



# IN THE CONTINUUM

Vol. IV, No. 1

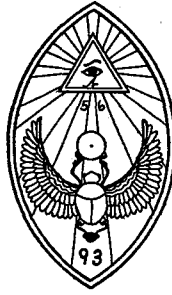
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

An LXXXIII, 1987 e.v., Sun in 0° Aries  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler



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

# COLLEGE of THELEMA



Founded in Service  
to the A.:A.:

P.O. Box 415  
Oroville, CA.  
95965  
An. LXXXIII  
Sun in 0° Aries

Cari Fratres et Sorores,

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

Many years ago Karl Germer handed me a packet of Crowley's manuscripts on Astrology. They were not his complete writings on this subject. This packet also included many horoscopes of persons unknown to us today. However, some of the writings were to be published later in Crowley's ASTROLOGY. Even though his work exists in a published version, this book is very difficult if not impossible to find today. Since it is the policy of this publication to print such works with this type of scarcity, these notes on Tarot and Astrology are therefore printed here.

The system of tying Astrology to the Tarot cards was new at that time, even though beginnings had been made on this in The Golden Dawn. What is here printed was written before ever THE BOOK OF THOTH was attempted. In fact, the work on Astrology which Crowley did was mostly in 1915-1916 when he was working on this subject with Evangeline Adams in New York. She was a very famous Astrologer at the time and had an office in that city. Many of the famous visited her for her advice. But what she did for them in analyzing their horoscopes, transits and horary questions and other matters had to be kept secret, as the bulk of humanity, led by the yellow press, viewed Astrology as a charlatan art at the time. Many Astrologers were even persecuted in various ways or jailed in various parts of the United States.

Evangeline Adams or her executors later incorporated Crowley's work on Astrology into her own book, ASTROLOGY, YOUR PLACE AMONG THE STARS which was printed in 1930 for the first time. Her additions to the information written by Crowley in this book were numerous, but nowhere does it say that it was a joint effort of Crowley and Adams.

It is only when we read Crowley's ASTROLOGY, that we are face to face with his original work on this matter. His volume is slim and no doubt he intended to take up much more on the subject but for some reason he did not. Adams did her best to fill in the gaps. Naturally, Crowley's work with the Tarot cards as an explanation of Astrology was not included in Adams' book. This would have been far too revolutionary for an introductory treatise meant for the general public.

But now we know a great deal more, thanks to the Golden Dawn and Crowley's writings. Even though in this article, Crowley's original thoughts on the Tarot as tied into Astrology, were based on the old designs then current, such as the Pamela Coleman Smith deck, still these notes of his on the Tarot Trumps and the signs of the Zodiac are still valuable for the general hints they give which were later applied to THE BOOK OF THOTH. There may even be some new material here, or material thought of in different ways than in the final work on Tarot done about 1938 to 1943.

In the story of Jane Wolfe which publishes many of Crowley's letters to Jane, we know of the terrible struggles against neglect, illness and near starvation which were endangering Crowley's life. This was all going on in the middle of many arguments with Freida Harris, who was the artist-executant under A.C.'s directions. It is a miracle that THE BOOK OF THOTH ever came to be published at all and certainly its birth was due to the efforts of Karl Germer who gave his all to any project upon which Crowley was embarked.

Also in this issue is a little known pamphlet called THE SCIENTIFIC SOLUTION OF THE PROBLEM OF GOVERNMENT. Since the O.T.O. is now turning to a purer version of government under the new Caliph which will reflect the material in THE BLUE EQUINOX and which is now reprinted in the recent THE EQUINOX, Vol. III, No 10, this article is especially timely. Even the principles in this article can and should be applied to self-government. Certainly, no person imbued with Thelemic principles can afford to be blind to the ideas to be found herein.

There is certainly plenty more in THE BOOK OF THE LAW which can be applied to the government of an Order and to one's own self. It would benefit every person to know LIBER AL so thoroughly, that each chapter is memorized and thus runs through the blood as it were.

Too many times, it has been noted that a person will latch on to one sentence or other in LIBER AL and come to a terribly unbalanced state. This is a great mistake and is why the whole Book should be memorized. Actually, the Book itself is perfectly balanced and if one observes that one is becoming obsessed by any one idea, the thing to do would be to search for its opposite or balancing idea somewhere else in the Book. All this is perfectly expressed by an understanding of the Tarot Trump, "Adjustment" which is featured in this issue.

Remember always that "equilibrium is the basis of the Work." No effort to achieve the Light can be made without this quality of balance. Heed this well, and may you all attain!

Love is the law, love under will,

*Soror Meraf*



# THE SCIENTIFIC SOLUTION OF THE PROBLEM OF GOVERNMENT\*

By Comte de Fénix.  
Aleister Crowley

## THEOREM

The scientific solution of the problem of Government is given in AL (Liber Legis). This Law supersedes all the empirical theories hitherto current.

## QUOTATION.

### Chapter I

2. Every man and every woman is a star.
10. Let my servants be few and secret: they shall rule the many and the known.
40. Do what thou wilt shall be the whole of the Law.
41. The word of Sin is Restriction.
42. Thou hast no right but to do thy will.
43. Do that, and no other shall say nay.
44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.
57. Love is the law, love under will.

### Chapter II

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen; who sorroweth is not of us.
20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.
58. Yea! deem not of change: ye shall be as ye are, and not other. Therefore the kings of the earth shall be kings for ever. The slaves shall serve.

### Chapter III

4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
58. But the keen and the proud, the royal and the lofty; ye are brothers!
59. As brothers fight ye!
60. There is no law beyond Do what thou wilt.

---

\* The original pamphlet was marked "strictly private and confidential."

## DEMONSTRATION

1. The average voter is a moron. He believes what he reads in the newspapers, feeds his imagination and lulls his repressions on the cinema, and hopes to break away from his slavery by football pools, cross-word prizes, or spotting the winner of the 3.30.

He is ignorant as no illiterate peasant is ignorant: he has no power of independent thought. He is the prey of panic.

But he has the vote.

2. The men in power can only govern by stampeding him into wars, playing on his fears and prejudices until he acquiesces in repressive legislation against his obvious interests, playing on his vanity until he is totally blind to his own misery and serfdom.

The alternative method is undisguised dragooning. In brief, we govern by a mixture of lying and bullying.

3. This desperate resort to archaic weapons is the heritage of hypocrisy. The theories of Divine Right, aristocratic superiority, the moral order of Nature, are all to-day exploded bluffs. Even those of us who believe in supernatural sanctions for our privileges to browbeat and rob the people no longer delude ourselves with the thought that our victims share our superstitions.
4. Even dictators understand this. Mussolini has tried to induce the ghost of Ancient Rome to strut the stage in the image of Julius Caesar; Hitler has invented a farrago of nonsense about Nordics and Aryans; nobody even pretends to believe either, except through the "Will-to-believe."

And the pretence is visibly breaking down everywhere. They cannot even be galvanised with spasms of pseudo-activity, as still occasionally happens with the dead toads of superstition.

5. There is only one hope of uniting the people under intelligent leadership; because there is only one thing in which every one really believes. That is, believes in such a way that he automatically bases every action of his daily life on its principles.  
(This is true of practically all men, whatever their race, caste or creed.) This universally accepted basis of conduct is Science.
6. Science has attained this position because it makes no assertion that it is not prepared to demonstrate to all comers.  
(This part is so well understood that all the "false prophets" --Spiritualism, Christian Science, ethnological cranks, Great Pyramid puzzle-mongers, and the rest of the humbugs - all

pretend to appeal to evidence, not to authority, as did the Kings and the Churches).

The problem of Government is therefore to find a scientific formula with an ethical implication. This formula must be rigidly applicable to all sane men soever without reference to the individual qualities of any one of them.

7. The formula is given by the Law of Thelema. k "Do what thou wilt shall be the whole of the Law."

This injunction, in one sense infinitely elastic, since it does not specify any particular goal of will as desirable, is yet infinitely rigid, in that it binds every man to follow out exactly the purpose for which he is fitted by heredity, environment, experience, and self-development. The formula is thus also biologically infeasible, as well as adequate, ethically to every individual, and politically to the State.

8. Let this formula be accepted by every government. Experts will immediately be appointed to work out, when need arises, the details of the True Will of every individual, and even that of every corporate body whether social or commercial, while a judiciary will arise to determine the equity in the case of apparently conflicting claims. (Such cases will become progressively more rare as adjustment is attained.) All appeal to precedent and authority, the deadwood of the Tree of Life, will be abolished, and strictly scientific standards will be the sole measure by which the executive power shall order the people. The absolute rule of the state shall be a function of the absolute liberty of each individual will.

THE ABSOLUTE RULE OF THE STATE SHALL BE A FUNCTION OF THE  
ABSOLUTE LIBERTY OF EACH INDIVIDUAL WILL.

## THE ZODIAC & THE TAROT

by Aleister Crowley

The Universe is one, omnipotent, omniscient, omnipresent. Its substance is homogenous and this substance cannot be said to possess the qualities of Being, Consciousness, and Bliss; for these are rather the shadows of it, which are apprehended by the highly illuminated mind when it comes near thereto. Time and space themselves are but illusions which condition under veils.

This substance has received many names among many people. The Hindus call it Parabrahm, Atman, and by many other names. The Gnostics call it the Pleroma. The Qabalists give it many names, such as the White Head, the Smooth Point, the Ancient of the Ancient Ones, the Concealed of the Concealed ones and so on. In later times, it has been called God, or the Absolute, or Spirit, and even by certain philosophers as Matter. All, however, agree in its attributes. These are naturally mostly of a negative character, but the Greeks called it the One; and it is because of its essential one-ness that we here consider it, for One is the first positive manifestation in computation. Since, therefore, this substance is one, homogenous, and self-conscious, it cannot be manifest in any way while it is in that state. It would be absurd to enquire into the reasons for its manifestation in any other state, because reason is not a quality appertaining to that unity. It is sufficient to know that it did divide itself into two equal and opposite courses, which have been variously described by different schools of philosophy as male and female, or active and passive, or fire and water, or being and form, or matter and motion, or the Yin and the Yang, or again personifications such as Shiva and Shakti, and in fact any other pair of deities of the first order. This dual principle, exalted as it is, comes a little nearer to the limits of the human mind, for that mind is itself dualistic, our consciousness being composed of subjective and objective, the ego and the non-ego.

It is possible to dissolve this duality back again into the unity by a mystic process; but the natural course taken by its own combination is to form a third entity, partaking of the qualities of both, yet possessing an independent existence. Thus is formed the descending triangle of father, mother, son, the Yod, He, Vau of the Qabalistic Trigrammaton and the pre-Christian trinity of such Gods as Isis, Horus, Osiris, or many others whose names will readily occur to the reader. In the ancient Greek philosophy of Parmenides, Empedocles, Heraclitus, the Eleatic Zeno, and even in the philosophy of Pythagoras and the Stagirite, these three principles are recognized under the names of fire, air, and water. They are connected with the three possible states in which one can conceive the Universe: Being, Not-Being, and Becoming. The more carefully Plato and Aristotle are studied, the clearer these points become. It must, however, be understood that these principles are all active and causative. They still pertain to the divine hierarchy; in a word, to the Yetziratic world of Rabbi Ben Simeon. However, from this trinity of actives is consolidated a passive which, to continue the termination of the Physicist school of philosophy, is called earth. The whole of this doctrine is admirably resumed, although amplified, in the Sephirotic system.

This division forms an extremely satisfactory base for any scheme of classification, and it has been necessary to enter thus briefly into pure philosophy because without some comprehension of first principles, it is impossible to obtain any idea, not so much of what astrologers mean by the signs of the Zodiac, but why they mean them. For the 12 signs are divided into four triplicities in this order, fire, earth, air, water, beginning with Aries; and each triplicity classes its members under the regimen of the three actives. Thus, Aries represents the fiery part of fire, the most active and violent manifestation of that element; Sagittarius is the watery part of fire, the passive and tractable form; while Leo represents the airy part, the bal-

anced, perfected, and stable part of it. In nature, Aries might be compared to the lightning, Sagittarius to the rainbow, and Leo to the Sun.

Similarly with the element water. Cancer is its active form. This must not be misunderstood; water is in its nature passive and receptive, yet in this are certain active qualities, for example the power of solution. Pisces is the reflective, passive, quiet form of the elements; and Scorpio harmonizes and fixes these two. Thus, Cancer would be symbolized by clouds, rain, streams, and rivers; Pisces by wells and pools; and Scorpio by the sea.

With air, again, Libra is air in its most active form, the inter-penetrating garment of the globe. Gemini represents it in absorption and modification as the breath and mind of man. Aquarius harmonizes these two ideas. In Aquarius the air is stable and fixed to such an extent that it partakes of the nature of water; it is the bearer of water, like the clouds themselves.

Turning to earth, we perceive the same subdivision. Capricornus is the earth, considered as a formative force: mountains in particular are analogous to it, because they are salient and rugged, offering obstacles. Virgo is the earth in its passive form: fields and pastures which, as it were, yield themselves naturally to other influences. Combining these ideas is Taurus, the stable and fixed course of earth, which we can only interpret as the essence of labor.

It is hoped that these few simple preliminary remarks will aid the student in the beginning of his investigation into the meaning of the signs of the Zodiac as regarded from the standpoint of natural philosophy.

We must now consider an entirely different element, but a most important one, which enters essentially into the fundamentals of the astrological conception of the Zodiac. It is first necessary to call the attention of the student to the fact that all ancient religions were symbolic celebrations, either of the forces of Nature in the macrocosm, and so primarily of the Sun, or of the forces of Nature in the microcosm and so primarily of generation. In other words, all religious ideas are related either to the life of the earth, or to the life of man. Owing to the numerous accidents which occurred in the gradual development of civilization, and in particular we would refer to the growth of the Roman Empire, these ideas became, to some extent, confused. Political considerations entered into theology; adaptations and compromises were made by priests who had become ignorant or careless of the true traditions; and we accordingly find that these two lines of thought are interlocked to such an extent that not all the acumen of scholars, even of initiated scholars, can satisfactorily dissociate them. To take one striking example, it is very strange that the spring festival which we now call Easter should be connected with suffering and death, as in the case of Attis, Dionysus, and some others. The solution is given by considering what death is, we will not say a euphemism or a blind, but a mystic truth, which only initiates of the highest class are likely in any way to understand. But the obvious meaning is given by the fact that the birth of the Sun and of the year occurs nine months later at the winter solstice when Sol enters Capricornus. The crucifixion symbolism of the Sun, which is connected with his crossing the equator, should really be referred to his entering into Libra rather than into Aries; and nearly all the confusion which has arisen is due to this original mistake. The entry of the Sun into Aries properly signifies his resurrection, but it is not at all the time to symbolize his suffering and descent beneath the equator from which he rises, symbolically speaking, after three days and nights; that is to say, six months.

We have, fortunately, a very remarkable document, the book of the Atu of Tahuti, more commonly known as the Taro. Scholars are at issue with regard to the origin and antiquity of these extraordinary designs and it is no part of our present purpose to discuss so vexed a question. Indeed we will acquiesce readily in the contention that even in the Middle Ages, the designs had been debased and corrupted by ignorant copyists, and that they stand in urgent need of restoration. But at least a very remark-

able degree of truth has been retained; and it is by careful consideration and study of these cards that we are able to draw a clear conception of the necessary sequence and significance of the signs of the Zodiac. There are, in all, 78 of these cards. Sixteen of them are court cards, king, queen, prince, and princess in each of the four elements. There are also the four aces, representing the divine root of the force of each of the four elements. There are 36 cards numbered from two to ten representing the 36 decanates of the Zodiac. Twenty-two cards remain and these refer to the 22 letters of the Hebrew alphabet, of which three are attributed to the three active elements, seven to the planets (for it must be remembered that the discovery of Uranus and Neptune is quite recent), and 12 to the signs of the Zodiac. To this last series we now turn our particular attention. The following is the list:

Aries, the Emperor or Pharaoh<sup>1</sup>  
Taurus, the Pope or High Priest  
Gemini, the Lovers  
Cancer, the Charioteer  
Leo, Strength  
Virgo, Prudence or the Hermit  
Libra, Justice  
Scorpio, Death  
Sagittarius, Temperance  
Capricornus, the Devil  
Aquarius, the Star  
Pisces, the Moon

These titles are not in all cases of any great significance. They were no doubt given in later times merely on account of some salient feature in the designs. It is therefore necessary to give some account of the designs upon the cards.

## ARIES<sup>2</sup>

The Emperor shows a crowned king seated with orb and scepter upon a cubical stone, on which is marked a red eagle. His arms are so placed as to form a triangle with the apex upwards, and his legs are crossed. This triangle above a cross is the alchemical sign of sulphur, which represents the element of fire in a very sublimated and sacramental form. It is easy to see the analogy between this drawing and the sign of Aries, which is ruled by the fiery planet Mars and in which the Sun is exalted and triumphant. It is the return of the year, when earth is renewed and all life awakens again to its fullest activity.

## TAURUS

The Pope is figured in his pontifical vestments, crowned with the triple tiara, which, of course, in more ancient times was but the yellow crown of Osiris, and represents the creative force which linked man with divinity. His hands are upraised in blessing. At his feet kneel four persons in such a position that their five heads are at the point of a pentagram, the Star of the Microcosm, the symbol of God made man.

[1] Crowley's reformation of the Tarot as given in The Book of Thoth rendered these 12 titles, respectively, as follows: the Emperor, the Hierophant, the Lovers, the Chariot, Lust, the Hermit, Adjustment, Death, Art, the Devil, the Star, the Moon.

[2] These sign titles have been added for ease of reference.

This card, therefore, represents incarnation. In the ancient mythologies, particularly in India among the worshippers of Shiva, in Syria among the worshippers of Mithras, and in Egypt among the worshippers of Apis, we find the Bull is the symbol of the Redeemer. We also find Isis and Hathor represented by the cow, it being from them that the Redeemer springs by incarnation. The Sun in Taurus then is a fixation on earth through woman of the fire of the Sun in his exaltation. Taurus means bull, is ruled by Venus, and in it the Moon is exalted. It is also a passive feminine earthy sign.

### GEMINI

The card called the Lovers is a very peculiar symbol. It represents the expansion and dispersion in air of that fiery force which has been fixed on earth. Its conventional form represents a youth standing between two women, one fair and one dark. These represent the waxing and waning moon. Above the heads of this group is flying a winged god, a child, bearing a bow and a quiver full of arrows, one of which he directs against the head of the youth. It is a symbol of inspiration, of the growth of the mind of the youth. Modern designers have mistaken this winged God for Cupid, but he is really a form of the Sun in which that luminary is considered as a vehicle of a divine force beyond him, the Creator of all. This is an identification of Mercury with the Sun. (It is not generally known how intimately the myths of Hermes and of Dionysus are connected, and there is no space to prove the identification in this place.) In the life of the year, this card represents the shooting of buds, the blossoming of flowers, which occur when the Sun is in Gemini in the month of May.

### CANCER

The card called the Charioteer represents a crowned-king standing in a chariot, drawn by two sphinxes, one black and one white. At the corners of the chariot are four pillars, which support a canopy of azure, covered with stars. The meaning of this card and its connection with the sign Cancer are quite obvious. The Sun enters Cancer at the summer solstice, that is at the period of his greatest triumph, his extreme northern declination, the height of summer. The sphinxes are, of course, day and night. The canopy of stars is the abyss of heaven and the four pillars are the seasons. In his hands the King bears a cup and this is connected with the symbolism of the Holy Grail. In connection with the life of man it represents the quickening of the child in the womb of its mother, which takes place three months after conception, as symbolized by the Sun in Aries. Cancer being a watery sign, this period is the receptacle of the force of the previous quadrant. It is governed by the Moon and here we see its connection with the symbol of the mother, while the exaltation of Jupiter in the sign refers to the divine influence presiding over the incarnation.

### LEO

The card called Strength represents a woman closing the mouth of a lion. This in the life of the year symbolizes that the fruits of the earth are now safe from the devouring elements which endanger them during the spring. It is the fixation of the fire of Aries, and a similar sense of security and triumph reigns also with regard to the life of man. It is a period of security, of fine weather. The arduous work of plowing is over. The harvest is gathered in; there is no further fear of starvation during the winter, which is already, as it were, foreseen. It should be remembered in this connection, in case this explanation seems trivial to us moderns, who by the

advance of science have made ourselves permanently secure against famine, that in the times when these cards were designed the case was entirely different. Dwellers in modern cities never think about the harvest unless they are gambling in cereals; but to a family in ancient Egypt or Chaldea, it was the constant preoccupation and anxiety. This card is a hieroglyph of the old aphorism that salvation comes to the woman whose courage and fortitude assure the preservation of the race, and again in the life of the year, it shows the benefit obtained from her housewifery. Remember that among all primitive people the women do all the hard work of the field.

### VIRGO

When the Sun enters Virgo, the harvest is already secure, and the fruits of the earth ripen. The symbol upon the card called The Hermit is therefore very easy to understand. It represents an aged man, hooded and cloaked, bearing a long staff and a lamp. At his feet before him goes a serpent. This man is Hermes, the messenger of the Gods, he who taught science and letters to men. It is only in the modern design that this man is old, and this is owing to confusion in etymology. The word Hermit has nothing to do with Hermes; it comes from the Greek *Eremitos*, one who lives in a desert, and it is because hermits, as known to the people of the Middle Ages were usually old men, that this card Hermes was replaced by a figure of a hermit. The lamp, staff, cloak, and serpent are clear indications that the original design represented the messenger of the Gods. He symbolizes the developed mind of man, the prudence and foresight which causes him to gather up the fruits of his plowing and sowing and reaping into granaries, for Virgo is the last sign of summer. The Sun is already prepared for his crucifixion upon the equator. Virgo is an earthy and mercurial sign and so represents the fixation of the intellect in practical ways.

### LIBRA

The card called Justice represents a grave woman with austere and solemn countenance. In her right hand she holds an uplifted sword, in her left a pair of balances, and she is seated on a throne. At the entrance of the Sun into Libra, the days and nights are again equal, and this card is a fitting complement to the Emperor who presides over Aries. This is the moment of the crucifixion of the Sun who now descends below the Equator for the remaining six months of the year. Libra is ruled by Venus, but Saturn is exalted in the sign, and this indicates with reference to the life of man, the sorrow and burden of the woman. It will be noticed that the scepter in the hand of the Emperor, the symbol of creation and destruction, is replaced by the sword which destroys. It is this woman who executes the fiat of the Almighty, who has appointed that every rise shall be equilibrated by a fall.

### SCORPIO

The card called Death is just as simple a representation as Justice was. The card shows the figure of a skeleton in whose hands is a scythe, cross-hilted, with which he is reaping a field, on which are to be seen the heads and hands alike of crowned kings and beggars. When the Sun enters Scorpio it is the death of the year. The leaves fall, nature putrefies. Scorpio, the balanced form of water, is under the rule of Mars, and its meaning in alchemy is always corruption and putrefaction. This process is necessary to rebirth; and that such is the office of death is shown by the fact that the handle of the scythe is in the shape of a cross, the sacred emblem of



salvation in which the true light exists, but in a concealed form. For the letters of the Latin word LVX<sup>1</sup> are formed by the arms of a cross.

### SAGITTARIUS

The card which rules over Sagittarius is called Temperance, and it represents the final operation in the Great Work. The card shows a woman in whose girdle shines the Sun. Upon her head is the crown of the twelve stars of the Zodiac. Beneath her feet is the Moon; in her right hand, she bears a cup, the water from which falls upon a lion in the midst of a fire; and in her left is a torch whose fire illuminates an eagle that crouches upon the sea. Between these symbolic animals is a caldron boiling over a fire and the lion and the eagle emit from their mouths into the caldron two streams. The picture is so full of signification that one cannot enter into it in this place as fully as one might wish, but the main point to be observed in this is that, in the life of man, this represents the triumph of the woman over the destructive forces of nature: by tempering and equilibrating the opposing forces, she has succeeded in preserving that which was entrusted her by the Emperor, the active and creative force which she develops. The sign Sagittarius is ruled by Jupiter, and this is again an indication of the triumph of the father.

### CAPRICORNUS

We now come to an exceedingly sinister card, the Devil. In this symbol, the makers of these hieroglyphs have been exceedingly cautious. It has seemed to them very necessary to hoodwink the eyes of the uninitiate. Apparently, the card represents the figure of a satyr or demon. He is standing upon an altar, and four other demons are worshipping him. It is simple to deduce from this that he refers to Capricornus, the goat, ruled by Saturn and having Mars exalted therein. In this exoteric reading, we see denoted earth at the end of December, an element one might say actively malevolent. The student will remember that the festival of Saturn was held at the entrance of the Sun into Capricorn. The Sun has reached his greatest southern declination. It is the culmination and finality of death, but a deeper philosophy finds a deeper meaning in this card. It is noticeable that this Devil bears the torch and cup as did his predecessor. It is also remarkable that he and his four worshippers are placed at the points of the pentagram, which, as we said before, is the symbol of God made man, the peculiar hieroglyph of Christ. It may also be observed that the Devil is standing upon the cubic stone, and this fact is not unrelated to that upon which we have animadverted in our discussion of the Emperor.

The torch and cup are the same symbols as the scepter and orb, in a slightly different form, and the pentagram or pentacle has previously occurred in the card of that other earthy sign, Taurus, which we call the Pope. We must then regard this Devil as the Emperor in disguise, beneath a veil; and the symbolism of the whole will become clear when we recall what festival has replaced the Saturnalia<sup>2</sup>, what was the principal event in the world's history which occurred at the entry of the Sun into Capricornus. This card consequently represents esoterically the complete triumph of the creative force initiated by the Emperor<sup>3</sup>. It is the birth of the Sun. In the life of the year, too, this is not only the period of the Sun's greatest declination, but it marks the moment of the beginning of his return. It is the supreme optimism, not of the short-sighted folk whom William James called the "once-born," but that of

[1] LVX, lux, means "light."

[2] Xmas.

[3] Capricornus follows Aries, the Emperor, by exactly nine months.

the thrice-born who regard life and death equally as parts of a sacrament. This card was redrawn by Eliphas Levi, who harmonized it with the ancient representations of Baphomet. In it he shows the complete equilibration and triumph of all forces and in particular the perfect wedlock of spirit and matter. The older form is, however, deeper and subtler. Particular attention should be paid to the planet Mars who represents the energy of the Sun. In Aries we saw him at work, in Scorpio in apparent defeat, here he is exalted in the house of Saturn himself. It is the force of life triumphant in the palace of the King of Death.

### AQUARIUS

The card called the Star or Hope is of a very gracious and beautiful character. It represents a woman kneeling by the bank of a stream. In her hands are vials of water; with one she fills the stream, the other she pours over her own head. Above her shines the star of Mercury and at her side is a rose-tree about which a butterfly is flitting. As Sagittarius represented the triumph of the woman, so this card represents the recognition of that triumph; the festival of the purification of the virgin occurs in this part of the year. The sign Aquarius means water-bearer. The old astrologers gave Saturn as its ruler, but modern thinkers on this subject have inclined to suppose that this position may more properly be given to Herschel<sup>1</sup>. However, there are some considerations that make Saturn very suitable and one of these is that, in regard to the life of the year, February is the month of the greatest inactivity; it is also the month in which the heaviest rains fall and soften the earth for the plow. There is a very strange significant which must further be noticed. There is a reference to the story of the flood. The earth is the ark in which the precious grain is carried and kept safe from the destroying elements during the period of their greatest rage. This ark in connection with the life of man is also symbolical of woman, and the flood itself is the amniotic fluid.

### PISCES

Now we come to the last, and in some respects the most curious, of these designs. The card shows the moon waning. She shines upon a landscape which shows low hills crowned by two towers; directly beneath her winds a narrow path between them; and on each side of the path is a jackal, the sacred animal of Anubis, the watcher of the Gods and the guardian of the threshold. In the foreground is a pool of water, from which emerges a beetle, the symbol of Khephra, the Sun at midnight. The entire picture is very characteristic of the moment before dawn, both of the day and of the year, and it also represents, in regard to the life of man, that preliminary period of trouble, darkness, and illusion which characterizes woman before she has discovered the purpose of her existence. This is further indicated by the fact that Pisces is the night house of Jupiter, so-called, and in it Venus is exalted. This sign is however given by modern astrologers to Neptune, for this reason, that if we interpret this hieroglyph on the plane of the mind of man, it represents his present state of doubt; the dawn in him of the capacity for full spiritual illumination.

---

[1] Uranus.

## THE MANTRA-YOGI

### I

How should I seek to make a song for thee  
When all my music is to moan thy name?  
That long sad monotone - the same - the same -  
Matching the mute insatiable sea  
That throbs with life's bewitching agony,  
Too long to measure and too fierce to tame.  
And hurtful joy, a fascinating shame  
Is this great ache that grips the heart of me.

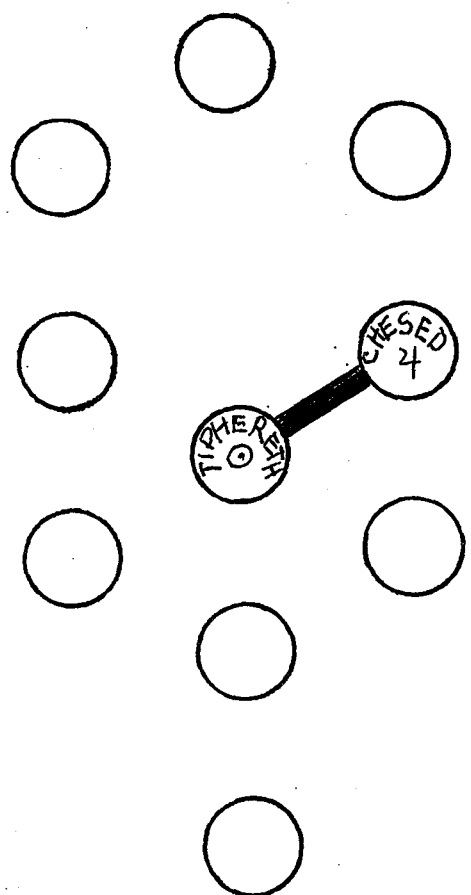
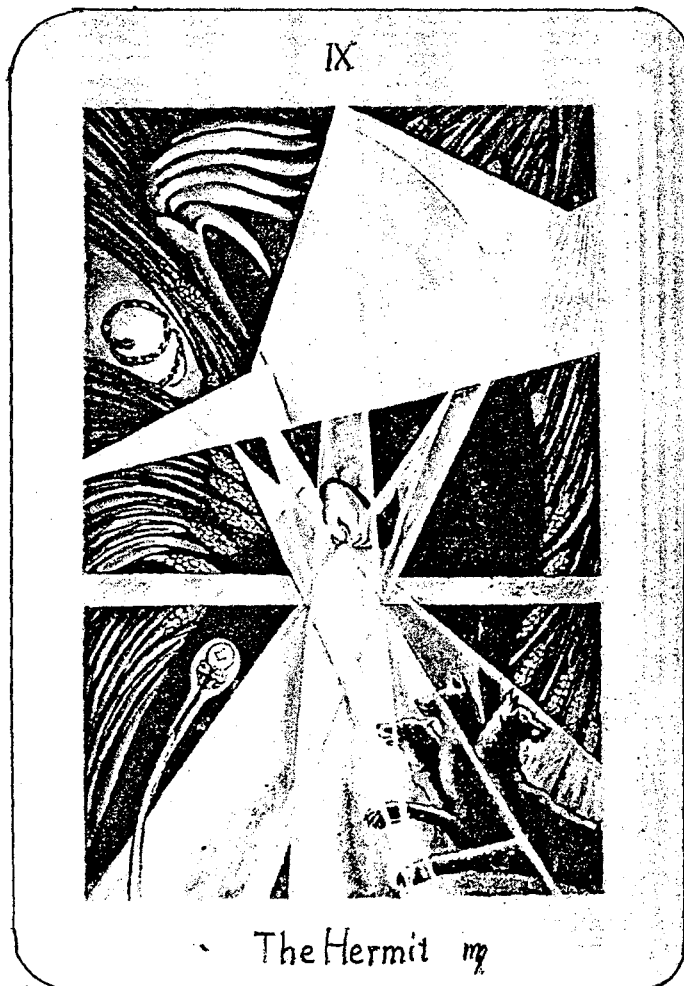
Even as a cancer, so this passion gnaws  
Away my soul, and will not ease its jaws  
Til I am dead. Then let me die! Who knows  
But that this corpse committed to the earth  
May be the occasion of some happier birth?  
Spring's earliest snowdrop? Summer's latest rose?

### II

Thou knowest what asp hath fixed its lethal tooth  
In the white breast that trembled like a flower  
At thy name whispered. Thou hast marked how hour  
By hour its poison hath dissolved my youth,  
Half skilled to agonise, half skilled to soothe  
This passion ineluctable, this power  
Slave to its single end, to storm the tower  
That holdeth thee, who art Authentic Truth.

O golden hawk! O lidless eye! Behold  
How the grey creeps upon the shuddering gold!  
Still I will strive! That by the striving broken  
I may exhaust this me! That thou mayst sweep  
Swift on the dead from thine all-seeing steep --  
And the unutterable word be spoken.

Aleister Crowley  
from THE WINGED BEETLE



## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP IX - The Hermit

The Hebrew letter Yod corresponds to the Hermit and this letter has the value of 10. When Yod is spelled in full, Yod, Vau, Daleth, it equals 20, which is a number of Kaph or Jupiter. The Path of the Hermit extends from the sphere of Jupiter (Chesed) to Tiphareth, the sphere of the central Sun. The meaning of Yod is an open hand, which in itself is a symbol of religion and beneficent action and also of the Supreme Spirit. Since Chesed contains in itself symbols of these qualities, the open hand is quite fitting in this place.

Further, in the Hebrew system, the letter Yod is considered as the foundation of all other Hebrew letters. It is the first letter in Tetragrammaton (Yod, He, Vau, Hé) and symbolizes the first mover or Primum Mobile of all the phenomena which follows. Yod represents the sacred and hidden seed, the starter, the force which begins manifestation. Yod is also equated with the powers of Kether and Chokmah and is said to exist in its most secret form in the topmost point of Kether. This letter is also known as the Father, Wisdom, the Logos, the Creator, all ideas symbolic of Chokmah and Kether. It is connected with the Alchemical Mercury in its highest sense, the perfected Mercury. Hod also corresponds to Mercury but rules the intellect rather than intelligence. These two forms of mind are entirely different. It is possible to have a lot of intellect but intelligence may be lacking. This has been a problem through the ages, but today we can see this clearly in the fact that it is intellect which has unveiled the powers of the atom and intellect which has formed a bomb out of this knowledge which now frightens all of humanity. It is intellect which has created industrial poisons and continues to pollute the air, water, the earth and food of the world. These and many other intellectual matters must be held under the dominance of the intelligence of men. Intelligence is generated above the abyss.

The Hermit corresponds to the sign of Virgo, which is ruled by Mercury and also Mercury is exalted therein. Virgo is an earthy and common sign. This means that in the quadruplicities, Virgo is the refinement of the earth quality. Capricorn is the first strong rushing force of the earth signs: Taurus is fixed or stable earth: and Virgo is the subtle forms of earth, refined and receptive.

The symbol of Virgo is the virgin. To be virgin means that only one Will or aspiration rules the life. This is the aspiration to the Light of the spiritual life, or the Knowledge and Conversation of the Holy Guardian Angel. All other phenomena is but a secondary issue and is viewed as lessons or methods which leads a person to this Inner Light. Whatever happens, one views as a necessity which refines and perfects the individual until only the Light holds sway.

The Hermit wears a plum colored robe, which color is of the Princess or earth scale in the color correspondences of 777. The

reddish cast of the robe itself suggests a light which illuminates it from within. Actually, the robe conceals the most secret light and the most secret Will and all that has been the Hermit's attainment. This concealment occurs in speech and in silence as well as in action as the phenomena of everyday earth matters is not the phenomena of the Light. Our everyday life is only a veil of Maya or a series of illusions which entertain us but which conceal the truth. To understand this more fully, one needs to be fully acquainted with the Thelemic Holy Books, LIBER LXV, LIBER VII, LIBER AL and also THE VISION AND THE VOICE by the Master Therion.

But a symbol of this Light is carried in the Hermit's hand as a figure of the Sun upon his lantern which sheds light through all the dark spaces of the earth. Though his real inner truth is concealed by his robe, yet the reflected lights of Tiphareth and of Chesed may shine all about to aid in leading humanity to the true light of their inner selves. The Hermit exists in us all but is very seldom realized by most of us. We then must rely upon the light that comes from a truly Illuminated One.

Earth is the last Hé of Tetragrammaton and the Common sign of Virgo is the last in the series of earth signs. With Virgo, one gets to the end of earth, which in itself is the end result of Fire, Water, Air. When one gets to the end, one begins to transform by the aid of the spirit, into spirituality. In evolution, there is no end, only an eternal revolution.

The "Intelligence of Will" helps to describe this card as it connects the Sun center and Chesed, which is the first sphere in which manifestation begins to take form below the Abyss. The lantern also heralds the light of manifestation through Microprosopus, the lesser countenance, or God in man.

The three headed dog who accompanies the Hermit is called Cerberus in mythology. One of his heads looks forward into the future, another looks back into the past and the central head is of the present time. As does the Hermit, he resides in Hell - which now we know as "the concealed place". Héle means "to conceal" and in modern psychology, we call this the unconscious. Here all secrets and possibilities of past, present and future reside and are hidden from our normal view. But in dreams or visions the Hermit often appears as "the old wise man". Sometimes he is met in Astral work and in certain forerunners of the initiatory process.

The silence and solitude of the Hermit are needed for creation. Since Yod is the creative letter, out of Silence comes the Word. Jung called this figure "the archetype of the spirit - the pre-existent meaning hidden in the chaos of life."

The silence and will are hidden in the egg before him which has a serpent coiled about it. This is the egg which holds the as yet unborn true spirit, the germ of beginnings and of life. This

symbolizes the serpentine curves of life and death; it is of the nature of Love. There are a great many meanings for the serpent and one is the kundalini which awakens and unites with the various lotuses in the spinal column and when reaching the cranium, or vivifying Ajna and Sahasrahara, one is fully Illuminated. This may be understood in LIBER LXV or "The Heart Girt with a Serpent." The serpent also represents a form of Adonai, one's own Holy Guardian Angel. All this suggests that it is by and through love that we unite with the phenomena which in reality we have willed for ourselves. Love is the key to the highest to which we may attain.

The Hermit is connected to The Fool, as like the Fool, he wanders alone, but he is now experienced, an old and wise person. The Fool was young and careless as he set out on his journey into manifestation and phenomena and was without a care as to what would happen due to his actions. These two trumps are shown together in the word Ahieh, which is a name for the God of Kether. This is spelled אֶהֱיָ in Hebrew and its meaning in the world of phenomena or manifestation (Assiah) is "I will be".

The seed of life, which manifests new beginnings springs out of the ground in front of the hermit. Crowley explains that this symbol is a snake with the spermatozoon on top and new life starting from its union with the egg. The symbol is that of the secret beginnings of all life, whether plant or animal or mineral.

The lonely Hermit symbolizes the start of all creative processes, for one does not create something new while involved in the phenomena of outer life. One needs long periods of silence and inner quiet before the hidden genius has a chance to spring to life. Thus spiritual growth is an individual process which must be achieved alone. This growth is not to be found in a crowd. The Holy Guardian Angel does not appear when someone else is present and indeed does not appear until the aspirant has purified himself, has become virgin to the influence from on high, and has stilled all obstructing phenomena in the process.

