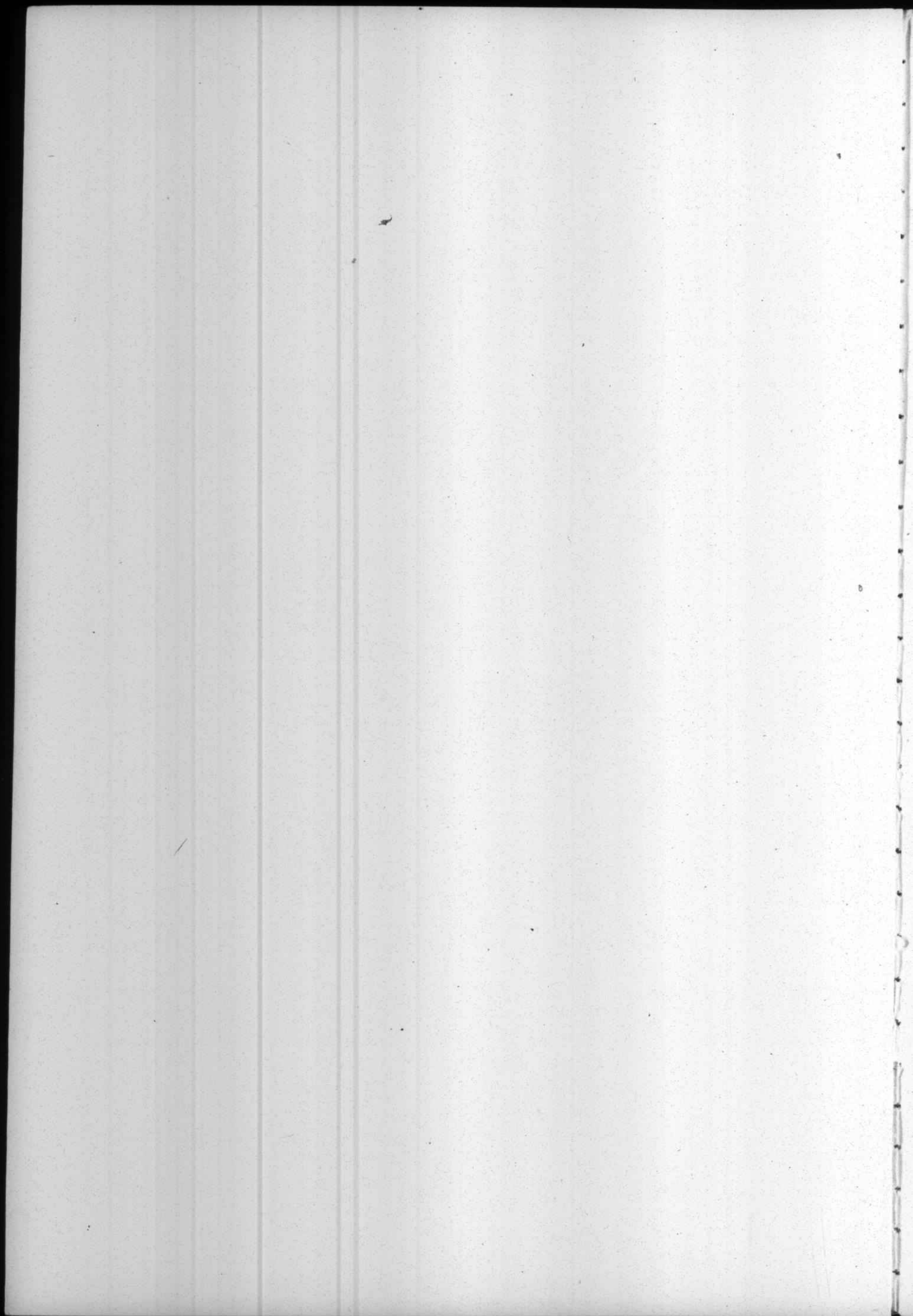


AEON IV





AEON IV

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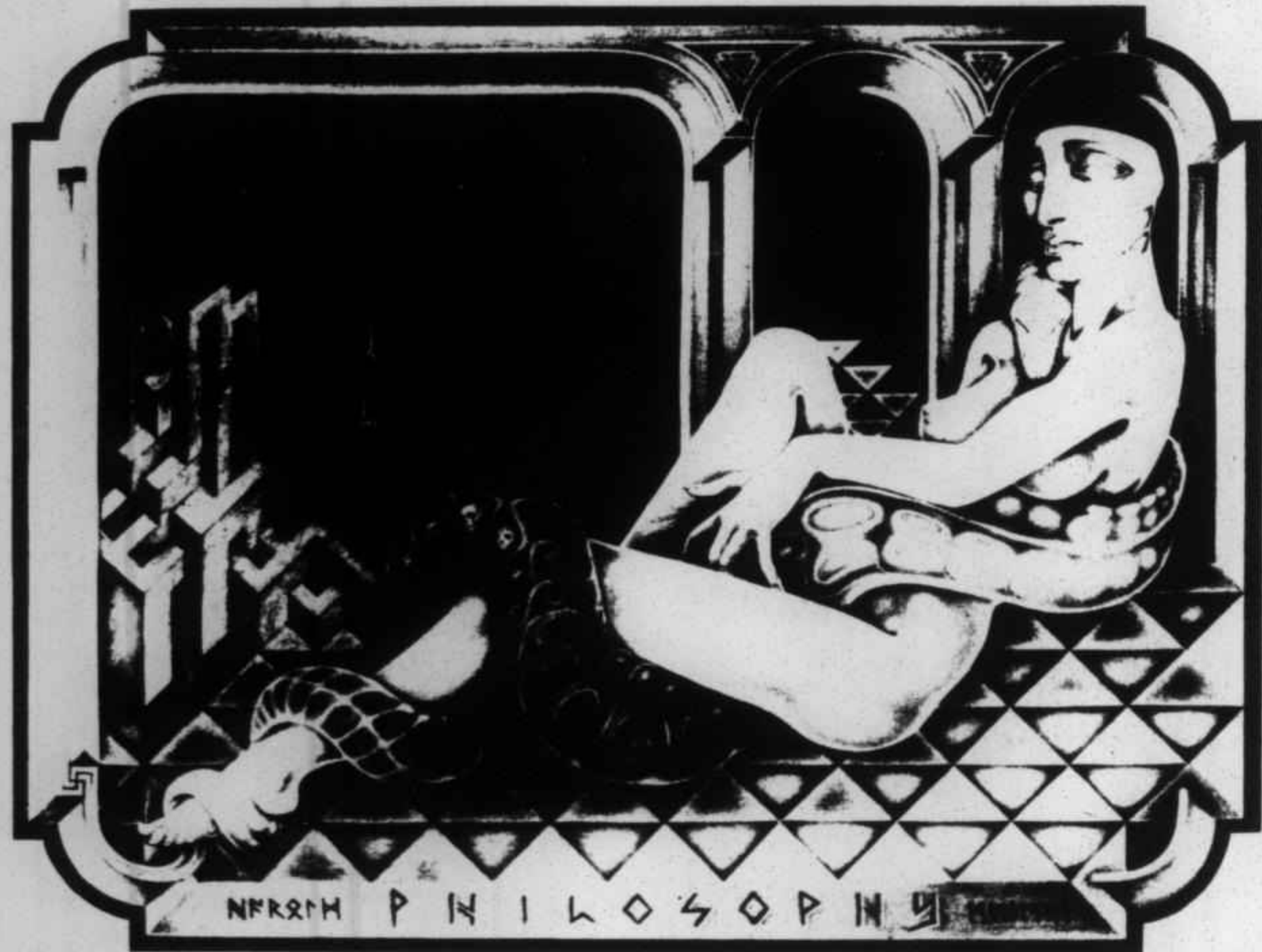
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On The Cover

Nuit by *Harold Arthur McNeill*



A^Δ R^Δ C^Δ A^Δ N^Δ A



PHILOSOPHY

HAROLD ARTHUR McNEILL

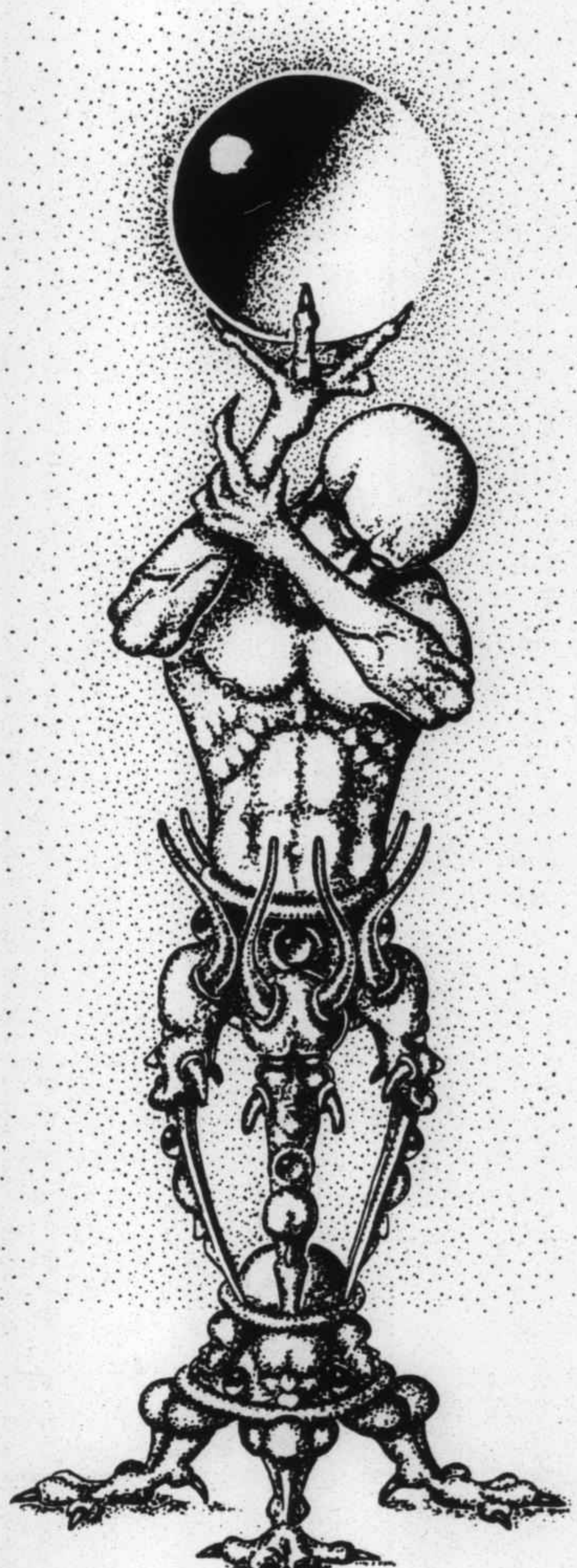
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AEON IV

SPRING 1987

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SPEAKING IN TONGUES

I am the Dancer, I have come to dance the Unmasking. When the Brightness shines too bright, the Dance will be danced and the Mask removed and the Gourd will be filled with ashes. When the world is quiet again, the ashes will be spread on the ruined fields and barren deserts. There will be a new fertility, for Life cannot be stopped!

Fire In the Abyss

Blessed be and welcome to **Aeon IV**. This issue has been expanded to include a wider representation of the visual arts. Apologies to those who were unable to obtain **Aeon III**. The issue sold out quickly. New subscribers in both North America, and Europe have been very supportive of our work.

Just released is our premier portfolio of visionary art: **ARCANA**. It will provide an annual showcase of contemporary American Visions. This year's theme: *Contemporary Images of Eternal Recurrence* features three faces of the Goddess. **Ilene Meyer** (whom some may know from the sci-fi/fantasy circuit) has reinterpreted the Medusa mythos in a striking full color work. **Nema's Aeon II** cover, (*Non-Atomic Nuit*), has been color-enhanced and enlarged. **Harold Arthur McNeill** (this issue's featured cover artist) has lastly conjured a truly 'evil' phantasm: *Philosophy*.

We reiterate that this is your journal (and we do pay for contributions). We welcome all submissions. In particular, we are seeking skilled cartoonists able to vivisect the animal of contemporary Occultism. Please send for contributor guidelines.

