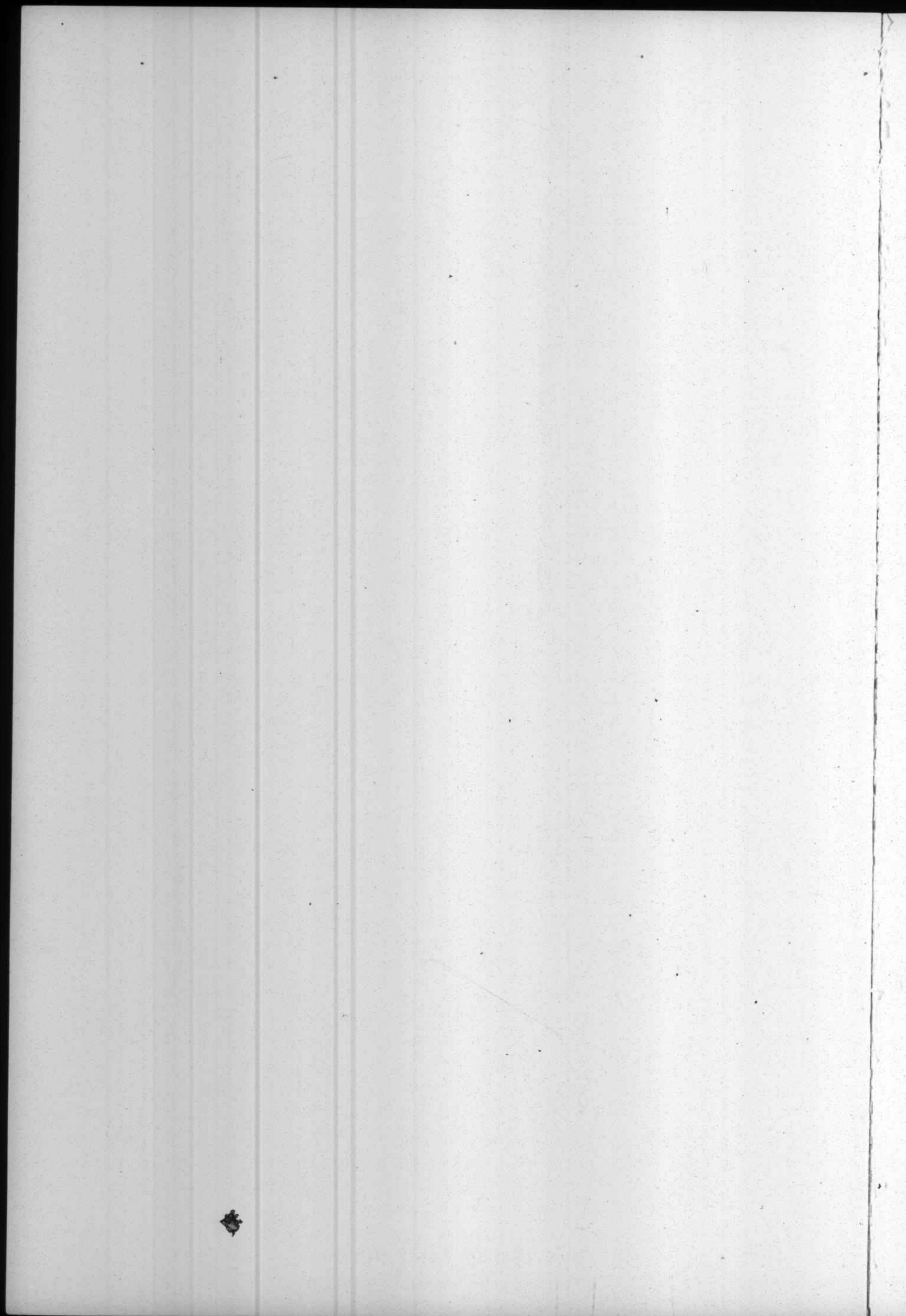


AEON II



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# THE PRIESTHOOD PARAMETERS AND RESPONSIBILITIES

by NEMA

The Priesthood is a condition of a soul on fire with love.

The Priesthood is a way of life demanded by a certain level of spiritual responsibility, a way of life that focuses action and non-action toward universal enlightenment.

Like any other course of action and non-action, the Priesthood deals with the many aspects of illusion, or Maya. However, a Priest lives to eliminate the veils of illusion for him/herself and others, to ever strive for a better approximation to truth.

In the dawning of our species, each human being was his/her own Priest, participating in the immanence of Intelligence and in the balance of nature. The Divine was ever-present in the physical world, evident in analogies of the human experience perceived in natural events. The earth, as both ocean and dry land, was Mother; living things come from Her, as children are born to women.

The Sun was the Father; plants hidden from His light became sickly and died. Thunder and lightning, volcanos, floods and hurricanes were the play or the anger of the gods. Animals, trees, stones, and places had spirits animating them.

The main emphasis at history's beginning was the Earth Mother, symbol of fertility and provision, love and nurturing, death and return. At this stage, the Divine, the Human and the Natural were an organic whole. There was enough space and food for all; with the bounty of the Mother providing the necessities of life, the richer inner life of family, tribe and clan aided spiritual development without the need of a special Priesthood. Some individuals assumed the responsibility of shaman, calling particular forces to assist in finding game, healing and fertility; rituals and feasts were tribal.

When population pressure forced tribes to move, there developed the image of the Divine as Sky-Father. Since man creates gods in his own

image and likeness, the patriarchal, jealous and angry Father helped rationalize and even bless aggressive behavior.

No matter that the Caananites were there first; the Israelites were on a mission from God to take the land as promised in the Covenant. No matter that the Dravidian peoples inhabited the Indian subcontinent; the Aryans conquered in the names of Indra and Varuna, gods of the sky. With Christianity and Islam, conversion at sword-point added new refinements to conquer.

The Sky-Father religions developed the separate Priesthood.

We are in a new Aeon of Priesthood, a double Aeon of the Son and Daughter. Today's Priesthood is a vocation to the work of unity. For some individuals, this vocation is evident from childhood as a growing natural interest in matters of the spirit. For others, like Saul of Tarsus, the call comes in a blinding moment of revelation. Perhaps, for the larger number of the spiritually aware, the call to Priesthood manifests as a course of action arising from one's own developing wisdom gained from progress along the Initiatory path.

No matter what method, the Priesthood arises, for its practitioners, as a choice beyond choices, a natural inevitability that cannot be denied. To investigate the nature of this condition, it's necessary to trace its evolution within the individual soul.

Some western Mystery schools or Orders have grades or degrees of attainment that are ranked into a number of divisions. There appear to be three major stages of individual development: Initiate, Adept and Priest. These stages are cumulative rather than serial.

Initiation means beginning. In the specialized sense that's intended here, the process of Initiation begins with a profound dissatisfaction with conventional wisdom and the exoteric doctrines of established religions. There are too many unanswered questions and inadequate answers in the major western religions, philosophies and life-ways. The Initiate seeks knowledge, and through knowledge, understanding, wisdom, and transformation.

Knowledge proceeds from the known to the unknown, so each of us begins with the basic facts of our own existence and experience. We know we were born into a line of ancestry that recedes into prehistory. We are also aware of society around us, large numbers of our own species, each of whom has a unique world-view and personality.

We know that at some point in our life we will die, and what happens beyond death is a mystery. We know that we experience intangible events and facts. We can observe our own mentation and reactions; we accept the reality of such abstractions such as love, beauty, truth and spirit.

Our sense of art declares that our abilities and achievements should not be linked with our physical bodies in such a way as to share its destruction at death. We live a spiritual as well as a physical life. It is impossible to conceive of one's own extinction, even though we remember nothing prior to our early childhood. We accept a time without our presence, before we were born-- but once having come into being, how can we not-be?

Our span of incarnation is finite, but our spirit is infinite. The sense of infinity creates the call to Initiation; answering that call is an act of joy.

We feel a growing certainty that there's more to life than meets the eye; more to living than we're taught in school, at home or in church. Determining to seek the Unknown is the first step of Initiation. Instinct leads us to books written by Initiates. We need to get a tangible entrance to our Path.

Initiated writings vary in their content and style. Some are complex and obscure, others are simple and lucid. Some books are written for the neophyte, others are more advanced. One's intuition should be trusted in the selection of such reading material.

The beginner on the Path usually is attracted to particular school or method, which he/she pursues to the point of self-development where other methods are studied for comparison and contrast. Initiates often become eclectic in search of those universal truths which underlie all effective schools, approaches, and methods.

The flow of the Magickal Current sometimes causes one to meet with living Initiates who are further along the path than one is. When one meets the correct Initiate, a learning situation occurs, with benefits in both directions. The elder Brother or Sister shares the fruits of experience, the younger shares a fresh point of view.

If the Current brings solitude at the beginning, one develops into a voracious reader, tracking down leads and references to further information. One searches out and finds occult shops, bookstores and groups of Initiates in the local environment.

It's not unusual for there to be peer-group blocs of Initiates in certain cities at certain times, who often find each other through occult shops. By

peer-group bloc is meant a group of friends and acquaintances who share an interest in the occult sciences. These blocs often formalize their relationship or gestalt as a Coven, a Lodge, an Order, etc., for the purpose of sharing knowledge and performing group rituals.

Individuality is in no way compromised in the bloc; indeed, Initiates are usually rugged individualists in the extreme, and the unity of the Great Work doesn't preclude lively debate.

It's recommended that Initiates who work solitary balance solitude with personal participation in the Brotherhood of Initiates. It's always a good idea to check one's Work with one's peers; at any level of Initiation one can become unbalanced in one's development. The love of the Brotherhood demands truth in all dealings. An opinion honestly asked is honestly given, courageously listened to, impartially judged, and if correct, applied.

Conversely, Initiates whose Work is mainly with a group should balance this activity with solitude in Temple, or better still, in the woods, fields, rivers, and mountains.

In Working with a group, we often operate in the state of no-mind, but more often in samadhi, a state of blissful non-personhood. We become involved in the situations and problems of our Sisters and Brothers, inasmuch as we're asked for, and give, advice. Sometimes this involvement can occupy all of our attention, and we lose sight of ourselves.

This is not a desirable loss, since our aim is to use everything we have and are in the Great Work. Self-awareness is necessary for the Will to control the self, to make sure all faculties, abilities, and strengths are at optimum operating levels. Time spent in solitary meditation and contemplation aids self-awareness.

The Initiate's search for truth usually leads through a series of Ordeals, or learning experiences. An Ordeal is an event or condition that often involves pain, distress or tedium. The intensity of these factors depends on how strongly our behavior is contradicting our Will, on the time it takes for us to notice the contradiction and on the accuracy of our corrective action. A wise Initiate learns to anticipate Ordeals and make the needed self-corrections before the learning experience occurs. There is no virtue in pain.

One method of speeding the Initiation process is through practice of various disciplines and rituals, celebrating the Wheel of the Year and achieving an understanding of the principles underlying the practices.

When an Initiate achieves sufficient understanding through study and practice for generating his or her own rites, the level of Adept has been attained.

The performance of classical or traditional rituals is vital to the attainment of Adeptship. Just as painting students copy the works of the masters in order to place themselves in a creative condition similar to that of the masters, and to learn the secrets of the masters' techniques, so also does the Initiate re-create traditional rituals in order to place him/herself in a creative condition similar to that of the Adepts who generated and perfected the rituals, and to learn the secrets of those Adepts' techniques. Upon grasping the underlying principles of Magickal ritual, the Adept is enabled to create new and timely rites which are effective and efficient.

In a broad sense, Initiation deals with theory and knowledge, and Adeptship deals with practice. Of course, theory and practice are mutually assisting. An Initiate practices and an Adept theorizes; the distinction is one of emphasis.

Aleister Crowley states that Magick unearthed is not Magick at all. When one realizes the true nature of the universe, the Self, and change, it is a natural progression to put this realization to use in "causing change to occur in conformity with Will."

The Initiate's Will is to learn; the Adept's Will is to do. One can only cease learning by adopting a blindness to events and their meaning. One can only cease doing by rendering one's actions chaotic and scattered.

There are dangers in Initiation and Adeptship.

A misplaced ego or domineering intellect can convince the Initiate that he/she has attained to the perfection of Art and need strive for excellence no longer. The uncontrolled force of emotion can cause either Initiate or Adept to act in ways contrary to his/her ethical realizations.

For the new Initiate-Adept, there is the danger of relying too heavily on the information or advice of the Elder Brother or Sister. At times it is possible for one to begin following a person rather than the Path, and fall into the trap of a "cult of personality." We see this often in the disciples of famous gurus. The disciples become a means of support, both financial and emotional, for the guru, and the guru becomes a substitute for self-responsibility. There is little difference between a follower of a living guru and a devotee of established religions with established priesthoods.

For those who are in the position of imparting information, there is the

danger of becoming attached to the devotion of one's listeners. Respect and admiration from others is a slow poison, dangerous in the extreme.

It would seem obvious that those in a teaching position should be free of all attachments. One's responsibility toward one's listeners and to Truth is too great to give any place for the ego's wrongful manifestation.

It matters not about the status of teacher or listener; in Initiated communication, the only two factors that count are the truth of the matter being communicated, and the fact of communication itself. The latter is one major means of Intelligence's interlinking with Itself. Communicating, therefore, is a holy act, never to be profaned.

The Initiate, should he/she persevere in Initiation, eventually comes to live in a state of awe and reverence for the essential holiness of the universe. This holiness includes the Initiate; one's ethics derive from the truth of one's perceptions. One never blasphemes or degrades what one sees to be sacred.

The Adept operates from this awe as a wise Taoist. Increasingly, the Adept perceives his/her Will and Work as aligning with, and therefore becoming, the flow of things, the Magickal Current, the Tao. Action becomes easier as one approximates the natural course of events. One begins to perceive the natural course of events being diverted or delayed by those whose blindness to larger patterns causes them to act for short-term goals and local benefits.

Increasingly, the Adept's main function becomes that of removing obstacles to the manifestation of Tao-Teh. It seems to be that the only species capable of acting contrary to the flow of things is humanity--at least on this planet. Even demons follow natural law.

When the Initiate-Adept realizes that one's function consists of removing obstacles to Intelligence's reunion with Itself, when one perceives that opening the ways to Tao is necessary, sufficient and inevitable, then the Initiate-Adept arrives at the point of Priesthood.

A Priest is one who undertakes the responsibility of working in all possible ways for universal awakening, not ceasing until the reunion of Intelligence be completed. This same concept is phrased in the Boddhisattvic Vow: "I shall not cease from existence until every sentient being in the Universe is enlightened."

One presumes that anyone taking this Vow has attained to a certain level of enlightenment. Before a task can be undertaken, the need for that task

must be perceived. Until we directly experience the unity of Intelligence, we are acting on faith and hope.

Virtues such as faith and hope are helpful to the Initiate in the beginning stages--for then we see through a glass, darkly; upon perceiving the necessity of the Vow, the Priest sees face to face. "Heaven" does not have to wait for death, but can be experienced in the flesh.

When one experiences the unity of Intelligence, one sees that the fragments of Intelligence, which manifest as individual beings of all kinds, are already/still united with the universal Intelligence and thereby with each other. Intelligence is integral. Even though most individuals are not consciously aware of this unity, it nevertheless provides the ground of being for all, and all things participate in it.

It might be questioned concerning the need or desirability of universal enlightenment: if all things already do participate in the unity, why bother with the conscious awareness of unity?

The conscious awareness is part of the makeup of a sentient being. If that being does not hold the knowledge and experience of unity in its consciousness, that being is incomplete, imbalanced. Where the consciousness is ignorant of unity, difficulties and internal strife arise; action does not meet ethics, self-destructive behavior occurs, entire nations can be slaughtered, and general evil abounds.

It is impossible to cause enlightenment for another shard of universal Intelligence. The individual must reach the experience of unity on his/her own, although it is possible to offer hints and clues, to point to the direction in which this experience lies. The Priest assists others in preparing for this experience, but in no way can the Priest give the experience to another. Each individual is his/her own Messiah; "salvation" can be earned, but not granted.

The Truth of existence is ever-present; our perception and awareness of Truth grows with the passage of time. It is possible to see Truth whenever one has the capacity to do so: that capacity of sight is achieved by the removal of the veils of illusion. One simple exercise in the removal of veils is this: try to locate yourself. Are you your name, or your position in the community? Are you your ancestry, your material possessions, your talents, skills, faults, defects or deeds? Are you your physical body, your mind, your emotions, your intuition, your creativity? (The onion layers we wear are being peeled away rapidly.) Are you your thoughts, your

responses, your inspirations? Are you awareness, a point-of-view, a non-dimensional point? Can the eye see itself?

At the core of our individuality is the Nothing from which we came. In the words of the East, Atman, the core of the self, is Brahman, about which nothing true can be said and from which all things came. We are Intelligence.

Consider this proposal: all that is lives; all that lives is Intelligent. We recognize exoterically several levels of life: animal, vegetable, protozoan, bacterial, viral. Would it not be possible for there to be mineral Intelligence, thinking extremely slowly via crystal pressure-charges? Would it not be possible for there to be solar life, thinking by means of the plasma's convection currents? Would it not be possible for there to be subatomic life, thinking by means of the spins, charges, quantum-band shifts and traversing the matter-energy distinction?

Although Terran Priesthood is concerned with the evolution of Homo sapiens to Homo veritas, it aids the Work to become aware of the life/Intelligence of the universe and our place in it as individual and species. We have many new friends to learn from and to teach, once we have achieved the condition of Homo veritas, unified Man, the Racial Unconscious expanded into Race Consciousness. Priestly responsibility is a joyful task as we live and work in total dedication to this transformation of humanity.

Intellectual agreement with the concept of the Priest's responsibility for universal enlightenment is not sufficient to sustain a lifetime of work and dedication. The vision of the unity of Intelligence must be experienced first-hand. This experience is attained by means of hard work and perserverence in the task of removing obstacles to the vision.