This growth into the light does not appear with words, either, though the processes leading up to the inner silence may have some significant words, as in ritual. Also, when the inner light does shine through and one gains this certainty, one may have to resort to words to describe what happened. But these words themselves are veils and terribly opaque to both the person who utters them and to those who hear them. They are often quite unintelligible.

Those persons who talk and act incessantly and who must always have company and activity, betray an inability to reach into their own pure Being. This describes the vast majority of mankind. When humanity is not aware of the own inner silence and the spiritual spark, there is a need then to project this unawareness outside of the individual and to seek for a meaning and a purpose in life in another person or in a religious structure. Jung believed that man

was a religious animal and not only a physical creature as is too widely held as a belief today. When, worldwide, the religious structures have broken down and no longer meet the evolving needs of mankind, and with them, the family structures, mankind seeks a projection of what should be his own inner guiding light in something else. Only too often terrible mistakes are made as when the national heroes are a Hitler or a Mussolini or a sports figure, or whatever else. The father figure, the Pope, the priest, the President, the King, the Emperor, the Judge, the Guru are not the religion that mankind seeks. The light or the guru or teacher which he is seeking is inside himself; he is his own guru or perfected person.

However, with many, the journey towards a greater consciousness and a greater guidance of our own inner strengths begins with a projection of these needs onto the outside world. We do not recognise the powers of the Light as our own. It is only when we can understand and then withdraw our own projections from others that we can make use of the psychic powers which these projections and ignorance have blocked and grow spiritually. The God within does not exist in an established religion.

This is so seldom realized that we see vast groups of people wandering about the earth, adherents of one religion or another, with no true understanding of just why they prefer one over the other, and who are ready to fight anyone who does not believe as they do. They either proselytise or they take up the sword. We see people joining groups whose structure is similar to their own inner structure. Or, a person might try to start a group of his own which mirrors his own inner self even without knowing just what his inner Light might be. Since, in either case, this is not the inner life of other persons, disappointment is due to set in and trouble will start sooner or later.

Spiritual groups and religions gave some harbor for these projections in the past to those who were ignorant and untutored but when a person awakens to the own inner Light, these are no longer sufficient. But established religions in the main, have not kept up with the evolution of humanity as they do not encourage an inner seeking but instead insist on a system of beliefs which in the long run but serve to establish their power over the minds of men. So today we have confusion and a spiritual morass.

Sometimes when the failure to find the strength of the light within has become obvious, then the person who so fails is likely to lose himself or to escape from his responsibility, through the use of drugs or alcohol. This way he hopes to lose sight of his inner yearnings and his inner true self and seeks to disguise and hide his pain and disgust. Of course this does not work as we can easily see in the examples which surround us every day.

However, sometimes this blindness led the aspirant into the



first steps necessary for a true growth as he was led into adherence into a system which matched his own inner self. But it is needful that he understands the cause for his adherence to a system suiting his inner self. In Thelema we understand that this is a "method of science and the aim of religion" which will enable us to enter upon the lonely and Hermit task and seek for ourselves our own wisdom and enlightenment. Solitude is an art and in solitude of silence we are enabled to grow to our full stature. It is an intensely personal experience to achieve what Jung called "individuation" and which we call the attainment of the Light within.

This is a very necessary step for humanity, as too many persons in the vast bulk of humanity are swayed by primitive archetypes of the unconscious world, which they fail to understand, to control and to assimilate. Whole large groups act in unison when one of these archetypes is activated. Thus one would do in a crowd those things which would horrify one when alone. This misunderstanding of the archetypes which rule all humanity leads to wars and other horrors.

The work of the Hermit is to know his own archetypes and his own unconscious forces. He withdraws his projections from other people and claims them as his own. He faces up to himself. This work does not cut him off from the world as the old idea of a Hermit would suggest. He benefits all humanity and himself by staying in the world and letting the inner sun of his understanding and of his being shine on all the earth about him, striking every which way in its splendour. The solitary work of individuation leads to knowledge and power above the bulk of mankind. But this new gain in insight must be used to rule and aid the masses. In LIBER AL we find something on this subject:

"Let my servants be few and secret: they shall rule the many and the known." AL I, v. 10.

"Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this: AL II, v. 24.

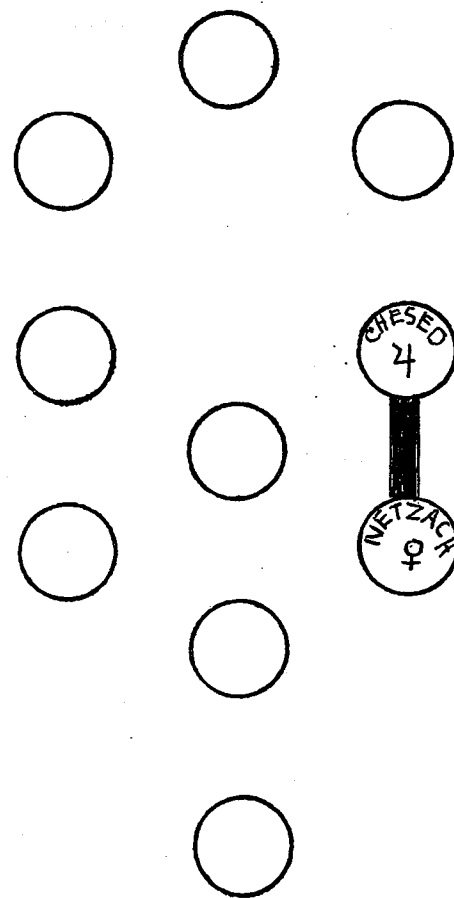
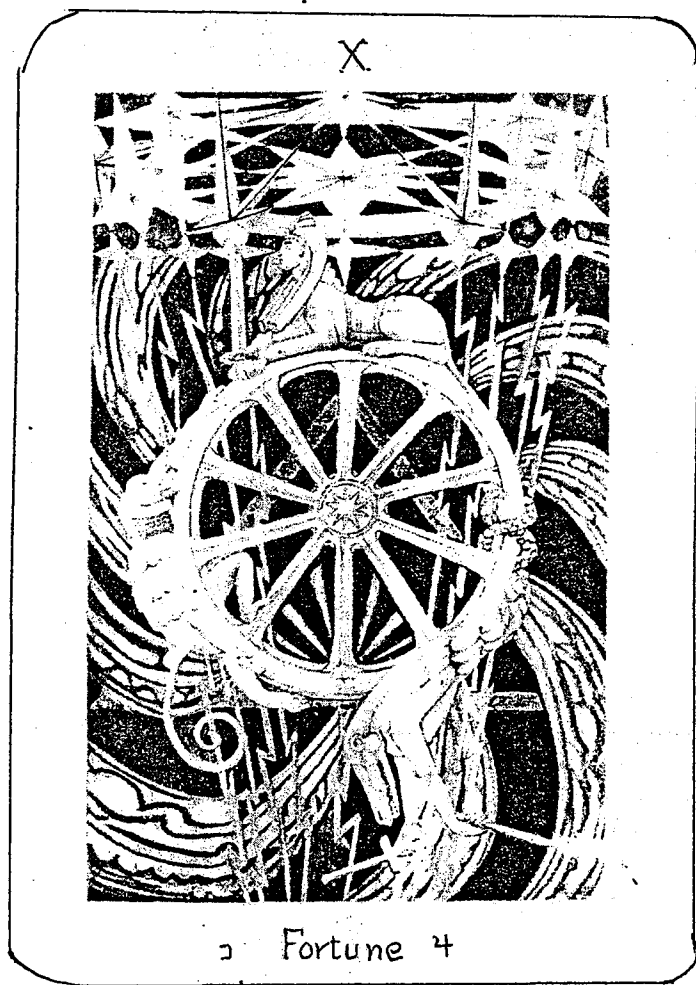
And in THE BOOK OF THOTH we have this:

"Most secret seed of all Life's serpent plan,  
Virgin, the Hermit goes, dumb Guardian.

page 219

"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."

page 257.



## TRUMP X - Fortune

The Hebrew letter attributed to Fortune is Kaph which has the value of 20. This card corresponds to Jupiter, known as the greater fortune in Astrology. Jupiter rules Sagittarius and Pisces and is exalted in Cancer. The letter itself means a hand, mainly the palm of the hand. Fortune telling relies on the lines in the palm of the hand which can be read by the trained person. Also, every person in the world has different finger and thumb prints from all other persons and by these can be identified.

The Path of Fortune, or Jupiter, extends from the Sphere of Jupiter (Chesed or Mercy) to the sphere of Netzach attributed to Venus and Victory. It is entirely on the side of Mercy in the Tree. Jupiter rules one's fortune, which has two sides to it, either that which we welcome or that which we deplore. The ups and downs of life are ruled by this planet. For this reason we have a wheel in the center of the card and this is the wheel of the law. Alchemists termed this wheel as "rota" or the turning of the wheel. Buddhists also refer to the wheel of the law and rely on the turning of a prayer wheel in some countries. Hindus used a wheel as an aid to meditation and this is called the mandala. The mandala is used in certain stages of psychotherapy even today and is an important symbol of the wholeness of man. It creates order in dreams and visions which arise from the unconscious. Also when this symbol is realized by the individual, the chaos of life is stilled and meaning shines forth.

The cyclicity, fate, or karma which this wheel represents is not the result of chance. In this wheel is the working of universal laws which govern all of mankind. When we analyze the word Rota and move the letters around, we get Rota (the wheel), Orat (speaks) Tora (the law), Ator (the Egyptian Hathor, goddess of love and equated with Venus). With this, we can see just why this Path must be just where it is, between the spheres of Jupiter and Venus. Another arrangement is: Orat (many prayers), Ator (to the great mother) Taro (who turns), Rota (the wheel of life and death). Further, when using another arrangement of the letters, we get ThROA which means the Gate. This gate is that to the higher life of the spirit. Taro adds to 671 and this is the number of Adonai spelt in full. Adonai is a technical term for the Holy Guardian Angel and should be studied in LIBER LXV.

The wheel of fortune is our personal wheel of fate. We cannot run away or retreat from our own fate for we ourselves have created it. Escape is impossible from that which we term ourselves. But we can learn to modify and change the phenomena which we have created and the key lies in the meanings of Jupiter and Venus - love. We may need to change attitudes or viewpoints as these are the things which have given us results which are not so pleasing to ourselves.

If we are not happy and pleased with the results of our actions and attitudes it is a sign of warning that we have strayed from the path of the True Will and must pay heed to our own inner signs of

discontent and sorrow. Our misfortunes are caused by getting out of our own true orbit and are a personal sign that we need to correct this orbit and live closer to the inner light.

"The Intelligence of Conciliation" is assigned to Jupiter. Conciliation means the adjustment of differences, the establishment and harmony of order; concord, sympathy, agreement, peace and tranquillity and that which leads to peace and prosperity.

The effects of Jupiter in the outer world are seen in those persons who are involved with large affairs, such as religious dignitaries, judges, law and lawyers, bankers and government officials. This planet rules established religions, administrative affairs, large corporations and the like. There is a lucid statement of ideas, and structures to uphold and apply them. No one can escape from the laws of nature or the laws of the land in which they reside. All are subject to this ever turning wheel of fortune.

Generally, Jupiter is known as a beneficent planet and so it is when one obeys the cycles and laws of nature. But the letter Kaph is a double letter and means wealth and poverty. These are not necessarily on the physical plane but can be seen in the mental life as well. As the wheel and the letter symbolize, these are antagonistic forces in this symbol which must be reconciled in our lives. Either wealth or poverty, physical or mental, may be enjoyed or be at the root of our sorrows.

Nothing is really chance but has been ordained by ourselves through our unrecognised unconscious forces. We may not be aware that this is the case but when we work at it, we can see that karma is not due to chance, it is what we earn by our own thoughts and actions. There are no accidents in universal law and there are no accidents in the events that occur to a person. We alone are responsible for our own phenomena and destinies. The Wheel of Fortune gives us exactly what we earn, pleasant or unpleasant. Karma is that which a man has made of himself, it is a law of cyclicity and the law of cause and effect in action.

The planet Jupiter revolves through the circle of the zodiac in about 12 years and when it aspects fortunate natal planets in the horoscope, it brings expansion and good fortune. The period of time of 12 years is easier to observe than the period of revolution of Saturn, which is 28½ years. Jupiter, however, can bring too much of a good thing, it can mean gluttony or overspending or too much confidence so that one does things which are detrimental, scarcely believing that one must pay for everything in one way or another.

Climbing on the rim of the wheel are the three forms of energy, or in Hindu terms, the gunas. All qualities that can be thought of anything can be attributed to one or more of these gunas. In the BOOK OF THOTH, Crowley says that the gunas are hard to translate

as they are: "Not quite an element, a quality, a form of energy, a phase, or a potential; all of these ideas enter into it." They should be studied more thoroughly in the Bhagavad Gita.

The Alchemists had terms which were similar to the terms of the gunas. For instance, the Alchemical sulphur would be equivalent to Rajas. This is energy, excitement, fire, brilliance, and restlessness. This is symbolized by the figure of the Sphinx at the top of the wheel. This figure can be studied in other Trumps but we must remember that it includes the four elements or four cherubs. The idea of Rajas can be studied in The Emperor Trump.

Hermanubis is climbing up the left side of the wheel. This is a lower form of Mercury in Alchemical terms and relates to the guna of Sattvas, which means calm, intelligence, lucidity and brilliance. Hermanubis and Mercury can be studied in the Trump of the Magus, No. I.

Typhon is at the lower part of the wheel and refers to the Alchemical salt. This means Tamas or darkness, inertia, sloth, ignorance, death and destruction and can be studied in the card of the Empress, Trump III.

We all of us have the gunas within us working all the time, now up and now down for any particular quality. The Hindus have even worked out a system whereby they can be used to advantage when needed by the yogi. They revolve eternally in the world and in mankind. Our lives are full of change, we get into opposite states of integration and disintegration, generation and degeneration. We constantly transform ourselves and the world around us. All the forces blend subtly one into another as we go. The change is sometimes slow and sometimes sudden. Time is scarcely a consideration as the changes do not occur under the rule of Time.

Everyone is bound to her/his own personal wheel of changing phenomena. If a dream occurs over and over again, or if an event keeps repeating itself, it means that we have not understood our own causes and our personal wheel is somewhat stuck and the flow of energy has been blocked. It is best then to consult the center of the wheel, which is our own central star. In order to do this, many persons need the help of psychotherapy as it is difficult to see one's own mistakes and to own up to them. But unless we consult the center, or ask for informed help, we may end up with some sort of psychic illness.

It is only too easy to let some deleterious mode of thinking and acting repeat itself over and over again. For instance, if one is angry or jealous, it would be needful to know that these emotions do not hurt the person against whom they are directed, but hurt only the person who harbors them. When the realization arrives that you are hurting only yourself, that the other person has the right to be what he is without any of your interfering thoughts or emotions on the matter, then your personal wheel can keep

on with its turnings and rhythms and you are then able to proceed in your life with new and fresh meanings. You become free to enjoy the play of phenomena, rather than putting up obstacles against it. Life then becomes a joy instead of a burden.

Always we have to face these crisis made up of the shadows or our own thinking and reactions which are situated in the lower nature. And as Typhon does, we must destroy the lower parts of our natures and learn to live in the center of the wheel.

At the center of the wheel there is a star which symbolizes our own starry nature. This is where there is non-motion, where there is stability and unity. To free ourselves from the dizzying phenomena of the outer rim as one thing changes into another, we must work to achieve the still, small voice of silence which is the unity of the center. This is the archetypal and eternal Self, the Khabs. It is of the archetypal world. As this light moves out from the center, there is formed Briah, the creative world, Yetzirah, the formative world and finally Assiah, the world of physical phenomena.

The symbolism of the wheel shows the round of birth, death and rebirth as we grow from the beginnings of the ego, its gradual strengthening and eventually its freedom from the archetypes ruling in the unconscious by a knowledge of the inner center. We gradually learn to disentangle the spirit from matter and as this occurs, we find to our surprise that we have more power over matter and phenomena. We live life according to the aims of the True Will and are no longer the slaves of small wants and desires and reactions.

At the bottom of the wheel there is a hand which turns it. This hand refers both to Yod and Kaph and it is our own hand which turns the wheel of fortune. Remember that Yod is equated with the topmost point of Kether, and these refer to the hidden seed of all beginnings. Lao-tze brings out the idea that if we can know this hidden seed before it gets large, then we can deal with it successfully before it can become an overwhelming force.

Under the rim of the wheel is a suggestion of the pyramid, and we need to look to Egypt for some meanings of this figure. The top is the spiritual self, the sides the opposing forces or the four directions or cherubs as in the Sphinx.

The wheel gives off lightnings and flowing forces, ten in number, to match the 10 spokes of the wheel. These symbolize the powers of the 10th sphere, Malkuth, or physical manifestation. The lightnings not only destroy but make room for the new and thus we see stars shooting these lightnings through the background. As our personal wheels turn from life to life, we are ever being destroyed and born again and this is even true in one life as one eternally goes through change. We cannot know the full extent of our actions as they reverberate and cause change in all of life.

The Wheel of Fortune teaches us that life is full of change of our own making. We learn that life is not a steady progression to more and more perfection, but it is a revolving phenomena, more like the spiral motion taken by the planets around the sun, which is itself moving through space and taking planets with it, so that we are never again in the same space in which we came from. Our ambition and movement towards perfection has its ups and downs, now we are in the sunlight and now in the night, now in life and now in death. All these exist as phenomena which we have chosen to undergo in order to go through the events and learnings of life and death.

The understanding of our karma and our changes and our movements lie at the center of the wheel. It is our task to unravel these meanings and to live as the bright Star which we are in reality, unchanged by all this movement, but rather the prime mover with understanding of the reasons for this. As a Star we grow and become brighter through experience and the turning of the wheel gives us this experience which we freely will for ourselves.

Finally from THE BOOK OF THOTH:

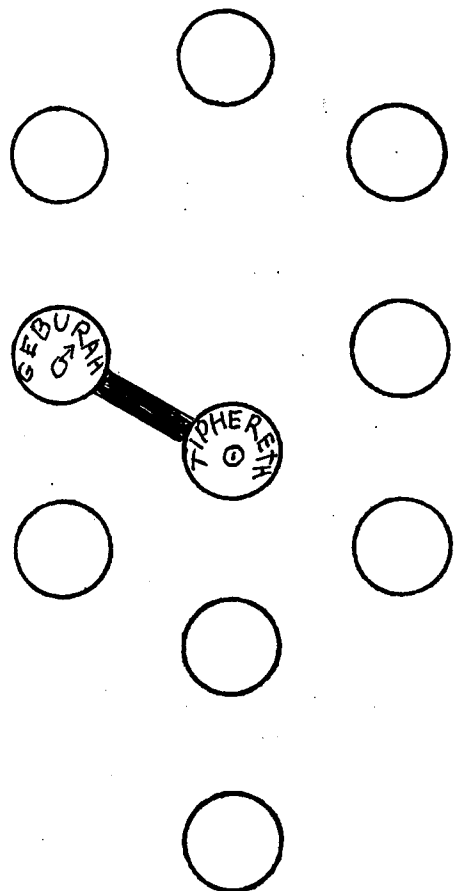
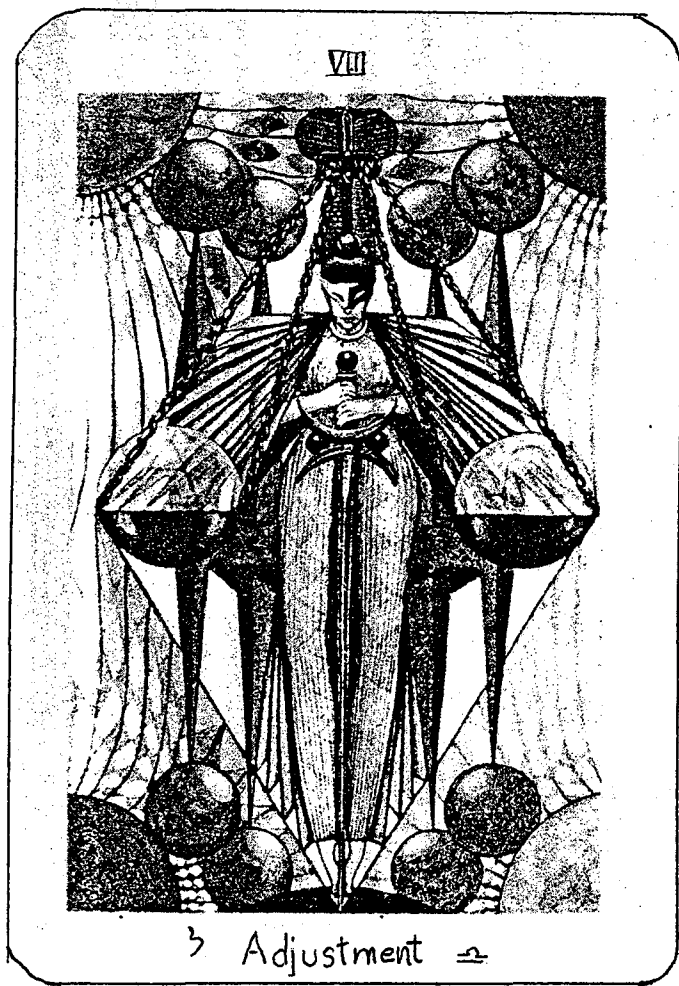
"Sped by its energies triune, the Wheel  
Of Fortune spins: its Axle's immobile."

page 219

"Follow thy Fortune, careless where it lead thee.  
The axle moveth not: attain thou that."

page 257







## TRUMP VIII - Adjustment

The Hebrew letter attributed to this Trump is Lamed, which equals 30 and means an ox-goad. When we consider that the meaning of Aleph is an Ox and that this letter is combined with Aleph to make the meaning of God - AL, or not-God, LA, and that Lamed is the goad which moves the Ox, we easily take in the meaning that Lamed aids the cosmic power of Aleph in its manifestation. The Fool must have direction and balance and this is the letter which performs that office, as well as bringing the powers and hidden qualities of The Fool into manifestation.

The Fool goes and cares not how he goes, nor what dangers or misfortunes or phenomena may beset him. Lamed gives direction to his going through the secret, unconscious processes of assimilation and judgement of phenomena. When the unconscious has its part in this process, much floats to consciousness and new understandings are formed and new action takes place. This process is continuous and these two letters account for the creation of all that exists.

The zodiac sign attributed to this card is Libra, which is ruled by Venus and Saturn has his exaltation in this sign. Love and duty and structure are some of the key words for the sign. The old name of the card was "Justice". On the earth plane this refers to the administration of the law, and also, it refers to the law of karma, which each person must manufacture for himself, whether good or bad in the eyes of that person. Other words which describe the zodiac sign are balance, poise, accuracy, impartiality and equity. Just as a judge must be impartial, so must the justice figured by this symbol be impartial as well.

The work or action started by The Fool must be as impartial and as balanced or equilibrated as is the Universe in its totality. Useless, outworn forms are eliminated along the way, no matter what the pain or protest.

The balance necessary is perfectly expressed in the symbol as the feminine figure of Libra has the same balanced forms on either side of her. She holds a sword which is equated with intelligence and intellect or the conscious processes. In LIBER AL Chapter III, verse 11, there is this sentence: "Let the woman be girt with a sword before me: - " The sword is of steel and represents the balanced mind which judges and passes sentence on phenomena. Action destroys as well as builds. Waste is eliminated and hesitancy is banished. The Sword is the weapon of discrimination. More on this can be studied in Book 4, part 2 and should be thoroughly assimilated.

The woman of Love of Libra is controlled by being "under will" and from this we can take the cue that there are many kinds of love but the only love which matters in our lives is that which encourages and assists the Will. This is applicable on all planes, the earthy loves and the highest spiritual meanings of love.

THE BOOK OF THOTH says of Justice:

"This condition is symbolized by the Magic Sword which she holds in both hands, and the balances or spheres in which she weighs the Universe, Alpha the First balanced against Omega the Last. These are the Judex and Testes of Final Judgment; the Testes, in particular, are symbolic of the secret course of judgment whereby all current experience is absorbed, transmuted, and ultimately passed on, by virtue of the operation of the Sword, to further manifestation."

Judex means a judge; a person who judges or decides on anything. Testor, the verb, means to bear witness, to give evidence of, to make known, to publish, to declare, to assert. The word Testes is the noun related to this verb and is plural of the third declension and masculine and means witnesses. The singular form is Testis.

The witnesses are aroused when phenomena occurs and the meanings are absorbed and transmuted into the pure gold of what is useful to the particular Star which experiences life. It is passed on then after this unconscious process in the form of action. The sword, (the conscious and thinking processes) is the final arbiter of important action. The conscious, analytical thinking processes balance out what has occurred in the unconscious. If this was not true, we would still be the slaves of unconscious processes about which we might know nothing. This form of life can be seen in various stages among savages. Also, sadly, this can be seen in so-called civilized nations.

Our evolutionary struggle must be ever to bring the archetypes of the unconscious into consciousness whereby we can rule them instead of being ruled by them. All our thinking is ruled by polarities and the same is true of our senses. We have two eyes, ears, and so forth. But most of the time, many people are out of balance and thus outraged nature must assert herself and adjust this balance by phenomena which is designed to do just this. The more we learn of our archetypes and the spiritual life which should rule them, the more we can begin to balance the forces of our being in a willed fashion.

Being out of balance causes a karma which might be distasteful to a person. To learn to balance or adjust steers this person to further spiritual achievement and growth. Equilibration or balance is an absolute must on the Path to attainment of the highest.

We know that every action taken has an equal and opposite reaction, or we should know this! Too much pride brings a fall and on and on it goes. Whenever the psyche and the mind becomes obsessed by one thought or action or another, the person has stumbled on the path to the Light and must then consider what would balance his going. If he does not, all progress is stopped for however long it takes to achieve this balance, sometimes many incarnations are necessary.

Justice or Adjustment equilibrates all forces and balances them completely, whether in the individual or in the totality of universal forces. This is the action of the law which keeps stars in their orbits and rules continuously over human affairs.

The two feathers of Maat or Maut, the vulture goddess of Egypt, are balanced on the head of the lady. The vulture was said to be impregnated by air. This is the symbolical meaning of Aleph, the Fool, which is attributed to air, who impregnates or sets in motion the action of the balance. The feathers can be stirred by any breath and these two feathers of Maut must be balanced precisely in ourselves and in Nature. Maut meant to the Egyptians, the right, the truth, the law and rectitude. Maut meant moral law and truth. The human soul at the end of any life is weighed in the balances against this feather.

In the center of the two feathers there is a round globe which refers to the winged globe, another symbol of Aleph. Maut was known as the daughter of Ra, the light of the sun, or Tiphereth on the Tree of Life. Tiphereth is a part of the balance and of the weighing of souls. Alchemists said: "Equilibrium is the basis of the Great Work."

This Trump is between the spheres of Geburah and Tiphereth. Geburah is the energy and severity of Mars. If the balance is not achieved the sword of Mars rights the action and the person suffers until he can bring about a balance of the forces within himself.

Libra is an air sign and the lightness and fleeting beauty of the interplay between conscious and unconscious forces is symbolized by the wing-like cloak which Adjustment wears and by the diaphanous quality of her gown. The pale yellowish color of the background also suggests the color of air. She is dancing as the balance between conscious and unconscious forces and their resultant actions, which in turn lead to more phenomena and more balancing, is a continuous process.

The throne behind her has four exactly balanced spheres, with an interchange of light and dark. This symbolizes the balance of the four elements or the four powers of the Sphinx.

Her scales hold the Greek letters of Alpha, the beginning and Omega, the end of that alphabet. Once one gets to the end, the beginning forces start everything going again. Similarly, it is said in the 10th sphere of Malkuth, there is the germ of Kether. Hence the saying that Kether is in Malkuth, only in another fashion. And when one gets to the last card of the Tarot, the 10 of Disks, the germs of the beginnings are found and the cycle returns and revolves forever.

Adjustment is masked to symbolize that not all of the processes of Adjustment, karma or justice are known. Some of them

are very mysterious to the conscious mind. The same is true of the concepts of the unconscious and of the archetypes in depth psychology. We live in a world of opposites or polarities. Everything that can be thought or acted out has its opposite: such as, conscious and unconscious, the right side of the brain and the left side, the true and the untrue and so on through all of our existence. The skillful magician understands this and makes use of opposing forces either in himself or in the outer world. He knows, for instance, when the pendulum of public opinion is due to swing from one extreme to the other and when a balance will be struck between the extremes. He also knows this process in himself and uses the knowledge to add to his growth. He knows when to wait and when to act.

On the other hand, too many people allow undue emphasis to some aspect of their character. For instance, emotional tension can lead to crimes of passion and violence. The conscious mind can become swamped with ancient behaviour or automatic reactions; what we call the Nephesh forces on the Tree of Life. Some of these reactions may have been useful in the evolution of mankind but too many of them need to be discarded or put under the rule of the thinking mind and of the spirit. The thinking mind is the sword which figures so predominantly in this Trump. The two Moons on its hilt represent the positive and negative aspects of Yesod which rules the Nephesh forces, the autonomic nervous system and many of its functions. The instincts carry great power but they must never be allowed to rule the human. The person must rule them and use their powers in the furtherance of his will. Nowadays the misunderstanding of the powers of sex is predominant in our society. THE BOOK OF THE LAW says a good deal about love but nothing about the rule of sex. Many persons mistake sex for love and since this is not dedicated to Nuit, they can expect the "direful judgments" as promised in Her chapter. The sex drive without love leads to crimes both against another person and against oneself.

Since this is a figure of Venus, the goddess of love, the above remarks are applicable in this place. Saturn is exalted in this sign of Libra and Saturn is the taskmaster, the teacher, the stern one who brings home lessons through his punishments when the person has strayed from the True Will and light of his being. One can become enslaved and a victim of authoritarianism if one does not realize that there must be a creative balance between the elements of one's being so that beauty and harmony are produced.

"The Faithful Intelligence" is attributed to this Trump and means that this Intelligence is faithful to the particular kind of outpouring of energy and way of going of the Fool. This Fool goes but with the light of Kether upon his head. His going is as yet undifferentiated or willed. The Will comes from the work of the Magus. His foolishness, however, is guided by the light of Kether upon his head. He is goaded into certain directions

or courses of action which are needed for the experiences of the pure Star which he is, by Lamed, who keeps events going in certain meaningful ways to achieve a balance while furthering the growth of the Star. Thus the energies of the Fool are funnelled through this insistence upon balance and beauty. Adjustment is the necessary result of the insistence upon action. The interactions of these two forces gain a particular direction in each Star which is peculiar to that Star alone. The universal meanings are similar as all the Tarot cards hold universal meanings as well as personal ones.

Each person must learn to know the pure going of his Fool within and the balances which are necessary to his manifestation upon earth. Memories of past lives and events are essential to this knowledge. He can then chart his course with some knowledge of what might happen in the future due to the thrust of his spiritual Will. Otherwise, if this work is not done, or this knowledge is not consciously sought, the person will just drift through life and at one time or another will have to face himself, whether this causes terror or illumination. If he doesn't do it, then events which seem outside of himself will do it for him. He must suffer until he comes to know his true Spirit. This is also a card of karma; which sums up all that a person is and has learned and all that he will be because of his ongoing perceptions of phenomena.

Saturn rules the process of knowing oneself as Saturn is also the planet of Time and it is in Time that phenomena takes place and which is also necessary to absorb and understand the results of the phenomena which one has manufactured for oneself. It is due to Saturnian difficulties, delays and obstructions that a person can analyze himself and begin to steer his course truer to his inner Self.

Saturn insists that there are limitations to our excesses. Either the body or the emotional self or the workings of the mind will force us to achieve this universal law of balance sooner or later. Thus, the criminal who has broken the law and sinned against his fellow human suffers retribution sooner or later. Those who indulge in undue force against others must expect to succumb to a force alien to themselves. The drug addict who has exceeded his capacity is punished just as surely as though he had been acting like the criminal, for he also has committed crimes against himself. Any behaviour which is out of balance with the natural laws of existence are compensated for, often very painfully.

Actions which are unbalanced bring equal and opposite reactions from the world around the person. He must learn that he alone is responsible for his thoughts, actions and speech. He cannot escape his responsibility. The sword of severity, of Geburah and Mars, cuts away all those extremes, whether of body, emotions or mind. All is destroyed which no longer has a use in

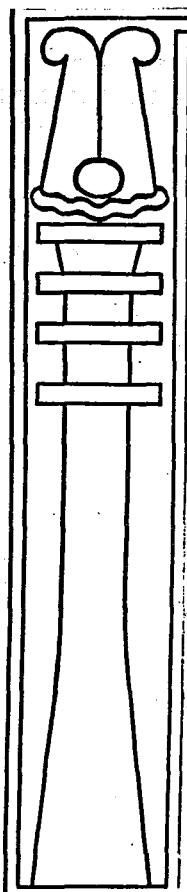
the balancing of forces, whether in the universe or in the individual. But this painful and severe action can cause purity and consecration to the highest spiritual promptings.

Here is the Path to the development of genius. A balance is struck between conscious and unconscious forces and the person becomes more aware of his True Self. All this takes application and work and dedication to achieve the harmony of performing one's True Will and becoming more transparent to the light of the Khabs within. The Tarot and the spheres of the Tree of Life are the guidance to this work. All have a position of meaning, all inform us of the archetypes which operate through our lives, and none must be ignored.

From THE BOOK OF THOTH:

"Adjustment! Rhythm writhes through every act.  
Wild is the dance; its balance is exact."

VIII. "Balance against each thought its exact opposite.  
For the Marriage of these is the Annihilation of Illusion."



Two feathers of Maut

The Sun sphere or Hadit in his going at  
their center. Aleph, with the snake of  
Time curved below.

Egyptian symbol of Tet, symbolizes the earth;  
what is solid and stable.

Four horizontal shapes at the top of Tet  
symbolize the four elements or the four powers  
of the Sphinx, etc.

JANE WOLFE

Pasadena

Even though Wilfred and Helen with their baby had left the Orange Grove house, the matter did not end there. Crowley still had some things to write about Wilfred's behaviour and about the Lodge. He wrote from 93, Jermyn Street, London on the 18th of May to Wilfred:

"Care Frater,

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

"Well, can I help being glad that this affair is settled at last, although in so tragic a manner?

"How infinitely stronger you would have been had you only been weaker! Suppose that you had written me, at the first breath of Himalayan rigour, somewhat as follows: -

"' Only too well am I aware of my unfittedness to occupy the exalted position which I have so lamentably failed to maintain. I assure you that it is not lack of goodwill, but of my original capacities.

' I shall be only too grateful to be permitted to resign and promise to co-operate faithfully with my successor, giving him the advantage of my experience and prestige, such as they are'.

"What would have been my instant reaction? 'Good God! I must be making a mistake. This man is pure gold' - and proceeded patiently with infinite care and caution, to set you right in every smallest detail.

"96.85327 (according to the latest statistics) is too much percentage of absorption in sex. How much happier you will be, and how much quicker you will get on, in a little while, (the late Alfred, First Lord Tennyson, nearly wrote it):-

'When the testes cease from troubling,  
And the penis is at rest"

You seem to have regarded the Order as a desirable Shoot for One Gun. My own rule was never on any account to have sexual relations with anyone who had first come to me on matters connected with the Order. (There might have been exceptions; but in fact there were not).

"Now, don't regard yourself as "out". Show your manhood and your devotion to 93 by putting over the Order on a big scale. Think of Paul, of Peter the Hermit, of Savonarola, even of Billy Sunday! You must be not only single-hearted and single-minded, but a raging, raving, ranting, roaring, swashbuckling fanatic. There was another Smith, Joseph his other name, martyred and living, with a whole state of the Union tagged on to his tail. No other American ever did a job that size! No other State can boast a single Founder. And you have all his assets - the Book of the Angel and all the rest of the apparatus. Now, then, let them say that come after: "The Stone that we corner" and on your monument "This Smith wrought in steel!"

"Love is the law, love under will."

Meanwhile, at the end of April and the first part of May, a series of letters had passed between Jane and Karl. Also, Jack had visited Karl in New York. The upshot of this correspondence and this visit, was that Jane rightly told of her bad health and her inability to take on the burden of the Order.

Karl replied: "I have written 666 about the matter, and I do not think that your present general condition makes you very enthusiastic about handling the job. I have, of course, discussed the matter with Jack, and despite his youth, I think he is really the best man and the only one who can temporarily succeed 132. I cannot, and I do not wish to supersede 666's authority he has conferred upon you. I have asked 666 to agree to nominate Jack and notify you accordingly. But on the strength of the charter I hold from 666 I am entitled to nominate Jack temporarily as your assistant, or adjutant, who can run matters (until 666's authorisation arrives) on the strength of your instructions from him. This would, in fact, as far as I know your opinions on Jack and Jack's personality, mean that Jack already now would have the run of the Lodge. I hope you will agree to this general plan." He added a note: "On re-reading and re-considering everything I've made Jack's appointment more definite; but I can't re-write all these letters."

Jane blamed herself for allowing the endless arguments that had kept Smith still in Orange Grove when 666's instructions had been so clear, but again she noted that neither Jack nor Helen would obey these instructions nor stand by Jane and that they opposed her and stood by Wilfred. She wrote to Karl:

"When 666 placed the matter in my hands, I felt that he wanted to put me in a position where I had to come forward - unnameable subtle forces having for some time been working through me - shape myself definitely for the future (something I have really never done). learn to stand before people in a position of authority, etc. I even told Wilfred that I as well as he was under ordeal. This for your understanding of Jane. However, some inner part of me



has taken hold, notwithstanding; I feel more unified. Without action comes abortion, but this action could come into play standing by Jack.

"I like Jack, I feel he has a great future in the Work; his drawback is lack of application - times when the fun of the moment takes precedence over the assigned job. I can heartily sympathize with this need; he has many irons in the fire, and relaxation is necessary. However, one grows by doing, and with this definite responsibility boyish impulses will fall into line with the Will. And after all, he has youth and the concentration may properly be upon him, that he be prepared when the time arrives. Whatever your decision, I abide by it." She added a note: "Under date Feb. 16 A.C. writes; 'I made you sole arbiter of the destinies of the Lodge.'"

On the 4th of May of that year Aleister wrote to Jane:

"Thanks for your letter of March 15th. I am glad you liked 'The Fun of the Fair' and will feel the same about the 'City of God' when you get it. I cannot afford to send it by air.

"About 'Oriflamme': I cannot see the point of this at all. It is the most amateurish production I have ever set eyes on. You give absolutely not one word of the information which people expect when they pick up a new magazine. Why don't you print the Constitution of the O.T.O. perhaps in an abridged form? You have got to shew who you are, what you stand for, and what you are doing. You don't even give an address, except a post office box. I cannot imagine any more stupid way of wasting money.

"Then, in case anybody ever should see the thing - which God forbid! - you print those verses of Jack's; which are not bad in themselves in their way, but you could hardly have found anything in the whole world more objectionable from our point of view. What could have been better calculated to revive the ancient stories about drug-traffic, and so on? Incidentally, he not only misquotes the Law, but gives it that very interpretation of all others which we are most anxious not to give. When I saw them I said: 'This cannot be plain idiocy; this must be malignant design! Then when your letter came and said that you were editing the thing, I saw that it must have been plain idiocy after all!

