the inheritance of family traits which is different for each person, even in the same family, and this has been a subject of scientific research which will probably expand in the future.

But no one person can be known from a study of just one of these factors. To try to do so would seriously unbalance the understanding of oneself and of the understanding of others. We cannot write here of the inherited traits, as each person must know this somewhat for themselves. Nor can we write of karmic effects in this paper, though some occultists have attempted this subject broadly. But again, this is purely private and individual and each must study the subject for themselves. Sometimes dreams and visions give a clue and sometimes experiences that one has been in a certain place before or has known certain people before. There are good techniques for contacting the old records for each life and some occult schools demand that one do this work at some time during the development of the individual. Of course some methods appear in Crowley's LIBER THISHARB which can be found in GEMS FROM THE EQUINOX.

The best studies done for depth psychology and the effects of the environment on the individual can be found in the works of Carl G. Jung and of his students and others who have been directly influenced by his work. These studies are multitudinous and it is up to each person to at least begin some study of depth psychology.

What I want to touch on in this paper are some facts about Astrology. For one thing this is also a very vast field of study as no two horoscopes are ever the same, the planets do not repeat the same patterns or aspects in something over 2,400 years. Further the study of the positions of the planets, sun and moon has a very ancient history. New knowledge is being added all the time as well.

No single Astrologer can know all that is known in this field, it would be impossible; the known and proven effects even, are as diverse as human nature. Think only of the billions of people on the earth and about their various backgrounds, genetic pools, karma and so on, and you get an idea of what is facing the Astrologer as he tries to interpret a horoscope. Yet because this study is so old, certain things have become quite obvious. One of the most obvious studies and its results are the placement of the Sun, and secondly, of the Moon. This is because the Sun is so huge in comparison to the earth, that its position in relation to the earth is the most important factor in the horoscope. Further, its light and heat radiate in extreme fashion, compared to the influences of the planets. The young tyro could even be satisfied with a description of the sign his Sun appears in, and this might suffice for some time as to some of the characteristics of his nature and the explanation of what he is like.

The Moon is next in importance as it is so close to the earth and exerts a strong gravitational pull so that the tides are affected when in certain positions in relation to the Sun. When the Moon is overhead, it is even known to cause the surface of the North American continent to rise by 6 inches. Here too, the study of Moon effects on human nature is very old. When one begins the study of one's own horoscope, the placement of Sun and then Moon and then their relations to each other, or the aspects they make, should come first for the student.

After this, a consideration of the planets nearest to earth can be tackled. These would be Mars and Venus, adding Mercury after this. The ancients knew only seven planets (counting the Sun and Moon, or the lights, as they are sometimes termed) in the array. Jupiter is important as an influence as it is very large and then Saturn, which is also large. These are near enough to be seen with the naked eye without the help of telescopes and so their effects have also become a part of ancient and modern Astrological lore.

But if you look at the chart with the sizes of the planets and their distances from the Sun, you will see that Uranus and Neptune have a smaller effect on humanity as they are so far away and are fairly small compared to Saturn and Jupiter. When these planets were discovered only in recent times, much began to be conjectured about them by Astrologers. But not enough data had been gathered to prove the assertions that Astrologers made. Through the mists of imagination a few facts about their effects on humans have surfaced. Some Astrologers have been extremely cautious about these two planets beyond the orb of Saturn and have said that they affect only those souls who have developed their higher natures, or who have evolved to the point where such subtle influences can be felt. If the soul has a lower rate of vibration or the evolution is fairly low, these two planets can cause their most negative side to be felt in the life of the native. Or, sometimes it might be likely

that they have little or no influence on the person who does not respond to them.

What then, should we think of all the writings about Pluto, who, scientists say, does not fit into the same flattened orbit about the Sun as do all the other planets, and is also thought to be a frozen speck of ice which might possibly be a Moon of Neptune? Consult the chart again with the distances and sizes of the planets and see how far from the Sun and from Earth is the tiny Pluto! Does it have any influence at all on human life? Common sense would say that the Astrologers are being extremely imaginative when they attribute so much influence to Pluto and write so much about it! Actually, there have been too few years since the discovery of Pluto to build up a body of evidence as to its effects (if any) on human character. All that you read at the present is pure speculation or imagination.

This is just the sort of pitfall which awaits the beginner in his study of Astrology. There is a lot of claptrap and unproven statements in the world of Astrology but one could steer clear of the worst of these ideas by using a little common sense. This is also why a student should consult quite a few Astrologers, either through their books, through their computer charts or personally, in order to get some idea of his own horoscope. When consulting a good Astrologer personally, it is often the case that certain intuitional moments will surface and the Astrologer will even surprise himself by his reading of the chart. The development of this intuitional quality may take years of study and years of working with various clients or students. Or it might be a gift which surfaces fairly early in the career of the Astrologer. The set-up of a certain type of horoscope chart may be the inspiration of certain intuitional moments which cut across all sorts of difficulties in the study of that chart.

When working with books, or computer charts, or with a good Astrologer on a personal basis, one must be very honest with oneself as it is only too easy to build up an entirely erroneous idea of one's character and personality. Character and the way one reacts to life events are revealed by a horoscope. It is not necessary to view a difficult aspect as a defeating sort of thing. Every type of aspect and every position of every planet has its helpful and its deleterious side. Here is where human Will comes to the fore. One should know what might be a painful reaction to events and one should then try a turn-about in attitude so that the event or trait does not harm but is instead a necessary lesson which has somehow been earned through one's conduct from life to life. Or one's conduct in this life. We build our own karma, no one does this for us, and we are responsible for our own attitudes, beliefs, reactions to the life phenomena we have built up for ourselves

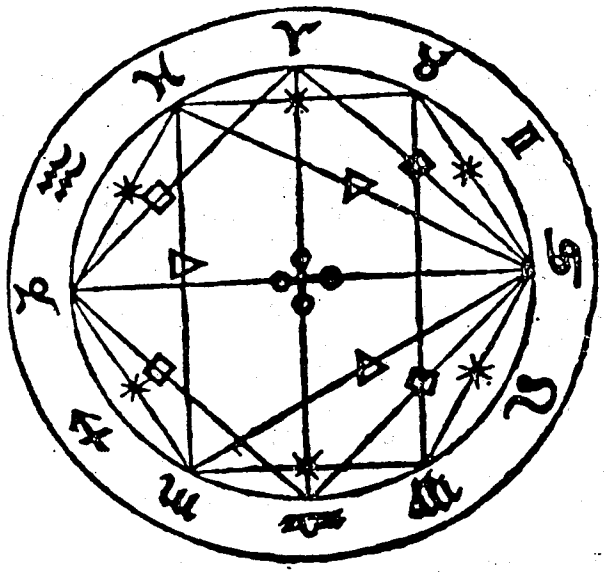
Too many easy aspects such as trines and sextiles might make a person lazy, either mentally, physically or spiritually. But if these sorts of aspects are combined with squares and oppositions,

which have been termed difficult or challenging, then there is a way out of the difficulties which might not be evident in a chart belonging to a person who has nothing but difficult aspects and who shows a tendency to give up the fight.

Remember that a lot of famous persons have had difficult aspects and these have been a challenge to overcome the obstructions so that the person was strengthened and has achieved a great deal. We are here on this earth to learn, this is a school, and lessons should not be shirked, or they will come back again in another life until we have mastered them and what they mean to our own soul growth. We must evolve towards a greater spiritual life, this is our task from life to life, and this is why we are here to suffer what we have brought down upon ourselves and to solve our very own problems. We all have strengths and weaknesses and our task is to bolster and emphasize the strengths and to master and control the weaknesses.

We hear a great deal about magick but no magician is that unless he can control his own reactions and his own immediate environment. It is impossible to be a magician and thus control or "cause change to occur in conformity with will" as Crowley puts it, if one cannot control oneself. So it is best to stop speculating or talking about magick and best to start to work right away with the aid of one's horoscope. We have a long job ahead of us to turn the raw material of life into the spiritual gold of the Alchemists.

Soror Meral



RELATIVE SIZES OF
SUN AND PLANETS.

3,660 million miles from sun — Pluto

2,800 million miles from sun — Neptune

1,780 million miles from sun — Uranus

888 million miles from sun — Saturn

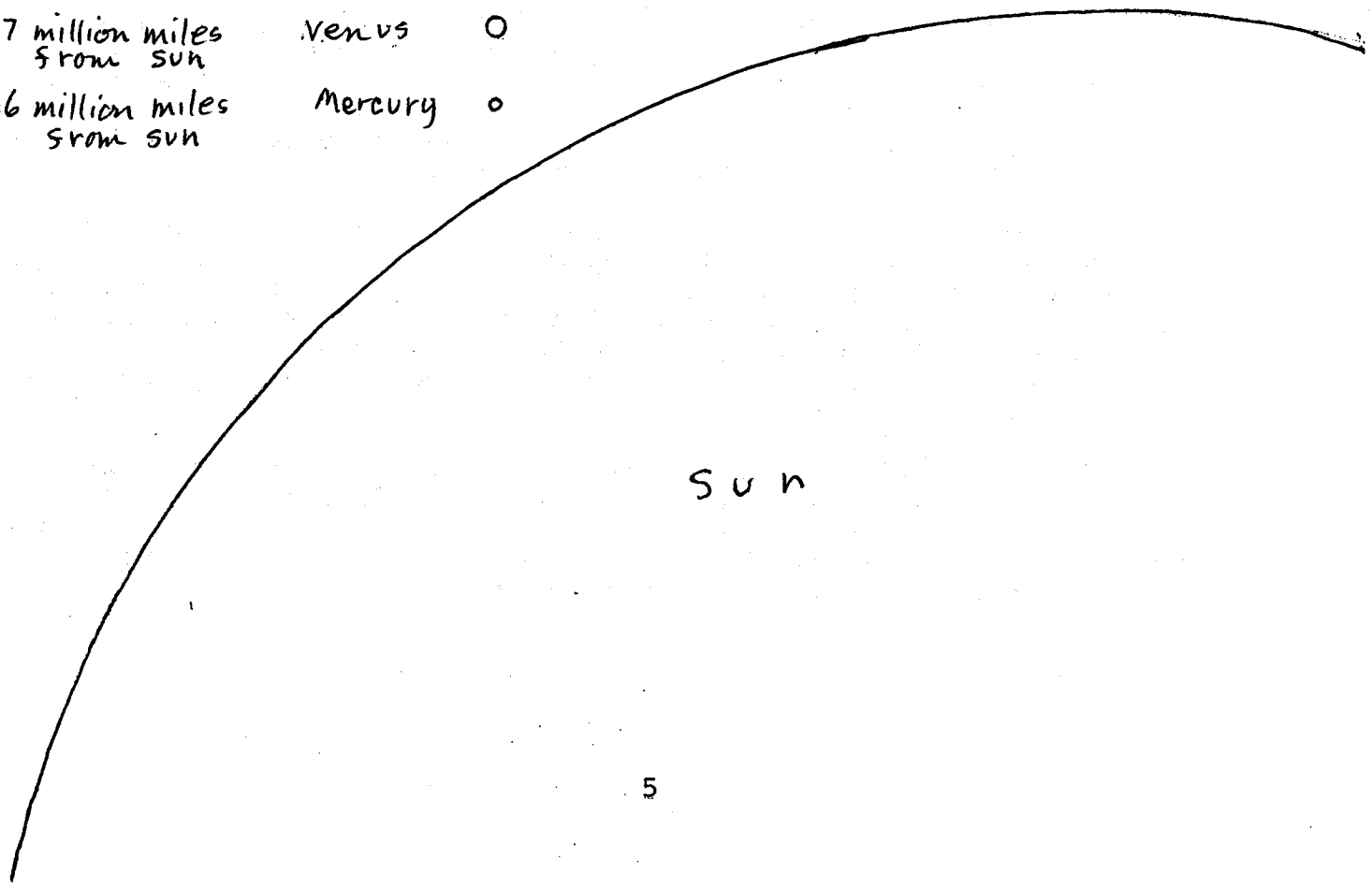
482 million miles from sun — Jupiter

141 million miles from sun — Mars

93 million miles from sun — Earth

67 million miles from sun — Venus

36 million miles from sun — Mercury



THE MOVEMENT OF THE EARTH THROUGH SPACE

Astrology is based on the movement of the earth through space. And yet, many people are entirely ignorant of these movements. It is not only the layman who does not know but there are some Astrologers who have no idea of the movement of the earth through space. Or if they have any idea, it is a bit foggy and ill defined. It is necessary for a person who takes up Astrology to realize what is involved in the changes of the seasons, why the Moon looks as it does at certain times of the month, why we have Equinoxes and Solstices and what is involved in the influence of the Sun at these times. And we need also to know what is meant by the precession of the Equinoxes and what is involved here as we view space from the earth.

For convenience, these movements of the earth through space have been numbered.

1. The earth turns on its axis in 24 hours and this produces what we know as day and night. The axis of the earth is an imaginary line drawn from the north to the south poles right through the center of the earth. Now ask yourself, in what direction does the earth turn on its axis? (You would be surprised that a majority of people do not know this!) The earth turns towards the sun, thus it turns from West to East. But we here on the earth have thought for centuries that the sun moves over the heavens from East to West. This is our limited earth view, of course. Now that we have so many advances in Astronomy over the last few 100 years, some of our old notions are being corrected.

If you want to make this clear for yourself, take a globe or a round ball or an orange. Let your room be in darkness except for one light which will represent the sun. Now turn this round object counterclockwise towards the sun light. If you have a mark on the object or can see land masses, then it becomes obvious that those people East of you have sunrise earlier than you do.

2. The earth travels in an ellipse around the sun in 365¼ days. This movement too, is counterclockwise. You must imagine that you are suspended in space and can see this movement of the earth from outer space. This counterclockwise movement is true also of all the planets. The planets, the earth and the moon are arranged in a flat pancake shape around the sun. Pluto is the only exception to this rule, as it dips out of the pancake shape in its orbit.

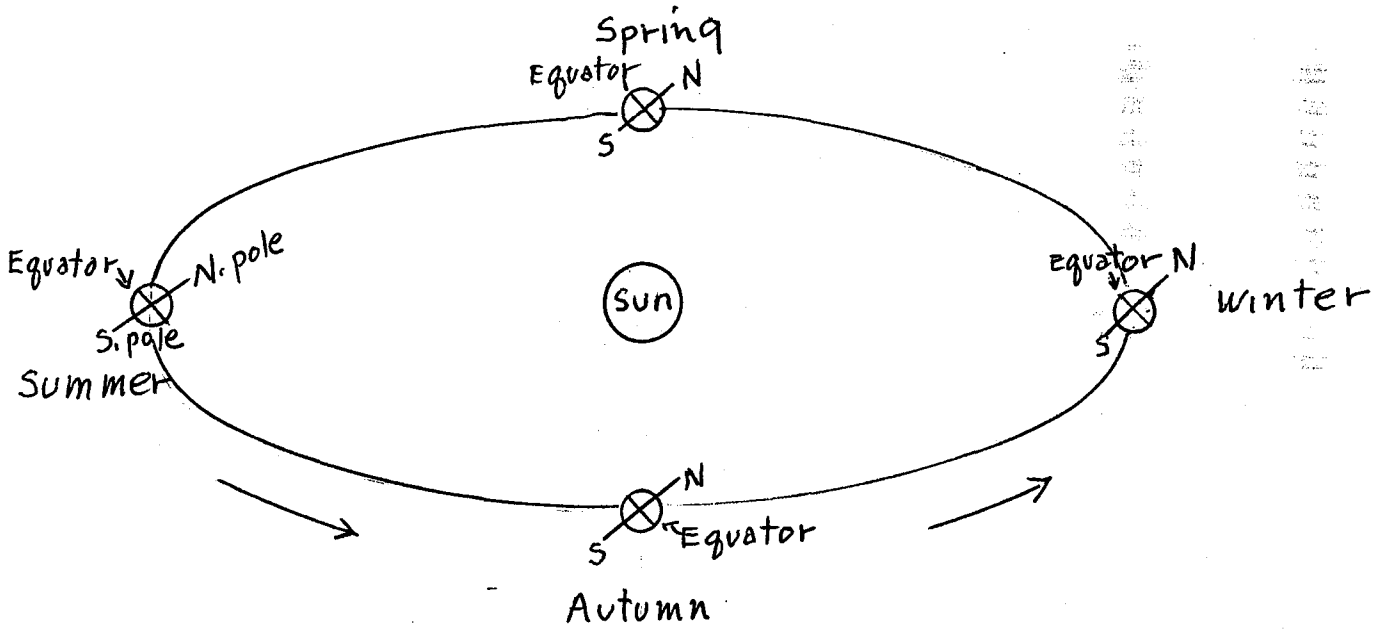
The earth tilts at an angle of 23½$^{\circ}$ from the plane of its movement. Because of this tilt in the earth's axis, the sun appears higher in the heaven in the summer of the Northern Hemisphere. Conversely, the sun appears low in the sky in the winter. If you are outside somewhere, you can view the sunrise and sunset at different

times of the year. Notice that these settings and risings are quite to the South in the Winter and a lot more to the North in our summer.

Summer and winter are opposite for the southern hemisphere of our earth. During our summer, those in the South are having winter and during our winter, they are having summer.

But the ellipse of the earth's movement around the sun is not even, it is not a perfect circle, it is an ellipse. The earth is closer to the sun in our winter. This means that in the southern hemisphere, the earth is closer to the sun during their summer and farther from the sun in their winter. Thus, the inland areas would have hotter summers and colder winters than ours in the Northern Hemisphere.

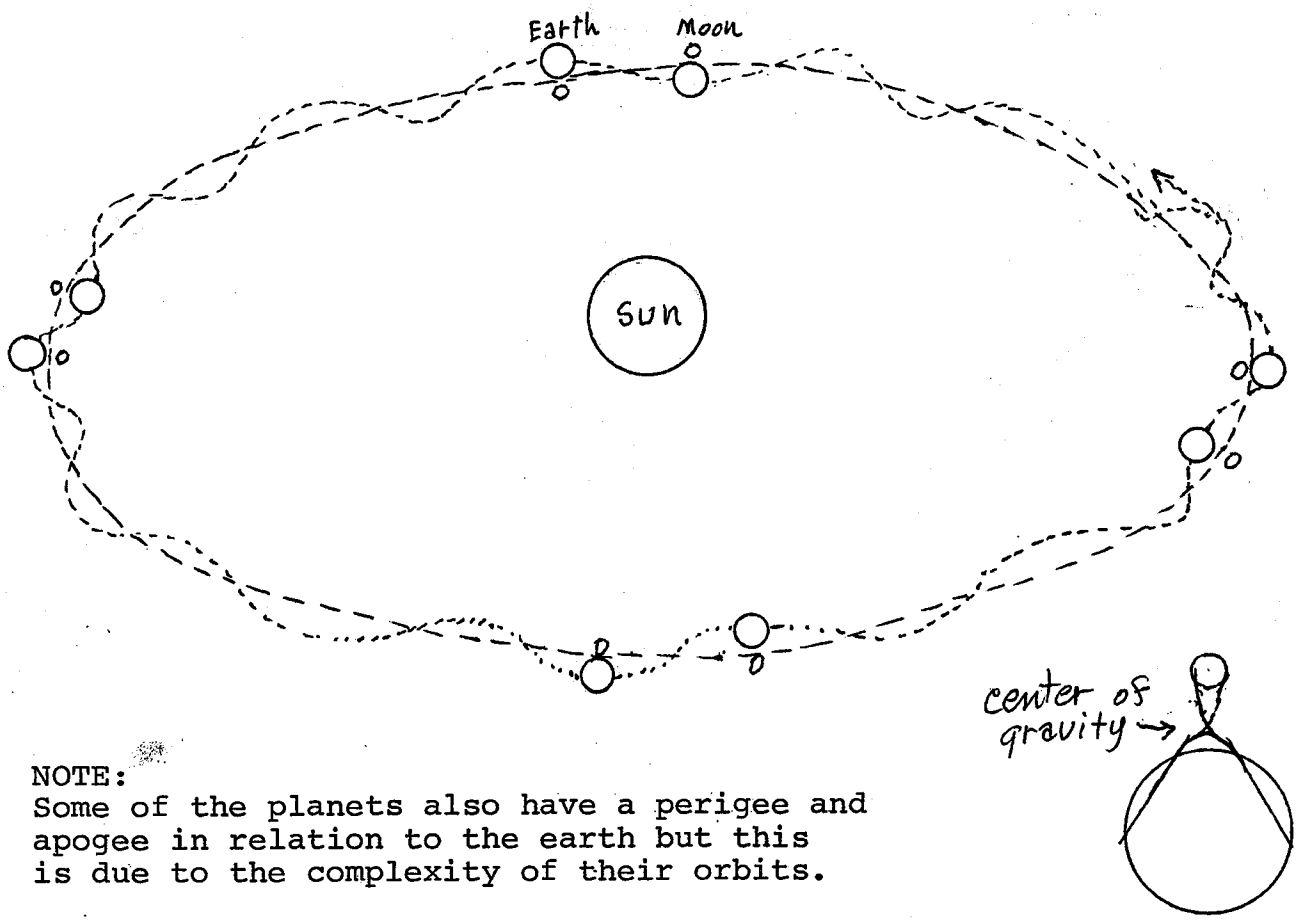
In Spring and Autumn the earth does not tilt away or towards the sun. The days and nights are of an equal length all over the earth and so we have what we call the Equinoxes.



3. The earth does not travel around the sun in a smooth path. This is because of the gravitational pull of the moon and sun on the earth. Thus, the moon and earth trace an intertwined pattern in their yearly trip which acts like a giant dumbbell. The center of the dumbbell's mass moves in an even pattern but the center of the earth does not. The center of the earth follows a serpentine path. The moon is about 240,000 miles away from the earth and is about one/eightieth the mass of the earth.