Mysticism and Magick are not contradictory; rather, they are two aspects of a single process. These aspects intertwine and reinforce each other, with no detailed pattern of order on an individual basis. The various schools of hidden teachings outline a common broad order of progress or evolution, but in practice, the steps and stages vary widely.

In brief review: the individual begins by experiencing a yearning for God, a desire for a more comprehensive understanding of the self, the universe, the way things work. The exoteric philosophies of tradition and established religions prove incapable of satisfying this yearning.

The individual seeks out sources of information, libraries, bookstores,

accessible groups whose names imply knowledge of the hidden teachings. After a certain period of information intake, one begins to put the information into practice through various disciplines and rituals. The practices yield results--"coincidences" manifest in the individual's life, results desired and unsuspected follow rituals, new and appropriate pieces of information become available; proof of the reality of Magick presents itself in unmistakable ways. In addition to interesting phenomena, rituals and disciplines open up new levels of perception through which further Initiations can occur.

As the individual progresses as an Initiate, he/she comes to recognize the universal laws governing effective Magickal practice, and eventually becomes able to design and perform new rites that work efficiently for him/herself and obliging colleagues. Sometimes the ideas for new rites and practices arrive in the mind as channelings, as though a higher intelligence is giving the ideas to the Adept. The identity of the source of ideas is irrelevant; the point is: do the ideas work when put into practice or not?

The subject matter of ritual practice evolves with the practitioner. In the beginning, much of one's practical Temple-work involves boons and blessings upon individuals or the world community at large. One does rituals for healing and health, for employment and financial well-being, for harmonious personal relationships, for peace, justice, famine relief, etc. Eventually one adds invocation and evocation, astral travel and rising on the planes.

Invocation is the calling upon of a godform to indwell in the caller, an effort to experience the nature of a particular god and to acquire from this a divine perspective as well as the particular powers of that god. Evocation is the calling upon of a lower spirit--be it demon, elemental, or denizen of darkness--in order to understand its nature and to put the lower entity under the scrutiny and control of the mind and will.

Astral travel is a journey through Inner Space to realms inaccessible to the conscious mind and physical body, for the purpose of gaining information and control of events occurring at a distance or of events still in potentiality. One can encounter various types of astral entities during such travels; any information gained from them should be thoroughly tested before being accepted as true.

Rising on the planes is the practice of putting one's point-of-view in states of increasing lucidity and comprehension. One can rise on the planes

rapidly or slowly, depending on one's own capacities and development. A good tool for this process is the Qabbalistic Tree of Life, a pattern of the microcosm and the macrocosm consisting of various Spheres and the Paths connecting them. With an intellectual grasp of the Tree, it's possible to create a spiritual environment conducive to the experience of a particular Sphere or Path.

All of these practices contribute to the growth of the individual's development, leading to the realization of Priesthood.

The Priest functions in a number of ways. Perhaps the most important function is that of the Priest as living talisman of the entire human race. The vow of responsibility forges a Magickal Link between the Priest and the rest of the species. This link, based on profound love, enhances the influences of the Priest upon other people. As he/she lives and grows, so grows the spirituality of others. In a sense, the Priest is a pioneer, an explorer, a trailblazer. By accomplishing change within him/herself, the Priest opens the way for others to duplicate his/her accomplishments. Essentially, the opening of the way is achieved through direct talismanic action: i.e., doing something once, for the first time, makes it easier for it to be done again. Repeated accomplishment, especially if duplicated by other Priests, brings about the "hundredth monkey effect" in the race at large.

At the present writing, the human race does participate in the universal Intelligence through the "Racial Unconscious" as postulated by Jung. The talismanic link of the Priesthood operates through this Racial Unconscious as well as through the higher realms of pure spirit. Because of the deeper vision and greater power of the Priest, he/she has the ability to influence large numbers of his/her fellowws; the influential flow from the mass of humanity to the Priest is of a lesser order, but is also real. There is a danger of falling back into a narrower and more primitive condition of reality should the Priest neglect his or her responsibilities of constant awareness and unflagging work.

The talismanic function obliges the Priest to strive for personal perfection at all times: the fate of the species depends on it. This does not mean, though, that the Priest should ever regard him/herself as a kind of Messiah or Savior, for such self-regard would reverse the effect of the Priestly work.

Many if not all writings on the hidden teachings emphasize the dangers of Ego, and speak of the need of undergoing "Ego-death" as a requirement

for higher realms of consciousness. This death is not a destruction of the Ego as the sense of self, but a transformation and reordering of the Ego as part of the whole self. The virtue of humility is not a blind abasement of the self before a superior or supreme being; rather, humility is the vision of one's proper function in the universe, a correct judgment of one's successes and failures in fulfilling that function.

The Priest is not a Messiah or Savior; his or her function is not one of redemption or salvation, but of realization and evolution. A priest is a human among humans, motivated by enlightened self-interest. The sooner universal enlightenment is complete, the sooner the Priest will be free of the obligation of individual continuity and can resolve into pure undifferentiated Intelligence.

A second function of Priesthood is that of information-sharing. As mentioned earlier, the elder Brothers and Sisters share wisdom with the younger, the younger Brothers and Sisters share new Points-of-view. At our present stage of evolution, the Priest shares information in ways suitable to his partners in dialogue.

Through his/her own experiments and experiences in self-knowledge, the Priest becomes ever more accurate at assessing the spiritual level of development of another person. From this assessment the Priest fashions and uses the most appropriate persona or Mask, through which he/she communicates with the other person. The Priest seems familiar, compatible, comfortable; the other person relaxes and opens in receptivity.

When dealing with colleagues, there is no need of a Mask other than one's usual, everyday persona. At certain stages, Initiates may require one to use a Mask of extreme subtlety and power. ("Ye must teach, but ye may make severe the ordeals.") Sometimes Masks are used for play among Adepts and Priests; the only caveat for this is the power of the Mask to convince the wearer of the Mask's reality. The more skillfully crafted the Mask, the greater its power of conviction, especially if its reality is being reinforced through its relationships with other Masks in this play of Adepts.

It's a different matter when dancing the Mask with an uninitiate. Here one is employing a professional tool in a serious task: waking up a sleeper from his nightmares of fragmentation, dispersion and self-destruction. The concentration of the Priest's Will upon the task at hand keeps the Mask under control. A Mask is an artificial Ego created for the purpose of

facilitating communication. In a sense it does have a life of its own because it is created and sustained from the Priest's own substance. At the core of each Mask is a point of identity, identical with the Priest's own point. The Priest is responsible for everything he/she creates or destroys.

Information-sharing can also occur through the practice of Art. One virtue of Art as a tool in the Great Work is its ability to move and change the audience through bypassing the verbal censors of the unbalanced Ego. Art evokes response from the beholder. A good artist knows precisely which responses he/she wants to evoke, in what order and/or combination; he/she also has the skill to present the proper stimuli to accomplish it. Each medium of Art has its particular strengths and weaknesses.

Music can evoke emotional and spiritual responses. It communicates directly with our chakras; the precision and power of music's influence depends directly on the composer's and performer's genius. In Beethoven, the evocation is of Intelligence itself and the ecstasy of the rapt listener.

Dance and mime evoke sympathy and relational openness from the audience. It also evokes admiration and awe of the human form in motion. As a species, we take pleasure in beauty, skill, grace, power and heart, all essential ingredients for the action-arts.

Graphic art, architecture and sculpture can evoke the entire spectrum of human response. The same holds true for still photography and motion pictures.

No matter what the medium, a talented Priest can communicate the great fact of our unity without preaching or didacticism. Art shows rather than tells. All great artists function as Priests, whether they think of themselves as Priests or not.

In addition to the talismanic and information-sharing functions, the Priest performs Temple-work as a ritualist in order to augment sensitivity to the flow of the Magickal Current, to add all the power and energy he/she is capable of channelling to the Current.

The Priest and the rest of the race participate in the actual generation of the Magickal Current. The collective electromagnetic energy of the human nervous system imparts a particular signature-signal on the carrier wave of the flow of time and universal energy. The force of our human signal returns amplified by its circuit of intergalactic space. Upon returning to Earth, the signal is received by all those with any degree of psychic sensitivity. The evolved signal is very attractive to those with clear vision.

The sensitives begin to put the signal into practice, and the next pulse of the human signal is much stronger going in. Our physical/technological history grows exponentially, and so does the force of the evolved signal.

The ritualistic function of the Priesthood is as important as the other functions. A Priest's ritual technique differs from that of the Adept in that it is minimalist and often done in motionless silence.

A Priest gives advice when sincerely asked to do so, and has the right to intervene and comment whenever he/she sees fit. A Priest doesn't debate, argue, convince, or prove. A Priest speaks Truth in the most appropriate way possible, but doesn't try to sell his/her statements to anyone. Accepting or rejecting Truth when it's presented is the responsibility of the listener.

The Priest functions as spiritual counselor, healer of souls, speaker of truth. He/she is an explorer who returns to tell of high adventure and wondrous visions, then works to help all interested listeners to benefit themselves for the journey. The Priest has experienced humanity's next step in evolution and from this experience works wholeheartedly for the rest of the race to take the step also.

The Priest functions as a warrior who battles restrictive dogmas in all their many guises. When appropriate, the Priest participates in and encourages the Outer political processes, doing whatever is possible to restructure the forms of society to better reflect the unity of Intelligence in the legislative process.

When our transformation is complete as a species, there will be no need for legislation, the state, national boundaries or artificial control of the flow of goods and services. There will be no need for armies, police, or prisons. The concept of wealth will be redefined; churches, corporations, charities and clubs based on exclusivity will be greatly changed or will disappear entirely.

In the meantime, the Priest exercises wisdom and creativity in using existing channels to assist the great leap humanity is facing. Parameters of Priesthood vary with the situation and the individuals involved in it. To better enable oneself to work efficiently at all times, the Priest practices and continues to grow in knowledge, understanding, wisdom and silence. Any situation is best handled from the plane(s) above the plane in which it is occurring. This provides an overview from which to see the situation in context, thus permitting the optimum resolution to be perceived.

By operating from the vantage of the Supernals (the Spheres of understanding, wisdom and silence), the Priest perceives and acts from the highest possible overview. Through habitual exercise, the Supernal view is maintained at all times--as an ideal situation. In practice, prevailing social attitudes insinuate themselves into any individual's thought processes, almost by osmosis, due to the sheer numbers of uninitiates in the world and the strength of their combined psychic fields. In order to combat the situation, it's helpful to design one's personal environment to remind one of the Supernal view, to engage in daily practice that reinforces the view, to carry on one's person an amulet or talisman to remind one of the Priestly office.

There is no such thing as resting on one's laurels or retirement in the Priesthood. It's truly a life's work, and more. Death itself is merely a short vacation --or sabbatical-- that permits one to obtain a fresh and energetic vehicle through which to operate. An individual who has developed enough to see and embrace the Priesthood has also developed the strength of personal integration sufficient to survive intact through any number of deaths and births. To those who see personal survival as the antithesis of our course of returning to the Nothingness from whence we came, it might be said that personal dissolution cannot be complete until all are able to release their hold on illusion. The unity of Intelligence prevents selective dissolution.

The Priesthood's task is to make the unity of Intelligence obvious to the whole of the human race, so that this unity can also prevent the nightmare of nuclear annihilation. We live in a crucial time; each individual is responsible for our continuity and development. The Priesthood is the cadre of those who have fully accepted this responsibility.

Every facet of life participates in the work of the Priest. No ordinary motivation could inspire total dedication to such an enormous task. Only the experience of the unity Intelligence, the experience of participating in the universal pattern of Consciousness can enable one to actually love one's neighbor as oneself. Our neighbor is oneself in the unity of Intelligence, and much of oneself is in pain through ignorance of this fact. There is nothing that is not of us. All that is we embrace in joyful recognition of our essential unity and identity.

The Priesthood is a condition of a soul on fire with love.

"For I am divided for love's sake, for the chance of union."--*Nema*



## UNTITLED

by Savata

to lay with the wanton  
                    daughter of night  
and barter the jeweled  
                    secretions  
as myrthful intrigue  
spawns revolutions upon  
                    the taut-stringed loom  
                            of desire. . .

naked of word  
                    mnuemonic queen  
to reverberate the  
                    cartiledge tower  
and loose the resonance  
                    of unbound vision. . .  
inform the fleshy shrine  
                    with runes of might  
                    and madness  
wherein we give battle  
                    unto boredom and  
its master. . .death  
a law of love. . .  
                    to conjure twined serpents  
                    about fire opal  
                    heart  
and give wings  
                            unto the tormented 1  
that it may fly. . .

hysterical web of expectant

desire  
laughter, a medicine  
                                  of rare distillation  
staggering. . .the flagon's  
                                  inspiration  
dripping a narcotic ikor  
                                  of remorse. . .

hysterical weaver,

                                  relinquish the warp  
                                  of morbid construction  
surrender the foul treasure  
                                  of hording intestine  
then the tree shall leaf. . .  
Time's enchantment. . .  
                                  expectant desire. . .

haerlikan dance

                                  of fusion's wierdling  
singing bright runes  
                                  from the python noose  
weaving the terror with  
                                  adrenling passion  
where spellbinder stalks  
                                  the dark childe  
till the bindings have been  
                                  loosed. . .

drip this dew

                                  in falcon's fashion  
for the faces of the chaste  
                                  are painted  
                                  with the runes  
                                  of the harlot. . .

and. . .the diamonds

in the throat of night  
chant of the coming. . .  
of the falling. . .  
of delicious chance  
of fusion's birth  
a moist storm. . .  
a passion's play  
for the bored immortal. . .

O, taloned discharge  
these glands have known  
your awesome embrace

chanting. . . of the coming ,  
of the falling. . .  
grasp this staff and  
make the tree walk  
chanting. . . of the coming. . .  
of the falling. . .

# BARVARIAN ILLUMINATI

by Robert Anton Wilson

**FREE:** Yes, this secret magickal technique handed down through the ages is yours absolutely free! We ask only that you observe one elementary precaution. Do not open it now, but wait until you are behind locked doors. Adapt as desired.

**Secrecy Clause:** the greatest secrets can be safely shouted from the rooftops, since they are already known in some form by those who can understand them. Remember the old proverb "you can lead an ass to wisdom but you can't make it THINK".

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It is easy to reprogram the nervous system. Start with the so-called "Thoth" exercise of Gnostic mystics. It begins as imagination, but it does not remain imagination. This is what you do:

Imagine vividly the "astral" field around your body, as shown in Kyrlian photography. By imagination and will, change this field into the form of a divinity -- Christ, Buddha, Pan, the Great Mother, Krishna, Aphrodite, or whoever you like. It is easy to begin reprogramming the nervous system by such vivid imagination. Do the exercise at least ten minutes every morning and every evening for one week. Then, the following week, do the exercise for fifteen minutes each morning, after smoking one marijuana cigarette.

Acquire a tape recorder. Record at least 50 times the sentence "You can be anything you want to be, this time around." Add to it a sentence necessary to your self-development, e.g. "I can be happy this time around," "I can be fearless, this time around," "I can be loving and patient, this time around."

Repeat the transformation into the God-form while the tape plays back to you these new programs. Do it until you know, beyond all doubt, that it is no longer imagination, that the new program has been recorded in your neurons.

Read and study carefully NEUROLOGIC by Timothy Leary, Ph.D., PROGRAMMING AND METAPROGRAMMING THE HUMAN BIOCOMPUTER, by John Lilly, M.D. and any text on "magick" by Aleister Crowley, Israel Regardie, G.I. Gurdjieff or Mary Baker Eddy. (For more on this most secret conspiracy, see the works of Robert Anton Wilson). It is easy to reprogram the nervous system by these methods. Send copies of this transmission everywhere, especially newspapers and educational or underground radio stations. The power of this signal is 100 times magnified each time it is broadcast over radio on TV.

In the province of the mind what is believed true is true or becomes true, within limits to be learned by experiment and experience. These limits are further programs to be reprogrammed in later experiments. In the province of the mind, there are no limits.

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# WHAT THE HELL IS THE ANTI-CHRIST?

by Hades

"Little children, it is the last time: and as ye have heard that anti-christ shall come, even now there are many antichrists; whereby we know that it is the last time."

I John, 2: 18

The spirit of the Antichrist is the spirit of rebellion against tyranny and hypocrisy; the spirit of enlightenment and illumination which is alien to organized religion. Based loosely on certain verses of St. John, the legend of an actual Antichrist was associated with the end of the world and developed over the centuries; after Luther and the Protestant Reformation, the Pope himself was often thought of in this role. The philosopher Nietzsche formulated his confrontation with Christianity in: The Antichrist, and the poet W.B. Yeats described him in: 'The Second Coming'. More recently the name of the Australian heavy-metal band AC/DC is said to stand for Antichrist/Devil's Child, and the concept has been popularized in a successful series of books and movies: (The Omen 1,2,3,4, etc.)

In some occult circles it is thought that we have entered a new Aeon of Horus superseding the Christian era; two of the major prophets of this Age of Aquarius were the notorious Aleister Crowley and his disciple Jack Parsons. Since each new age rises from the ashes of the old, they earthed the prophecies of the Book of Revelations in their own magickal identities. Crowley claimed to be the Great Wild Beast 666 (see The Initiation), and after his death Parsons actually declared himself the Antichrist (see the Book and Manifesto following). Despite the controversial nature of this material and the chance that some will be offended, we have decided to reprint these rather rare items in hopes that they will prove useful to students of these strange and complex men. As background information we here include portions of a traditional account of the Antichrist from Baring-Gould's Curious Myths of the Middle Ages:

Before speaking of these strange tales which produced such an effect on the minds of men in the middle ages, it will be well briefly to examine the opinions of divines of the early ages on the passages of Scripture connected with the coming of the last great persecutor of the Church. Antichrist was believed by most ancient writers to be destined to arise out of the tribe of Dan, a belief founded on the prediction of Jacob, "Dan shall be a serpent by the way, an adder in the path" (conf. Jeremiah viii. 16), and on the exclamation of the dying patriarch, when looking on his son Dan, "I have waited for Thy Salvation, O Lord," as though the long-suffering of God had borne long with that tribe, but in vain, and it was to be extinguished without hope. This, indeed, is implied in the sealing of the servants of God in their foreheads (Revelation vii.), when twelve thousand out of every tribe, except Dan, were seen by St. John to receive the seal of adoption, whilst of the tribe of Dan *not one* was sealed, as though it, to a man, had apostatized.