"In any case, drop it. Every penny is wanted for getting out unpublished stuff, or at least for advertising the Order and its principles, and the work of the Order.

"There is no allusion to the celebration of the Gnostic Mass; and if it is not being celebrated, there is no sense whatever in your having a house of the millionaire type which you apparently inhabit. You say nothing about the course of initiation; in other

words, I simply cannot imagine what you are after. I can see nothing but distraction, dispersion and waste, and colossal stupidity beyond the power of the human imagination to conceive.

"You ask for help or criticism; and this is it. It is much milder than I should like. Anyhow, for the future, please print nothing of mine in any such rag-bag of imbecility!

"It is perfectly ridiculous to express a hope that I may sit under your vines and fig-trees when you do nothing whatever to help the work at Headquarters.

"We have now, by dint of immense sacrifice, got the Tarot book to the point where there will be nothing more to pay until it is ready for delivery; and I suppose not very much then. We were obliged to use any cash available to do this, because at any moment the Government may require the metal used in the setting; and the edition must therefore be printed off without a moment's delay.

"This leaves us on the brink of actual ruin and starvation, and you play the fool in Pasadena issuing ridiculous magazines and squabbling. It looks to me as if you were wasted out there - the whole crowd of you. You ought to join the Fighting French!

I hope that Jack's visit to Germer will do something to straighten out your domestic troubles, but unless you can decide to settle down and work in perfect harmony under instructions from Headquarters, there will be no longer anything to do.

"Karl's suggestion that you should get into close contact with Schneider is admirable. He is simple and loyal. He is absolutely trustworthy and sensible. The greatest mistake you have made out there is in allowing Smith's jealousy to jockey him out of his rightful position.

"Love is the law, love under will. Yours,"- and the letter was signed with both Aleister and Baphomet, X<sup>o</sup> O.T.O. He added: "P.S. In all this you will please understand that I do not in any way lack confidence in you, but I think you have allowed yourself to be deceived and misled. I am sending you a letter enclosed which you later can hand to Helen when you have thoroughly digested it. It is in answer to hers of the Vernal Equinox. She attacks various people without mentioning who they are, but I fancy you must be one of them. Don't stand any nonsense from any upstarts and interlopers!

"P.P.S. It is really shameful that a Lodge in a palace should not find the price of a new frock every month, while the Revered and Beloved is short of food! But I laugh!"

Crowley was desperate, for he had many very important manuscripts which needed publication but which would never see the light during his lifetime. It seemed only Karl had grasped the

importance of this work and he readily impoverished himself in order that some of these works might be published. Crowley again and again hoped that Agape Lodge would come forth with some of the needed money, but this never happened to any great extent and he often expressed his bitter disappointment in no uncertain terms. A second letter of May 9 to Jane followed fast on the heels of the last letter:

"Care Soror Estail! and dearest Jane! 93

"This, as feeling a bit ashamed of myself for the truly Cephalaeidian frankness of my last letter. And I was dictating against time - which beat me, for I was unable to finish the Epistle to Helen. So I cut short: I had meant lots of love and praise!

"What bug is biting me? You'll wonder. This, my child. Not one of you seems to grasp the central Business Policy.

"Let me explain very clearly.

"My function is solely to create Wealth. This I do by (a) writing (b) publishing new stuff: and in a subsidiary way, by various means of publicity.

"I select as the expediency of the moment seems to indicate: e.g. "Thumbs Up!" when war came; my Independence Hymn to catch July 4 as it comes around; and so on.

"Now there is (at present) nobody else at all who can do any of this work. Note that by "creating Wealth" I do not mean "making a bit of money"; I mean endowing the Order with a property which will constantly increase in value as time goes on. There is also the chance of making a big hit at any moment - and I could do this at once if I only had a colleague with brains, imagination, push, and the ability to organize and manage.

"Now you don't help me at all, any of you. I sent specific orders about LIBER OZ and that white-livered lunatic Jack Parsons funkyed it. We would be "quickly eliminated" - Christ! You might call his attention to the N.Y. Times (March 10 or 11, I suppose probably reprinted in most newspapers of the less yellow type) where the "National Resources Planning Board" proposed a post-war "New Bill of Rights" which is simply LIBER OZ translated into dull materialistic terms.

"Now I do hope that you have got a clear idea of my function in helping the Order on the Economic Plane.

"Well, what about the cost of this? I have neither the time nor the talents required to foot the bill. I am become an Hermit: live entirely alone, with no one to help me, or to add to the domestic budget. My needs are very small, but imperative, such as

they are. My age and health demand certain comforts, and my function (explained above) would become impossible if I had not got an address and accommodation, with some sort of decency. But even so I have been fool enough to cut down on food, and, worse, on the proper medical attention.

"To meet the cost: I should never be allowed to waste a minute thinking about it. At present, all European branches are (naturally) out of touch; in England itself there is no one to whom I can look for contributions of any kind. For one thing, it is against my rule: also, my policy.

"As to yourselves, what can I say? Smith's raw dishonesty, keeping me always in complete ignorance of the affairs of the Lodge, makes it impossible for me to form any judgment whatever. But it is at least obvious enough that if you can afford to live in a house like 1003 you can send \$100. monthly to Karl without serious privation. The stupidity of it is this: that, had you made a regular dependable monthly contribution, I should have been able, long before now, to have put things on such a basis as to make the whole plan a success and remove the need for any such aid from the Lodges. But meanness and envy are always short-sighted. Smith himself might have been drilled and dressed and taught; he might have been a famous leader, High Priest in a Gnostic Cathedral! But moles and bats are born so.

"Apart from this, however, it is quite obvious that you are not running 1003 on business lines. Smith once sent me a batch of photographs of some of the inhabitants. They looked to me like hoboos! Sluttish, slattern, no trace of birth or breeding: I was aghast. How does this go with the quality of the literature? You seem to take no steps at all to attract the right kind of people - altogether, it's a mystery.

"Now, dear Jane, you surely realize that I shouldn't write like this unless I had the very deepest and warmest affection for, and the most solid trust in you.

"I want this to sustain and to encourage you!

93 93/93 Ever yours, TO MEGA THERION 666 and Aleister."

By May 13, Aleister had still another letter to send:

"Dear Jane, 93

"Enclosed the long-promised Epistle to Helen - read it carefully! You "amaze and disappoint" her, it appears. More power to your - toe! She strikes me as dangerous - leading her husband by the nose, and Smith by the - oh well! Be very firm, but also gentle. She must understand that you are the only one over there who knows me personally. Of course, I can't help wishing that you had been in charge of 80 Bronx hooligans for some years, like poor

old Leah! (I wonder what happened to her; my last from her was in '31; she had somehow got to the Escorial!!)

"I am very anxious about Karl just now; not a word from him - nor a cable - for 6 weeks or more.

"Agape's desertion may be the end of this incarnation for me. I can - and must, - I suppose, cut out one meal a day. But there has only been one meal a day for a very long while now!

"Still, the Tarot is paid for up to the day of delivery; and with any luck I (or my executors) will be sending those Trumps which you should have had nearly 2 years ago.

"(You don't know how highly I rate you, that you have never sent a single word of reproach.)

"Well, I hope you will have got your tiresome team of huskies into shape by now, and are sledding back from the Klondyke with great stacks of gold!

93 93/93 Ever yours, Aleister"

That summer only Jane and Betty had the care of the large house along with all the meals. As a result, Jane was overworked for the state of her health and she could hardly find the energy to write to Aleister. Further, her depression was pretty bad to know that there was so little she could do in the present state of affairs. However, she did write a few short letters to Karl.

The official Liber 132 was dated July 10 and sent to Karl first so that he could know what was meant to be done about Wilfred and what 666 expected in the case. Then Jane too, had to read it and thus it was finally sent on to Wilfred.

This Liber had only about 12 pages. Crowley had gone into a long dissertation on Wilfred's horoscope and his character. A.C. also took an omen in the usual way by the Yi King sticks and came up with the 58th hexagram - Tui, "The Joyous, Lake". His oracle came from LIBER AL, "Now this mystery of the letters is done," Cap. III, v. 48. There was further complex Qabalistic material. This was all an attempt to puzzle out the nature of events around Wilfred. A.C. couldn't understand how it was that Wilfred had inspired loyalty in persons like Jack, Helen and Betty and even Jane plus a few others. A.C. could then only remark that Wilfred must be a God, but what kind of God? He asked Smith to retire alone, to meditate and work hard and try to discover all this. He was not to have social relations with any other person in the Order, but was to find a place alone where this work could be carried out. Smith was put under interdict until he could come through the ordeal and then apply himself to the work of the Order in a much better fashion.

It is impossible to quote from this Liber as at the present moment it is not available.\*

Wilfred did go to the desert and with Louis Culling dug a well for the Leffingwell ranch. But he had no money to speak of and was dependent on the Leffingwell's for food and care, even if he should be able to camp out in a nearby cave. Trouble arose with Reea Leffingwell, who was a bumptious and opinionated woman and in due time the circumstances were so awful that Wilfred could not possibly carry out A.C.'s instructions. Then also, what to do about Helen and the baby? The whole affair ended up with Wilfred going back to town, taking care of the baby while Helen found a job and thus the family could have a roof over the head and proper food.

Karl remarked in his letter in August that several people had written to him and had sent contributions and some of their remarks were that when they had given contributions to Wilfred, they were not sure they reached H.Q. so that Karl could send them on to A.C.

I also, had been urged to write my side of the story, and this I did, with the result that for years Karl and I kept up a voluminous correspondence. I also sent some cartoons of the people at Orange Grove and these Karl liked so much, he sent them on to A.C.

Crowley's and Karl's policy subsequently, was to repeat all that a person A, said about B, to B. This also applied to letters and so the bickering and hurt feelings never really cleared up as letters took too long to get about. The policy was meant to squelch once and for all, the gossip of those who didn't really know what they were talking about and had been used in Cefalu to great advantage. Folks soon learned not to indulge in idle gossip and as a part of living the Law of Thelema, they learned to leave others alone, even in their speech. But this didn't work for the letters as so few were trained in Thelemic principles.

Karl wrote a very long letter to Jane complaining that for years he had asked for details about the members of the Lodge and that he had never had any information but now that several had written to him, he was finally much better informed. He praised Max Schneider for informing himself and Crowley about things that should be known but he could never get any sort of explanation out of Wilfred and even Jane had trouble telling what she might have which might affect the history of the Order, as she was so much biased on the side of Wilfred. He continued in his letter:

"This is not gossiping - let me repeat it, A remark of Betty's was reported several months ago to me, which I copied with the whole letter and sent it to A.C. Now A.C. with his finer senses, seemed to have spotted a possible danger and wrote to me. In the meantime

\* Because of the lack of direct material, the editor and writer of this history erroneously reported that Liber 132 was given to Wilfred in the Fall of 1942. Further research helped to correct this.

other reports have come to me, and I am seriously alarmed. If you don't see the magical implications, then who should? You have the experience and have heard just about that side often enough and how important it is. You know that chapter of LIBER ALEPH where A.C. says that in every important test or ordeal a woman is sent to the aspirant. Always he has seen the same thing: he gave warning once; if that was not heeded, the knight was broken.

"I love Jack and I am worried about him. But that would not deter me in the least. The O.T.O. cannot be bought; it does not compromise. Besides, he will break himself. Let him continue without searching his soul and we will quickly see. Betty's impertinent letters to A.C., plus her remarks, plus some further reports, seem to make the situation pretty clear. However, if you disagree, why don't you write me your detached, clear and logical judgment with facts to substantiate a differing vision on the case?

"You, even you, do not seem to be able to get the slightest idea of the attitude of A.C., or mine, to Smith. You seem to keep on thinking as Jack does and Frederic, that something like hate inspired any acts. Or jealousy, or what not. Well, if you can't see, I can't lend you my eyes to see. And the instructions I have sent Jack to make the formal announcement to every member to cease any contact with Smith stand."

His letter continued in desperation as Crowley needed dental work done and was starving besides. Karl and Sascha had sent every last penny they could afford at that moment and were even not above taking out loans. It was true, that in the crowd in the O.T.O. at that time, there were maybe a very few who could have sent more money on to A.C., but Karl was not informed of this by anyone.

Jane wrote to Aleister to try and explain how she felt and what she had been through on September 9.

"I have been through a deep dark forest throughout the summer, and perhaps let myself stumble around more than was necessary. I tried writing you several times, but always failed. After recovering from the fatigue of endless talks and arguments which finally terminated with Wilfred's departure, I was tormented by a disquietude about myself and the Order.

I did not really belong.

Would I ever belong?

Did I want to belong?

"I finally realized that I had to be of the Order, and also that I could not just automatically work along with it because I had been in Cefalu, and because I accepted LIBER AL. There was never any doubt in my mind about the A.A. and LIBER AL I always accepted from the time I got the Blue Equinox in my hands, although I had to battle much therein, of course.

"I need people badly, but other than with the few I am irked and therefore ill at ease. People bore me, and this brotherhood business I could not accept. Jack lately helped me here, when I spoke to him. He said, "On the magical plane we are blood brothers." He also awoke in me, for an instant, the love and responsibility we owe each such brother.

"I said 'for an instant', because it has not remained. Use is necessary. I assume, to bring it to full birth.

"You must realize Wilfred's departure, and the talk by some members who were told he was "dismissed in disgrace", let loose the meannesses and spites which go to make up human nature, much of this, I believe, done with the idea of making good with the new heads!! I was not only utterly disgusted with brethren of the O.T.O. but exceedingly scornful of these little people. And psychically kept miles away from them.

"There are times when deep within me I yearn over humanity, yet I am proud and intolerant, I believe, of individuals. - -

"This does not mean that I "stuck up for Wilfred", as Karl seems to think. I was adamant about his leaving 1003. There was a definite blockage, and I wanted the dam blown open. Also, I wanted him to make good by accepting his ordeals and not evade them as I had done.

"And I do not for<sup>a</sup> moment think spite or jealousy, on yours or Karl's part entered into it. (This for Karl, I send him copies of my letters to you.)

"I know my failure throughout the years: lack of using those Keys of all Power which you once wrote me you had placed in my hands, but that I would have to be the Boss. Riches have been poured upon me, but they have lain and accumulated dust. And I am a missing link.

"I do not dare make promises, but I shall try.

"But something is wrong with the Order, and I think we started out wrong. Regina thrived on adulation; she loved crowds, she liked to handle crowds, and she had the capacity. She made her mistake in mixtures & hodge-podges, and so lost the good people. She and Wilfred had many arguments over this; but he never felt at home with people and he gratefully let her take charge.

"Because of this the Order was a social affair, every one tumbled around with every other one - they were "equals"; always at home, instead of on their good behaviour, their magical behaviour. People should feel it an honour, a privilege even to come to the Profess House. It should be holy ground. But the training has been all wrong, and they swarm over the place, because it is their



Order!

"I am going hay-wire again, so will stop. All love to you."

Here Jane had put her finger on a desperate truth. The O.T.O. was made up of mainly men of earth and if the Book of the Law had been heeded, these should not have been mixing too greatly with the Lover class, of which Jane and Karl were fine examples. "Let not one know well the other" AL I, v. 50. However, for a struggling small effort at putting across the O.T.O. and Thelema, the sad conditions were inevitable and could hardly be avoided.

Then on Sept. 26 Jane wrote to Karl:

"A report of my position to date is due you. Last week I took up the matter of my leaving 1003 with Mary K. (my sister) who remained in Hollywood when we moved to Pasadena. She will take me in, of course, but o, I fear the results. The place is small and her things practically fill it.

"We get on each other's nerves in small places. I can escape her when she is at the Hospital, but she can never get rid of me.

"She does not want to move -- even could we find something larger in this war-worker saturated community -- because she thinks I may pick up and leave at any time for O.T.O.

"Jack would like me to stay here, but this is entirely out of the question under existing circumstances, as I see it; and I have told him so.

"Also, I am eager to help out financially, and the Hollywood arrangement would permit some sort of half-time activity. I feel sure. In many respects I would like to be free of 1003, and yet when I am in Hollywood there is a strong feeling that moving now is premature - that there is something of importance just around the corner, which would, if true, necessitate a second move, did I go right now.

"All this moving, in turn, is reckoning without the moving van. I have furniture, trunks, books, etc. Max is fortunate - moved in 2 trips in an auto - simple! How is it one keeps accumulating as the years go by? Nothing bought by me - they were just turned over to me, and they are too good to leave behind. And it is well nigh impossible to get a van.

"But, dear Karl, please do not leave me out of the Order! The Order, Aleister and you mean far too much for that."

And Karl replied to this on Oct. 7:

"Need I say that I was glad to get your note that you had moved out? I had expected it - and yet I kept being afraid - not

for the Order, but for yourself. Your ties had been too close all the time.

"I wonder whether you see the problem? I have got a pretty clear idea of it; some of the recent letters that Smith sent me, and to which I did not reply, made it all quite clear where he is. It was all Choronzon. But it may be that he has been on the brink for years and that the real step was never taken.

"Ray Burlingame wrote me a long letter a few weeks ago. One passage reads: "We wish particularly to give the highest praise possible to the efforts of Jane Wolfe, who has been and is the real light and inspiration above all others of the group." I was glad when I read this. I believe you had put your own light too much under the table.

"Let this be enough for this moment. I should have been moving Oct. 1st, but we are still in a hotel, with no files or other commodities available; they are all packed, as we thought we could go in on the 2nd. We'll be lucky to move in Saturday.

"I have deferred notifying the members of the former Agape Lodge that I have dissolved the Lodge altogether: I have come to the conviction that the name smells, politically and otherwise. If at any time it is resurrected, it should be under another name that has no past bad traditions. Needless to say, that anybody who will keep up relations with Smith or Jack will no longer be a member of the Order. As soon as I have the time I will compose and circularise a letter. Only it seems so ridiculous to me. I would have to send it to Helen and Betty too and to some others who are only in Agape because of the job they had in Jack's shop.\* Well, I'll see. And do write a general report to 666, with a copy to me, when you feel like it and after consideration and reflection."

Agape Lodge wasn't dissolved as Karl had an inclination to do, but continued on in a very small fashion.

This year had been one of the most important years in Jane's life and the results of all the events would have far-reaching consequences. As Jane had intimated, she moved out of 1003 on October 6 and felt defeated and weary. It took her some time to recover for the strain had been terrific. It is no wonder that she said to me many times over in later years that she had failed and really believed this. What no one could see was what fruit all their efforts would bear in future years.

To be continued.

---

\* Jack worked at Aerojet in Pasadena and had got some of his co-workers and friends to join the O.T.O.

### STRANGE HEART

Strange heart and its reflections  
As in a limpid pool of crystal  
Of the Angel in all His perfections.

Strange heart full of music soaring  
As if all the sounds of heaven  
Were through one frail vessel pouring.

Strange heart now wayward wandering;  
Alas! thirsting for earthly joys,  
Vehicle of music clouded and floundering.

Then strange music pouring from heart's wounds  
As if God must speak through sorrow.  
Still an Angel song when the last note sounds.

Meral, 1952

### GOD AND THE MOMENT

The living of life is an agony  
Of time before and time to come.  
Only in the moment lies the remedy,  
In the Self engrossed in passion  
For each moment, greedily drinking  
At the fount of life, the passing  
Of the present. In time stopped  
Lies God; not in worries from the past  
Nor revelations of the future.  
This is our realization at the last,  
At the bitter end of struggle.  
"Live in the now; it is golden."  
The Voice of God speaks thus;  
See His finger through all events,  
Each a direct dealing with the soul,  
Each a lesson no forethought prevents,  
Each an inkling of our goal.

Meral, 1951



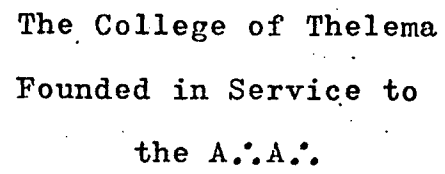


# IN THE CONTINUUM

Vol. IV, No. 2

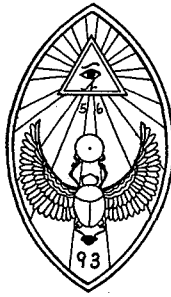
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

An LXXXIII, 1987 e.v., Sun in 0° Libra  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler



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

# COLLEGE of THELEMA



P.O. Box 415  
Oroville, CA.  
95965

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

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

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

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

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

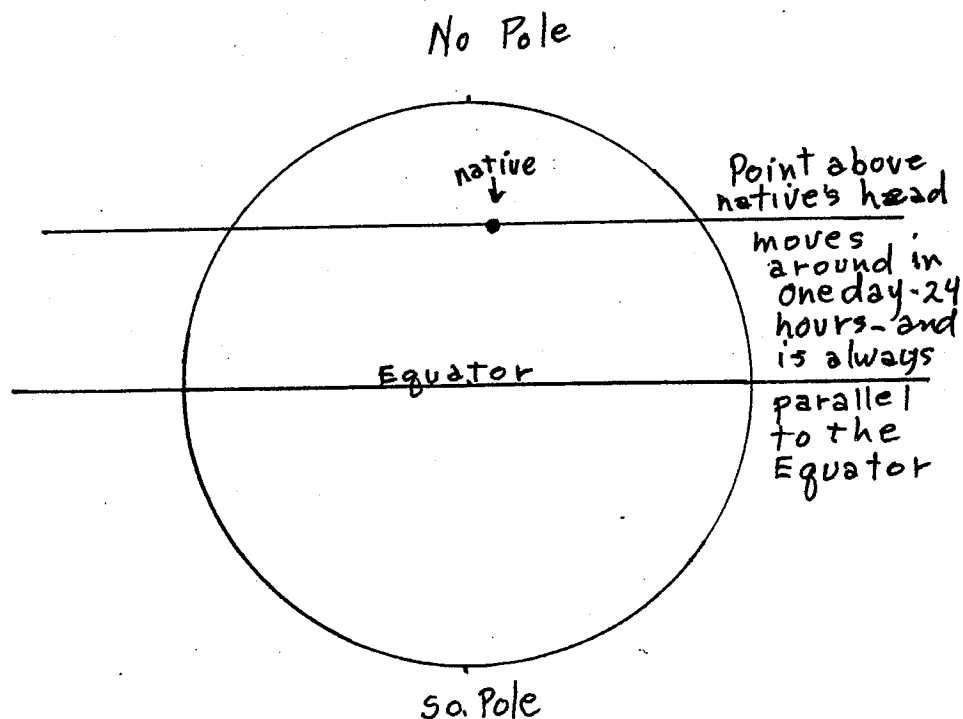
But it took a long time to see the aspects and one had to know which zodiac signs would make a square aspect, or trine, or sextile or opposition to whatever other zodiac sign. This was

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

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

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

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



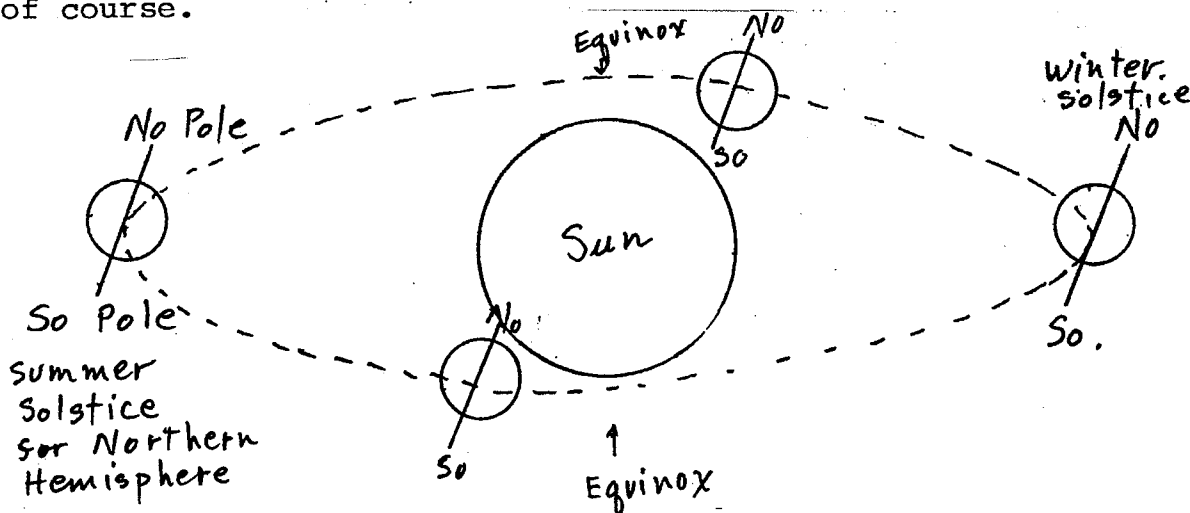


The daily spin of the earth in 24 hours defines the positions of the houses. These houses define temporal events, the changes in time, the lesser emphasis in a horoscope, since they deal with daily life phenomena. Houses are more personal while the zodiac signs have a more impersonal effect and relate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

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

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

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



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

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

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

Following is a list of degrees in the major aspects.

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

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

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

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

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

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

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

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

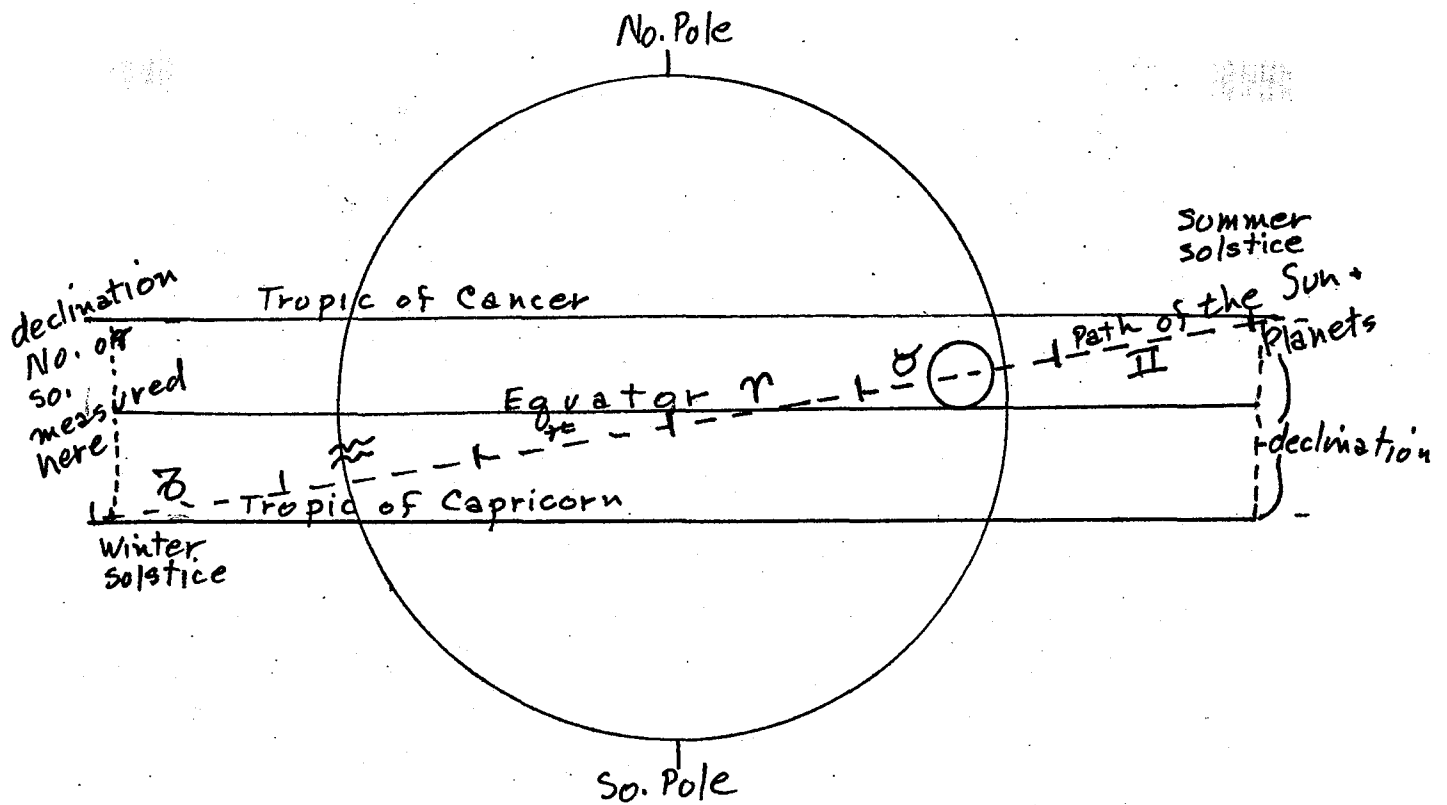


Diagram A

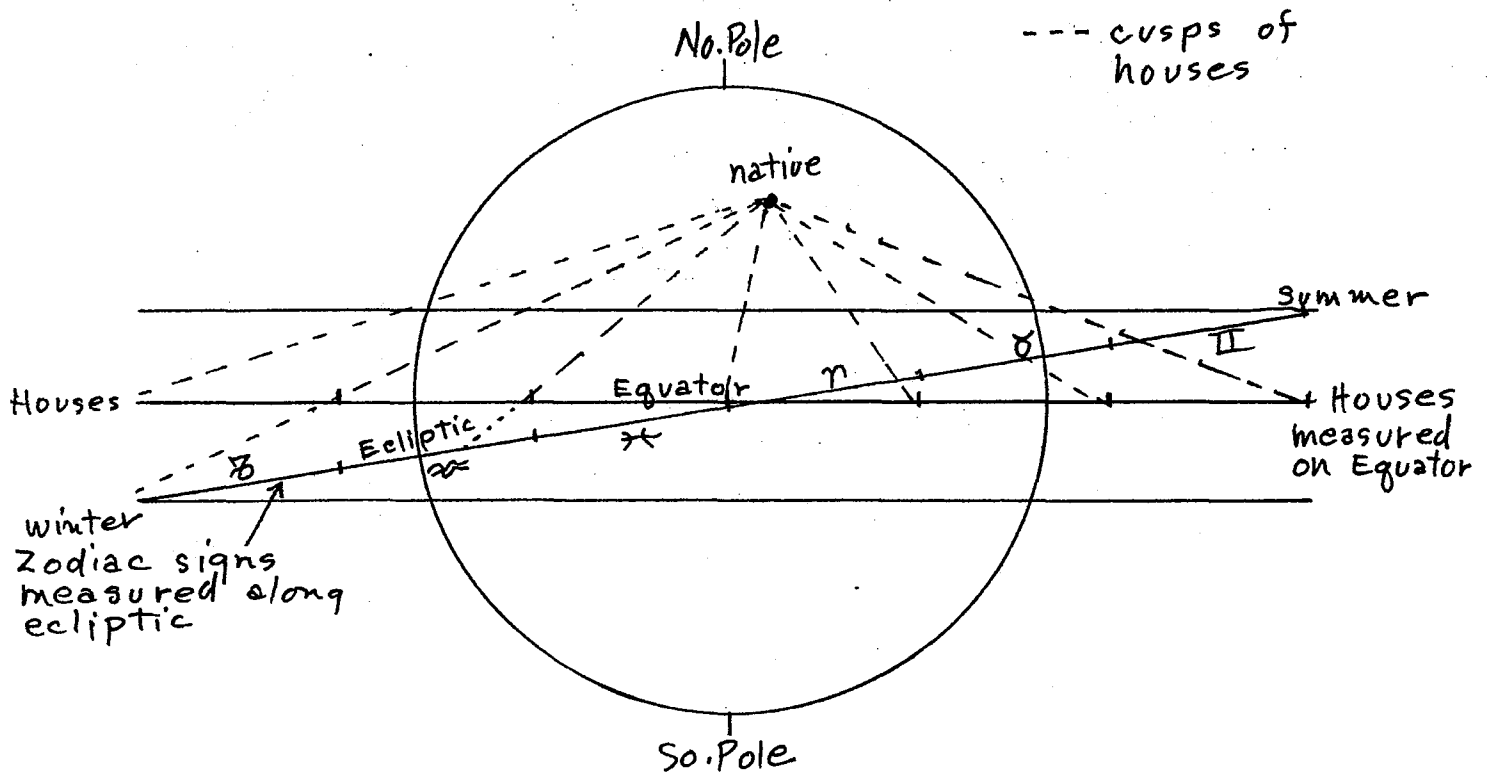


Diagram B

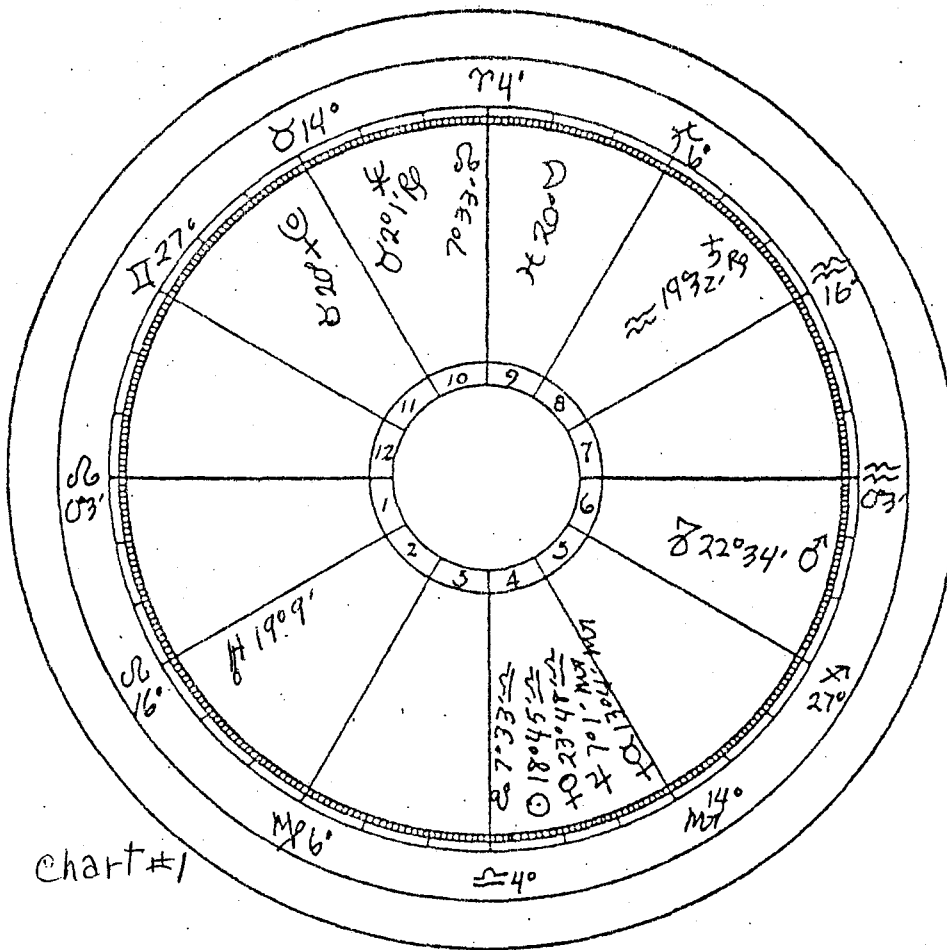


chart #1

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

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

This chart was  
copied from THE  
EQUINOX OF THE  
GODS.

Modern Astrologers  
may differ as to  
the house cusps.