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We are now soliciting manuscripts and artwork. Query or write for contributor guidelines.

T R A N S M I S S I O N S

Greetings of the Winter Solstice

- Your issues get better and better. Could you send a set of your back issues and a one year subscription? We have odd personal copies around, but we want a mint set for the Archives. . .

I have to take issue with a statement re: A.C.'s copyrights in an article in your last issue. Crowley left a Will, and his Will intended that the O.T.O. intelligently manage his literary estate. It's Crowley's will that is important in considering the "right to publish Crowley". . . after all, he wrote the material and his intent was quite clear.

To give a concrete example of the results of a lack of management, in '74-'76 EV no less than three editions of Crowley's Commentaries to *Liber AL* appeared. All three lost money, and therefore went out of print. We're trying to manage resources, not impede the 93 current. The latter is admittedly possible. . . Were I convinced that that was the effect of our work here, I would sign the copyrights into the public domain in an instant.

Hymenaeus Beta X^o O.T.O.
Agape Grand Lodge
New York, New York

Kenneth Likes Nema

- Your magazine is finely produced. I need not wish it success as long as Nema contributes, but I will for good measure! Love is the law, love under will.
Kenneth Grant, X^o O.T.O.
England

Reprint Leary?

- Just wanted to let you know that not only am I suprised to see Crowley's *Liber Aleph* (Wisdom or Folly) back in print, but it is also a very well designed book.

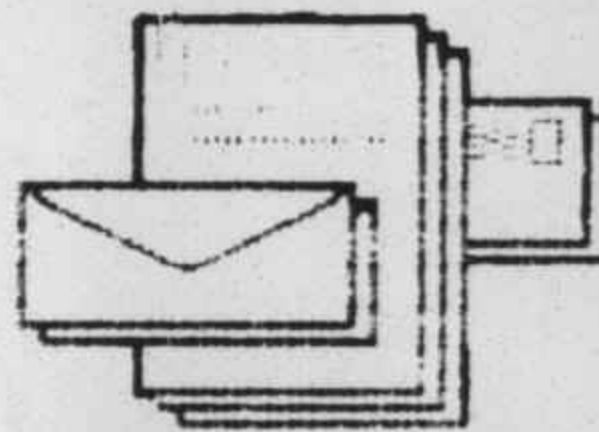
I would like to suggest some other Crowley, and how about all the out of print Timothy Leary titles. I have had no luck finding *Terra II*. Good luck with your publications.

Tony Pizzini
Richmond, VA.

Lightening Strikes Twice

- I love the Uraeus with lightening bolts for a logo. It reminds me of the B & W newsreels before movies that had a radio tower with lightening bolts in the 50's.
I love your *Aeon Magazine*.

Zaon 211



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AF

THE ELEVENSTAR

By NEMA

During the late 1970's I received a cryptic message from the Channel: "The Thrones must be filled." When I questioned the meaning of the statement, it simply repeated itself. Further information was received in subsequent Channel contacts.

The Channelling process is individualized. The closest description I have is: The discovery of unlearned knowledge in the mind, sometimes with visual and /or audible receptions, accompanied by feelings of awe, certainty, and the sense of being active and passive simultaneously.

The feeling of exaltation that also accompanies Channelling must be strictly monitored so that it doesn't lead to misinterpretations of the content. It's a matter of ethics to verify the accuracy of material received through Channelling by whatever means are available. In matters not subject to physical verification, ask the source for a word or number, then check its Qabalistic meaning. If the meaning is significant or congruent to the subject matter, trust the Channelling unless or until facts prove it untrue.(1)

The Thrones correspond to the Spheres on the Tree of Life, plus the non-Sphere of Da'ath--eleven in all. A Throne is the mastery and practice of a given Sphere in the life of a Priest; with dedication to the Elevenstar, the mastery and practice extends itself to monitor and adjust the global operation of the Sphere.

A full-developed Priest is capable of filling any of the Thrones in individual reality. A full course of Initiation ensures knowledge of the essence of the Spheres, whether or not the Initiations include Qaballah in their traditions. In the practice of the Elevenstar, a minimum of twenty-three Priests function as a collegium, with at least two Priests per Sphere plus a singleton for Da'ath. Each Throne assumes responsibility for its Sphere's energy, influence, balance and expression in the daily life of the human race.

The Elevenstar collegium serves a multiple function.

The Elevenstar collegium constitutes a catena of the A A.

This is a talisman on a grand scale, a living talisman of Priests who effect the development of humanity directly via their own self-evolutionary Work as well as by the Work of the collegium.

At an early phase of our development, humanity was altered by a race of entities who sought to gain entrance to "our" universe for the purpose of devouring its substance of matter/energy. Prevented

from immediate physical contact by incompatible factors of subatomic charges, vibrational rates and orientations, this race (called the Elder Gods in previous material) sought to accelerate humanity's technological development through genetic manipulation induced by behavioral change. The Elder Gods found a link of influence with us via our atavistic impulses, particularly hunger. They changed our diet, exposed us to natural radiation sources, and otherwise induced us to cooperate in our own mutation. We were thus directed toward toolmaking and research, never suspecting that such interests were to benefit a would-be invader.

A local representative of the Comity on routine patrol discovered this manipulation and stopped it. Our altered genetic state has remained with us to the present, promoting technological development at the expense of concomitant ethical growth.

There is another race of beings, relative newcomers to the Comity, who can restore our DNA-pattern to its original configuration. The Elevenstar is to be the instrument of consent in this matter, should we decide to accept this assistance.

It is an accepted Speaker for humanity with the Comity of the Stars. The Elevenstar collegium is empowered by the nature of the Working to give or withhold informed consent on behalf of the human race. In this function, the Elevenstar collegium is a prototype of *Homo Veritas* acting as a whole.

This band of impeccable Warriors possess duties which include keeping one's global Sphere free of pollution. It pays particular attention to politicians, the military, the media, and Initiates who misuse the High Art. It first secures its own mastery and discipline as individuals, and then as a group; the Spheres are assumed and balanced; work begins on the species. The Elevenstar collegium can also function as a Hunting Lodge if necessary.(2)

The Elevenstar collegium is capable of activating the next step of our DNA through group ritual. The point of ritual is to focus the attention, energy and will of the participants upon the desired result, build a charge, and then release it in the most effective way through the astral menstruum to the astral form of the result. When the astral form of the desired result receives this directed charge--if the charge be powerful enough--it quantum-jumps into manifestation. There are other functions promised for later discovery.

I note that so far none of the listed functions deal directly with individual benefits from participation in Elevenstar. It shouldn't be necessary to enumerate or discuss these benefits. It's been said of the Presidency of the United States that "the office makes the man".

So let it be with Elevenstar. "Ask not what your Magick can do for you, but what you can do for your Magick."

The individual requirements deserve some discussion at this point. An Elevenstar Priest functions above and below the Abyss. In other terminology, one must have achieved that state of consciousness which comprehends the Nothing and the All simultaneously.

Maya is seen as illusion. This is the proper field of Magick. Maya is not disdained. The Elevenstar Priest works to change the consciousness of humanity; in the process, hands get dirty, bodies get tired, mind becomes confused, and emotions are frustrated. The consciousness of the Elevenstar Priest regards such inconveniences with detachment and finds more efficient ways of action. One loses oneself in the Work without identifying with it. All natural survival-instincts have been mastered and transformed into conscious instruments of Will.

In practical application, this means that anyone playing ego-games, indulging in Alpha-male or -female behaviour, or lusting for power, is not qualified for this Priesthood. Elevenstar requires selflessness, dedication, wisdom, strength and responsibility.

The first large Elevenstar Working took place at Winterstar in 1985, e.v. Eleven of the ritualists took responsibility for dancing a particular point on the star and assuming the godform appropriate to the point. The other participants danced with, around, and among the points, using contact improvisation to wield the energies and powers of the points. The aim of the rite was to call Throne-holders to their posts.

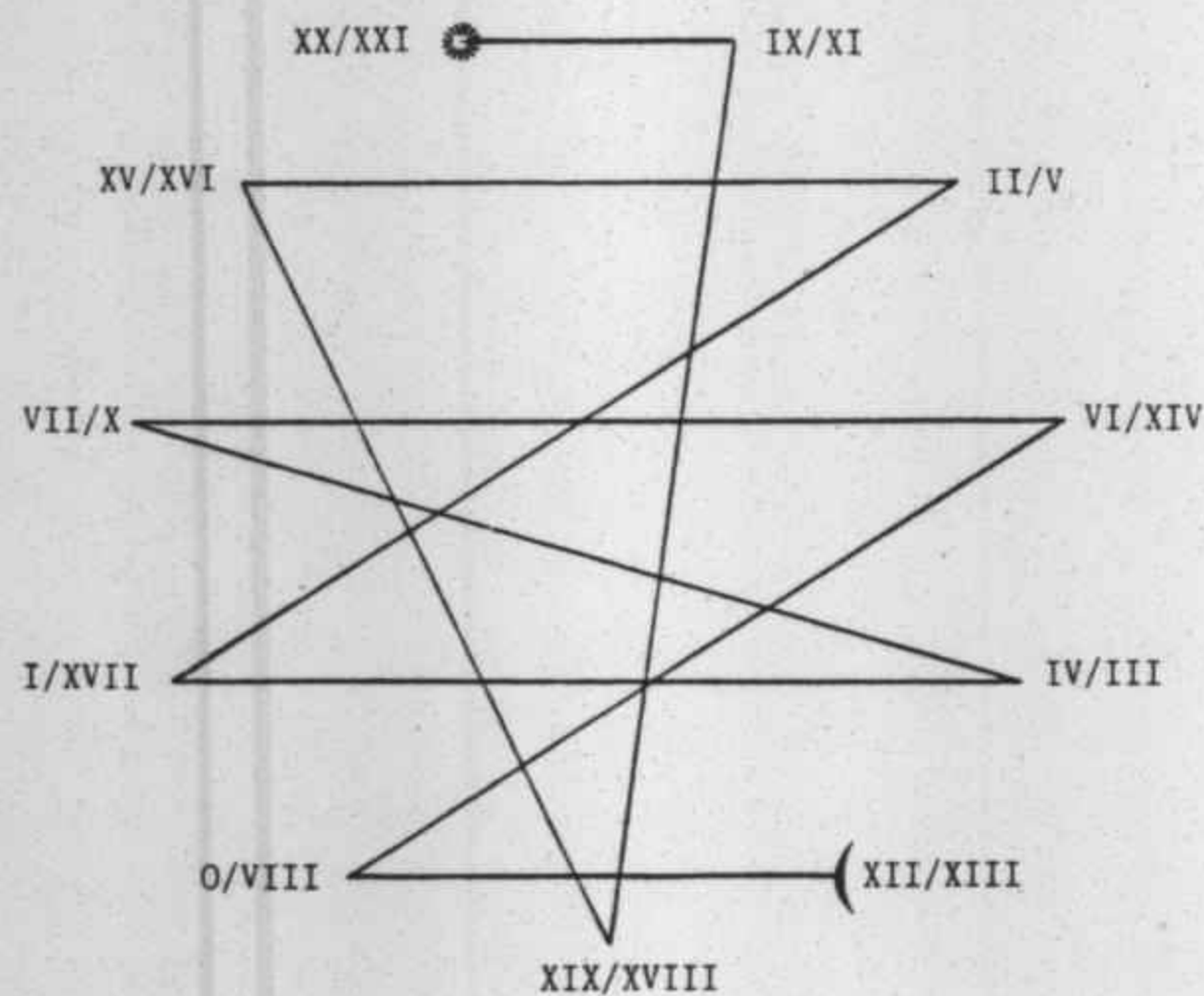
This calling included invoking the initiatory experiences necessary for awakening and fitting the Throne-holders for their task. The second Elevenstar Working, planned for early January 1988 e.v. is intended to continue the initiations begun by the first Working, and to orient the Throne-holders who have been awakened to the specific energies that Elevenstar entails.

A cross-reference system has been devised that aids in orientation. It gives the equivalent sphere, god-name and Tarot Trump pairs for each point/Throne. The Trump names are those of the *Thoth Tarot* produced by Aleister Crowley and Lady Frieda Harris.