The distance from the center of the earth to the center of the two masses which make up the dumbbell is about 3,000 miles. Thus, the earth travels in this serpentine path with a variation of 6,000 miles from the steady center of the 2 masses, which center of gravity is moving around the sun in an even path.

Further, the combined gravitational pull of the earth and sun causes the moon to be at times nearer to the earth. This is called perigee, as you will notice from certain types of ephemerides or articles discussing the moon. When this gravitational pull is not so strong, the moon is farther from the earth and this is called apogee.



NOTE:
Some of the planets also have a perigee and apogee in relation to the earth but this is due to the complexity of their orbits.

4. The earth's rotation about its own axis is not steady due to the gravitational pull of the moon. The moon pulls tides and this causes the earth to wobble like an ill-spun top.

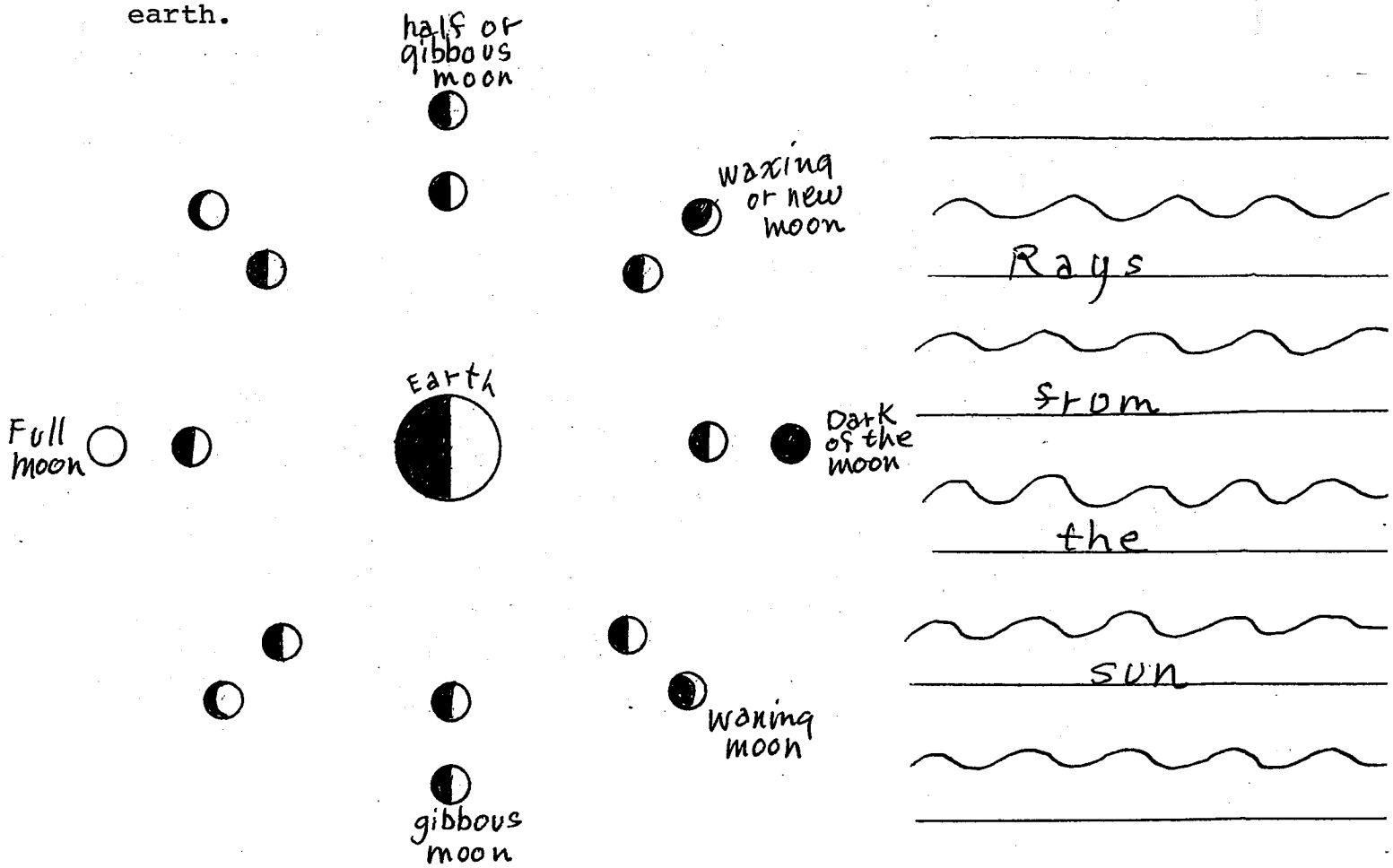
When the moon is new, it is on the same side of the earth as is the sun and tides are higher at this time, as they both exert a gravitaional pull. Even the North American continent may rise 6 inches when the moon and sun pull together.

When the moon is full, it is on the opposite side of the earth from the sun and the gravitational pull of sun and moon is more even.

Because the moon is only 240,000 miles away from the earth mass, this is close enough to have quite an effect on all that contains water or is liquid in some way. This in spite of the fact that the moon is only 2, 160 miles in diameter and only 1/80th the mass of the earth.

Earth sees only one side of the moon. We never knew what the obverse side of the moon was like until photos taken in space exploration gave us this knowledge.

The outer moons in this diagram show how the moon appears in its various phases from dark to new to full when seen from the earth.



5. The sun can't be seen against a particular group of stars as the sun is too bright in daylight for stars to be seen. It is only at the beginning and end of night and when men could also calculate midnight, that the position of the sun "against" or in any particular group of stars (or constellations) could be figured by mathematical means.

Incidentally, it should become clear in the mind of the student that there are two zodiacs. One is figured from the time when the sun crosses from south to north over the celestial equator and is called the intellectual zodiac as it is purely arbitrary as a division of space in the mind of man. The circle was divided up into 360° instead of according to our 365¼ days in the year. The number 360° lends itself to easy divisions of space which take in 30° each and then we have the zodiac which tropical astrologers use today.

The other division of space was made against a background of stars as they appeared within the ecliptic, and which gave points of measurement for just where the sun, moon and planets were in the sky. This is called the natural zodiac. It is unfortunate that today we use the same names for the divisions of the intellectual zodiac as we do for the natural zodiac for this leads to a great deal of confusion. The natural zodiac is used by astronomers and also by a school of astrology which is called sidereal astrology.

The ecliptic is that belt in the heavens wherein appear the sun, moon and planets and they do so because the shape of the solar system is like a flat pancake. So the sun can move from 23° south in this belt, cross the celestial equator and then move to 23° north by the summer solstice. The moon goes to about 28° north and south of the celestial equator. Mercury and Venus also can be seen just a little farther north or south of 23°.

Before modern astronomy informed mankind that things were not as they imagined, men thought that the stars were fixed. Now we know that the movements of the stars are very slow, so that in one lifetime they did not seem to move at all.

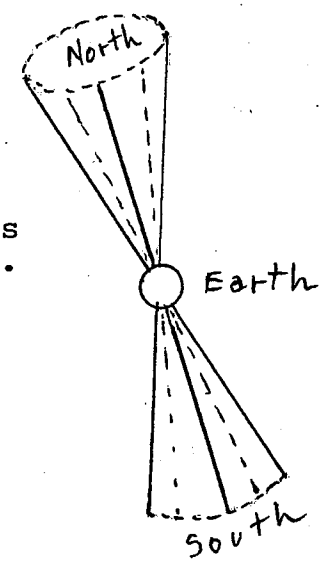
However, the sun as found in the constellations seemed to complete its annual journey and reached the point of the vernal Equinox, crossing over from south to north, a little earlier each Spring. This was not a popular notion for quite some time, even though this was discovered earlier, by the first century, at least. The crossing of this point on the celestial equator marks the moment of the equinox. In the northern hemisphere it is the beginning of spring and in the southern hemisphere it marks the beginning of autumn. The celestial equator is an extension of the equator of the earth, but placed up in the sky for a point from which to measure things. Those measurements from south to north of the celestial equator are measurements in latitude.

This point where the sun crossed the celestial equator was a little farther to the East each year, until in about 2,156 years, the point of this event had completed 30 degrees of the tropical zodiac. Each year the sun was calculated to be 50 or so seconds of arc in a spot a little East of where it was in the preceding year. This event of covering such a division of the zodiac in 2,156 years has marked an aeon in time in the minds of occultists, astrologers, philsophers, etc. In the last aeon the sun crossed the celestial equator in the degrees of Pisces. Day and night are the same length at the Equinox, as the Sun crosses over from south to north. Now we are either in or approaching the aeon of Aquarius. I can't make this definite, for astrologers do not agree when this happens.

But always keep in mind that the naming of the constellations and their spaces in the sky is also an arbitrary system set up by the human mind.

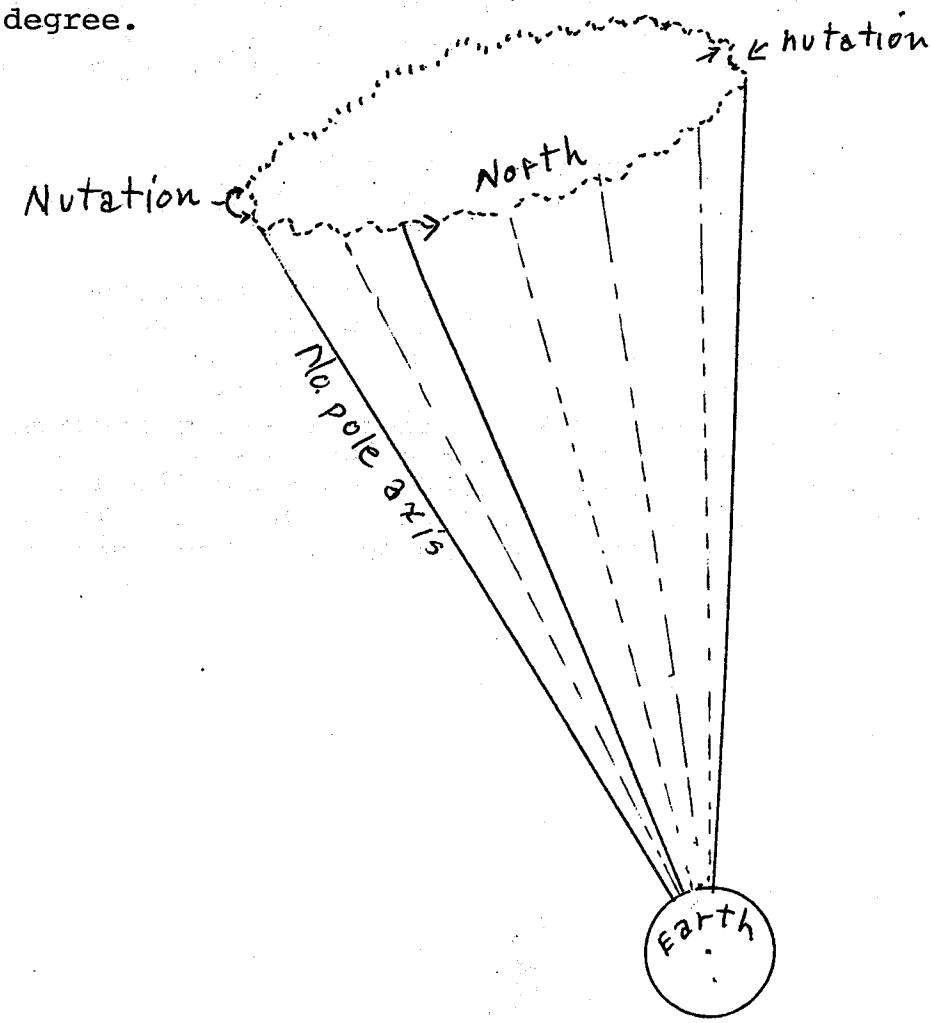
This movement backward around the zodiac divisions of the point in space when the sun crosses the celestial equator is seen to be slightly different each year, is called the precession of the Equinoxes. This is really due to a wobble in the axis of the earth. This axis, remember,is an imaginary line drawn through the north and south poles and this line can be extended out into the sky. The wobble is so slow that it takes 25,800 years for the axis to point to the place where the wobble started. Meanwhile, this means that the axis will point to a different north star over this vast length of time.

The apexes of the cones meet in earth's center.



Five thousand years ago the Egyptian astronomer priests noted that the axis pointed to Alpha Draconis in the North and not towards Polaris as it does today. In A.D. 14,000, the new North star will be Vega.

6. Due to a combination of the sun and moon gravitational forces and because of their changing positions, the forces they apply are not constant. The result is a slight nodding of the earth's axis which is called nutation. Every 18.6 years, the axis of the earth completes a nod that measures 9/2 seconds of arc or about 1/400th of a degree.



7. The solar system, along with myriads of other suns, whirls around the center of its galaxy which we call the milky way. The sun moves through its galaxy at the rate of 150 miles a second. Thus it takes about 200 million years to complete one revolution

All of the movements of earth and sun are at dizzying speeds. A point on the earth's equator rotates at 1,050 miles an hour

The earth revolves about the sun at 1,100 miles a minute.

The sun moves through our local star cloud or galaxy in the general direction of the constellation Hercules.

The sum of the motions of the whirling sun are as a spiral. This is also true of the earth and planets which revolve around the sun.

8. The whole galaxy which contains sun and planets and all the other uncountable suns or stars moves through space at speeds yet undetermined by astronomers. And yet our galaxy is fairly small compared to the vastness of other galaxies to be found in space.

All of these movements, whirlings, wobblings, etc. happen at once. Their sum is not open to human reason as all this would boggle the mind. We can only view each movement as a separate part of the whole and maybe two, if we are very imaginative.

Some of the numbers in this study of the earth's movements through space are very interesting to those of us who have studied Thelema and other occult disciplines. The fact that there are eight movements noted that the earth makes might remind us of the verse in Capter I of LIBER AL, v. 46. "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen."

Our studies and practices rely on a knowledge of the world around us, on nature, if you wish to put it that way. Also on a thorough knowledge of ourselves. Therefore, I have been at great pains to try to make clear to you how the earth moves through space, for this is one of the basics of your studies. This applies especially to Astrology, and if you think about it, to other disciplines as well. Without a correct knowledge of the nature of the universe and of yourselves, you can hardly expect to become a magician and "cause change to occur in conformity with Will."

Soror Meral

PACIFIC SURF

Light shed from seaward over breakers bending
  Kiss-wise to the emerald hollows: light divine
  Whereof the sun is God, the sea his shrine;
Light in vibrations rhythmic; light unending;
  Light sideways from the girdling crags extending
  Unto this lone and languid head of mine;
  Light, that fulfils creation as with wine,
Flows in the channels of the deep: light, rending
  The adamantine columns of the night,
  Is laden with the love song of the light.

Light, pearly-glimmering through dim gulf and hollow,
  Below the foam-kissed lips of all the sea;
  Light shines from all the sky and up to me
From the amber floors of sand: light calls Appollo!
The shafts of fire fledged of the eagle follow
  The crested surf, and strike the shore, and flee
  Far from green cover, nymph-enchanted lea,
Fountain, and plume them white as the sea-swallow,
  And turn and quiver in the ocean, seeming
  The glances of a maiden kissed, or dreaming.

Light, as I swim through rollers green and gleaming,
  Sheds its most subtle sense to penetrate
  This heart I thought impervious to Fate.
Now the sweet light, the full delight, is beaming
Through me and burns me: all my flesh is teeming
  With the live kisses of the sea, my mate,
  My mistress, till the fires of life abate
And leave me languid, man-forgotten, deeming
  I see in sleep, in many-coloured night,
  More hope than in the flame-waves of the light.

Light! ever light! I swim far out and follow
  The footsteps of the wind, and light invades
  My desolate soul, and all the cypress shades
Glow with transparent lustre, and the hollow
I thought I had hidden in my heart must swallow
  The bitter draught of Truth; no Nereid maids
  Even in my sea are mine; the whole seas's glades
And hills and springs are void of my Apollo -
  The Sea herself my tune and my desire!
  The Sun himself my lover and my lyre!

Aleister Crowley
from OLLA

THE HEART OF THE MASTER

by Khaled Khan
(Aleister Crowley)

I.

THE VISION

Penumbra.

I am one of a concourse. All, or nigh all, seem fallen into heaviness, not from exhaustion of labour, but from lethargy. The plain is vast beyond eye to mark its bounds, even were not all dark with blight of fog and thick with marish damp. A few of us are half awake, gaze dumbly on the East. No light responds.

Alas for me who am too much alive with the horrible and hopeless ache for sleep of one half-drugged! Dazed, stupefied -- I know not who I am -- I know not whence I came -- I know not whither I go. Vaguely I say within my dull heart: I must not sleep becase I am a soldier. But of what captain, in what war? I cannot guess. There is but a dim shape as of some disaster long, oh! very long ago -- the dusty memory of some leader who failed, some plan that broke its spine -- I am sure of this: that all discipline is done, all courage quashed, all purpose perished.

Behind me -- strange! the gloom is less obscure than in the East to which the eyes yearn feebly. Do I feel it by instinct -- the form of a vast pyramidal hill of stark black rock? I am too weary to turn my head to look.

All of a sudden, far behind me, far beyond that crest, if it be one, rings out a voice, clear, firm, courageous, confident. It is a soldier's voice, the accent of command, the valour of manhood. None can mistake -- I am assured -- that ringing call. Truth, Victory, in each trumpet tone: Listen!

Vox.

The captain cries: "Behold, the Star in the West!" Instant on that comes silence. But among us the sudden stirring warns me that not all were sleeping; that there were watchers like myself, men more intent than I.

I hear a murmur on my left. I catch three words: "The Zero Hour." They call me back to myself: I know now that I am one of a great army -- an army baffled and broken, but yet in being.

Sharp comes a whisper of swift absolute authority: Zero is Two.

Somehow I am aware -- like a man stricken of lightning, in the same moment slain and initiated -- that the strange phrase declares a final Mystery of Truth, the Word of the Plan of Battle, the Key of the Campaign. But in my mind its meaning is most utter darkness.

Again the solemn stillness. Few were they who had heard the voice of the young captain: for the sleep of all but the youngest and strongest was the sleep of death. Even of these the fate was ill indeed; for their minds had been distraught by the bitterness of their hearts. So, when they noted the Voice, they mocked. I heard:

"A Star in the West. What folly!"

or:

"That is no voice of any leader of ours."

or:

"Star in the West? Beware: that is the Star called Wormwood."

Then, presently, from the blind land behind the mountain, comes one heavy groan, then the sound of a fall, made vile by a titter of malignant tinkling laughter.

There follow ghoulish wailings.

The mystery, the evil darkness of these incoherent cries, sets my teeth on edge with horror. And yet I cannot give up the hope which thrilled me at the Voice. But so keen, so desolate, so deadly, is the pain of my spirit that blank darkness overwhelms me altogether.

Umbra.

Within the Vision is a dream -- I struggle in my sleep in a morass of blood and mud. Howlings more bestial than hell's stench at whose touch, solid as putrid flesh itself, I retch with the pangs of death; most frantic madness: phantoms of crime, ice-cold, ghosts made of murder -- the nightmare seems interminable -- no, it exhausts itself, sick with its own foulness, and sinks into a stolid stupor.

Phantasma.

I waken from the horror. Every nerve is numb, every muscle frozen, every bone one ache, my blood throbbing with poison.

But the shambles is now dimly to be seen.

What? Can the Voice have spoken Truth after all? Is then that Star a Sun, whose light is at last piercing the foul mists of massacre, whose heat is forcing the congealed miasma to steam skyward in those murky banks of dim grey cloud?

Hark! Yes, the few that are still alive have seen what rouses them to lift their crippled arms, to stare with blear bloodshot eyes, to jabber with broken jawbones and torn tongues.

"For Christ's sake," screams an emasculate rag of flesh, "don't look at that damned Star!"

"We're lost," another squeals.

"The Beast!" yells a third: maniac.

I too am appalled not a little. For on the moving fumes crawl monstrous and hideous shapes -- frightful forms, detestable gestures. All past belief for loath-

someness: filling my mortal spirit with delirious fear. Beholding them, the wounded writhe in deadly anguish. Some crazily catch up the filth in which they are already half sunk to throw it at the spectre, thereby only to smear themselves more thickly in the face.

Their impotent malice so exceeds itself that I am moved for a moment to laugh. At that, as at the Master-spell of a great sage, the charm is snapped: I soar into sanity.

I must be simple indeed! How did I fail for a moment to understand that Brocken-Spectres must be shadows cast by some Star, a Sun, upon sun-lifted vapours -- that all these diverse shapes of madness are but distortions of one form upon the mountain-crest, a solitary shadow -- the shadow of a Man!

Lux.

I stood erect. I found myself unhurt. I turned. I lifted up mine eyes. Behold! The Hill!

The apex of the colossal Pyramid is crowned by a stern silent figure, cut in sharp silhouette against the Orb of the Sun. I cried aloud: Hail unto Thee, O Star that art the Sun, Star that mountest the Height of the Heavens!

But my heart answered me, mysteriously, yet so that it availed me to understand it: "He riseth not nor sets! He goeth shining on His way, and before Him the Earth reeleth in the rhythm of her Bacchanal dance!"

Then knew I also this: all these poor dead men that lay about me had been slain by their own fear, their fault of faith in deeming that the Sun -- or any Star -- could die.

And now I, who had only felt the fear of that figure, feel the fascination.

I understand that He -- whoever, whatever He may be -- is He for whom we all so long had waited.

As I fix my eyes upon it, I become aware that its blackness against the light of the Star is only relative; and as I gain confidence in my sight, that darkness goes. The figure is a prism of pure crystal -- it is the distortion and interference with the Light it transmits which caused those phantoms of terror to dance their Witches' Sabbath on the moving miasma.

And now I am drawn swiftly up by some invisible force; sucked by some vortex towards the Hill.

And now I face Him as He stands above me.