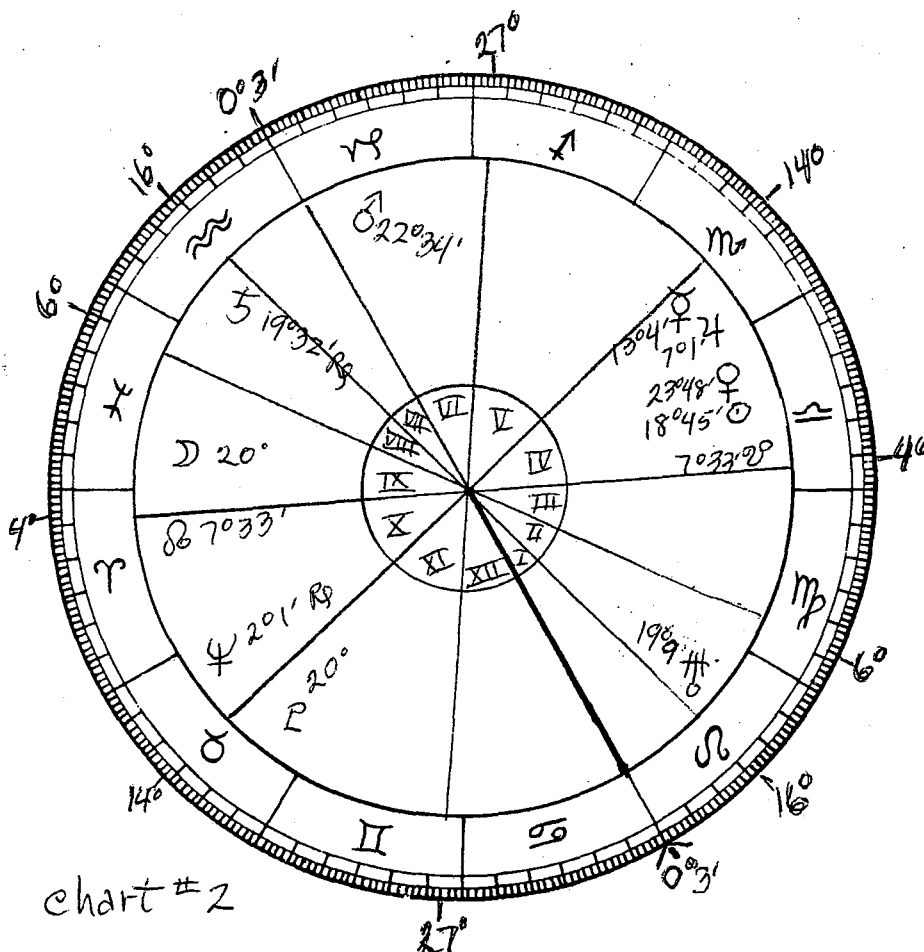
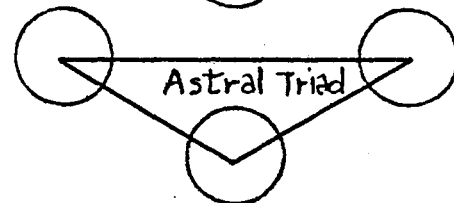
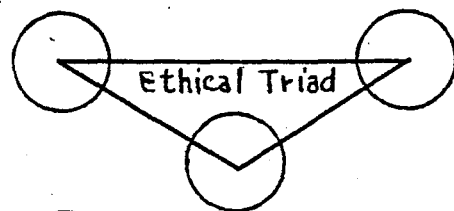
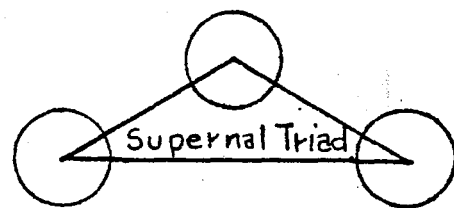
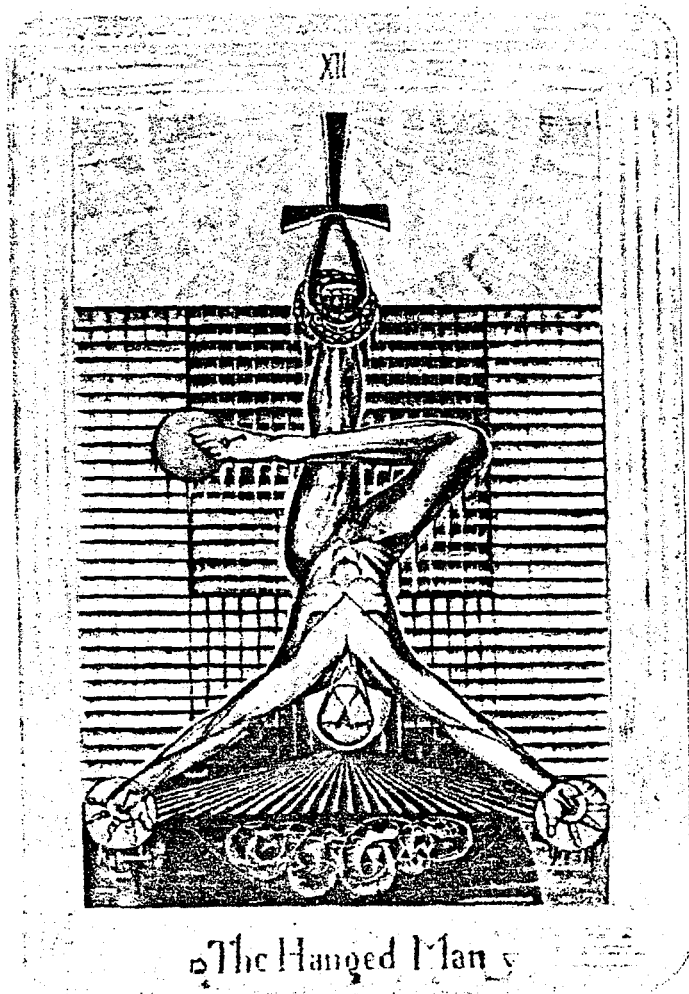
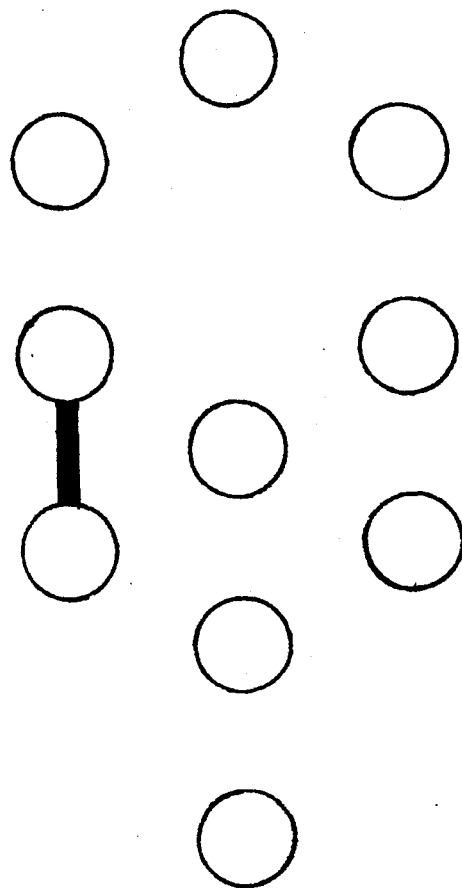


chart #2



The Trinity operating  
through the Sephiroth



## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XII - The Hanged Man

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

And from THE BOOK OF THOTH we have;

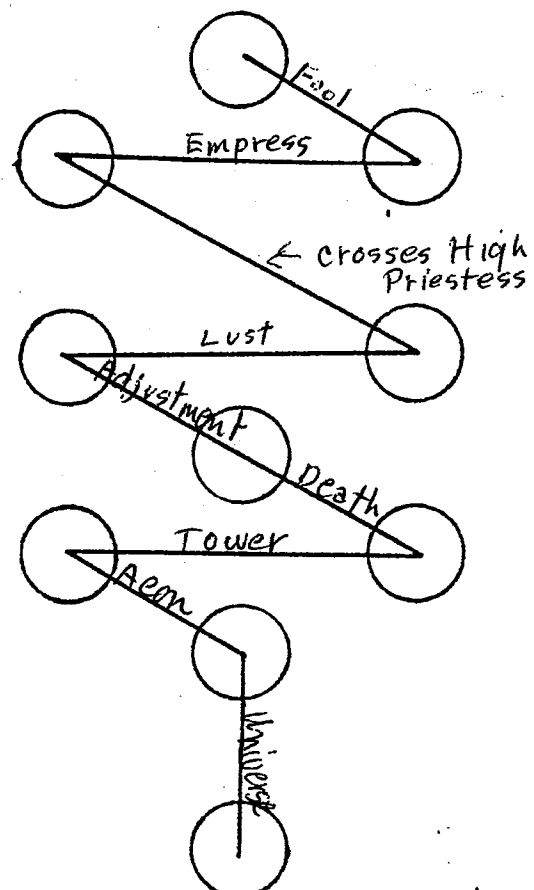
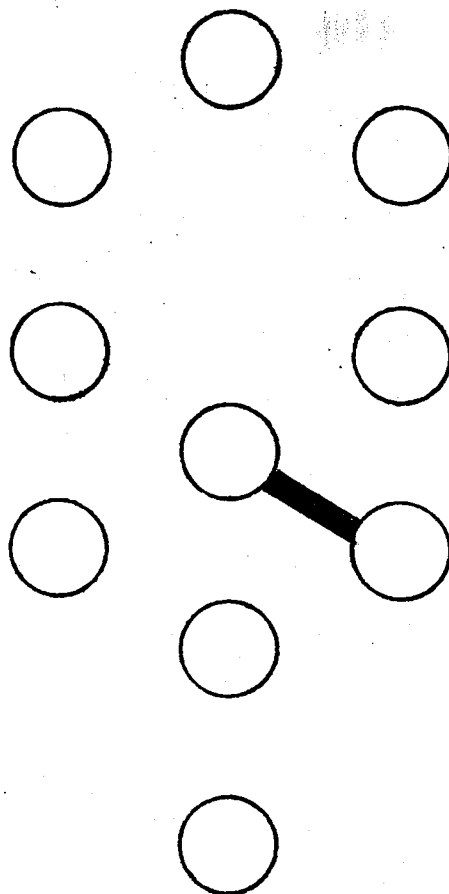
"In Mother-Deep of Ocean the God-Man  
Hangs. Lamp of the Abyss Aeonian."

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

XIII



Death m



The Flaming Sword

## TRUMP XIII - Death

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

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



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

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

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

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

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

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

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

From THE BOOK OF THOTH :

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

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

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

ROSA DECIDUA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

Rose! Rose o' th' World!

Aleister Crowley  
THE WINGED BEETLE

#### THE SWIMMER

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

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

Aleister Crowley  
THE WINGED BEETLE



## DEATH THE SAVIOUR

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

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

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

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

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

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

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

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

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

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

Meral  
Aug. 18, 1987

JANE WOLFE

Hollywood

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

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

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

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

"Jack has the material burden:-

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

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

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

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

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

"My dear Jack,

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

\* Wilfred Smith.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

A.C.

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

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

"Dear Sister Phyllis,

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

"Ten days more to my 45th Magical Birthday!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Love to all the loyal!

93 93/93 Yours ever, Aleister.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

to the - rather meagre - extent of your power.

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

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

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

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

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

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

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

"Salutations to your divine self!"

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

To be continued.

C

e

e

C

L

e





# IN THE CONTINUUM

Vol. IV, No. 3

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

An LXXXVIII, 1988 e.v., Sun in 0° Aries  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler



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



"Thoth thrice great"

© G. Gage-Gole 1987

"Reflection on life leads to wisdom"

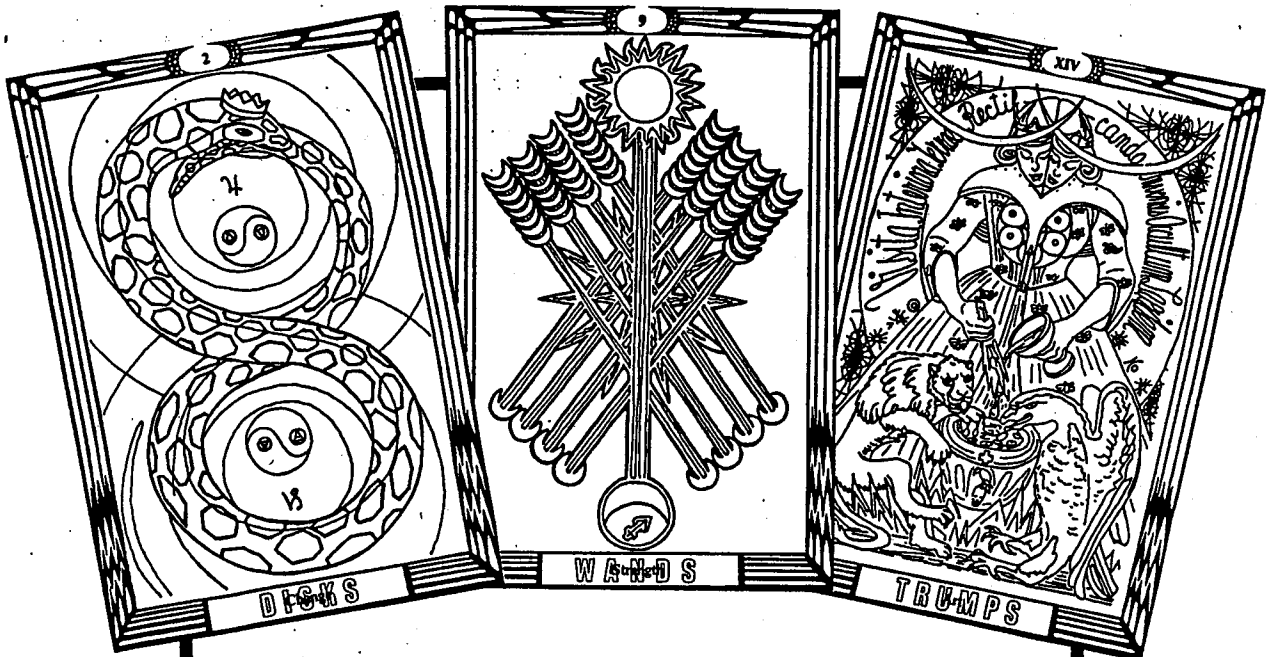
Do what thou wilt shall be the whole of the Law.

The College of Thelema is pleased to announce that we now have more students than ever before and all of them are working at the tasks. We have four teachers and another in preparation for this work. Our centers are in Victoria, Canada, in Oroville and in Los Angeles. About half of our students are in the Los Angeles area and regular studies are conducted there. The headquarters remains in Oroville and seminars are given there as well as in other places several times a year. What we need now is more space for our campuses as overcrowding in some of these areas is a very real possibility. We extend our congratulations to all who have finished the work and encouragement to those who have yet to complete it.

Love is the law, love under will.

*Soror Meral*

# A Gnostic COLOURING BOOK



## THE ATUS OF THOTH: a Gnostic colouring book

In this series of re-drawings we have explored the complex structures of the Atus created for the Crowley / Harris tarot. The artist has used this medium to disentangle what is merely seen from what we would know. The student of Tarot is urged to investigate the information exposed in this format. Analysis is the basis of understanding. A faithful reproduction was the aim of the artist, however, the resultant drawings are not and were not created as sentimental reconstructions to support personal theories.

Crowley approached the Atus of Thoth project in his later years as a scholar and a scientist. Frieda Harris interpreted his instructions, and produced an artist's perspective. Study will show not only the formalist's concern for pictorial space, balance, order and unity, but also her cool objectivity in the creation of these often elegant images.

Crowley, through the artist Frieda Harris has decoded the structures of nature and the psyche in the Atus of Thoth with an economy of means. The work of Lady Frieda Harris reveals not only the artist's dedication to the Great Work, but the intense vision of one of this centuries most renowned occultists.

Here is a celebration of the Mysteries. Don't miss the opportunity to experience this visual presentation of the language of understanding.

Eighty-one individual prints, ideal for matting, perfect bound.

Price. \$9.95+\$1.50 postage and handling.  
Payable in U.S. funds to:  
Island Ink, P.O. Box 5375 Stn. B,  
Victoria, B.C. CANADA V8R 6S4

Include a full return address for prompt reply. Money order or postal money order only. No personal checks.

The most efficient and thorough learning is that which is learning by doing. This coloring book will give students new insights into the meanings of the various Tarot cards. The College of Thelema heartily recommends this work. The artistry in it is superb!

## AN ACCOUNT OF THE ORDER

by Franz Hartmann

Revised by James A. Eshelman

Unknown to the great crowd, there exists an ancient Order of sages whose object is the amelioration and spiritual elevation of humankind by means of conquering error and aiding women and men in their efforts to attain the power to recognize Truth.

To this secret Order every wise and spiritually enlightened person belongs by right of his or her nature; because they all, even if personally unknown to each other, are one in their purpose and object. They all work under the guidance of the one Light of Truth.

This Order has existed in the most remote prehistoric times. It has manifested its activity openly in the world and secretly, under different names and in various forms. It has caused social and political revolutions. It has proved to be humanity's rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny, superstition and oppression in whatever shape they have appeared, whether religious, political or social despotism.

Into this sacred society no one can be admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination. Neither can anyone, once admitted, be expelled unless he should remove himself by becoming unfaithful to its principles and forget again the truths which have been learned by experience.

All this is known to every enlightened person.

But it is known only to a few that there also exists an external, visible organization of such men and women. These, having themselves found and travelled the path to real self-knowledge, are willing to give to others the benefit of their experience and to act as guides to those willing to be guided.

Those who are already sufficiently spiritually developed to enter into conscious communion with the Great Spiritual Brotherhood will be taught directly by the Spirit of Wisdom; but those who still need external advice and support will find this in the outer vehicle of that Inner Society.

In regard to the spiritual aspect of this secret Order, one of the Brothers has written --:

Our community has existed ever since the first day of creation when the gods spoke the divine command: 'Let there be light!' It will continue to exist till the end of time. It is the Society of the Children of Light, who live in the Light and have attained immortality therein. In our school we are instructed directly by Divine Wisdom, the Celestial Bride, whose will is free and who selects as her disciples those who are devoted to her. The mysteries which we are taught embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that ever existed in the world was graduated at our school; for without Wisdom no man can be wise. We all study only one book, the book of Nature, in which the keys to all secrets are contained; and we follow the only possible method in studying it, that of experience. Our place of meeting is the Temple of the Holy Spirit pervading the universe; easily to be found by the elect, but forever hidden from the eyes of the vulgar. Our secrets cannot be sold for money, but we give them free to everyone capable to receive them.

As to the various external vehicles of that Society over the centuries, it will be necessary to give a glance at its history, which has been one and

the same in all times. Whenever that spiritual Society has manifested itself on the outward plane and appeared in the world, it consisted at its beginning of a few able and enlightened people, forming a nucleus around which others were attracted. But, invariably, the more such a society grew in numbers, the more people became attracted to it who were unable to understand or follow its principles. In time, those who joined it to gratify their own ambitions or to make the society serve their own ends obtained the majority over those that were more pure. Thereupon the healthy portion of it retired from visibility and continued its benevolent work in secrecy, starting anew. The remaining portion became diseased and disrupted, and sooner or later died disgraced and profaned; for the Spirit had departed from them.

This drama has been reenacted innumerable times over uncounted centuries. The Great Order which lies behind all genuine mystery schools must, to fulfill its purpose, make contact with those parts of humanity which still live in darkness, holding open a portal through which the able may pass into the Light. Yet in doing so, it exposes itself also to those incapable of comprehending what they see and hear. Even today, in our comparatively enlightened times, only a few are able to recognize that real power is only acquired through service; that wisdom is sterile unless held as a lamp to illumine the way for others; and that love is the rapture of discovering that one is not separate from, but rather very much a part of, another, or others, or all.

For this reason, the external organization of which we speak has resolved not to reveal its true name to the vulgar. Furthermore, and for the same reason, the names of the members of this Order remain unknown, except to those who are intimately associated with them in their common work. If it is said that in this way our Order will gain few members, we would answer that the Order has a spiritual contact with that Inner Sanctuary of the Great Work described earlier. Those who are ready and worthy to be admitted will be guided to us by means of their intuition; while those who have no intuition are not yet ripe. It is better to have only a comparatively small number of capable members than a great many who are as yet unable to serve.

From the above it will be clear that the first and most necessary requirement of an aspirant is to keep silent in regard to all that concerns the Order. Not that there is anything within the Order which needs to fear being known to the virtuous and good; but it is inappropriate that things which are elevated and sacred should be exposed to the gaze of the vulgar and be bespattered by them with mud. This would only impede the Order in its work. It would also impede the individual aspirant, for those things which any of us holds most sacred are those things on which we most naturally remain silent; and to speak carelessly of a cherished thing to those who do not value it is to profane that thing for oneself.

Another necessary requirement of affiliation with our Order is mutual confidence between the Order and the aspirant. An aspirant who has no faith in the Order cannot be taught or guided by it. There may be instructions which appear strange, and for which no explanation can be given to the beginner; but when the aspirant has attained a certain state of development, all will become clear. However, this necessary confidence will be of little service if it lacks endurance. The way of the development of the soul, which leads to the awakening of the inner senses, is slow. Without patience and fortitude nothing will be accomplished.

From all this it follows that the next requisite is devotion to one's own spiritual ideal of the Highest. This includes the condition of discipline. The purpose of the aspirant is to free himself from being dominated by his own sensual self. Please understand that there is absolutely nothing "unspiritual" about delighting in the world of our physical senses, of desire, or of

enjoyment and use of the material forms of reality. The dichotomy between "spiritual" and "sensual" is an artificial contrivance, as the wise know from experience. However, in the common man or woman, a sense-oriented window on life restricts awareness of those profound feelings of joy and pleasure which arise only from communion in the Spirit. The human soul must be released from the arbitrary limits within which most people encase themselves, so that it may soar freely and discover its genuine heritage. The sensory nature must become a specialized tool for the use of the central Self, rather than the master of a passive and distracted will.

For this reason, the aspirant must not submit to the will of this sensory nature, but must follow the will of that Supernal Self -- his True Will -- which he does not yet know, but desires to find. What he believes to be his own will is in reality only the blinded desire of his limited human nature, cut off at this early stage of development from the universal currents of love and will which unite all life. By consciously uniting his will with that of the Order, and diligently obeying the obligations to which he commits himself, he obeys the will of his own central spiritual Truth with which the Order is associated for the purpose of aiding him in the conquest over himself.

This conquest by the Supernal Self, and the resultant liberation of it from the distractions and misperceptions of the reactive levels of personality, is the Victory of the Divine Consciousness in woman or man over that within the individual which is earthly and animal. As is written in The Emerald Tablet of Hermes Trismegistus, "Separate the earth from the fire, the subtle from the gross, suavely and with great sagacity... So thou hast the glory of the whole world; therefore let all obscurity flee before thee." The object of this Great Work is a realization of true manhood and womanhood, and the attainment of conscious immortality in the perfected realization of the highest state of existence.



*Aleister Crowley*



# THE CITY OF GOD

A RHAPSODY

by

ALEISTER CROWLEY

" In Macrocosmo ΗΛΙΟΣ ΦΑΛΛΟΣ in Microcosmo,  
Lucis, Vitae, Libertatis, Amoris est Fons Deus "  
cui testis Aedes Moscoviae Kremlin.

Marius de Aquila.

Christ=Ιησους Χριστος Θεου Υιος Σωτηρ=ΙΧΘΥΣ=Il Pesce  
ΛΑΜΟΣ ΒΑΣΙΛΕΥΣ ΤΕΛΕΠΥΛΟΥ

Published by the O.T.O.  
An Ixvii ☉ in O° O' O" Aries  
March 21, 1943 e.v., 12.3 p.m.  
at  
93, Jermyn Street, London, S.W.1.

Dedicated to

Alexander, Aliekhin, Alapin and Azev;  
Blavatzky, Bakunin, Boris and Boguljuboff;  
Dostoevsky, Dmitri and Diaghileff;  
Gogol, Gregory, Gapon, Glinka and Gorky;  
Ivan and Ilyitch;  
Katherine and Kropotkin;  
Lenin and Lermontoff;  
Mendeljeff, Maisky, Mussorgsky, and Moiseïvitch;  
Pushkin, Pavloff and Peter;  
Rurik, Rimsky-Korsakoff, Rasputin, Rachmaninoff and  
Rostopschin;  
Timoshenko, Tschaikovsky, Troitsky, Tschigorin, Trotsky,  
Turgenieff, Tolstoi and Tchekoff;  
Vassily and Verestchagin;  
Zosimoff and Zimbalist;  
and so on through all the thirty-six letters of  
the Alphabet; stones of honour and dishonour  
that go to the building of the City of God.

Printed in England  
by Chiswick Press Ltd., London, N.II

Portrait by Cambyes Daguerre Churchill  
Temple Bar 5788.

NOTE—This Rhapsody is the complement of "The Fun of the Fair." This reveals the Poet and Magus, as that does the Man of the World.

## PREFACE

Poetry is the geyser of the Unconscious.

Poetry is the intelligible musical expression of the Real whose mirror is the phenomenal Universe.

Poetry is the Hermes to lead the "soul" Eurydice from the murk of illusion to the light of Truth; "and on Daedalian oarage fare forth to the interlunar air".

A living poem must effect a definite magical excitement-exaltation in the hearer or reader, similar to the experience of "falling in love at first sight" with a woman. Analysis and argument cannot convince, and may inhibit the reaction, which is above emotion and reason.

The reception of a poem, being a ritual Magical initiation, suffers no interruption. The music must be perfect; hard, maybe, to appreciate, as is Beethoven, but unmistakably sublime when fully understood. Technical perfection, in the absence of Creative Energy, is vanity, like the playing of "Exercises".

The "work of art" which appeals to contemporary judgment can never, save some rare accident, be of the timber of Yggdrasil. For one main factor of its immediate success must be its amalgam with the Zeitgeist, a mercurial element corrosive of true gold. Hermes Trismegistus distinguishes three degrees: (1) true, (2) certain beyond error, (3) of all truth. "The Way, the Truth, and the Life" is "the same yesterday, to-day, and for ever". Great Art is independent of conditions.

T. S. Eliot, Ezra Pound, W. H. Auden, haec turba taeniarum omnis, have log-rolled their heads and their styles until Bloomsbury, Brixton, Balham, Bournemouth and Baaston believe them to be poets. Pedantry and preciosity, push and peacockry, are not the stuff of song.

Go (with some trifle of aid from Socrates) and challenge their sycophants! It is easy to compel them to define "poetry" so as to exclude John Keats—fed, by the way, on honest porridge, not on "cereals" out of a can. And one will not impossibly be content to leave it at that!

Here, then, is your chota hazri, fellow-pilgrims to the City of God, with the first blast of a challenge to the critics. Expect a fanfare, OLLA it shall be called; Reistafel for your breakfast dish! At the Solstice, with a bit of luck!

ALEISTER CROWLEY.

# The City of God

Day after day we crawled  
Beneath the leaden, flat,  
Featureless heaven, across dull emerald  
Field after field, whereon no aureate  
Sunrise awakened earth's Magnificat,  
Save at the marge where, rimmed with duller pines,  
Dun earth mixed with black heaven, there unsealed  
A red eye glowing through that furtive field,  
As if the bloodhound of Eternity  
Tracked the thief Time. Remorseless rain  
Beat down, pale piteous monotony,  
Upon the inexorable plain.

A gnome that staggers under the grim load  
Set on his back by God,  
Might pity our weak jolting as we moved  
Hopelessly, yet inevitably, on,  
Under who knows what senseless goad,  
Unlovable as unloved,  
Towards the evasive horizon  
That mocked us without laughter, wrapped  
In its own cynic sleep,  
Careless of the vitalities it trapped,  
Not sanguine from the blood it lapped,  
Not living from the life it sapped,  
But in eternal gloom,  
Its own soul's tomb.  
This was the sombre way we went—  
Not eloquent of death, since death is change,  
But of some tideless ocean sad and strange  
Beneath a mute, immobile firmament,  
The sun himself struck silent at the nod  
Of some more awful God.

We were so far from the one city we sought  
That we had never hoped; and so despair  
Never built bastions against the thought  
That we might—in some ultimate—be there.  
Sunset and dawn were but the same red eye,  
The first behind us and the last before,  
Nor was the night more leaden than the day,  
Since—to see less no worse than to see more,  
Sight's limit being that monotony  
Of grievous green and grey!

Wonder could no more touch the soul. The dawn  
Broke as its peers had broken—when we found  
Ourselves in an enchanted ground  
Where all the plain was suddenly withdrawn,  
And we were in the midst of alien races  
And monstrous market places  
Where no man marked us. An armed man stood out  
From the bright-coloured rabble: he was black  
From head to foot, save for the peacock's plumes  
That were his crest—then was this wonderland  
Storied Baghdad or silken Samarcand?  
Kashgar the envied? Yarkand the yak's mart?  
Himis of holy men beyond utmost wrack  
Of Himalaya? Pride of Jhelum's strand,  
Srinagar, happiest hope of every heart?  
Oh! but the warrior signed for us to loose  
Our shoes, for that the ground whereon we trod  
Was holy already from profaner use,  
Being the outskirts of the City of God.

## II.

Close-ranked, the legions of the spear-bright rain  
Roared as they charged; we came incontinent  
Within a space: a threshold of twin spires,  
Topaz and jade, confront the firmament,  
And 'twixt them nestled the babe fane,

Domed with blue canopy, the golden fires  
Of stars about it; there we stayed, and there  
Put up petitions well and thorough to fare,  
Whirls of faint smoke that soared in the thin air.  
Lo! suddenly we felt our feet unshod  
Bleed with the sharp bliss of the City of God.

### III.

Towered above the abyss, the red wall ran  
Mightily forth, its crenellated crest  
A square-toothed saw, God's luminous azure  
Poured through each palpitant embrasure,  
Save where, crown over crown, fan over fan,  
Dome upon dome, cupola beyond cupola,  
Great gland, sun, moon, cross, crescent, breast  
And mightier breast and gland and vesica  
Heaving with natural and unnatural longing,  
Crowding, coalescing, thronging,  
Mixing their magic, clouding over all  
With pale, pure gold, the spring sun's thrall  
Thrilling with ecstasy to burst the blue—  
Oh! all our hashish dreams came true  
When we beheld the jewel of the city,  
Its nine glands coloured like all manner of fruit  
And flowers with stripe and trellis, whorl and spire,  
Even like all manner of beast and bird that be,  
And every gland stood bare, disdaining pity,  
Each shaft a column of fire,  
And its vibration was a lyre,  
And the echo of it a lute,  
So that a mighty melody  
Shone out thereof, a maze of moon in the gloom.  
All inexpressibly dowered with perfume.  
And this was molten, this was living stone,  
This was the very flesh and blood of God,  
Incarnate Christ, the Saviour, hailed alone  
Artifex, martyr, the reviving rod

That on itself begat the one true vine  
And from its own breast drew the only wine.  
And all was rainbow and aurora blended  
In fluent colours interchanged and splendid,  
Pure water whirled into pure fire and flecked  
With miracles of form,  
Wheels upon wheels expiring and erect,  
Colour and sound in storm,  
The heart of God within a frame of blue:—  
Our hashish dream come true!

IV.

And all this hung above a mighty river.  
Curve after curve, an amphisbæna, wound  
About the base of those pale precipices  
That cut the clouds, whose curtained eyelids quiver  
In their absorb'd gaze into that profound,  
The abyss of height confronting the abysses  
Of East and North.—Oh! but the fiery fan  
Of burning water that made molten love  
To the fiery face of the fair fane above,  
Whose pure and whose palingenetic plan  
Was older than all worlds, than that hot hour  
When Christ Ischyros capped the topmost tower  
About whose root the royal river ran.

V.

Gold upon gold, dome above dome, faint arrow  
Kindling sharp crescent, as the sunrays swept,  
Save for one midnight moment when one narrow  
Fierce ray, exhaling from no eye that slept  
Of God, our God, the sun—gold upon gold,  
Fronde upon frond, fold upon fold  
Of walls like leaves and cupolas like flowers,  
And spires and domes that were as fabled fruit  
Of the low lands beyond the pillared seas

Of Hercules!  
Silver, sharp showers  
Swept on the city, and made mighty suit  
To the great god whose amorous hours  
Were housed in those eternities  
Within, where, by the frescoes and the gold,  
Musical, manifold,  
Carven like lace, by malachite  
And porphyry and chrysolite,  
Where in their copper cold sarcophagi  
Hundreds of emperors lie,  
And in their reliquaries bediamonded  
Thousands of saints still watch their jewelled bones;  
And beneath canopies of precious stones  
Invoked archangels, each an armed host,  
Hold ready to defend with glaive and spear  
The frontiers of the city, there appear  
The emblazoned ensigns of the Holy Ghost  
That all invisible pervades the whole,  
Being its secret soul.  
There, in that sanctuary of silences,  
There is a Word,  
The Word that built the city, never heard  
By any of those archangel phalanxes,  
Unuttered even in the holy heart  
Of God, or breathed by its own lightning breath,  
Since from all being it stands ever apart,  
Its name being Life, and that name's echo Death.

## VI.

Then was I caught up into rapture—yea!  
From heaven to heaven was I swept away.  
And all that shadow city past,  
And I was in the City of God at last.  
This city was alive, athrob, astir,  
Shaped as the sacred, secret place of Her  
That hath no name on earth, whose whisper we



Catch only in the silence of the sea.  
And through it poured a river of sunset blood,  
Pulsing its choral and colossal flood  
Throughout the city, and lifting it aloft,  
Too subtle-strenuous and too siren-soft,  
So that the very being of it did swim  
Into Herself, bliss to the buoyant brim,  
And rose and fell as only rise and fall  
The bosoms of those maids ecstatic  
Whom Gods caress with giant spasms—  
Red orgiastic dawns of the orgasms  
Wherein the soul, beneath its own feet trod,  
Spends itself in the sanctuary of God!

## VII.

And in that heart of hearts was no more I,  
No more the heart; but, sobbing through the sky,  
Came trembling the more awful beat, the blast  
Of a million trumpets blazoning the past,  
Heralding the to-be, and on their wings  
Whirred incommunicable things.  
And in their wake, tremendous and austere,  
A form of fear,  
Awe in the shape of the Most Holy One,  
A globe, an eye, a hawk, a lion, a lord,  
A bowl of brilliance, a winged globe, a sword—  
All these in one, and one beyond all these,  
Mute, ithyphallic, caryatides  
Like gods about his car, came crested on  
The one true God; the Sun!  
Instant, the city swirling to its brim  
With Life unthinkable, dissolved in Him.  
Instant, explosion shook the bounding night,  
Smote it but once, and left but one thing, Light.

Oh, but the scarlet swallows up the blue—  
Our hashish dreams come true!

This edition consists of 200 copies numbered  
and signed by the Author.

Price: Five Shillings

This copy is No. 22.

To Jane

who also has looked  
upon beautiful cities with  
clear eyes, and understood them

Alister Crowley

THE LEGEND OF THE MAGIC PEARL  
and  
HOW TO DO NOTHING

He spoke, and his voice was soft music, like the sound of the wind in the trees:

"Welcome, stranger! What do you seek of me? - old man that I am."

"I come to seek a master," I answered humbly, "To find the path to human goodness. I have long searched this beautiful land, but the people seem as though they were dead, and I am as poor as ever."

"You err somewhat in this matter," said the sage. "Strive not so busily to be so very good. Do not seek it overmuch, or you will never find the true wisdom. Do you not know how it was that the Yellow Emperor recovered his magic pearl? I will tell you."

"The Yellow Emperor once travelled round the North of the Red Sea, and climbed to the summit of the Kuenlun mountains. On his return to the southward he lost his magic pearl. He besought his wits to find it, but in vain. He besought his sight to find it, but in vain. He besought his eloquence to find it, but that was also in vain. At last he besought Nothing, and Nothing recovered it. "How extraordinary!" exclaimed the Yellow Emperor, "that Nothing should be able to recover it!" Do you understand me, young man?"

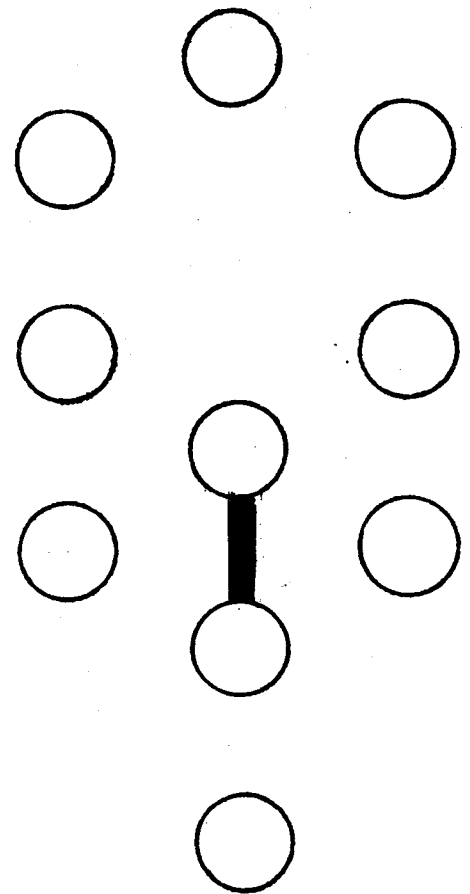
"I think this pearl was his soul," I answered, "and that knowledge, sight and speech do but cloud the soul rather than enlighten it; and that it was only in the peace of perfect quietude that his soul's consciousness was restored to the Yellow Emperor. Is it so, Master?"

"Quite right; you have felt it as it is."

Let the body be still, the breath regular.  
Shut off all sense perceptions.  
Silence the emotions.  
Stop thinking.

Thus doing NOTHING, ye may attain to Union  
with TAO, which doeth all things.

Aleister Crowley



## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XIV - Art

The Hebrew letter Samekh is assigned to this Trump, which also used to be called Temperance. Samekh has the value of 60 and its meaning is a tent peg or a prop. In other words, a basis of support. Since this Trump is in the Middle Pillar and is between Yesod and Tiphereth, its meaning becomes very significant. It is a support which sustains, preserves and maintains personal existence. If reading from the top down, this support is seen as the Holy Guardian Angel in Tiphereth which sustains life. If this were not so, we would be no more than automatic animals.

This Trump shows a vibratory force which is the basis of our lives, from black to white and back again. It is the Art of using opposing forces not only to bring forth and support a higher life but also to aid us in our evolution to the knowledge and higher uses of the forces depicted in the Trumps.

Art is attributed to Sagittarius, which is a fire sign and also a common sign. It is the refined fading out of the forces of fire. The sign is ruled by Jupiter, the greater benefic in Astrology. Also Sagittarius rules the hips and thighs.

The Intelligence assigned here is the Tentative Intelligence. This means a trial, or an experiment or an attempt. It is something which is not finished, just the beginning which is settled by many attempts. A theory is put to the test of practical application and out of it comes experience. The Trump suggests experiments to modify vibrations of different forces. From these experiments come the adaptation to various vibrations and forces in life and their use to further one's True Will.

The forces used are not generally known to those who have never studied the subject. This is the Alchemical card which matches the beginning of the Alchemical work which we noticed in the Trump attributed to Gemini, The Lovers. The work started there is being carried forward by the mixing of the forces of the two opposites. When these forces are equilibrated and the postulant has adapted to the new forces which are the result of his work, then he is able to progress further. Adaptation is a key here, as well as equilibration. To adapt is to equalize and to adjust and hence we have the very true saying that "Equilibrium is the basis of the Great Work".

The Hebrew name for Sagittarius is QShTh, the bow, the rainbow. The letters are those of the last 3 paths on the Tree of Life. The arrow from the bow is being shot up the center of the figure and the rainbow covers her shoulders. This is an arrow of aspiration and of purity to the One meaning in Life, the performance of the Great Work.

The arrow is also a symbol of Sagittarius, which zodiac sign is the Archer shooting a bow upwards to Tiphereth where dwells the Holy Guardian Angel. The arrow was also in the Trump of the Lovers, but here it was pointing downward and was a symbol of love transformed. The arrow is also a symbol related to Mercury, which planet rules Gemini and is thus a symbol of the directed Will.

In Greek mythology, Iris is the Goddess of the rainbow. In these stories, she is thought of as being of great assistance in the various tribulations of the gods and through her work, she is able to rescue them. As the rainbow, she connects heaven and earth and the symbolism here is quite clear that it is the aspiration to the higher which is the remedy for much of our troubles. The rainbow is fire in a very attenuated and purified form and in mythology, it carries a promise of better things to come, of an end to the storm. Also, the flower that is named after this goddess, the iris, has innumerable colors, as does the rainbow. Further, some of its petals droop down, as though belonging or longing for the earth, and some of its petals reach upwards, as though reaching for the highest. This characteristic was adapted in the design which became the French Fleur de Lis.

Since this Trump is on the Middle Pillar of the Tree of Life and is exactly balanced, it becomes important to us as without due attention to its workings, we may not move upwards. It is incumbent upon us to know how to balance the opposites of all kinds in our lives. This is the middle of the swing of the pendulum from one extreme to the other and this Trump tells us that if we become extreme in any way, our balance is upset and our aspiration is set to naught. Our struggles for the Light would be in vain.

LIBER LXV in Chapter I, verse 9 and 10 states: "One mounteth unto the Crown by the Moon and by the Sun and by the arrow and by the Foundation and by the dark home of the Stars from the black earth." "Not otherwise may ye reach unto the Smooth Point."

The paths of Gimel (3), Samech (60), and Tau (400) add up to 463. The Sepher Sephiroth names these as the Pillar of Mildness, and other words with the same numeration are: crystal, glass; a rod of almond; caps, crowns, diadems. All these are suggestive of the meanings in this Trump. Both crowns and the rod of almond refer to Kether.

Further, the spheres in the Middle Pillar, 1, 6, 9, & 10 all add up to 26, which is the number for Yod, He, Vau, He or Tetragrammaton. This word, as mentioned earlier, is made up of opposites, Yod or Fire; He or Water, and their marriage which results in Vau, the Son and Air, and the final Hé, the daughter or Earth. This then, is the scheme of creation, the marriage of opposites which results in third and fourth forces or results and this is the central secret of Alchemical processes.

There is in the Trump an interchange everywhere. One head is black and the other white. The same is true of the arms. The red lion has become white and the white eagle has become red. The figure pours water and fire into the cauldron and the process begins. At the bottom of the card, water and fire intermingle. The bees on the robe of this figure, who is Diana, are purely feminine and the snakes are a masculine symbol. This is a marriage of male and female energies. Another way of looking at this process is that it is a marriage of the conscious mind which we term as a male energy and the unconscious mind which is termed a female energy. Thus the process of intermingling is also between the different forces and energies in one person. Due to the mingling and marriage of these forces, there is a modification of their original force and something new is the result of the effort.

This view is reinforced when we read the words around the circle which encloses the figure and which also suggests the Sun in its roundness and gold color. "Visita Interiora Terrae, Rectificando Invenies Lapidem". These capital letters spell VITRIOL, a word which sums up the process. The meaning in English is to visit the interior of the earth and rectify what is there to find the secret stone. Or, better put "Visit the interior parts of the earth, by rectification thou shalt find the hidden stone." The interior parts of the earth are, of course the interior workings of ourselves, or the little understood unconscious which Jung has divided into a collective unconscious and thus true for all of humanity, and a more personal unconscious which holds memories of past lives and forgotten or repressed things in this life, with the automatic consciousness which the sphere of Yesod represents, among other things.