Opinions as to the nature of Antichrist were divided. Some held that he was to be a devil in phantom body, and of this number was Hippolytus. Others, again, believed that he would be an incarnate demon, true man and true devil; in fearful and diabolical parody of the Incarnation of our Lord. A third view was, that he would be merely a desparately wicked man, acting upon diabolical inspirations, just as the saints act upon divine inspirations. St. John Damascene expressly asserts that he will not be an incarnate demon, but a devilish man; for he says, "Not as Christ assumed humanity, so will the devil become human, but the Man will receive all the inspiration of Satan, and will suffer the devil to take up his abode within him." In this manner Antichrist could have many forerunners; and so St. Jerome and St. Augustine saw an Antichrist in Nero, not *the* Antichrist, but one of those of whom the Apostle speaks--"Even now are there many Antichrists." Thus also every enemy of the faith, such as Diocletian, Julian, and Mahomet, has been regarded as a precursor of the Arch-persecutor, who was expected to sum up in himself the cruelty of a Nero or Diocletian, the show of virtue of a Julian,

and the spiritual pride of a Mahomet.

From infancy the evil one is to take possession of Antichrist, and to train him for his office, instilling into him cunning, cruelty, and pride. His doctrine will be--not downright infidelity, but a "show of godliness," whilst "denying the power therof;" i.e., the miraculous origin and divine authority of Christianity. He will sow doubts of our Lord's manifestation "in the flesh," he will allow Christ to be an excellent Man, capable of teaching the most exalted truths, and inculcation the purest morality, yet Himself fallible and carried away by fanaticism.

In the end, however, Antichrist will "exalt himself to sit as God in the temple of God," and become "the abomination of desolation standing in the holy place." At the same time there is to be an awful alliance struck between himself, the impersonification of the world-power and the Church of God; some high pontiff of which, or the episcopacy in general, will enter into league with the unbelieving state to oppress the very elect. It is a strange instance of religionary virulence which makes some detect the Pope of Rome in the Man of Sin, the Harlot, the Beast, and the Priest going before it. The Man of Sin and Beast are unmistakably identical, and refer to an Antichristian world-power; whilst the Harlot and Priest are symbols of an apostasy in the Church. There is nothing Roman in this, but something very much the opposite.

In the time of Antichrist the Church will be divided: one portion will hold to the world-power, the other will seek out the old paths, and cling to the only true Guide. The high places will be filled with unbelievers in the Incarnation, and the Church will be in a condition of the utmost spiritual degradation, but enjoying the highest State patronage. The religion in favor will be one of morality, but not of dogma; and the Man of Sin will be able to promulgate his doctrine, according to St. Anselm, through his great eloquence and wisdom, his vast learning and mightiness in the Holy Scriptures, which he will wrest to the overthrowing of dogma. He will be liberal in bribes, for he will be of unbounded wealth; he will be capable of performing great "signs and wonders," so as "to deceive-- the very elect;" and at the last, he will tear the moral veil from his countenance, and a monster of impiety and cruelty, he will inaugurate that awful persecution,

which is to last for three years and half, and to excel in horror all the persecutions that have gone before.

Such is a brief sketch of the scriptural doctrine of Antichrist as held by the early and mediaeval Church. Let us now see to what myths it gave rise among the vulgar and the imaginative. Rabanus Maurus, in his work on the life of Antichrist, gives a full account of the miracles he will perform; he tells us that the Man-fiend will heal the sick, raise the dead, restore sight to the blind, hearing to the deaf, speech to the dumb; he will raise storms and calm them, will remove mountains, make trees flourish or wither at a word. He will rebuild the temple at Jerusalem, and making the Holy City the great capital of the world. Popular opinion added that his vast wealth would be obtained from hidden treasures, which are now being concealed by the demons for his use. Various possessed persons, when interrogated, announced that such was the case, and that the amount of buried gold was vast.

"In the year 1599," says Canon Moreau, a contemporary historian, "rumor circulated with prodigious rapidity through Europe, that Antichrist had been born at Babylon, and that already the Jews of that part were hurrying to receive and recognize him as their Messiah. The news came from Italy and Germany, and extended to Spain, England, and other Western kingdoms, troubling many people, even the most discreet; however, the learned gave it no credence, saying that the signs predicted in Scripture to precede that event were not yet accomplished, and among others that the Roman empire was not yet abolished...Others said that, as for the signs, the majority had already appeared to the best of their knowledge, and with regard to the rest, they might have taken place in distant regions without their having been known to them; that the Roman empire existed but in name, and that the interpretation of the passage on which its destruction was predicted, might be incorrect; that for many centuries, the most learned and pious had believed in the near approach of Antichrist, some believing that he had already come, on account of the persecutions which had fallen on the Christians; others, on account of fires, or eclipses, or earthquakes...Every one was in excitement; some declared that the news must be correct,

others believed nothing about it, and the agitation became so excessive, that Henry IV, who was then on the throne, was compelled by edict to forbid any mention of the subject."

The report spoken of by Moreau gained additional confirmation from the announcement made by an exorcised demoniac, that in 1600, the Man of Sin had been born in the neighborhood of Paris, of a Jewess, named Blanchefleure, who had conceived by Satan. The child had been baptized at the Sabbath of Sorcerers; and a witch, under torture, acknowledged that she had rocked the infant Antichrist on her knees, and she averred that he had claws on his feet, wore no shoes, and spoke all languages.

In 1623 appeared the following startling announcement, which obtained an immense circulation among the lower orders: "We, brothers of the Order of St. John of Jerusalem, in the Isle of Malta, have received letters from our spies, who are engaged in our service in the country of Babylon, now possessed by the Grand Turk; by the which letters we are advertised, that, on the 1st of May, in the year of our Lord 1623, a child was born in the town of Bourydot, otherwise called Calka, near Babylon, of the which child the mother is a very aged woman, of race unknown, called Fort-Juda: of the father nothing is known. The child is dusky, has pleasant mouth and eyes, teeth pointed like those of a cat, ears large, stature by no means exceeding that of other children; the said child, incontinent on his birth, walked and talked perfectly well. His speech is comprehended by every one, admonishing the people that he is the true Messiah, and the son of God, and that in him all must believe. Our spies also swear and protest that they have seen the said child with their own eyes; and they add, that, on the occasion of his nativity, there appeared marvellous signs in heaven, for at full noon the sun lost its brightness, and was for some time obscured." This is followed by a list of other signs appearing, the most remarkable being a swarm of flying serpents, and a shower of precious stones.

According to Sebastian Michaeliz, in his history of the possessed of Flanders, on the authority of the exorcised demons, we learn that Antichrist is to be a son of Beelzebub, who will accompany his offspring under the form of a bird, with four feet and a bull's head; that he will torture Christians with the same tortures with

which the lost souls are racked; that he will be able to fly, speak all languages, and will have any number of names.

We find that Antichrist is known to the Mussulmans as well as to Christians. Lane, in his edition of the "Arabian Nights," gives some curious details on Moslem ideas regarding him. According to these, Antichrist will overrun the earth, mounted on an ass, and followed by 40,000 Jews; his empire will last forty days, whereof the first day will be a year long, the duration of the second will be a month, that of the third a week, the others being of their usual length. He will devastate the whole world, leaving Mecca and Medina alone in security, as these holy cities will be guarded by angelic legions. Christ at last will descend to earth, and in a great battle will destroy the Man-devil.

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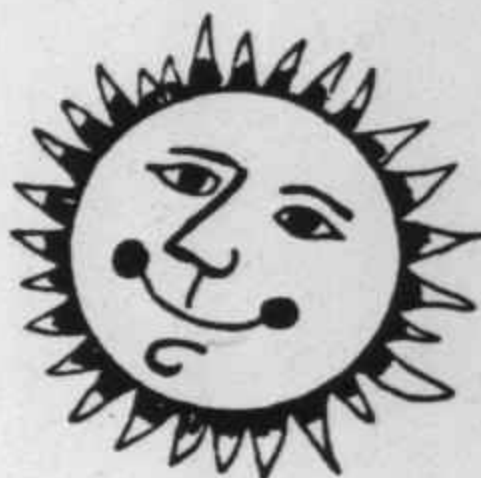
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# THE MANIFESTO OF THE ANTICHRIST

by JACK PARSONS

I, BELARION, ANTICHRIST, in the year 1949 of the rule of the Black Brotherhood called Christianity, do make my Manifesto to all men. And I, THE ANTICHRIST, come among you, saying:

An end to the pretence, and lying hypocrisy of Christianity.

An end to the servile virtues, and superstitious restrictions.

An end to the slave morality.

An end to prudery and shame, to guilt and sin, for these are of the only evil under the Sun, that is fear.

An end to all authority that is not based on courage and manhood, to the authority of lying priests, conniving judges, blackmailing police, and

An end to the servile flattery and cajolery of mods, the coronations of mediocracies, the ascension of dolts.

An end to restriction and inhibition, for I, THE ANTICHRIST, am come among you preaching the Word of the BEAST 666, which is, "There is no Law beyond Do what thou Wilt."

And I BELARION, ANTICHRIST, do lift up my voice and prophecy, and I say:

I shall bring all men to the Law of the BEAST 666, and in His Law I shall conquer the world.

And within seven years of this time, BABALON, THE SCARLET WOMAN HILARION will manifest among ye, and bring this my work to its fruition.

An end to conscription, compulsion, regimentation, and the tyranny of false laws.

And within nine years a nation shall accept the Law of the BEAST 666 in my name, and that nation will be the first nation of earth.

And all who accept me the ANTICHRIST, and the Law of the BEAST 666, shall be accursed and their joy shall be a thousand fold greater than the false joys of the false saints.

g jobmiv name BELARION shall they work miracles, and confound our enemies, and none shall stand before us.

Therefore I, THE ANTICHRIST call upon all the Chosen and elect and upon all men, come forth now in the name of Liberty, that we may end for ever the tyranny of the Black Brotherhood.

Witness by my hand and seal on this day of 1949, that is the year of  
BABALON 4066

## THE BOOK OF ANTICHRIST THE BLACK PILGRIMAGE

Now it came to pass even as BABALON told me, for after receiving Her Book I fell away from Magick, and put away Her Book and all pertaining thereto. And I was stripped of my fortune, (the sum of about \$50,000) and my house, and all I Possessed.

Then for a period of two years I worked in the world, recouping my fortune somewhat. But that was also taken from me, and my reputation, and my good name in my worldly work, that was in science.

And on the 31st of October, 1948, BABALON called on me again, and I began the last work, that was the work of the wand. And I worked for 17 days, until BABALON called me in a dream, and instructed me on an astral working. Then I reconstructed the temple, and began the Black Pilgrimage, as She instructed.

And I went into the sunset with Her sign and into the night past accursed and desolate places and cyclopean ruins, and so came at last to the City of Chorazin. And there a great tower of Black Basalt was raised, that was part of a castle whose further battlements ruled over the gulf of stars. And upon the tower was this sign.

And one heavily robed and veiled showed me the sign, and told me to look, and behold, I saw flash below me four past lives wherein I had failed in my object. And I beheld the life of Simon Magus, preaching the Whore Helena as the Sophia, and I saw that my failure was in Hubris, the pride of the spirit. And I saw my life as Giles de Retz, wherein I attempted to raise Jehanne d'Ark to be Queen of the Witchcraft, and failed through her stupidity, and again my pride. And I saw myself in Francis Hepburne, Earl Bothwell, manipulating Gille Duncan, that was an unworthy instrument. And again as Count Cagliostro, failing because I failed to comprehend the nature of women in my Seraphina. And I was shown myself as a boy of 13 in this life, invoking Satan and showing cowardice when He appeared. And I was asked: "Will you fail again?" and I replied "I will not fail." (For I had given all by blood to BABALON, and it was not I that spoke.)

And thereafter I was taken within and saluted the Prince of that place, and thereafter things were done to me of which I may not write, and they told me, "It is not certain that you will survive, but if you survive you will attain your true will, and manifest the Antichrist."

And thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide and that oath. But the oath in no wise ameliorated that terror, and I continued in the madness and horror of the abyss for a season. But of this no more. But having passed the ordeal of 40 days, I took the oath of a Magister Templi, even the Oath of Antichrist before Frater 132, the Unknown God.

And thus was I Antichrist loosed in the world; and to this I am pledged, that the work of the Beast 666 shall be fulfilled, and the way for the coming of BABALON be made open and I shall not cease or rest until these things are accomplished. And to this end I have issued this my Manifesto.

Belarion Armituss AL

Dagjal Antichrist

Jack Parsons

2 1 0

First revealed Oct. 31, 1948 e.v.

\*\*\*\*\*

Jack Parsons (b. 1914) was a founder of CalTech's Arroyo Seco Laboratory, now known as Jet Propulsion Laboratories (JPL). One of rocketry's earliest pioneers, his discoveries gave considerable impetus to the future development of space exploration. The lunar crater, John W. Parsons, was named in recognition of these contributions. By applying to occultism the scientific acumen so intrinsic to his professional research, he anticipated the ontological implications of current quantum physics concerning the nature of reality. These insights underpin the tenets of this book, and were largely derived 'from The Book of the Law, a work attributed to Parson's mentor, Aleister Crowley. Both teacher and student have contributed much to the eventual unification of the laws of physical and metaphysical science under the Law of Thelema, which is "Do what thou wilt shall be the whole of the Law." Parsons applied his social theories as a Leader of the Ordo Templi Orientis, an organisation actively implementing Thelemic precepts. Parsons died in a laboratory explosion in 1952 at the age of 37.





## THE INITIATION

by Aleister Crowley

In this ritual the initiate will crucify a toad with many a mocking curse. The catching of the frog must be done in silence.

The frog or toad being caught is kept all night in an ark or chest; and it is written "Thou didst not abhor the Virgin's Womb." Presently the frog will begin to leap therein, and this is an omen of good success. Dawn being come, thou shalt approach the chest with an offering of gold, and if available, of frankincense and of myrrh. Thou shalt then release the frog from the chest with many acts of homage and place it in apparent liberty. He may, for example, be placed on a quilt of many colours, and covered with a net.

Now take a vessel of water and approach the frog, saying: In the Name of the Father and of the Son and of the Holy Ghost (here sprinkle water on its head) I baptise thee, O creature of frogs, with water, by the name of Jesus of Nazareth.

During the day thou shalt approach the frog whenever convenient, and speak words of worship. And thou shalt ask it to perform such miracles as thou desirest to be done; and they shall be done according to Thy Will. Also thou shalt promise to the frog an elevation fitting him; and all this while thou shalt be secretly carving a cross whereon to crucify him.

Night being fallen, thou shalt arrest the frog and accuse him of blasphemy, sedition and so forth, in these words: Do what thou wilt shall be the whole of the Law.

Jesus of Nazareth, thou art taken in my snare. All my life thou hast plagued me and affronted me. In thy name--with all other free souls in Christendom--I have been tortured in my boyhood; all delights have been forbidden unto me; all that I had has been taken from me, and that which is owed to me they pay not--in thy name. Now at last I have thee; the Slave-God is in the power of the Lord of Freedom. Thine hour is come; as I blot thee out from this earth, so surely shall the eclipse pass; and Light, Life, Love and Liberty be once more the Law of Earth. Give thy place to me, O Jesus; thine aeon is passed; the Age of Horus is arisen by the Magick of the Master the Great Beast that is Man; and his number is six hundred

and three score and six.

I therefore condemn thee Jesus the slave-god to be mocked and spat upon and scourged, and then crucified.

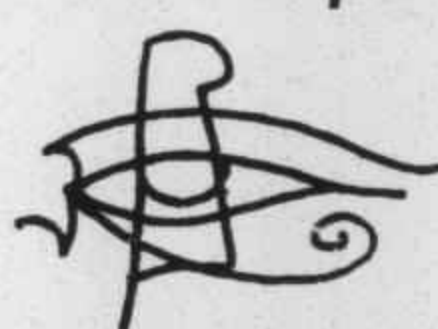
This sentence is then executed. After the mocking upon the Cross, say thus: Do what thou wilt shall be the whole of the Law.

I, the Great Beast, slaying thee, Jesus of Nazareth the slave-god, under the form of this creature of frogs, do bless this creature in the name of the Father and of the Son and of the Holy Ghost. And I assume unto myself and take into my service the elemental spirit of this frog, to be about me as a lying spirit to go forth upon the earth as guardian to me in my Work for Man; that men may speak of my piety and of my gentleness and of all virtues and bring to me love and service and all material things whatsoever I may stand in need. And this shall be its reward, to stand beside me and hear the truth that I utter, the falsehood whereof shall deceive man. Love is the law, love under will.

Then shalt thou stab the frog to the heart with the Dagger of Art, saying: Into my hands I receive thy spirit.

Presently thou shalt take down the frog from the cross and divide it into two parts; the legs shalt thou cook and eat as a sacrament to confirm thy compact with the frog; and the rest shalt thou burn utterly with fire, to consume finally the aeon of the accursed one. So it must be!