Homo.

His head is slightly bowed as if he brooded some delight. He wears a helm of ruddy gold, radiant with the light of the Star. In the midst of his brows is a black diamond in a circlet of ruby and emerald, set in pure mother-of-pearl, so that it seems the eye of some unknown, some unknowable God. This eye had no lid.

But his two human eyes are still half-closed, as if in worship or in wonder of rapture.

His arms are folded on his breast: upon his corslet is the golden image of the Sun. In his right hand is a rod of amber, crowned with a ruby; in his left an amethyst lotus with a sapphire corolla.

Lo! from his eyes flow tears of mingled sorrow and joy, of joy that burns up sorrow, and with these tears he smites the barren rock beneath his feet. It melts like wax at the touch; roses spring up and twine about his limbs.

Around him are four living creatures, begotten of his will, so that the mountain might glow with the life that flows through him.

There is a tawny Lion, from whose mouth drops honey.

He roars aloud, and the word thereof is this: The Wrath of the Master is the Energy of Love.

There is a buffalo, Cow, grey-blue, whose udders overflow with milk, and he lowing means: The Work of the Master is the Nourishment of Life.

There is a Babe, that with his tiny hands presses out the blood from his own breast, and smileth: The Way of the Master is the Innocence of Liberty.

Also, a Golden Eagle, bearing a Chalice of Wine, crying aloud: The Woe of the Master is the Rapture of Light.

Last, in their midst, above His head, there whirls a wheel of many-coloured radiance, so that thereby all deeds are harmonized in one. And the whirring of the wheel declares: The Wisdom of the Master is the Justice of Time. Attend to the Will of the Master!

At this there cometh forth from the heart of the Wheel a Serpent with the head of a Sphinx, and toucheth the mouth of the Master, so that His voice breaks into Song:

The Word of the law is THELEMA.

Then is all Heaven aflame with a great blast of trumpets; and the world is alight with one flash, that sundereth every spirit that liveth, branding this Sign upon them:

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

Aves.

Now the whole air is thrilled by the voices of birds: A Swan, a Phoenix, a Raven, a Hawk, a Pelican, a Dove, an Ibis and a Vulture: in his turn each one sang praises, even as it was given unto him to understand one part of the Spirit of the Master.

The Voice of the Swan.

AUMGN: through the Bornless, through the Eternal, the Thought of the Master goeth, afloat in the Aethyr.

The Voice of the Phoenix.

AL: not to be burned, not to be quenched, the Soul of the Master bathes in the Fire of Nature, and is refreshed.

The Voice of the Raven.

AMEN: The Past and the Future are parts of the Present, in the Eye of the Master, that seeth the Secret of Secrets and knoweth them all to be One.

The Voice of the Eagle.

SU: The Heavens are poised on the Plumes of the Righteous, that wingeth among them, beholding the Sun; thus know ye the Mercy and Joy of the Master!

The Voice of the Hawk.
AGLA: by Thine Energy riseth all Motion of Will of the Master, begetter, destroyer!

The Voice of the Pelican.
IAO: all that liveth is blood of the Heart of the Master: all stars are at Feast on that Pasture, abiding in Light.

The Voice of the Dove.
HRILIU: there is nothing too small, or too great, or too low, or too high; but all things are joined into Joy by the Love of the Master.

The Voice of the Ibis.
ABRAHADABRA: all Ways are alike, being endless, eternally coiling in curves of ineffable wonder; each Star has its course, by the manifold musings that move in the Mind of the Master.

The Voice of the Vulture.
MU: unmated, immaculate, consecrate, virgin, all things are begotten of the Breath of the Master, and born of the Infinite Space wherein doth He give them their Form -- and abideth in Silence.

Now all is as it were a Passion of great Peace; and in the Stillness I lift up my Soul like an offering and cry in mine Heart: Let me dwell at the feet of the Master!

But the Silence swallows up those vain words; and they are smitten through with the fire of His blood, that transforms them to these:

"At His feet is only the Earth, and that He breaks up into flowers; but all things that live are assumed to the Heart of the Master."

With that I cease to be myself at all: I am absorbed into His adorable essence, and my life is equally shed throughout the endless Aeons of Creation.

Ay! -- there is nothing separate any more at all; wherefore the Vision faileth, the Seer being one with the Seen.

II.

THE VOICE.

It is not given to flesh and blood, till they be seven times purged, purged through and through, to dwell in the sanctuary of the Heart of the Master.

My fervour is exhausted; my faith fails; I fall from the rapture of passion that pours through the abyss of space.

All things feel It; all things live by It; yet nothing that knows itself knows It as It is.

So now I, burning up, yet not burnt through, in the glory of that Light, vibrating to, yet not vibrating altogether with, the vigour of that Pulse, am just so far attuned to the Heart of the Master that what was pure Rapture in that sublime moment of union is translated into what seems a solemn music -- borne very far through the still air -- a Voice declaring the Secret of the Sanctuary to every ear in just such measure as that ear is able to receive it.

The Ten Secret Joys of the Master.

At first the music is as if muffled, a murmur of the wind behind impenetrable veils.

000. *Nothing only exists, and is all things.*

After a pause of deeply-rooted Silence:

00. *There is no limit.*

Silence again, as if the very bowels of Nature were thrilled with stillness:

0. *The Sum of All is Boundless Light.*

Now there is suddenly a gathering together of the essence of Silence; it is as if focussed at a Point:

1. *Thou are that which thou choosest to think thyself, immune to all, for it is nothing but a Point of View.*

Now there bursts forth a Wave of Light, and there rolls forth in majesty of Thunder:

2. *Thy Name, which is thy Word, is the substance of thy Will, whose mode of action constitutes Existence. Chance.*

The Music swiftly sinks to a low brooding rapture, solemn and slow:

3. *That which thou createst is thine Understanding of thy Love.*

Then comes a sudden shaking and confusion, as if the harmony were broken up into innumerable fragments; clashing together, nor is there any speech articulate; until a fearful blast peals forth, a trumpeting of Majesty. But within the blare of the tempest sounds a Voice steady and stern, yet full of peace and kindliness:

4. *The Necessity of the Universe is the Measure of thy Righteousness.*

Now follows martial music, wild and full of the rushing of Fire:

5. *The Movement of the Universe is the Fulfilment of thine Energy.*

And this is blended with the echo of all former voices and their music, so that the whole Abyss is filled with their orchestration to one Symphony.

6. *The Order of the Universe is the Expression of thy Rapture of Beauty.*

This fades away into a deep and tender tune, like nightingales beside a waterfall; and the voice comes twittering:

7. *The Sensibility of the Universe is the Triumph of thine Imagination.*

Quick thrills inform the air, the perpetual quire of myriads of young boys and girls:

8. *The Mutability of the Universe is the Splendour of thine Ingenuity.*

And now again all sound is gathered into one, an endless monotone of power impregnable, like the trumpeting of an elephant in Spring:

9. *The Stability of the Universe is Change, the Assurance of thy Truth.*

Then, last of all, the soul of Music takes the shape of a pure Maiden's voice, and she sings:

10. *The Perfection of the Universe is the Realization of the Ideal of thy Passion.*

Lo, in the Silence following is my spirit so enlightened at its apprehension of these Secret Joys of the Master, that I was once more lost to myself and lived again for a little while in Him.

The Two and Twenty Secret Instructions of the Master.

Now that I am come to myself, I yearn in ageless sorrow for that which I am so little able to attain. I bleed inwardly, so that my passion traces in my flesh the words of the cry that I cannot utter aloud, the call of the Soul to the Soul of the Master, to be made one with Him.

To answer that, He sendeth forth His Will, that, casting shadows on the clouds of Life, may be half read by him whose eyes are lightened enough by the manhood of his love.

Thus then do I learn how best to make myself fit to fulfil my Life in the Life of the Master, and offer my blood to His Heart.

0.

Know Naught!
All ways are lawful to Innocence.
Pure folly is the Key to Initiation.
Silence breaks into Rapture.
Be neither man nor woman, but both in one.
Be silent, Babe in the Egg of Blue, that thou mayest grow to bear the Lance and Graal!
Wander alone, and sing! In the King's Palace his daughter awaits thee.

I.

The True Self is the meaning of the True Will: know Thyself through Thy Way!
Calculate well the Formula of Thy Way!
Create freely; absorb joyously; divide intently; consolidate completely.
Work thou, Omnipotent, Omniscient, Omnipresent, in and for Eternity.

II.

Purity is to live only to the Highest; and the Highest is All: be thou as Artemis to Pan!
Read thou in the Book of the Law, and break through the veil of the Virgin!

III.

This is the Harmony of the Universe, that Love unites the Will to create with the Understanding of that Creation: understand thou thine own Will! Love and let love! Rejoice in every shape of love, and get thy rapture and thy nourishment thereof!

XVII.

Pour water on thyself: thus shalt thou be a Fountain to the Universe.
Find thou thyself in every Star!
Achieve thou every possibility!

V.

Offer thyself Virgin to the Knowledge and Conversation of thine Holy Guardian Angel! All else is a snare.
Be thou athlete with the eight limbs of Yoga; for without these thou are not disciplined for any fight.

VI.

The Oracle of the Gods is the Child-Voice of Love in thine own Soul! hear thou it!
Heed not the Siren-Voice of Sense, or the Phantom-Voice of Reason: rest in Simplicity, and listen to the Silence!

VII.

The issue of the Vulture, Two-in-One, conveyed; this is the chariot of Power.
TRINC: The last oracle!

VIII.

Balance against each thought its exact opposite! For the Marriage of these is the Annihilation of Illusion.

IX.

Wander alone; bearing the Light and thy Staff! And be the Light so bright that no man seeth thee! Be not moved by aught without or within: keep Silence in all ways!

X.

Follow thy Fortune, careless where it lead thee! The axle moveth not: attain thou that!

XI.

Mitigate Energy with Love; but let Love devour all things.
Worship the name _____, foursquare, mystic, wonderful, and the name of His House 418.

XII.

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

XIII.

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

XIV.

Pour thine all freely from the Vase in thy right hand, and lose no drop! Hath not thy left hand a vase?
Transmute all wholly into the Image of thy Will, bringing each to its true token of Perfection!

Dissolve the Pearl in the Wine-cup: drink and make manifest the Virtue of that Pearl!

XV.

With thy right Eye create all for thyself, and with the left accept all that be created otherwise!

XVI.

Break down the fortress of thine Individual Self, that thy Truth may spring free from the ruins!

IV.

Use all thine energy to rule thy thought: burn up thy thought as the Phoenix!

XVIII.

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

XIX.

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!

XX.

Be every Act an Act of Love and Worship!
Be every Act the Fiat of a God!
Be every Act a Source of radiant Glory!

XXI.

Treat time and all conditions of Event as Servants of thy Will, appointed to present the Universe to thee in the form of thy Plan.
And: blessing and worship to the prophet of the lovely Star!

The shadows suddenly faded as the clouds vanished from the sky; and there is no more writing on the Heavens, for that which was written was graven upon mine Heart.

The Four Virtues of the Heart of the Master.

LIGHT is throned in the Heart of the Master, so that he thinks no evil. For in that Light all is Truth.

Falsehood is but a function of the conditions of Time and Space, and the idea of evil comes only from perceiving the oppositions which are transcended by Truth. So each thing that is hath is root in Necessity; were the least of these lost, the whole Work should be marred.

LIFE wells in the Heart of the Master; Death is but the Systole of that marvellous pulse.

Faint are the phantoms of Illusion; these, seized on by that vivid stream, thrill and throb with the glow of his reality; he leaves no possible form inane or inert; in him do all partake the sacrament of birth to Truth.

LIBERTY leaps in the Heart of the Master; for every man and every woman is a star. Each follows, free and joyful, its own Will; for every Will alike has its essential function in the rhythm of the Heart of the Master. No star can stray from its self-chosen course: for in the infinite soul of space all ways are endless, all-embracing: perfect.

LOVE burns in the Heart of the Master: he, seeing only God in every thing, with the white flame of worship purges it of all its fancied imperfection. His boundless adoration kindles space itself, leaving no void that is not compassed by his passion.

By virtue of his LAW he floods each thought with love, and marries it in turn to every other thought: and of each bridal night the fruits are twin, the Rapture of Silence, and some new World unguessed of Phantasy; of these behold one grim and one grotesque, this lyric and that lordly, the grievous and the gracious equal in His sight, for they know neither limit nor let in the infinite variety of their Beauty, making new Harmonies with every hour, beyond belief for Joy.

Syrinx and Pan.

Now comes the sound as of the fall of snowflakes and rose-petals: it is the twinkling of the feet of a young maiden dancing.

And the music is the whisper of the Wind among the pines upon the Hill; and that is the breath of the Pan-pipe in the mouth of the Master.

And, all in one, it is the Universe in manifestation.

Also; I hear the Seven-fold Song thereof.

Carmen.

By Wisdom forms He matter and space and time,
Experience to sublime.
By Virtue spends He His own life through all;
Mercy majestical.
By Energy revolves He all in stress
Of Change, the limitless.
By Order gathers He the worlds of Light
In Beauty infinite.
By Love destroys He all to recreate
Fresh Phantasies to Fate.
By Reason reckons He His governance,
The Wonder of His Chance.
By Purity absolves He all His Will
From every image of Ill.
In Silence He resumes each perfect part
To rapture of His Heart,
His, in whose Truth of Nature all things are,
The Still and Shining Star.

III.

THE TEMPLE OF TRUTH

The Initiation.

I, Khaled Khan, beheld that Vision and received this Voice upon the Holy Hill of Sidi Bou Said, in the country now called Tunisia, but from of old sacred with many sanctities.

Thus far it is permitted me to speak freely of that which came to me in my long search for the True Wisdom; but to declare the Mode of mine Initiation, whereby I gained ingress to the Place called the Temple of Truth (but by some Dar-el-Jalal) it is forbidden. Nor may I disclose in what land that House is to be found, more openly than to say: It is cut from the living rock of the middle point of the summit of an high mountain apart, the range Jebel-el-Asharah.

Now being brought after many days into a Place where Light was, being shed through a carven screen of topaz, graved with a Rose of nine-and-forty petals on a Greek Cross, from the Sun, and that also at midnight, I found myself in the presence of a certain aged man (for it was written that His days should be an hundred and twenty years) who stood before a table of seven sides, whereon were fire, and incense in a thurible, and bread.

Of these did he bid me partake; and they being consumed, he took a phial of golden oil from their midst, and anointed mine eyes, and mine ears, and my lips.

With that I was aware of the image of a God, severe and noble of aspect, his spirit utterly calm, in his right hand a sickle and in his left an hour-glass. And as I looked upon him, he reversed his wrist, for the last grain of sand was fallen through.

Then did my Instructor point with a little wand to a great chart not wholly filled, and there came the shadow of a man's hand, and drew the image of a Lion at the end of the writing.

Above this parchment, which was partly furled, was a square tablet of white marble, on which, inlaid in gold, I read these characters about the Image of an Eye within a radiant Triangle.

S.∴S.∴

and this is, being interpreted, "The Great White Brotherhood."

Below was written: With Us Two Thousand Years is as One Day.

Then my Instructor showed me that the Brotherhood send forth one of their fellows every two thousand years, bringing one Word to serve Mankind as a new Formula of Magick, that it may take one further step on the long road that leadeth to Perfection.

Also, twice in that period, that is, at intervals of a little more than three, and a little less than seven, centuries, they send a lesser prophet to prepare the Way of the next Word, and to maintain or to restore the virtue of the Word then current.

And on the unfurled portion of the chart I read the names of certain of these Brethren, and the Words as one was uttered after the other. But some I could not read, because the characters were strange.

These:

FU-HSI.

After a great space (with few names and those illegible)

LAO-TZE, GAUTAMA, ZERDUSHT,
PYTHAGORAS, DIONYSUS, OSIRIS.

These were sent forth at the same time -- and Dionysus under several diverse forms -- to enlighten Six Great Civilizations, about to be drawn together by the opening up of communications over the planet by the expansion of the Roman Power. After these there stood almost alone the name:

APOLLON.

But above that extract, the whole width of the chart, the word I A O.

Then came a blackness over the whole map, for at one time the Brotherhood had been nigh utterly destroyed by a Great Sorcery of the Black Lodge, and the darkening of all Counsel, and the confusion of all Truth.

I saw only one glimmer bare legible:

PLOTINUS.

And at the end of the darkness, amid many names which I could not read,

JACOBUS BURGUNDUS MOLENSIS,

for his name was in letters of fire. Did not the Order of the Temple prepare the Renaissance by fusing the Mysteries of East and West?

Then there burst out on a sudden a whiteness on the chart, as if the stain had been expunged (albeit not wholly by the sweep of steel, and this word writ in curving characters scimitar-sharp

MOHAMMED.

Next was a name sore blurred:

SIR EDWARD KELLY,

with one writ in cipher ..... and in the centre of all, within the emblem of a ruby rose of five petals upon a golden cross was engraved:

CHRISTIAN ROSENCREUTZ.

(For so were the Brethren discreet to conceal his true name.) After whom came three names Great and Terrible that I write not in this place. Lastly appeared this newly-writ hieroglyph of the Lion, and the Name of that Brother was hidden from me.

Then was I shewn the Mystery of the Words: how in the first period of recorded history men thought that

life came from Woman alone, and worked by the Formula of Isis, worshipping Nature chaste and kindly, not understanding Death, or the Arcanum of Love.

So, when the time was ripe, appeared the Brethren of the Formula of Osiris, whose word is I A O; so that men worshipped Man, thinking him subject to Death, and his victory dependent upon Resurrection. Even so conceived they of the Sun as slain and reborn with every day, and every year.

Now, this great Formula being fulfilled, and turned into abomination, this Lion came forth to proclaim the Aeon of Horus, the crowned and conquering child, who dieth not, nor is reborn, but goeth radiant ever upon His Way. Even so goeth the Sun: for as it is now know that night is but the shadow of the Earth, so Death is but the shadow of the Body, that veileth his Light from its bearer.

Of this Prophet the Word is

THELEMA.

Many and marvellous are the mysteries of this Word, and of the Numeration thereof! Nor may I declare them, save this the simplest, for the sake of little children:

"Love is the law, love under will."

The chart was suddenly furled close, and mine Instructor bade me turn: for there had come into that place a maiden like a golden rose, with curling locks and ruddy, and her breasts were of bright ivory, and her gait the gait of a young lioness.

Upon her brows flamed a Star Sapphire, and on her cheek was a stark scar, a circle deep and splendid. In whose hands was a writing; and smiling she put it into mine.

Now I knew not by what name to thank her for this courtesy: which, understanding, she told me:

"My name is The Star of the North."

And this was the Proclamation:

TO MAN

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

My Term of Office upon the Earth being come in the year of the foundation of the Theosophical Society, I took upon myself, in my turn, the sin of the whole World, that the Prophecies might be fulfilled, so that Mankind may take the Next Step from the Magical Formula of Osiris to that of Horus.

And mine Hour being now upon me, I proclaim my Law.

The Word of the Law is THELEMA.

Given in the midst of the
Mediterranean Sea
An XX Sol in 3° Libra die Jovis
by me TO MEGA THPION
LOGOS AIONOS THELEMA

Having read these words with deep attention eleven times, I besought mine Instructor (for the Maiden had returned to her Master) that he would clear those things which were dark to my weak understanding.

"In the Light of the Chart of the Work of the Brotherhood," I said, "the Will of the Master, and His Word, are made plain. But of His hour I know not; and I tremble before the darkness of this Mystery of Sin."

"Of his hour," answered my teacher, "it is easy to speak. The Work of our Sister

Helena Petrovna Blavatsky

was inaugurated at the very season of the Birth on Earth of our Brother the Master whose Word is Thelema, whose Name is yet hidden under the form of a Lion. For it was most needful to prepare His Way that He might proclaim His Law in every land that is upon the surface of the Earth.

"And this work has been done by the Society founded to that end by our Sister. Yet even so, behold! full Fifty years have passed, and only now is the hour of Power come upon our Brother the Lion to utter His Word with full efficacy to the whole Earth."

Now was he silent and my spirit was sore troubled; and my face darkened, for I approached the Mystery of Sin.

But the countenance of my Teacher was glad; and his years fell from him like a mask; and his voice thrilled with the rapture of release.

The Mystery of Sin.

"The word of Sin is Restriction. Do what thou wilt shall be the whole of the Law."

Such were the words of a certain square tablet of brass which lay upon the hexagonal table beneath the extended forefinger of mine Instructor. And because he saw that their sense was partly hidden from me, he called to my memory two other writings from a compilation of certain Jews of Old: "All have sinned, and come short of the glory of God"; and this: "The thought of foolishness is sin."

Now did I understand that all men live in sin, being baulked of their True Will, that is, of the free function of their essential nature. This restriction cometh much from their ignorance of what their True Will is, and much from external hindrance, but most of all from the interference of ill-controlled parts of their own instruments, the body and mind. For Freedom is not found in looseness and lack of governance, but in the right ruling of each individual of the common weal so as to assure his own well-being no less than that of the whole. And this effect is to be won by perfect organization under the eye of an Intelligence adequate to comprehend the general and the particular need together. The Way of Perfection is thus twofold: first, the True Will must be consciously grasped by the Mind, and this Work is akin to that called the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Second, as it is written: "Thou hast no right but to do thy Will," each particle of energy which the Instrument is able to develop must be directed to the doing of that Will, and this is one fierce lion in the way, that until the second task be already far advanced, the confusion of the instrument is such that it is wholly incapable to accomplish the first.

Then said my guide: It is well. Learn this also, a great Mystery and wonderful, that all conflict between the parts of the Universe springs from this error, and none other. For in our infinite Space (which is nothing

but our boundless range of possibilities) there is no need that any one should push his fellow aside. As there is room in Heaven for every Star to pass upon its Way unchallenged, so also with those Stars of Earth, which go masked as men and women.