The word rectify means to set straight, to remedy, to correct. In chemistry and also in alchemy to rectify means to purify by repeated distillations. The Alchemists actually took a mineral or a plant and performed these repeated distillations. Some of the ancient workers made the mistake of thinking that this work had only to do with making actual gold or with working with actual plants and minerals. Of course, their discoveries led to modern chemistry. But there were other more informed Alchemists who understood that they were also working with the contents of the psyche, both the conscious and unconscious contents. The gold that resulted was also the philosopher's stone, or simply put, the powers of the attainment of the sphere of Tiphareth where one meets with the Holy Guardian Angel, who then directs any further work.

In modern psychology, this process of setting straight or of remedying and correcting various mistakes that occur in the mind or the emotions is used by the wise Aspirant to the path of the development and evolution of himself. This process is absolutely essential so that the Aspirant is not trapped in his own misconceptions, or his own unbalanced emotional states. Sometimes it is a long and exhausting work due to many bad habits formed in this life or in other lives. All the dross must be stripped away and purified until there is only One Will. It is so difficult a work that many fail right here as they resist change of any kind due

to the insistent and insidious work of the little ego which insists it is the center of Being when it is not. The troubles can be seen easily when a person resorts to boasting and pride and begins to think he is infallible and better than anyone else. This failure to pass on the Path of Samech where one balances and equalizes everything is rife among so-called students of the occult. The failure leads to those who become "occult crazy".

Jung thought that the balance between the opposites and their reconciliation was not a job which the conscious mind could attempt. Reason and logic do not apply in this work as the balance lies in other realms. This work requires some help from a psycho-analyst. It is the rare person who is able to analyze for himself what has gone wrong in his progress towards illumination. Actually, the answers lie in the super consciousness of the unconscious world where one's Angel works behind the scenes in a very patient and sometimes very slow manner. In old Tarot cards, there was a figure of an Angel closing the mouth of a lion and the card was called Temperance. The word itself tells of the balance which must be achieved between extremes. Since this Path leads directly to Tiphereth, where is the H.G.A., the figure of Diana is entirely appropriate as beyond the sphere of Tiphereth, where is the High Priestess, who is also feminine but is a more refined form than is Diana. She leads directly to the Crown, to Kether. It is a feminine force then, who is the H.G.A. of the superconsciousness.

Diana is the Goddess of the Moon, which is the sphere of Yesod. This is the many-breasted Diana which was celebrated in Ephesus of the ancient world. The symbology is that of the many functions of Yesod which are the automatic consciousness full of animal origins and memories, and also the autonomic nervous system which keeps on working without the help of consciousness, and much else. Without the functions of Yesod, the heart would not beat, the lungs would not take in air and a thousand other functions would be impossible. Even with all that we know about these workings of the human body and of the lives of the cells, and the functions of the brain and all else, there is still much research going on which will reveal new discoveries and importances to this hidden consciousness which keeps us alive both physically and psychically. For this reason, Yesod is called the Foundation as it is truly the foundation of life and all its functions.

The Alchemist tried to work with the waxing and waning phases which are typical of the Moon and of our unconscious selves and of the autonomic nervous system. He knew that his forces had many phases as did the Moon. Nothing could be forced and one had to wait upon Nature with some gentle assistance, so to speak. But this waiting had to be an informed waiting so that when the proper phase arrived in the proper time, it could be taken advantage of and the work could proceed.

Around Diana's head there are two Moons to symbolize these phases. The white gluten of the Eagle and the red fire of the Lion had to be at the proper stage before they could mingle in the



cauldron of Art. If done correctly, the opposites fuse and become one product. The spiritual formula for this could be the union of God and Man and of this Valentinus speaks. Or the process might be the union of man and woman and we see this work with Nicolas Flamel and Perenelle. Also, in many old pictures referring to the Alchemical process there are men and women working with the various stages of the process. Then there is also the union of subject and object or of the observer and the thing observed. In modern terms, we say that the conscious and the unconscious become fused.

In these types of mingling, an actual physical effect occurs. People have been known to cure diseases, to become radiant with Light, to gain power and wisdom above the ordinary, and many other much-to-be-desired results. Just as the psyche becomes transformed by the Knowledge and Conversation of the Holy Guardian Angel, so does the physical body follow suit and become transformed in due time. This full transformation is represented by Tiphareth which is at the heart and center of the whole Tree of Life. It is possible for one who has attained to this sphere to be aware of those others who have also attained. It is like a secret society, so to speak. Persons who pretend or boast of this enlightenment and do not really have it are but a source for mirth. True attainment can never be faked, it is as real as the rest of you. Actually, it is even more real, for it survives after death, whereas the body does not.

When the fire of the spirit and the water of the unconscious forces are poured into the cauldron or vessel of the individual soul, the first result is the caput mortuum, or dead head in the process of putrefaction. This result is shown on the side of the cauldron. This first process of putrefaction is called "the dark night of the soul" and is similar to the gestation of a new child in the woman's womb. It is also similar to the state which is undergone when the Aspirant has crossed the Abyss and is part of the sorrow of Binah. Because of such similarities, confusion often reigns in the mind of the Aspirant as to which stage he has reached. But it is necessary to know that the higher stages cannot be reached until one first goes through the lower stages. If a person does not wish to change and grow, much suffering will result from his behaviour until he has learned that all of life changes and develops and this fact cannot be sidestepped or ignored. As persons on this path to perfection we should welcome ordeals, for they have been devised by the H.G.A. to break up the old so that the new may be born and have a chance to develop further.

A continual testing goes on from the source of the H.G.A. which is directed at the Aspirant to see if he or she can survive an influx of Light. When this ongoing testing is sufficient, then the arrow is released from the bow and it arrives in Tiphareth and one symbolically learns to leave the Moon sphere as sole rule of life for the Light of the Sun. The H.G.A. makes certain that no individual has more light than he can bear. This is one reason for the admonition to be strong which we find in LIBER AL.

LIBER AL, Cap.II, v. 70

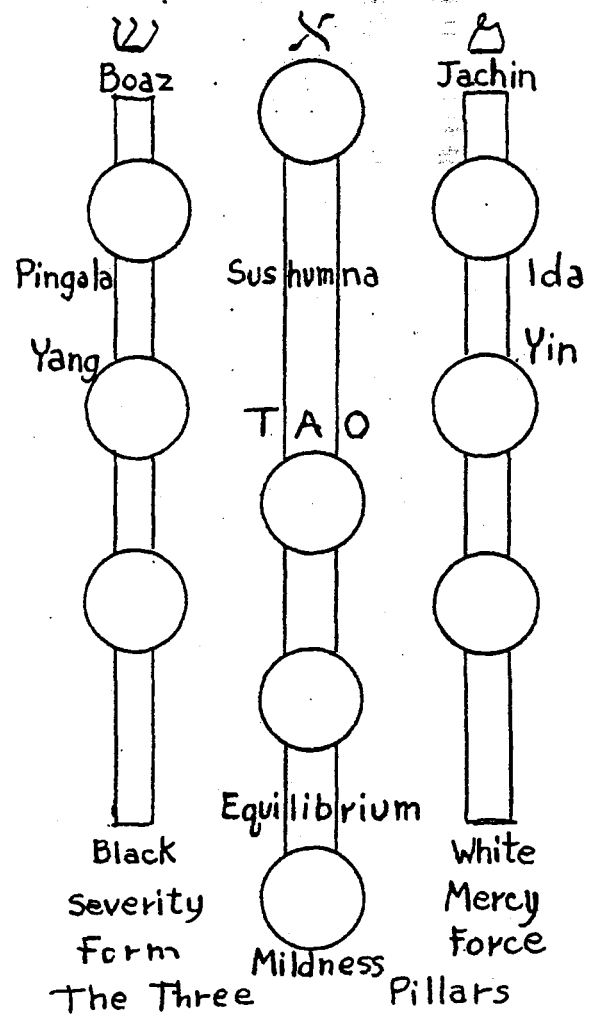
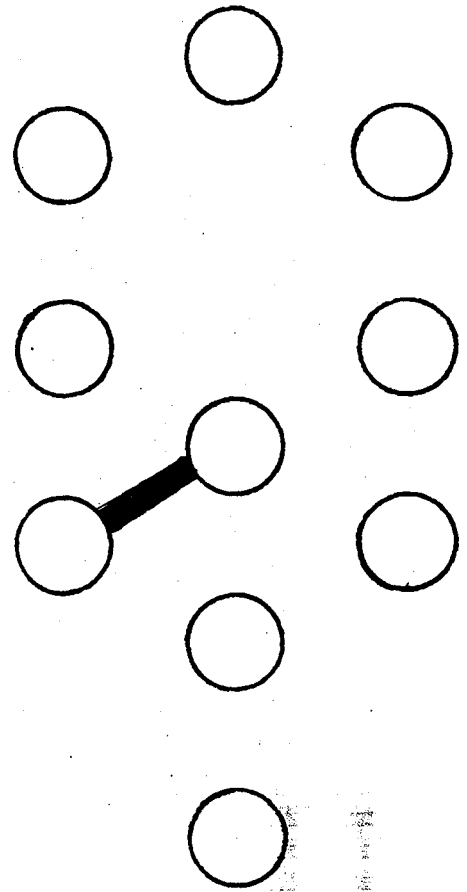
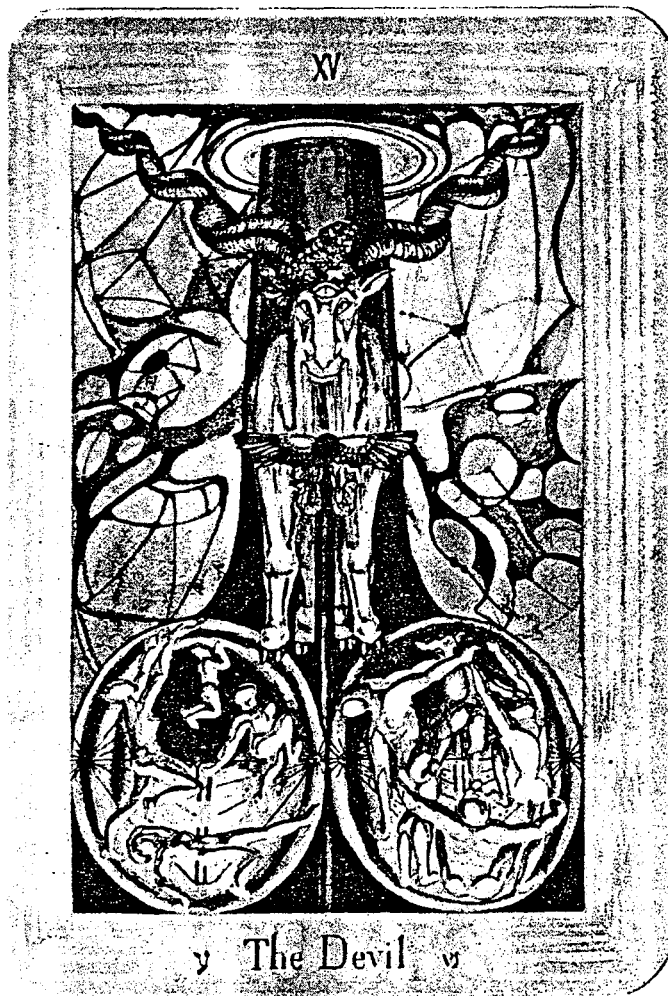
When we are in the middle of an ordeal, the way does indeed seem dark and this is mostly because we are tied up into wrong and outmoded emotions and thoughts. The conscious mind whirls around and around in its squirrel cage and nothing seems to break its grip. When the person is able to relax enough to sleep, the answer may be there coming out of the unconscious mind either in dreams or just on awaking when the conscious mind has not had a chance to renew its grip. Sometimes even chance words or happenings in the outside world may light the way for a particularly alert Aspirant.

When such a dark period hits, one can be pretty sure that two opposites need to be rectified, understood, purified and combined. When these solutions to the blackness come often, it is a reminder that the Aspirant is a spiritual being and not just a mass of various material forms and functions.

The Aspirant eventually learns that all ordeals are a teaching devised for him by the H.G.A., they are something he needs to learn. He consciously finds the opposite to the emotion or thought which has made things so black and awful. Having achieved this balance by a conscious effort, he then learns to set up a dialogue with the Holy Guardian Angel. This process the Alchemist called *Meditatio*. Today we call it meditation and one could hardly expect to make much progress without the use of this powerful tool. A person needs calm to meditate and the way to achieve this calm is to unite any opposites which are in the center of the attention at the moment.

Jung found that this calm was not a process of the conscious or thinking mind which is so familiar to all of us every moment of our lives. Instead it was a calm to be found in the unconscious as it worked on a problem unknown to the person involved. The most that the conscious mind can do is to face the opposite to that which agitates one. Then after the idea has been exhausted by thinking, which is often like a dark night, the problem must be dropped and the unconscious must take over. This is the root of the idea of faith, for it is a faith that the superconsciousness will work for us and give us the right way to go or the right way to act or think or feel.

When this happens it will be a dramatic turning point in our lives and the process of the union of opposites will be repeated again and again until the individual is thoroughly tested and is catapulted into Tiphareth and from there onwards if this is his karma in this life.



## TRUMP XV - The Devil

The Hebrew letter which corresponds to the Trump of the Devil is Ayin, which means an eye. This Trump corresponds to Capricorn, the zodiac sign which rules the beginning of winter. Capricorn is a Cardinal and Earthy sign and governs the knees. Saturn is the ruling planet and Mars is exalted in this sign.

The eye is meant to suggest all the senses as it is a very important organ and much can be known by watching another person's eyes. But the eye sees appearances only and also represents the limitations of the visible world. There is an acceptance that what the senses tell us is all that we can know. Because this is an earthy sign, there may be resistance to a knowledge of other modes of phenomena which are not known by the senses. This Trump can signal a limitation or a bondage in ignorance, the same as does the zodiac sign of Capricorn.

The Renewing Intelligence is assigned to this Trump. To renew means to begin or take up again, to make things new, to restore and to replenish. When winter begins, the old year sinks into quiescence and down under the earth the roots of all plants make some unseen growth in order to get ready for the growth spurt of Spring. Nature is quiet and seemingly asleep but hidden processes are going on.

Saturn as ruler symbolizes form, earth, gross matter and also Binah, sphere 3 and above the abyss. This latter sphere represents spiritual release into the realm of the Supernal Triad. It is through the action of Binah that form is conceived and is able to make a beginning which is finalized by the other spheres on the Tree of Life. Saturn through the ages has symbolized form and time. We all have misconceptions of the final appearance of things. We may get caught up in a belief that the material world is real. When one studies Bishop Berkeley or Vitvan and a host of other initiates, one can appreciate how wrong one was in this belief in materiality of our world of maya. When faced with such an incongruity, we are apt to laugh. Things do not seem to fit, they may look strange if we have this material view challenged. Laughter heals and purifies the subconscious misconceptions and we are led to revise our theories. For this reason the goat in the card has a mysterious smile on its face and its eyes seem to be full of laughter.

Devil means adversary and comes from the Latin diabolus, adversary. A famous adversary was the serpent that tempted Eve. Its Hebrew name was NaChSh which adds to 358. The word MShIch which means Messiah also adds to 358. If we view the serpent as a force that initiated Eve instead of tempting her, we have quite a new view of the situation. A serpent which is an initiating force is known to be the kundalini. This is a very powerful force and can be used or misused in the development of mankind.

The number of the Trump is 15 and this also has a good deal of meaning as the first two letters of Tetragrammaton, Yod, He, add up to 15. This is used also as JaH, the divine word which means wisdom. Indeed wisdom is very necessary in order to know how to use the creative energy of this Trump.

Pan is the representative God in his divine, creative madness. He is represented here as the goat with the eye in the middle of his forehead. The eye is Ajna, the awakened spiritual nature and this opened eye represents the raising of kundalini to this top point, the second down from Sahasrara, which is at the top of the head. Ajna has been placed by the Hindus in the middle of the forehead but within the skull. When this eye is opened by true illumination, the genius of the person experiencing this is extremely developed. Things become possible to him which were never possible before. He may know languages almost without trying or he may write poetry which he never could do before, or he may become a world religious leader. The results go on and on. A good explanation of the powers and forces which arise from the awakening of this inner eye can be read about in Gopi Krishna's KUNDALINI, and of course, in a good many of Crowley's writings.

When this chakra, the Ajna, or the eye, opens the person also becomes skilled in looking into the forces of life and into the motives and thinking of other persons. The eye signifies occult or secret vision. It was called an utchat by the Egyptians and has been pictured in many faiths. (See diagram) In the West it has been known as the third eye. We are all admonished by Nuit to work at the opening of this eye and thus become a race of super-humans. She says: "Put on the wings, and arouse the coiled splendour within you: come unto me!"<sup>1</sup> The wings are the two wings on the side of the Hindu picture of Ajna and the coiled serpent is Kundalini. To come unto Nuit is to rise above the material plane and to travel upwards in our spiritual quest on the Tree of Life until we gain the strength to cross the Abyss. This is our main task in life and it may take many lives to accomplish this for most persons, but it should always be kept in mind that this work must be done if one is not to sink into obscurity and real death.

The creative energy which rises to Ajna and to Sahasrahara is shown both by the pillar before which the goat is positioned and by the wand of the chief adept which hides his genital organs. The pillar disappears into the night of Pan or of Nuit in other ways of thinking about this. The ring around the pillar sums up the wholeness and completeness, the circle of infinity.

1. LIBER AL, Cap. I, v. 61.



Utchat of full moon - Thoth - the black eye

Utchat or eye (all seeing), the midday sun - Ra, white eye

The wand of the chief adept is similar to the caduceus which is related to Mercury. The red circle at the center is a symbol of Hadit and of Ajna. The wings are traditional in Hindu thought as being two appendages or "wings" on either side of the sphere which represents Ajna. They also symbolize the fact that Hadit goes, it is an ongoing and moving force with the nature of change and movement. The two serpents represent the two sides of the kundalini forces, Ida and Pingala, and the central pillar is the Sushumna. These forces are also shown on our familiar Tree of Life.

This Trump refers to the powers in sex. In the old version, male and female figures were chained to the throne of the devil to symbolize their bondage to sex and the hold that the devil had over them. But this is an erroneous view. It shows how certain cults in the old aeon, mainly Christianity, were frightened of the concept of sex. Many habits and customs in this religion reinforce this view. Sex is indeed a two edged sword and can be used wrongly or rightly. For instance, it must never be used to harm another entity, whether human or otherwise. The abuse of sex is very clear even in our modern world.

The Hindus had a system whereby its correct use led to the awakening of the third eye. This is known as the Tantric system and we often call it sex magick. But this system of illumination and power, though the quickest for the adept who knows how to use it, is also the most dangerous. Its misuse can lead to the worst of results. For this reason Nuit warns: - "if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!"<sup>2</sup>

The term of Ra Hoor Khuit symbolizes the H.G.A. of everyone on the earth. This God is the result of the marriage of the forces of Nuit and Hadit and this is also true of every individual H.G.A.. The personal Angel is equated with the Vau of Yod, He, Vau, Hé and is known as the son and also in a more universal sense, as the sun.

The goat represents more especially male sex with its dominant urge to create, unmindful and careless of the results. It represents Pan in his dual rôle as the all-begetter, all devourer. But this sex force is a mystery beyond the thinking mind and beyond words. It can be sensed and known only through experience. We can mention force and power, but we do not really know what this means until we have experienced these matters for ourselves.

This Trump arises out of Hod, the sphere of Mercury, which is the thinking mind, the intellect, among other things. The path leads to Tiphareth, the central spiritual Sun in each person. The Devil exhibits a raw power as compared to the devotional and meditational path of Samech. Yet Samech must mediate and balance the two most awful forces in human life, sex and death. Yet, The Devil, though

earthy and heavy, also symbolizes the highest and lowest. This is a path of initiation and of release from matter. The figure of the Devil was also known as Lucifer, the light-bearer to mankind. This hints at how we need to know and transform our instinctual selves in order to arrive at the light of Tiphareth.

In the Templar tradition, the figure of Baphomet symbolized these matters. With the use of the powers of sex magick, the astral plane is imprinted with the intentions of the operator. What is willed comes into actual manifestation. One reason why the results are so poor here in this working is that the operator does not have a strong will and is unable to concentrate. Also, the state of his physical body and his emotions may contort and falsify results. If these vehicles are not purified, his results can turn on him and wound or destroy him, literally.

Most people are a mass of conflicting small desires and do not even know what they want or what they must will. Therefore, as magicians, they are clumsy and ineffectual, no matter what methods they are using to change phenomena according to will. But with a strong, one-pointed will, which Nuit remarks on in LIBER AL<sup>3</sup>, the astral forces will comply and we will have a production of genius. The Devil chains us in matter so that we will learn to bring our whole selves out of this immersion in materiality.

The misunderstanding of the functions shown in this Trump can result in the horrors of war as The Devil is also the dark shadow of man, the adversary. Man is overwhelmed by unconscious urges which he does not understand and therefore cannot control. He remains in the phantasms of his emotional urges and the misuse of his mentality. The Devil represents also a senseless conglomeration of man and beast. He is the irrational, unconscious forces that upset our rational, conscious lives. The use of the atom bomb, the spectacle of whole nations taking on irrational and suicidal actions, the capacity for evil, all these and much more are the result of our disbelief of these hidden forces within us and a refusal to bring them up into objectivity, understand and control them. Civilized people to a much greater extent than primitive peoples, indulge in this behaviour and therefore, civilized wars are more ruthless and terrible.

The spiral horns on the head of this figure symbolize new life and regenerative forces. Zoroaster said God had a spiral force. When we view the structures in the chromosome and DNA, this spiral characteristic is very evident. At the bottom of the card are two egg shaped spheres in which nascent humanity seems to be moving about or dancing. They are the work of generation, about to be born.

This symbol of new life is also true on moral and spiritual planes as well as the physical. We are free to choose how our

3. Liber Al, Cap. I, vv. 42 - 45

unconscious instincts will be understood and channeled into constructive forms of life. We can turn away from the blind ignorance of these forces and their effects on us. Each person needs to make his own choices on his own. When a person accepts a code of moral behaviour just because the herd uses it, the result may be dangerous splits between the conscious and unconscious worlds. The conscious side of our everyday world has a function called a censor and whatever the conscious mind does not approve of, has to be forced down into the unconscious darkness and hopefully forgotten. But this does not work in nature.

We have climbed out of the primitive state by the use of our conscious minds, but the primitive beast is still there and has been there longer than the civilized person. This beast with its unthinking emotional urges, irrational behaviours, angers, and a host of other negative reactions must be faced. It must be dredged out of the unconscious and though we feel ashamed at some of its phenomena, we must learn to accept that it is there. When bigotry, vindictiveness, violence and confusion are not recognised and put under some sort of control, they break forth in wars and persecutions, riots, violence, conflagrations and general destruction. This is happening all over the planet at the present. All of these events are brought on by mankind himself as they are irruptions of uncontrolled and unrecognised instinctual and unconscious forces.

Since most civilized nations prefer to ignore and repress these forces out of the unconscious, they will turn and blame the other fellow for their own weaknesses. This happens also with the individual. This act of various projections only splits us further from our own negative sides. Each person and each nation needs to develop responsibility for his own actions, to know that the dark manifestations are his own.

Some of the religions of the world recognised the shadow side and portrayed demons as well as gods. Offerings and dances were made to both. Rituals and ceremonies helped to keep the dark forces where they belonged. People were enabled to live a whole life, one that was not split off from the unconscious.

The brighter the light that shines on us, as that from Tiphereth is bright, the darker the shadows that we must face. As one goes forward into the light the awareness of the shadow side must be doubled. The Devil represents our creative potential but in order to let this have its sway, we must recognise the tricks of the unconscious and we must be responsible in relation to it. We must take on full responsibility for our words and deeds, we must build up our own moral code which will recognise all the forces in our nature and not seek to cut one function off from the rest.

The forces of the dark side are often attractive and if we would truly tread the path to the light, this attraction and repulsion needs to be recognised. It is a spiral way between man and beast, dark and light, and it must be trod in order to win to our own self-awareness.



## THE ALCOHOLIC

I am in full flight, torn  
In my depths, heart shorn  
Of tenderness, mind and fangs bared  
To return ill for ill shared.

Daily I watch the degeneration  
Alcohol brings, a fool's summation  
Of life, a past still clutching  
At mind and soul, a spirit retching.

The devious arguments in favor  
Of a practice so degrading, the savour  
Of each chilled bottle is more than honour,  
More than life, more than love's fervor.

Poor slave to alcohol, who counts as nothing  
The joys of health, the full flowering  
Of a mature and healthy mind,  
As he kills each brain cell in excess blind.

Poor slave, who gladly passes by  
A full flowering of love, nightly  
Drinks and prevents competence in bed.  
Ah, slave, is your heart dead?

And I, who suffer most, must bear  
Reproaches for love's failure there.  
Dear one, how can I continue thus?  
Must I be victim to your drink lust?

Uncomprehending victim of drink  
How is it that soul could sink  
So low as to lose all powers of will?  
Does not the conscience speak still?

How, if things on this earthly plane  
Be not controlled, can you deign  
To rise so high in your ambition  
As to seek the utmost soul's fruition?

How is it that you can honour forsake  
In favour of a bottle, and hope to take  
The highest rewards of leadership  
When good example comes not from lip

Not from what is said, but from what is done.  
Leaders who no example show stand alone.  
Headlong fall thus built into Nature's law.  
The sage only is fit to lead, not the man of straw.

And I, despairing, mind and heart torn;  
Alone in depths of misery, quite forlorn  
And unloved, must still my tongue  
Lest I make wrong more wrong.

Inwardly I cry, is this love?  
Does not love endure all, a trove  
Of suffering and forbearance, a haven  
Kind and gentle, a forgiving heaven?

Ah, yes, love forgives and love strikes.  
Both emotions in one, they are alike;  
Hate and love are twain endurance;  
Show fight blended with true romance.

And so suppressing gentler desires,  
Tenderness, pity must now suspire  
On my altar of flame, love's strength  
Through tribulation of ordeal of great length.

Must I suffer thus? I raise my head.  
No! my spirit and will are not dead.  
So, risking all on one deadly throw  
Of dice, I gird myself for the blow.

My love, I thus present my case.  
I can so kill my heart for a space;  
Be alone, should you so decree.  
I vow, take the drink or take me.

But you may not have both.  
I too can hit at the bonds of our troth  
As do you in your blind absorption  
In little self, your aversion to love's fruition.

Thus as courageous amazon I stand still  
Girded with the sword of Will.  
Heart burning on it and emblazoned below  
"A leader is not unless example show."

A leader and man you are not to me;  
My soul mate must stronger be.  
No slave to sense, no alcoholic souse  
Can win me as his spouse.

I hope you may win to the Golden Bough.  
The King's Daughter awaits your vow.  
Be a warrior still, flaming sword in hand;  
Arise above the slave state and stand

Master of self, wand of Will cleansed  
And dedicated anew, lower and higher blends  
In one-pointed Will, when awaiting thee  
With silver cup, a goddess will be.

Meral  
1975

JANE WOLFE

Hollywood

Since there are no later diaries which Jane wrote, most of her reactions and thoughts were put into letters to either Aleister or Karl Germer. She wrote to Aleister on Nov. 26, 1943 e.v. as follows:

"As I sit here writing I find myself still annoyed by 1003. Would you help me here? What am I disturbed about? I wrote you that silly little note in August, perhaps impertinently saying, "Love and confidence." I wanted you to know I agreed with your decision that Smith had to get out, but why could I not write at all, all summer? Of course I have faced "Nothing but an empty bluff", and similar derogatory thoughts about Jane, but that has nothing to do with this annoyance lodged somewhere within me. I would understand this thorn.

"I questioned myself as to whether you were the source, but could not find a connection: 1003 was all wrong, 1746 before that was wrong also. Was I annoyed about Jack? In some respects, yes. but not because of his position. It may be Smith himself, but why! My own shortcomings and failures should seat me in sack-cloth and ashes that he resigned rather than have Karl and Max on The Committee.

"I typed Jack's last letter to you. It saddened me, and horrified me. But I thought it well you should know how he felt: so I made but one comment when he asked my opinion, and the offending sentence was removed. Jack reads "Weird Stories", etc., "Astounding Scientific" and others of like ilk. He wants to do Space work with planes after the war. He also has a number of books on witchcraft. His potential is great. When the ego is in abeyance his understanding is rare. His lack of stability ruins much. But I am quite sure he has a deep regard for you and the Order.

When I left, Wilfred had already started disposing of everything saleable, as well as getting rid of accumulations of all sorts - he felt it was his job to do this - preparatory to turning back the property to the owner; Choronzon explains his mind, no doubt. For some years I noticed that he says things which sound so serious: confronted later with the statements he is certain he never said them. Others noticed this trait in him. He talked, talked, whenever he obtained a listener, and himself said when he heard of Roy's getting the ranch: "He goes out and gets a ranch: I talk!" As far back as 1940 he said: "Well, Jane: I think I am through."

Sarah N., Jack's pal, stepped across the threshold of womanhood at the age of 10; vital experiences began at 12. She graduated from University of Cal. at L.A. at 17. Started "ghost writing" at

16, this taking the form of theses, etc., for students. She wrote 2 very interesting papers on LIBER AL for our Class nights, is mentally easy on the platform, but her 5'9" make her a bit uncomfortable, while her youth embarrasses her.

"Last summer Jack and I bedevilled her into assuming the responsibility of her pen, and this fall she joined 2 "Writing and Composition" courses, one at U.C.L.A. and the other at Pasadena. She needs this yoke; otherwise she would work spasmodically, then quit altogether. Both she and Jack are lazy; love poetry, read it by the hour to each other; and are also fond of good music. Sarah is a clever girl, 19 years of age. She unhesitatingly goes after what she wants, could be a great and gracious woman in firmer hands. Jack gives her sound advice, but stands apart from it; she therefore promptly sloughs it off, and goes on her way singing. Funnily enough, her singing was the first thing my ears missed after coming to Hollywood.

"Both are proud and self-willed, but will eat out of one's hand if adroitly handled. I find both of them quite likeable. I mean, if told frankly they are this or that, contrarily to their own ideas of themselves, they hit the ceiling and instantly strike out and back. A day or two later Jack will come and say, "I guess they are right, I can see wherein Betty is not good for me"; in that she has the same weaknesses that he has, he once told me. But so far he has been unable to find himself another companion, some are afraid of him, or his imagination is not touched."

Jane then reported on a student or two which she found an interest in helping. This work aided her to live with her sense of failure and alleviated somewhat her tendency to self-recrimination. Karl wrote an analysis of Jane as follows:

"I have great admiration for your work, and I think the only trouble is that you cannot see yourself, your T.(rue) W.(ill) as a thing apart, so that you may be perfectly sure of yourself; also you have probably not the faculty of expressing in the outer what is in your inmost. The light is there, but it has often not the medium to express itself in words, art, or deeds of which you are yourself conscious. You have been all the time Smith's superior in spiritual development and in purity in particular - yet you cannot discern where he rules you magically. You do not seem to have the assurance and certainty of your own self. If you could acquire a vision of it, I would be happy indeed."

Jane answered to this: "You are correct in your diagnosis of me. I am quite conscious of powers that I cannot grasp - I seem to live a more vivid life elsewhere. I am hampered by ineffectual oral expression, - also indifference, I believe - and I was in all my years at Winona Blvd., and also 1003, pushed to the back - deliberately by Regina and Wilfred. Regina so desperately wanted W. to make good. He got so that my experiences, talks, knowledge, etc., related to him at various times, became his experiences, etc., and he gave them out as such with gusto and authority. Jack thought this all right: the head should have this support.

"I was self-conscious about my self - had a guilt-complex about my failures, possibly because of a superstitious streak. Mary K. raged at what she termed the slights and indignities shown me. I thought I had to continue to help put over the Order.

"This, you see, is a conscious reason. Frederic once said: "Had you been able to reconcile the 15-year old with the woman, Jane, you would have been a very great Adept." He seemed to think I might still achieve this, but I don't see how. But I am getting on my feet, a change is making itself felt: I am more sure - the teaching may be establishing me.

"While making these confessions, let me add one more thing. Last night I got what I think to be a faint, o faint, faint, perfume of "intelligible essence". Ararita: see letter to A.C. But these things mean nothing to my mind! I.e., of what good are they to any one else? How can they be stepped down for daily use with others. An answer comes: When thoroughly one's own, the personality must radiate and convince others more subtly than by speech. But this had been my trouble all my life: I have had some stirring experiences and haven't the wit to use them. Interesting experiences of sight - I see now experiences of sense can be used almost immediately. Good!"

Aleister replied to Jane's last letter from 93 Jermyn St. on Dec. 29, 1943 e.v.:

"My dear Jane, 93!

"How cheering was it to receive your letter of the 26th Oct. as WE BIG BISHNESS MEN shay!

"I am delighted to see that you have been getting everything all worked out, and worked out well.

"Jack is the Objective (Smith is out, an affaire classee: any body who communicates with him in any way is out also; and that is that, and the best plan is to sponge the whole slate clean, and get to work to build up Thelema on sound principles. And no more of this brothel-building; let's use marble, not rotten old boards!) Jack's trouble is his weakness, and his romantic side - the poet - is at present a hindrance. He gets a kick from some magazine trash, or an "occult" novel, (if he only knew how they were concocted!) and dashes off in wild pursuit. He must learn that the sparkle of champagne is based on sound wine; pumping carbonic acid into urine is not the same thing.

"I wish to God I had him for six months - even three, with a hustle - to train in Will, in discipline. He must understand that fine and fiery flashes of Spirit come from the organization of Matter, from the drilling of every function of every bodily organ until it has become so regular as to be automatic, and carry on by itself deep down in the Unconscious. It is the steadiness of one's

Heart that enables one to endure the rapture of great passion; one doesn't want the vital functions to be excitable.

"I hope that by the time you get this, my letter to him of Oct. 19 will have done its job (did he get it? He wired on Nov. 26 that he was writing; but I haven't heard yet). In any case, it won't hurt him if you send him this letter.

"Thanks for remarks on Sara: difficult for me to say much, or to answer her letters. She must label her remarks "serious" or "jesting" as the case may be: I want to be helpful, but not to have my leg pulled.

"I am very interested in your new patients, or pupils, or whatever they are. You should write oftener; it gives me the greatest pleasure to hear from you. There is hope of definite news for you about the Tarot within the next fortnight: you shall have proofs by Air Mail, and Damn the expense!

"I have been hatefully up against it for 3 months: illness, a quite bad accident, almost total failure to get secretarial help - see how I'm writing this! - and so on. The great high light has been the arrival of McMurtry. I hope he will have knocked some of Jack's illusions out of him. He actually thought that I was "pompous"!!!!!! How you could have let him harbour any such idea beats me! God forgive you!

"Well, dear girl, here's all the Blessings in my bag for the Happiest New Year that ever was or will be!

93 93/93 Yours ever, Aleister."

A German bomb fell too near to 93 Jermyn St. one day when Aleister was away from the apartment and did quite a bit of damage. It was a fortunate event that he wasn't there, but now it meant he had to move. He next reported his address as: "The Bell Inn, Aston Clinton, Bucks," on Jan. 11th, 1944. He was making an attempt to get in at "Netherwood, the Ridge, Hastings", but this could not be managed as yet. It was over a year before he could make that last move.

Meanwhile, in all this turmoil and trouble Aleister was trying to write letters for MAGICK WITHOUT TEARS and also hoped to recall some letters already written which would work very well into this anthology. This became his next work but it was not to find the light of publication during his lifetime.

Jane wrote to Aleister on January 15, 1944 in regards to one of her students and as to her own progress.

"Yours addressed to me in Pasadena - i.e. November 8. I am delighted with the Tarot news, the inclusion of the new chapters is stimulating, and your satisfaction therewith makes me happy. I

shall be glad to get some tangible evidence in my hands, for I feel Mr. Public can be talked out of some money when he sees results. Meantime, I'm quite goggle-eyed from searching in, out, and round about a mail-box so far empty of London postmarks, while the postman is becoming leary of a she-Wolfe, lean, hungry, and with dripping jaws.

"However, I am glad to be here. I am sinking down into Jane instead of living in the turmoil around me. I had to come here to realize this. --

"Like Smith, there has always been conflict within me. Chiefly occasioned by my failure to make "The Great Attainment" - my task as outlined for me winter of 1917-1918, said to be within my capacity, but so little understood! I say 'conflict' because at regular intervals it rose on my horizon to tempt me after I returned in 1927, although I assumed the return to be a definite break. In fact, I felt I went back into the womb.

"Somewhat of my experience during that period of 1917-1918 I related to you, but not all. I shall include here one such, because of what I wrote Karl a year ago, and also because of a statement he made to Phyllis, possibly 2 months ago and just now told me by her. I want to clear Karl's mind, and yours, too, in case he told you of my Declaration.

"The experience. I stood out in space. Above & over my head flowed a great silvery and Terrible Stream - flowed and yet stood still. I regarded this river with awe. Something said "Cosmic", and I realized if one hair of my head but touched that stream I would be instantly annihilated: but then I also realized that my being would eventually have to be attuned to withstand that terrific impact. And I further saw myself a focal point through which this stream flowed & rayed out in various directions. The vision ceased. It occurred about noon & I was fully awake.

"This, and other experiences, so gripped my imagination they stood between you and me in Cefalu. Note that when I came to Cefalu, I knew nothing whatever about Liber AL. A short time after my arrival you read aloud one evening Cap. I of AL. I heard for the first time about the S.W. (Scarlet Woman). I got the book next day, read the verses, and linked Her power with my 'stream' power. I was stunned. I raged, I raved, I tramped the hills day after day, for then I couldn't tolerate the thought. I did plan to leave when I went up to Palermo latter part of August for dental work, but after 2 or 3 days the still small voice bade me return.

"It was not until I got to London, when I was alone & could think more freely, that I sanely speculated about all kinds of power, and that there were others who would have power with a capital P. But this vision was back of much that I did in London, 'attuning' and disciplining the body, and concerning which you warned me at the time. But, as I said, the California experiences came first, and I went ahead.

"Had I told you all these things when in Cefalu; Had I also been able to tell you what I saw in Palermo when I met Leah, then you - what I saw in Cefalu on my arrival, you would have understood and be more amenable. I was all sorts of a fool. After getting to London I used to wonder how you ever put up with me. But I am grateful for Cefalu.

"Now for Karl's statement to Phyllis: "No one on the Pacific Coast understands the task of the S.W." This includes me, of course; and I am going into this detail that you may know the reason for my Declaration to Karl, and also to tell you that I had to "uncover the error"; and one always has to have a confessor to do this. I took 3: Karl, Wilfred, Jack. But, by God, I laid a ghost by doing so. And now, by writing you, the slate is clean.

"However, "on the Pacific" excludes other parts of this globe now worshipping with swords & spears, fire, blood, etc., so I mention that I am interested, and hope Someone is functioning with the capacity outlined in AL, or about to do so.

"While on this subject - I cannot quite accept the idea that it is merely ambition in all cases that prompts a woman to think that her role. But what is it? Also, could she not be a model?

"I am using ARARITA nightly after Reguli. Sometimes I repeat all of it aloud, attempting to wrest something from this slow method. Again I turn unconsciously to III - this chapter means much to me, though why I have not, of course, discovered. Also I like the sweep from the 8th verse on to the end of the last chapter. But it all is beautiful, beautiful!