Considering the factors together can give a holographic clue to the nature of each Throne. An important thing to remember is that the points are arranged in a circle: There is no linear hierarchy as in the Tree of Life. The Thrones are equally powerful, important and necessary.

GOD-NAME	SPHERE	TRUMP PAIRS
1. Nuit	Malkuth	The Aeon/The Universe
2. Hadit	Yesod	The Hermit/Lust
3. Ra-Hoor-Khuit	Tiphereth	The Sun/The Moon
4. Pan	Chesed	The Devil/The Tower
5. Babalon	Netzach	The Priestess/The Hierophant
6. Shaitan-Aiwass	Geburah	The Magus/The Star
7. Therion	Hod	The Emperor/The Empress
8. Will (Thelema)	Chokmah	The Chariot/Fortune
9. Love (Agape)	Binah	The Lovers/Art
10. Truth (Themis)	Kether	The Fool/Adjustment
11. Heru-Pa-Kraat	Da'ath	The Hanged Man/Death

The star itself is scribed as follows:



Set the points in this sequence; the lines among them may be drawn with intervals varying according to the situation.

The point arrangement is, among other things, a useful Tarot layout. The cards are dealt on the points of the star in the sequence above. This yields a dynamic reading. In contrast, a Tree of Life layout could be considered a static reading or "snapshot" of the querent's condition. A brief consideration of the nature of the points as interpreted in the Tarot layout may be helpful in understanding the duties of the corresponding Thrones.

Nuit is the starry night sky, arching above the Earth. She is the space (The Universe)-time(The Aeon) continuum--everything that exists in physical reality. Her Sphere is Malkuth.

Common perception sees physical reality in terms of everyday in our civilization. Making a living, socializing with friends, defending oneself against the casual malice of others, and becoming upwardly mobile represent familiar manifestations.

Artistic perception sees physical reality in a cleaner, more abstract fashion. Mountains, rivers, woods, sunsets, and flowers are our standards of beauty. The balance of light and shadow, bulk and emptiness, revelation and concealment, please the esthetic part of consciousness.

Initiated perception sees physical reality as an expression of the absolute, the tangible result of the play of the four elements, the three *gunas*, the ten Spheres, or any other number of forces. Nuit/Malkuth includes subatomic particles, and the binding forces of the atom, as well as all existing galactic clusters and everything in between.

Though the cosmos is seen as illusion springing from the Reality of Nothingness; this illusion/Maya/Malkuth is the object of Magickal work. We work in Maya to assist its changes. We devote our time in the flesh to guarding and assisting the course of evolution.

There are some Initiates who haven't achieved the proper appreciation of physical reality, preferring to "only work on the astral." The earthing is the most important part of Magick, it completes the circuit of energy that's necessary for change. Unearthed by the Initiate, the energy seeks its own grounding. The means it uses to ground may be twisted, damaged or destroyed.

Nuit as the image of the Kingdom puts the importance of the physical world in its proper perspective. She is vast, beyond the ability of our finest scientific instruments to encompass Her. It is a royal and holy condition, to be part of the body of Nuit.

Hadit is the point of view that experiences the starry night-sky and the space-time continuum that is Nuit. His Sphere is Yesod. This is the Sphere of Lunar energies, the Racial-Unconscious, the astral planes, atavisms, and emotions. Yesod is a gateway between the Dayside and the Nightside of the Tree of Life.

Hadit is a dimensionless point of awareness, the ultimate self-consciousness. The Sphere of Yesod is the base of Hadit's nature, but by no means is it the limitation of that nature. Emotions convince us of our reality--"I feel, therefore I am." The Trumps, Lust and The Hermit, indicate the type of balance to be achieved in mastering this Throne.

Lust means more than just sexual desire. It is the universal force of attraction that permits shapes to maintain coherence in the constant dance of matter/energy. Lust is the voice of Nuit calling to Hadit, the yearning of Hadit for union with Nuit. The force of Lust permits the perception of the interconnectedness of all things in a vast, glittering webwork.

The Hermit is the essence of the single unit, complete in itself, a seed, a cell that contains all potential proliferation and growth.

Ordinary perception sees the Hermit as solitary and isolated, out of contact with others and dwelling apart in the wilderness. Initiated consciousness sees the Hermit as the Universe contained within the self-aware point of view. The desire of Lust is fulfilled in the completion and self-sufficiency of the Hermit.

Taken together, this Trump pair indicates the formula for mastery of Yesod. A fine balance of the tension of desire with the relaxation of fulfillment will enable a true vision of the Work. As Sri Ramakrishna once commented, "Which is better--to taste the sugar or to be the sugar?"

The key to successful work in Yesod is to have a sane and healthy point of view. Working with distorted vision in the astral realms will also produce disturbed manifestations in the physical world. Magick works by bringing events into physical existence through energizing astral constructs of the desired manifestations.

It is in and from the astral menstruum that we fashion the armature or framework around which matter-energy forms. With sanity and balance ruling the Throne of Hadit, the manifestations of the Elevenstar are performed precisely and accurately on the astral, leading to precise and accurate actualization on the physical plane.

Ra-Hoor-Khuit is the hawk-headed representation of the Sun, Ra, as Warrior. The Sphere of His Throne is Tiphereth and the designated Trump pair is The Sun and The Moon.

The Warrior is the person who is aware of the environment and remains ready for correct action. As Castaneda's Don Juan Matus says, "a warrior must be impeccable." This means that the Warrior deals with internal imperfections and weaknesses, and corrects them before the environment's forces can wreak havoc.

This Throne operates through the combination of The Sun and The Moon. Ra-Hoor-Khuit is a solar god. In the latitudes of Egypt, the sun can be devastating to human life--burning, fierce, relentless. So it is with the force of True Will. Nothing can balk True Will of its manifestation.

The Moon shines by reflected light, generating none of its own. The Warrior of the Throne of Ra-Hoor-Khuit becomes Will-in-action. When this Magickal transformation happens, the Warrior's bodies and faculties reflect the fire of Will. One becomes the channel for Will, and in the process becomes Will itself. This is the Sun. One's bodies align with the purpose of channelling Will, and in the process of the channelling, reflect the internal flow in their beauty of form. This is the Moon.

The Throne of Ra-Hoor-Khuit coordinates all the Thrones in the process of manifesting Will, that is, carrying out the purposes of the Elevenstar collegium. In practical terms, the Throne takes the myriad of possibilities presented by the Throne of Pan (Chesed) and chooses which strands of events are to become mainstream reality. This choice is made by the entire Elevenstar acting through the Throne of Ra-Hoor-Khuit. The essence of this Throne is harmony and balance, wherein harmony is the correct proportion of influences from all the Spheres.

The Throne of Pan represents Chesed on the Tree, and its Trump pair is The Devil and The Tower.

There seems to be an incongruency here: Chesed is Mercy, and is traditionally attributed to Jupiter. These images are more benign than those of the Devil and the Tower and Pan.

But Pan is the All-Begetter as well as the All-Devourer. The Devil is the surprise of existence. The joy of surprise enriches the sense of humor (Jove-iality) which is so necessary to the Throne of Pan.

One function of this Throne is to maintain the proper level of levity in Elevenstar. Too much gravity paralyzes action. Gravity makes one pompous and stodgy if allowed to exceed its proper measure. Thus the thunderous laughter of Pan in the Sphere of Chesed destroys the evil of taking oneself too seriously.

The Tower is the force of destruction. In its function of architect and judge, Chesed must choose what needs to be cleared away from the building-site, or what part of the block is chiseled away so the statue can emerge. The Tower card in the Thoth deck depicts the Eye of Shiva blasting the tower of false certitude. ("My mind's made up, so don't bother me with the facts.")

The Throne of Pan keeps an open mind in the Elevenstar by maintaining impartiality and balance in discovering and presenting the options of action to all the Spheres.

The Sphere/Throne of Babalon supervises the initiating force of Netzach; the Trumps are The Priestess and The Hierophant. The

Throne of Babalon focuses the Magickal Current on all the Spheres. Her influence causes quantum-leaps of comprehension.

The Sphere of Netzach is linked with Venus. It concerns relationships and creativity. Initiation can be seen as progressive stages in the relationship of the individual with the Cosmos. In Elevenstar, the Throne of Babalon inspires all the Thrones to continue internal development so that the functioning of the Thrones becomes more efficient and effective.

Netzach is the basic Sphere of sex Magick, one of the most powerful ways of Initiating, though not necessarily one-on-one with the Initiate. A general approach is the use of sex Magick to activate one's own Hierophantic acuity and power. One is then capable of radiating the Initiatory energy without having to plan specific actions.

On the other hand, Initiation through making love with the Initiate can be effective if all conditions are right. It's wise to remember that a Magickal link is formed with everyone you make love with. This link provides the effective channel through which Initiatory energy is transferred. This link works both ways, so it pays to be selective in choosing partners.

It is also wise to remember that a Hierophant need not know more than the Initiate in order to be effective--the Hierophant need only know the Initiate. In this knowing, one works the Priest/ess emphasis, using intuitive empathy to deal with colleagues Angel-to-Angel.

The Trumps of The Priestess and The Hierophant aren't redundant. Both deal with the Initiatory process but from different directions; in simple terms, The Priestess is the carrot and The Hierophant is the stick.

In practical terms, the Throne of Babalon supervises Initiatory energies both internally with the Elevenstar and "externally" with the human race at large. An example of the Priestess mode is the vision of *homo veritas*. The knowledge that human evolution doesn't end with *homo sapiens* enables us to consciously direct, for the first time in our history, our transition into a new species. An example of the Hierophant mode is Nightmare, a dark type of Elevenstar initiation which surrounds the deliberately obtuse, the spiritually stubborn sleepers, with images of their fears and atavisms. They gladly choose to awaken.

Again, a balance is struck between the modes of Priestess and Hierophant. On the Tree, both Trumps pertain to Paths that cross the Abyss; The Priestess links Kether and Tiphereth, The Hierophant

links Chokmah and Chesed. The Throne-holders of Babalon might find that a 'secret' lures better than a statement.

The Throne of Shaitan-Aiwass commands the Sphere of Geburah. The Trumps are The Magus and The Star.

Although Geburah is traditionally considered a martial Sphere, the essence of it is strength, not aggression. The function of the Throne of Shaitan-Aiwass is to provide power, endurance, and duration to the Elevenstar Working (a Krishna/preserver aspect) and to remove all interference with the manifestation of Will (a Shiva/destroyer aspect).

The Throne-holders of Shaitan-Aiwass deal with power and powersources. This Throne requires the ability to recognize power psychically and to be able to channel it into the Work Magickally. Most Initiates of my acquaintance can sense a power-place or power-object. The Throne-holders of Shaitan Aiwass refine and intensify this sense through a yoga peculiar to this Sphere. They become the power through union with it, then direct themselves totally into the Work at hand.

The Geburah function in Elevenstar is to link the Work at hand with the inevitability of Will/Magickal Current. The Magus speaks his word so the falsehood thereof ensnares the souls of men. The Star represents the Current. There is a Yogic saying that if you speak the absolute truth in all things for twelve years, what you then speak will come true.

If the Work at hand is spoken and spoken of truly, it will manifest. The Magickian becomes the Word as he/she becomes the power. Information can exist on its own, but information (Word) conjoined with power is a major way of Magickal operation.

This way of Geburah uses the Logos formula reshaped for the New Aeon--"The Word was made flesh and dwelt amongst us."

The Throne of Therion expresses Hod on the Tree, and its Trumps are The Emperor and The Empress.

Hod is associated with the godforms of Mercury, Hermes, Tehuti, Hanuman, etc. In Thelema, Therion is the Beast, a figure taken from the Book of Revelations to represent a humanity responsible for its destiny, an unfallen species which needs no salvation. Tehuti taught Magick, science, art and craft to mankind. Our difficulties stem from ignorance, not Original Sin. Hermes is a healing godform, Hanuman a loyal assistant. Mercury is logic and communication.