Know therefore that this Law of Thelema

"Do what thou wilt"

is the first Law ever given to man which is a true Law for all men in every place and time. All earlier Laws have been partial, according to the faith of the hearer, or the customs of a people, or the philosophy of their sages. Nor is there need, with this Law of Thelema, of threats and promises: for the Law fulfilleth itself, so that the one reward is Freedom for him who doeth his will, and the one punishment is Restriction for him that goeth astray.

Teach thou therefore this Law to all men: for in so far as they follow it, they cease to hinder thee by their false random motion; and thou dost well to thyself in doing well to them. And he most hindereth himself who hindereth others from their Path, or who constraineth them to some motion improper to their Nature.

Note also this that many men, feeling in themselves the bitterness of Restriction, seek to relieve their own pain by imposing a like burden upon their fellows: as it were a cripple who should seek ease by mutilating the bearers of his carriage.

Also, to deny the Law of Thelema is a restriction in oneself, affirming conflict in the Universe as necessary. It is blasphemy against the Self, assuming that its Will is not a necessary (and therefore a noble) part of the Whole. In a word, he who accepts not the Law of Thelema is divided against himself: that is, he is insane, and the upshot shall be the ruin of the Unity of his Godhead.

Yet hearken again; the opposition of two movements is not always evidence of conflict or error. For two opposite points upon the rim of a wheel move one North, the other South; yet are they harmonious parts of the same system. And the rowlock which resisteth the oar hindereth not but aideth the True Will of that oar.

So then self-control is nowise the enemy of Freedom, but that which maketh it possible. And he who would deliver a muscle from its bondage to its bone by severing it rendereth that muscle impotent.

Moreover hear this word: as a muscle is vain, except it be rightly ordered, so also is thy work to be made easy by uniting thyself to the Work of the Master, even Therion, whose True Will it is to bring each Man's work to its perfection. To this end hath he proclaimed his Law; so also to that end, which is also thine, do thou add thy little strength to His great might. As it is written:

And blessing and worship to the Prophet
of the lovely Star!

Thou, therefore -- go on, go on in my strength, saith the Lord of the Aeon, and ye shall not turn back for any.

While he thus spoke, I felt constantly in myself a cleansing of heart; and my stature was increased, because of the straightening of my nature.

And as I thought thus, mine instructor, perceiving it, smiled upon me saying: In truth, O Khaled Khan, O child of the dawn of the Aeon, thou hast divined aright and profited in thy being by the Law of Thelema. For the Law is a just Law; it demandeth not the crooked knee of slavery, and the bowed head of shame. Nay, shouldst thou speak even to the God of gods, stand thou erect, that thou mayest be one with Him by Love, as He most surely willeth.

With that word, the walls of the little chamber in the Temple upon the Mountain-top fell suddenly away from about me, and I found myself alone in a desert place, strange and remote. And of that which befell me there may I not now speak. For there is a Beauty which hath no fitter ornament than Silence.

BIOENERGY OR PRANA

by

Katja-Athena

As we progress and learn more about energy, we mention love more and more frequently. In healing energy, love is most important.

Love is needed by the one who conducts and gives the healing energy as well as by the one who receives it.

The healing energy or bioenergy need not only be conducted to a great number of people, it can be conducted for the purpose of improvement of our own health and the health of our family.

Bioenergy or prana is constantly being sent and received; the energy should circulate constantly. Our energetic channels should be open and clean. In certain situations we are forced to give more energy than usual, whether because of our work or some emotional tensions. If our energetic channels are open and clean (without blockages), we can quickly compensate the lost energy we needed for whatever reason. If the energetic channels and centers are insufficiently open or clean, we are usually in strenuous conditions; it is then that we lose energy: the energy is leeking and we become tired or even ill.

Some people can easily conduct and give the healing energy because their energetic channels are naturally open and clean, while others can learn how to open and clean their energetic channels and how to control the circulation of the healing energy.

It is the purpose of this lecture to teach you how to govern cosmic energy or bioenergy or healing energy or prana, which we receive every day and which is within and around us and thus be able to help yourselves and your nearest ones. If you succeed in this, you can start slowly opening up towards other people who need help because of their poor health conditions.

In this lecture we will use the term 'healer' for the person who helps others via bioenergy. The word healer has recently become popular for all aspects of help and does not originate in classical medicine. I will use it here for the sake of brevity; I do prefer the term:'person who helps via bioenergy', since that person really helps the other heal him/herself.

Before we start any big projects, we need to prepare ourselves for it. In our case we need to begin with our 'change' or 'transformation'. If you followed my previous lectures, and if you accepted and practised several exercises, you have already begun with your transformation. I will now repeat some details which are needed here for us.

A healer is always within us. In order for us to understand the nature of illnesses and health, and the way of transformation of illness into health, we must understand that we are more than we think we are. Any restrictions we might have were created by ourselves. This, however, does not mean that we should not be modest.

By removing our 'lower I' or our overstressed ego, which makes so many big mistakes and which frequently makes us sick and unhappy, we are allowing the 'unconscious' or 'higher' self to operate. But we should be careful not to destroy our ego completely. The conscious self is related to the physical world, while the unconscious self to the nonphysical world of higher levels of vibrations.

Since we are a part of the universe, we should be open towards the universe and allow its vibrations to take effect on all levels within us. The universe is ignorant of illnesses: for that reason the healers or people who help sick ones do not use their own energy, but rather the cosmic energy, for which they are good conductive channels.

As the healing energy is passing through the healer's channels, it absorbs his/her colors and adopts some of the healer's characteristics and the sick person can feel this energy as warm, hot, cold, or sparkling, etc.

For us to open towards the universe, we must learn to listen to nature and pay attention to what it is telling us.

The main purpose of the preceding lectures was to gradually show the powers of our mind. The sent thought full of love can help, as well as the thought full of hatred can harm. We do forget that our thoughts are not always sent to others, but rather to ourselves. How healthy or sick we are does depend on the states of our mind. Fearful people, or those who are full of anxiety, are worried, or jealous are usually sick or are close to becoming sick.

In today's way of life we are thrown into a certain course of life, the process starting since early childhood and it is no wonder that most of us are negatively developed. Family, television, schools, friends, books, newspapers, all formed and are forming our way of looking at the world; they formed the picture of ourselves, they influenced our wishes and our health. The perceptional part of us that was listening to nature and ourselves, and which ' knew' what is in accordance with our Will, died.

Just try to think how many times did others' opinions of you influence you. If the opinions of others always have an impact on you, your behaviour will be determined by those around you. Negative programming on all levels has a negative influence on all of us. We are not talking here about positive development, or about situations where people encourage us, or point out the

good sides about ourselves. We are talking here about the transformation of our personality under the influence of negative insights in life.

If people have created an image of you, seeing you as always beautiful and elegant, you will become the prisoner of their opinion. You will start fighting against every single wrinkle on your face, you will be putting an enormous amount of make-up on. As you might be approaching the 40's and 50's you will start thinking that you need make-up not only when you go out, but also when you are at home, or when you are taking a break. You will be always wearing tight clothes, or shoes that will make you feel very uncomfortable because of all those blisters, etc. You will be doing all this and more just to keep alive the image of yourself that others have created.

The beginning of any transformation starts with knowing one's self. Start to notice and observe your body. Get in front of a mirror totally naked and say: "This is me and this is the way I look". Observe every single part of your body and try to find any possible bad spots on your body.

If you frequently feel pain in your legs, see if this is because of the shoes you wear or because you stand on your feet too long during the day, or because of poor blood circulation. Accordingly,change the shoes, exercise so that your leg muscles can relax, or start walking more. If your legs and arms are often swollen, especially the fingers, and you have black rings under your eyes, pay attention to your urine. If the urine is turbid or dark, start drinking different drinks. Do not drink alcoholic beverages, too much coffee, coke, or any other drinks that leave sediments in the kidneys. Reduce strong seasonings and the amount of salt in your meals. Clean your kidneys with herb teas which have a pleasant taste and fragrance. If you cannot get the teas, drink organic fruit juices, mineral and mountain waters. This is very important since by helping these parts of our bodies, we clean the first chakra - the channel of the subtle energies which permeate the earth level. This chakra corresponds to the adrenal glands which regulate the system of body fluids.

Ask yourself if there are any problems with the genital organs? What kind of sexual life do you have? Make it so that it corresponds to your emotions. Try to find a steady partner because then your sexual life is cleaner and richer. This is of great importance, since next to the genital organs the sacral chakra is located. In it the kernel of our energy is located. This energy is reflected in the brain as creative. This chakra corresponds to the sun; it is an active chakra and is full of prana.

We tend to forget about our digestive organs. Let us observe our abdomen. How many times did we abuse it, not thinking about its real capacities by eating unnatural food, processed food, burgers and hot dogs, very cold drinks. By doing this we are

harming our stomach, intestines, liver, pancreas and everything that is located in the abdomen. Our treatment of the digestive organs influences our connections between the physical and ethereal worlds. The reason for this is that this is where the third chakra,(the navel or the center of the solaris plexus) is located. This is the place of emotional energy discharge. This chakra corresponds to the pancreas whose enzymes are important in the metabolism of fats and proteins and which discharges insulin, which is in turn important for the equilibrium of sugar in the blood. In order to make your digestive organs 'breathe easier' eat more cooked (boiled in water or steamed) food, fewer burgers and hot dogs and eat more of leguminous plants, barley, oats, rye, buckwheat, wheat, corn, soya, lentils, brown rice, beans, peas, chick-peas, broad-beans, nonfat dairy products, especially kephir, plain lowfat (bulgarian style) yogurt, cottage cheese, nonfat milk; eat lean meat, fish, turkey breast and other light meats, fresh vegetables and fruits. Drink as much of herb teas and natural fruit juices at room temperature or just a bit chilled as possible.

The fourth chakra is located in the middle of the heart. Its natural role is to radiate light and love, not only human, but also universal love-Agape. Take a look at your chest and ask yourself if you are using only plain reason. Start to think with the heart as well. The best exercise for this is the one with pillars from the last lecture. To think with the heart also means to be more humane, less aggressive, more modest and warmer. When you learn how to think with the heart, you will be able to project your own consciousness from this lively center of life. You cannot be a channel of cosmic energy until you can feel Agape. Let us just recall that the cosmic energy heals and helps others and ourselves. If you are tense or unhappy, clean the heart chakra by deep breathing or by yoga-breathing. Deep breathing relaxes us and opens the channel of the heart chakra, which is usually blocked because of emotional stresses.

Look at your neck. Are there frequent sorethroats? Do you have problems with swallowing or speaking? Do you cough often or do you have hiccups often? Stop drinking ice-cold drinks and eating cold food direct from the refigerator. For the throat it is best if we eat and drink warm items or items at room temperature. Stop smoking. This irritates the mucous membrane which in turn causes little coughs and later, maybe even serious coughs. Hiccups and other sounds coming from the throat, as well as unnatural sounds, are signs of psychic tension. The best remedy is to breathe deeply and practice some other aspects of relaxation. The fifth chakra is located in the throat. This is a chakra for creative communication with the outer world. It is very important, just like all other chakras, as the center of energy. It is the reflection of our soul. The thyroid gland corresponds to this fifth chakra. Recall that the thyroid gland regulates metabolism, secures the body's physical equilibrium. This chakra is located on both sides of the trachea (wind-pipe) and is sometimes referred as the parental chakra.

The sixth chakra or the eyebrow chakra is usually called the third eye. It is located above the nose root, between the eyebrows, but slightly above the eyebrow level. This chakra is related to sight - physical and spiritual. Look carefully into your eyes, forehead and eyebrows. Is your look tense, are your forehead and eyebrows usually wrinkled (ruffled)? Relax the muscles around the eyes, relax the forehead and eyebrows. Keep observing yourself in the mirror totally relaxed, with relaxed muscles on all of the face. If you have headaches frequently, try to find the causes for this: unsettled life, sinus, teeth, or is it just fatigue? We get insights into higher levels of consciousness through the sixth chakra. This is the center of creativity and this chakra is of the greatest importance when helping sick persons. This chakra corresponds to the pituitary gland, which in turn is located at the base of the skull. It extracts several very important hormones that regulate growth and metabolism. If we are constantly tense or unrelaxed, unhappy, with confused thoughts, our energy center cannot receive enough of valuable cosmic energy and consequently, our spiritual growth will be aggravated. Because of this, put your thoughts in order through meditation and start sending yourself and others positive energy.

The crown chakra is the seventh and the last one. If it is active, it vibrates stronger than all the others. Its other name is lotus with 1000 petals. As with all other chakras, this one is the channel of energies which we receive from higher levels. This chakra corresponds to the pineal gland, which is located at the bottom of the midbrain. If our thoughts and acts are better, this chakra becomes more active and then we can push it to the highest level of spiritual enlightenment. This chakra is the receptor of intensive spiritual energies which transform physical and spiritual diseases into health. Look above the crown of your head and ask yourself how much you are doing with the heart, the intellect, the third eye,in order to awaken this chakra. How many good deeds have been done for you and for others. Improve your relationship with yourself and others.

When you are finished with observing your body, put on comfortable clothes, sit in the lotus position, or on a chair totally erect. Relax and start paying attention to the chakras. Start with the chakra that is located at the base of the spine and continue until you reach the crown chakra. By paying mental attention to the chakras we start awakening them.

To pay attention means to become aware of one's complex nature. One's mind should be rambling on an object and not analyzing and comparing. This is not subjective but objective experience, and this means to see without participation.

Finally start inhaling and exhaling deeply while vibrating the word OHM. Visualize that breathing is taking place through each chakra separately. Vibrations in the chakras can occur during the first days of exercising.

The length and the kind of exercises will depend on you. Exercise consists of three parts: observing one's body, paying attention to the energy centers or chakras, and breathing through the chakras with vibrations.

Each part of the exercise can last seven days, which means that the whole exercise could last up to 21 days, or a chakra can be exercised each day, so that the whole exercise would last 7 days. It is also possible to exercise all the three parts of the seven chakras in one day. The duration of the exercise and number of times you repeat will depend on how much free time you have, and most importantly, it will depend on how much good will or love you have to get in touch with your unity with the source. The crux of healing is the opening of internal channels.

Recollection (or getting in touch) is an experience of our own being and the universe in unity. Recollection awakens knowledge about our own existence at several levels.

Hence, in order to get in touch with the spiritual source we must start paying attention to what is on is, within us, make it known to ourselves, again pay attention to it, cleanse the channels and energy centres. enlighten the aura and thus prepared, accept the divine love-Agape. Agape is love which gives different fruits from eros or filio. Agape, as unselfish love, comes from the spiritual level and vibrates with high frequencies.

We can also apply the above described exercises when one is sick. If, for instance, you have frequent pains in the stomach, start observing; and this means locate the place which hurts you the most and then find out if the pains occur before or after a meal, then whether the pains are constant or only periodic. Become aware of your pains and all that comes with them. Pay attention to the third chakra (navel or center of solaris plexus). Breathe deeply, vibrate OHM and then visualize how through the navel with inhaling, the healing energy enters and with exhaling the negative (sick) energy leaves. Keep positive thoughts in your mind, the thought that you are being healed. The exercise can last 5 - 10 minutes. It is recommended that you do this exercise in the morning and in the evening. If you are unable to do it twice a day, then it is better to do it in the evening before you go to sleep. While falling asleep keep the thought that you are going to get up tomorrow morning healed in your mind. Also recall how you felt before you had pains in your stomach. If convenient, place one or both hands on the place where you feel the pain. While doing this exercise, you should also start changing your eating and drinking habits.

Believe in what you are doing, and make sure you are doing the exercises correctly. In case you are unable to locate the place of pain or the organ in question, seek assistance from your physician. You can still perform the exercise when you are on medications.

I have met people who, on my question of how long have they had certain problems with their health, were answering probably long, but that they did not pay too much attention to them. These people made a mistake. Willingly forgetting the symptoms of an illness cannot help us. We cannot eliminate a problem until we become totally aware of it. We should not be worrying about a problem too much either; thus going to the other extreme. As the number of diseases increases, we are becoming harder and harder to heal. If finally, you overcome the disease, do not wonder what made it happen: whether the medications, herb teas, exercises, or bioenergy. Never ask yourself what helped you heal. It is important that you are healed and happy once again.

Healing other people or helping others belongs to the spiritual level. This is a holy work and may be placed in Karma Yoga. The will to help somebody is occurring and uniting with love towards that person and finally uniting with the divine love-Agape.

Through mental visualization we can project our consciousness anywhere in the universe. We are able to do this: we have forgotten how to do it because we pushed ourselves into a certain lifestyle. With mental projections we can change our's or someone's physical conditions on the mental level. The visualization enables bioenergy to focus on a sick person. In order to make this focusing as best as possible, one should be in the Alpha-stage.

The alpha- stage is a relaxed state or a state between waking and sleeping in which we consciously programmed ourselves through words and visualizations to send bioenergy.

There are several ways to transmit bioenergy. I will describe to you a few of my own experiences, which I think are easy to learn and very effective. The fact is that you will learn them fast if you have been practicing the exercises from the preceding lectures. Through experience you will find your own way of doing this.

If someone very close to you, such as your child, is sick, do not get afraid and do not panic. Fear and panic are negative energies and a sick person is more sensitive to it and receives it much easier than a healthy person. This is especially important for mothers who get frightened so much that they start sending to their sick children negative energies. Of course the condition of a sick child now becomes even worse. It happens sometimes that mothers are not even aware that they are projecting death to their children. This does occur in wars; some soldiers die in war because their mothers' overstressed worry and fear projected death.

Because of all this, be relaxed and be cheerful while trying to help your child. Sit next to him/her. Pay attention to your fourth and sixth chakra, i.e. on your heart and forehead (the third eye). Then start visualizing how your bioenergy in the form of a heavy fog enters your body through the crown chakra, passes through the forehead and heart and then project it to the place of your child's pains. If you are unable to imagine the sick organ of your child, encircle the child's whole body, or part of the body where the sick organ is located with your prana. Start transforming the child's sick expression into a healthy and cheerful one.

If you can remain relaxed, place one of your hands on the sick person's forehead and the other one on his/her back of the neck. You could also encircle with your hands a sick person's neck; alternatively encircle his/her temples, or simply place your hand on him/her. Then the prana passes through your third eye and heart and exits through your fingers. The sick person receives the bioenergy directly from your fingers.

We can help a sick person even if we are not close to him/her. Get into the alpha-state. Start working up your chakras. Visualize a white screen in front of you. Mentally recall the name of the person and visualize the picture of him/her on the screen. Open your heart and send the healing energy to the sick person. Do this aspect of help with love.

You can also help a sick person by mentally approaching him/her and placing one of your hands on the chest and the other on the back. Visualize prana that passes through you and enters the sick person's body through the places where he/she feels pain.

If a member of your household or your friend is weak, project the energy to his/her aura. Radiate rays of light that pass through your two chakras, leave from your arms and encircle his/her whole body. Visualize the person as cheerful and happy while he/she is receiving your energy that is uniting with his/her aura. Activate your senses and let them lead you. We are not referring here to emotional linkage between you and the person you are helping, but rather only inclination toward and empathy toward that person. i.e. the unselfish love toward that person.

At the beginning of your work you might not see the results right away. This should not discourage you. There will indeed be results; they are just not as visible as you would like them to be. A sent good thought-love, is always coming back to you and is of great benefit to you and others.

If you notice good results at the beginning of your work, do not allow your ego to influence your work and get you limited to only one particular case.

Here are some of my suggestions for the beginning of your work: Never claim that you healed someone, but that you helped a person. In the early stages of your work help only the people who are close to you, your friends, and those who you know very well. Offer your help for minor medical problems; you can offer help for some more serious illness, but be sure that the person is also taking the prescribed medications. It should not be important to you what exactly caused the healing of the illness. But be happy when you see that the person is getting better. Believe in yourself and try to create confidence in that person for you through close conversations.

Get mentally familiar with the patient's conditions; only then will you be able to see if the patient is really receiving your energy. The patient activates his/her own energy and thus heals him/herself with the help from your energies. If the patient is receptive, you will not have to work as hard and the results will be better. While charging the patient's aura with your prana, take a look at his/her aura, if you can, and observe how the dark spots will start to disappear. If your patient is not receiving your energy, stop with the help, especially if the rejection is expressed verbally.

Think less of yourself and devote all of yourself to the work and you will have successes. Patience is very important in this aspect of help. A session should last 2 to 5 minutes at a time, not counting the time necessary for your mental preparation.

If you are physically next to the patient, it is enough to exit the alpha-state after a session. If, however, you are not in the vicinity of the patient, just 'erase' the person's image from your mental screen.

Before you even start to help someone, it is best to ask that person if he/she wishes this kind of help from you. Explain that this cannot possibly harm him/her. In case that the person or patient is far away and you are unable to seek permission, just start sending him/her wishes for fast recovery and love, and visualize him/her being cheerful and happy.

Even though you are using only two chakras, the other chakras should be open as well.

Do not forget to charge your own aura with the bioenergy after each session. Imagine how a wave of energy enters you as a thick fog through your crown chakra and disperses all over your body externally and internally.

The longer you are practicing help, the more spiritual your love gets. Rays of the unconscious mind are projected from the third eye, which leads to Will-strengthening.

Some healers work only with one energy center, most frequently the third eye. I would suggest that you work with the heart as well. By helping your family and closest friends, you will see how the heart opens first, but try hard to open your third eye as well and let one part of the energy pass through the third eye.

When one day, after working following these instructions, you see the results of your mind and heart, it will be easy for you to make a step further: to treat with bioenergy people who are not close to you, whom you do not know but need your help. You will need time for this though,and love and patience. You will get there by studying and practicing, preferably with someone who has some more experience. This is the reason why this lecture does not include some other ways of healing, such as polarization, circular arm movements above the patient's body, the importance of looking, the usage of colors on the mental level, mental entrance into the patient's body and cleansing the organ in question, placing hands on the pain-places, mental unifying with the patient and removing the pain-deep energy, removing the negative energy, spontaneous healing. Neither did we discuss and explain the cleansing of the healer from the disease and other negativities received during the healing session, or protection from more serious diseases, (in which case sometimes the healer has to stop with the treatment).

