



# IN THE CONTINUUM

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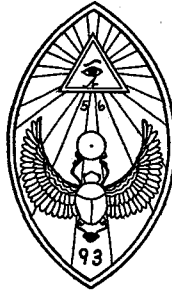
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

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

# 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 Mera*

# 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.

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\* 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.

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[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.

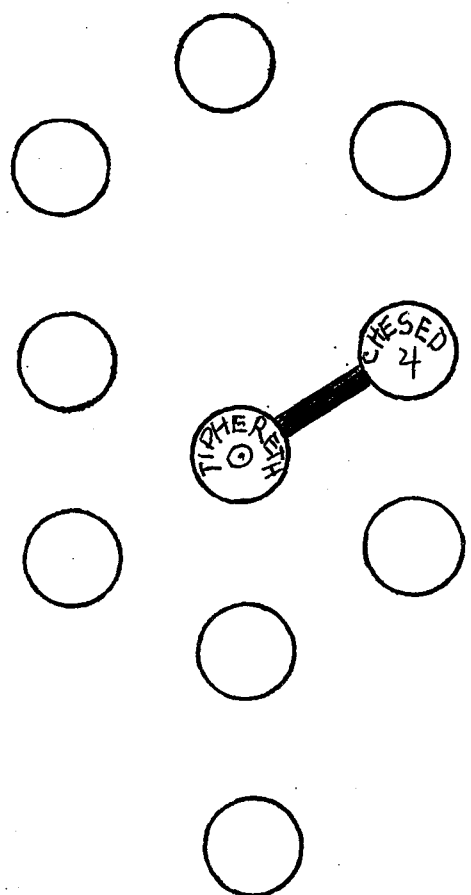
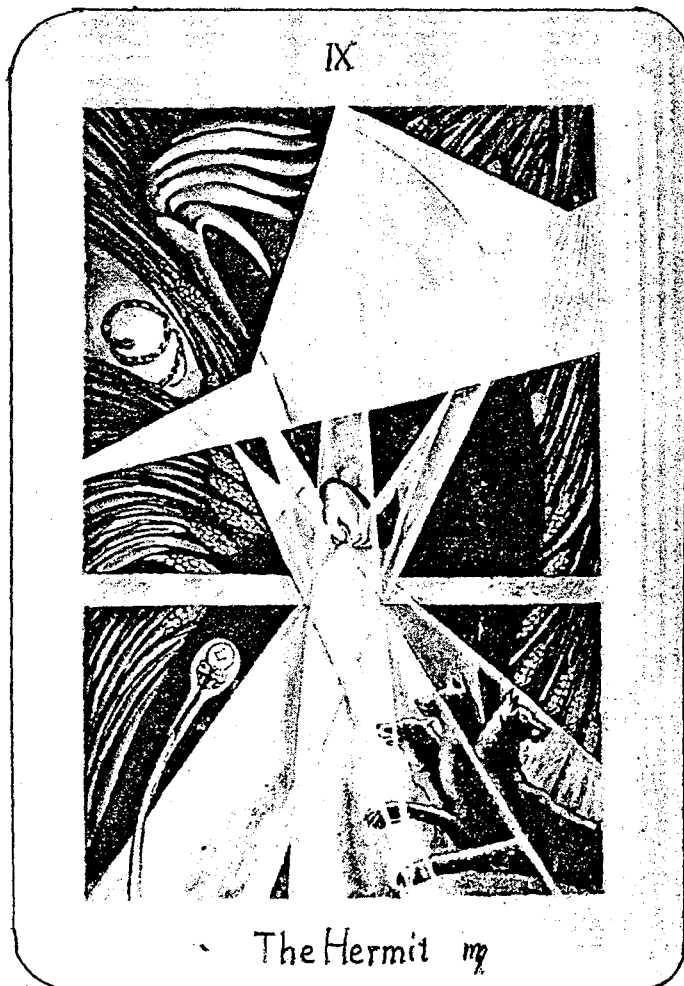
Even as a cancer, so this passion gnaws  
Away my soul, and will not ease its jaws  
Til I am dead. Then let me die! Who knows  
But that this corpse committed to the earth  
May be the occasion of some happier birth?  
Spring's earliest snowdrop? Summer's latest rose?