"At present, at least, I don't want any Profess House, or Community house living - I want relaxation and quiet. Too much has been expected of me physically for some reason. Jack talks of my age, true, but I was always so tired I fell asleep in study circles and other evenings I went to bed not later than 9 because I was all in. Winona Blvd. wasn't anything like as hard - not so much mileage rolled up in the prosecution of labors: nor so many cross-currents. I'm through working like that, for good and all.

"Shy? don't blame me - you asked for it."

It is not known if this letter got to Aleister as he was moving at the time. At least, he never answered it and if he did see it, perhaps there was no answer he could give. However, a copy of Jane's letters were always sent to Karl as this cut down on repeats and explanations. They didn't have the copy machines that we have now and whenever copies were to be made, this meant a lot of carbons and a lot of erasing of mistakes on several copies.

Karl replied to the contents of this letter in this fashion;



"In your letter to A.C., no need my going into this, though it was very illuminating. But A.C. will write you himself. Only this point about the S.W.; I stick to what I had written to you and others. Don't you see that there had been very much talk and gossip at Cefalu and elsewhere about not only the S.W. but all kinds of verses in AL. I will only recall Mudd. Most everyone identified him - or herself - with something or other in AL or other Holy Books. It is so sweet to be able to do so. And the demons that inspire those thoughts are so tender, alluring and make it so easy and self-evident. A.C., I suppose, joined in the game to some extent, until a particularly violent obsession by Mudd embodied in possibly 50 pages of his close writing, worked out at my house in Weida, and mailed to A.C. in Tunis in 1925, worked the miracle: A.C. wrote the Comment, driven to agonies through Mudd's ravings. He realised the source of the danger. The better and more complete you eradicate any such and similar thoughts, and forget all speculation and rumination, the better for all concerned. - I am afraid the old habit had been carried on to some extent in Agape Lodge?"

Actually, there is only one way to find out if any vision of the nature which Jane describes is correct, and that is the type of work it leads to in the world. LIBER AL gives us the test: "Success is your proof." AL III, v. 46. Any claim not backed up by such success is therefore only spurious and even laughable. The tasks of the Scarlet Woman are outlined clearly in many passages of LIBER AL. It may be that one woman will accomplish one task, and another woman will apply herself to some different task. Crowley and Karl thought that the office of S.W. and Beast went beyond the physical body and had its operation on more subtle planes. But the tasks had to be carried out by a physical body or the idea would remain without use forever. Any person with such visions as Jane's were, of the highest spiritual calibre, must consider that the visions do not throw one off the track of spiritual evolution and therefore, must work at the main idea in the vision soberly, even if it takes more than one lifetime.

Unknown to herself, Jane seems to have occupied during a long time a unique position. Due to these letters, we can guess at what this was as she was the only woman to withstand the test of time, even to the period when Crowley died and beyond. Every other woman associated with him seems to have become lost in some way, either she became insane with drink or drugs or she went down into oblivion in some other way. Also, as far as is known, Jane was the only woman to have a direct line of descent which even now subtly works to promulgate Thelema.

Jane wrote a few more letters to A.C. which did not receive a reply. During this time, also, Agape Lodge was started up again under the leadership of Jack Parsons. Crowley had decided to ignore his letter of resignation and asked him specifically to continue with Agape Lodge even though Karl objected.

Jane reported on a group which she had started which met weekly and also on one which Max had started in Beverly Hills in which he taught Qabalah. She attended a session or two with Max to see how things went, but when she had an idea that she and Max should share meetings and, of course, students, Max did not want to do this. He preferred to work on his own.

During these early months of 1944, Wilfred had been in and out of Orange Grove and had quit Roy's Rancho Royal for reasons earlier stated. His movements were of concern to Aleister and Karl as he was not supposed to contact any member of the Order at all.

Jane wrote a few more letters to A.C. which did not receive a reply. Then in August of 1944, seven of the Tarot cards were printed and she received her lot. She was extremely pleased and in awe at the symbology to be found in each card. She expressed her appreciation to Aleister and he replied:

"So glad to hear from you at last, and to know that the cards reached you safely. Best of all, that you like them so much! Believe me, it was a young epic in itself, getting them out.

"A copy of the Book of Thoth is on its way to you by sea. I sent one also to Max. J.W.P. has not written for months; 'till he does, I can do nothing.

"G.L. McMurtry sent him \$80 to send on to me. That was about July 2nd. No news of it so far. Will you enquire, as you're more or less on the spot? And try to straighten things out generally.

"When the Book of Thoth arrives on the Coast, perhaps these idiots will realize who has the goods, and who has not (It has made an astounding impression here; seems in some obscure way, to have put me on the map.)

"I had to steal the time to write this; my work is weighing me down. Had another bad typist for 2 hours a day for a fortnight, it helped a bit. Now I'm alone again, and worse than ever. The new book positively frightens me; the responsibility is bloody awful. I have to make up my mind about all sorts of questions that I have been inclined to dodge, and to put it in black and white.

Hellish!

"Love - I rejoice that you seem so well."

Jane reported on her doings to Aleister but added some items which were puzzling to him. They were only artists and art exhibits, but Aleister answered thus:

"I am very glad to hear from you this morning. I am amazed that the book has arrived so quickly. I was afraid you would not get it before Christmas at the earliest.

"Jack tells me that booksellers want to get hold of copies and I am writing to him by this mail suggesting that he should borrow your copy for a day or two to show them, with the idea of getting orders.

"I am very happy that you think it a worthy production. There are a few mistakes, and it is indeed annoying that we could not afford to have all the cards reproduced in colour, but never mind, the time will come as they used to say on Ninth Avenue and the Surrey Side. Sorry you have had trouble with Tusks. You are not the only one. I am very pleased to hear that you-all are now getting so active. It is like lighting a fire, it goes on and on, one flicker after another, and then quite suddenly the whole thing bursts out. It is up to you to get ready for that happening. You have got to make plans for action today when you have people rolling up of 1,000 at a time.

"I have not so much as thought of David Sturgis for God knows how many years. He was always completely crazy and I should think his four months "great magical retirement" ought to have done him good. One of the strangest creatures that I ever met. He was always doing the craziest things, and getting into the most ridiculous kinds of hot water. His misadventures with that awful actress, Kershaw, still remain in my mind.

"Your penultimate paragraph, after beginning as sensibly as the rest of your letter, suddenly goes haywire. I cannot imagine what the other little item is, and who the devil is Agna Enters. Your final paragraph is even more mysterious. I cannot make out what in the world you mean by it. Apparently you are trying to swear without letting anyone know about it."

By October of that year, the manuscript of LIBER ALEPH was in Karl's hands and Frederick, who had been in New York for several months, read it. He was overwhelmed and probably illuminated by it, as Karl reported. He asked Jane if she could make some type-written copies.

Jane then reported her experience with the mss. of LIBER ALEPH:

"You anticipated me in the matter of Liber Aleph. How many times I copied that book I know not. Three different times for myself I remember - they were used, one by one, as the months went by. Oddly enough it was my choice of the whole lot on my arrival in Cefalu. When going to London, I made still another copy. Shirley, of the Occult Review eventually got that copy, with the idea of later

publication. He sold out; the buyer would not release the copy because Shirley had advanced L5 on acceptance of the Mss. Given to Shirley by Mudd, or Murray, I do not remember which.

"Were I to do it alone, I would put an outside limit of 4 weeks - with possibly 3 weeks to finish."

But Jane discovered that even more time was needed. She got other O.T.O. members to help with the copies and quite a few were turned out. She was also busy giving talks both to members of the Order and to outsiders. Sometimes 17 or so persons showed up at hers and Mary K's small bungalow to hear her. She reported on these to Aleister and he replied:

"I was delighted to get yours of November 10th with the notes of the Talks. Please do not under-rate them. I think both of them excellent in every way. Of course I have not any very clear idea of the atmosphere, and I don't know the sort of people whom you are addressing, but in any case I have nothing for you but congratulation and encouragement.

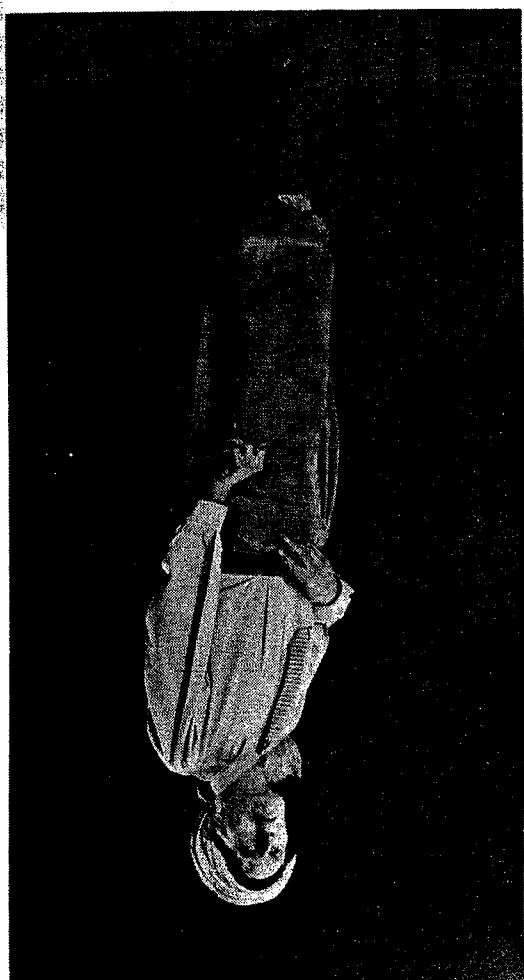
"I cannot quite understand your paragraph about Agna. You tell me nothing. Is she one of us?

"I am quite overwhelmed with work. I have now written over 70 of the Letters and am just getting out a circular asking for further questions. The entries close at the Spring Equinox. By that time the Letters ought to amount to the contents of two fairly fat volumes, and I think that from what everyone tells me they should be a great success. People with no knowledge of the subject whatever have been able to understand them and seem to be quite brightened up by reading them. My present difficulty is putting them in order. I think the best way will be to group them, and that ought not to be difficult because each Letter sticks pretty close to its avowed subject.

"I must cut this short. I only have someone to take my letters one day a week at the best, and that is not always the case. This week I am lucky."

And so ended 1944 with a great deal more hope that Thelema would catch on from all the parties concerned.

To be continued.



To my dearest  
 Jane  
 Sister - 576  
 with all my love  
 Eleanor





# IN THE CONTINUUM

Vol. IV, No. 4

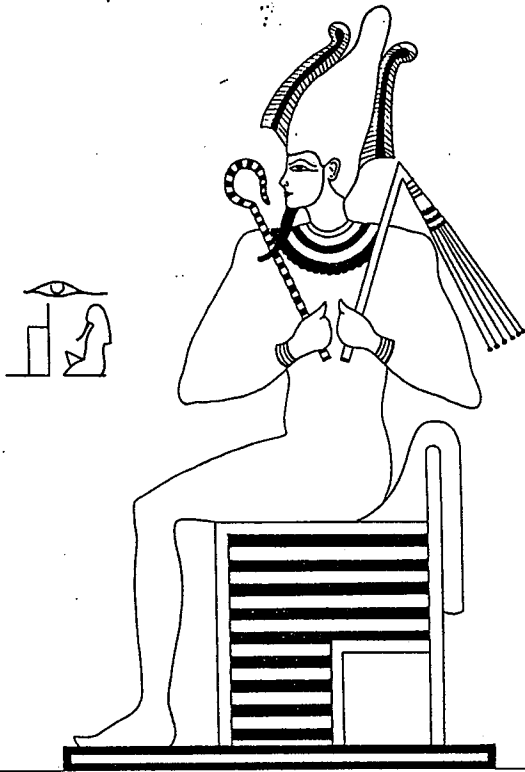
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

An. LXXXIV, 1988 e.v., Sun in 0° Libra  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler

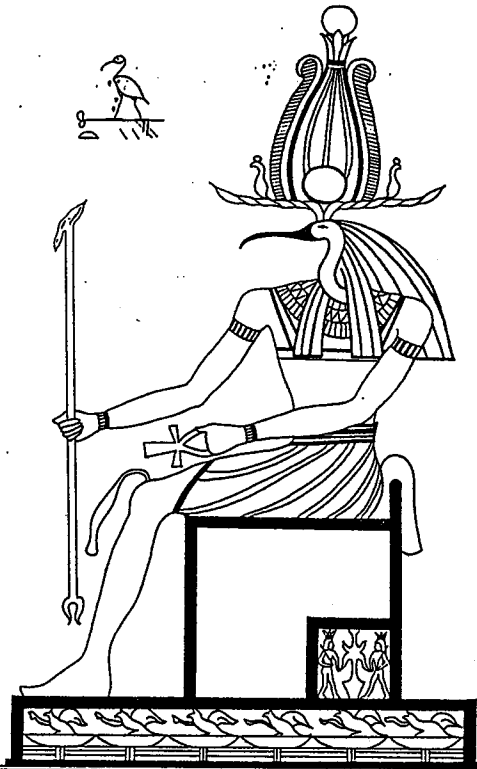


The College of Thelema  
Founded in Service to  
the A.:A.:.





OSIRIS



THOTH



ISIS



HORUS

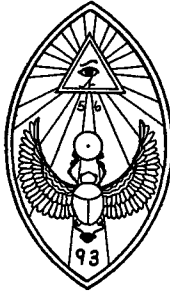
### EGYPTIAN GODS

Also available: Seth, Ra, Shu, Ptah, Nepthys, Amen-Ra, Heru-Pa-Chrat. All of the mentioned Gods have been drawn on a page 8½ x 11 by Tatiana Djurdjic. This is of a size to fit in the usual notebook. The student can take the drawing to a printer and have it reproduced on heavy paper which would be better for coloring and drawing. These drawings after being colored might do well in a frame to grace a Temple or other room of the student.

Each drawing is .25¢, the whole pack would be \$3.00, which includes the cost of postage. Proceeds of sale are to be given to the artist.

My article mentions Aiwass Oasis, but with the death of Rusty Sporer, this Oasis does not sell the above Gods as mentioned. If the student is interested, they can be ordered from the College of Thelema, P.O. Box 415, Oroville, CA. 95965. Please make checks payable to cash or Phyllis Seckler.

# COLLEGE of THELEMA



P.O. Box 415  
Oroville, CA.

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

Many years ago when I was new to Thelema and just as bewildered as many young persons I have met since then, I started to copy out some of my favorite items from the volumes of THE EQUINOX which Jane Wolfe had loaned to me. One of the first things I came across and liked immediately was LIBER LIBRAE, XXX.

This Liber is now easy to find but still, I am surprised that I did not feature it in IN THE CONTINUUM before this. Our policy has been to feature those writings of Crowley's which are difficult to find. But I think this is different. This Liber should be featured again and again since it has such beautiful language and gives the novice in occult subject matters such clear directions and such good advice as to how to conduct him or herself. I even think it would not hurt to memorize parts of it, at least.

Actually, the main part of this Liber was not written by Crowley. It was first a part of the Golden Dawn system of education. Crowley merely revised it. The original article can be found in THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC by Israel Regardie. Its title there is: "On the General Guidance and Purification of the Soul" and it can be found in Volume Three of the above book.

Crowley was greatly indebted to the Golden Dawn system and because of this, it can be quite a source of information and enlightenment for the serious student to refer to this system along with the studies in Thelema. Indeed, at times Crowley so shortens some of the Golden Dawn material that here and there some of its value is lost. This is especially true of the Enochian material appearing in THE EQUINOX. No serious student of occult matters should be without Regardie's books on the Golden Dawn.

Another quite important instruction occurs in Crowley's Liber O, which can be found in MAGICK IN THEORY AND PRACTICE. Part III of Liber O states: "The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory."

But some students are unable to draw and still others have not the time to chase the meanings of the main Gods of Egypt through the voluminous works of Budge. The trouble is, that in ancient Egypt, each town and hamlet had different interpretations for the Gods and even different names for the same God which had the same function. Two main cities were Thebes and Heliopolis but there were also other large cities with their own interpretations. Even the prominent gods such as Osiris and Isis and Horus went through various changes in the different sections of Egypt.

This confusion has been sorted out for the student in a series of articles and drawings of the Gods done by Aiwass Oasis of the O.T.O. The drawings have been beautifully done and are produced on heavy stock which makes them suitable for coloring by the student. They can then be featured in a Temple by framing them, or they can be placed in a notebook since they measure 8½" x 11". For the color, the recommendation is to use the appropriate colors as they are listed in 777. Some people would prefer the palate used by the ancient Egyptians, but if the references in 777 are used, one becomes familiar with the scales of color and then can recite them or list them in an exam much more easily. This can also be done for THE ATUS OF THOTH, a Gnostic Coloring Book" by G.C. Gage-Cole which were advertised last issue of I.T.C.

When meditating and visualizing an Egyptian God, it should be always the practice of the student to visualize to himself the appropriate color of that God along with the form, the head-dress and the pose. Such work is aided greatly by the system of 'learning by doing' which we like to feature in the College of Thelema. This is the way to really learn as book-learning can be lost too easily since it has to do only with intellectual processes. To learn thoroughly, one needs to bring in other functions of the human. Thus with color, one is appealing to the aesthetic sense and with poetry, one appeals to rhythm and music which is also artistic.

The policy of the College of Thelema has always been to make matters easier for the student interested in A.:A.: work. The reason for this is that too many students have failed in A.:A.: studies in the past and the College of Thelema would like to see more success today. Even if a person is unsuited to go into the A.:A.:, the foundation laid by Thelemic studies will not be lost as when one re-incarnates another time, the work will be easier and easier each time. One sort of picks up from where one has left off. Also, it is no good trying to dodge the basic work, the easier things which come first. To try to get around the necessity for laying a firm foundation only leads to trouble. One of the best examples of this that I know of, is the history of Jack Parsons which you read a little about in the story of Jane Wolfe.

So onward! let us do first things first and follow the outline of studies defined by the Golden Dawn and Crowley. Thus, may we all succeed!

Love is the law, love under will.

*Soror Meral*

FRATERNITAS LUCIS HERMETICAE  
MEETS FRATERNITAS L.V.X. OCCULTA

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

Many O.T.O. members belong to other groups in addition to ours. This is not only natural to human behavior, but inherent in the original design of O.T.O. We were first created as a synthesis of many systems syncretized with our original parent group, the Hermetic Brotherhood of Light (Fraternitas Lucis Hermetica).

At one point in the O.T.O. degrees, a member must pledge to hold no membership in any organization that conflicts with O.T.O. or its principles. Beyond this, there are no restrictions on other affiliations. Some Baphomet Lodge members belong to AMORC, B.O.T.A., College of Thelema, E.G.C., First Church of the Holy Cow, F.L.O., S.R.F., the T.S. and other organizations known and unknown to us.

Members have sometimes asked our opinion on belonging to two occult orders at the same time. Ultimately, this decision is yours, not ours. Based on experience, however, we do recommend that you not begin two more-or-less unrelated paths at the same time. Reach some degree of completion in one before incorporating another. All systems known to us strive to effect a certain "alchemy" in the aspirant, using its own set of symbols and processes. One system may interfere with another unless a natural climax has been first reached. In O.T.O., such a climax is reached at V<sup>o</sup> or, to a lesser extent, at III<sup>o</sup> or P.I.

We have seen far too many occult organizations that claim to hold the entire truth, or which claim exclusive right to a member's allegiance. You can find plenty of that sort of thing in the Church of Scientology or the Church of Rome. O.T.O. is part of a growing network within the occult community at large. We welcome members of other serious, ethical orders to join us in our more public events and meet with us on a fraternal common ground. Thelema is a tolerant philosophy which recognizes the need for infinite diversity within Nature's forms. "All words are sacred and all prophets true; save only that they understand a little" (AL I:56)

In this regard, we are pleased to announce that a Concord of Amity has been established between the Los Angeles O.T.O., and the Grand Lodge of Fraternitas LVX Occulta (Fraternity of the Hidden Light). The operations of these two orders differ considerably; but we share a commitment to the spiritual freedom and awakening of women and men through our respective forms of initiation and training. The leaders of each have met in friendship. We regard each other as ethical, serious, and dedicated to the welfare of humanity. We may also review some of their publications in a future issue.

Love is the law, love under will,  
Frater Iacchus  
M.W.S., Babalon Chapter R.C.

Version 2/9/88 e.v.

LIBER RESH vel HELIOS

sub figura CC

A..A.. Publication in Class D.

(with commentary)

ISSUED BY ORDER:

FRATER IACCHUS

Most Wise Sovereign, Babalon Chapter R.C.

For the instruction of members of O.T.O., especially in those  
areas under the purview of Babalon Chapter.

NON-CONFIDENTIAL DOCUMENT.

LIBER RESH vel HELIOS

sub figura CC

A..A.. Publication in Class D.

0. These are the adorations to be performed by all aspirants to the A..A..

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterwards thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

## COMMENTARY TO LIBER RESH

by Frater Iacchus

To understand **Liber Resh**, and this comment thereon, it is first essential that you understand that this is not an O.T.O. ritual. It is a ritual of A.'.A.'. However, its considerable merits have been so widely recognized by teachers within O.T.O. that its practice within this Order is nearly universal. We, too, recommend it with the greatest praise.

Why, then, do we state so emphatically that it is not an O.T.O. ritual per se? It is because, without this fact planted firmly in mind, some of the instructions within **Liber Resh** may be seriously misunderstood.

Let us further state that O.T.O. takes no official cognizance of any living member's affiliation, or lack of affiliation, with A.'.A.'. If you have such an affiliation, it is entirely between you and your immediate Superior in A.'.A.'. In particular, if your Superior gives you any instructions with respect to **Liber Resh** which are contrary to those provided here, we claim no priority in the matter.

### TIME OF PERFORMANCE

**Liber Resh** states that these adorations should be performed "at dawn," "at Noon," "at Sunset," and "at Midnight." What exactly does this mean? What if you forget? Does it do any good to do it later?

The terms "dawn," "noon," etc. are defined differently for various astronomical, civil, and other purposes. What is intended in **Liber Resh** are those exact moments when the Sun crosses the local horizon (east or west) or meridian (south or north). Astrologically, these are identical with the moments that the Sun crosses the 1st, Xth, VIIth, and IVth cusps of the instantaneous horoscope.

There is a tremendous store of evidence published over the last three decades documenting the great importance of the horizon and meridian placements of planets in astrological maps. Perhaps no astrological factor is more important. In a nutshell, those moments when any planet (including the Sun) rises, sets, culminates, or anticulminates are the moments when we are most consciously in tune with its "energies." The planet is "strongest" then. Its angularity entirely predominates all other astrological considerations.

Regarding **Liber Resh**, this means that the moments of sunrise, noon, sunset, and midnight are those times when one can enter most easily into communion with the Sun and with the consciousness it represents. This, in fact, is one of the two primary purposes of the ritual. (The other purpose is to habituate the student to remain aware of the Great Work throughout the day, or at least at several times during the day.)

Midnight and noon are the moments when the Sun is in the most northern and most southern, respectively, parts of the heavens (for locations north of the Tropic of Cancer). They usually are not the moments when the Sun is lowest and highest in the heavens. The latter are more difficult to calculate, and are not nearly so important. Of particular importance, though, is that this means "natural" noon and midnight, not the noon and midnight of the clock! During periods when Daylight Savings Time is in effect, the approximate times are therefore 1:00 a.m. and 1:00 p.m.

There are other factors which affect the exact time of local noon and midnight. Generally these are not worth considering, but in some instances



should be noted. For example, unless you live exactly at longitude 120° West, your local noon will occur some time before or after Pacific Standard Time noon. In Los Angeles, the average time of "natural" local noon is 11:53 a.m., seven minutes before the clock strikes. (Same for midnight.) Also, this is only an average time. Depending on various astronomical factors, the actual time varies throughout the year, up to approximately a quarter of an hour in either direction. (Lest you panic, the author of this paper has all of the skills and resources to easily make this latter correction, and has never employed it in practice, feeling it unnecessary.)

How much leeway do we have, then, on when to perform our adorations? There are no fixed rules. We shall, however, offer some general observations.

First, the times of greatest "linkage" between the Sun and human consciousness are the exact times when Sol crosses the horizon or meridian.

The intensity of this "linkage" fades on either side of the exact time. The exact drop-off rate has never been decisively measured. However, it can be assumed to match the drop-off observed in astrology for planets crossing the horizon and meridian (the "angles" of a horoscope).

Basically, a planet within 2° of an angle is hard to discriminate from one exactly on the angle. This, therefore, gives us a sure leeway of about eight minutes in either direction. The planetary influence is still quite strong within about 7° of the angles. This extends our comfortable leeway to about half an hour in either direction.

A slight affect is still perceptible within 10°, but never beyond 15°, from the angles. This extends our leeway up to 40 minutes in either direction, but never beyond an hour. The "linkage" is quite weak at this distance.

What if you simply don't manage to "say Resh" in even these broad time periods? What if your lifestyle makes one or more of the daily adorations unreasonable?

The advantage of "doing Resh" at or near sunrise, noon, etc., is only that these are the times of day when it is easiest for your consciousness to commune with the consciousness of the Sun. At other times of day, it takes more effort--more real magick (possibly we should say, more yoga!)--to perfect the link. You can do it; you just don't have the tide flowing with you!

Late risers often do Morning Resh upon waking. The attitude may be, "I, who identify myself with the Sun, am rising, and greet my Brother Star who has preceded me in the morning sky. May I, too, be lifted up."

"Early-to-bedders" may do Midnight Resh just before sleep. The attitude in this case may be, "I, who identify myself with the Sun, now enter into the inner worlds, even as He has done. May Khephra bring me through the darkness to a new rising."

In other words: Do your best! You now have some guidelines of what is likely to be most effective. Struggle with the contingencies of life and of your solar adorations the way all the rest of us have!

#### "GIVE THE SIGN OF YOUR GRADE"

**THIS DOES NOT MEAN THE SIGN OF YOUR O.T.O. DEGREE.**

Liber Resh is often performed in public or semi-public settings. Crowley encouraged people not to hesitate to do this. Yet to use your O.T.O. degree sign in such a setting is to violate your oath of secrecy!

Remember, though, that this is an A.'.A.'. ritual, not an O.T.O. ritual. O.T.O. has only three "grades," or "triads." Each is divided into several "degrees." O.T.O. has no signs for its grades, only for its degrees. What is intended here is the A.'.A.'. grade sign.

Yes, but what if one is not in A.'.A.'.; i.e., if one has no grade?

In the past, a "generic" sign has often been recommended, this being the Sign of Earth (1<sup>o</sup>=10<sup>o</sup> sign of A.'.A.'. , "Set Fighting"). However, in a collection of unpublished marginalia to *The Equinox*, Crowley provided an instruction for this situation:

"Where the aspirant has no grade, let him give the signs given in Vol. I [Liber O in Vol. I, No. 2 of *The Equinox*]: the L.V.X. signs at dawn, 4<sup>o</sup>=7<sup>o</sup> at noon, 2<sup>o</sup>=9<sup>o</sup> at sunset, 3<sup>o</sup>=8<sup>o</sup> at midnight."

The arrangement is identical to that in the Lesser Ritual of the Pentagram, where the practitioner is positioned at the intersection of Samekh and Peh on the Tree of Life. Tiphareth stands before you in the East, Yesod behind you in the West, Hod in the North, and Netzach in the South. (Hod and Netzach are reversed in the Pentagram ritual, because one is there identifying with the Tree of Life.) The solar adoration in each of these quarters is accompanied by the grade signs of the corresponding Sephirah. It is these signs which we recommend to one who "has no grade." They have become standards in Los Angeles area O.T.O. gatherings. Such a standard also permits those who are affiliated with A.'.A.'. to participate in the frequent group performances of *Liber Resh* and remain invisible with respect to their grade.

The instruction to, at sunrise, give "the L.V.X. signs" deserves additional comment. One may choose to give all four of these signs. Some students may consider a full "Analysis of the Key Word" as in the Hexagram Ritual. For general usage, though, we recommend only the Sign of Osiris Slain (also called the Sign of Horus): Stand with the feet together, the arms extended horizontally at the sides. The body is thus in the form of an equal-armed cross, greeting the rising Sun. This sign has certain advantages in visualizing oneself as Ra, soaring upwards with the dawn; one is thus Ra-Hoor. It is also a sign employed to demand that the Veil of Nature be lifted; and, on the inner planes, it has this effect.

At noon, give the Sign of Thoum-aesh-neith: Raise the arms and join the hands so that the tips of the fingers and of the thumbs meet, formulating a fire triangle over the forehead.

At sunset, give the Sign of Shu: Stretch both arms upwards and outwards, the elbows bent at right angles, the hands bent back, the palms upwards as if supporting the heavens.

At midnight, give the Sign of Auramoeth: Raise the arms until the elbows are level with the shoulders, bring the hands across the chest, touching the thumbs and tips of forefingers so as to form a triangle with apex downwards (i.e., a water triangle).

#### THE SIGN OF SILENCE

The solar adoration, or "invocation," should be followed by the Sign of Silence. This is the Sign of Harpocrates. The left finger (some would say the thumb) is placed flat against the sealed lips.

#### THE ADORATION WHICH FOLLOWS

Paragraph 5 of *Liber Resh* instructs that, "afterwards thou shalt perform the adoration that is taught thee by thy Superior." The phrase, "thy Superior," refers to an A.'.A.'. relationship. From our office in O.T.O., we have no

authority to do anything but recommend on this point. We pass on to you what we have received as the appropriate adoration for the early stages of Work. It is possible that the various authentic lineages of A.'.A.'. communicate different instructions. Also, different adorations are provided at different stages of one's advance, as is known by those who have fasted for three days on sweet cakes and the eggs of the plover, then descended with Khephra into the night, only to rise anew with a certain cry triumphant.

Our recommendation, after performing the solar invocation and giving the Sign of Silence, is to stand in the Sign of Osiris Risen (also known as the Sign of the Blazing Star) and recite the following from Chapter III of *The Book of the Law*.

"Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee: --  
I, I adore thee!

"Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!

"The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!

"By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!"

Follow this, again, with the Sign of Silence.

#### GOD-FORMS

"...it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him."

Generally, this instruction is interpreted to mean that you visualize yourself in the God-form of Ra at sunrise, Hathor at noon, etc. Instructions for the assumption of God-forms is given in *Liber O*, Cap. III.

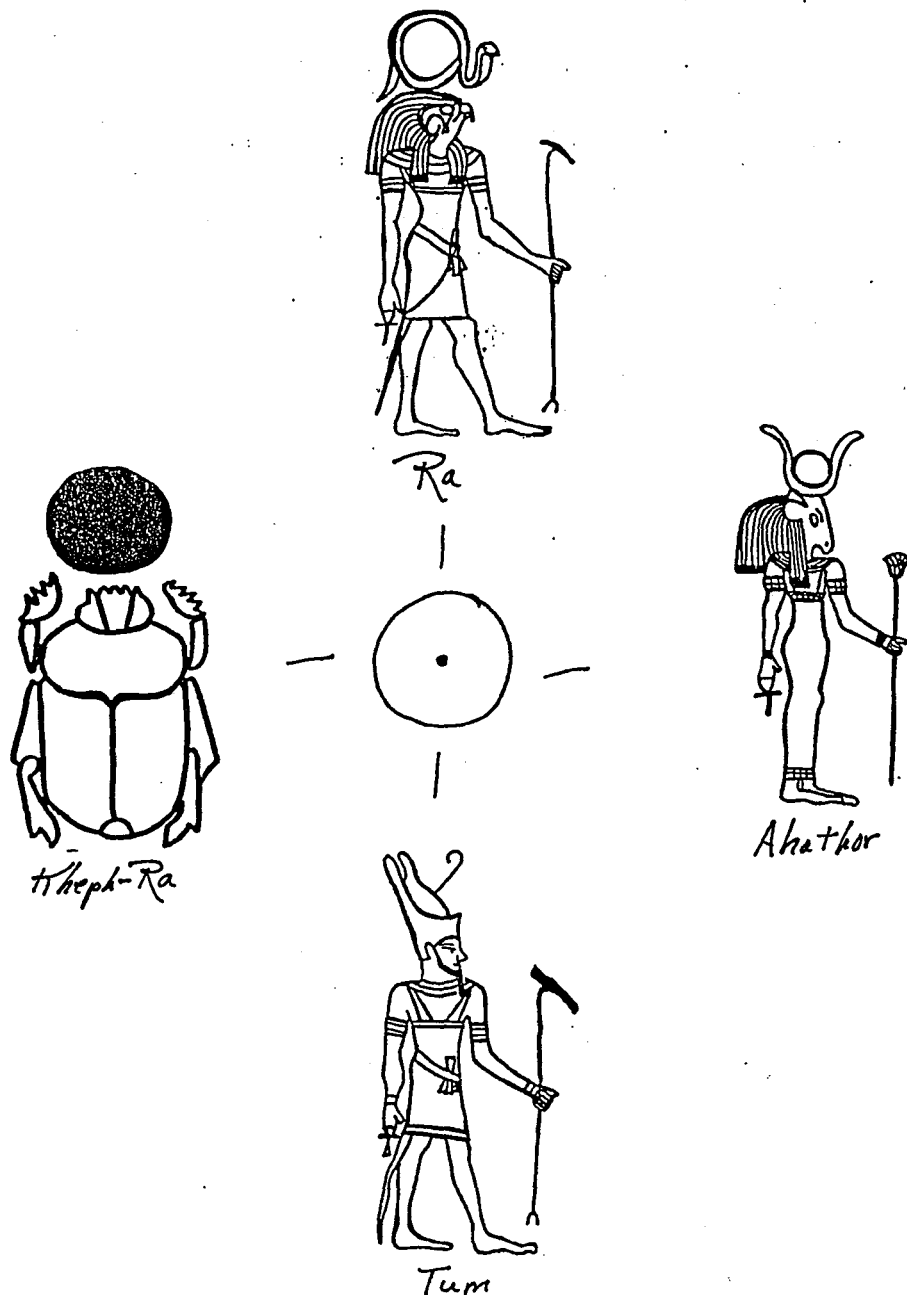
When assuming a God-form, one usually positions the physical body in the posture of the God. *Liber Resh* is an exception to this. Your physical posture is dictated by the sign you are instructed to give. The "assumption of

God-form" technique is thus entirely a mental (imaginative) act in this ritual.

An attached page shows characteristic images of the gods Ra, Ahathor, Tum, and Khephra. You are also encouraged to examine illustrated popular works on Egyptian deities.

Also, the envisioned images can be simpler than these. It is consistent with the Egyptian forms to visualize yourself simply in human form, perhaps garbed in your Order robe, with the head of a hawk for Ra, of a cow for Ahathor, of a bearded human with the proper headdress for Tum, and of a beetle for Khephra.

There are also those who interpret "Whom thou adorest" to mean the Sun itself. Certainly a technique which has proven effective is to perform Liber Resh while seeing yourself in the radiant image of the Sun, recalling the words from the Gnostic Catholic Mass, "Thou, center and secret of the Sun."



# LIBER LIBRÆ

SVB FIGVRÅ

XXX

A . . . A . . . Publication in Class B.

Issued by order :

D.D.S. 7° = 4° Premonstrator

O.S.V. 6° = 5° Imperator

N.S.F. 5° = 6° Cancellarius

# LIBER LIBRÆ

SVB FIGVRÂ

XXX

o. Learn first—Oh thou who aspirest unto our ancient Order!—that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter; and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial

B

17

## THE EQUINOX

the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldest have resisted the temptation? And even were it so, why shouldest thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship, and neglect not, the physical body which is

## LIBER LIBRÆ

thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events ; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil ; that unbalanced severity is but cruelty and oppression ; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately ; think rationally ; be Thyself.

13. True ritual is as much action as word ; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought ; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation.



## THE EQUINOX

The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed

20

## LIBER LIBRÆ

that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהושע. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

From THE EQUINOX, Vol. I, No. 1

Revised by Aleister Crowley

ROSEMARY

"There's rosemary, that's for  
remembrance;  
Pray you, love, remember!"

Hamlet

Amid the grandeur of my melancholy  
Lackeyed by spectres of my sombre past,  
I sit and smile at all the shapes of folly

That I evoke - save One, that looms at last  
Towering above these ten tremendous years.  
I see Him, sacred, single in the vast,

A Man of Sorrows, grey with useless tears;  
A Man of Glory, with His aureole  
Radiant gossamer, a mist of spears

Storming the sky, His heart one crimson coal  
To burn all lesser gods, to gild the shame  
Of this my life's long infamy, the soul

(Abased for Him) in Him one flower of flame -  
Mine Aceldama one white lily-bloom  
Availing me above all wealth and fame

Unto the latter things, the destined doom.  
Ten years ago! how blind and black the abyss!  
How swept the springtide from the winter's womb

At the sharp summons of the swift strong kiss  
That rapt me up from the unfriendly earth  
Into the star-abodes of Salmacis,

Bringing the soul that slept to sudden birth.  
O frenzy of flame that swept across the world  
In orgiastic opulence of mirth,

And left me ever in His arms close curled,  
Never, O never! to shrink back again,  
But (through all ruinous time violently hurled)

Never to lose the stigma of that pain,  
The martyr's crown of shameful spines that weighs  
Even now upon these brows, that bear in vain

Fantastic myrtles and deceitful bays  
And vine-leaves withering even ere they clung.  
For in His love, His love beyond all praise,

I am still beautiful, still wise, still young.  
Nay, in the nuptial of that fruitful night  
Of fruitless joy unmeasured and unsung

There was no seed of sorrow. O my light,  
 My love, my lord, accept the piteous plaint  
 Of me, the little wayward wanton wight,  
 Whose wickedness was never fain to faint,  
 Through these dull years still cherishing the spark  
 Of Thy dear godhead in him - happy saint!  
 Who hath Thy light within him in the dark  
 Ready to burst again to ruddier dawn  
 As Thou shouldst travel in Thine holy bark  
 To drip Thy dew upon the thirsty lawn,  
 And wake to song beatified the bird.  
 But art Thou living Lord, or far withdrawn  
 Into the shrines of solitude unstirred?  
 O Pan! Have pity on the trembling faun!  
 In all Thy silence is there not one word?

Aleister Crowley  
 from  
 "The Winged Beetle"

#### AU BAL

A vision of flushed faces, shining limbs,  
 The madness of the music that entrances  
 All life in its delirium of dances!  
 The white world glitters in the void, and swims  
 Through infinite seas of transcendental trances.  
 Yea! all the hoarded seed of all my fancies  
 Bursts in a shower of suns! The wine-cup brims  
 And bubbles over; I drink deep the hymns  
 Of sorceries, of spells, of necromancies;  
 And all my spirit shudders; dew bedims  
 My sight - these girls and their alluring glances!  
 Their eyes that burn like dawn's lascivious lances  
 Waking all earth to love - to love! Life skims  
 The cream of joy. If God could see what man sees,  
 (Intoxicating Nellies, Mauds, and Nances!)  
 I see Him leave the sapphirine expanses,  
 The choir serene and the celestial air  
 To swoon into their sacramental hair!

Aleister Crowley  
 from  
 "The Winged Beetle"

We have seen thee, O Love

We have seen thee, O Love, thou art fair; thou art goodly  
O Love;

Thy wings make light in the air as the wings of a dove.  
Thy feet are as winds that divide the stream of the sea;  
Earth is thy covering to hide thee, the garment of thee.  
Thou art swift and subtle and blind as a flame of fire;  
Before thee the laughter, behind thee the tears of desire;  
And twain go forth beside thee, a man with a maid;  
Her eyes are the eyes of a bride whom delight makes afraid;  
As the breath in the buds that stir is her bridal breath:  
But Fate is the name of her; and his name is Death.