The exercises and practises presented here can be performed by virtually anybody, since by doing this, they are achieving a quick energy exchange and the energy channels remain open and receptive.

With this lecture we have come to an end of the series of lectures on energies. If these lectures made you change the way you look at life at least a little bit and if you are practicing at least one part of all the exercises described and have accepted my words, whether when I talked to you or through these lectures, I will have accomplished my task. Because by reawakening our senses and knowledge, we are approaching the spiritual level and have better control over our energies.

At the end, let us send together bioenergy to the whole world.

Sit up relaxed. Calm yourself by deep breathing and close your eyes. Place your right hand on your heart, the left hand on your lap. Relax your palm, and turn it upwards.

Let us recall our housemates, our relatives, especially those who are very sick and unhappy. Let us send them peace, love and health.

Let us think of our own country. Some of our countrymen suffer and can barely survive. Some suffer great pains and as a consequence of this, they die. Let us send them peace, love and health.

Let us visualize countries in the world, especially those where hunger rules and where children die of hunger. Let us send them peace, love and health.

Let us recall that there are wars going on in many countries around the world. Let us become aware of those who suffer in wars and who are in immediate danger of dying. Let us send them peace, love and health.

Let us visualize our planet Earth. Let us think of people who suffer of earthquakes, droughts, fires, wars, hunger and diseases. Let us send the world peace, love and health.

I wish to thank all of you who were with me in your mind.

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

Athena

THE END

The end of an era will strike
In a room quiet with talk.
An exchange of confidence and laughter
Can lead suddenly to the end.

Glad the heart was when approaching
Blood coursing wildly in the veins,
Calm head belying the unquiet heart,
A heart that gave the game away.

When suddenly amid the talk and laughter
Like a snake waiting coiled to strike,
There shone for deadly minutes a hate
And the heart faltered and wavered.

A surprise sprang full blown and cold.
Could it be so? asked the heart:
And the cold hand of dread answered
It is so, it is true, it is the end.

Meral
Jan., 1957

CONVERSATION

Oh, Great One of the Night of Time
Night is but the absence of Thy Light.
"Say you so? Fool! for fine
and unfine, night and day are mine."

"Night is farther removed from Me
As a stone is farther removed from man.
But all begin and end in my Unity.
Turn thy face to thy Creator, oh man."

A most precious gift does he bring
And what were doubts and terrors of night
Become glittering dewdrops on a string
Of events foreordained from eternity.

Meral
1965

JANE WOLFE

Hollywood.

On March 31, 1950, Karl wrote to Jane about Jack and Wilfred Smith and in the letter he mentioned that Charles Stansfeld Jones died February 24 of that year. Now Karl's worries that Jones might claim the O.T.O.. as he had a charter from Reuss, were put to rest. He had many remarks on the state of Jone's psyche and how he had taken the route into insanity where occult subjects were concerned. Karl wrote: "He kept his insanity to the last: He kept believing that now was the time approaching for his Great Awakening which would lead to his becoming "Mightier than all the Kings of the earth". His treachery which began in 1924 and caused 666 to put a curse on him has led him straight to the pit. He was so promising. May he after some incarnations of expiation make a new start with better promise!"

Alexander Watt of Kitchener, Ontario, Canada had been making prints of the Commentaries to LIBER LXV. Karl had spent some time correcting these copies and now Jane was being sent 10 of these. In due time, I also received some copies and find they are very good as Karl did a good deal on the corrections. These were, so far, the only prints made of these Commentaries. Now they have been reproduced in our IN THE CONTINUUM, Vol. I, Nos 7 - 10 and Vol. II, No. 1.

Jane complained about the appearance of the LXV Commentaries and Karl cited the cost of printing them nicely, which would be over $2,000 at that time. They were on legal size paper and were stereotyped, as there were not very many good systems of printing reproductions at that time. Karl reported that he had only 50 sets of this printing available. There could not have been very many printed.

Jane asked some questions about Adonai and the H.G.A. and Karl sent a long letter on January 17, 1951 to help her with this.

"From my present knowledge I am sure that I reached Tiphereth (5 = 6) in June, 1927. It was a great experience (you were in Paris at the time), but though I had in the years following some surprising - shall I call it 'manifestations' - I never realised that communications came from the H.G.A. It was only in 1946 - I think it was, or possibly 1945 - when I was actually taken by the hand and forced <u>against my will</u> to act in certain ways, which subsequently proved to have been extremely beneficial to me. That led to correspondence between A.C. and myself on the subject which deepened my understanding. - I must relate one special instance - in 1932, I think it was - when, on waking a voice urged me to add up a certain passage in a Holy Book. I was surprised and wrote A.C. from Berlin - to London where he was - not telling him the solution of the qabalistic secret but simply referring to it and asking him. I wanted to see if he, A.C., had communicated it to me, or who? His reply showed that he had no idea what I was talking about. Then I wrote him and when I came to London shortly after, he said "you are a great Qabalist", referring to this

discovery. Since then he accepted it as a true discovery.

"The main thing to understand is that an H.G.A. is (1) not the 'Higher Self' but a separate individuality from one's self; (2) that it is a Being operating on higher planes. A.C. wrote me that he had (or is this in one of the 'Letters'?) analysed this point time and time again and always found that the H.G.A.'s interference was outside his own individuality.

"In my present view, another point to observe is the formula 0 = 2. Nuit says that she is divided for love's sake for the chance of Union. The two that are divided must unite in order to get again into the state of Zero, bliss, ecstasy, etc. This thought pervades LXV, VII all the way through. (Passages like the following must be read in this light:-)

"Jan. 20

"I had to interrupt - was warned not to continue. However, you know the Holy Books, and the "Letters", and so should have all the information available. Here is one passage by A.C. which I will quote:

"Letter April 10, 1947

"The H.G.A. is an individual, just as you and I are. But he lives in 4 dimensions, just as we do in 3 - a very rough summary. He belongs to a different order of Nature. Don't confuse with the "Higher Self" & such, which are merely part of one's own being."

"The mistake we all seem to make when hearing about this H.G.A. and the various stories about it is, I believe, that we expect to get to a stage where we can hear the voice, or get the vision, of another fellow, or of His Majesty the H.G.A., like when we are talking to some one on this plane. Soon after my experience in 1927, when my H.G.A. noticed that I had no notion that he was talking with my soul, I was informed that in order to understand His language one has to adapt one's own speech and mode of thought to His plane. In other words, that one has to reach ever subtler spheres to be able to be in constant communication with Him. I did not follow this advice - out of stubbornness, aided, probably by a specially earth nature.

"A.C. gave me some practical examples of the H.G.A.'s intervention. One, in 1946, when his needle broke, and he was alone in Netherwood, could not make an adequate injection, was lying on the floor (I believe it was) and a man (I think it was Watkins) came through a blinding snowstorm without any apparent cause or reason, to his house a mile or two away, and found him prostrate; He phoned the one doctor who knew alone what was needed and had it with him, who came and saved his life. A ¼ hour later and he would have been dead. - These are special cases. What we have to learn amd make ourselves ready for, is to hear the speech in ordinary things of our lives.

"You must know Napoleon's life. There was a vital step to be taken by him at a crucial period of his life. I think it was in 1799 (or before) when he had to step forward to proclaim himself at Versailles as what developed later the absolute leader of the French. He was afraid; did not dare do it; so his brother (I think it was) pushed him forward and, if I remember correctly, raised his hand for the oath. It is in such cases as these that the H.G.A. takes an active hand directly, using any available medium. Once you get the working of the universe on higher planes into your blood the apparent command and power of the H.G.A. of such other media becomes quite natural.

"I had such a type experience in 1946 which led to an exchange of letters with A.C. about this H.G.A. - There is a well-known story about Socrates who sent his (negative, though,) messages by a certain pain in the shoulder (with me it was during a certain phase in the arm). He called his H.G.A. Diotima. With Dante it seems to have been 'Beatrice' whom he probably never met in life.

"Intense practices and invocations make the soul capable to react and understand the language of the H.G.A. better and clearer.

"It may, perhaps, be good to add some further remarks. I am sure that A.C.'s realisations in full consciousness have matured very slowly on this problem. His diaries show that his H.G.A. often sent him the clearest messages through women like Ouarda the Seer, Mary d'Este, the other S.W. and other media. He insisted on cross-questioning the messenger with all the analytical power of his brilliant mind, so that the party that tried to convey certain important things to him, became unwilling at the stupidity and had to give up.

"We should all take courage from this and not despair if we have been a failure so far, but learn how to improve on our own state.

"--If you knew how even 666 groped for light often enough, and not he alone, we all do! At the best we can attain to one single ray of light of those billions and trillions that are sent out by the Sun - without charge - daily. We can pick up only that particular ray that lies in our nature as an individual. The ray we can grasp is different from that of the next. Van Gogh's was different from Gauguin's, and so forth. Don't be disheartened! You ought not to be less than anyone else! You possess everybody's love, respect and admiration! It is another thing that you are dissatisfied with yourself. Such a state is the very condition preceding a birth. Ask any artist, statesman or even businessman when a great decision is at stake.

"Adonai: I have grappled and am still grappling with this conception actively. My present view is that 65 is a state which can only be attained through the H.G.A. as an intermediary. It is here where the formula of 0 = 2 comes in, as mentioned on p. 1. The state of "being in love" can only be reached with the assistance of a

second party (strictly speaking even the Narcissus-type comes in this category). In LXV the term Adonai is sometimes used as applying to both conceptions: 65 and H.G.A. But in several. passages the distinction is very clearly shown.

"--I have taken some pains to answer your doubts and uncertainty. The reason is that I myself have revolved this problem in my mind for twenty or more years. I have asked A.C. several times questions, but I would not have understood his answers; you must understand the subject from the inside out; each one must 'grope in the horror of the groves' all by himself; the solution comes at the end of all aspiration, or striving; as a sort of reward, not as a bribe in the beginning of the quest."

In January of 1951 Karl wrote Jane about Grant:

"I am in a peculiar situation: 666 left me with a tremendous responsibility knowing full well that I know nothing about rituals, Order, and lodge set-up. Now I have some serious candidates, and would need a man like V.O.V.N. to supervise in a practical way the workings of setting up a branch elsewhere. There is a man, very young, Grant, who is about 27 - 28, studied with A.C. in 1946 for a while as his secretary. A.C. wrote me that this amazing young man had studied the whole field so thoroughly that "he knew at least as much as he (A.C.) knew at the age of 25!" I was in touch with Grant until 1948 when he wanted to start a lodge and revitalize the O.T.O. in England. -- But I dropped him when I saw a certain subtle spiritual dishonesty. Frederic liked him very much when he saw him at my request, and the boy may have grown since. It is always dangerous for the self-importance of a human being when one obtains magical maturity too early.

"What is new is that Grant wrote me again a few days ago, asking me again to instate him properly. Here is where my lack of practical experience is a defect and where V.O.V.N. would be of value."

It was arranged that Wilfred Smith would then write to Grant and give some instructions for setting up an O.T.O. Lodge and this continued for awhile.

There was quite a bit of planning that next May. Jean and Ero planned to go and live at Headquarters in Hampton, New Jersey,and began preparations for the move. Then I offered to do some typing for Karl of A.C.'s works during my summer vacation time, as I did not attend college then. He sent me the third volume of the "Confessions" (of A.C.) to do as the whole book had never been printed, only the first two volumes. Karl also had the feeling that as many copies of A.C.'s writings should be sent around to various places as we all could manage. In this way, if they were in several places, they could not be destroyed.

Sascha's studio (of voice & singing) was now producing almost no income and Karl was worried about how he could keep H.Q. working and paying all the bills. Jean and Ero and maybe Joe to add to the

income would be most welcome. Ero Sihvonen, Jean and Joe Crombie arrived in Hampton, New Jersey by the end of June and promptly tried to find jobs for themselves so as to aid the finances of Headquarters. But this was not so easy.

On June 17, 1951, Jane wrote to Karl a little item which revealed a great deal about herself:

"It seems that one of my more subtle powers (?) is to help men to "think". I use that word, for A.C. used it; Mudd used it, and Smith used it some years ago. His expression at that time was that I made him "talk up to Smith". When A.C. first said in Cefalu that I made him think, I was very annoyed indeed, for I thought he was being sarcastic. When Mudd said the same thing in London, I immediately became interested and told him of my experience with A.C. He assured me that there could have been no sarcasm, because it was the truth. Smith has widened his comprehension of things considerably since the advent of Helen, but told me a week or so ago, that he can reach more subtle meanings with me than with H. So he has occasionally asked me to come up when he will be alone so that he can talk with me."

Jane saw Wilfred Smith from time to time and attended the Mass a few times. Wilfred thought he was through for this incarnation as he could not get by his accursed mind. She reported that he had beome more simple and there was not the hard ego and will of earlier years. He had taken his fall from grace very seriously.

In that same letter she included some of her diary entries. One held a great deal of interest.
"June 11 Some time during the night I viewed my life in Cefalu, at Winona, etc. and noted that Jane had not attained to the grace or chrism inherent in these lives.

"In Cefalu I raised Kundalini to Nephesch. Its ' delicious and delirious coils' were to pester, to stimulate, or to entice me the following years of my life, for I never knew how to use the force. Now, during the viewing of my life, Kundalini trembled through me and found an outlet at last in this grace or chrism, which now surrounded my entire body as a halo. In this union was plenitude of strength and creative force."

I had finished two years at Pasadena State College and now the plan was to attend U.C.L.A. So in July the children and I moved to West Los Angeles in order to be near the University. Then I set about the typing of "The Confessions" which Karl had sent and Jane came to my house to help with the proof reading. From that time onward I usually saw her at least once a week and this lasted for the next four years when I finally graduated from U.C.L.A.

By the end of 1951, Jean, Ero and Joe had found jobs in a nearby town. Jean was learning something new about Multilith Masters typing and the production of copies on a Multilith machine. Karl began to make plans for the production of another book and since he thought of the "Vision and the Voice", he looked around for someone who could handle the notes which had a lot of Qabalah in them. Finally he thought I could do it, but he had to wait until my summer vacation.

Then Frederic Mellinger had to come back to the United States from Germany so as not to lose his U.S. citizenship and he was very helpful with the Crowley material, cataloguing, etc.

Jane reported that Jack Parsons was making plans to move to Mexico with Candy. Jack wrote to Karl on Feb. 11, 1952 with a new address of 1071 So. Orange Grove Ave., Pasadena, CA. Neither Jane nor Karl had an idea that he had this new place. Jack's letter was a shocker.

"Care F. 93

"No doubt you will be delighted to hear, from an adept who has undertaken the operation of his H.G.A. in accord with our tradition.

"The operation began auspiciously with a chromatic display of psychosomatic synchrons, and progressed rapidly to acute psychosis. The operation has alternated satisfactorily between manic hysteria and depressing melancholy stupor on approximately 60 (40?) cycles and satisfactory progress has been maintained in social ostracism, economic collapse and mental disorientation.

"These attainments are mentioned not in any vainglorious spirit of conceit, but rather that they may serve as comfort and inspiration to other aspirants on the Path.

"Now I'm off to the wilds of Mexico for a period, also in pursuit of the elusive H.G.A. before winding up in the guard finally via the booby hatch. the graveyard, on - ?

"If the latter, you can tell all the little practicuses that I wouldn't have missed it for anything.

93 93/93

Noone

once called ∴ 210"

Karl wrote a letter to Jack, hoping it would reach him before he moved. Then he wrote a letter to Jane on March 1 with a copy of Jack's letter and with these comments:

"This is another case of somebody promising to try to face a type of archdemons whose malignity he has not suspected. The accomplishment of the Abramelin operation is not as simple as

that. The urge must surely not come from vanity, ambition, or other reasons such as lust for power. I sent Jack a short note, but I doubt it will help in any way."

But on March 17, Karl reported to Jane that Jack had gotten the short note and had replied thus on March 10:

"Your note was most timely and exactly to the point. It seems to me that this operation engenders tremendous mental and physical stresses - I should have been better prepared for something of the sort from the literature. --It is the utter vulnerability of the child that comprises (!?) his power, and naturally it is of that vulnerability that I (the partial ego) fears most. --Also appropriate of your note is LXV - I, 25 and I, 44. --Well, God knows what the end will be - I can only persevere in my way - the outcome is determined by something more than I am to know. -"

Jane wrote in reply on April 5:

"I was quite interested in Jack's note which you quote, and I thank you for adding it to your letter. Jack spent three or more hours with me 3 Sundays ago. And for the first time I saw the child and meant to write you about it at the time. Your letter has added somewhat to the picture. Monday morning at the breakfast table I pondered why Jack's eyes, when addressing one, more or less constantly moved now here, now there, then back again, when speaking to one, as though avoiding the eye. Gradually I saw the child, one that had sustained many aches & pains, many rebuffs: that was still facing a hostile world. (?) I am conscious of it but may not interpret correctly."

Frederic had been very useful in the work of preparation of mss. for publication. He did a fine work on the notes for "The Vision and the Voice." But on April 30 Karl wrote to Jane:

"This is a strictly confidential letter, only for yourself. I'll say later why, and for what purpose I'm writing it to you. I do not know whether you have had occasion to observe in Cefalu, or elsewhere in your living with or close to A.C., a candidate who has taken the plunge into the Abyss (in order to attain to the M.T.*.) I have. Several times. And I know my own case. We have a very acute case now: it is Frederic.

"Listening to him in the last 5 months one was often struck by the airs he liked to take; how high he was; how low others were (including myself). He often complained that I, for one, did not realise his grade; that in justice A.C. had made a terrible blunder of appointing me of all people as his successor, while it was so obvious who ought to have been the one. When Sascha (he rarely dared mention such things to me) pointed out to him that after all I had been with A.C. for over 22 years, that he had

* Master of the Temple (Ed.)

tested me to the very marrow; and that he must have been expected to know what he was doing, while Frederick had only met him two years before his death and then only occasionally for a few days: he brushed this as unimportant aside.

"Lately some symptoms became acute. It was then that I woke up to the deeper significance: his former pleasant and affable manners changed; his unsatisfied vanity broke out; he attacked me openly; he intrigued against me (to others) and to me against others. Last week was the culmination: he became literally obsessed by the typical demonic forces who are set to guard the M.T., or rather the Abyss, he became violent and vicious.

"The upshot was that I had to discontinue his stay at H.Q. and that I gave him a final $100. to take a room and get a job. (I heard from Sascha that he has got one, and that he is leaving Saturday.)

"I do not know either to what extent you know what precautions have to be taken in such a case, not only to protect the brother who has taken the fearful plunge, but much more the other brethren who do not have the understanding of what is taking place. A.C. in all such cases issued an Interdict forbidding every member at the risk of expulsion to have any intercourse whatever with the brother who now is in that most crucial test of his career. It is now up to me to do the same. Yet, I do not wish to do so formally: in the first place, because Frederick hardly comes to California and could hardly contact any member personally or by letter. Still, things may move in strange ways. To take an extreme case: the F.B.I. is watching Thelemites more closely than you may even imagine.

"---Ishrah warned me several years ago that this war will be fought not with gloves, nor with mere fists, but with the meanest, the dirtiest tricks and methods imaginable. One could despair, if we did not feel everpresent, and often shown by visible signs, the constant watchful surveillance of Higher Powers. All will go well as long as we follow Their impulses and weaken not.

"Now back to Fred. It is surprising that he should have found a job within 2 days from arriving in N.Y. That could be good luck. One could also become suspicious. F. is definitely insane, and obsessed by the most malignant forces extant. The way he behaved Sunday last (April 27) anything is possible. He may ultimately come out and through with flying colours, though the phase may take several years. But just now he is not only dangerous to every member of the Order itself but to the whole G.W.

"When I was in that phase (Jan. 2, 1932 and following months) A.C. had the most awful smash of all his affairs in Berlin. It was in that despair, and the repercussion by the hostile currents emanating from me, that he gave W.T.S. that sweeping charter which he

later regretted so much. But at that time he felt the bottom drop out of everything and he wanted to save what was possible. He expected to die then and there.

"I know intimately the case of Traenker, and we have in German the most complete File of documents describing in detail what is happening when a highly risen brother decides to take that plunge. Some day, that File will have to be made available to the English speaking members. I am so explicit to show you what I'm talking about.

"This is so far only for you. It is just a precaution in case you should hear that Fred. had arrived in California, where he could do mischief. In that case I want you to let me know instantly, and then I will have to issue a formal Interdict!

"It is late, and I have had a hard day. But this had to be written.

"All the best to you. Maybe, I hope so, some day we all will rejoice at the re-arisen brother!"

All this time preparations were being made for typing on the Plastiplates and in this, Helen was a great help as she too, had office work which used these items.

Jack had said to Jane during one of his visits, "Jane, I am frightened" and this Jane told me more than once. Jane wrote to Karl about Jack:

"Jack and C. (here Tuesday evening) are going once more to Mexico. They have sold out here - all belongings, etc. - and have taken a house in Mexico where they can live at a ridiculous figure. I do not know their source of income, how long that bit will last, nor the length of their stay. Lack of money may solve that, for he supposes they will be back some time. But at present, here he says: "everything is dead" for Jack in this locality. He does pick strange females. C. looks as though she were falling apart - something elemental-looking about her. Betty also was a borderline. I thought I had a shop-worn copy of LXV which he might have for $5. But no. However Jack asked would I please mention it to you. So here it is."