One function of the Throne of Therion is to reason, to manipulate facts, events, and patterns in ever-changing constellations, then communicating the configurations which exhibit the most logic to the other Thrones for consideration. Thinking alone is rarely an

adequate base for action; it works best in conjunction with intuition and instinct.

Another function of the Throne is the monitoring of health-- both of the Elevenstar collegium and of the species as a whole. Healing is accomplished through balance and proper infusion of energy.

A third function of the Throne of Therion is teaching. Teaching differs from Initiation in that teaching presents a description of an experience to a person. With Initiation, a person lives through the experience. Knowing the description of an event can help one recognize the event when it happens, but in no way can a description substitute for the experience itself.

The Emperor and The Empress describe the attitude and methods suited to this Throne. The Emperor is a figure of responsibility and power. The Empress is a figure of generosity and care. These Trumps reflect the influence of Chesed (Pan) in the processes of Hod/Therion.

Intellection is guided by the more spiritual faculty of intuition. Responsibility governs the processes of reason. A running comparison of theory with fact keeps thinking true.

Communication of rational truth is kept lucid and as simple as possible.

In practice, the Throne of Therion processes options for action, assessing the merits of each choice and presenting the findings of its work to the other Thrones. It considers ways of implementing a chosen manifestation and it considers ways of presenting information.

The teaching function of Elevenstar is not essentially concerned with educating the general public (although obvious opportunities are not to be neglected), rather, information is to be made available to Initiates, Adepts and Priests who may qualify and have an interest in the Elevenstar Working. Internal education is the main area of concern with this Throne, not through didactic statement, but through discussion.

The Throne of Will (Thelema) is attributed to Chokmah on the Tree; its Trumps are The Chariot and Fortune.

The concern of this Throne is with the Evolutionary next step of Humanity, and this concern is dealt with by two linkings--one with the species as a whole through the DNA, and the other with the Comity of the Stars.

The Throne-holders of this Sphere are to establish firm contact with the Comity so that our Will can be clearly known. On the other hand, this Throne requires psychic contact with the human DNA in

order to activate the next segment beyond its present operations--presumably in the restored molecule.

It's assumed that the DNA is in its restored configuration before the next step is attempted, although the restoration isn't mandatory. We can develop a working balance from our present altered state, though at the cost of some efficiency. There's no virtue in clinging to handicaps, although a case might be made for the character-building aspects of adversity.

The Trumps of The Chariot and Fortune both depict wheels, which signify GO-ing or progress. The wheels reflect the expanding universe with galaxies coalescing as starry bubble-froth--the *Primum Mobile* aspect of Chokmah. The Chariot images Krishna as Arjuna's charioteer in the Bhagavad-Gita while Fortune's wheel is akin to the inexorable Jagernath cart of Shiva.

While genetic restoration is the immediate item under consideration in our relationship with the Comity, there is a larger future agenda to be dealt with. In the matter of human evolution, the Throne of Will guides our self-development. Our contemporary technology permits us to control our environment to a greater extent than ever before. The byproducts of technology have increased the number of mutagens we live with, as well as providing the means of recombinant DNA research. We also have instantaneous worldwide communications readily available.

We have the means to shape ourselves in accord with our highest visions. That we have yet to do so indicates the nature or the task of this Throne. In conjunction with the Thrones of Pan and Therion and Love in particular, the Work of the Throne of Will concerns the shaping and sharing of what humanity is coming to be: A self-conscious species that acts ethically toward itself, its home planet, and all other species it contacts.

The Throne of Love (Agape) accommodates Binah; its Trumps are The Lovers and Art.

The essence of love is union; the work of this Throne is to unite past, present and future in one eternal mode of being. The Trumps for this Throne are the two most obviously alchemical cards in the Tarot.

Alchemy deals with transformation. In the Elevenstar, we transform a divided and competitive species into a cooperative, consciously unified one. We are at a point of technological development where old formulae of living need not apply. "By the sweat of thy brow shalt thou earn thy bread" spoke of a time when human and animal labor were the only means of agriculture, transportation and industry. Today, our machines and computers

could provide the necessities and luxuries of life for everyone were it not for the accumulation of wealth, and the practice of profit, and exclusivity.

Binah is traditionally the Sphere of Time, of Saturn. In the mastery of the Sphere, the Throne of Love sees the unity of our species from its dim origins to its translation beyond the physical plane. From our beginnings we grow numerous and become scattered, settling in far-flung places and diverging in habits, languages and customs. We adapt to all climates.

We adopt a psychologically correct religion for the needs of our times. Institutions which encrust religions try to preserve outmoded forms. We transcend sectarianism when freedom of inquiry prevails and science flourishes. Science produces technology, thus changing our ways of living, and our ways of seeing the universe and our place in it. Attitudes and instincts which helped us survive in pretechnological times are deliberately changed into power-sources for creativity, guided by the vision of ourselves-to-be.

If news stories and current events seem to contradict this description, the Work of the Throne of Love lies in the area of contradiction.

The Lovers is attributed to Zain, a sword, and to the sign of Gemini--a depiction of humanity's present condition of a people divided against itself. The Art card links with Sagittarius. Through the imagery of the archer, the components of bow and arrow combine in action to become a single engine of accuracy, velocity and penetration.

The secret of unity lies in shared Work.

The Throne of Truth lives in Kether; its Trumps are The Fool and Adjustment. Truth is Themis.

The task of the Throne of Truth is to attune itself to the Tao/Magickal Current/Will. Our physical bodies, our minds, our esthetic sense, and our art all attest to the Intelligence which informs existence. We are the essence of, and the vehicles for, the Will of Intelligence and of Intelligence itself.

According to Webster intelligence is defined as "the ability to learn or understand or to deal with new or trying situations; the skilled use of reason; the ability to apply knowledge to manipulate one's environment or to think abstractly...; information (concerning an enemy)". I broaden the last citing to include any type of information. Attunement to Intelligence is attunement to one's deepest Self: The core of Nothingness at the heart of all things.

The Trumps give us a hint of the necessary viewpoint for the Throne of Truth. The Fool is the Zero, the innocent youth, one who is

open to everything and experienced in nothing. There are no expectations, prejudices or preconceptions. Adjustment is the card of balance, proportionality and aesthetics. The Throne of Truth is totally open to the flow of existence from nonexistence. The flow radiates through the Throne to the Elevenstar in balanced rays. Anyone operating from the Throne of Truth will also radiate to the general environment, but since the Throne operates in the Vision of No Difference, the dynamics of the Elevenstar are projected onto the planet at large-- all the better to link with.

This Throne's duties are the most abstract and mystical of the Elevenstar, and can only be detected in operation through an aura of intense life about the operants, an aura that generates pure feelings of excitement, peace, joy and wonder.

In practical terms, the Throne of Truth requires a condition of no-mind meditation in its Priests. All available personal time is to be devoted to this meditation until the practice evolves to constancy during all other activities. The Throne of Truth is a dangerous responsibility since any imbalance can sever connections with the other Spheres and Thrones. In the collegium of Elevenstar, Thrones assist each other.

The Throne of Heru-Pa-Kraat controls Da'ath and its cards are The Hanged Man and Death.

The Sphere of Da'ath is sometimes called "Knowledge". An attribute of Heru-Pa-Kraat is silence. The four powers of the Sphinx are: *Know, Will, Dare and Keep Silent*. The task of the Throne of Da'ath is to maintain the invisibility of the Elevenstar.

This invisibility is not only to prevent intrusion by the unawakened, but to maintain the proper aesthetics of Elevenstar's nature. Our Work is necessarily behind the scenes; other groups, Orders, covens, etc. can have the honors of interfacing with the general public.

Those who wish to operate a particular Throne will be able to find the Elevenstar. Throne-holders are not to recruit others to this Work, but are required to provide the necessary information to sincere enquirers. Acknowledgement by current Throne-holders of the aspirant's mastery of his/her chosen Throne is all that's required for an aspirant to become a participant.

The length of time any person operates a particular Throne should be limited to a year. As mentioned before, all participants should be capable of operating from any Throne. A limited term for holding a single Throne will prevent individual and group imbalance. In such a practice will the Elevenstar be as protean and flexible as the Work demands.

The Throne of Heru-Pa-Kraat uses the images of The Hanged Man and Death to accomplish invisibility. The Hanged Man recalls the reflective and refractive properties of water-- keep moving and you'll not be seen. Death maintains invisibility beyond the realms of the physical planes. There are individuals who have achieved initiation into certain aspects of Magick but who have not achieved the necessary spiritual transformation. Sometimes these incomplete ones seek out groups in which they sense power, hoping to fasten onto the power-source for their own imbalanced intentions.

Since one must have died to be a Priest of Elevenstar, the Death Trump will strike terror into the incomplete ones, since they fear this type of death. The Ego is not slain in Thélema, but placed in its proper position within the individual. Nevertheless, there is a definite death of the Ego in the process of mastery, and this the incomplete ones avoid-- else they would be complete.

The twenty-third Priest who also works the Throne of Da'ath posts him/herself at the gateway to the Nightside of the Tree. Since Maya is dualistic, every positive force is balanced by its reciprocal negative force. The shadow-world of the Nightside of the Tree has a sentience of its own. At times it tries to establish a mirror-reality of Dayside events as the mainstream reality.

The duty of the twenty-third Priest is to monitor for any such attempt, and for any imbalance of forces. To do this, one must become familiar with the Nightside on a conscious basis. One recommended method is to use the sigils and names from Kenneth Grant's Nightside of Eden. Other methods may be improvised by the practitioner.



THE RITUAL

Regarding ritual at this phase of Elevenstar's development--participants do not have to be Throne-holders. The more Throne holders who are participants the better, as like attracts like. Elevenstar rituals inspire and instruct the participants about the Thrones, thus providing a greater likelihood that participants will become Throne-holders.

Depending on the number of ritualists available, there may be multiple representations of the Thrones. A ritualist may need to represent more than one Throne. All participants call the god-names of the Thrones in unison, so a precise match of numbers isn't crucial.

The following format is a suggested method, improvised variations are fine, as long as they work.

Materials: Eleven votive candles, a tray of sand or earth, a bowl of water, incense.

In preparation for the ritual, participants wash their hands before entering the Temple. When the ritualists are assembled, a time is spent in meditation. These acts serve to clear the attention from other concerns and ready one for the work at hand.

Though a traditional banishment is unnecessary for this ritual, there is a procedure that gathers in awareness and concentrates energy in the ritual space. The god-names and gestures proceed widdershins at the beginning of the rite for ingathering, and deosil at the end for distributing the forces. All stand in a circle. The tray of sand/earth and the other materials are at the center of the circle.

South: Shaitan;

Southeast: Heru-Pa-Kraat;

East: Ra-Hoor-Khuit;

Northeast: Hadit;

North: Nuit;

Northwest: Maat;

West: Babalon;

Southwest: Aiwass.

Touch the ground with both hands.

Kindle the incense and pass it from hand to hand around the circle; each one breathes upon the smoke, saying, "ABRAHADABRA. The Thrones shall be filled." Place the bowl next to the tray, to the West of it.

Each candle is lit, passed around the circle, then placed in its appropriate position on the sand/earth according to the order given

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Though a traditional banishment is unnecessary for this ritual, there is a procedure that gathers in awareness and concentrates energy in the ritual space. The god-names and gestures proceed widdershins at the beginning of the rite for ingathering, and deosil at the end for distributing the forces. All stand in a circle. The tray of sand/earth and the other materials are at the center of the circle.

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East: Ra-Hoor-Khuit;

Northeast: Hadit;

North: Nuit;

Northwest: Maat;

West: Babalon;

Southwest: Aiwass.

Touch the ground with both hands.

Kindle the incense and pass it from hand to hand around the circle; each one breathes upon the smoke, saying, "ABRAHADABRA. The Thrones shall be filled." Place the bowl next to the tray, to the West of it.

Each candle is lit, passed around the circle, then placed in its appropriate position on the sand/earth according to the order given

previously. With each candle, chant and clap (*) as it is passed around.

"Fill the Throne of the World, Lady Nuit**Lady Nuit**.

Fill the Throne of the Moon, Lord Hadit **Lord Hadit**.

Fill the Throne of the Sun, Ra-Hoor-Khuit **Ra-Hoor-Khuit**.