### 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.

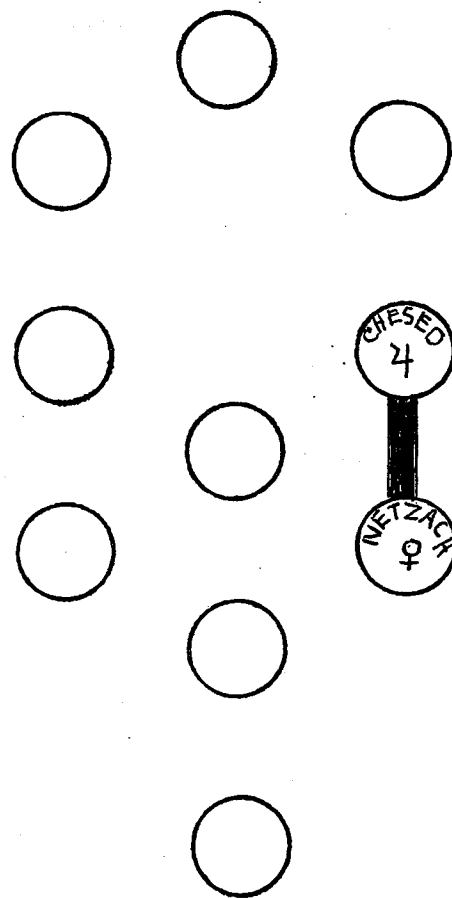
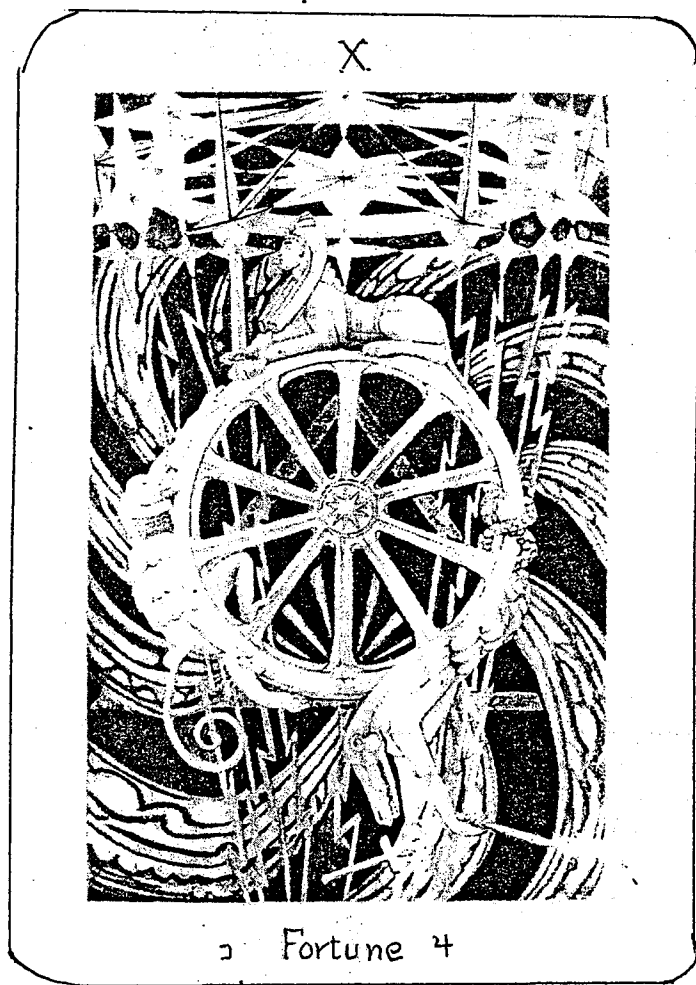
And in THE BOOK OF THOTH we have this:

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

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"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."