For an evil blossom was born  
Of sea-foam and the frothing of blood,  
Blood-red and bitter of fruit,  
And the seed of it laughter and tears,  
And the leaves of it madness and scorn;  
A bitter flower from the bud,  
Sprung of the sea without root,  
Sprung without graft from the years.

The weft of the world was untorn  
That is woven of the day on the night,  
The hair of the hours was not white  
Nor the raiment of time overworn,  
When a wonder, a world's delight,  
A perilous goddess was born;  
And the waves of the sea as she came  
Clove, and the foam at her feet,  
Fawning, rejoiced to bring forth  
A fleshly blossom, a flame  
Filling the heavens with heat  
To the cold white ends of the north.

And in air the clamorous birds,  
And men upon earth that hear  
Sweet articulate words  
Sweetly divided apart,  
And in shallow and channel and mere  
The rapid and footless herds,  
Rejoiced, being foolish of heart.

For all they said upon earth,  
She is fair, she is white like a dove,  
And the life of the world in her breath  
Breathes, and is born at her birth;  
For they knew thee for mother of love,  
And knew thee not mother of death.

What hadst thou to do being born,  
Mother, when winds were at ease,  
As a flower of the springtime of corn,  
A flower of the foam of the seas?

For bitter thou wast from thy birth,  
Aphrodite, a mother of strife;  
For before thee some rest was on earth,  
A little respite from tears,  
A little pleasure of life;  
For life was not then as thou art,  
But as one that waxeth in years  
Sweet-spoken, a fruitful wife;  
Earth had no thorn, and desire  
No sting, neither death any dart;  
What hadst thou to do amongst these,  
Thou, clothed with a burning fire,  
Thou, girt with sorrow of heart,  
Thou, sprung of the seed of the seas  
As an ear from a seed of corn,  
As a brand plucked forth of a pyre,  
As a ray shed forth of the morn,  
For division of soul and disease,  
For a dart and a sting and a thorn?  
What ailed thee then to be born?

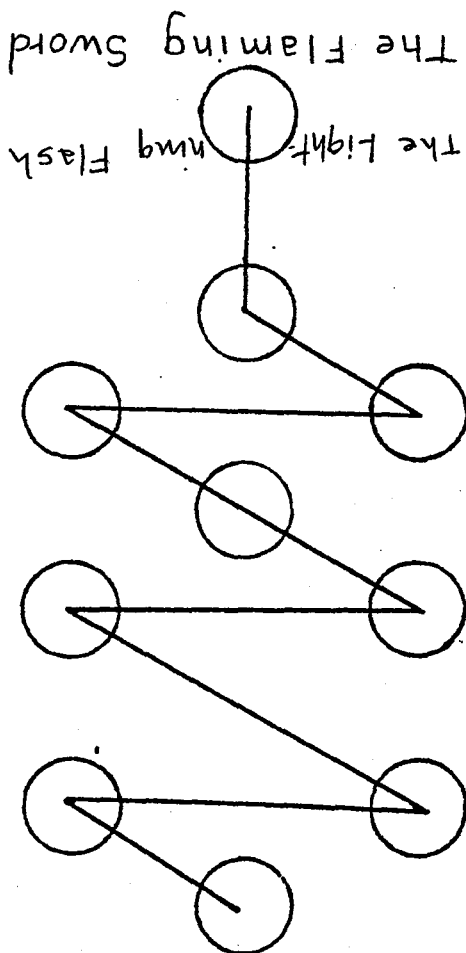
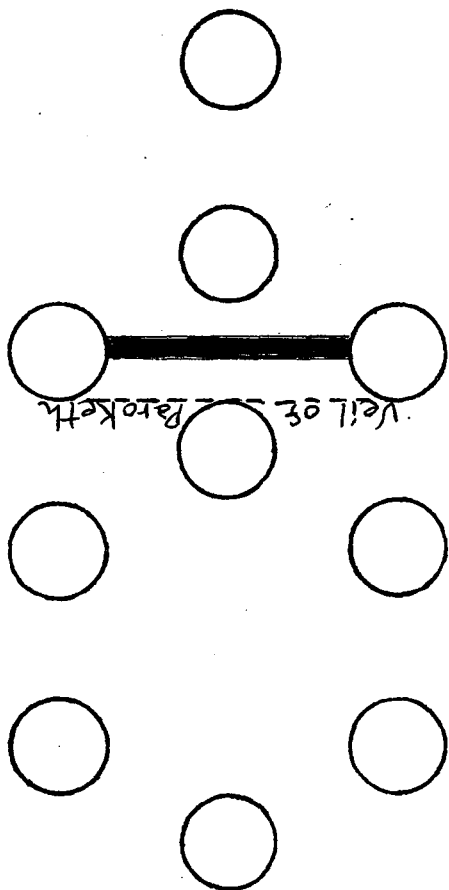
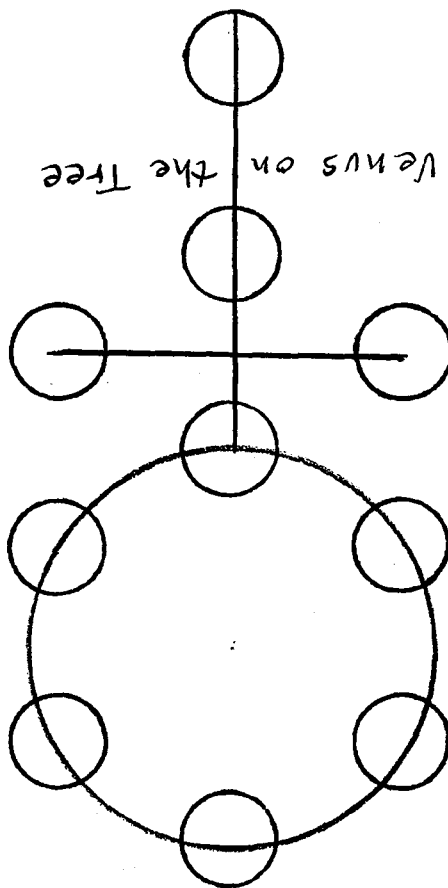
Was there not evil enough,  
Mother, and anguish on earth  
Born with a man at his birth,  
Wastes underfoot, and above  
Storm out of heaven, and dearth  
Shaken down from the shining thereof,  
Wrecks from afar overseas  
And peril of shallow and firth,  
And tears that spring and increase  
In the barren places of mirth,  
That thou, having wings as a dove,  
Being girt with desire for a girth,  
That thou must come after these,  
That thou must lay on him love?

Thou shouldst not so have been born:  
But death should have risen with thee,  
Mother, and visible fear,  
Grief, and the wringing of hands,  
And noise of many that mourn;  
The smitten bosom, the knee  
Bowed, and in each man's ear  
A cry as of perishing lands,  
A moan as of people in prison,  
A tumult of infinite griefs;  
And thunder of storm on the sands,  
And wailing of wives on the shore;  
And under thee newly arisen  
Loud shoals and shipwrecking reefs,  
Fierce air and violent light;  
Sail rent and sundering oar,  
Darkness, and noises of night;

Clashing of streams in the sea,  
Wave against wave as a sword,  
Clamour of currents, and foam;  
Rains making rain on earth,  
Winds that wax ravenous and roam  
As wolves in a wolfish horde;  
Fruits growing faint in the tree,  
And blind things dead in their birth;  
Famine, and blighting of corn  
When thy time was come to be born.

All these we know of; but thee  
Who shall discern or declare?  
In the uttermost ends of the sea  
The light of thine eyelids and hair,  
The light of thy bosom as fire  
Between the wheel of the sun  
And the flying flames of the air?  
Wilt thou turn thee not yet nor have pity,  
But abide with despair and desire  
And the crying of armies undone,  
Lamentation of one with another  
And breaking of city by city;  
The dividing of friend against friend,  
The severing of brother and brother;  
Wilt thou utterly bring to an end?  
Have mercy, mother!

Swinburne  
From Atalanta in Calydon





## TTE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XVI - The Tower

This Trump has also been called "The Blasted Tower" and has been well called "War". Mars corresponds to "The Tower". This planet has been known as pure energy or force in Astrology or in various mythical systems but when this energy is misused, it turns into destructive channels. The force of Mars must be controlled by knowledgeable and strong handling. It is the raw universal energy but like all energies such as steam, electricity, the power in the atom, it must be channelled and controlled for the betterment of humanity or it will destroy us. In each individual this energy exists which often takes the form of sex, anger, passions gone amok, until they become crimes against another. But it also represents the energy and fire in our makeup without which we could not act.

The Hebrew letter correspondence is Pé which has the numerical value of 80. The meaning of the letter is the mouth as an organ of speech. Speech is very effective in destruction of old forms and ideas and speech is not possible without the aid of the mouth, throat and larynx.

"The Tower" is the lowest and last of the reciprocal paths and is of great importance. Its letter value of 80, remember, when combined with Teth = 9 and Daleth = 4, adds to 93. Further, Daleth represents Venus and Pé represents Mars. We are reminded of the many myths and stories about the union of Mars and Venus. Teth, "Lust" shows the marriage of these two. Venus becomes a cognate symbol of Babalon; and the Beast upon which "love" or Venus rides, is a symbol of Mars. The control of Martian forces is here hinted at as the result of the guidance of love. 93 is also the sum of the letters in Agape- Greek for love and Thelema, Greek for Will. There are also some secret words used in various rituals which add to this number. "The Blasted Tower" has many more meanings hidden behind its appearance. This Trump has been known as "The House of God" and "The Fire of Heaven".

The active or exciting Intelligence is the attribution here. This is known for producing changes through the destruction of the old so that something new may spring up. If nothing was destroyed on this earth, we would soon be overwhelmed by a plethora of old forms or ideas. Mars initiates new actions and effects transformations as the old makes way for the new.

The Tower which is being destroyed has bars at its window and partly over its entrance. This is symbolic of the way in which a person can build a tower of ideas or emotional reactions that he wishes to keep forever. These can be religious fanaticism,

philosophical or political systems, psychological troubles or work oriented grooves of behaviour or thought. All these can become rigid and unyielding and can cut a person off from some part or his instinctual or unconscious self. Persons literally make their own prisons with bars on the doors and windows.

The tower has a crown signifying that some rigid system has been crowned king of our being. Instead of the true crown of Kether, we see here the false crown of the little ego. Trouble arises when the small ego claims to be the whole part; but it cannot comprehend or make room for the whole person with the vast areas of the unconscious having no part in development due to the repressions which must take place when a rigid system is embraced or adhered to.

Many people dislike change and will cling to the known ways of thought and behaviour, to the current mores of their group. They will cling to these old ways no matter what the consequences. It is very true that they blind themselves to the effects which they themselves have created. Only the lightning flash from above can free the person who so imprisons himself.

All spiritual growth is accompanied by violence of some sort due to the tendency to stay put with fear of change. For this reason the figures which are being thrown from the tower are not complete human beings. They have geometrical figures that symbolize thought and ideas and rigid constructs.

To be free to choose any idea or action involves a great deal of complexity and thought and the pain of having to learn new ideas is more than most can bear. They prefer the easy and automatic behaviour and training of their lives. Habit is extremely powerful in them. What little they know about themselves or the world is enshrined and resistant to change.

But this is not the way of initiation or evolution. Change is the law of growth and not rigid stability. The eye of Shiva opens and destroys the old, the eye of the Ajna chakra opens and changes the old constructs. The adept that is given to the earth knows that a new dispensation must come and must replace the old forms. From his superior knowledge, the knowledge and understanding of a god, comes the lightning flash. Humanity must be chastised and even destroyed in some instances so that the work of evolution may proceed. Hence the other title "War".

In the Bhagavad-Gita spiritual development is described in terms of war. Krishna, who represents the Holy Guardian Angel, exhorts Arjuna to do battle, even if the foe is a relative to Arjuna and is known and liked very well. This is symbolic of old ways of thinking and of well-known beliefs and old forms which interfere with inner growth. To progress spiritually, one must do battle with all the forms of thought and emotion, all the tendencies which hinder one's progress. One must unloose the bonds

and hoodwink and move forward into the light. To do this requires a great deal of self-discipline and this is far from easy for most individuals. However, it is essential if a person wishes to progress at all. If this work of freeing oneself is not done by the individual, then it must be done for him. Mankind as a whole has a higher purpose and will than that of the small individual.

The lightning flash is also a reminder of the flash which travels from Kether and touches each sphere as it goes. It transforms the meaning of each sphere as it goes and this sudden glimpse of real truth breaks down ignorance and false reasoning. This is the flash of inspiration often experienced by poets, mystics, artists and the like. When this flash hits, the world becomes something else. All old towers of thought and behaviour which are not suited to the whole person must be destroyed.

In the case of each individual, the flash of inspiration comes from unconscious realms. Hidden, subconscious motives must be unmasked and faced and if incompatible to the spiritual life, they must be overcome. Each person as he develops climbs up the Tree of Life and here if there is too much resistance to growth, the person can go no farther. He furthermore opens himself to the engines of war shown in the left corner of the Trump.

This is also true in a world-wide sense as men fight for freedom against oppression and tyranny. The world's next step encompasses the freedom of the individual and those tyrants and blind egoists who oppose this natural yearning are inviting destruction by the engines of war in some form.

Misapprehension and ignorance can be seen in the revered opinions of science. But this is a false science which does not look very far into the results of its application. This type of science is based on superficial observation which takes no heed of Universal or worldwide results and meanings. It confines itself to small goals and is responsible for the various messes we see in the world today. These are the destruction of various habitats for living things, whether plants or animals, through the poisoning of earth, air and water by various chemicals and also through the misuse of the power in the atom. Part of such troubles are due to the isolation of the ego which is cut off from the great unconscious forces and which claims to be the last word in the psyche of each individual. Today too many people are cut off from any sort of spiritual guidance due to the overwhelming claims under the guise of science. But instead of bettering the world, the small ego pushes ahead and then must consider the destruction it has wrought.

This path of "The Tower" is extremely important, for if one cannot give up all the falsities of thought and emotion, one is blasted until the right changes can occur. Here is one of the reasons why Ra-Hoor-Khuit is LIBER AL announces that he is a God

of war and vengeance. The Aspirant must accept the destruction of his little egotistical self which does harm to others and also to himself, could he but see it, or else he may not pass this path and may not go beyond the veil of Paroketh which lies just above the path of Mars.

"The Tower" lies between the spheres of Hod and Netzach and either unites or divides them. Hod represents the intellectual life which too often can be void of spiritual meaning and Netzach refers to Venus. This sphere is called Victory but it is also a hollow sphere for when one becomes too involved in love for a very few, such as one lover, one family, or parents or children, it can be a blind to what a more universal love can mean. This mistake is pictured in poetical form in THE VISION AND THE VOICE where individuals are wrapped in cloaks which hide them and run around the world searching for the lost perfect love of just one person. They have blinded themselves to the love to be found from the Holy Guardian Angel. But the symbol of Venus can also encompass the whole tree and "Love is the law, love under will". Restricted love must be made to grow to include the highest spiritual meanings. There is an artistry in love and a guide to higher understanding and growth which is little known by most people but which is necessary to our spiritual evolution.

Old forms of selfish love and misdirected sexual yearning and passions are destroyed by the Tower. The same is true for the influence of Mercury, the sphere of Hod, and intellectuality. Yet among the Alchemists, the finest and final development of both Mercury and Venus were essential to their work.

The intellect and the sexual urges or love must be strongly controlled or they can be destructive in the extreme. Passions and selfish intellectual development can lead to crimes against others. Love and intellect, Venus and Mercury, must be refined and made to be the servants of the highest. These various raw, universal energies must be turned into something of benefit to mankind. If they cannot be controlled under the exhortation of Nuit, that all our rituals, and our lives must be unto her, then we risk the destruction of mankind and the earth. This is the danger which faces us if we stay only below the veil of Paroketh. Indeed every step of our way in development has its negative and dangerous side and its positive and beneficial side.

For this reason we see in the left hand corner of "The Tower", the dove of Venus carrying a bough of peace in its beak. On the other side of the card is a lion-serpent which signifies the powers of sex and energy and true or real love. The head of the lion is surrounded by the aura of a sun which refers to Tiphereth where one unites with the Holy Guardian Angel. Each love we experience as humans is a foreshadowing of the perfect and universal love to be found in the sphere of Tiphereth. LIBER AL states in Cap. I, v. 57, "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove and there is the serpent. Choose ye well! He, my prophet hath chosen, knowing the law of the fortress and the great mystery of the House of God."

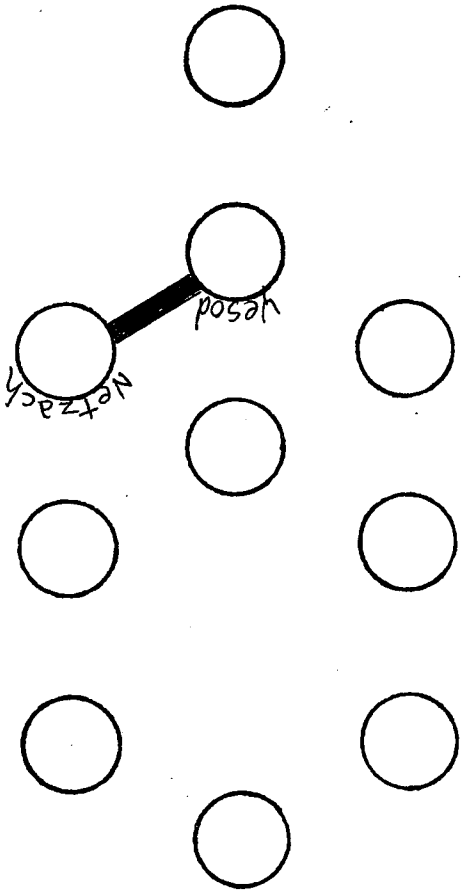
The dove and the serpent are shown in this card of "The Tower" which Crowley also calls the "House of God". This, with the statement above reveals to us what work must be done and what understanding must be achieved. Behind the pain of the destruction of our old ways of thinking and feeling is a higher purpose. I rather think that the Hé above refers to the Hebrew letter Hé which is the Trump called "The Star" and which refers to the love of Nuit. We are exhorted always to love Her and if this cannot be accomplished then we must face the "direful judgments" of Ra-Hoor-Khuit. The latter name is a technical term for each person's Holy Guardian Angel. Here we see from these sentences that when love has gone astray from its higher purpose, we face this destruction by the Trump attributed to Mars.

Inner growth depends on a balance of conscious and unconscious forces. If this is not achieved, the person becomes lopsided and unbalanced and lives in a world of sorrow, hate and other deleterious emotions and ways of thinking. When the unconscious forces are activated by occult work or by studies of oneself such as Astrology or Psychology, the results may not be what one thinks one would like, but which would be for the best final result. The false idea of what one wills, which is often only for what one thinks one wants, is destroyed by this spiritual progress up the Tree. At a certain stage in this development, an inner war takes place between conscious and unconscious forces. It is only later when this war is finished and one can see just what the battle was all about, that a person can evaluate what has been his mistake and can then buckle down and obey the voice of the higher Will.

Finally, from THE BOOK OF THOTH, Crowley writes;

Pé. Break down the fortress of thine Individual Self, that thy Truth may spring free from the ruins."

"Bellona, scream! Unhood the Hawks! The roar  
Of Universes crashing into War!"



## TRUMP IV, The Emperor

"All these old letters of my Book are aright; but ♃ is not the Star. This also is secret: my prophet shall reveal it to the wise." AL, Cap. I, v. 57.

With the Trump of "The Emperor" we come again to that switch of Trumps which is so puzzling to many students of Tarot. An explanation of this switch occurs in I.T.C. Vol. II, No. 3, so I shan't repeat it here.

First, let us notice that Nuit calls the Tarot Her Book, with a capital letter to reveal its importance. In LIBER AL itself, there are many passages which relate very well to the Trumps and wherever possible, these have been quoted. It takes some study to realize and accept the switch of "The Emperor" to Tzaddi and of "The Star" to Hé. This is why this matter is revealed "to the wise." Crowley did not accept the switch right away. It took many years before he was ready to write "THE BOOK OF THOTH", where the switch is shown, but not completely. So in many writings by A.C., this switch does not show up at all.

"The Emperor" takes a new path and a new relationship to the spheres and to other paths. This Trump signifies law and order or a regulation imposed on the chaotic forces of nature or on one's own inner chaos which exists in the unconscious. His work with the conscious mind imposes rule on unconscious forces and on the forces of nature surrounding him.

This Trump is attributed to Aries, which is a fiery sign and also Cardinal. The Cardinal signs initiate action and since Aries is ruled by Mars, this action is of a pioneering sort, with ambition and intelligence. We studied the planet Mars in "The Tower" and how its effect of activity, movement, energy, can lead to destruction so that there is room for a new birth. But this energy can be harnessed by the rule of the mind and this is what "The Emperor" is doing as he sits upon his throne, King and ruler over all that surrounds him.

The Hebrew letter Tzaddi has the value of 90 and it means "fish-hook". This fish-hook is used to catch a fish. The fish is associated with Mercury and with water. This planet - Mercury - rules the mind and the intelligence. It is a suggestion that the mind of "The Emperor" is used to control the run-away energy of Mars and of the first zodiac sign of Spring, Aries. The signification of water helps to keep the fire of Mars with some sort of balance. Fire and Water are polarities. Water signifies the mysterious action of unconscious forces. Dreams of water almost invariably spell out what is going on in the unconscious. The Emperor has used a fish-hook to bring up these forces from the vastness of the unconscious and as each new force surfaces, he remains the ruler of it all, fully in control.

"The Emperor" has the attribution of the Constituting Intelligence. To constitute means to compose, to form, to make or create, to appoint to an office or function, to establish laws, to give legal form to a court or other institution, etc. All these functions are descriptive of the actions of the Emperor. He is the author of a way of life, as related to Aries, he is also an originator, a founder, begetter, a paternal figure. He is the architect of a way of life and a builder of forms, whether material or mental, of those things that make the way of life a law. It is the action of thinking, of Mercury, which defines something and thus to name it. This leads to self-consciousness and conscious thinking. What has been fished out of the unconscious now becomes subject to the laws of the conscious mind.

But in the past aeon in which the paternal forces had the uppermost hand in society, many injustices occurred. Too much rule led to repression not only of the freedom of men but of unconscious forces. In revenge, these unconscious forces would rise up from time to time and a whole nation would go insane. The repression of freedom and of unconscious forces led to Hitler's Germany and Stalin's Russia and now in the Near East this is showing again. It also has its down side in the rule of dictators around the world. Their rule does not work for very long because they shut out the feminine side of nature, the unconscious forces, and they seek to impose their own rule on others who do not accept this rule at all. Everywhere the people are fighting for freedom from repressive rules.

We can begin to see with this, why the Emperor has been demoted to a lower part of the Tree. The paternal age is over and he no longer holds sway over the mores and actions of humanity. The King no longer defines the rule of God.

As though to keep his powers in check and to place him in the right relationship to the whole of the powers of the unconscious, "The Emperor" is now placed between two feminine spheres. Above him is Netzach, the sphere of Venus and of love. Below him is Yesod, the sphere of the Moon, the foundation of life which exists in unknown realms, in the unconscious.

Each of us has a law-giver in ourselves. The law-giver or the director of unknown forces is like an engine driver. The engine can be made to go along a track and thus obey the rule of the conscious mind and when this is done, the power is very forceful. But this power must be balanced by the unconscious, the dreams and visions, artistic pursuits, music, love, the actions of the autonomic nervous system, and much more. Flout any of the forces of unconscious life, and it will lead to nothing but trouble and a malfunctioning of the whole human. The trouble with the Emperor or the King of the past and the King in each of us, is that the small ego which is part of the conscious mind, claims to be the whole of the human. But this is not the case, and the conscious mind is only a tool, to be used for material ends at the present, to make life more comfort-



table or to achieve the aims of the will. But the conscious mind must also be used to a certain extent and to its limits in order to achieve Illumination, even though that state is quite beyond any conscious will or thinking.

Each person must make sure that his conscious mind, which we may call the engine driver of the powers of the unconscious, does not give conflicting directions to his engine. This is why will must be one-pointed. Most people are a mass of conflicting suggestions. They want this or they want that, a host of unnecessary aims and ambitions. As a result, their engine has no track and goes wild and berserk through life with plenty of mishaps and accidents along the way. The forces of the unconscious can be faithful servants once the person has harnessed himself to one aim. What he wills comes to pass. It may not be what he wants, but it will be his True Will working itself out. To that he is wedded and for that he must strive and work. Every time he strays from this direction in life, he will be dealt blows to straighten him out and to lead to his realization of his true purpose and his true Will.

Whenever a new turning comes into our lives, or a difficult event has taken our attention and our emotional reactions; whenever we sorrow or hate or entertain a host of negative emotions, it is a sign that we need to stop and take stock and evaluate what is our True Will and try to get ourselves back on track, hitched to our Star. Dreams and visions are a great aid in trying to understand just what is going on. Nightmares are a warning that we have lost our way. When we get back on the track of our true Wills, and our inner selves have a right to manifestation, it will be surprising how many matters and events will fall into place. Almost without our consciously willing it, the right event will take place and lead us to further success and triumphs. What has happened is that our unknown and unrecognised powers have taken over and are obeying the instructions of the engine driver. If a person upsets this delicate balance between conscious and unconscious by various behaviours; most notable as undue mistakes are alcohol and drug addiction, or abuse of any substance, or unduly allowed influence of other people so that one becomes bewildered; then that person must expect to suffer until he rights himself and pays attention to the dictates of his own will.

The Sun is exalted in Aries and gives light and power, vitality and health, rank, title, rulership and authority. The Emperor has all these qualities. Behind his head is a symbol of the radiant sun. On either side of his throne are two suns with stars pictured within. A sun is a star in the heavens. This signifies the force of our own individual stars. If they shine in us, we rule our environment and our thoughts and emotions. Our own star is a symbol of our own Holy Guardian Angel. An Aries person is a natural ruler and likes to rule and guide others. But as mentioned above, with this direction, he makes a mistake. He should rule and guide himself.

The rams which are symbols of Aries are shown on either side of the Emperor's throne and another appears on his staff of office. He has a philosophical mind and is interested in science.

His throne is a cube, which symbolizes cosmic law and order. If it wasn't for these laws, we would have chaos. He is equated with the Grand Architect of the Universe, who imposes law and order on the movements of the stars, the formation and dissolution of galaxies and all else in the Universe.

The Greeks thought of this figure as the supreme Nous or reasoning intelligence, both of the Universe and of man. He represents spiritual and magical and physical law. As the reasoning mind, he equates with inductive action, whereby false notions are overthrown by careful thought and experience. Though he represents mental activity in the human and is classified as rational, he can also be sudden, violent, and exhibit an impermanent energy, quite within the scope of the forces of Mars.

He holds an orb and cross which mean absolute dominion over life and nature. The orb is like the circle, in that it can be a symbol of eternity. The cross is a symbol of the opposing forces which bring about life and action. Also, the orb is a symbol of the roundness of the earth and the forms of stars.

The shield beside the Emperor has a two headed eagle as its central theme. Behind the heads of the eagle is a form of the sun. This is an ancient alchemical and masonic symbol. It signifies the polarity of forces which are essential to manifested life. The Trump of "The Empress" also has a two headed eagle on a shield but hers are white while his are red. She is a symbol of the Moon and feminine forces and he is a symbol of maleness and the sun. These two figures are connected in alchemical terms. The Emperor represents sulfur and the Empress represents salt. Their union brings about the manifestations of life and phenomena.

While the Empress represents love and feelings, dreams and instincts, the unconscious world that is the true source of all that we know in our conscious minds, the Emperor represents the law and order of the intellect which he imposes on this feminine world. He is the objective world of outer facts and forces. We each must learn to keep a balance between them, as these forces operate in each individual. When first learning this balance, it must be accepted that these forces operate as alternating currents, first one, then the other. It is only to the adept who has attained that state called "above the abyss", that these forces operate simultaneously.

The Empress is mother and nourisher of the young. This is also true of as yet unborn ideas and behaviours. The Empress is placed high on the Tree, between Chokmah and Binah, between the True Will and Wisdom of Chokmah and the nascent forms and Understanding of

Binah. Her function is to nourish an idea before it can spring into intellectual activity. If we fritter away her powers by talking too soon of what we intend, then we ruin the as yet unborn thought or activity. The clear spring of ideas which well up from the unconscious can be ruined by the intellectual activity of the Emperor, who rules the conscious life and talk. Speaking before action takes place will dissolve the power of the activity. Many people fritter away this power by talk and can then be accounted as very poor magicians.

We must wait for a later stage, when various vague forms of thoughts can be brought together into a united whole before we begin to intellectualize, prune or refine what is happening within our inner depths.

If our inner emperor is too rigid and demanding and unreceptive, he can imprison us in a world of finished ideas. This happens to some short-sighted scientists. Or, with the proper attitudes, this inner emperor can be relaxed and energetic and imaginative and he can aid the process of creativity by balancing his conscious mind activity with the unconsciousness signified by the Empress.

The powers of the Emperor must always be balanced or these powers become a rule of tyranny. The domestic lamb at the feet of the Emperor suggests this taming of the wild powers of the Rams at his head.

There are fleur-de-lis at his feet. These are sexual symbols and indicate the power of his male energy. The spirals on his robe hint at the direction of such energies, developing into the power of going, which is in a spiral fashion. This power is balanced by the significance of the bees also in the design of his robe. Bees are purely feminine as a symbol. The hive gets rid of the male members as soon as the queen is mated and when she begins to reproduce, the hive is all female. The energies of the female bees make the honey and nourish the young. This has a parallel in the function of the female sex in mankind.

Finally, from the BOOK OF THOTH, we have this:

"Use all thine energy to rule thy thought: burn up thy thought as the Phoenix."

"Sire and inceptor, Emperor and King

Of all things mortal, hail Him lord of Spring!" \*

\* Crowley mixes up the places of the two letters, Hé and Tzaddi and also the numbers of the Trumps, giving XVII to the Emperor when it belongs to "The Star."

## DEATH THE SAVIOUR

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

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

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

Death that dances in skeleton shape among the dead,  
Forbid forever that we should exclaim or be afraid!  
For we die daily among the flowers and the roses;  
We die daily upon our crosses, polarity in crosses!

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

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

All must go before the illuminated dance of death.  
All must disappear, even love and all our faith  
In the illimitable sources of our unrealized being,  
Before the breath of change and with blindfold unseeing.

We float onwards, unchallenged, unorganized and bereft  
Of all that went before. Now all that we have left  
Is the one essential Light, the sun of Self unencumbered:  
The essence of memory and experience is all our lumber.

For we come and go from life to life: know and experience  
Those events foreordained by ourselves in a life of sense.  
Foreordained by our Star eternal in the bosom of heaven  
As we play out our Wills, all errors by heaven shriven.

Life after life and death after death, we dance forever  
On the prone corpse of matter; dying not but changing ever  
Under the law of love, the union of things diverse.  
Thus we go as we obey the laws of the Universe.

Meral  
Aug. 18, 1987

JANE WOLFE

Hollywood

Regina died in her sister's home on Jan. 5, 1945. She had expected her end as her heart was giving signs of trouble. Then Helen got a divorce from Jack. But still some matters were very troubling where Smith was concerned and Jane wrote this to Aleister:

"Let me first say I do not regard myself as infallible - my limitations could demoralize me did I permit myself to contemplate them. But I state my angles of vision and rest on far ripper and maturer judgments.

"Smith: I do not like Smith in any contact whatever with Jack - not even in the same town. See "Jack" below.

"Smith wants to make a stand on the Mass, to be performed at 1003. I feel this would be an empty, and therefore a useless gesture, so far as he is concerned, unless and until he proved himself by a job. As it is, he has nothing to offer the Gods. Jack, Betty and Paul have been practising the Mass privately, preparing for a public performance.

"But Smith does not want a job. His reactions in this matter are rather extraordinary to me. Once I heard him say, "O-o-o, my God! That will mean a job!", as though that fact could mean the end of the world for him. I cannot grasp this, therefore cannot find any reason to excuse him, and so cling to the slogan, "Smith has to get a job to prove himself."

"If I quote Jack correctly, and I think I do, he said to the Council, evening after Smith arrived: "Smith will get a job, and plans to move to Hollywood with Helen and the baby." Meantime, he is still on the the premises of 1003, though not in the House.

"Jack: Last evening, when Jack brought me these various papers to post to you, I saw, for the first time, the small boy, or child. This it is that is bewildered, does not quite know when to take hold in this matter, or where, and is completely bowled over by the ruthlessness of Smith - Smith, who has a master hand when it comes to this boy.

"This boy should not, and must not be tampered with.

"The reasoning Jack wrote you "Smith is a menace", "I fear Him." The reasoning Jack told the get-together group to form the Council: "Smith is a menace, and he struck at the heart of the thing." (Or was it "the Order'?)

"One, or both, of these Jacks is fascinated at times by Smith.

"Helen: I like Helen, she has capacity - she could be an outstanding woman. What is her standing? I ask this because Jack,

according to my notes, includes her in Third Degree Council."

In February, Crowley moved to The Ridge, Hastings, where he was more comfortable than at the Bell Inn. Jane also discovered that her heart condition dictated that she should take a rest and slow down on the typing of LIBER ALEPH and Crowley letters.

But when Crowley's move was completed he wrote a very adamant letter to Jane in regards to Wilfred moving back into 1003 after leaving Culling's place in Rainbow Valley.

"Dear Jane,

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

"I have your letter of February 24th with enclosures, and the latter need no particular notice. But in the letter itself you seem to go completely cuckoo! What do you mean by "Smith wants to make a stand on the Mass?" Who, or what, is Smith? He is not a member of the Order; he has been expelled very long ago. But if he were a member of the Order, with a superb record, and my particular white-haired boy on top of it, he would still be quite unthinkable as Priest. I was shocked almost out of my senses when I got those photographs. Regina, of course looked fine, but Smith and the lanky lop-sided person\* who appeared on the photograph with him was simply grotesque. They looked like scarecrows in night-gowns. They didn't know how to hold themselves or their weapons, and they didn't know how to wear robes.

\* Jacoby? (Ed. note. Crowley never forgot the very early snapshots of the people doing the Mass in 1935.)

"I was absolutely amazed that you should have allowed anything of the sort to pass. I was relying on your experience of stage and screen to produce the Mass properly, and why you did not do so is still a complete mystery to me. I have written to you before about this; I have told you that the Mass must be up to Hollywood standards as to their production. It is no wonder that it failed to attract people. Just consider how Aimee McPherson went to work. Compare the photographs of Spencer Lewis in robe, which Clymer published in that enormous volume with those taken after he had been in California for some years, and got dolled up properly by some expert. They actually succeeded in making him a very fair imitation of an ancient Egyptian by cutting his beard in the right shape, and so on.

"Whoever you have for Priest, he must do at least sixty per cent as well as the average film-star. The same applies to the Priestess; the others are not so difficult, as long as they do not actually jar with the principals. But why do I have to write all this to you who know as billion times as much about the subject as I do? That's that!

"Now then, you put up to me a problem which requires a new "Judgement of Solomon". You ask what is Helen's standing. In my last letter to her I told her that I had no doubt that so clever a young woman must have found a way of dodging the plain instructions of Liber 132. I shall continue to assume that she has, and will continue this letter on that assumption. Legally, the baby is, I suppose, Jack's legitimate child; he would be by English Law.

"You write as if it were a great discovery that Smith's reactions "are rather extraordinary" to you. But in almost every letter I have written to any of you in the past year or more, I have kept on shouting that Smith was nothing but a parasite. He has spent his whole life attacking the problem of how to get money without working for it, and he has shrunk from no baseness, no dirtiness, in the pursuit of this ambition.

"Have I got to explain to everybody all over again, that from the point of view of the Order and of every member of it, Smith is dead? The decision is irrevocable. He has himself acquiesced in it by accepting Liber 132, and attempting to carry out the operation therein indicated.

"As you well know from old times in Cefalu, I think it practically always a mistake for a mother to be in charge of her own child. There is a good deal about this in one of the Letters of the Series, called, "Mother Love". By far the best thing would be for a Sister of the Order to adopt the baby and perhaps exchange for it, a child of her own.

"It is of course impossible for me to understand how any woman who respects herself can have anything to do with so abject a creature as Smith. I cannot tell you what Helen's point of view may be about it; but if she intends to stick to Smith, I think she ought to be suspended from the Order while that condition remains.

"In any case, I think it of paramount importance, that Smith, either with or without Helen, should move to as remote a State as is practicable. I think we might reasonably and humanely adopt the familiar attitude of the old established English family with the Black Sheep. He should be a "remittance man". The Order might allow him, as one who, although disowned, has been a member, some adequate means to keep him from actual starvation, but not sufficient to relieve him of the necessity of working for his living. And this remittance should be conditional on his not entering the Territory of the State of California, or communicating in any way with any member of the Lodge. I suggest \$10.00 a week.

You need not worry too much about him; thanks to the increase in population, there are now between two and three suckers born every minute. Just if he were in East Oshkosh or Montana Butte

or Titusville, he would very soon find some fool of a woman to support him at the price of a little flattery and occasional jiggery-pokery.

Having thus spoken, King Solomon retired to his harem.

Love is the law, love under will,  
Fraternally  
Baphomet, O.H.O.

Karl had some remarks on this same subject:

"Of course, Jack is at the same time repulsed and fascinated by Smith. I have seen that for years. I wonder whether Jack has access to the planes where he perceives Smith's magical workings? - - - I can't imagine A.C. taking any other stand than mine, as expressed in recent letters. Smith, as a brother, has been given a task. Upon the fulfilment of that task depends his reinstatement in the Order, in one function or another, which remains to be decided according to the outcome of the ordeal, which in itself is given to clarify the True Will of 132.

"If Smith runs away from the ordeal; of if he does not undertake it seriously with all his heart; he will just find himself out. But there is more: he will find himself to be enemy of the Work and the Order, and will use all his stagnated, bottled up, distorted forces to operate in hostile ways to the Work, instead of concentrating them upon the accomplishment of that personal Great Work which alone would make him fit for a larger role, and for the accomplishment of his True Will. It is because of the putrid vapors which contaminate the pure air of its surroundings, that A.C. has always insisted upon spiritual quarantine in that phase, the necessity of which appears as unreasonable to the un-initiate, and seems almost as dictated by petty spite.

"I might further add that, when it comes to the stage of the destruction of the Ego there are two forces at work: the H.G.A. and the Evil Persona. It's like a tug of war. Both will manifest in succeeding stages. If the latter wins - you know the outcome. It is only when the side of the H.G.A. has reached a complete and final victory, visible by definite proofs (a phase which may take years) that the candidate can gradually be welcomed back in the fold. The decision on whether this success has been reached can only rest with the Heads, or rather Baphometh.

"I dislike from the bottom of my convictions that Smith should stay on the same grounds as the Lodge. Some sort of contact cannot be avoided; the atmosphere is bound to be contaminated; and Jack is no match for Smith's infinitely wider experience and knowledge in arts magical and the control of their forces.