Fill the Throne of Jupiter, IO Pan **IO Pan**.

Fill the Throne of Venus, Babalon **Babalon**.

Fill the Throne of Mars, Shaitan Aiwass **Shaitan Aiwass**.

Fill the Throne of Mercury, Therion **Therion**.

Fill the Throne of Uranus, Saturn, Agape **Agape**.

Fill the Throne of Pluto, Themis **Themis**.

Fill the Throne of Neptune, Harpocrat **Harpocrat**.

After the last candle has been placed in the tray, join hands and circle dance to this chant:

"As the fire burns,
As the earth turns,
As the wind blows,
And the water flows,
So the Priests wake
And their Thrones take.
So mote it be **so mote it be."

After three repetitions, all touch the earth with both hands, then perform the dispersal:

South: Shaitan;
Southwest: Aiwass;
West: Babalon;
Northwest: Maat;
North: Nuit;
Northeast: Hadit;
East: Ra-Hoor-Khuit;
Southeast: Heru-Pa-Kraat.

Again touch the earth with both hands. Extinguish the candles, snuff the incense in the tray and depart.

NOTES

1. I asked for a word from the Elevenstar source and was given PARZAN. The Word for the Aeon of Maat is IPSOS meaning "the same mouth (bone)." $P(80) + A(1) + R(200) + Z(7) + A(1) + N(50) = 339$; The numeration for Throne: $T(9) + H(5) + R(200) + O(70) + N(50) + E(5) = 339/3 = 113 =$ "the same."

2. A Hunting Lodge is a group of Adepts convoked at need to deal with misuse of Magick. Like the lesser sciences and arts, Magick in itself is morally neutral and can be perverted (up to a certain level).



那

MAGICK/LIFE: REFLECTIONS

by Louis Martinie

The practice of magick brings the magician into contact with a tremendous variety of sentient life forms. The effect that these contacts have for me is to broaden appreciation and increase love for the integrity of all existant beings. In the vision given by the magicks it is as if I exist as a part of a vast web of interconnected living forms. The web itself is composed of pure sentience, pure being. To value any part of this living web (i.e. species, etc.) above another is to ignore the mutual dependence of all parts of the web. The symmetry and tensile strength of the web depends upon the full participation of all the individual strands. This type of participation is only possible in the context of empathy. There must be an empathic knowing between the different forms of beings that constitute the web, each being exercising the full amount of understanding it is capable of bringing to bear.

Actions that violate the integrity of another living form silence the voice of empathy. A practical test that I have found to be of value in determining whether or not I am violating the integrity of another is as follows: I gauge the separation necessary for me to complete the act. If I must harden or surround myself in a cocoon of reasons and explanations, then I am probably transgressing upon another living form. If I "act with" another in the spirit of empathy, transgression is less likely.

It is usual to base decisions as to the value of life forms on a same/different model. This model states that the closer the object of perception looks, acts, and feels like the perceiver, the more apt the perceiver is to accord value to that which it perceives. If the perceiver is white, the other, to be given value, should also be white. If the perceiver is male, the valued recipient of perception is also male. If the perceiver walks upon two legs, then life which propels itself on four legs is somewhat less worthy of respect and concern. If the perceiver has language, that which does not is certainly less worthy.

The attribution of value based upon this model becomes a ludicrous oversimplification when one is confronted with the myriad forms that consciousness wears. The magician, traveling within or without, finds life inhabiting forms so alien that any connection between expectations based upon appearance, etc. and the fulfillment of those expectations is purely coincidental. In my

workings, entities which bore a resemblance to me were simply very adept at shape shifting.

Great magical harm can be invoked through callousness toward that which is the continuity of life. The horror that is perpetrated by those who heedlessly take life resonates from the corpse of the victim into the consciousness of the victimizer. The thread of interconnectedness is severed and the living body is subject to a coldness that reaches beyond mere grave. It is only by one's own hand that one may be cast out from the presence of the fires of being. To violate the integrity of another is to engender a poisonous separation.

In terms of knowledge and understanding, there are beings who stand in relationship to us as we stand to a dog. One cannot hope for more than one is willing to give. Those who stand "above" us may be contacted and communicated with from a stand of dignity and security if we accord the same dignity and security to those who stand "below" us. To prey upon others is to advertise oneself as prey.

Magick and life may be seen as synonymous. Life is the quick mover, life is the transformer. The sacred realm of Hermes is life. . is magick. The web sings in unison, or breaks under the strain of a cruel separation. Life is life, only forms change.

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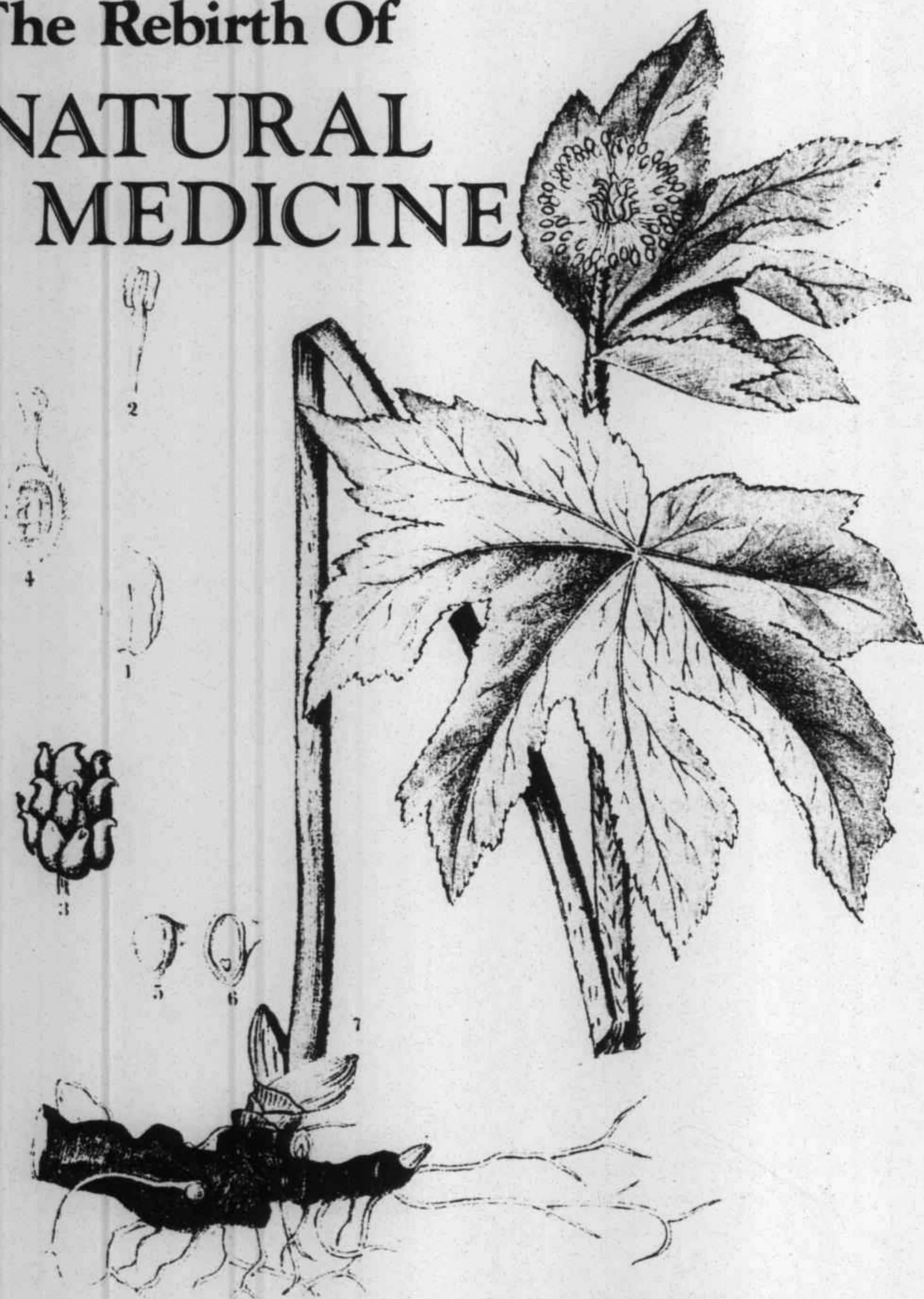
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The Rebirth Of
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HYDRÁSTIS CANADÉNSIS. Linn.

The Rebirth of Natural Medicine

By Michael Elenko

During the past decade a quiet renaissance in the field of natural health care has been occurring in the Pacific Northwest. Spawned in part by the creation of the John Bastyr College of Naturopathic Medicine in 1978, the naturopathic profession is rapidly gaining popularity with patients who have become unsatisfied with the traditional allopathic diagnosis and treatment performed by medical doctors.

Though philosophically indebted to the European health spa movement of the past century, naturopathy today is a very young discipline, synthesizing elements of standard medical examinations, high technology lab diagnosis, and newer treatments incorporating nutrition, Chinese medicine, and homeopathy. Though naturopaths (or as they are now called naturopathic physicians) are trained in minor surgery and x-ray techniques, they tend to treat chronic problems for which the allopathic approach has fallen short.

If the initial one to two hour long patient examination results in a diagnosis, a naturopath may prescribe an herbal extract or a homeopathic remedy, or perform joint manipulation or hydrotherapy. Some utilize acupuncture or ask the patient to keep a daily journal correlating foods consumed with physical reactions. In life threatening situations, however, a patient is apt to be referred to a medical doctor or hospital.

Naturopaths are currently licensed in nine states and five Canadian provinces. Others practice throughout North America (check your yellow pages) and are just now waging legislative battles for licensure against the well-financed allopathic (read AMA) establishment.

Naturopathy was fairly popular between world wars. At that time many "drugless" schools operated nationwide churning out both naturopaths and chiropractors. During the same period, however, the AMA infrastructure embraced technology, modern pharmaceuticals (antibiotics), big bucks and political hegemony. Naturopaths were labeled cultists or quacks, and by the 1950's were prohibited from practicing their art in most states.

Naturopathy managed to survive both legally and spiritually in the Pacific Northwest. Today there are two institutions granting the four year N.D. degree in the United States and one in Canada. The respected National College of Naturopathic Medicine (NCNM) in Portland, Oregon is the oldest. John Bastyr College (JBC) was founded in 1978 by four NCNM graduates. The school is named after

the legendary and still active Dr. John Bastyr who is singlehandedly credited with keeping naturopathy alive during the 1950's and 60's. JBC also grants B.S. and M.S. nutrition degrees, and students in all programs are eligible to apply for government backed financial aid. The newest entry is the Ontario College of Naturopathic Medicine in Kitchener, Ontario.

A student's education mirrors that of medical and chiropractic: An initial two years of basic medical sciences followed by two years of supervised clinical practice with further coursework.

Both JBC and NCNM operate outpatient clinics complete with pharmacy. A naturopathic pharmacy smells a bit like the elixirs our mothers gave us for the gripp. Solid extracts, essential oils, and tinctures in dark brown vessels line the shelves. Bottles of every imaginable vitamin and supplement sit above glandular substances extracted from animal organs. Inside JBC's small Chinese medicine pharmacy, prized roots and barks lend an earthy smell to the room.

A *Textbook of Natural Medicine* represents the first unified naturopathic text to be published in a long time. It is authoritative, covering natural healing approaches to AIDS, alcoholism, diabetes, insomnia, PMS, pneumonia etc. Though intended by authors Joseph E. Pizzorno N.D. (JBC co-founder and president) and Michael T. Murray N.D. (JBC faculty) for classroom and professional use, the Textbook is a valuable resource for individuals longing for more than the usual superficial accounts of "alternative health" found in the popular new age press. The Textbook is not, however, intended for those wishing to independently heal themselves. Most diagnostic procedures require a physician's training, lab tests, and skilled interpretation of results.

In addition to the listed authors, other contributors include practicing naturopaths and medical doctors. The book is divided into six sections plus appendices and an index. The first chapter describes naturopathic history and philosophy--a perspective quite compatible with we residents of the new aeon.



Pokeweed Root.