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## 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:

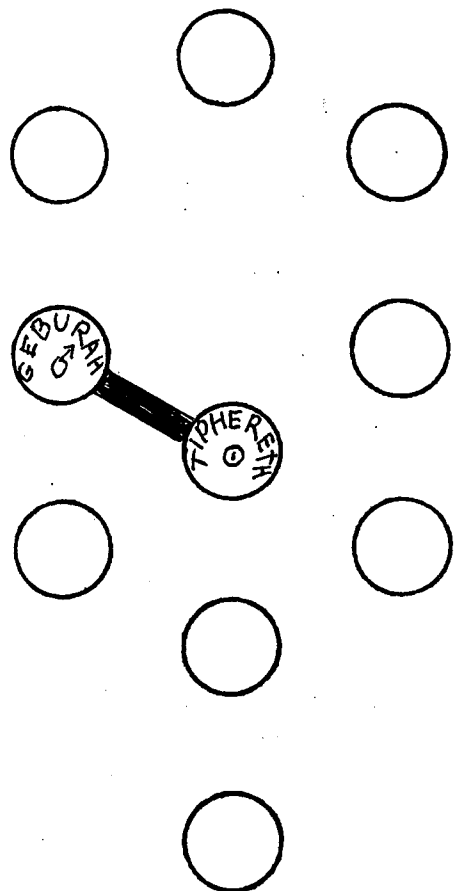
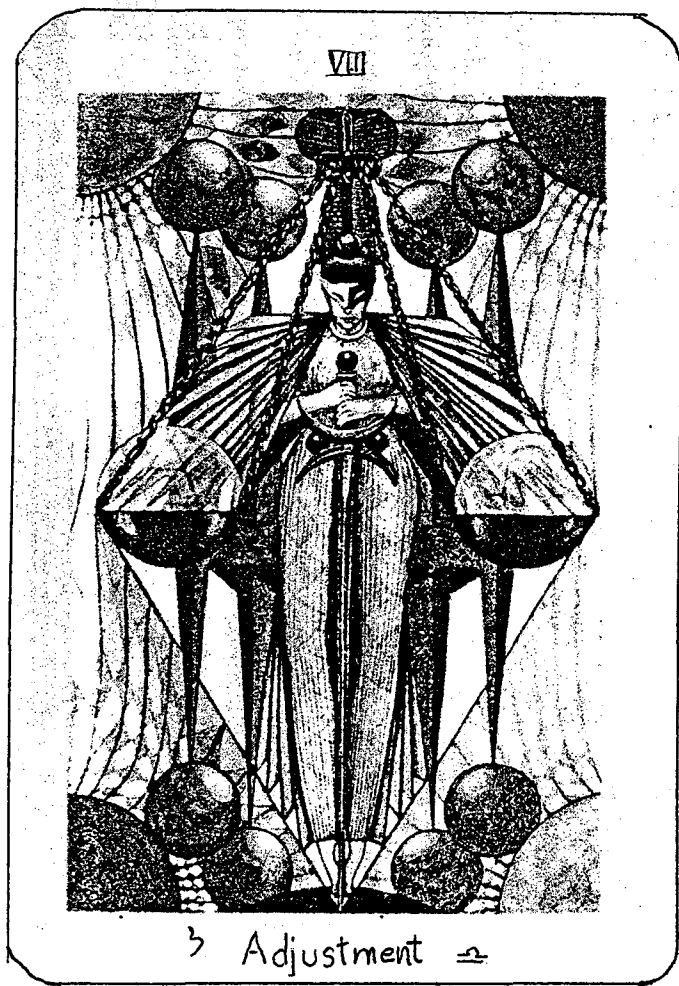
"Sped by its energies triune, the Wheel  
Of Fortune spins: its Axle's immobile."

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

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## 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

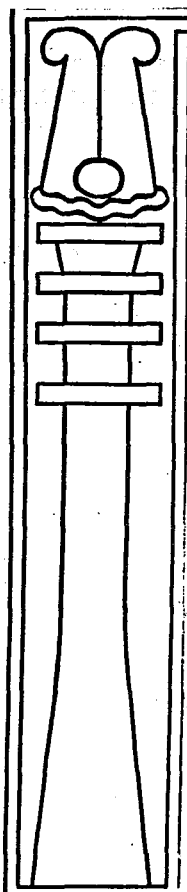
the balancing of forces, whether in the universe or in the individual. But this painful and severe action can cause purity and consecration to the highest spiritual promptings.

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.

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\* 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