Karl's reply to this part of her letter was on June 12:

"What you said about C. and Jack was entirely new to me. I thought he had broken off with C. ages ago. What struck me even more was that you call her of the 'elemental' type, which reminds me of a secret injunction about this type of female turning up whenever a candidate is to be tested. They are shallow, have a certain fascination, hate the G.W.*, their object is to break the

* Great Work.

candidate. - In any case, I mailed you a set of the copies of the Holy Books at once. Do with them as you please."

Then Jane wrote a very short letter to Karl on June 18, 1952.
"Jack was killed Tuesday (yesterday) while experimenting with chemicals. Later in the day, toward evening, his mother committed suicide.

"I will keep you informed if there is any further news. At present I feel that I want to go to the funeral -- if there is one."

Then on June 22, Jane wrote as complete an account as she could.
"Thursday, June 19, at 8 p.m. we held a Mass for Jack at Beechwood Drive Present were the 2 Burlingames, Phyllis and her 3 children, Betty, Georgia, Ed, Meeka, Louis Culling, Marie, Dr. Goodwin.
"Through Forman or Betty, Wilfred learned that Jack and C. had been divorced. When they teamed up again, we don't know.

"Tuesday, June 17, Jack was killed by an explosion of materials on which he was working. Hospitalized, he was conscious for about an hour (according to the papers) but was unable coherently to explain what happened. He was pretty badly mutilated and the body was not shown. At the undertakers, where Smith, Helen and I called, we were told to remember Jack as we knew him. No service; cremation. C. and two of Jack's friends lighted a candle and sat silently, each with his own thoughts.

"Jack's friends have taken care of all arrangements, bills, etc., etc. One of these friends said the newspapers were incorrect in their statements, and that in a week he would call and give the true story to Smith, which will then be transmitted to you.

"Please note this. Two weeks ago Tuesday, or Wednesday, Jack and C. called. At that time he said: "I am through here - there is nothing more for me - so I am going to Mexico." - - - "I will likely be back some time." And he was in a relaxed, happy mood.

..."through here"..."going to Mexico" which then represented G.M.R.* to him. "going to Mexico" could be translated to "another country? elsewhere?" On hearing of his death, I instantly thought the "Unconscious message was not properly interpreted. Also I could not quite banish the thought of willed departure. Helen went me one better: "The Gods stepped in before he met a worse fate." C. was going with him!

"After the above-mentioned decision, Jack sold all their possessions except a few things to take along: record-player and disks, 'occult' books, the "Black box with Qabalistic signs on it" etc. He was packed to leave Tuesday the 17th. An order from a studio stopped him and it was on this order we was working when he was killed. (Newspapers)

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* Great Magical Retirement.

"The papers today hint at foul play. I enclose clippings and will let you know any further particulars. However, the news from Jack's friend to Smith will be more authoritative. The police ransacked Jack's things, to see if anything of a secret nature was to be worked on or out in Mexico. So they say. This is where the 'black box' with its signs was opened and given to the papers.

"Now for Phyllis. About three weeks ago, Helen, Smith and I called on Phyllis when S. took down to her a record-player which Helen had ordered for P. so that Stella could hear well-played piano pieces. A friend of P. buys an occasional record for Stella to study. This resulted in an invitation to Beechwood over a week-end, which took place Saturday and Sunday (today). Helen also asked Sunny for a week so that Kwen would have a companion of his own age.

"The Mass for Jack brought Phyllis to Beechwood Thursday evening. Home again and in bed, she pondered the visit to Beechwood, and brought out something like the following: "Jane has been healing old wounds, making possible a reunion of forces; that there will be a big upheaval in the U.S., and therefore the Order group must adhere more closely. By this I do not mean, necessarily, opening the Lodge. It is more like standing by each other, a re-uniting of sorts. Please let me know what you think of this."

To this Karl replied on June 24. About Jack he said:

"I am deeply sorry. I had pinned great hopes on Jack, as the type of man he represents is badly needed in this country. But, I must confess, I remained sceptical about his attainment, of his having crossed the abyss. And when I heard from you about C., I feared the worst. The trouble is that his education was not rounded off; the American system does not favour the classics; We are far beyond them: we are Americans! The deep all-round education which Europe gives, even if one does not go to college, which one breathes there, protects promising students of Jack's type from making a certain type of mistake.

"However, this is past, and my sorrow remains. When I received you first note, I instantly had the conviction that you say Helen expressed: that the Gods saved him from a worse fate. - I find Phyllis's statement a definite message, to be heeded, as I have been doing, or trying to, all along. You know that I have a high regard for P.'s attainment. I'm sure she has gone through $5^{\circ} = 6^{\circ}$ some time ago. I'm sure she is under guidance. I'm sure the typing of Liber 418 will help her a lot. I wish I knew her better; when I was in L.A. the first time, I met her, but her image is indistinct. I don't think I exchanged one word with her. It is not my way. And yet I had followed her magical career since when first I saw those caricatures, which made a similar impression on A.C."

(To be continued)

IN THE CONTINUUM

VOL. IV, No. 10

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

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The College of Thelema

Founded in Service to

the A∴A∴

THE SWORD OF SONG

CALLED BY CHRISTIANS

THE BOOK OF THE BEAST

ALEISTER CROWLEY

THIRD EDITION

SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH

BENARES

1904

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

" Is it very long ? " Alice asked.

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

" Oh ! how ugly ! " cried Alice.

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

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

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

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

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

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

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

" If you would, please, sir ! "

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

INTRODUCTION

to

"Ascension Day and Pentecost"

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

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

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

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

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

This is surely the apotheosis of wilful ignorance! We may think, perhaps, that Browning is "hedging" when, in the last paragraph, he says: "For Bloughram, he believed, say, half he spoke"* and hints at some deeper ground. It is useless to say "This is Bloughram and not Browning". Browning could hardly have affronted the dilemma wihout seeing it. What he really believes is, perhaps, a mystery.

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

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

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

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

* Probably a record for a bishop.

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

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

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

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

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

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

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

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

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

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

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

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

PEACE TO ALL BEINGS

NOTHUNG

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

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

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

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

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

THE MORALIST
For Augustus

"Il faut être toujours saoul."
Charles Baudelaire.

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

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

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

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

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

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

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

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

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

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

Aleister Crowley

from "Temperance, A Tract for the Times."

Victorious City Lodge, O.T.O.

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

On Sacramental Woes

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

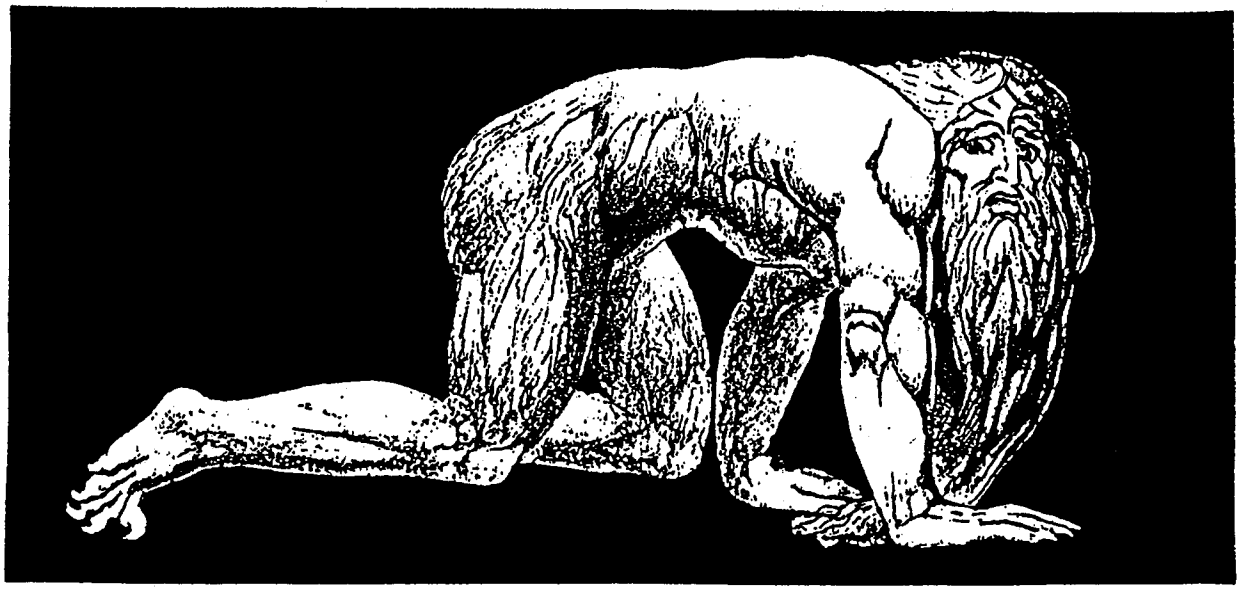
Many fools have read this passage in *'The Book of the Law'* and taken it as a *license* for debauchery and excess of all kinds. Sadly, as many who have traveled the road of excess have learned, this path *often* leads to sickness, delusion and occasionally an early exit from the mortal frame. There are *also* those who have learned that *"the road of excess"* truly *"leads to the palace of wisdom"*. In fact many cultures in the past, and of the present, have within their structure a place for those whose quest for the divine includes the use of *"Sacraments"* provided by nature and human ingenuity. It has even been *rumored* that many of our predecessors amongst the Templars were initiated into the use of sacred substances while in Palestine. I have seen nothing to corroborate this claim but, *to my mind,* it is not beyond the realm of possibility.

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

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

As I walk down the streets of even so small and insulated a microcosm of the world as the City of Victoria, I can see in the faces of all but a very few clear individuals the traces of their drug of choice. I cannot however place the woes of our society on the doorstep of the drug producers of the world. They are simply the latest on a revolving list of panderers caught up in *the Corporate Dream* and are as much victims of the illusion of wealth equals status and power as those who are striving toward or to forget it. In a society that is morally and spiritually bankrupt, the neurotic and the drugged are by and large the only ones who experience even a modicum of satisfaction or religious ecstasy. For the rest it is confusion, struggle and spiritual death before the altars of the Gods of Greed and Power.

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



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

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

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

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

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

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

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

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

Let's be really clear here, *WE are NOT here to save the world and its inhabitants, nor was the Master Therion.* He was charged to proclaim the emergence of a new wave of consciousness into the four worlds that we might partake thereof. The *Αἰῶνες (from the Greek Αἰῶν, lit. a wave or influx, an age, a period, or a day, or as Crowley transcribed it "Aiwass")* is simply the messenger of the *Αἰῶν*, the Aeon. It is the *Αἰῶνες*, the emanations, which bring new/Nu light into the Worlds. It is this Light, that which is beyond even the Divine Androgyne with which we are bid to identify our secret self, Hadit. This is the light (de-lite) of our being, the Self, that light which abides in the great outer darkness and *Chaos* of the unconscious. We are literally that *"Light in extension"*, and this is why the Sun (or the Son if you are foolish enough to consider yourself the Demiurge) is, and has been for so many cultures, the most revered SYMBOL of our own divinity. Kether IS in Malkuth, but its symbol is not the actuality.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Granted a few truly *'demented'* evangelicals and their sheep would like to see us all burnt at the stake, but we, at least in the present times, are our own worst enemies. *The extremists in the camp of religious dogmatics are a warning for us to stay awake.* They are an *indicator* and an encouragement to vigilant prosecution of those who trample on the freedoms of others. But, that is not our primary role as the O.T.O.; it is simply the only way they will come to recognize the mountain of shit under which WE as a society rest. How else will this race grow out of such irresponsible attitudes and into a new humanism where it is safe to put aside the mask of lies that covers the fear of losing the *dream* that we're holding so dear?

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

O yez! O yez! O yez!

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ENDOGENOUS STATES

by
Frater Ochtins.

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

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

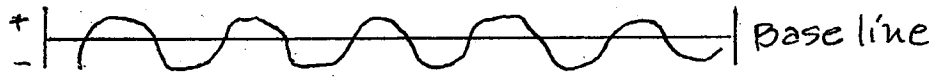
by the pituitary gland and brain. They affect mood, perception of pain, memory retention and learning. Since these peptides are chemically similar to opium derived narcotics, they appear to be the brain's own natural analgesics. It is thought that acupuncture reduces pain, at least in part, by stimulating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

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

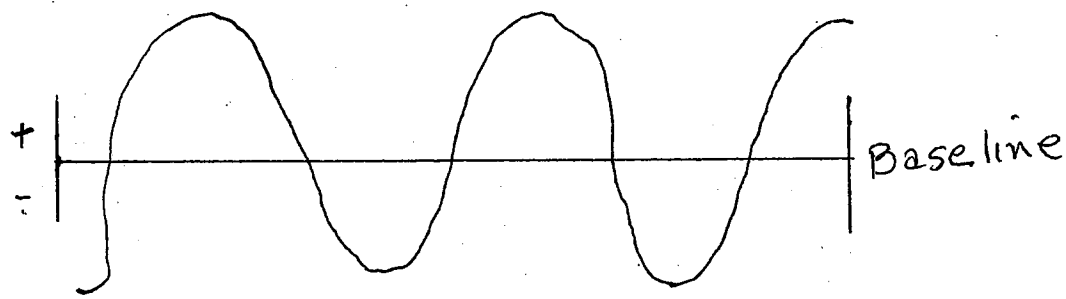
This effect on endorphin levels becomes a vicious cycle for the drug addict. As mentioned, everyone has a natural amount of these chemicals present in the body at all times. This amount varies a little from day to day and even at various times of the day depending on the body's biological clock and other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

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

HEALTHY INDIVIDUAL'S ENDORPHIN LEVEL



ENDORPHIN LEVEL DURING THE ADDICTED STATE



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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

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

The Way of the Will

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

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

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

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

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

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

Sir Ecstasy felt he knew a way to tell if one was doing their will. He read, someplace, "Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all." This told him that one sure test is the amount of joy you experience when doing your Will. So, without leaving his room in the castle, he found another piece of the puzzle regarding Will.

Sir Helpful, riding off to the West, figured he had the answer. All he had to do was to test it. He knew that one's will was to help others. So, finding an old blind woman standing on the corner, he quickly dismounted and helped her across the street, even though the old woman was struggling and resisting him. "Why were you fighting against me?" asked Sir Helpful. "I was waiting for my bus to pick me up on the corner when you dragged me across the street, Sir Butinsky." So, Sir Helpful came to realize that it is not in accordance with True Will to interfere with another's Will, even if you think you know better. The better part of valor is wisdom, the wisdom to know when to help and when to leave another alone with their own karma. Who knows, perhaps they are waiting at the corner for their own lesson in life. If you take them across the street, they will miss their bus.

Sir Practical, on the other hand, wandered all over the kingdom, watching people going about their work, seeking someone who was doing their will. He watched the milk maidens milk their cows, the butcher cutting up meat for others to eat, even the housewife cleaning her home and cooking meals. "Can these people be doing their wills?" he wondered. "Shouldn't they be doing some holy, noble thing rather than the common work of man?" Then he came upon a group of religious priests walking around in their holy robes, chatting to each other, spouting off highly moral phrases and begging for food. It finally struck Sir Practical that if everyone was doing nothing but holy things, no one would milk cows, cut meat, bake bread or clean houses. "Wouldn't this world be in a sorry state if this happened?", mused Sir Practical. "If the Great Work is the goal of all mankind, then some of us, perhaps the majority of us, will be assigned to tasks which are not too glorious but neces-

sary for the survival of the race." With this, Sir Practical returned to the castle by the most efficient route.

Sir Profit rode to the North to observe the people, just as Sir Practical. But he was more interested in why the people did what they did. He came to conclude that, if man is left to his own devices, he will naturally do his will. He heard the old wizard say something like this once. So he watched the tailor sewing shirts which he sold. He noticed that the tailor didn't charge the same price for similar shirts but would adjust the price to fit the ability of the buyer. Sir Profit asked the tailor why he did this and his answer was, "They all need shirts but not everyone can afford to pay as much as another. In order to sell my shirts I must only charge what each person can afford." "Don't you make shirts for others to get money?" asked Sir Profit. "No, I make shirts because it is my will do to so. I don't worry about the gain such work brings me. I work for the joy of working, not for money. If I was worried about money I would not be able to vary the price of my work to suit each individual customer." answered the tailor. Sir Profit, armed with this kernel of wisdom, changed his name to Sir Prophet as he returned to the castle.

Sir Impossible, who couldn't ride a horse because of a birth defect, spent the entire two weeks trying to mount a gentle old mare. But the harder he tried, the bigger was his failure. After several pratfalls and bruised shins, not to speak of deflated ego, he gave up the idea of trying to do what he was physically unable to do. Then it came to him, "One can only do what one is able to do. To seek to do something which one cannot do is not in accord with one's True Will." Perhaps if one were to look at the things one did as a child, the dreams which were cherished, the games and roles assumed as one grows up...here might lie the secret to one's True Will. As a child we are not burdened with the expectations of our parents and others in the society. Instead we are closer to our own true natures than at any other time in our life. This secret is what Sir Impossible shared with the King.

At long last, Sir Fickle rode to Thelemaville to see what he could discover about Will. He watched one man in particular, John, a young man who was trying to find his Will so he could marry the Thelemic girl of his dreams. First John tried working for the local library where he enjoyed many a long day reading and stamping books. But, as time wore on he became bored with this job. He said to himself, "I need to work in the great outdoors. I'll become a lumberjack!" With that he headed off for the forest and applied for a job. His task was to trim off the branches from the fallen trees, a back-breaking job but one that was necessary before the logs could be hauled to the saw mill. Not finding this to his liking, he decided that he really needs to be on the open sea and hired on as a fisherman. But he discovered, to his dismay, that he was always seasick and didn't like the smell of fish. "Perhaps I would enjoy

being a priest," John thought. So he went off to the local church to offer his services as their spiritual leader. Unfortunately the congregation wanted him to go to seminary school before they would allow him to take his cut of the Sunday Morning offering. Well, that wasn't what John wanted to do so he tried working for the baker. He knew that this was his will because he loved to eat sweet foods. But he found out that bakers start working at 4 AM in the morning - John loved to sleep in late.

Finally John found out that his reputation for starting so many careers without sticking to any of them resulted in no one wanting to hire him and John had to resign himself to marrying an ugly but rich girl who he despised just so he could eat. Sir Fickle came to realize that True Will does not change with every passing breeze. If doing your True Will means doing what you incarnated to accomplish, this would always remain the same goal. Perhaps minor changes will occur as you learn more about yourself and come to discover your Will in a clearer light but there would be a consistency about it.

The round table was buzzing with excitement as all the knights gathered to tell the king of their discoveries. As the king sat down, he banged on the table with his tankard and said, "Silence! It is now time for a proclamation. But first I want to congratulate all of you on your successes. The court jester has overheard you sharing your secrets and reported to me just how good you all have done. However I have an announcement of a finding of my own. I came to discover that, if you are testing your actions to see if your are doing your Will, you aren't doing your will. "If Will stops and cries Why, invoking Because, then Will stops & does nought." is written in our most sacred book. So, my dear knights, I apologize for your inconvenience. But there is a brighter side to this. During your absence the Queen and I have had a chance to take a second honeymoon without the concerns of court. Thank you for the privacy.

By Frater Ion

THOTH TAROT AND ASTROLOGY

INTRODUCTION:

Astrology is a vast subject but then so is human nature. Astrology is not an exact science but it partakes of some of the elements of science, and it relies also on artistic considerations. A good Astrologer needs to be able to use intuition and insight in interpreting charts.

Add to this complexity the fact that every Astrologer will have learned some different system and will keep certain facts or patterns or ideas in the mind and not others and will bring out some factors of a horoscope and not be able to use other systems and the beginner in Astrological studies could very well become confused. As a beginner, though, the student would do well to compare various readings of his horoscope with other interpretations and by being completely honest with the self, can be able to use one of the most important tools for understanding the self.

Without this understanding spiritual progress would not be possible. Intellectual study of various systems of attainment of enlightenment will not suffice. In order to achieve this enlightenment, one must work on the self and achieve various types of transformations. This would not be possible without the aid of Psychology and Astrology. For certain deleterious traits could become serious stumbling blocks along the path and perhaps could lead to a type of insanity.

An Astrological chart is not repeated for something over 2,300 years as the stars at about that time could again take the same pattern. Think of the many millions and trillions of people born during just a period of 10 years in various parts of the world and you begin to see that no one Astrologer can keep all facts in the mind. Every chart is different, this is part of the complexity and difficulty of Astrology.

There is nothing quite so efficient, though, as an individual study of one's own horoscope for many books can be consulted and many systems tried to find the truth underlying one's thoughts and behaviour and true potential. Through this intimate knowledge of the self, one can begin to take charge and start to choose those behaviours and thoughts which will bring one to the perceived goal.

Another life will bring a different horoscope and again the ongoing Star must master the elements of this patterning. Each life brings certain lessons which must be learned in order to progress in one's own evolution. If such lessons are not learned one must face them again and again until the message is heeded.

In each life a person must understand the forces which influence him. He must know his potentials, his difficulties which he must overcome, his lessons which must be learned. Life is a learning process, a school, and if one wishes to become an ever larger star, wishes to achieve whatever type of enlightenment open to him in this life, an evolved human, or whatever the goal of the True Will turns out to be, then one must master the self. Without this mastery, one cannot master the environment and one cannot achieve greater illumination or enlightenment or know what is the True Will.

LIBER AL states in Chapter II, v. 58: "Yea! deem not of change: ye shall be as ye are, & not other." What would this mean in the light of the above remarks? A person cannot in this life change the effect of the Sun in a certain sign, or of the effects of the other planets as seen in the horoscope. This is the pattern for one life. To understand and work with this pattern is your task for this life. But your essential spirit does not change. If you are a King, then you remain so, if a beggar, then keep your poverty, as you cannot hide it. But it is possible to become a better human and in some life or other to become a King in your own right.