The foundation of naturopathic medicine is the vitalistic philosophy of *Vis Medicatrix Naturae*, "the healing power of nature." Naturopathic physicians assert that all true healing is a result of this principle. The application of the *Vis Medicatrix Naturae* is, of course, dependent upon the patient's needs. Ideally, it involves only the use of therapies that support the organism and encourage its intrinsic healing process to work more





effectively. It also avoids the use of medicines and procedures which interfere with natural functioning and have harmful side effects. Natural medicines and therapies are therefore preferred, since, when used properly and in appropriate circumstances, they are the least harmful, least invasive, and best able to work in harmony with the natural healing process.



(Randall Bradley, N.D., I:7)

The remainder of the *Textbook* copiously details the full gamut of naturopathic practice. We are dealing with medical science here, and it is easy for the casual reader to be overwhelmed (or bored) by the technical language.

Let's set aside the scientific, however, and focus upon the provocative political and economic ramifications of a well-reasoned naturopathy. Just imagine your own physician's response to your suggesting an alternative treatment! You will quickly discover this political irony: Practically all of the myriad references used to document and validate the naturopathic approach derive from allopathically supported research. Yet, these same powers that be (or their political action committees) deny the efficacy of naturopathy. Perhaps most valuable to **AEON** readers is the section "Pharmacology of Natural Medicines." Fully described are the chemical composition, clinical applications, and toxicology of foods (garlic, onions), herbs (echinacea), enzymes (bromelain), vitamins, and other naturally occurring substances. It was psychically gratifying to discover that an extract of ginkgo, the world's oldest living species of tree, helped geriatric patients relieve common problems of short-term memory loss, depression, vertigo etc.

After reading this section one wonders why medical doctors do not prescribe proven herbal remedies instead of side-effect laden pharmaceuticals. Alas, demon politics and money enter the picture: Because natural substances are not patentable, pharmaceutical firms claim to have little financial incentive to manufacture or license the making of herbal products. And as everybody knows, these firms profit from allopaths' prescriptions, and, in turn, fund research projects undertaken by . . .allopaths.

The Textbook Of Natural Medicine is available by subscription for \$150 (\$100 for students), and is published in a covered looseleaf format. Additional quarterly updates adding about forty chapters per year cost \$75.00 (\$50.00 for students). Purchasers of Volume

One will receive the prior year's worth of updates at no charge. The book's pages are typeset on a personal computer using a laser printer, so there is a small press feeling to what has become a weighty book.

Because the cost of The Textbook Of Natural Medicine is prohibitive to many, I suggest you implore your local library and university to order this book for their reference shelves. You simply will not find this vital information anywhere else.

Resources

John Bastyr College Publications
John Bastyr College
144 NE 54th Street
Seattle, Wa. 98105

Ontario College of Naturopathic
Medicine
Box 131 Kitchener
Ontario, Canada N26 3W9

National College of
Naturopathic Medicine
11231 S. E. Market St.
Portland, Or. 97216

American Association of
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P.O. Box 5086
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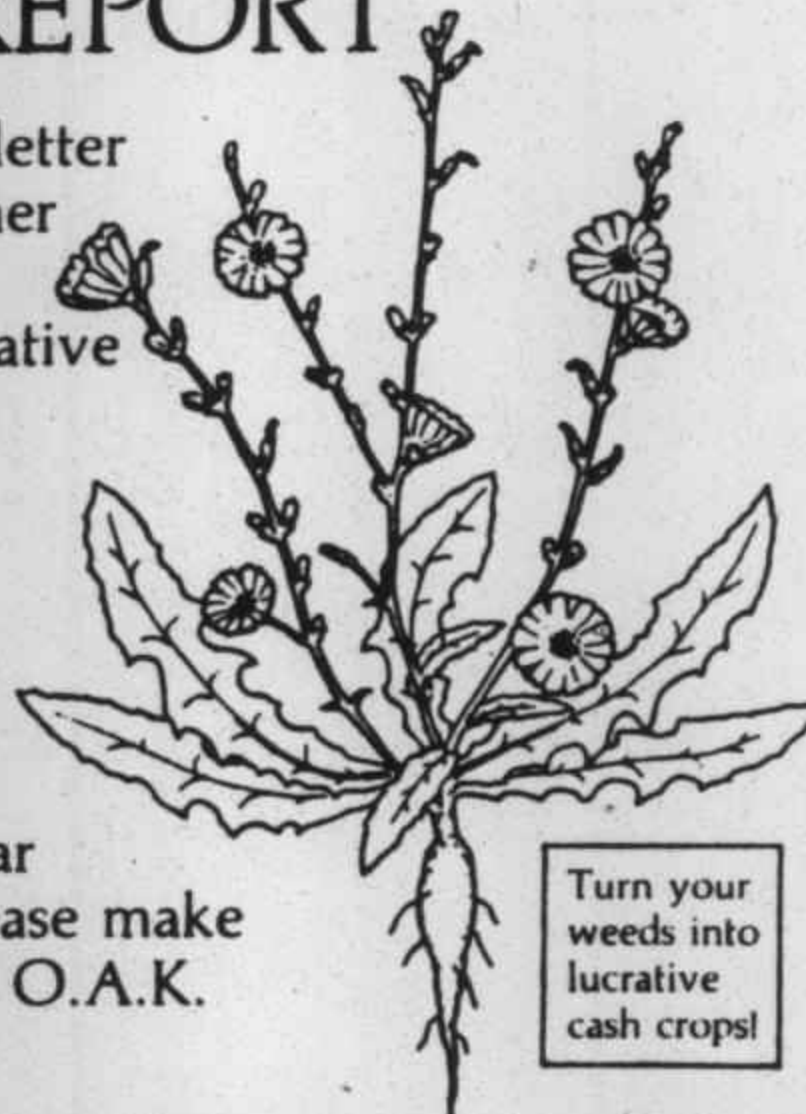
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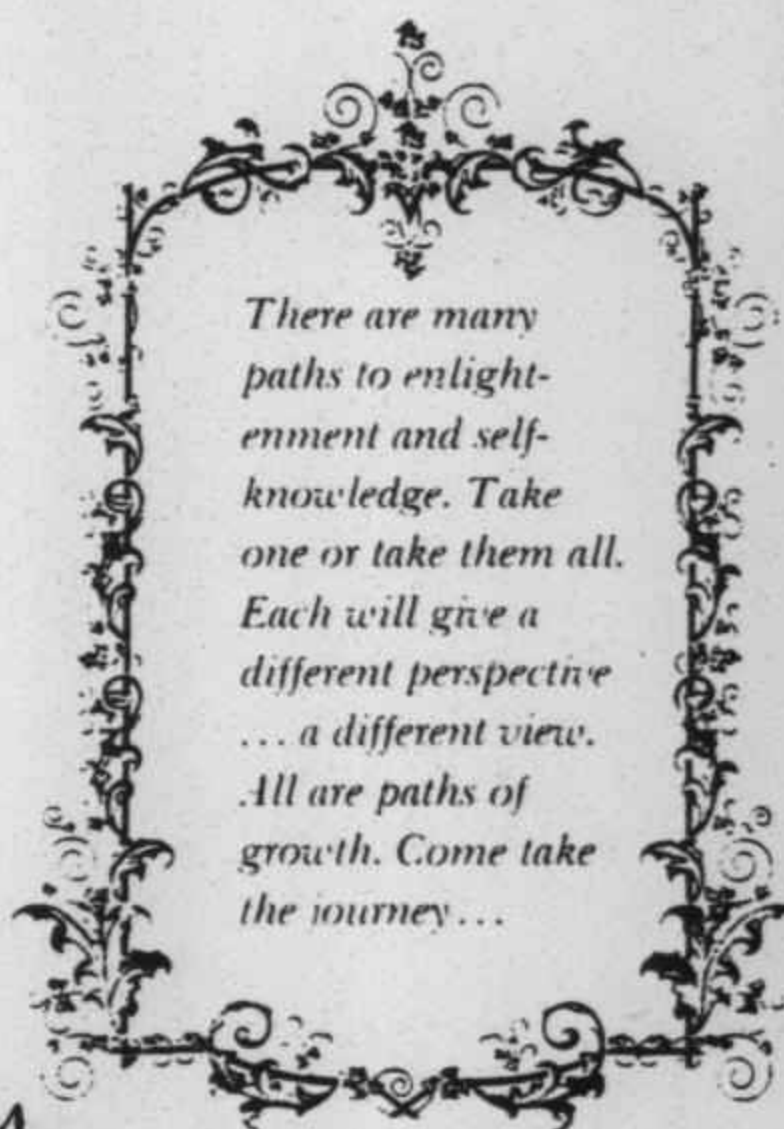