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## "ONE COMETH"

by A.P.M. 161

It will be the purpose of this investigation to approach the manuscript of Liber Al vel Legis with fresh insight. But first, as there is not a printed rendition in existence that does the original justice, editions in type will be dispensed with and we shall examine and discuss the facsimile of the manuscript itself. And this is as it should be.

The methodology of this study is devoid of doctrine or dogma. It strives only for simplicity, for measure of impartiality. In any case the text itself tells us that there are a number of 'mysteries hidden therein' and we take this at face value. And though the book functions as an incantation of great force and great beauty, it manages nevertheless, as is perhaps its purpose, to dazzle our ears at the expense of understanding. This study will strive accordingly by way of Qabalistic inquiry, to wit:--'the order and value of the English Alphabet'--to find an alphabetical code to unlock these secrets, a code that is not particularly mysterious in itself.

Three critical guidelines are given to the earstwhile sleuth studying the manuscript itself:--one, that every number is infinite; two, that the number of NU is 'six & fifty'; and finally, that we are not to change so much as the style or value of a letter.

The first injunction reveals the axial pivot of our method, namely that as every number is infinite so are the correspondences. No preferential hierarchy need manifest and whether a word or phrase adds to 666 or to 333 or heaven cares, to 95731 must make absolutely no difference whatsoever. Hacking up words or squishing them together like clay so as to fit outmoded systems of 19th century mysticism is a ridiculous waste of time. Says the manuscript: "Every number is infinite, there is no difference." And NO DIFFERENCE=471=NUMBER OF A MAN (II.78). I'd say that is clear enough.

The second guideline tells us simply that the key to the alpha-numerical code in AL is derived from either of two ancient alphabets, namely Hebrew or Greek. We are told that the number of NU is 'six & fifty' and thus N (Nun or Nu) 50 + U (Vau or Digamma) 6 = 56. No other alphabets work. As an example I direct your attention to the Commentaries of verse 8 in Chapter I, where Crowley says of the phrase, "The Khabs is in the Khu..."

that:-- "We are warned against the idea of a Pleroma...that would make the whole curse of separate existence ridiculous..." Would it? What insight is offered to support this contention? Exactly why is this so?

My own gut feeling takes an opposite stand. And it is reinforced by simple methodology. Had Crowley looked closer into the word he might have gained a small measure of understanding: PLEROMA (in Greek qabalah)=1059=THE KHABS IS IN THE KHU (where Th=400).<sup>\*</sup> Crowley's own gut reaction pales a bit by comparison. As both Hebrew and Greek appear in the original manuscript, it is entirely in keeping with our methods here to use both systems, adding thereby to our store of understanding as per example above.

Finally, there is the injunction thrice given to foreswear tampering with the original work. We are a bit mystified on this account for all printed editions seem to type out whatever it is they please. Worse yet, noteworthy qabalists, particularly Crowley & Kenneth Grant insist on silly and tortured spellings. A noteworthy example of this old-aeon rigmarole can be found with the name of AIWASS. Had this Intelligence wanted its name spelt in Hebrew it surely would have done so. Had it wanted AIWASS to equal 78, it would have spelt it accordingly. It does precisely neither. AIWASS=138 and therein lies one important clue as to the identity of this erstwhile 'praeterhuman intelligence'.

If I may be offered a small soap-box, I would add judiciously that this entity goes to great lengths as the Voice of the three chapters to tell us again and again in unambiguous words that 'the rituals of the old time are black'. Take this at face value and into our dust-bins must go all the hackneyed folderol of Golden Dawn mysticism, Osirian Training Organizations, Hindu ritual, Buddhist scriptures, Baby Jesus, Wicca flatulence and the rest of the runty bunch of bumsore dogmas. 'Abrogate are all rituals...' Why do we putt around on these retreads? I can only guess that it is the very human need, nay fear, that the naked brilliance of our own nervous systems is somehow not quite enough in this big and unknown cosmos, so out come hobbly-crutches to lend some flagging support.

"Seek me only." (I.32) Can anything be clearer?

As a young poet observed in the Sixties: "Why follow leaders, they're walking parking meters." Arphe pugo g proamal.

You have been warned, yes?

The methodology: A=1; B=2; C (hard)=20; C (soft)=60; Ch=8; D=4; E=5; F=6;

G=3; H=5; I & J=10; K=20; L=30; M=40; N=50; O=70; P & Ph=80; Q=100; R=200; S=60; Sh=300; T=9; Th=400; U & V & W=6; X=60 (X is derived from the Greek letter Xi=60, and not from Tzaddi as Crowley had it); Z=7. There shall be the occasional spelling in Greek which I will explain in the text as we go along. And yes, these assignations, i.e. C (soft) = 60, are arbitrary but success is your proof. Have you a better system? *Use it!* As every number is infinite logic tells us that any number will do. Aum Ha.

Lastly, on my desk is a dictionary, a qabalistic dictionary with over 10,000 entries. For starters, every word, phrase, clause, sentence and verse in AL has been added up and tabulated. It is 300 pages long. Included under the numbered headings are pertinent scientific terms, be they astronomical, biological or geological, etc.; god forms are also included from every culture you could think of; folklore, mystical terms and magical phrases from all ages stand side by side with the numerically coded bases of chemicals, drugs, important molecules and proteins and so forth; against these are tabulated the words from AL. In short, the work is a vast interwoven veil (sic!) of information, leading from one heading to another through a labyrinth of facts, figures and fantasy.

Because the size of this work is prohibitive, the aim of this particular investigation will be to study only one verse, that being the opening line of Chapter I. Narrow as this scope may seem, it will nevertheless suffice to make the point that consistent methodology devoid of 'lust of result' will pay its dividend. Chapter I, by the way, is a single verse, which added to the verses of Chapters II & III, gives us a grand total of 155 verses, which 'tell it to the wise' is significant. As with so much else, the number 220 attributed to this work by Crowley is purely an arbitrary figure; it is even misleading, confirming once again the need our minds seem to have of imposing their egos on things, their blue-prints of belief.

What follows makes every effort to avoid orthodoxy. As I say, I claim no special understanding. No rich man has poured his gold on me. I own to no monopoly of opinion. Numerical correspondences are connected, considered and commented upon: Do with them as you will. The lesson to be learnt, if indeed there is a lesson, is not that these insights are in any way superior or even that they are important. The lesson it seems to me is that a systematic and impartial go at it, devoid of doctrinal distortion, will yield to any individual who makes the effort an earned return of understanding. That which is earned is given--Any system will do, as long as it is honest and consistent and impartial. Every number is infinite, there

being no difference in the end between this work and any similar work where point-of-view and dogma have been put aside.

"Amn. Ho! warrior..."

"Even in the depths there are no levels."

Abbreviations:

EQ)=English Qabalah; HQ)-Hebrew Qabalah; AL)=corresponding phrases in AL of exact numerical value. All words in capitals, for instance if it were LOVE, imply that they are to be added up and are equal to the main entry:--i.e. EQ) LOVE=111 (the # of Aleph in full) as given above. TOL=Tree of Life. OED=Oxford English Dictionary

### TEXT & CORRESPONDENCES

"Had! The manifestation of Nuit"

EQ) HAD=10 (the number of sephiroth on the TOL & the number of Malkuth. Also the number of the letter Yod, which means 'hand', and represents the 'secret seed of the hidden god'. Interesting to note that the word MANIFESTATION has as one meaning 'Festival of Hands', manus = festus. Indeed, the word HAD is almost that of 'hand' itself. I am at a loss to offer insight, but persual of the word in the complete OED will render a good beginning. Add de Vries' Dictionary of Symbols and Imagery, too, is fascinating. Though any symbol dictionary will do.)

HQ) ADH/ to rise skyward; DAH/ to fly; AHD/ to be in resonance; (In Hebrew the term H'AD means 'of the primeval mists'; and HA'D 'behold the four'. Recall now that Nuit, in Egyptian mythology, was created when the progenitors Shu (the solar aethyr) and Tefnut (the primal vapor) mingled and lifted up the sky on four pillars, thus giving birth to Nuit. This is one of the great cosmogonic myths of pharaoh's Egypt. HAD furthermore = 10 = 1 + 2 + 3 + 4.)

HAD in any case is of Teutonic origin. It is derived from 'haiduz' meaning 'condition, person, sex, (determinent), quality, holy orders'. In short it is synonymous with the English word 'quiddity' which means 'essence of a thing, which makes a thing what it is.' The word can also be traced to Egyptian derivations (at least in its expanded form HADIT) as in the word 'hati' which meant 'heart, mind, will, disposition, the soul of the heart'. Last but not least, there is the derivation from the Stele of Revealing itself, the opening hieroglyph in fact, to wit 'Hud-t' (sometimes rendered Behoudet), a

word which means 'Winged Disk' as is seen outstretched above the hieroglyph itself. For a fuller explanation of this symbol and of how it came to be identified with Ra Hoor Khuit, vide Budge's The Gods of the Egyptians, for openers, vol. I, pp. 473-486. We shall touch on it again later.

EQ) MANIFESTATION = 321 (a glyph of the Supernals of the TOL, the Atziluth of the Hebrews.) = UNVEILING OF NUIT (surely this is self-explanatory); TRUE SELF (Ipsissimus, Dweller in the Supernals); WORLD EGG (also obvious); HAPLOID NUCLEI (mature germ cell of any bimorphic species. This is an important key. For when two gametes ♂ + ♀ conjoin to form a living zygote, certainly in man it is at the fifty-sixth division of embryonic development that the human fetus is ready to be born:- vide Arthur Koestler's The Ghost in the Machine. Thus the injunction to 'divide, add, multiply and understand' is precisely what the zygote does to form a conscious being, an entirely biological interpretation (at least from this vista) as it relates to the number 56. "I am divided for love's sake, for the chance of union." The HAPLOID NUCLEI is divided 'hither homeward' and its only evolutionary purpose is to attain that chance of union with its opposite. Found and a NU star is born. For a magnificent investigation of the number 56, scan Lawrence Blair's Rhythms of Vision, pp. 72-108. It seems to have been a key number in ancient geometry, the apex of the Great Pyramid having been known as the '56th part'.....)

HQ) ShBIT/comet, wandering star (and here, point blank, is one of the key secrets in the code of AL. But importantly, consider first the name of the Angel of the 9 of Wands): - ShAHIH/ 'the devastation from heaven'. It can also mean, 'the fire from on High'. Finally, there is the Qlipothic force ADMIRUN/ 'the Bloody One'. They all form part of the same mythic/historical context.

One of the most cogent theories being proposed today as to the origin of life in our solar system, suggests that comets, those 'dirty snowballs of organic ice' floating in parabolic orbits through interstellar space are the seed carriers of life in the cosmos. Fred Hoyle, Britain's most distinguished astronomer, and astrophysicist Chandra Wickramasinghe have put forward this startling hypothesis in their eminently readable Evolution from Space, coining the phrase 'Panspermia' to denote this seeding process. Indeed it has been further argued by such distinguished a proponent as Jay Gould at Harvard and more recently, by Dr. L.W. Alvarez & his colleagues at Gubbio, central Italy, (vide Time magazine, May '85) that periodic cometary impacts in the past have caused world-wide catastrophes, that these

collisions wiped out entire ecological niches of fit species at a stroke, casting the bones of these beasts into ravines 25,000 feet up the Himalayas on waves seven miles high, (sic!) waves that must have marched across entire continents at speeds in excess of 700 m.p.h! The term that evolutionary biologists have coined for this unimaginable phenomena is 'punctuated equilibria', a quaint phrase that leaves the imagination a bit perturbed.

At all events, what has this to do with Liber Al vel Legis? Precisely this: our word for comet is derived from the Greek word 'kometes', the long-haired star. Indeed, in Egyptian hieroglyphs the word for comet is believed to have been rendered as Nuit herself arched over earth with long flowing hair (vide Clube & Napier's The Cosmic Serpent, p. 162.) Now let us consider the odd verse which Crowley numbered 59 in Chapter I: ".....because of my hair, the trees of Eternity."

Now it is common knowledge among astronomers, that as a comet approaches the sun on its perihelion, the heat of this encounter causes a spectacular release of dust and gas from the cometary nucleus. From observatories on earth, this appears as the familiar fiery tail streaming behind the nucleus as it nears the sun. And while the head or tail may stretch for millions of miles into space, glowing so bright it can be seen against the noonday sky. However, it is not the comet's increasing speed which causes its tail to fan out over inter-planetary distances, but the unimaginably fierce blast of the nuclear furnace toward which it is hurtling. This is the solar wind, and it bombards space in all directions with speeds that approach 100,000 m.p.second! As you can imagine, this bombardment hits the comet with unimaginable fury and it is this plasma that sends the dust and gases of the comet streaming into space in the form of the familiar tail. What this means, naturally, is that once the comet has swung around the sun and is flung hence back into space, the nucleus of the comet moves INTO its own tail. This is because even the fastest comets move at only a few miles a second whereas the blasting fury of the solar wind exceeds this clip ten-thousandfold.

With this in mind, let us turn our attention back to the manuscript in hand. Qabalisticly the word COMET = 144. The phrase BECAUSE OF MY HAIR = 441 or the reverse order of numbers. Thus the equation  $144 = \odot = 441$  presents itself. Given that hair and comet are synonymous and that the numbers here are identical but reverse, can we deduce some sort of correspondence with certainty? And if comets do seed life and provide one

of the key impeti for evolution, then the meaning of 'the trees of Eternity' is surely made clearer. Indeed, TREES OF ETERNITY = 653 = MANIFESTATION OF EVOLUTION; IDA PINGALA SUSHUMNA (the triune nadi of human consciousness and evolution); AIR + WATER + FIRE (the main constituents of comets and of life, by the way: - gases, water/ice and the radiant heat necessary to fuse the protobiotin molecules of life); NOUMENAL SOURCE; ESSENCE OF PRANA and so on all = 653.

Again, it is simple methodology and nothing else (except perhaps a knack for pulling disparate facts together) that has paid us our dividend. But we are not done with comets. For we find furthermore, especially in myth that Ra Hoor Khuit himself, that Egyptian god of 'war and of vengeance', was himself realized as a cometary deity. Together, Victor Clube & Bill Napier, Royal Astronomers at Edinburgh have put forth this theory in their magnificent book, The Cosmic Serpent, p. 202. Immanuel Velikovsky, too, must be included in this company, with his trilogy that began with Worlds in Collision in 1951, a work that created such a scientific backlash that his works were called to be burned! His weaving of myth and history, his scientific insights are all fine food for contemplation, but be forewarned it now seems unlikely that Venus was ever a comet as his theory demands. Princeton University's Julian Jaynes also covers the ground in his difficult but rewarding The Origin of Consciousness in the Breakdown of the Bicameral Mind.

Do we glean a small insight into the 'direful judgements' of the Eighties? All the authors mentioned above concur that some sort of catastrophe of unimaginable proportions (the impact of a comet...) occurred some time in or around 1360 B.C., and destroyed in a single day all of Mediterranean civilization, the Minoan sea-empire most catastrophically. Here is Jaynes: "The second millennium B.C. was heavy laden with profound and irreversible changes. Vast geological catastrophes occurred. Civilizations perished. Half the world's population became refugees. And wars...came with hastening and ferocious frequency as this important millenium hunched itself sickly into the dark and bloody close." (Jaynes, p. 209). The explosion of the island of Thera, for example, estimated as 100 times more powerful than Mt. St. Helens, was but a minor asterisk to this unimaginable global catastrophe. Indeed, Ra Hoor Khuit came by his greatest 'nom du guerre' at this time, exactly as it is written on the Stele in fact, namely BEHOUDET, which is punned upon in the opening phrase of the verse (numbered 6 by Crowley) in Chapter I: BE THOU HADIT (Behoudet) = 512 =

THE EIGHTIES & I AM THE HAWK-HEADED\* with the correspondence EIGHTIES = 107 = HAWK'S HEAD as a resonant correspondence. What is the 'hawk's head' if it is axiomatic that Ra Hoor Khuit was a cometary god? Hawk & havoc are both derived from the same Indo-European root which meant to siege, to lay waste, to destroy; i.e. Hawk's head = the head of havoc. Furthermore in Egyptian one word for hawk was 'nesher' - a word which stands side by side in Budge's Hieroglyphic Dictionary with 'neshen, neshnn, neshenti'. All are forms of Set meaning: 'calamity, hurricane, destructive fury'. And in Hebrew the word 'nesher' (NShR) means 'eagle' and 'that which falls from heaven'. Consider, too, our word Dis-aster, the star of Dis, the latter being greek for Hell's Pit, the comet's crater? And so on. But don't take my word, read up on it!

All the same comes the startling news put forward by Clube & Napier that the Winged Disk itself came into being as an after affect of cometary impact when thousands of millions of tons of debris were hurled into the sky, obscuring the sun, and giving it (as modern computer simulations suggest) streaking 'wings' outstretched across the horizon. The Hebrew word for comet ShBIT is no doubt derived from the Egyptian word ShUBIT which means 'that which darkens the sun', a glyph that can be found carved on the temple walls at Edfu where the myth of the war between Set (= Typhon = comet of destruction, cognate with Taimat and all oceanic and celestial dragons) as I say, where the war between Set and Ra Hoor Khuit is recounted; (vide Budge's The Gods of the Egyptians, vol. I, pp 477-486). Every aspect of this myth concurs with Clube & Napier's investigation.