"I do hope Jack will soon take a firm and categorical stand and carry out to the letter the instructions that A.C. may send, provided he does so at all, having given clear enough instructions long ago. It is a supreme test for Jack, and he just has to prove himself. These are the sort of phases when daily recital of the Holy Books - provided one knows them by heart - prove of such a great value. It makes for the creation of an armour which the emanations of the Evil Persona of a disintegrating soul has no power to pierce. It is never too late.

"I think Helen, with her strongmagical link with Smith, should be out of the Council for the time being."

Meanwhile, many of the members of the Order, and especially Jane and Karl, were sending boxes of edibles to Crowley. They mostly contained chocolate, prunes and other dried fruit, sugar or honey.

Further, under Jack's guidance, the O.T.O. members met for meetings at stated times and Jane drove from Fountain Ave. in Hollywood to 1003 Pasadena. Some initiations were also done and some of this work pleased Jane a great deal. However, Jack did have periodic upsets and often was ready to quit. He sometimes upset the Council meetings with his moods. Other members of the Order were a help to him and even helped him to straighten out and go forward again.

Some of the members, and especially Jane, were making very many copies of the letters which were later to appear in "MAGICK WITHOUT TEARS". These letters were passed around and Jane found she had to make very many copies several times over of the same letters. In those days, copies could only be made with carbons. There was no such thing as copy machines, xerox, and the like.

But Aleister was having trouble with his teeth and was also in poor health. He wrote to Jane on May 10:

"Yoursof April 13, even if it was a Friday, gladdened my heart no little.

"Many thanks for the copies of AL - I have now got all I can use for the present - and the carton of good things. You ask me about chocolate: the powdered kind is plentiful, but the bars that one eats are almost unprocurable, and in any case require coupons. Oh for the good old times - fifty years ago now! - when one could get anything one wanted, or go any place that took one's fancy, without any argument or bother!

"What you say about Aimee\*is too true; but I had the portrait

\* Aimee Semple McPherson, an extremely successful religious leader at the time.

of her in "Elmer Gantry" in my mind, for one thing; for another, be practical! If we had only 10,000 or so of these verminous creatures, we could have a temple, and a blue-print made of the Mass by professionals under my eye; also a Press of our own, and produce the dozen odd classics of the first importance which are now in danger of being lost to the world forever. Some already are lost. It is one continual agony for me. Worst of all, the despair into which I sink constantly deeper and deeper crushes my creative genius. I ask myself "Why should I start to write so-and-so when there is not one chance in 50 of getting it even as far as the typescript stage?" I tell you it's intolerable - it's killing me by inches. All very well to talk about "the little heaven", and trusting the Masters, and Time, and the Gods; but I'm human dear Jane, all too human, alas!

"It made me very happy indeed to hear of the Three Days of Festival. Human, yes, human! In fact, I'm like a silly baby in these matters. Don't any of you forget it!

"You never know when there will come forth One seed to multiply an hundred-fold, a thousand-fold, oh there's no limit. But it is the just fruits for which I am always looking with such eager (yet such painful) zest!

"All my love to you and M.K. and all my dear brothers and sisters and comrades in the Work.

93 93/93 Ever yours, 666 Alexander Crowley.

Jane was upset by this letter and reported to Karl that it put her in the doldrums.

A few advances were made by the group. They celebrated the Solstice on the large grounds at 1003 and Max Schneider began to give lessons on Qabalah and Tarot in Hollywood. A few O.T.O. persons attended, but Jane thought not enough. Some outsiders also began to attend. During the course of Max's lessons, the group was always small.

In those days, the pursuit of occult matters and of a general hankering for information on spirituality was only too lost in the grubbing for material things. No one had ever heard of Aleister Crowley and what he was doing for humanity. It was almost as though the people who were Thelemites were living in a vacuum.

During this year, Grady McMurtry was able to visit Aleister once in awhile when he could find time off from his duties with the American army. This always cheered Aleister and he liked to challenge Grady with a game of chess as A.C. claimed he could tell

a lot about a person by the way he played chess.

The packages of goodies from California also began to arrive and the group also began to plan something special to give A.C. on his upcoming 70th birthday in October.

Frederic Mellinger had travelled to France with some business for the U.S. but had left his wife behind in New York as they had a new baby. Unfortunately, Aleister was unhappy that Frederic could not visit, as he could not get off the ship at Southampton but had to travel on to France.

Aleister wrote in June and August, but mostly short notes about the weather and his health.

Jack had to take a salary cut and got into financial trouble with the cost of the house at 1003. As a result, he began to rent out parts of the premises to promising O.T.O. members. Since Jack liked to stay home from work from time to time and read poetry with Betty or perhaps compose it, this salary cut was not too surprising.

The group finally bought a "Parker 51" fountain pen for Aleister as he had trouble with pens all his life. But this pen had to have a special ink to go with it. Later, Aleister had a good deal of trouble with it, but for the present, he wrote this "thank you".

"We Baphomet to Agape Lodge, Greeting.

"We thank you most heartily for the superb gift offered to us on the occasion of the 70th birthday of Sir Aleister Crowley, C.S.S.

"But let all remember that the most welcome gift of all is the record of the Spiritual and Magical progress of each and every one of you, and of your success, individually and collectively, in imparting the Keys of our Enlightenment to those of our most lamentable race that yet wanders in the darkness!

"Given under Our hand and seal.

Baphomet O.H.O. \*

\* The seal of Baphomet's ring was impressed in wax for this official letter.

Then in October, Jack closed down the Lodge for three months. He had some trouble with two persons who had lived in the house for about four months. Further, he wanted some time to himself. Jane reported on his doings to Karl:

"There is something strange going on, quite apart from Smith. There is always Betty, remember, who thoroughly hates Smith. But our own Jack is enamored of witchcraft, the hounfort, voodoo. From the start he always wanted to evoke something - no matter what I am inclined to think, so long as he got a result.

"According to Meeka yesterday, he has had a result; an elemental he doesn't know what to do with. From that statement of hers, it must bother him - somewhat at least."

Meeka also reported to Jane that another two persons always had to do a lot of "banishing" in the house. They were sensitive and knew that something alien and inimical was there. When I had been there during the summer of 1944, I also knew there were troublesome spirits about, especially on the third floor. It got so I couldn't stand being up there and a friend of mine couldn't even climb the stairs that far, as the hair on the back of her neck began to prickle and she got thoroughly frightened.

On Nov. 22 of 1945 Aleister wrote a letter to Jane which was marked "Private and Personal":

"Dear Jane, 93

"(You are the only person whom I am continuing in this familiar style: 'cos I knows yer, pussonly!) Keep the Lodge up to the mark in that, between themselves.

"I hear, too, that the Rituals were gabbled through. It will not do. An initiation should make a life-long impression; if it does not, it is not an initiation at all. Do impress this on Jack!

"I want a complete list of members with names, mottos, numbers (if any), ages and addresses; also a brief account of the sort they are: occupations, social position, etc.

"Why I have put off answering yours of Sept. 26 and Oct. 18, I just don't know, but so it was. (This is that PEN!) The ink came 6 weeks or more later!!

"How any one can buy one after reading the notice enclosed with the ink is another thing I don't know. Most of those cleaning fluids are utterly strange to me, and to all those to whom I have shown it. I have to show it; people won't take my word for it when I try to describe it. Especially at the end, when they say that after all those ceremonies, it very likely won't work! CHRIST!

"Still, for some strange no-reason, I have got to like the pen. For one thing, the lines are fascinating in their beauty.

"Dec. 1 die 5 Day unto day uttereth speech, and week unto week sheweth knowledge; but will month let month understand how it is that I can't get on with this letter. With envelope ready addressed, and your chits under them, it has lain on my desk all this time, got smeared with butter, tea, egg, chocolate, God knows what, but especially tobacco-juice. It is not that I have forgotten; it's some queer feeling. I often get it, by the way; but not so badly.

"As to your letters, I just can't follow all the vicissitudes of the Lodge or Lodges, and the total strangers of whom you write as if I had known them since 1881 and never missed seeing them for a week 'til last Friday!

"Really, you don't have much sense about this. Perhaps when (and if!) I get that list, it will be easier. But then it must be kept up-to-date - at least once a fortnight. You remind me of "the bunch" in Babbitt - also of Aimee Gourand's "bunch" of which I was supposed to be an inner light. (I wasn't; but I let them play.)

"If I come out to the Coast, I should join the Presbyterians after a week, to hang on to what fragments of sanity you-all leave me!

"Jack's plan for the Lodge is not a bad one, if he will use the time of recess to get some idea of discipline, of dignity, of "reverence and godly fear" into the proceedings.

"You do not need people of Jack's "own class and age", but serious, steady folk who will take the O.T.O. for what it is: an effort to reconstitute human society on a basis of Individual Freedom, Nobility, Generosity, and Wisdom. We don't want harum-scarum "good-timers".

"Why must my Work be turned into a ribald jest and an excuse for scandal?

"Yes, I heard of the swine-dog's suicide. A wise course, but fifty years too late.\* "

Jane wrote to Aleister that she had been having a hard time of it that Autumn and was trying to straighten herself out with diet and doctor visits. It was no wonder, as she too, was 70, the same age as Aleister, and had been in rather poor health off and on for years.

She informed Aleister that the information he had got about the gabbled Rituals was correct and said the situation had a chance to be corrected with one of the persons taking his III<sup>o</sup>. Wilfred had hoped to put the Lodge in the garage, which was all fitted out with living arrangements, but instead, Jack had turned this area into an apartment and was renting it out. Then she spoke of Jack thus:

"I am very well pleased with Jack these days. I understand what he has been doing, and somewhat of his progress in Matters of Importance. He, I am sure, keeps you informed of what he is or is not accomplishing along these lines. Much too personal for me, and beyond most of my actual knowledge, I believe."

\* Seabrook

Further, she had something else of interest to impart:

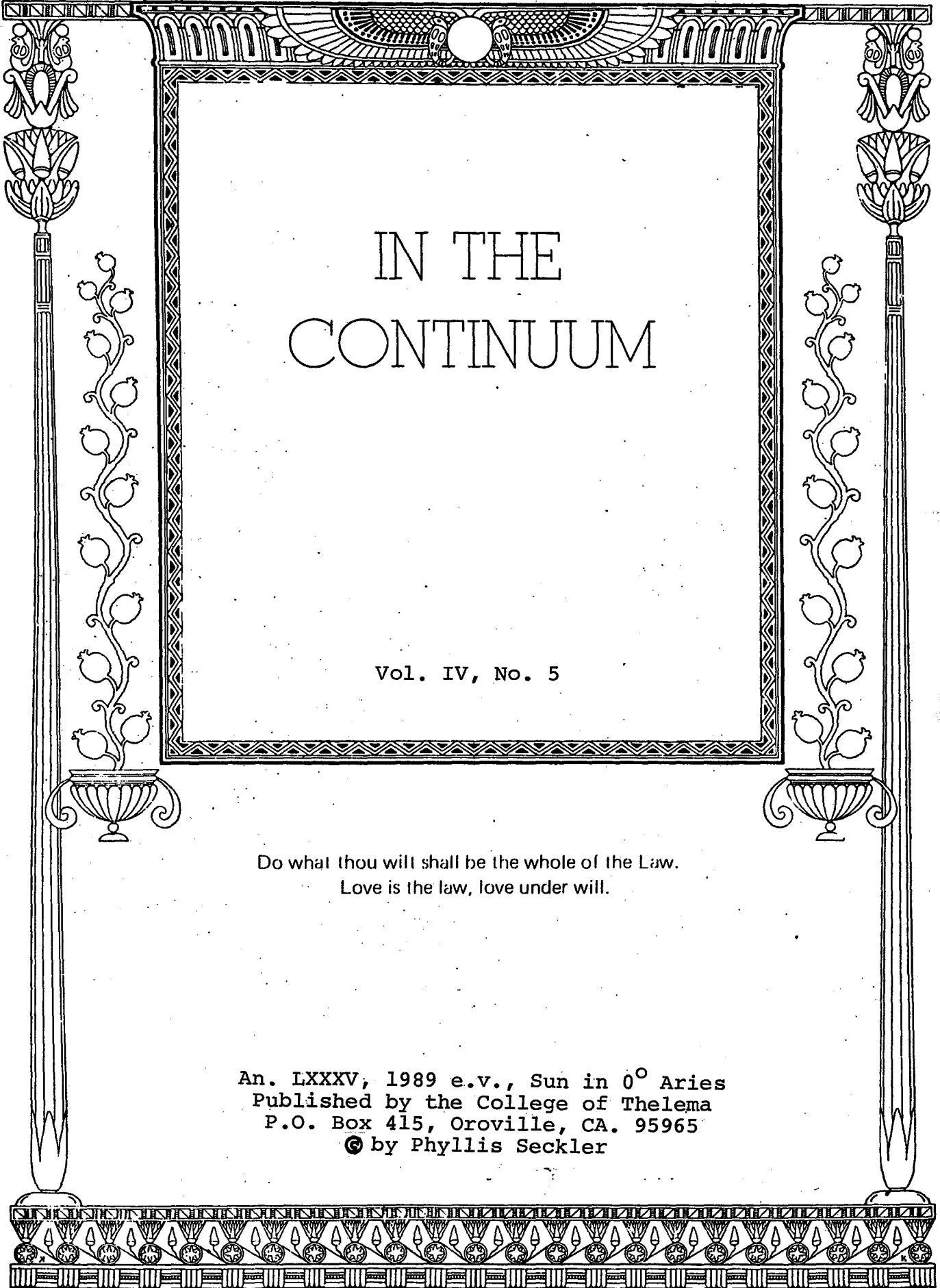
"McMurtry passed through on his way to San Francisco; arrived at 1003 on a Tuesday and left Thursday. I did not see him, but he expects to return January 5, when I shall do so. I was very happy to learn from him that your health is better, barring the asthma. He also stated that he used his last furlough to go all over London looking for "The Yogi and the Commissar", a copy of which I mailed you long ago!! Damn, and twice damn."

On January 11 of 1946, Jane reported to Karl that Jack had sold the big house and the front part of the property and it was in escrow. On January 23, the deal was closed and Jack got \$25,000 but Jane had no idea of what the terms were.

Those who had been renting parts of the big house were asked to find other places to live. Jack planned to use the garage apartment which he could now have rent free as part of the deal. He could also use it for Lodge meetings as the living room there was quite large. All these arrangements were to be completed in 60 days and the big house was to be wrecked and apartments built on the site.

To be continued.





# IN THE CONTINUUM

Vol. IV, No. 5

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

An. LXXXV, 1989 e.v., Sun in 0° Aries  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler



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



## HISTORY LECTURE

TO THE ERUDITE OF THELEMA:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Notes on the  
Esoteric Geometry of the Pentagram

D. Scriven

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

**INTRODUCTION**

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

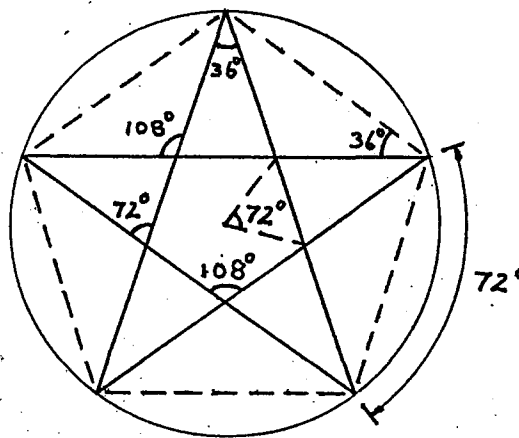


Figure 1: The Pentagram

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

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

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

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

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

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

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

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

---

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

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

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

#### THE GOLDEN SECTION

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

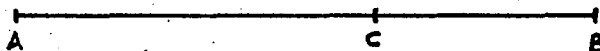


Figure 2: The Golden Section

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

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

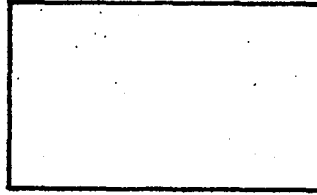


Figure 3: A Golden Rectangle

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

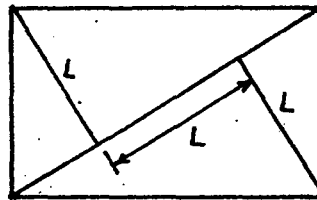


Figure 4: Internal Symmetry of the Golden Rectangle

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

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

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

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

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

One of the many unique properties of the golden ratio  $\phi$  is this:

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

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

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

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

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

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

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

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

#### THE GOLDEN SECTION AND THE PENTAGRAM

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

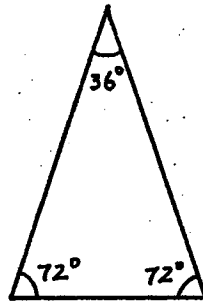


Figure 5: 36° Isosceles Triangle

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

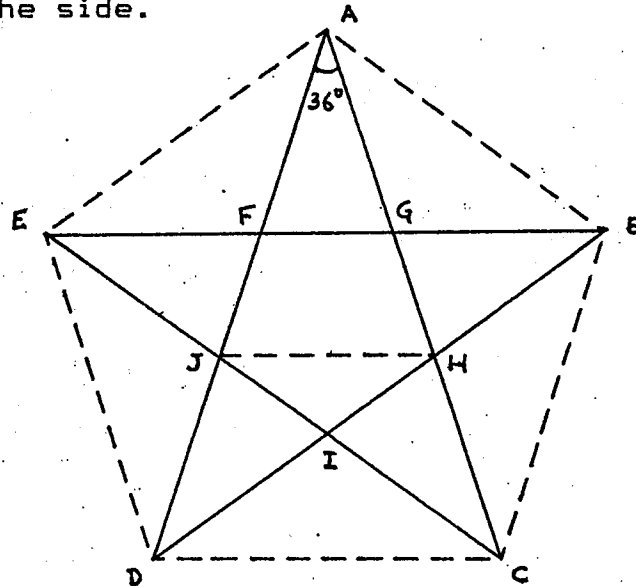


Figure 6: The Pentagram

Referring to the pentagram in Figure 6, we find  $\phi$  in the following relationships:

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

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



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

### THE FIBONACCI SERIES

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

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

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

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

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

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

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

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

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

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

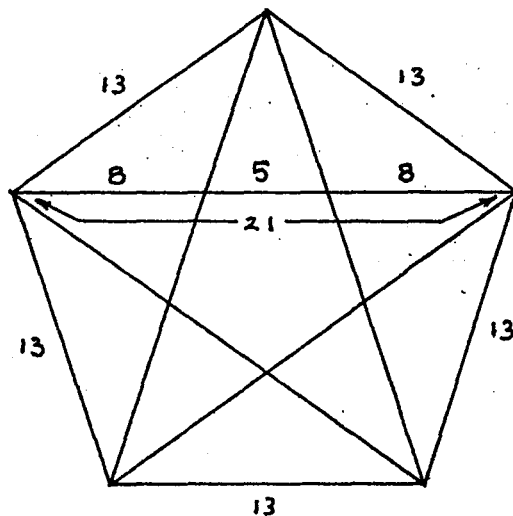


Figure 7: The Fibonacci Series in the Pentagon

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

#### SPIRALS

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

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

or

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

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

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

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

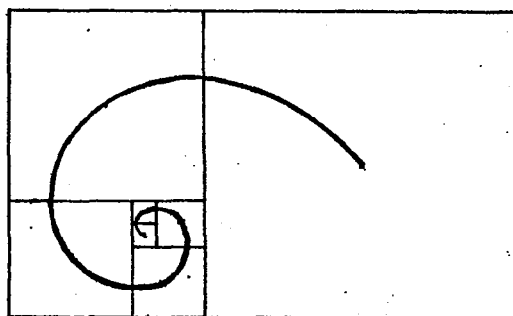


Figure 8: Logarithmic Spiral Formed by Additive Squares in a Fibonacci Sequence

The equation of this specific logarithmic spiral is

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

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

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

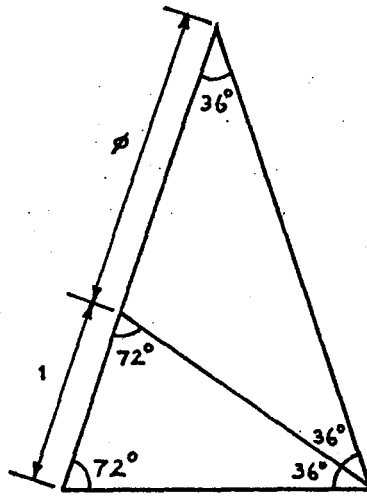


Figure 9: Golden Section Formed by Bisection of Basal Angle of  $36^\circ$  Isosceles Triangle

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

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

Note that  $108^\circ$  is the exterior angle between two points of a pentagram.

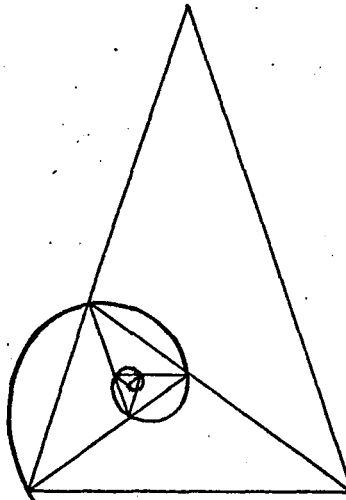


Figure 10: Logarithmic Spiral Formed by Nested  $36^\circ$  Isosceles Triangles

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

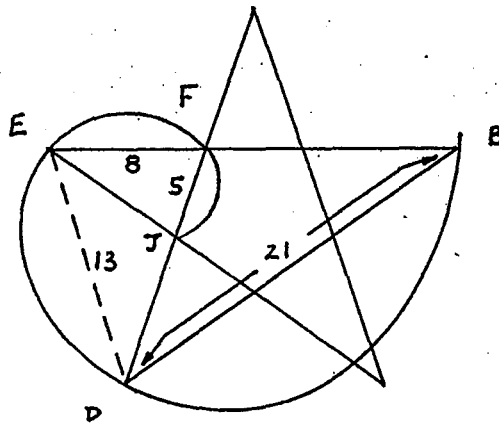


Figure 11: Logarithmic Spiral  
in the Pentagon

#### CONCLUSIONS

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

#### APPENDIX A: Constructions

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

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

For a pentagon, the specific equation is

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

or more simply,

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

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

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

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

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

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

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

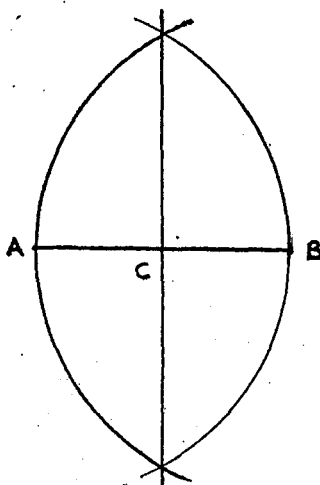


Figure 12: Bisection of a Line Segment

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

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

Draw diameter DOE.

Draw perpendicular segment EC.

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

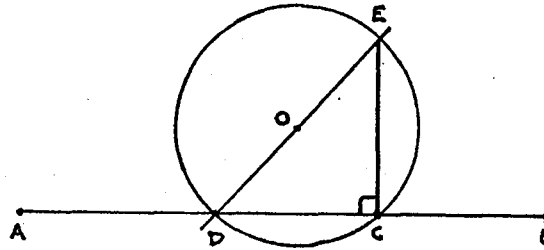


Figure 13: Erection of a Perpendicular

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

Draw line segment AB.

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

Connect points A and O, making a right triangle.

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

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

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

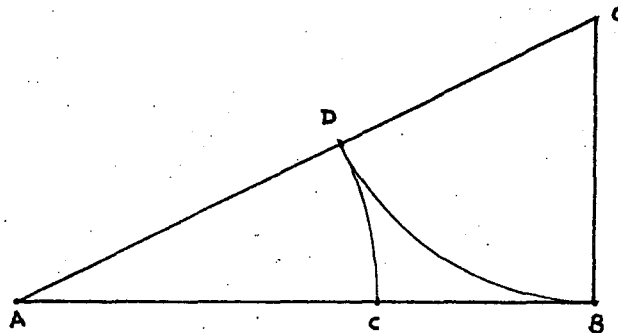


Figure 14: Construction of The Golden Section

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



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

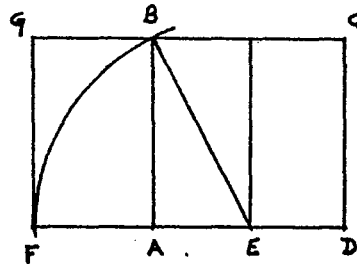


Figure 15: Construction of the Golden Rectangle

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

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

Draw the square ODEA.

Expand the square into the golden rectangle DEFG.

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

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

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

Connect alternate angles of the pentagon to form the pentagram.

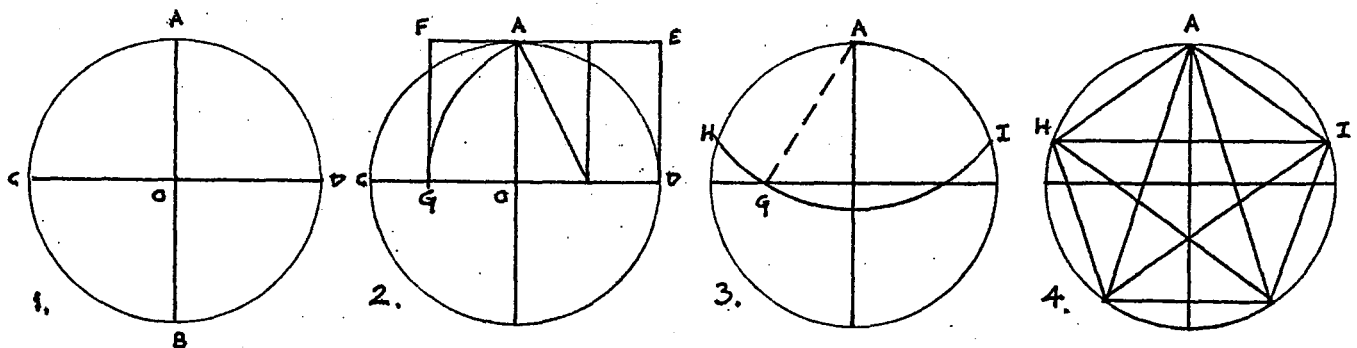


Figure 16: Construction of the Pentagon  
 Using the Golden Section

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

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

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

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

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

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

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

Extend a line upward through E and B.

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

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

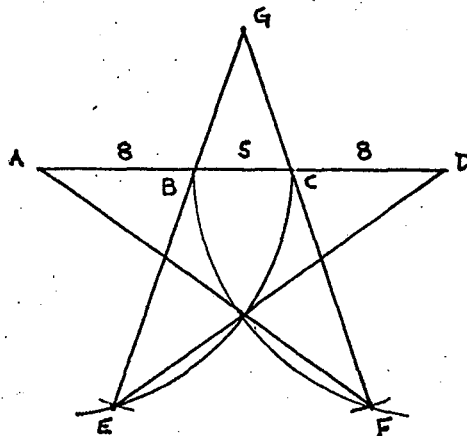


Figure 17: Construction of a Pentagram  
Using the Fibonacci Pair 8,5

## APPENDIX B: Additional Considerations

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

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

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

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

## REFERENCES

- Aiass, Liber AL vel Legis sub figura CCXX, 1904  
 Bergamini, David, Mathematics, Time Inc., 1963  
 Budge, Sir E. A. Wallis, Gods of the Egyptians, Dover, 1969  
 Case, Paul Foster, The Great Seal of the United States, J.F. Rowney Press, 1935  
 Chemical Rubber Company, Standard Mathematical Tables, 25th ed., CRC Press, 1978  
 Crowley, Aleister, and S.L. MacGregor Mathers, eds., Goetia, The Lesser Key of King Solomon, de Laurence, Scott & Co., 1916  
 Crowley, Aleister, Magick, Routledge and Kegan Paul, 1973  
 Crowley, Aleister, "The Pentagram", in Thumbs Up!, O.T.O., 1941  
 Crowley, Aleister, 777 and other Qabalistic Writings, Weiser, 1977  
 Fink, Karl, A Brief History of Mathematics, transl. by W.W. Beman & D.E. Smith, Open Court Publ., 1900  
 Fletcher, Rachel, "Proportion and the Living World", in Parabola, Vol. XIII, No. 1, Feb. 1988  
 Gardner, Martin, Mathematical Circus, Knopf, 1979  
 Hogben, Lancelot, Mathematics in the Making, Doubleday, 1960  
 Huntley, H. E., The Divine Proportion, Dover, 1970  
 Levi, Eliphas, Transcendental Magic, transl. by A.E. Waite, Weiser, 1970  
 Luzzader, Warren G., Fundamentals of Engineering Drawing, 7th ed., Prentice-Hall, 1977  
 Ogilvy, C. Stanley and J.T. Anderson, Excursions in Number Theory, Oxford Univ. Press, 1966  
 Pike, Albert, Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Scottish Rite, Southern Jurisdiction, 1871  
 Regardie, Israel, The Complete Golden Dawn System of Magic, Falcon Press, 1984  
 Schwaller de Lubicz, R.A., The Temple in Man, transl. by R. & D. Lawlor, Inner Traditions International, 1977  
 Stirling, William, The Canon, R.I.L.K.O., Thorsons, 1981  
 Weyl, Hermann, "Symmetry", in The World of Mathematics, Vol.1, J.R. Newman, Ed., Simon & Schuster, 1956

# RECEPTIVITY AND RADIESTHESIA<sup>1</sup>

by

KATJA-ATHENA<sup>2</sup>

Do what thou wilt  
shall be the whole of the Law

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

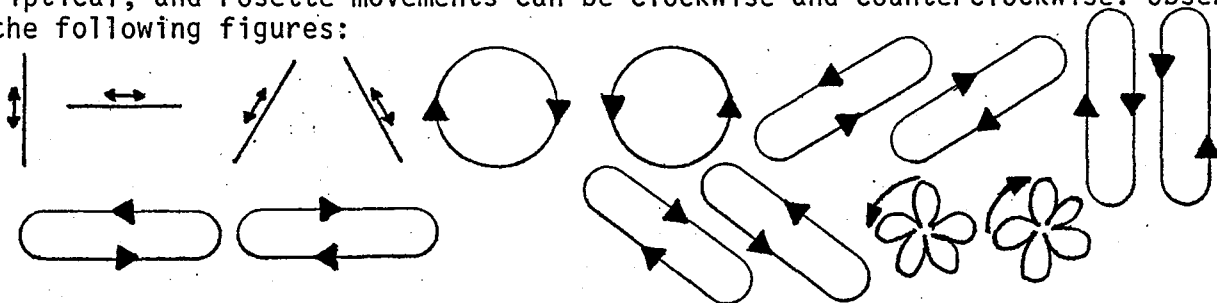


Later, when you get more experienced, you will be able to choose the right metal, or any other material (wood, crystal, etc.) for yourself. The metal, or any material you choose, needs to be connected to a cotton thread, preferably of black color. You will see that after some time the black thread appears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

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

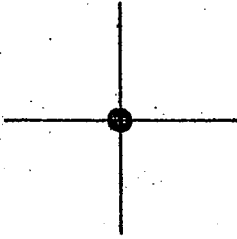
If you see that your pendulum does not rotate, you should then be repeating the exercises described above daily for about 15-20 minutes. After some time, receptivity will be developed to a certain degree and the pendulum will start showing some reactions. Let it move or rotate freely, without making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

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



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

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



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

Which movement of the pendulum is "YES"?	Which movement is "NO"?	Which movement is "POSSIBLE NO, BUT NOT DEFINITE NO"?	Which movement is "POSSIBLE YES, BUT NOT DEFINITE YES"?
<p>"DEADLOCK"</p>			

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

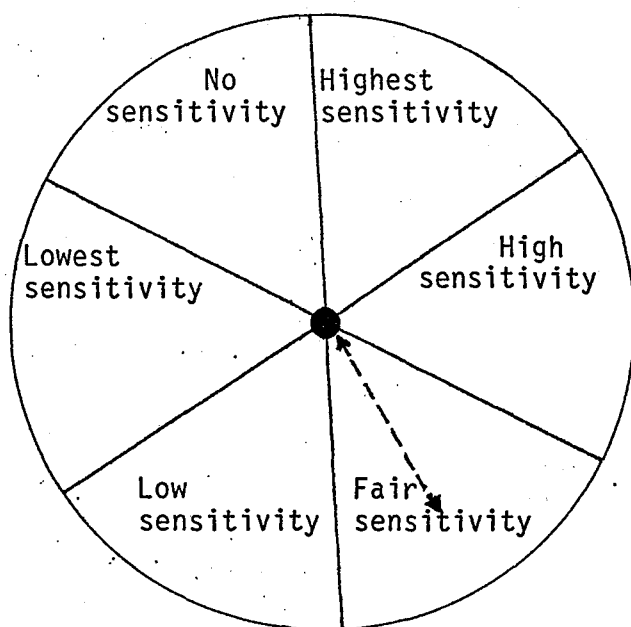
When you found out how the pendulum will be giving you the answers, begin serious work asking simplest questions, such as, "Is this pendulum, which I happen to be using, suitable for me?" **In the beginning, the questions should be such that their answers could be easily verified in any way.** Note also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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

a dowsing-rod.

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

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

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

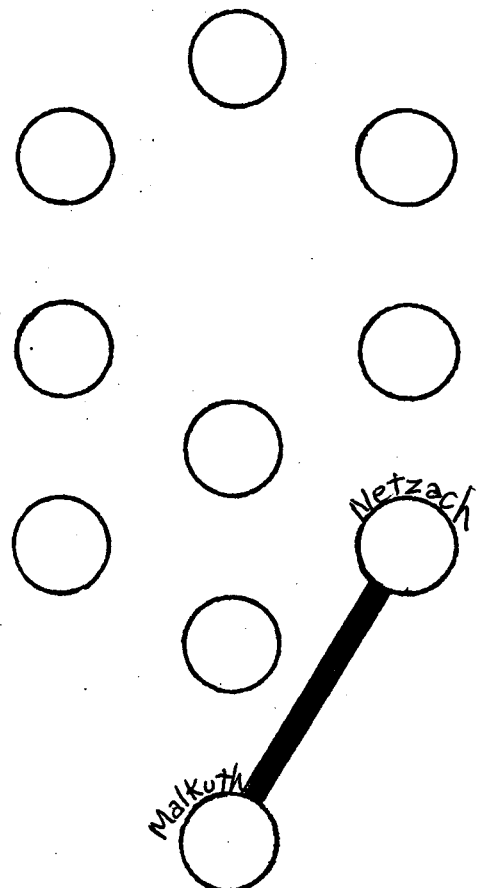
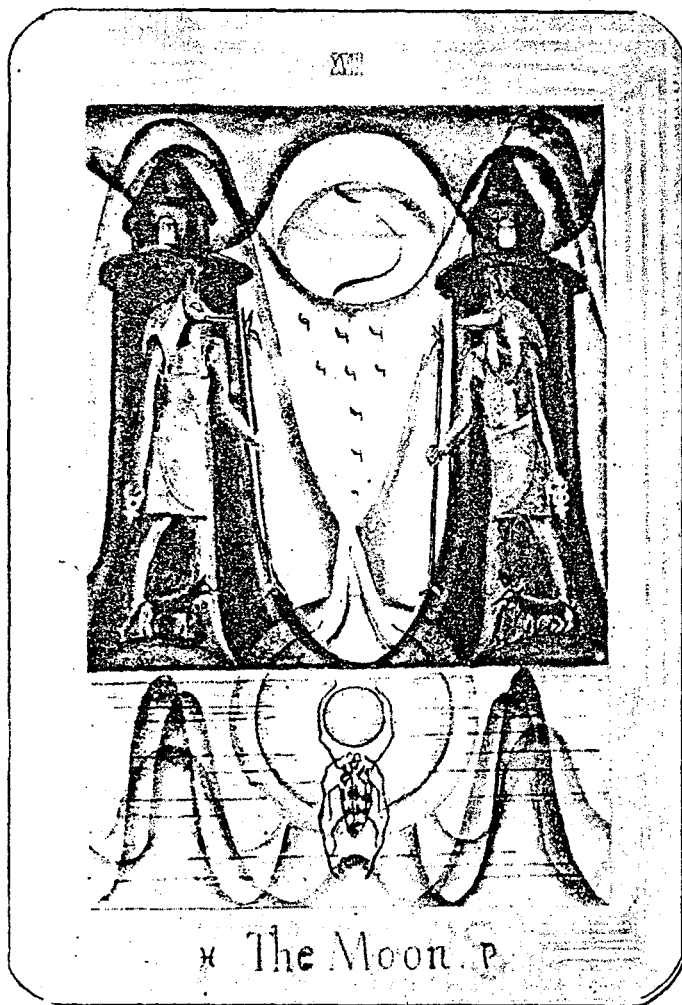
Therefore, sensitivity and radiesthetic work require and should be performed with a high degree of responsibility and cautiousness. The latter one is very important while learning and choosing the people who are to instruct us and guide us. Through the development of receptivity one does also engage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

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

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

*Alhena*

Love is the law,  
love under will.



Malkuth

Netzach

## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XVIII - The Moon

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

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

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

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

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

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

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

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

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



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

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

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

---

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

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

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

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

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

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

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

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

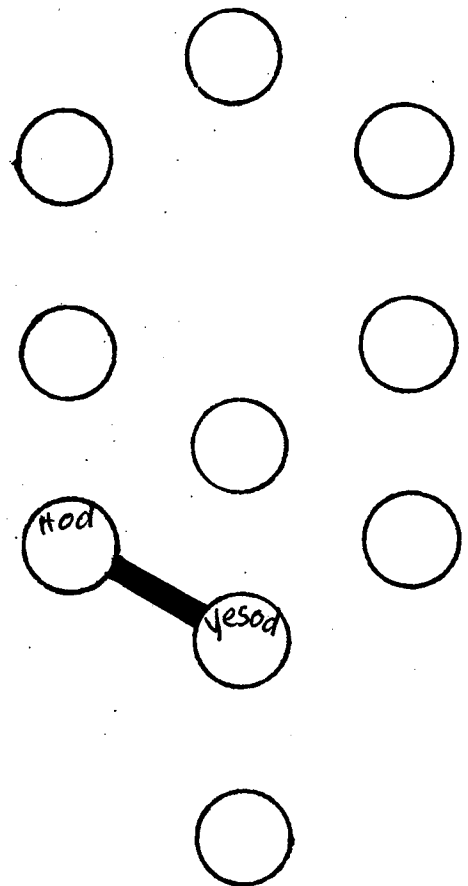
There is a great deal which is similar to Yesod in this path as they are both equated with the Moon. This Trump also rules the lower astral. A very good description of travel on this plane appears in THE MOONCHILD by Crowley. The heroine is given only substances sympathetic to the Moon and her surroundings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

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

Finally, from THE BOOK OF THOTH:

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

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



## TRUMP XIX - The Sun.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then from THE BOOK OF THOTH we have:

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

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



JANE WOLFE

Hollywood.

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

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

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

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

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

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

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

Aleister - 666

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

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

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

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

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

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

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

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

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

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

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

"Ron is now the go-between.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Berlin-Charlottenburg, 2nd February 1946.

Dear Mr. Germer,

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

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

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

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

works of the Master Therion.

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

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

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

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

"Love is the law, love under will.

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

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

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

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

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

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

Aleister wrote to Jane on April 3 as follows,

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

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

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

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

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

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

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

Yours ever, Aleister

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

To be continued.

# Index

3

rm,  
ke,

Th  
By

A  
Th

3