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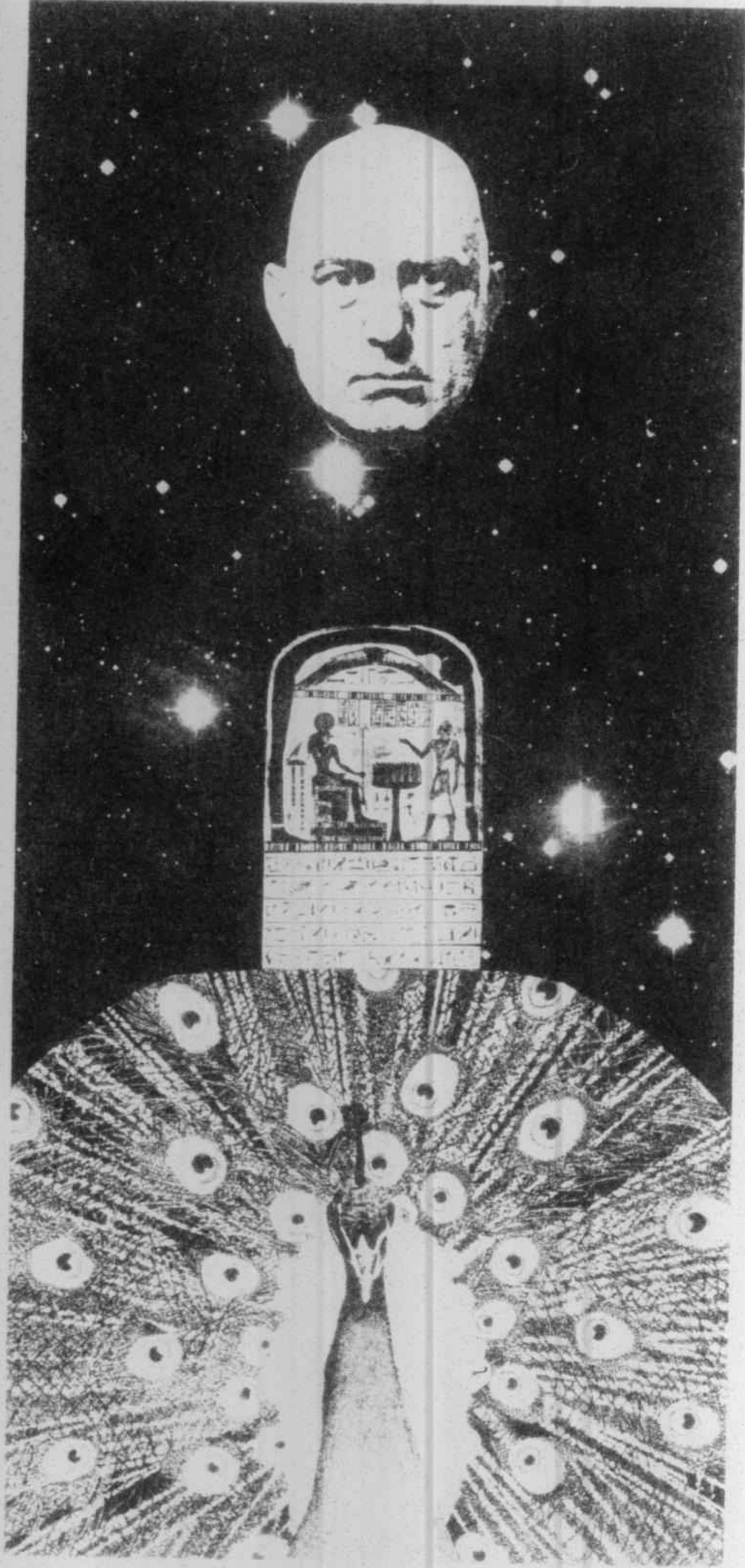
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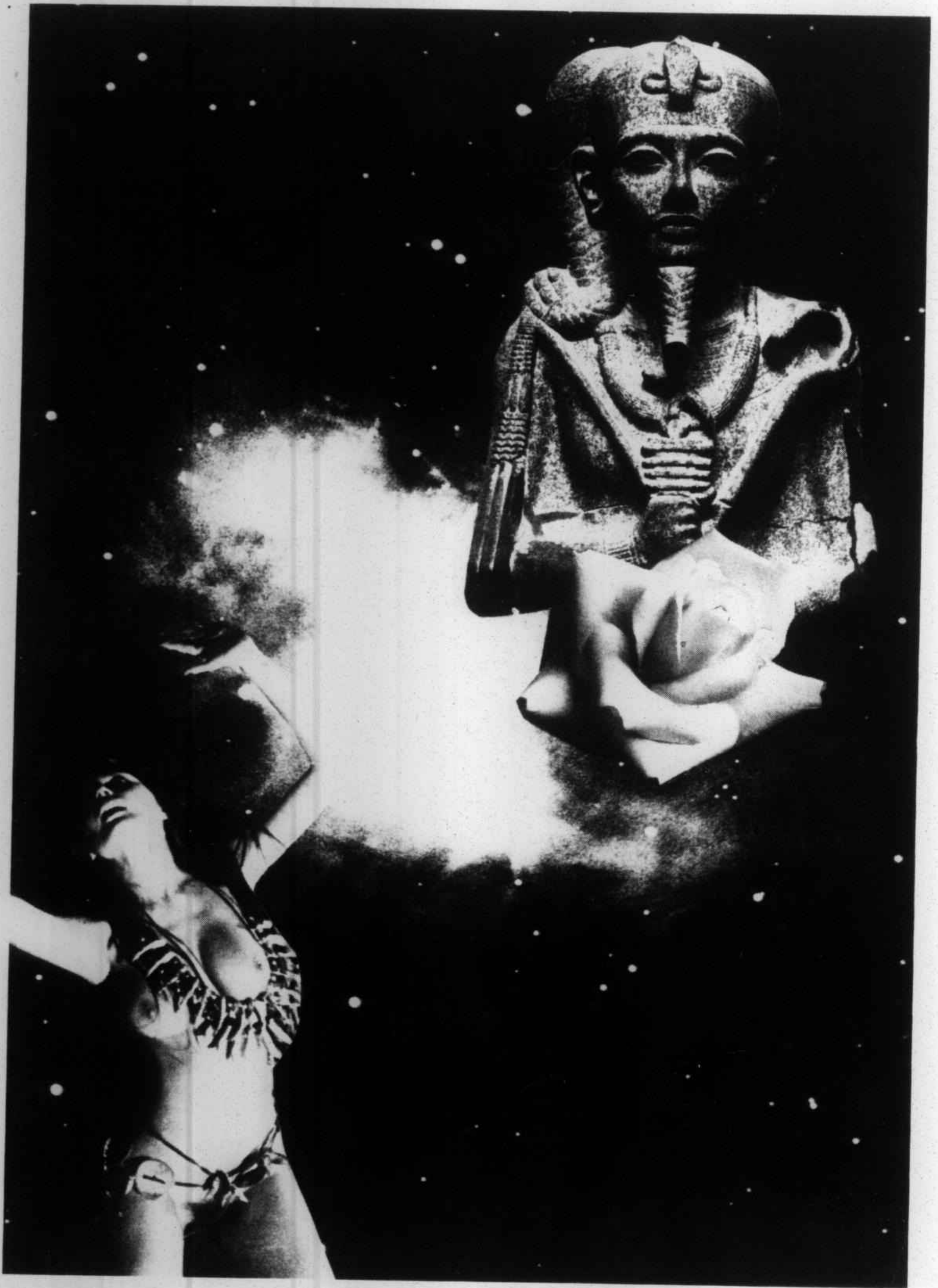
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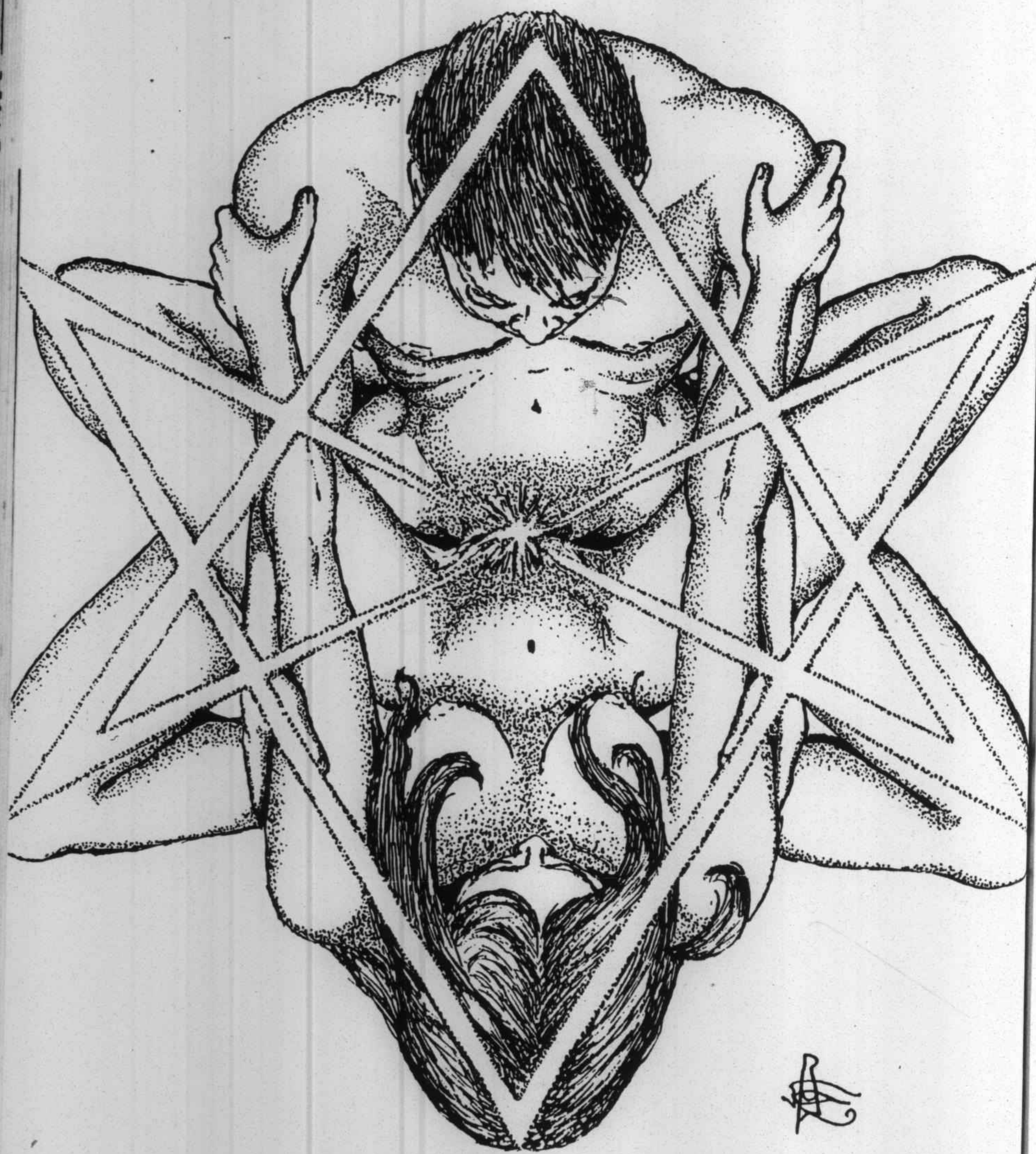


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Tantric Lunar Resonance Meditation: Its Links with Tarot and the Western Tradition

©1981 by Philo Stone

During Vedic and pre-Vedic periods¹, there were certain times of each month when the priests would meditate on specific symbols. The belief was that if one meditated in synchronization with the phases, it could be compared to riding on a swing. A kick at the right point put more energy into the swing than at any other point in the swing. It was believed that meditation on certain symbols at specific times related to phases of the moon would add soma to the body more than at other times of the month. This produced optimal spiritual growth.

Farmers and gardeners have for centuries known the profound differences in weather, plant growth, and seed-timing associated with lunar phases. Newer research shows the moon's effect on the electromagnetic fields of the earth, and their subsequent biological influence. Specific examples can be found in the lunar sex cycle of the female, and the insomnia and unstable mental states during Full Moon.

Less well-known is that the moon may be used as a means of spiritual regeneration and the accelerated growth of the "diamond body." There is a higher spiritual aspect to the Moon Goddess than Yesod, the 'personal' anima. Anima Mundi, or the Divine Inspiratrix, is represented in Tarot by II, High Priestess, the crescent Moon. This Goddess not only confers immortality, but also wisdom and inspiration.

Myth states that inspiration of the moon comes from the dark phases and from the soma drink which is brewed from the moon tree. It is not embodied in rational thought but lies in the dark obscure movements, thoughts, and impulses of darkness. It manifests as an intoxicant, producing an enthusiasm which may even lead to madness.

Soma was considered a universal life power dispensed in great abundance during the waning moon. It could be absorbed directly by man in meditative states without having to ingest any plant at all. Certain plants were held particularly efficient in collecting and storing soma. Those eaten with the power to change consciousness were held sacred as embodiments of dieties.

¹ *Satapatha Brahmana* and *Taittiriya Sanhita* .

Psychologically, the ritual for absorbing soma is designed for relating oneself properly to the feminine principle. Then one gains access to the eternal, immovable aspect of psyche, the reality of Self. When drinking in soma, the initiate becomes filled with the god. The inner voice of the daemon speaks, uncensored, and takes control for a time. In magick this is called "assuming the god-form."

Through communion in the meditative process, an individual becomes acquainted with his own limits, depths, and ultimate reality. The highest incarnation of the female form of the Holy Spirit confers the deepest revelation.²

There is a familiar passage from the Hermetic texts called The Veil. It states that the veil signified the Veil of the Universe or Robe of Isis. Crowley said this Veiled Isis "is clothed only in the luminous veil of light. It is important for high initiation to regard Light not as the perfect manifestation of Eternal Spirit, but rather as the veil which hides that Spirit." These passages might be read as an exhortation to penetrate past the brightly lit region of Tiphareth and solar consciousness. Lunar consciousness is a more diffuse awareness, an ability to discern in the dimly lit regions of the unconscious.

True initiation implies breaking through the veil of the Virgin. This veil is the spiritual nature of man himself; to raise it means to transcend the limits of individuality and become consciously immortal (or, rather, conscious of immortality). The soul is released from the constraints of time, space, and ego-orientation.

Turning psychological energy inward, by meditation, is a characteristically feminine process. This produces the psychic child, which corresponds to Jung's concept of individuation. Its greatest value is attached to an activity of the creative imagination known as 'soul-making'. Careful aesthetic elaboration of an event is its significance. There is no separation, in soul-making, between an event and its meaning. A sense of the sacred is, thereby, returned to daily activity.

This inner marriage of masculine and feminine components gives birth to the inner child and release from the power of death. This child, the Self, is the fruit of psychic development.

Soma is also associated, in yogic practice, with the 'inner moon' chakra, analogous to the pituitary and pineal glands. This 'inner

² The goddess is a powerful psychological force having the power to mold destiny. In Tarot, she is represented as II, High Priestess and corresponds with Isis, Artemis, Sophia, Shakti, Psyche, Virgin Mary. These are common forms for women's experience of the higher Self.

moon' is said to shower subtle secretions, or soma drops, which nourish the psycho-organism. These glands directly influence physiological processes. The pituitary regulates, among other functions, sex hormones, metabolism, and growth and development of the individual.