Now to return to the angelic name ShAHIH, which means 'the fiery retribution from on High'. Given what we have covered so far, surely its meaning is now better explained. Indeed all Judeo-Christian archangels can be equated with celestial phenomena, an argument cogently put forth by Velikovsky and others. Indeed the names of Schemahamphorasch, the 72 Heavenly Names of Angels are derived from a method of Temurah (vide Garden of Pomegranates, pp. 111-116) taken from the Book of Exodus XIV: 19, where the Isrealites witness the great 'pillar of fire' in the sky. All the writers I have so far mentioned speak of this phenomena as the impacting comet of 1300 B.C. ShAHIH is one of these Schemahamphorasch angels, a 'seraph' meaning 'fiery' that appeared in the sky during the Exodus. And what of ADMIRUN, 'the Bloody One'? Says Velikovsky:

One of the first visible signs of this encounter when the comet touched the earth with its gaseous tail, was the reddening of the earth's surface by a fine dust of rusty pigment. In sea, lake and river this pigment gave a bloody coloring to the water. The world turned red. (Worlds in Collision, p. 64)

Dozens of myths world-wide concur with this assessment: the earth at one time turned red. Turn now to Kenneth Grant's description of ADIMIRUN in Nightside of Eden (pp. 186-189), and notice how often the number 59 is mentioned recalling that the number of the verse with 'because of my hair was numbered 59 by Crowley. Coincidence? Indeed, Grant talks of ADIMIRUN, 'The Bloody', in connection with the word ZNB = 59 = 'tail' and now read again Velikovsky's account. Doolb daluga! Indeed, one of the other angels of the Schemahamphorasch, SALIH means 'the iridescent tail' or 'the raised tail'. But who has noticed that the central archangel of the Schemahamphorasch is called AUM, the 30th quinary no less, and consider how AUM is spelt in Sanskrit ॐ . We shall return to this shortly.

Given what has been covered, does it not seem a bit odd that the word 'cometh' (comet?) in AL is always used in reference to the 'one to follow' the Child who is to come? Now SHAHIH as I have said is the angel of the NINE OF WANDS - STRENGTH = 1039 = COMETH THAT CHILD AUM, (I.56)\* We mentioned, too, that 441 = BECAUSE OF MY HAIR; but it is also FALL BEFORE YOU (III. 26) & GIVE YOU A WAR-ENGINE (III.7). On this point, I direct your attention to Clube & Napier's discussion of Phaeton, who stole the solar chariot (war-engine = comet?) and drove it to earth in a world-wide conflagration. This is cognate with the sun-chariot drawn by the flaming horses mentioned in the text of the myth of the war in heaven between Set & Ra Heru Khuti. Again and again Ra Heru Khuti enters the 'fiery boat of heaven' persuading Set who is called 'Hemhemet', 'the Roarer who makes the earth to tremble'.

Finally it is interesting to note that the number 44 appears prominently in both 144 & 441. In HQ) 44 = ILD/child; DLI/Aquarius; IHVH/(in full); are all cognate. IHVH was a god-name by the way which Velikovsky claims was the 'world-wide sound made by the earth's crust groaning in upheaval' after cometary impact, (Ibid, pp. 112-117). I myself don't necessarily believe, let alone champion so much as half of this, though it may all be god's Truth. But by connecting, always connecting (as Goethe was wont to say) this sort of intriguing panorama emerges. At the very least, it is interesting. And yet for

all this broo-ha-ha we are not past word three of the original text.

Finally, turning to the OED under 'manifestation' we find: "3. In the language of spiritualists a phenomena by which the presence of a spirit is supposed to be rendered perceptible." As it is written: "I am above you and in you." Odo Iabes c'ol.

Halley's comet I think will be mere spectacle. If a comet should swing into Earth's orbit or worse, it will be an Apollo asteroid not unlike the short-period comet Encke with its orbital period of 3.3. years. And it will bring 'fresh fever from the skies' unimaginable fever. "The stars rain hard upon thy body." A good sized comet, upon impact, would flatten every man, house, forest and mountain for an 800 mile radius, a crater 1,600 miles across. If it landed on St. Louis, New York City would collapse in a heap of rubble within seconds! Consider that if every nuclear weapon on earth went off with a bang they would still release only .00013 the impact energy of a single massive comet! And that's 50,000 100 megaton hydrogen bombs = .00013 cometary impact energy! Sheez.

"Abrahadabra! the reward of Ra-Hoor Khut."

"...all is not aught Beware!

Teloc vovim - Shall we move on?

AL) "Manifestation" I.1

"Her love" I. 62

"Runes" II.27

"Wisdom says" II.70

"Breed lust" III.27

Concerning the word 'runes' it appears in the manuscript with the only named sephiroth on the TOL, namely 'DOTH' as it is written in Hebrew which is the Abyss Daath in English. "Who doth not understand these runes shall make a great miss." (We mention in passing that 'doth' as written in the original is a tad weird.....farzm zodimibe.)

EQ) HAD THE MANIFESTATION = 736 = FOOL + MAGUS + EMPRESS (Trumps of the three supernal paths); RNA REPLICATION (RNA, ribonucleic acid, is the transmitting and therefore GO-ing nucleic acid by which genetic information is coded. It is now thought to have preceeded DNA in the evolutionary hierarchy. Note, too, that RNA is an acronym for ARN, the 2nd Aethyr, the realm of Babalon. Consider, too, RIBOSE NUCLEIC ACID = 563 : THE HIDING OF (Hadi) & THE KHABS IS.\* And it is RNA that 'arouses the coiled splendour' of the spiral helix of DNA.); TOROIDAL UNIVERSE (vide Arthur Young's brilliant The Reflexive Universe, where the question of

'separate existence in the Pleroma' which Crowley considered such a curse is resolved. Asks Young: "How can there be self-determined entities in the continuum? The solution was provided by the torus (the toroidal universe)." Ibid, pp. 262-267!); TEN OF DISKS -WEALTH\* (HAD, we have noted = 10, the TOL in full. Now look at this card and consider Crowley's words regarding this in The Book of Thoth: "The number Ten, Malkuth, as always, represents the final issue of Energy." And read on. Concerning Malkuth, its number is 496, a perfect number as well as  $\sum(1-31)$ . In EQ) DOUBLE STRAND DNA; DNA SPIRALS; DEOXY RIBOSE (DNA again!); PROPHASE (first chromosomal parting in cell mitosis); BALANCE OF NATURE; PHENIX FIRE all are cognate terms. But consider these equivalencies from AL) EVERY STAR; THY BODY; HOLIER PLACE; MY LOVE WILL REDEEM; ALL POWER GIVEN; IN A SINGLE ROBE; all of which are in and of the Pleroma for 496 is IN THE KHU, which to the Egyptians was the 'radiant spirit light of the heavens'. Oh yes, and LILITH-EVE!)

Most importantly, however,  $736 = 555 + 181$ ; that is to say, 555 the number of HAD in full plus 181 the number of KUNDALINI, "the coiled serpent about to spring". A sad fact that only one in ten million of us has even heard of Kundalini, let alone aroused the 'splendrous serpent' and HAD IT burn upon our brows.

HQ) OQLQLUTH/corruption, crooked ways, dispersion (This was an enigma for a long time. It was only when I came to realize that LORD HADIT = 333 did this attribute fall suddenly into place. For if Hadit is the 'core of every star' as is claimed in verses 3, 6 & 7 of Chapter II, then it is obvious that we come to this flame within ourselves only by observing and understanding and lastly crossing the abyss of our divided selves. "There is a division hither homeward...." Surely, to know Hadit, entails observing with great intelligence and with clear awareness all that is the negation of Hadit namely ChURUNZUN, as it is spelt in Hebrew, and thereby ridding dispersion once for all within our minds and fickle hearts. To know the one completely is to know and vanquish the other, I see no other way around this bald fact. And it is most interesting to note that ChORONZON (EQ) = 525 and that  $525 + 333 = 858 =$  HOOR PAAR KRAAT, the solar-phallic energies of the subconscious (among other things.....). He is the Five Pointed Star within each heart of man and star we recall = KHABS = 88. Thus the pentagram pierces the star-body (8 - 5 - 8) as is seen clearly on the Trump The Hierophant, Crowley/Harris deck.)

AL) "Naked splendour of Nuit" I.14 (Indeed, Hadit is the complement of

NU his bride. He is naked and He is splendrous.)

"This knowledge Go" II.5 (GO-ing being the key to the present Aeon we are often told.)

"Sense and rapture" II.22 (The essence of Hadit)

EQ) MANIFESTATION OF NUIT = 472 (note AUM = 47 & HEAVEN = 72 = THE FALL (This is undeniably a Gnostic correspondence. For an insight into the Gnostic mind read Elaine Pagel's The Gnostic Gospels or Stephan Heoller's The Gnostic Jung.) OURANOS + GAIA (The Father and Mother of Greek cosmogony, who created the Universe between themselves.) ZENITH; PURIFICATION; TRISMEGISTUS (legendary founder of spiritual alchemy in the West, better known as Hermes Trismegistus. Holy Guardian Angel of Renaissance Gnosticism.) UNIVERSAL MIND (Brahman of the Hindus; thus the attribute of Nuit in Her non-atomic continuity.)

AL) "O man, lust enjoy all" II.22 (Lust again, Crowley's personal talismatic Trump.)

"Thebes" I.5 (priestly domain of Ankh-af-an-khonsu. The capitol and geodetic nome of all Egypt. I cannot help but feel that Ankh-af-na-khonsu created a most singular vortex some 2,600 years ago that 'manifested' itself in the Spring of 1904. The rituals of such magick are undoubtedly lost to our narrow and secular age. Best brief description of Thebes, The Columbia Encyclopedia. We pause only to point out that 'Bes' was the Egyptian dwarf god of jollity, joy, music, sexuality and birth.)

EQ) HAD THE MANIFESTATION OF NUIT = 887 (155th prime which is the number of verses in the original manuscript) = RESONANT FREQUENCY (We note that the strongest resonant frequency on Earth is that of Gaia herself, a frequency that travels around the globe @ 7.5 Hz. NUIT = 75 and the 7.5 cycles per second frequency is the most clear and meditative, should I say sublime resonance that the human brain can apparently achieve. For a better overview of this I can only suggest that you treat yourself to Peter Russell's The Global Brain. And even more importantly, to a work of unimaginable power, Frenchman Satprem's brilliant The Mind of the Cell, The Willed Mutation of the Species!); RNA SEQUENCE OF NUCLEOTIDE! (Again, RNA the key messenger uncoiling the genetic code. To get a handle on the idea how 'resonant frequency' can actually change the coding sequence of your DNA/RNA transmitter site, see McKenna & McKenna's The Invisible Landscape. They suggest in this highly readable though somewhat technical book that with correct doses of ultra-violet light, and with hallucinogen-induced brain wave functions actual physical mutations in the

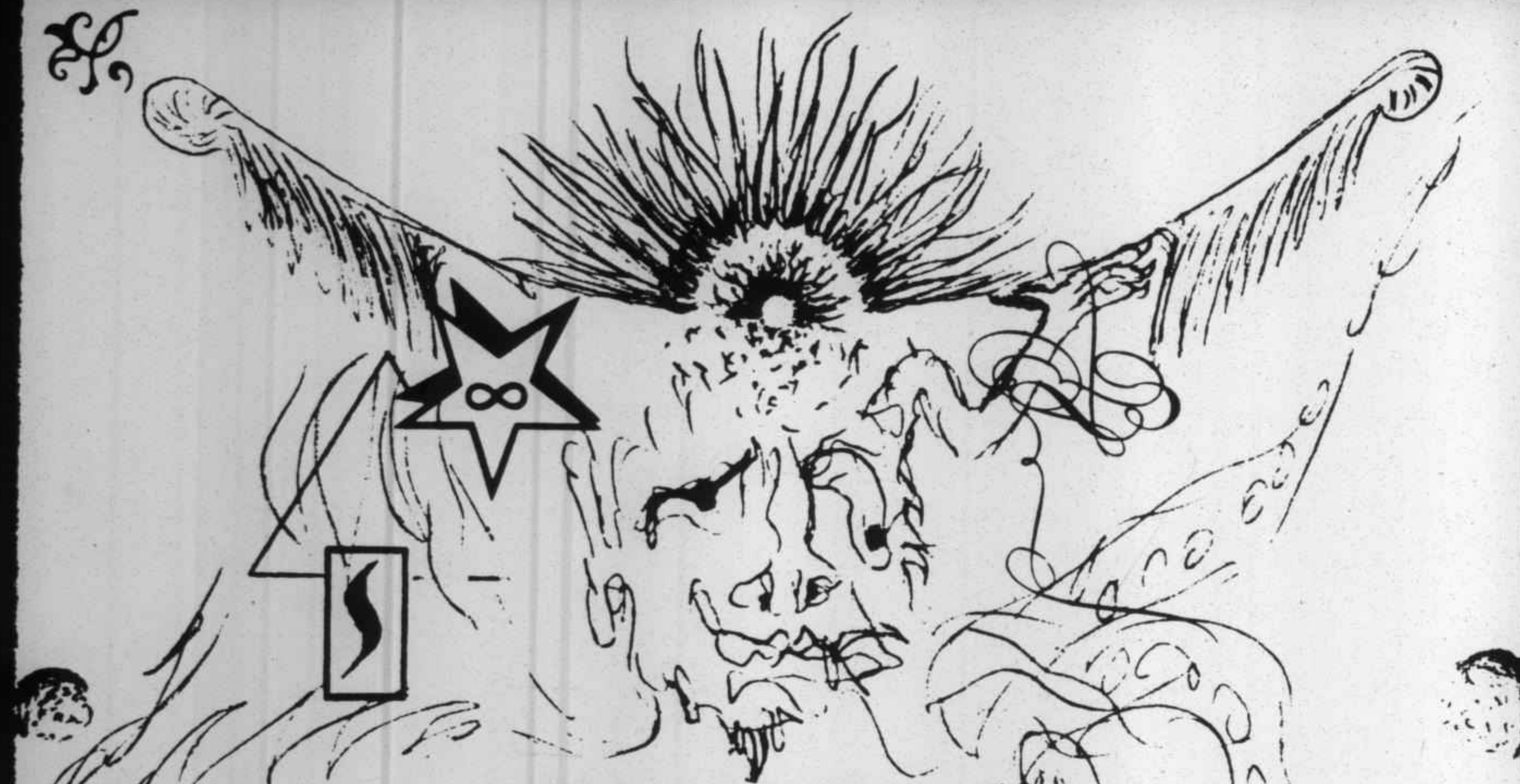
helix coil can be consciously willed. And these boys are from M.I.T. Does AL have anything to say on this? RNA as we have pointed out = 251 and if we turn to Chapter II (2).51 we find: "Purple beyond purple, it is the light higher than eyesight." It was with ultra-violet light that RNA was finally identified in 1961 (Hoffman & Ladik). And it is ultra-violet light that can uncoil and mutate the helix spiral. Ultra-violet, by the way, is the next highest frequency above the narrow band of our visible light and it is unquestionably 'higher than eyesight'. Ribonucleic acid, I might add, is found in every living species of animal & vegetable on this planet without exception. It is in every living thing identical. It is only its sequence that decides whether a living thing will be a carrot or an elephant. RIBONUCLEIC ACID = 498 = WAND OF POWER; DOUBLE SPIRAL and from AL) I AM EVERYWHERE (II.3)); Lastly, 887 = WANDS + CUPS + SWORDS + PENTACLES (The symbolic totality of the creative universe and thus resonant with Nuit's Manifestation.)

AL) "I call it Eight Eighty four hundred and eighteen" I.46 (880 = EMPRESS + HIEROPHANT. Thus it is either  $880 + 418 = 1298$ , or it is  $8 + 80 + 418 = 506$ . The latter is an obvious pun on the number of NU 56 pregnant with nought.  $506 = \text{IN EVERY HEART (II.6); A SPLENDOUR (III.73); THE MANY (I.10); WITH JOY (II.35); LET THE LIGHT (II.14)}$  and so on. EQ) equivalences are: TRANSMUTATION; THE SELF; SOURCE OF HADIT and so on.  $1298$  on the other hand = HOOR PA KRAAT AND RA HOOR KHUT (III.35)).

"Have worshipped me, ill" I.8 (Odd correspondence but HOOR PAAR KRAAT + HADIT = 887, which is exactly the number of this phrase as well as our opening verse. And those who have worshipped HERU-PA-KRAATH (919)....etc. I leave this conundrum to you. You might begin with 'this line drawn' on page 16 of chapter III. It, too, equals 919, though strangely. MY HAIR - TREES OF ETERNITY also = 919. Lastly LINE DRAWN = 356 : FLAMING HAIR (II.24)).

#### IALPOR DAZIS DOBIX

\* from page 37.  $TH = Th = 400$ . Also p. 43, 44, 45, 46.



## Let Us Pray:

"O Self my god, foreign is thy name except in blasphemy, for I am thy iconoclast. I cast thy bread upon the waters, for I myself am meat enough. Hidden in the labyrinth of the Alphabet is my sacred name, the *SIGIL* of all things unknown. On Earth my Kingdom is Eternity of *DESIRE*. My wish incarnates in the belief and becomes flesh, for, *I AM THE LIVING TRUTH*. Heaven is ecstasy; my consciousness changing and acquiring association. May I have courage to take from my own superabundance. Let me forget righteousness. Free me of morals. Lead me into the temptation of myself, for I am a tottering Kingdom of good and evil.