Each Zodiac sign which is prominent in your horoscope, each planetary aspect, each position of a planet in a house has either a positive or a negative side to it. The positive enhances life, allows you to climb the ladder of evolution, makes a bigger Star, a better person, and in short, that which is found to be desirable to the Way of your Going. The use of the negative side of any of these indications leads to a dimming or dimunition of the Star that you are and if not turned around, will lead to death and dissolution in various ways. As a side effect, each Star that indulges in the negative influences the life around him or her. All humanity is affected by the behaviour of individuals and no one result is for the self alone.

This is the "first matter of the work" as defined in Alchemical terms. It is the work on the self. "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem", or "Visit the interior parts of the earth: by rectification thou shalt find the hidden stone." Its initials make the word V.I.T.R.I.O.L. the universal solvent." *

One of the dictionary definitions of rectify is "to make, put or set right; remedy; correct." Its synonyms are "mend, emend, amend, better, ameliorate, improve."

One can then improve on what one has been challenged with in this life in the form of the horoscope. One can control what happens through these tendencies, one can use them at will, but one cannot change the essentials.

* THE BOOK OF THOTH by Aleister Crowley, p. 104 Atu XIV

In many persons it becomes difficult to be honest or truthful about the self. Many are led by illusions about the personality and the inner psyche. They hold extreme views as to how important they might be, as an example. The ego might blind the vision of the True Self to an unconscionable degree. This happens often to those who cannot study the self and they go off into some tangent or other which has little to do with the True Will.

Therefore, the study of the self through Astrology and Psychology ought to be accompanied by the aid of another person well enough advanced and detached to know more than the seeker. All such self attempted studies can be directed by a teacher or guru to straighten out matters which are self-delusory. It is often necessary that a student seek earnestly for a true teacher.

However, one can begin with these studies, this rectification, and be open to what comes in from the world around one. Does a certain conflict with another person tell you something about your self? Does a certain accident or other happening give clues that you are on the right or wrong path? To go blindly on with life's events without questioning the self could surely be a mistake.

It is not a good idea to suppress incidents which have been painful, to attempt never to think of them again. In due time the poison in the self that they may have caused will erupt into something less than desirable. The person so affected may be driven by misunderstood passions and cause him or herself untold damage as well as damaging those around him/her or who have some connection with the events.

This is part of the rectification process, to try and see why such events happen to you. What is it that you need to control or straighten out or understand about yourself? What inner demons must you face? What pleasures and joys make for your expansion and well-being? What lessons are you learning? What goals do you have? Are you acting in such a way as to strengthen these goals or do you think and behave in such a way that their achievement becomes impossible? Can you be sure they are the right goals?

Your various studies should help tremendously if you make sure you do not become unbalanced, if you strive for great honesty with yourself, if you learn from various events.

In the book "The Trumps of Thoth and Psychology, as printed in IN THE CONTINUUM, I endeavored to show you that the Trumps are archetypes which may show up at any time in a person's experiences and which can give us an over-all view of the patterning in the human brain and psyche. Mankind has ever made an attempt to bring order out of what seems to be chaotic nature. Men and women try to understand nature through the order which exists in thier own brains and psychology. The greater the

order which can be found in nature or imposed upon matters and phenomena outside of himself, the greater will be the genius expressing this order. The untrained mind is chaotic and undeveloped and a prey to itself in all its moods and to all of the phenomena which exists outside the self. Actually, patterning and order in nature reveals the underlying genius of the outer world, the genius of the Creator, if you wish to express it this way. Order exists in the very structure of the human body and in the uses and structures of the emotions and mind. The untrained cannot tap this vast resource in an effective way. Here we see the need for training and education of body, emotions and mental qualities to enhance the growth and expression of the soul and spirit.

Men and women through all ages have attempted to understand the order to be found in nature through the use of symbols. We in the Western world have a great tradition to draw upon in the juxtaposition of the Qabalah with its Tree of Life, the Tarot cards with their pictures to stir the unconscious depths, with Astrology as it has been developed so far, and with the advances of Psychology. These are all powerful tools for discovering the real or essential self (that which is of the essence), and for becoming clear minded, conscious, educated persons well set on the goal towards the discovery of the True Will.

All the cards of the Tarot will be used in this new book and an attempt will be made to wed together those disciplines mentioned above so as to give you an expanded view of who you are through your own personal horoscope.

There are not many books which can give you a clue about your horoscope in the light of the meanings in the Tarot deck. I know of two most important ones only. These are Crowley's BOOK OF THOTH and Muriel Bruce Hasbrouck"s PURSUIT OF DESTINY.

I admit this study is very experimental, but one that I think is well worth starting. The proof will lie in you, the students and readers, as you test each statement against what you know about yourself. It would also be helpful to you if you could study the book which precedes this, "The Trumps of Thoth and Psychology", as this could be a good introduction to what will follow here.*

In my last article in IN THE CONTINUUM, Vol. IV, No. 9, I endeavoured to show that Astrology is really a study of the movement of the earth through space insofar as we can observe and understand it. In the chart supplied concerning the various sizes of the planetary bodies as compared to the sun, and their distances from the sun, it is obvious that not only is the sun

* Featured in IN THE CONTINUUM, Vol. III, No. 5 to Vol. IV No. 7.

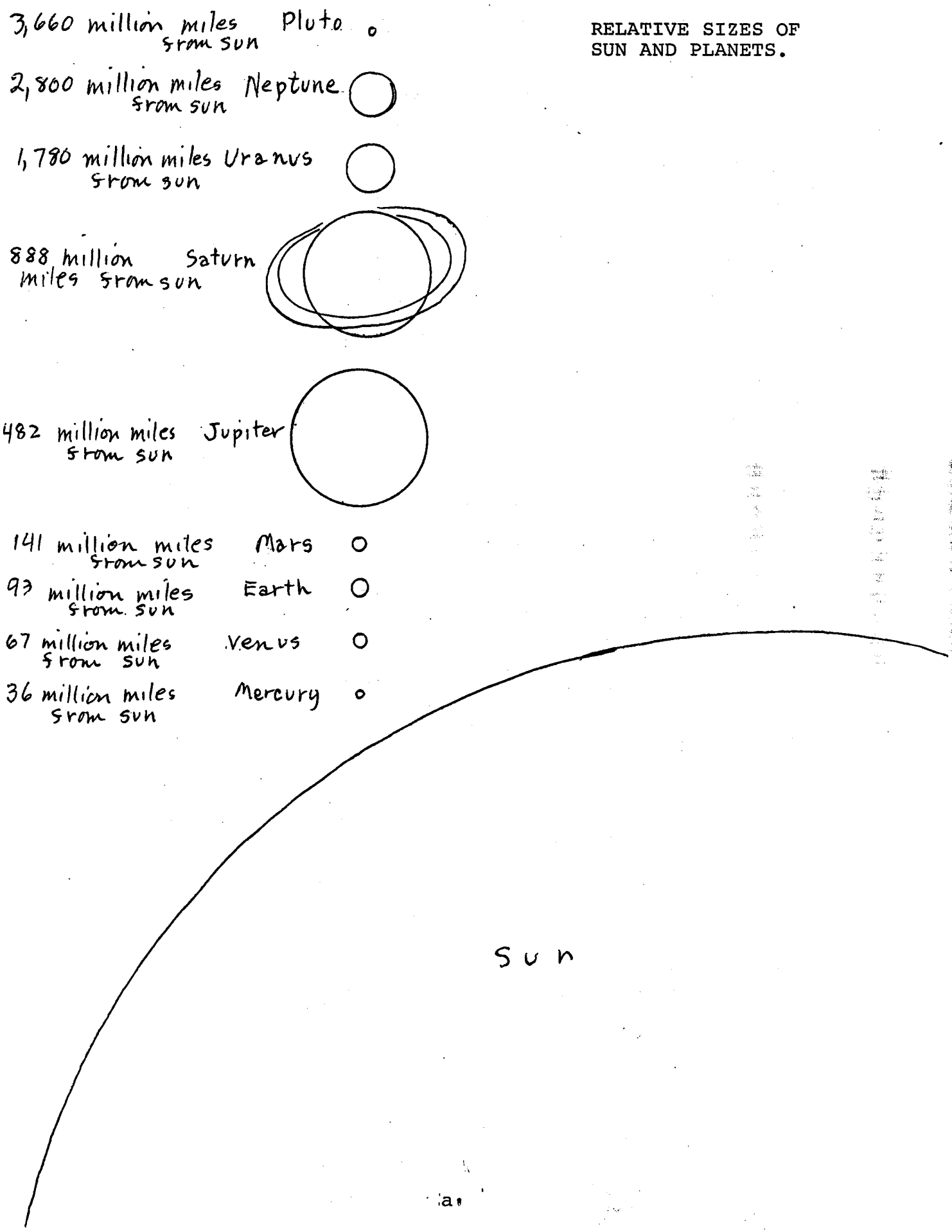
the source of heat, light and various other influences coming to earth and the planets through the particles it throws off, but it is also the largest in size of all the bodies in the solar system. Its various radiations influences everything in this system. The various planets and the Moon reflect back to us what comes from the sun. We do not know what other influences also come from each planet in respect to their size and peculiar qualities in themselves. We are not yet able to measure this. We only know that each planet has not the capacities which pertain to the sun.

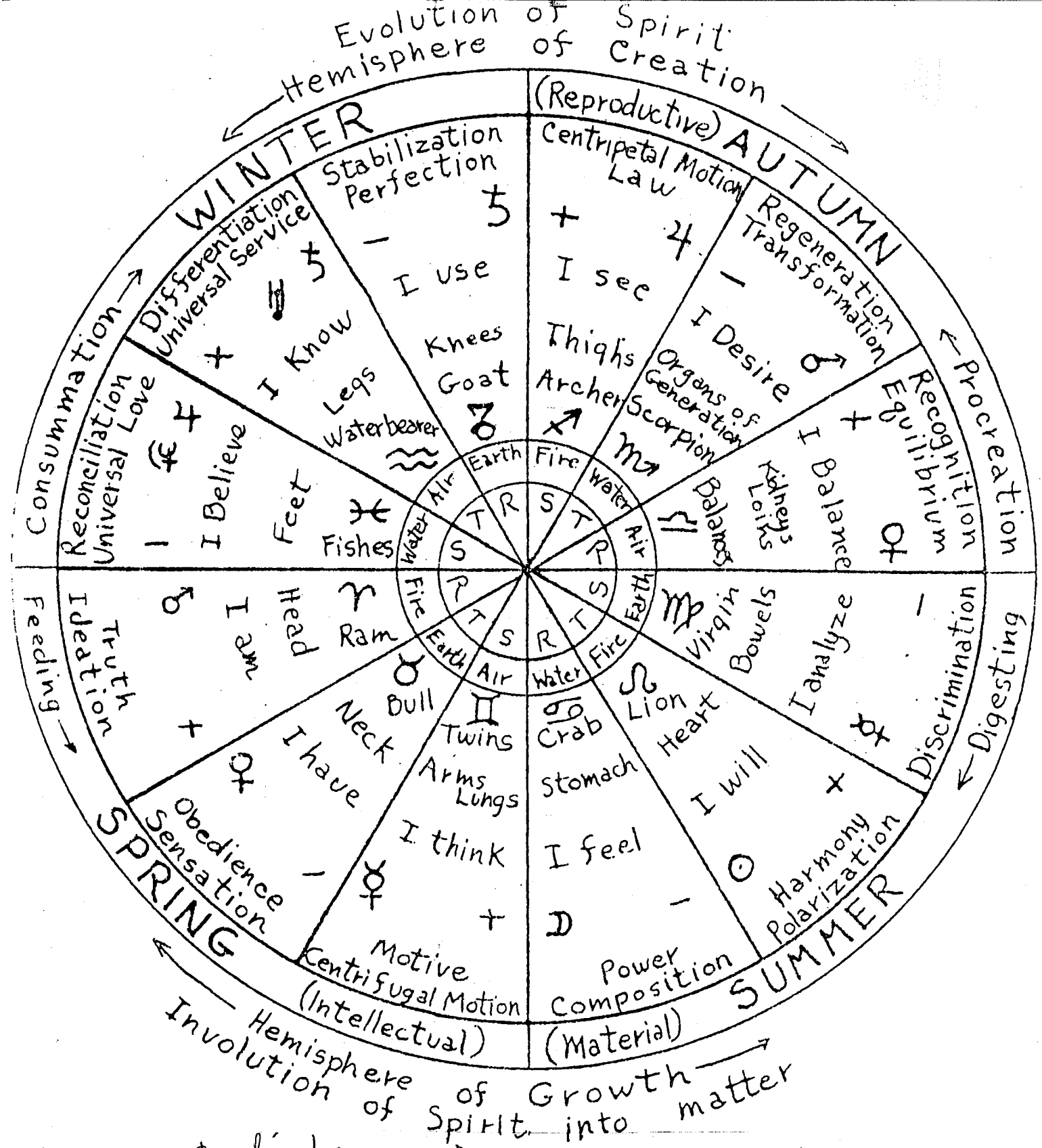
Therefore we can use any tested Astrological system which only features the position of the sun as seen from earth. This type of sun sign analysis will give us a very good starting point from which to understand ourselves. Later, as the knowledge of the student begins to expand, various other influences which can be found through the horoscope can be equated with what is found by a study of the sun sign. In due time a synthesis can be made of the elements of the horoscope and one is well on the way to understanding why one reacts this way or that in this particular incarnation.

In this book we will study only the position of the sun as it brings out the qualities of various of the Tarot cards. We will try to see what it means to have a sign emphasized with the Trump card, the Court card and the small card which is equated with whatever decan of the sign we are studying. Each zodiac sign is divided into three parts of 10 degrees each. This is called a decan, and each of these decans has a small card attributed to it. Therefore, in your study you will be looking at 3 cards which ought to describe you in your essential self, the self that shines through the placement of the sun.

Let me repeat again the chart which shows you clearly the size of the sun and the size of each planet in comparison and how far each planet is from the sun. This distance has a bearing on how much of the sun's light it can reflect back to the earth. Also, its size is a factor, as you can see. A very small and very distant planet could not reflect sunlight to earth in a substantial way. This could be Pluto, for instance. But a small planet which is extremely near the sun, and which soaks up constantly that which emanates from the sun, could have a great deal of influence on the earth. This would be Mercury. So let us study again chart number a. Stop and think about it. Get it thoroughly into your mind about which planets could influence us and which planets might not do much in the way of this influence at all. This knowledge will be needed later as you progress to the planetary influences after you have finished the study of your essence, the placement of the sun.

RELATIVE SIZES OF
SUN AND PLANETS.





Rajas or Cardinal ♈ ♋ ♎ ♑
Doing, Aggresive, Action

Tamas or Fixed ♉ ♌ ♏ ♒
Rooting down, Inertia, Fixation

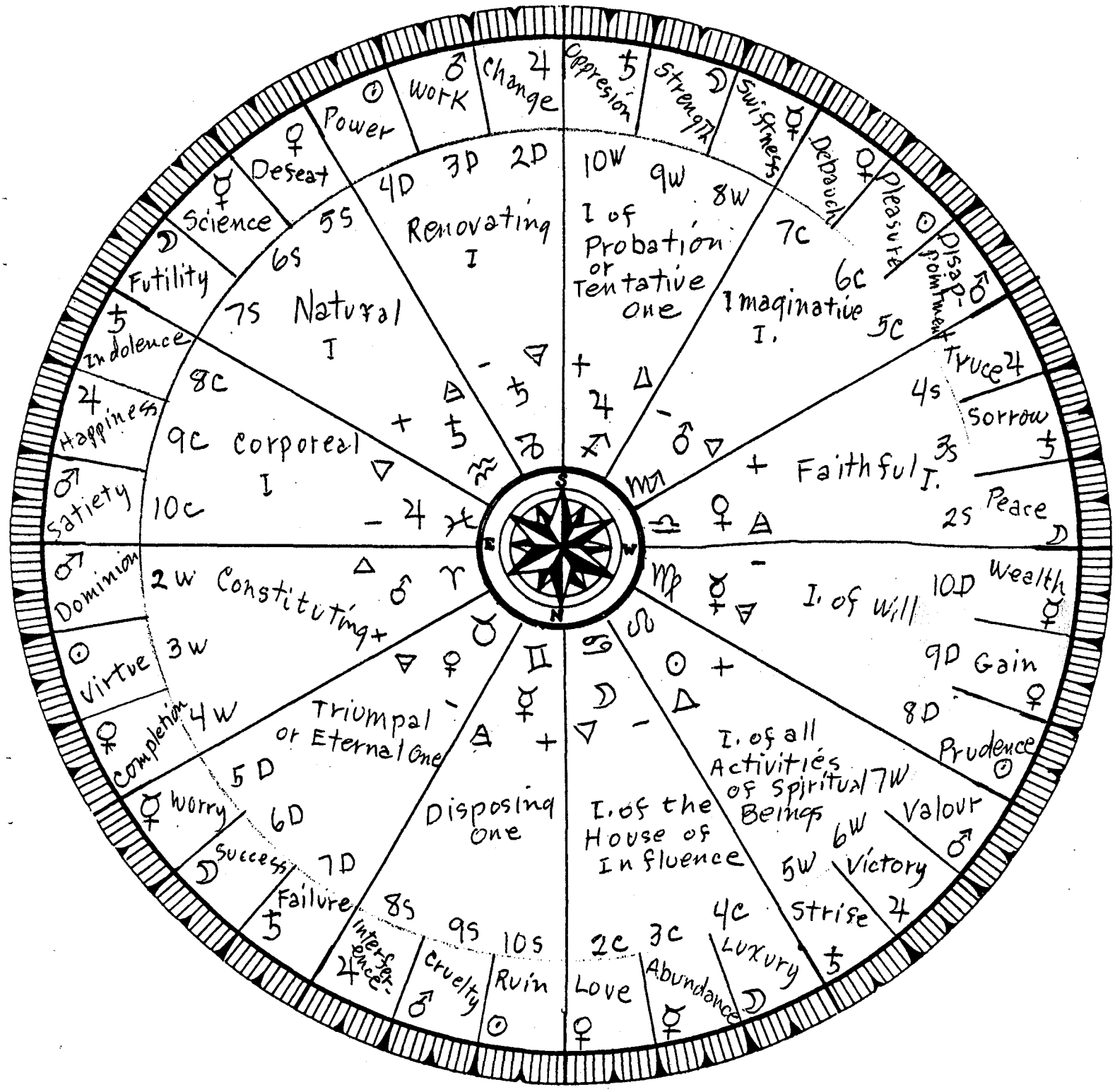
Sattva or Mutable ♊ ♍ ♐ ♓
Flexible, Adaptable, Versatile

Fire ♈ ♌ ♐ Spiritual

Earth ♉ ♍ ♑ Material

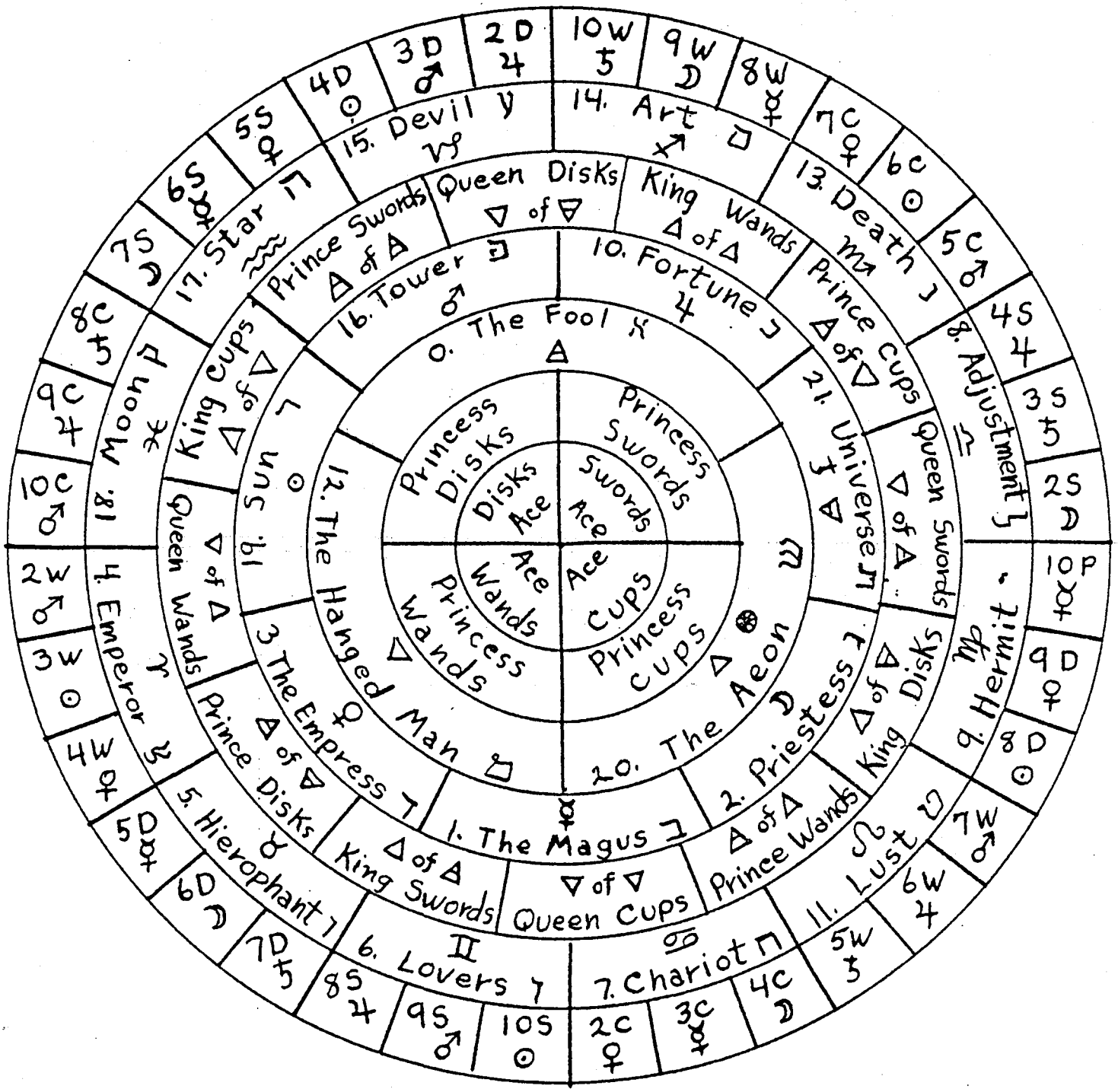
Air ♊ ♎ ♒ Intellectual

water ♋ ♏ ♓ Emotional



I. stands for Intelligence. These come from the Sepher Yetzirah, an ancient Hebrew book. These versions are from the translations and interpretations to be found in 777, column XIII.