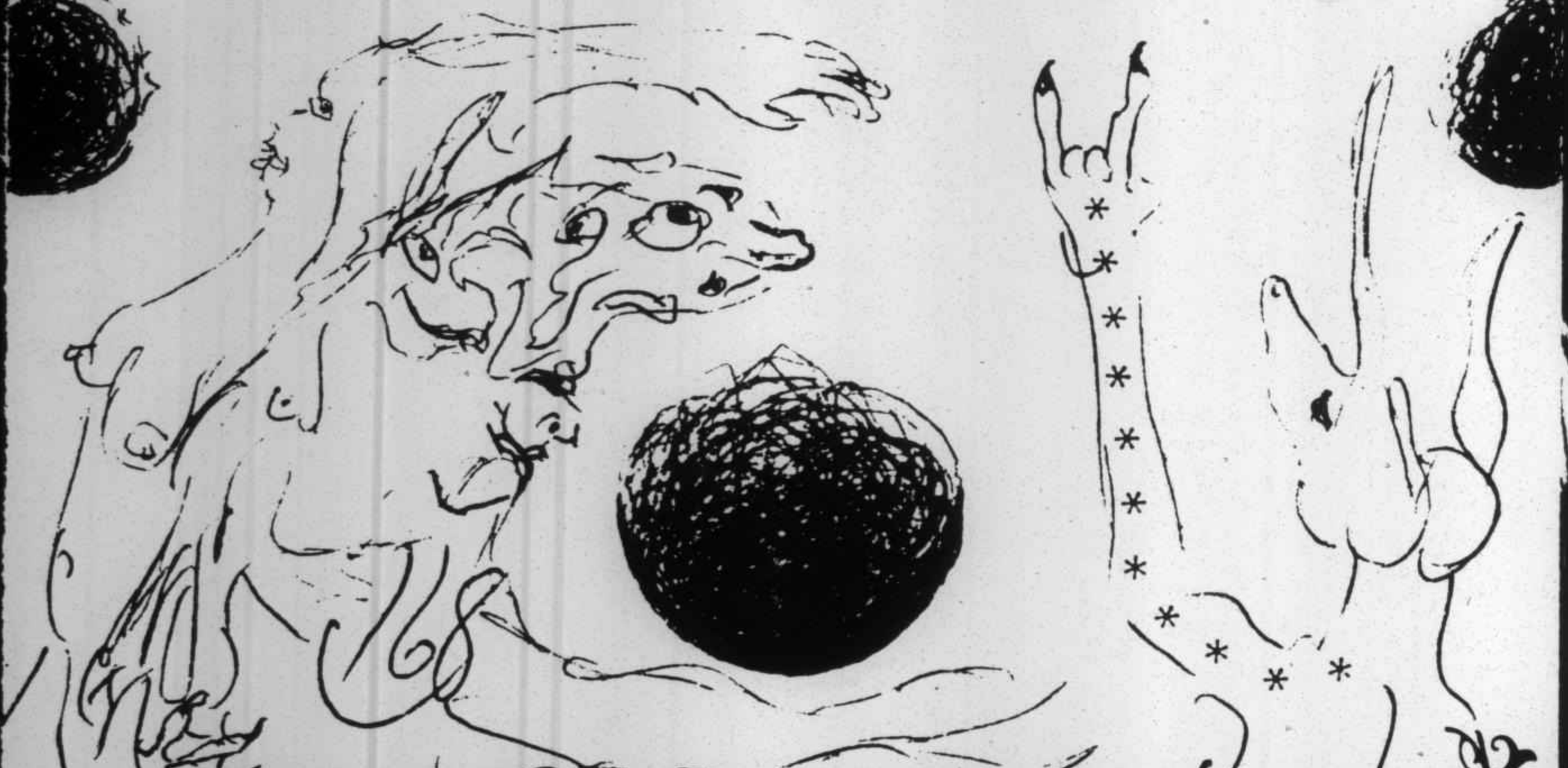
May worth be acquired through the things I have pleased.

May my trespass be worthy.

Give me the death of my soul. Intoxicate me with Self-love. Teach me to sustain its freedom, for I am sufficiently Hell. Let me sin against the small beliefs."

AMEN.

ZOS/KIA



from The anathema of ZOS by AOSpare

# THE LONDONIUM TEMPLE STRAIN

## (THE ALCHEMAGIC OF ONES GUARDIAN SPIRIT)

by DADAJI

FEW today realise or appreciate the magick of London. Those who seek to penetrate the occult aspects of life tend to think much in terms of Glastonbury, Stonehenge and King Arthur's Magickal Kingdom. Some take their thoughts even further to the Sphinx, the Great Pyramid and onwards to the Far East. Few think of London as a Magickal centre or a location of great occult power.

Centuries ago there was a great Druid centre on the north bank of the Thames. The town was called Cockaigne and the name is still used today as a place of pleasure and enjoyment, for as such it must have appeared to the people of the remoter countryside who came to attend the Druid festivals. Another survival of the ancient name is in the word Cockney, which though often applied only to the downtrodden denizens of the great capital, originally meant one born in the city area of only one square mile, or born within the sound of Bow Bells.

The conquering Romans changed the name to Londinium, and most probably, destroyed as much of the Druid culture as possible. London has always been a fabulous city and retained some mystic charm. It has its own long record of magicians and alchemists and many of those from abroad, flourished in London. Some like Bruno and Cagliostro left the sanctuary of London to go to their deaths.

In the modern occult world London groups and societies flourished, and the Order of the Golden Dawn saw its best days in the capital, until our Magus joined its ranks, and the decay was rapid. This was inevitable because it retained, or adopted, so much Judaeo-Christian background and Aleister was basically for the Western Tradition.

The Order of the Golden Dawn was a landmark in the 'occult revival', which had begun with Levi. It also made available an English translation of 'The Book of the Sacred Magic of Abramelin the Mage'. Crowley read this book and digested its contents. The themes are very ancient and the text sought to guide one in the first important initiation of any lone magician - to establish contact with his or her Guardian Angel. The purpose of this tractate is to relate experiences and methods which have actually been

successfully used to make this contact. Yet it must ever be remembered that the personal experiences and experiments of any magician are generally unique and rarely, if ever, identical with those of others. For this reason they are presented as a guide to reveal the principles involved and less importance is attached to details.

Aleister Crowley, was a born magician, yet the greatest and most important aspect of his work was to successfully contact his own Guardian. I first met the Magus in the High Court in Chancery Lane where his unfortunate court action against Nina Hamnett took place in the early thirties. The case began as a claim for libel damages against Mrs. Hamnett but quickly developed into a trial of Aleister Crowley. I sat throughout the court proceedings and as a young man had my first lesson in British justice and how easily it could turn round and display its rear end. The glory of the Magus had passed, but the magickal spirit and wisdom were still there. A very serious miscalculation had been made, and because of his basic ideals, he sought publicity to make the Work more widespread. But he had to learn that publicity of the gutter press only threw up the sort of things one expects to find in any gutter. Crowley thought in terms of a New Aeon but Fleet Street was out to disprove it. I often contemplated on the story of Aiwass, the personal Guardian and the inspiration of the Book of the Law. The Magus often visited me in a little flatlet I had on the King's Road front at Brighton. He frequently came down from London and stayed at the Ship Hotel. One afternoon I put to him the question, "Where is Aiwass now?" Crowley looked at me and gave his head a minute shake and then spread his arms with upturned palms as if to say, "Where?", or even "God knows!" Then he spoke, "I think the fault is mine".

I was much impressed by these sad moments and the look of dejection I witnessed. Yet it made me realise that the factor which had caused his rise had been neglected in his fall. In spite of all this, Crowley was still able to help me much in my own Work, just as people are being inspired and encouraged by his writings now he has passed on.

During my childhood I had strange experiences. Our house in London had a nice garden and little freaky spots to play and hide. I was, by no means, the only inhabitant. I soon found it was also populated by goblins, fairies, gnomes, trolls, pixeys and elves. Sometimes visible and sometimes invisible. I never liked mechanical toys and how could they fit into this enchanted garden?

At sometime in this juvenile history, a strange lady used to appear. She

was tall, fair haired and beautiful. I would suddenly notice she was there and just as suddenly she would disappear. We spoke in a way I could not understand for it was a conversation based on our thoughts and not on normal speech. Whenever anybody came into the garden she would vanish. As time passed I began to see and realise that this was perhaps a lady but often I had the strong impression of a beautiful man. Then I began to see that this lovely visitor was neither male nor female and yet a combination of both. As the contact became more stable I used to call the spirit by the name PANTOEN. Only in the last decades did I realise this could be converted by nortarikon to mean EN TO PAN, which means All Is One. As I grew older my life grew more complicated and I developed an inclination to study, and not always respectable or conventional subjects.

When in the early thirties I met the Magus, I related these early experiences to him and he responded benevolently and with much encouragement. He related his own experiences and his contact with Aiwass in Egypt.

Not wishing to create a wrong or misleading impression, I must state that I was never a member of any occult group or society. At this time and onwards I do not think the British section of the O.T.O. ever met or wanted to meet. The Abbey of Thelema and other events in his life had long passed away. The Mage invited me to visit him in his Jermyn St. flat and these visits became more and more numerous. The press which had slandered him at every opportunity never once expressed any of his ideals or teachings. Thus when I had opportunities to meet him he revealed a vast store of knowledge on a variety of subjects. I not only realised that the much libeled Aleister Crowley was probably the most far out and advanced thinker at the time but as well as being a natural born magician he possessed a knowledge of both yoga and the I Ching which was superior to that of any other European.

During our conversations in London he reached a conclusion and advised me to seek more knowledge of yoga and the I Ching and these, he felt, would help people to contact their guardian spirit more easily. In relation to higher yoga his judgement was sound for meditation is undoubtedly an important key. With the I Ching the position still needs more understanding but I do think it may be there. So far there is still more work to be done even though I studied the subject with a Chinese Master in Malaysia. But the oracle section is still a valuable form of contact which cannot be ignored. There is a system of yoga taught in the I Ching which still needs

more experiment.

In spite of all the work and writings of the Master we are still waiting to expand. Here in India I have often mused on my meetings with A.C.. His advice for me to go to India was a path blocked by many obstructions. He estimated I would need a minimum of one thousand pounds sterling. That was the greatest obstacle. In actual fact I did not arrive in India until the 14th July 1953, and not a single penny or new penny in my bag. I think this was all the work of my guardian spirit. I did not arrive until I was ready for India and my penniless arrival was the right and correct way. There are a thousand wonders to relate but these must wait for a later occasion.

The problem of the guardian spirit contact was solved by some of the secret teachings of the Adi-Nath sect into which I was first initiated. These teachings are based on the Yogi or Natha sitting on a meditation seat inside a circle. From the circle he creates or rearranges energy to form a cone. Mind projections sent outside of this cone are classified as EXPANSION, while those drawn in are called ABSORPTION. Either a mixture of the two or even independently the Yogi-Natha can practice PROJECTION. This is identical to the will projection or direction of the Cult of Thelema, as well as being the vital factor on which magick much depends.

The concept of an individual guardian spirit is not only ancient but is accepted in practically all religions. The real word for this guardian spirit is the Latin 'Daemon', or the Greek 'Daimon', but in Christian thought and the Anglicised form of Demon, the meaning has been reduced to imply an evil spirit. This transformation only follows the Christian custom of converting all Pagan deities and concepts into devils and evil desires. In point of fact a demon can only be bad when the mind conceives it as being so. Man himself is still the most dangerous creature of the three planes. Nor is it easy to imagine a deity who terrorised his followers more evilly than did Jehovah.

The Greek Pagans thought of a Daimon as a lesser god or a subordinate deity which could also be the spirit or genius dwelling in a place or shrine or as the personal attendant spirit of an individual. In English we would write it as god with a small 'g'. This dynamic concept flourished in the ancient world. There were many references to this individual spirit inspiration when men walked and talked with the gods. As civilisation began to develop, or should we say fester, men lost their contact with their spirit guides and protectors to rely more and more on their own faulty

reasoning and knowledge. In magick we believe that everybody has an individual guardian spirit and it may also be true for animals. In childhood the contact is generally there and manifest but parents who have forgotten the delightful fantasy world of their own childhood, too often scold the child or want to take it to a psychiatrist for treatment.

I still think that humans can recover the beautiful and protecting influence of their guardian. But to do this one must first believe in the existence of the guardian and be prepared to do something towards freeing themselves from the brainwashing and muddy mind conditioning of society and remove completely all those inhibitions and indoctrinations which block the path. The more natural, free, inhibited you can become the easier the task will be. This path is not for artificial people. This is not a separate segment of the magickal life since this turn about freedom from inhibitions and social moral conditioning is essential in yoga, magick and spiritual life and attainment on all levels, as well as being the sine qua non for human happiness. The highest path of Indian and Tibetan Yoga is the Varma Marg of Tantrika. Like our own English world of faery it teaches attainment by the complete reversal-inversion of social morality, taboos and relationships.

### THE SHADOW RITE OF THE PRIEST-KINGS

I live in a fantastic world and perform fantastic experiments  
Because of this I can point the way but the goal is for you to find.  
This is the sacred shadow rite of the Priest-Kings who guard us.  
Thus I have designated the guardian spirit with a new title.  
I call him Priest for he is Lord of my rites and rituals  
I call him King because he rules my life with his guidance.  
The rite is neither the sun nor the moon but in between  
It is neither in the darkness nor in the rays of brightness.  
It is in the shadow and the in-between world I must enter.

I have selected a place as my meditation Zonule  
And prepared a mat which is called the Dragon Seat  
For only a real dragon will dare to do this work.  
Around the Dragon Seat there is the magick circle  
Where none but true Priest-Kings will dare to enter.

Before the Dragon Seat I place the ritual substances  
As the symbols of Earth, Air, Fire and Water.  
For when the four mundane elements are assembled,  
The fifth element, the Will, becomes more powerful.  
For the mind is the matrix of the fifth dimension.

I am naked because this is my form in submission  
I take my place upon the Dragon Seat to pray  
That as a Priest you do perform this supreme ritual  
That as a King you do command and grant success  
Now in the silence, by power of breath and Will.  
Let this place become one of success and unity.  
Do what thou wilt shall be the whole of the law!

The practical directions related to the **UMBRA ZONULE** could go on endlessly since the entire universe is based on the interplay of correspondences. The ritual substances are classified as the five elements of which our world is composed. These are **EARTH, AIR, FIRE, WATER,** and **MIND**. When the four mundane elements are assembled the fifth element attains to its fullest power. Here we mean power as expressing itself as Will. The five elements are found in all religions and schools and symbolised in Tantrika as the **FIVE THINGS**. The four mundane elements are represented by the substances of universal worship:

**EARTH:** earth, sand, stone, ashes or metals. These may be present in the form of metal or earthenware bowls, braziers or dishes. Foods are or can be used as symbolic products of the Earth, Air, Fire and Water as all of these elements produce when in combination the fresh vegetables and fruits of life. However, food substances need not appear in a rite used for meditation.

**AIR:** although air is always present, even if in a polluted form, it is symbolised, or made tangible in the rite in the form of smoke or incense.

**FIRE:** fire is represented by candles, oil lamps or naked flame, or only a fiery glow in a charcoal brazier. A charcoal glow should only be used in a

room which is well ventilated as it conjures up the demon CO. (Known in esoteric circles as Carbon Monoxide)

**WATER:** water should be placed in a flask, flagon or dish. It may not be used but it should be present. At the conclusion of a rite the water, which has become charged with vibrations, can be used on other occasions.

Nothing which has been written should be regarded as fixed or final as ideas. It is better that every experimenter adapts the fundamentals to suit their own fantasy and imagination. In the final analysis, nothing is really needed in magick other than the Will of the magician. But in practice, because of inexperience it is better to surround oneself with the patterns, substances and paraphernalia which encourage the imagination, build up fantasy and power and conduce to success in the rite.

I have used the word **UMBRA ZONULE** for special reasons. Since for a single person only a small area on the ground or floor is required, I use the word **ZONULE**, which means a small zone or area. If other people, who must be in perfectly harmonious relationships and also uninhibited, are present in the experiments, a larger circle must be used and these participants will sit around, inside it. In this way the **UMBRA ZONULE** is excellent for family or group work. The word **UMBRA** (Latin) means shadow or a shade. In its archaic meaning as being something or some entity which accompanies a person or thing, therefore, as a guardian spirit is with someone. The ancient world also saw the Umbra as being an attendant phantom, spirit or shadowy apparition and as a spirit or shade being present but not in visible or material form. From this it will be seen that **UMBRA** is fully related to our concept of a guardian god or spirit. I always avoid the word angel for although not bad in itself, it has Judaeo-Christian associations which do not mean the same and can mislead the experimenter. The Umbra or Spirit in magick is neither good nor bad, for people themselves live or deny their true natures. The manifold spirit values of the Cosmos can be tabulated as follows, and expressed in terms of occult lore:

1. The individual guardian or Umbra.
2. The household or family spirits or gods.
3. The spirits of a tribe or community.
4. The spirits of friends or ancestors.
5. The spirits of an area but unrelated to us.

(One or more of these can be a national or area deity)

6. The higher evolved guardian spirits of this planet.
7. Solar and planetary gods and goddesses.
8. The Supreme Spirit of the Solar System.
9. The Supreme Ruler of the Galaxy.
10. The Absolute Ruler of the Universe of Cosmos.

This list is a basic presentation of what was universally accepted in all religious patterns of the ancient Pagan world.

In all magick laboratory work and experiment a new and higher level of thinking is essential for success. If we face magick with the conditioning and inhibitions of the past we are doomed to failure. All political, economic, social, religious, educational patterns of life in any country should culminate only in human happiness. If this is not attained, then nothing is gained. If the goals of happiness were always kept in mind we would not see the corruption, frustration and degeneration which most religion, politics and education produce. But human beings need not only high ideas but a spirit force which will guide and direct them towards those ideas. Once we see the worthless patterns of the past we can begin to work for a better inspired future of new patterns, new morals and a new joy and happiness. The Umbra Zonule is not meant only for ascetics, monks and nuns. You will probably encounter many surprises and find that the spirit world is more erotic than our own, and sexual energy in many forms helps in the contact and gives the power for future work.

There is a final thought to add to this section. If those who experiment with the Umbra Zonule would report, the results and experiences may help others.

## THE CODICILLARIES OF THE MAGICK TRACTATE

1. **PAEAN OF THE MAGICK CITY:** Great scenes and work have been done in the expansive city of Londonium. It is a sacred place and the miracles and wonder are based on its remarkable history. It has always been one of the most powerful energy centres of the world. It has been the Cauldron wherein races and people have met and digested into its solvency. Thus it has been the symbol of a material Alkahest, a cosmic solvent in which the Gnosis, Art and Passion have been sublimated. It is the city of ecstasy and joy and also of blood and tears. When the Masters are consolidated and the slaves ready to follow, the Aquarian Aeon of the New Life will be established. All the world will come to pay homage for it is the City of the Miracle and the shrine of the Cosmos. It is Cockaigne!

Beneath the subsoil of the Magick City  
Is the Yoni shrine of the White Goddess;  
For throughout the ancient land of Britannia  
Cockaigne is the energy centre par excellence.

The Celtic Tribals of the Icenii are still  
The Guardian Spirits of the Magick City,  
Soon to be the Spirit Guides of our people  
To make us Cosmic Tribals of the New Aeon.

When Guardians and Magicians of the New Aeon  
Do here assemble within the Great Circle,  
The True Masters will become visible to all  
And the slaves will know and behold them  
To see in them the real path of salvation.

Thus will the Masters Will an era of justice;  
Thus will the slaves serve and obey them;  
For the True Will of all mankind is this -  
To work the Magick Will of the Cosmos  
That all will know joy and enjoyment

Revert to the ways of the natural law  
That nothing shall stand in the way of happiness.  
The corruptions and defilements will vanish  
And our true way of life shall be restored.

The New Aeon shall begin in the Magick City  
And the Masters will assemble and consolidate.  
Thus the Londonium Strain will be of those  
Fit as Magicians to lead the world Awake!  
There will be worked great miracles of wonder  
And its power will penetrate even the dark places  
Beyond the seas, the world, and into the plenum,  
Proclaiming the law - Do what thou wilt!  
And the Magick Rite of real perfection.

## 2. NEW WAYS, NEW PEOPLE, NEW AGE:

I bow to the universal goddess Trivia  
For mankind has now reached the crossroads.  
Who is now asleep and who is Awake  
To know the path which we should take?

Today we are living in an expansive-magickal age of science, discovery and phantasy. Test-tubes are overflowing with imagination. Men no longer investigate against the barriers of the impossible nor the delusion that science can reach a point of cessation or stagnation. But the real mystery of today is not in science but in the backwardness of Man! While science moves, mankind is still floundering and suffering from morals which are centuries out of date. One questions the value of a scientific progress when

emotional progress and human joy and happiness have not kept pace with it. Advanced physics has to keep company with a society whose rules were dictated by a feeble minded deity. Why is it that the scientist can penetrate his own fantastic world while the human individual is brainwashed and conditioned to accept moral standards and sexual relationships which have the flavour of hypocrisy as well as frustration. Nobody can be normal if the standards of life are subnormal. There has been some slight awakening but there is also the ever present danger that someone may try to restore the age of backwardness.

For the slaves there must be slave laws but the Masters who are free should not be expected to conform to them. One becomes a Master on the basis of understanding but slaves remain in bondage because of their ignorance. Thus people are only born but whether to be Master or slave depends on oneself. Slaves remain the plankton people who float on the ocean of life. It is their destiny to drift through life. They are the gardeners producing only weeds and who achieve nothing of any worth. For the slave there is only hope for tomorrow but for the master it must be full life for tomorrow. Magicians can never be vast in numbers but there is no reason why they should not have a vast following. Thus the service and support of the magicians becomes the way of life of the slaves.

**3. LABORATORY WORK IN THE UMBRA ZONULE - THE PRELIMINARY RITES:** The first hours within the Zonule should be devoted to the consecration by prayer, incantation or mantra of the Dragon Seat and the magick circle. These are both for protection. If the magic circle is not painted or traced on the floor with chalk or other powders, it may be traced with a wand or stick. In this case it will be invisible but will still need to be consecrated. After practice the circle can be traced only with the Will while seated on the Dragon Seat. Relax; do not be in a hurry.

At other parts of the day you should think about the Guardian and help to build up a mental relationship. This will be conscious and not the subconscious relationship which is essential for contact. Read suitable and related literature if it is available. Do not try to create preconceived ideas which will confuse the experience. Many people in India, as well as other countries practice meditation and think they have contacted a God or Goddess but usually it is their own Guardian. They start with conditioned ideas. In reality all deities are guardian spirits but some are elevated well

above the human sphere and less able to guide and help us in our daily life and magickal work. What we are really seeking is the individual guardian spirit intimately associated with us from birth to death.

Sitting quiet is the best spiritual exercise but purposeful meditation and concentration will speed up the process and help us to use and direct the Will, and do so with the required aspects of intensity. Therefore it is said:

Intensity, Stability, Quiet, Determination, and  
Expectancy are the qualities for meditation.

To attain calmness a simple form of in and out breathing will help. The in and out breaths are counted one to seven then repeated, again and again. Do not make any obstacles by constructing mental puzzles and problems. This quiet sitting has its own value to keep calm the mind as especially helpful for tired, confused, or worried people. This is apart from the goal of contacting the guardian spirit. It must be obvious that the contact with another world or a different plane structure can only be done if and when the mind is in a condition to be receptive. Thus the process of calming the mind and stopping the normal confused processes is an essential condition for all magickal operations and spiritual awareness, contact, and attainment on all levels. In this way also, the Dragon Seat is the doorway to a new, different and expansive world and can be the laboratory-workshop of every other aspect of magickal life. Such a simple system and yet a certain escape from the triviality and the meaningless routines of everyday life. We can draw into the Zonule or project out. This means the Will power to influence the visible natural phenomena of disease, growth, events, happenings, climate, danger and make for safety and more advantageous living. Then also the Will power to contact the invisible spirit-aetherial world of demi-gods, deities, spirits, elemental, cosmic powers, ancestors, as well as the ability to combat and overcome evil influence and anti-vibes.

Meditation is incredibly simple but a separate tractate is being prepared to explain everything in the simplest possible language and much needs to be said to overcome current illusions which have grown up in the West and now create difficulties. Perhaps the most important thing at this stage is to recognise with reverence and humility that this is a wonder world of ancient wisdom, magick and traditions. As its secrets are unfolded to you, you become the custodian of these traditions and this ageless wisdom. As treasures of the Cosmos they must be guarded and used with care.

We raise the Mind beyond everyday triviality  
By steady contemplation of the miraculous,  
The laws of nature and free-life expressions,  
For this cult of magick is a world of miracles.

Awake to the world but asleep to Reality  
This is the meaningless life of most people:  
The real problems of life is not its misery,  
But the wasteful boredom and purposeless routines.

**4. YANTRAS, DIAGRAMS AND PATTERNS:** Work in the Umbra Zonule can also take the form of a variety of experiments. These can be things you have already been taught or work you have long wanted to undertake. They should, of course, be related to the Work. Apart and aside from periods spent in meditation with the eyes closed you can profitably use diagrams and pictures for concentrating the mind and expanding the imagination. An alternative is to keep a drawing pad and suitable pen. With these you can draw your own fantastic diagrams and expressions. Much of the structure of these diagrams will come from the subconscious but do not be too surprised if your guardian spirit also takes a hand in their formation. Some of the artistic or monstrous productions will be worth preserving in your own magickal records and some can be used again and again. Have a good pen with broad nib as you will be working in half-lights.

**5. THE I CHING RAY PROJECTOR:** There are profound depths to the I Ching which will be dealt with later. Few people in the Western world have fully grasped the true significance of the fantastic characters who gave it formation and its remarkable relationships with our own Higher Magick. It can be considered as something in the nature of a Cosmic Revelation when in 1951 this book was presented to the English speaking world and translated from the slightly earlier German edition. But for the moment it can be regarded solely as an oracle and used also as a medium for communication between yourself and the guardian spirit. The book itself points out to us that spirit forces cannot always give us direct expressions of their Will and must do so by means of an oracle. In magickal work with the I Ching, use only the full edition of the translation by Richard Wilhelm as other shorter parlour game editions are useless for

our purpose. I myself received my first instruction on the I Ching from Aleister Crowley. At that time (early thirties)) only the James Legge edition was available.

**6. SHAM-SHELL SOCIETY:** An entry into the world of Magick requires a complete reorientation of thinking and even patterns of living. The most important thing which has to be realised is that ones education and training for work or profession, religion and morals etc. are all framed with the intention of fitting one into the social rat-race. Even laws are still much based on Judaeo-Christian morals and teachings. Religious intolerance has much relaxed in recent years and the power of the Church is only a ghost of its former self. But old customs die hard and most 'morality', especially with parents and the older generations is based on these outdated ideas. The main requirement of an individual expanding on to a higher level is to fully realise and understand how much we have been conditioned. At any time, especially in a thoughtless moment, there is danger of us reverting to this conditioned thinking. Too many people think their thoughts and decisions are their own and never realise how much society has planted seeds in our minds. Most of Crowley's work took place in a hideous society, much worse than it is today. The gutter press, always waiting to concoct some dirt or print some new Crowley sensation, were the bastions, upholders and defenders of the British Judaeo-Christian way of life. Those, like A.C., who revolted against their phony morals and sham-shell society were constant targets. A man who was not a Christian must be exposed and the public must be warned against someone who did not 'toe the line'.

When the mind awakens, we become Aware  
That we have been brainwashed and conditioned  
From our very birth to accept society,  
Its morals, conventions, system and ideas,  
Its pattern of behaviour and stupid nationalism,  
Its caste system of unfair social standards,  
The rule of right, privilege and preference,  
Of happiness as the exclusive right of a few  
And poverty, servitude and misery for most.

None of these established patterns of society  
Can give expansion to any individual  
They are worthless concepts for magickal life  
And those who seek the Cosmos must reject them.

**7. THE SPIRIT-MAN CRYSTALLISATION:** In Magick, man is used as a collective noun and means both men women, all human beings. When one enters on a new aeon of life it may not result in physical changes which are obvious to other people. Given time it must, for the Master has a different bearing than a slave. The immediate changes are on the mental level and these can sometimes be disturbing to the normal pattern of living. But advancement of the mind usually takes care of the body in many advantageous ways. It is only if the moral outlook fails to broaden that we face disadvantages.

In some places the pseudo-morals are breaking down while in other areas they seem to solidify. We have no better example of the latter than in India where Western uptight morals have been readily accepted without realising that Western morals are basically Christian. So there is clash and increasing frustration which spreads to lower standards on all levels. When we are in doubt we have not very far to look. We compare only with Nature and Natural Law and find the true standards. What Nature has given, man should accept. It is the absurd old story of a deluded god creating Adam and Eve and giving them operative sexual organs which he did not intend them to use. The man and the woman proved to be more intelligent than their feeble-minded god.

# TANTRIK EVOLUTION

by Pandunath

Lets examine Homo Sapiens!

What makes us tick?

We are primates and maybe something more, yet we are mammals and are part of the natural process of life and death that surrounds us. The culture within which we have grown up has attempted, and for the most part succeeded, in separating us from this simple fact. In short, we have generally been programmed by society to follow certain behavior patterns that are considered "normal" yet which have little to do with our "natural inclinations".

Has this "advanced society" brought us greater happiness, health or awareness? The answer is obvious to those who can see and feel.

What is Homo Sapiens without the layers of programming that civilization and tradition have wrapped about him? Abandon a child (theoretically!) in the wilderness. If he survives he will follow his genetic program. He will exhibit basic innate behaviors. He will strive to survive to breed and to be creative. These correspond to the gunas tamas, rajas, sattvas respectively. If he is cold he will find shelter, if he feels the sexual urge, he will seek a mate and if he is filled with inspiration, he will seek to creatively express it. This last urge, nebulous as it is, may be what separates us from other animals. Here then is primordial man.

'Paganism' emerged from this coexistence with nature, this unhindered evolution. it was the way a growing population of natural people developed awareness and creative expression in harmony with their environment. "Paganus", the root of Pagan, simply means "of the land". What comes down to us today from ancient pagan cultures as seemingly complex godforms, rituals and images were merely aspects of observable reality creatively expressed; the finding of 'self' within nature.

The sexual organs were revered as the source of life and became god and goddess. The natural patterns arising from the various behaviors needed for survival became magickal acts. All things were seen to come from and return to the Earth which became the "Great Mother".

Our pagan ancestors saw things this way. The hunted deer became a familiar spirit-god, the sun, moon, and stars became gods and goddesses.

All this is simple, there is no mystery here except maybe why we abandoned such a beautiful way of life.

The path of Illumination or higher consciousness is the path of rediscovering this simple biological expression of our genetic program, our spiritual evolution. Through the sexual urge we find ecstasy and the union of Yin and Yang. Through the arts of survival discover the strengths of our mind and body, the awakening of talent, the joy of accomplishment and tribal/social bonding.

Through creativity we change and interpret our environment in ways pleasing to the inner self. With our five senses we observe and react, we receive stimulus, respond to it, then make it meaningful. As long as this process is in line with our natural evolution we have "svechacara" or the unfolding of true will. When others attempt to manipulate this process for their own selfish ends we have restriction, disease and the "black dharmas". These anti-evolutionists use people to fuel their own twisted self destruction. This is obvious if one looks at the world today.

Tantrika was and is a term used to describe the art of synthesizing the natural unfolding of our genetic evolution. The five senses or elements are woven into a living tapestry of survival, sexuality and creativity. These all manifest as our reality (shakti) dancing about the bindu-point of our awareness (Siva - RNA/DNA), this is evolution.

Shakti manifests expansively as "Lalita", "She Who Plays". In her symbolism can be seen much of the Tantrik way.

She is red, the color of sexual energy and life. In her upper right hand she holds the five arrows of the senses, in her upper left hand she holds the bow of 'Mind' or 'Will'. In her lower left hand she holds the goad of repulsion, in her lower right hand she holds the noose of attraction.

It is with these "tools" or ideas that we create our reality. Lalita Shakti shows us that we can use these psychological aspects for release from bondage and Illumination rather than have them control and use us.

The work of survival becomes the play of illusion. The impetus to breed becomes the means of liberation through union. The sensory world that entralls us becomes the fantastic canvas of our art. This was in our primordial past, and is today, our way of growth, enjoyment and spiritual evolution. Svaha!

## REVIEWS

FUTHARK: A Handbook of Rune Magic by Edred Thorsson  
1985 Weiser 156 pages

At last! A Rune System textbook! Seriously, folks, this is an excellent resource book, especially for us English language oriented mutants. Has AL-II.55 ("Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.") finally been (if not already) fulfilled? Immersed in Kabbalah, Hebraic Lore, Egyptian & Sanskrit & everybody else's cosmic Stuff for years, I know I've felt a bit alienated because that particular Antiquity failed my need for genetic continuity into the new AEON.

This author, Ed Thorsson, a "godi" or germanic-priest, helps to extricate us aliens from the musty mish-mash, and weaves an excitingly clear format of Rune history, psychology, mythology and technical application & exploration. Odin, "the initiate's journey through the paths of the Nine Worlds of Yggdrasil", and the theme that "In ancient times every free man was his own priest" (and I'm sure he implies woman=priestess) are alive in these pages, and the Signs are given songs (galdr), asanic postures (stadha), tools and formulas that have been usefully revitalized by present-day practicing guilds and organisations.

And, Elizabethan England - Dr. John Dee - Enochian Call & Tablet enthusiasts, please take note of the peculiar similarity of the linear structures of the Enochian Alphabet, and the Runes which Thorsson presents in their developmental guises--Germanic, Gothic, Old English & Old Norse.

Not too much useful material on Runes has been available (Blum's package of Book and plaster pieces is nice-- but 'nice' doesn't rock boats that would probably be better sunk), and I'm impressed enough to encourage the placement of this handbook in every library claiming to be "occult."  
Robert W. Minea

THE DELICATE DEPENDENCY: A Novel of the Vampire Life by Michael Talbot; 1982 Avon 406 pages

Francis Bacon. John Andreas. Two facades, worn by the same, one, immortal, vampire? --who is but one of the Nine, earth-history manipulating, Unknown Men? --mutants of an ever-existing vampire breed of perhaps numberless super "men" --indeed--the Illuminati (lookout, R.A. Wilson!)--ever-saving their barbaric human hosts from self-destruction by dons Juan & Genaro-ish schemes of non-violent, folly-controlled, power & mental bedazzlement?

This book should have every Illuminatick-claimant clamoring the Florentine hills of Italy in search of the vampires' secret paradise of still-living Dodos, pre-modern horses, &, of course, the salvage original Library of Alexandria that never was actually burnt down because a vampire had infiltrated even the Church & the Papacy!

Whereas Truth has been stranger than fiction--has now fiction become the more efficient betrayer of Truth?

The author, Michael Talbot, has woven a convincing "could-be-why-not" yarn of sophisticated subterfuge in a lush and languid yet intensely puzzling tapestry of characters & settings in the decadent Europe of the late 1800's.

Through a 1st person narrative reminiscent of Bram Stoker, Dr. John Gladstone, foremost virologist, is ready to unleash upon the world his discovery of a peculiar strain of influenza that produces no antibodies, therefore proving always to be fatal to whom it is exposed.

At this moment Niccolos "falls" under the Doctor's carriage wheels, and provokes the humanitarian to both befriend & house him, in exchange for examination & verification of his Vampiric peculiarities. Just when the astonished Gladstone is convinced of the creature's authenticity, & is abounding in trust & scientific good intention, the vampire disappears, taking suddenly the doctor's precious daughter, blind idiot savant Camille, & flees to the ancient heart of Paris.

Poor Dr. Gladstone--has he been betrayed? After all, Niccolos had warned him two things: Never trust a vampire, and, things are never what they seem.

And no sooner is he trapped in this web of some seemingly invincible society of super mutants, when he is made aware they want also his second

love--his virus research! For what? Revenge? To destroy the world that has for countless years torture, maimed, inquisitioned & cruelly tried to eradicate its unique vampire breed? Well...