The titles of the small cards are from Crowley's BOOK OF THOTH. Some of these titles differ from the older ones.



The Placement of the cards of the Tarot upon the Zodiac Wheel

Then in illustration b. there is a condensation of the meanings in each sign according to old Astrological traditions which have been tested through time.

Illustration c. attempts to put some of the information about Astrology and Tarot on the same wheel. These charts overlap and the information is repeated because with such a small space as this page, it is necessary so that you can read them.

Finally, in illustration d. there is a placement of all of the cards of the Tarot upon the Zodiac wheel. This I have considered so important that it has been repeated many times in IN THE CONTINUUM.

Notice that chart d. has 7 rings or circles. In the center are the Aces which are the root of the powers of Fire, Earth, Air, and Water. Next come the Princess cards which sum up on the material plane in the human person, these elements.

Third from the center are the Tarot cards which are equated with the planets. The last 3 rings have to do with the zodiac signs. We are going to emphasize these zodiac signs in this analysis and will work mainly with the Court cards, the Trumps and the small cards.

Remember that the Zodiac is fixed and the sun moves through this fixed area, completing its journey in one year. The Trump cards which stand for the planets are not fixed as the planets move around the whole of the zodiac, taking their own time to complete one revolution.

This chart was compiled from information in THE GOLDEN DAWN in case you wish to look this up and check for accuracy.

Further study should be made also with THE BOOK OF THOTH by Crowley.

To be continued.

JANE WOLFE

Hollywood.

On July 21, of 1952 Jane had some interesting comments on Jack's death which she wrote to Karl. A friend of Jack's visited Wilfred and Helen while Jane was there and had some comments to make on this event.

"George Frey finally showed up at Beechwood Drive Sunday. I arrived after Frey had told the Parson's story. However, he repeated an interesting episode. A sculptor living in Laguna said, about half an hour before the explosion, that the world had got to a definite turning point - either it would eventually recede to the Stone Age and have to start all over, or there would have to be a sacrifice. And there was mention of an explosion pyre on a knoll - if I recall correctly. I hope Smith fills in this episode as Frey told it. - -"

"Frey said Jack had thoroughly cleaned up all his personal obligations: his social contacts by bidding each and everyone good-bye - in fact Jack was so meticulous about everything folks thought it strange. He also said Jack did not want to go to Mexico, that he was afraid of C. Frey feels as I did from the start that Jack, with the help of the Unconscious? - deliberately took the fatal step."

Karl was planning to move his Headquarters from Hampton, New Jersey,and there was much discussion between the two of them about a proper place to live. But Karl had some difficulty in selling the house, so it would be some time before he could move to a new location.

Meanwhile, during this summer of 1952, Karl had supplied me with a loan of a fine electric typewriter and plastiplates from which printing could be done. I typed THE VISION AND THE VOICE all that summer, with time out for repairs to the typewriter. My children played about as usual but I had learned to concentrate in spite of their voices and concerns. Jane arrived every week to help with the proofreading and she then sent the plastiplate masters on to Karl. Jean and Ero worked the machine which did the reproductions and Karl also found plenty of work on this project. He did a final proofreading, collated,learned to work the machine and all the rest.

But Karl's work was interrupted in the 1st week of August by a terrible accident which occurred when he and Sascha were driving. He had to give up the New York address as Sascha was so badly injured that she would be unable to teach voice for many months. They were both in the hospital for quite some time and Karl wrote to tell Jane of the X-rays, his pain and how he was getting on.

Jane wrote with concern on August 16:

"I shall be glad indeed when you can stop business ventures. From now on you should be in a position where your interest and activities could go into the Work wholly. I have not forgotten, for instance, your statement that yours was the job to write the Commentary on Liber VII. Also, that there was somewhat to add by you to the LXV Commentary. And there are the more subtle angles.

I can grasp, somewhat at least, of your weariness of spirit. Time was, in Cefalu, when I heard A.C. with a great sigh wish he could be like other men. He was a Dedicated Man (as you are, my dear Karl). Life was burdensome at times, but through it ran some golden threads of love, some sunshine, moments of gayety even, and the solace and companionship of Aiwass for work done - " the cross of sacrifice made bitter sweet."

"Thelema needs you badly! Who else is there? We need you. The whole damn world needs you!"

"I am happy indeed to hear you are on the mend. But it could not have been otherwise."

Karl replied with concern for Sascha's injuries and also said much about Jane's remarks:

"Do not worry about my will to live. I am tied securely to the curve of a rocket that has yet many years to run, its crucial years. This 'accident' I view as a definite signpost and as a message, an instant answer to a question I had posed!

"All such jobs (and others) as LXV, VII, are much in my mind. I may well start on the latter, as well as notes on AL, 220 but possibly only for posthumous publication."

He was also concerned about moving the furniture and other effects from the New York apartment by September 30 when he was still in pain and not quite recovered. He also went into a great deal of detail about the publication of THE VISION AND THE VOICE and the address which should be on the publication. Finally he hit upon Barstow as being the best address for the present. Jean and Ero could arrive on a Saturday afternoon and take on the printing over the weekend, which they did during this time and worked through their weekend days off.

In the beginning of September medical tests showed that Jane had been battling an infected kidney for some time and this is what had brought her to a low state, which she was unhappy about and rather ashamed of reporting ill health to Karl.

This year was very difficult for everyone, especially Karl and Jane. She wrote to him on Oct. 14.

"I left the hospital Friday and am too weak to be of much use to myself. Four weeks of what? The easiest word is diarrhea; with extremely sore intestines, cramps and gripes. I have dropped to 95 pounds.

"Mildred meantime has saved the day. She looked in on Mary K. in my absence, nine days all told, and is now marketing and cooking for both of us. Has asked relief from her job to do this - cheerfully and with love.

"My horoscope, it seems, indicates dangers throughout October and November. But we are keeping an eye on Jane these days - something we did not do before.

"I shall be glad to hear you are mightily improved - if, indeed, not entirely recovered! My time sense is not yet reestablished. I feel out of touch."

By the end of October THE VISION AND THE VOICE was being distributed and Karl began worrying about paying something for all the labor. But everyone would take nothing for their work. Then due to a suggestion by Louis Culling he began to think that everyone who had worked on THE VISION AND THE VOICE had been under some sort of magical attack. But I sailed through the typing of it with no deleterious effects. Unfortunately, due to Karl's experience in two concentration camps, he had an idea that he was being persecuted from time to time.

While writing to Jane about various personality problems of active Thelemites, Karl had this interesting paragraph:

"- - - - I suppose I am expected to be the author who knows how to solve the conflicts, while my greatest gift is to create and increase them and their mutual friction to culmination.

"Unless - unless, unless, it is my mission to be the instrument for giving the various parties involved the "LESSON OF BETRAYAL", which every candidate has to learn as one of the major ordeals. I have seen A.C. give this ordeal deliberately, with - in one case - terrible repercussion. You are the only one that I know who has an inkling of these problems. If you have any comment let me know."

Jane answered:

"I take it you have stepped into the shoes of A.C., and therefore have become the Hierophant. I learned to know somewhat of this individual, and felt that He operated at times without the knowledge of A.C. Indeed, A.C. acknowledged this. This Lesson of Betrayal is no doubt a part of your duties - and privileges. I

was interested to learn in these Gurdjieff and Ouspensky books that they provided a centre at intervals, usually outside of a city where students took on various labors; and this with the stated purpose of putting together such students as got on each other's nerves, for only in friction is growth. But this regime, of course, for a stated term."

And Karl answered to this:

"Your letter of Nov. 21 is one the like I have not had from you in ages. How can anyone, or you yourself, say you are getting old and all such things? Should your hospital stay have rejuvenated you, mentally at least? Your letter handles subjects that are not easy, yet you set them down in a clear, coherent way!

And after some discussion of various persons, he ended his letter with this note:

"Phyllis sent me her poems. They came yesterday. I am deeply moved about her art, the depth of her feeling, the purity of her soul and everything. What she does not know - or may-be she knows now - is that what she considers her weakness, is her strength. I wished she would plunge into new experiences. The scars are but those of the heroine. I'll write her. What she lacks is an adequate vocaulary and be able to find better words to match the rimes.

"You have trained a fine successor."*

After speaking about Xmas dinner with Wilfred and Helen, and other matters connected with various people, Jane had this to say in her letter of December 26.

"I cannot speak for Estai, though I am conscious of a strong tie with Phyllis, but Jane thinks you give her, at least, too much credit in the case of Phyllis. You must not forget Roy L., who anabled Adonai to clothe P. in a robe of poetry - or poetical expression if you wish, and some Understanding. She is now busy building other foundations. But Adonai will come anon -- will come anon."

Jane mentioned that she had been helping with the Mass which Wilfred and Helen performed about every two weeks. Then she started some comment on C. "She was here Xmas day, the first I saw her since before Jack's death, when she did not attract me at all. Now she is aflame with some work to be done, in which AL is the Sparking, animating and shaping tool of the rising Aeon. She has told more than I can remember ----I will send a copy of possibly the most fantastic letter I have ever received.

---

* Phyllis had hoped to keep herself out of this account but subsequent events in Jane's life made this impossible. (Ed.)

Things were not very happy at Karl's Headquarters. Personal matters arose and began to throw everyone into some sort of state of anger or resentment. Karl wrote to Jane on Jan. 5, 1953 as follows:

"I saw Ero shake his fist at me at the time of the accident, but never told anybody. The whole relation at H.Q. has been a mess. Joe, since Barstow, figured Jean was or would be his. There was a break between Ero & Jean practically when they arrived here and one or twice Jean was on her knees before me (literally, not figuratively!!) imploring me to take her away from Ero. It foundered on the rocky iciness of my nature, my below-par libido, my slowness of reaction to obey directives from on high (which, I realised much later, it probably was.) But on other occasions Jean played up intensely to Joe to such an extent that Joe went to Newark and rented a 3-room apt. for the purpose. And nothing happened! It must have been a blow to Joe, and a magical lesson, which, I hope, he has learned and assimilated in a BALANCED WAY, by which I mean that I hope he does not carry a grudge against all women for having led him by the nose in such a humiliating way. Needless to say, I had nothing whatever to do with this part of the drama, except possibly unconsciously.

"Then, Jean played a game in a primitive and a little too obvious way with Sascha, who, being so much more mature, saw through it from the start, causing antagonism. - My break with S. is ordained, I feel sure. May-be my subconscious wants me to make the break on my terms, when I think the time has arrived. Yet I know that all such considerations are bunk. Jean would be excellent as a partner for me in the Work which I need, but she needs one for other things too.

"My prime consideration is to preserve the assets as much as I can manage, for the G.W. If we sell H.Q. there must be enough in my share to have something to operate with when I should arrive in California.

"I like Jean. I like Ero. I like and respect Joe very highly. (He is a King). He has behaved and acted royally and poured out lavishly - I'm not speaking about his transfer - and Sascha alone has seen this deeply, while Joe seems to have been influenced intensely against the one person who Understood him, his nature, and his problems!) Add to this trio Frederic's presence, the Sascha-problem, and you get the Five-Body problem, which even mathematically is insolvable. Irrationally, yes, it can be solved, but that requires instant understanding of what your H.G.A. counsels, and acting thereon without doubt, or arguing. I am still very low, I know. I am quite prepared to place all the blame on myself alone.

"I have had the K. & C. since 1927 (Boston phase). 1931 was my 7 = 4 period. Then 666 pushed me into the Abyss. (I reacted wildly, and smashed everything of A.C.'s plans with very tragic results for him. It was "danger and trouble" for him. 1935

brought the Babe of the Abyss, and 1938 A.C. acknowledged me as M.T. --- Now here is my incredible blindness: In retrospect I can see all this, now at least. But it was only in 1946 or 1947 that I began to realise what the H.G.A. might mean, or had meant since 1927. I never realised that A.C. actually considered me a M.T., until he reminded me in a letter of about 1946 or 1947 that a M.T. "ought not to act or think the way I expressed myself" in letters. I could (now) give some striking examples of my blindness in matters of the H.G.A. A.C. thought I was faking ignorance, while it is the bitter truth that I was so totally blind. (In 1887 I had a serious eye disease and was for months in a hospital; had to wear blue glasses up to my 7th or 9th year. When I mentioned this to A.C. soon after I met him - he discovered my blindness quickly - he thought he could cure me magically. But the way I saw and see it, it is part of my T.W.)*

"May-be this explains some things to you.

"Ritual: yes, indeed, I do not care for them but I do not loathe them! By ritual I mean any form of invocation or practice that implies dramatic performance. Nor do I understand such formulae as IHVH, or Geomancy - I would not call reciting the Holy Books ritual. I view it as a sort of mantra as once I start a chapter, it keeps running along without my being consciously aware of it. If I am interrupted - it continues at the exact spot where I was stopped, the moment when the interruptions have ceased.

"The idea back of the term Ritual in AL 220 is much more general and universal. Political, moral, ethical, religious conventions have a form or ritual as a basis. This refers especially to the ritual of law in this country. Anybody who has been the victim of legal, religious, or moral procedures - better persecutions - knows this. They are called "black" rituals."

Jane answered to this:.

"I am glad indeed to have your letter of Jan. 5. It is a great help. Frankly, I have been puzzled on occasions, to the point of "What ails the man!" But who is Jane to ask questions? She who today could be as active as C. had she accepted the bit. Two or three years ago, Schmolke gave me a wisp of cheer when he wrote that Mars in midheaven meant delayed action - until "late in life". I thank you for giving me this knowledge of yourself. And I do hope the property will soon pass along so that you can come out here."

There was much discussion in these letters about Louis Culling and both of them arrived at the conclusion that he could not be trusted to act in a straightforward and honest manner. There was also, from now until much later a great deal of discussion about C. I do not give the whole name here as the person is still living.

Jane had some difficulties in her horoscope, such as oppositions,

* True Will.

which led her to mistrust herself and the work she was really doing without being aware of it.

In Karl's next letter of Feb. 9, he asked for more information about Jack's "Working". He went on to write a little about Jack:

"As to Jack. Some years ago when he began to write me frequently for advice, he was glad when I gave him "child" as a key-word, which, he wrote back, was just what he needed. His working with Ron Hubbard was always of the greatest interest to me; he wrote very sparingly about it, not even to A.C. When I met him once in 1942, it was I think, he wanted to find out from me about the Scarlet Woman, which I evaded. Even then the problem fascinated him. It seems so hard to understand that the S.W., as well as The Beast, are the names of offices, not of human beings in the flesh. In the case of A.C. his work was in the outer, still, his work as 666 was secret. In the old times he proclaimed each new Moon as his S.W., it is true. He learned, I believe, only much later what the truth is, as one Note in 418 shows.

By Feb. of that year, THE GOSPEL ACCORDING TO ST. BERNARD SHAW by A.C. was ready from the Multilith machine and was bound and sent around to various people. Ruth Soulé, one of Roy Leffingwell's daughters, had worked on the typing with many instructions from Jean. But there were quite a few errors or typos in the work. However, it was done and now appears as CROWLEY ON CHRIST.

Jane sent Jack's Liber 49 to Karl and had this further to say:

"I sent Jack's "49" without comment, but I state my first reading left me surprised and cold. A second reading went a little better, but ---"the fourth book of the BOOK OF THE LAW" smacks of obsession? Also, who is Bellarion? The name seems familiar. And by whose authority did he become an 8 = 3?"

Karl had a great many comments to make on Jack's Liber "49" and asked about certain mistakes in the manuscript. He pointed out the mistakes in Qabalah and that the choice of numbers did not seem to be inspired but were quite rational. If they had been inspired, they would have led to further illuminations, but this was not the case. He stated: "Jack's record of the Babalon invocation is not written, and condensed and clear as A.C.'s inspired or dictated librae are. A communicating entity is, after all, limited by the perfection and transparence of the diamond or crystal available for transmission. Some of the verses in the book are unnecessary and irrelevant, I think. May-be the work is not even complete. May-be the magician was not considered mature or initiated, or pure enough? Who will judge?"

And in a postcript he added: "Have just copied C's enclosed letters. I must say, they stagger me by their evident madness!"

There was trouble from Meeka Aldritch, who wanted to publish LIBER ALEPH on her own and had specious reasons for doing so. Jane reported this and Karl replied:

"I'd like to write Meeka in the strongest terms. It would be theft to copy LIBER ALEPH and distribute it for money! Plain theft. All the more obnoxious as she considers herself a Sister of the Order. I have in mind to place her under a ban or Interdict if she goes on with such thoughts, much less than acts. We plan to publish LIBER ALEPH officially, but if she intercedes in the manner you say, it may prevent it. Why doesn't she apply for the copyright herself? To say that another has written a very similar book, is plumb insolence. If you want me to, I'll write her direct and ask for an explanation. May-be you can get Louis to knock some sense into Meeka. When Jack years ago tried the same thing: sell copies of Aleph, etc., we acted in the strongest possible form."

Jane firmed up some dates about Jack's workings as Karl had no idea when these things happened.

"The Babalon Working was from Jan 19 to Feb. 27, 1946. Smith thinks Jack undertook this Work on his own initiative. I do not have access to A.C.'s letters to Jack.

"Oath of Master of the Temple was taken Dec. 28/48 by John W. Parsons, 7 = 4 A∴A∴ and the Oath was attested by W.T. Smith, 132."

The next instructions from Karl were to drop a thorough consideration of Jack's work as he didn't think it was worth it. Instead he decided to use the letters to Mrs. Macky from A.C., which she had given permission to copy, to be used as an introduction to MAGICK WITHOUT TEARS.

Jane objected to Karl editing out her name of Soror Estai in the letter "Fear, a Bad Astral Vision" in the letters for MAGICK WITHOUT TEARS. This would not be the only time when Karl insisted on deleting her name from some of these letters and later correspondence shows Jane's irritation. She remarked that some of the letters by A.C. were written because of questions from the people in California and not all were addressed to Mrs. M.

Karl was anxious to produce M.W.T. before LIBER ALEPH as the former existed only in his files and might get lost, whereas LIBER ALEPH had many copies around the world, even in Germany.

There was a good deal of writing back and forth as to the type of print and the kind of typewriter and various plans for M.W.T. It was decided that I should type it that summer on my vacation from college. Jean and Ero would leave New Jersey on June 10 and bring a new typewriter with them so that the work would be much

better than that previously done.

Then Karl had second thoughts about Wilfred Smith and wrote:

"I must say I have had a bad feeling lately about what WTS appears to be trying to build up once more. I made that exception as regards that old injunction in your case; but it seems everybody is now flocking once more to WTS's house with the resulting consequences.

"WTS, I'm sure, imagines, and imagined himself as having crossed the Abyss, of being possibly way above Binah; let me assure you that he has not even had a whiff of it; he has not even an idea of how the air in the City of the Pyramids is. (I have several similar cases under observation right now). Standing at the door of the tavern, he can do nothing better than prate of his feats of wine-bibbing. He does not revile the guests, because he thinks he's inside.*

"There's little one can do in such cases. It's just a slow disintegration. I had thought WTS could be somewhere of help; he has in a very small degree; but now the dangers loom larger than I expected. He cannot forget the past.

"I don't know how to act. But meanwhile, I only let you in on the working of my mind. I suggest you discourage further intimacies among the existing crowd with WTS. May-be this will suffice. If not, well . . "

Jane replied:

"Smith, You sanctioned a Mass Ritual meeting for the group for Solstices and Equinoxes. The only time the Burlingames go to Beechwood.

"Mary K and I have for some weeks had Sunday dinner there, with the Ritual every second week. During the typewriter buying, discussion of M.W.T., etc. we got there during the week. These midpweek calls have stopped; and this last Sunday evening I spent with others to talk things over.

"Smith and Helen are wanting other living quarters since they have no longer any privacy in their garden and barbecue layout due to an apartment building looking directly over everything, next door. The stretch of beach along Roosevelt Highway west of Malibu appeals mightily to them.

"Now in building a house on a beach lot, Smith thinks also of the Ritual. He has also said he would like to accommodate you - at Beechwood, or the proposed new house - until H.Q. is estab-

* LIBER LXV, Cap. IV. vs, 11 & 12.

lished. At one time he said a second "guest house" is permitted on the 2-acre land and it might be possible for you to stay there. I know all this is utterly impossible and, while I have in no way encouraged him, still I have not checked those dreams."

Neither Karl nor Jane believed that Wilfred could make this dream come true. But much later it did materialize and provide more decision work on the part of all of them.

By the end of June, Jean and Ero delivered the new typewriter and I began work on MAGICK WITHOUT TEARS. Karl could not sell his house in New Jersey for a time and so became resigned to staying there until matters could be straightened out.

There was much speculation about where to put a new H.Q. Jean and Ero settled in Barstow where they both found work. Also, it happened that Ero had a house there, so the situation seemed to turn out well for them. Karl relied on them to print M.W.T. and made plans to send the Multilith machine to them. He said they were both very good at the job and checked things carefully.

That summer also, Karl read more on Jack's workings and files and wrote to Jane: "Jack's working was illusory and led to obsession (A.C. himself condemned it)".Other workings based on Jack's obsessions were also illusory and would end up in a morass or bog.

To be continued.