Two things intrigue me about this book: 1. The ever curious speculation of the role of occult societies, whatever their guise, & 2. A genuinely original view of phenomenon (vampirism) that we could, in order to truly "progress," have to accept in the functional, co-habitable order of things. Centuries of superstition, obscurity & "fear-of-the-unknown" may possibly be enlightened--plus, the nature of "supermen" may truly have more than we have been hoodwinked to believe be cosmic-theosophical-halo-auric-evergood-guy-beings we keep being deceived into wanting to see.

Add this book alongside the works of Robert A. Wilson, & let the mind conjecture, who knows, maybe each & everyone of us will write our own version of the "Final Secret!" OOOOOH! Robert W. Minea

VAMPIRE JUNCTION By S.P. Somtow 1985 Berkeley 362 pages.

This book is extra-sensual, extra-cruel,--bestial,--murderous, --monstrous, --earthen-aerotick, --lust-deliriously gory, and as a result of all this, musculaturily transcendental. The horrible old ones walking again the earth in auric-pre-love-post-emotive vibrations destined to heave the bulk of humankind ever-forward upon its ever unfathomable scale of evolution.

Transcendence is the key word to this book, for it is its insistent possibility that explores the rightful place of Darkness & Evil in the larger-than-life scheme of things-- for it is the larger-than-life possibilities that are being validated, being redeemed as sudden forerunners of human hope for continuity, despite the fears it has bred, the superstitions, the masks of ignorance it has assumed in its historical carnage, that we humans might eventually learn to accept, trust & put full faith in its praeternatural awesomeness--our only true 'salvation'.

Isn't Vampire Junction a vampire book?--a story of bloodsuckers, living corpses, stakes in the hearts, fleshrenders, monsters versus mortal heroes hunting each other down, struggling for control, allied with powers of daylight and/or nightdark? So it seems...

For these are the clashes that provide the necessary junctions, that are

the nexuses of a cleverly contrived magick that avails the transcendence its own realization beyond the reproach and persuasion of either evil or good...

If you like history leaping, scene-shifting mental labyrinthes, outside which the world stands silently still for the thunderous psychological anguishing & tumult that nourishes the surprises peculiar to integral redemptions---try this book. Trust me, It's great! Robert W. Minea

### MORE RUNIC REVIEWS

In the last issue of Aeon I reviewed some of the more recent paperback books on the ancient runic system of magick and divination, and now I would like to move on to some of the older and more scholarly sources. For the most part these are out-of-print books; I tracked them down through various libraries.

The best of these is An Introduction to English Runes by R.I. Page (237 pages, illustrations, indexed, bibliography; published by Methuen & Co. Ltd. London 1973). While it is limited to the history of runes in Britain, and vast majority of runic survivals are found in the Scandinavian countries, this is still the best survey of the various forms and uses of this alphabet I have found; it covers their origin, development and spread, the various alternative forms, the archeological records, their use in manuscripts, on coins and stones, the rune-poems and ciphers and codes; both mundane and magickal and mundane uses. He also traces the development of scholarly interest in the runes and the major discoveries from the Victorians to the present and goes over some of the controversies among translators. Well-written and illustrated, this is an enjoyable and very educational book. More-or-less the same ground is covered, perhaps not quite as thoroughly, by Runes: An Introduction by R.W.V. Elliott (124 pages plus 24 plates, index, bibliography.) Written in 1959, it has been reprinted in 1981 by Greenwood Press and is probably still available. This is also limited to the Anglo-Saxon history, but is still quite useful.

For those interested in the historical and artistic possibilities I recommend The Runes of Sweden by Sven B.F. Jansson, New York 1962; 166 pages, 74 plates; this book is filled with pictures of the ornately carved runestones scattered about the Scandinavian lands; mostly intended as memorials to the dead or to recall great events, they usually consist of some elaborately interlaced animal of myth (such as a dragon) with a runic inscription carved along the coils of its body. These forms are quite

evocative of magickal power and easily adaptable by the modern sorcerer; the text, translated by P.G. Foote, is interesting but minimally useful.

Another good source of original material is Runic and Heroic Poems of the Old Teutonic Peoples by Bruce Dickins (Cambridge 1915, 90-odd pages, with a bibliography and a poor index). There are three different rune-poems known, the Anglo-Saxon, Norwegian and Icelandic, all of which are included here along with several other pieces; each gives a bardic verse for each of the runic letters, which are quite useful in determining the traditional and mythological meanings. Norse mythology in general is full of runic legend and cosmology; many of the Sagas contain points of interest, and both the Elder or Poetic Edda and the Younger or Prose Edda are invaluable.

There are many excellent books on Norse myth; among those I recommend are the excellent Gods & Myths of Northern Europe by H.R. Ellis Davidson (250 pages, index, reprinted many times, an easily available paperback from Pelican Books) and the works of Brian Branston, which include the following: Gods & Heroes from Viking Mythology (Schocken Books, New York 1982, 156 pages, indexed), a fine storybook with excellent illustrations by Giavanni Caselli (24 color paintings and over 50 line drawings); and The Lost Gods of England (216 pages, 124 illustrations, index, Thames & Hudson 1957 & 1974) an interesting study of the Anglo-Saxon gods and culture. Mr. Branston knows his material and writes quite well.

Two other good sources are Rites and Religions of the Anglo-Saxons by Gale R. Owen (Barnes & Noble 1981, 216 pages, index, illustrations, bibliography), which covers the whole development of British paganism through Viking times and up to the arrival of Christianity, including funeral customs and several concentrated pages of runic information; and The Way of Wyrð: Tales of an Anglo-Saxon Sorcerer by Brian Bates (Harper & Row 1983, 208 pages and a bibliography); this is a novel reminiscent of Castaneda's DonJuan books, which distills several years of research on magic and medicine into a fictional odyssey through ancient Britain; it is very readable, a nice effort all around.

Next issue I hope to review a few even more obscure books.

Basilides

The Magic of Obelisks by Peter Tomkins. 470 pages, index, many fine illustrations; Harper & Row, 1981.

This is a fun book. From the starting point of the ancient Egyptian's erection and religious use of obelisks, the author begins a journey around the world, through Freemasonry, Napoleon, and Aleister Crowley, revolutionary movements and the history of egyptology. He discusses how these obelisks became status symbols among nations, and describes the adventures of the Italians, French, British and Americans as they carried them off from Egypt. He ranges from cosmic forces and ley lines to Pre-Columbian voyages to America, from Atlantis to modern-day witchcraft and the Golden Dawn, from the building of the Washington monument to Crowley, Spare and the sexual secrets of the O.T.O. Never boring, this is an intelligent and highly readable excursion into the odder byways of history, the strange but important details that slip out of the official history books. It can be found at an extreme discount in many bookstores, and I can't imagine anyone not finding something of interest in it. Mr. Tomkins has written many other books, including The Secret Life Plants with Christopher Bird; two which I particularly recommend are in the same large format as The Magic of Obelisks: Secrets of the Great Pyramid (416 pages, many illustrations, bibliography and index, 1971) and Mysteries of the Mexican Pyramids (1976, 427 pages and the same amenities), both from Harper & Row. These are quite simply the best books I have seen on all aspects of the Egyptian and Mexican pyramids respectively; they cover the archeology, history, astronomy and mythology of the people who built them and the folks who dug them up, and range from recondite mathematical calculations to tales of legend and adventure, from the mysteries of initiation to the measurements of science. The many illustrations in all three books make the pages turn faster and the mind flow freer; in both style and content, these are excellent works. Another fine egyptological volume is : Serpent in the Sky: The High Wisdom of Ancient Egypt by John Anthony West (253 pages, illustrations, bibliography, index, Harper & Row 1979). This is a good survey of the Egyptian Mysteries in light of the philosophy of Pythagoras and the pioneering work of R.A. Schwaller de Lubicz, analyzing the measurements of the temples by the underlying science of number, probing astronomy and mythology in light of recent studies. The view that emerges is that the ancients were considerably more sophisticated than most modern authorities will admit, and that Egyptian culture was a remarkably stable

and advanced achievement. This study is a fine introduction to the somewhat more recondite works of de Lubicz, who is regarded as quite radical by others in the field; but then again scholars always take a generation or two to accept new ideas. Much of de Lubicz's work is now available in English translation.

Also of interest is The Lord of the World by Rene Guenon, 70 pages, Coombe Springs Press (written in French 1927, translation 1983) ; this odd little essay moves from Agarttha & Shambhala to Shekinah & Metatron, from secret kingdoms to Vedic myth, from the sacred stone Omphalos to the Holy Grail, from Kali-yuga to kabalah; rather stiff reading, but some gold amid the dross. Worth checking out.

Hassan I Sabbah

## PUBLICATIONS

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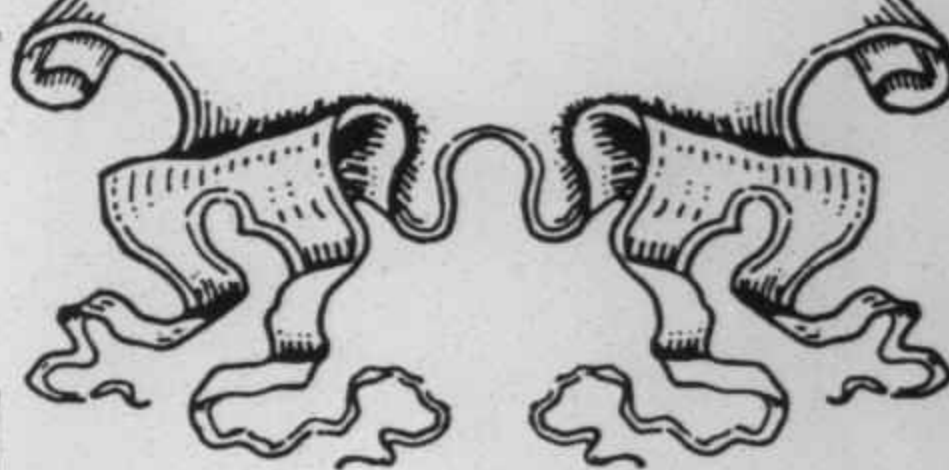


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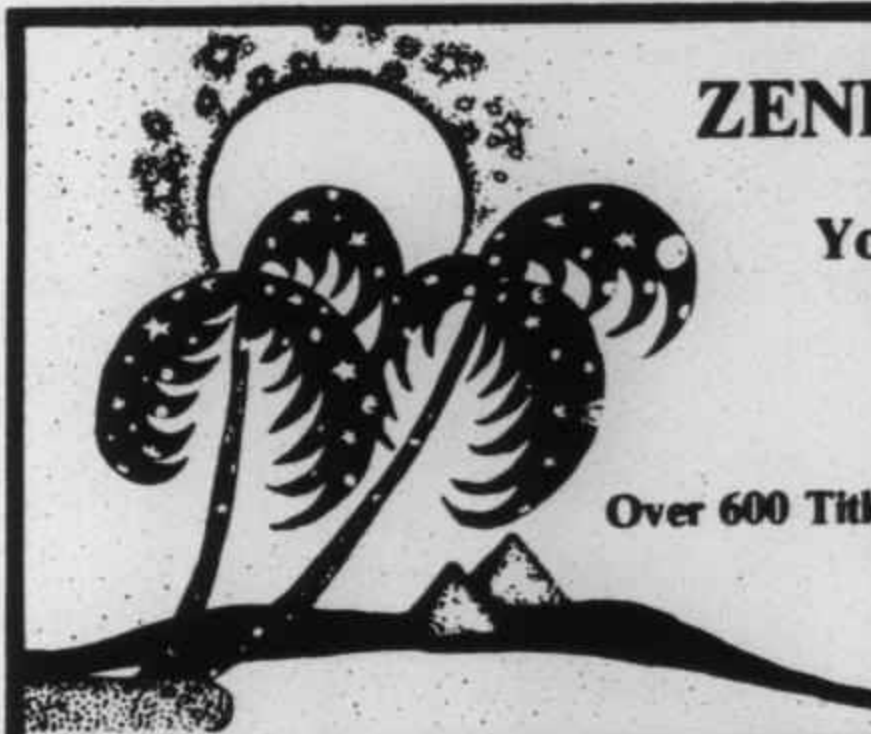
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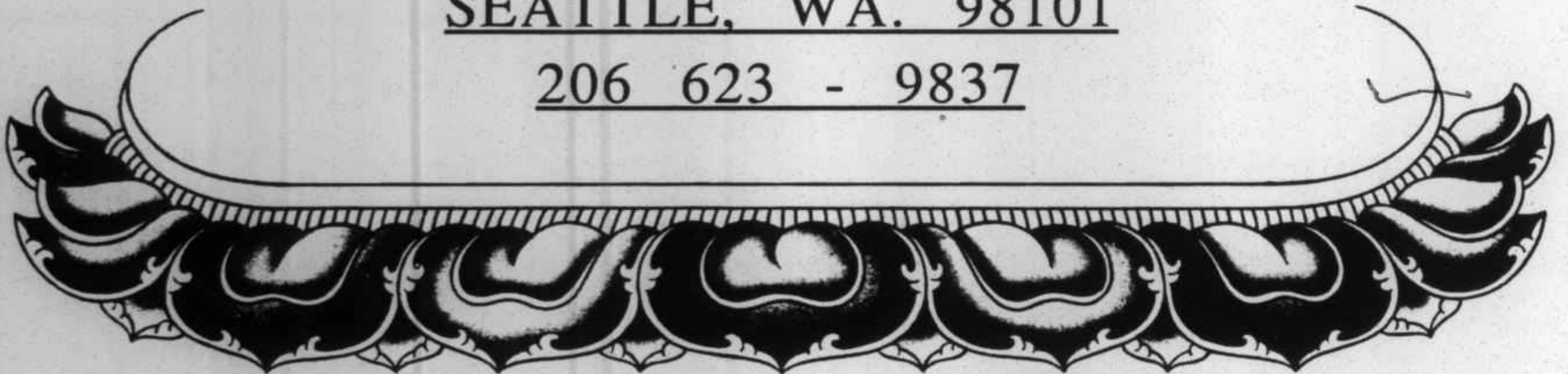
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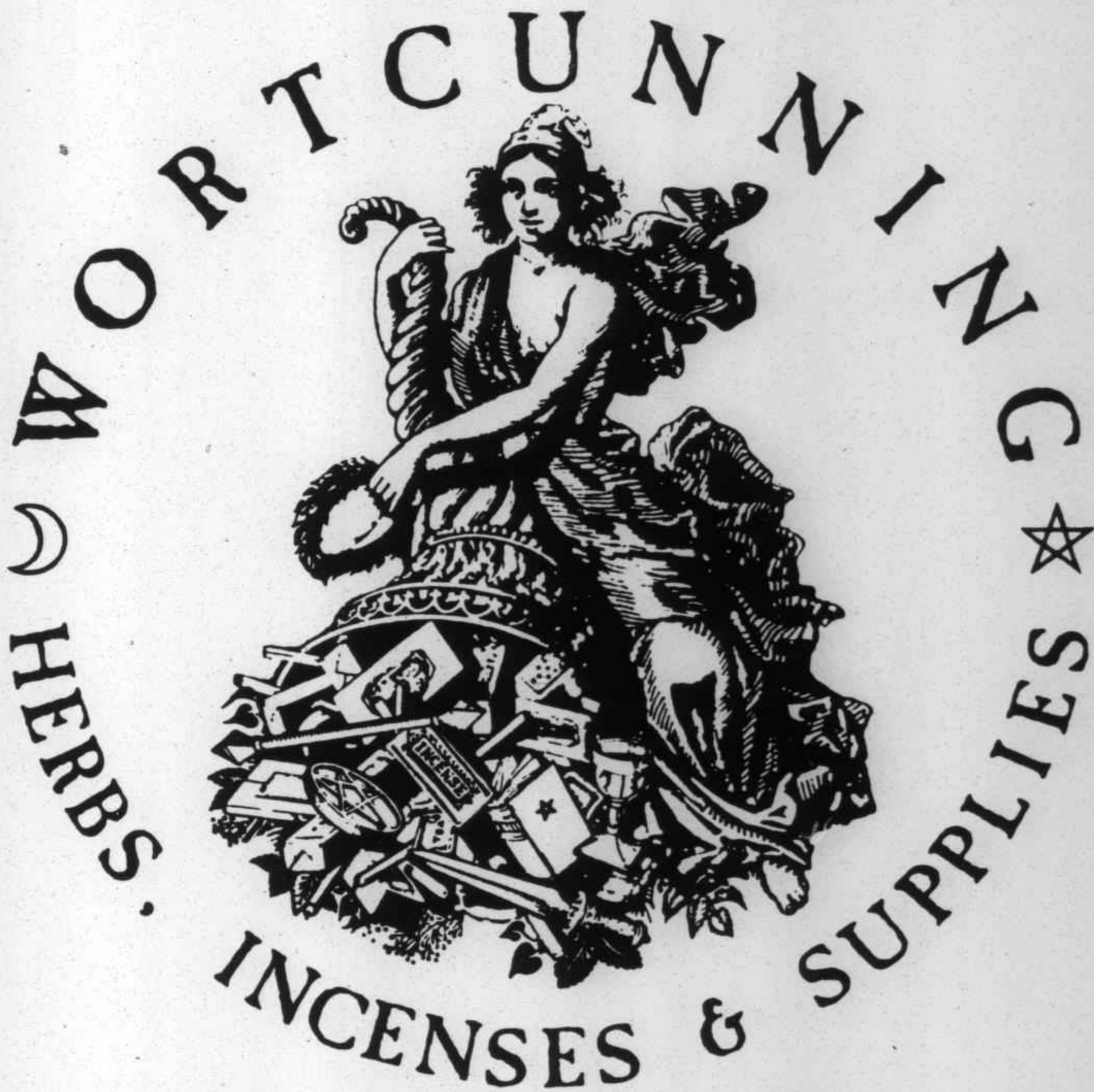
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