Richard Wurtman of M.I.T. states that stress activates the pineal gland. This then exerts an inhibitory influence on the body's stress mechanism (the hypothalamic-pituitary-adrenal axis). In view of the pineal's sedative effect on the Central Nervous System, "the ancient mystics may have had something when they attributed effects of meditation to the pineal gland."

Plate 55 (page 88) of *Tantra Asana* ³ shows a leaf from a seventeenth century Kashmiri tantric manuscript:

A female figure illustrating (the 9 + 9) positions of *Amritakala* ⁴, which have to be energized on respective dates of the white and dark halves of the month for successful tantric asanas. The eighteen (9 + 9) focal centers in the female body mentioned in the *Ratirahasya* can be excited by the adept when harmonized with the exact location of the *chandrakala* on the respective days of the white as well as the dark halves of the month.

This quote shows the relationship between the pre-Vedic and Indo-Iranian immortality teachings and phases of the moon. It specifically divided the lunar month into 9 special days in both the waxing and waning halves, a cycle composed of 18 days in all. There is a striking correspondence between the two-fold cycle of lunar phases each month and the hypernumber w , a lunar elliptic orbit function developed by N.A.S.A. for the space program.

This hypernumber w and its phases of the elliptical orbits provide the only available mathematical paradigm corresponding to the anomalies distinct to the waxing and waning lunar fortnights. This striking relationship indicates that, during pre-Vedic periods, a system of highly developed sets of mathematical descriptions existed for the movement of the moon about the earth.

Hyperdimensional mathematics is a system or field developed to encompass a body of complex universes. An example is the

³ Edited and compiled by Ajit Mookerjee, published by Ravi Kumar; Basel, Paris, and New Delhi, 1971.

⁴ Literally, the times of immortality.

hyperdimensional number "i" which is the square root of -1. The square root of -1 has several solutions, some of which are applicable to the physical world, some of which are not. These non-physical solutions relate to other universes. These other worlds are created primarily to solve problems not solvable in the physical world.

The hypernumber w has the remarkable property that, when multiplied successively by itself, all the resulting numbers lie on a certain ellipse. The numbers resulting from multiplying the square root of w successively by itself also lie on the very same ellipse; exactly twelve distinct points are generated by both these processes.

There are three principle irregularities in the lunar orbit that have been known since Ptolemy of Alexandria. They were rediscovered by the famous 16th Century astronomer, Tycho Brahe, a student of Kepler.

These three irregularities together furnish a set of eight places in the lunar orbit where these reflecting configurations of force are maximum. These eight places map on the eight points furnished by the integer powers of the hypernumber w . W was conceived by 20th Century mathematics to describe these irregularities of the moon.

This seems to indicate that the pre-Vedic periods had mathematics or observations which counter some of our most advanced concepts in mathematics today. It is also known that the various phases of the moon affect a number of biological cycles. Therefore, it is now possible to adapt these equations to the meditative process of the (9 + 9) phases of the moon. This Tantric tradition for maximal absorption of soma, using these key points in the lunar cycle, leads to the immortality of the soul.

There are fundamental points which are important in the lunar tradition. First quarter to the Full Moon is generally related to unstable mental states. The first quarter to the Full Moon are when most magical rituals are practiced. One very rarely uses a waning moon, preferring a waxing moon for ceremony. A waning moon generally symbolizes soma going into the body. Waxing indicates energy coming out of the body, usually via expression. Waning periods, then, are generally when one meditates and absorbs energy. Waxing periods use that energy as an expression for invoking a given archetype, or god-form.

Spiritual regeneration also occurs during certain phases of the moon. Even today, the ascending and descending nodes of the lunar orbit are termed the Dragon's Head and the Dragon's Tail. This dragon is a time-honored symbol for the goddess, the Great Mother.

The time intervals taken by the moon in returning to its given node is termed the Dragonic month even in modern astronomy. The ancient Indo-Iranian lunar traditions ascribe that the "holiest Power" of the month happens in the dark of the moon. In terms of Indo-Iranian tradition, the soma (energy for spiritual regeneration) most fully saturates the earth during the waning moon, when the "invisible" (or higher) light is brightest⁵.

At its dark phase, the moon is conjoined with the sun itself, even though we see only a dark moonless night. This is possible because the relative distances of sun and moon makes the size of their visible disks the same size. It is at this point that the moon physically effects the central nervous system the most. In both traditions, the pre-Vedic and Indo-Iranian, the dark of the moon is associated with maximum life elixir flow. The waning or putrifying, fertilizing moon, culminated in the dark of the moon and was associated with the male powers. The waxing, or developing, gestating form of moon was associated with the female powers.⁶

Through this meditation and absorption of soma, the mystical or Diamond Body (created by the harmonization of male and female principles), may be built up for consciousness to inhabit. The soul becomes refined and finds unity with Spirit. This occurs via the image. In Tantra, this imagery was associated with the female partner, as representative of various forms of the goddess, Shakti. Correspondence with Tarot and the paths of the Tree of Life, incorporate western imagery into the meditation.

The pre-Vedic technique was designed as a system for achieving immortality. This exercise is also known as Circulation of the Light. The meditation exercise is designed with this circulation, or exchange between the masculine and feminine poles, as the central focus. Indo-Iranian immortality teachings state that growth of the higher body during life allowed full consciousness to remain even after physical death. They derive the lunar month into nine special days in both waxing and waning halves. These divisions are identical to the famous equation and the solutions of the hypernumber $w : 9 + 9$ going to 18.⁷

⁵ The new moon is the period when Sun and Moon are in conjunction. This symbolizes the alchemical Coniunctio, or Divine Marriage.

⁶ The Rule: Waning moon, the male; waxing moon, the female.

⁷ Numerological implications are interesting. Some obvious correspondences are $18 = XVIII$, The Moon; also, $(DNA = 10) + (RNA = 8) = 18$.

As with everything, there are certain rules which must be practiced in order to obtain the maximum benefit. These rules approximate hypernumber w solutions or lunar phase points:

RULE 1: The first day after the full moon is Session One. The day after the full moon begins the cycle of this meditation exercise.

RULE 2: The Outline:

<u>Session</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
Waning	1	2	3	5	7	8	9	11	13
Waxing	16	17	18	20	22	23	24	26	28

RULE 3: Face west during waning meditation period.

RULE 4: Face east during waxing meditation periods.

RULE 5: If a session is skipped, do not omit Sessions 1, 4, 5, 8 and 9 of each fortnight. This holds for both the waning and waxing periods.

RULE 6: If for some reason the cycle is interrupted for some time, resume Session One of each fortnight.

RULE 7: Full Moons which occur between midnight and dawn are considered as occurring one day earlier than the calendar date. (Example: if the full moon occurred this morning at 3:00 a.m., then start meditation Session 1 today.)

RULE 8: It is best to meditate at Sunrise.

RULE 9: There is a special resonant peak which occurs after the 13th lunar cycle and six sessions, (one year and three months after onset).

If one does these meditations correctly, as in the Indo-Iranian periods, one may achieve immortality with this soma that is purging into the body. This is the formula for immortality of the soul, according to the pre-Vedic traditions.

The table listing the sessions and the days is more or less self-explanatory. You do not do this meditation every day, but only on the days indicated. Returning the attribution of a diety via imagery is paramount to attaining full benefit from the sessions. To incorporate the meditation practice into the tradition of QBL, we have corresponded the Sessions with appropriate paths of the Tarot. The key imagery for the nine sessions for the *waning* fortnight are as follows:

1. Session One: XXI, THE UNIVERSE

The first session rekindles the flame of inspiration. One chooses voluntary rededication to the work of the soul, the Great Work. *Rededication* is returning attention to archetypal processes; attention is equivalent to worship. This reorientation is attained through perseverance in the use of the creative imagination. It produces synchronization of the body, mind, and emotions

2. Session Two: XX, THE AEON

This session is designed to develop *access* to the contents of the unconscious. This resurrection or re-membering of pre-conscious information is involved with one's modes of perception. An access state involves a broadened field of perception, where one sees through the metaphorical presentation to the archetypal core of situations.

3. Session Three: XVIII, THE MOON

This session provides the *power* to remold or reprogram the emotions and beliefs in the subconscious mind. The cerebellum has the power to initiate profound changes in the body, the organization. It can create a stabilized center or homeostasis. This is an important time to record dreams.

4. Session Four: XIII, DEATH

One *prepares for freedom*, for the time when the physical body is no longer an appropriate vehicle, by building the diamond body. Entry into the subtle body is more easily achieved at this time each month. Temporary separations between super-physical and the physical body are possible by the Magickal exercise known as 'rising on the planes.' Death may be viewed as a profound change in one's old conception of personality. The responsibility is to re-vision oneself able to move consciousness into the mystical body. Kali is worshipped in the cremation grounds, symbolizing burning away of the dross which inhibits spiritual progress.

5. Session Five: XIX, THE SUN

This session is one of uncompromising self-analysis and inner *honesty*. Through examining your innermost heart, you may align your physical, mental and spiritual goals. Enlightenment or solar consciousness consists of perpetual conscious observation of the imaginal life: behavior fantasies, dreams, thoughts, emotions, etc. This session, like the first, is linked with the two following ones in an operation group of three.

6. Session Six: XV, THE DEVIL

The power that flows now enables us to bridge intellect and profound intuitive insight. From this marriage, genius is born. This path connects the logic of Hod with the intuition of Tiphareth. It may be viewed as a test of one's personal *integrity*.

7. Session Seven: XVII, THE STAR

This third session of the group of three confers the power of clairvoyance, clearness of *vision*. Insight is possible through cultivation of the subtle senses. Creative imagination (consciousness cooperating with subconscious) leads, via Netzach, or Aphrodite, to growth and artistic inspiration.

8. Session Eight: XIV, ART

This session pre-figures the victorious and fully-conscious transcending of physical death. the keywords are *immortality* and *liberation*. This is the climax session of the waning phase. Climax, in Greek, means 'ladder.' It is precisely use of the sexual climax as a ladder for mystical attainment that is fundamental to the practice of Tantra or sex magick. There is value in the ascending and descending of the soul upon this ladder; building up and holding off are inherent in this sense of the word. A 'climax' does not prioritize orgasm, per se; as Crowley said, "Be strong, then canst thou bear more joy." This day is superior for doing Middle Pillar Exercise, or Invocation of the Holy Guardian Angel. These forms of building the diamond body create a liberating paradigm for immortality. Soma is distilled into the alchemical *elixir vitae* via sex magick, regenerate love. The return of these sex magick procedures to the QBL tradition has been responsible for the resurgence of vitality in the western tradition.

9. Session Nine: IX, THE HERMIT

Mercury, as Logos and Phallus, *preserves* both the Light and the Life. As 'messenger of the gods,' Mercury fosters multiple perspectives. The union of opposites of Session 8 necessitates tolerance. Remember the virtues of silence and secrecy. Persevere in the meditations without lust of result. You may wish to observe a day of ritual silence. This session consolidates the development gained so far, grounding force.

This concludes the sessions of the waning, or male, fortnight.

During the sessions of the waxing, or feminine, fortnight, the priestess becomes the living representative of the lunar goddess:

1. Session One: XVI, THE TOWER

The waxing moon has to do with physical expression, dynamic engagement. It produces an influx of energy which yields increases in health, vitality, and effectiveness. Ares marshalls in discipline in the physical body. Physical disciplines, such as yoga or martial arts, improve breathing, vitality, disposition, etc. Dynamic engagement with life could be corresponded with Horus. The key words for this session are *engaging light*, or *tuning in*. Since *Pe*, the Hebrew letter for this path, means 'mouth', it is a good time to formulate and declare one's oath. Speaking ability is enhanced at this time.

2. Session Two: IX, THE HERMIT

This is a period to link the conscious functions with the unconscious(i.e. Tai Chi). In the eastern traditions, monks were trained in martial arts to connect body movement with meditative awareness and control. Every motion is motivated by archetypal patterns, producing a state of *connection to power*. This type of total involvement develops patience and lends an increased ability to meditate.

3. Session Three: XVIII, THE MOON

In this session the physiological benefits of meditation are incorporated into the body. Unconscious processes have the power to effect change in such functions as the heart, digestion, kidneys, ductless glands, and the brain. Circulation of the Light has a psychological healing effect which influences the cerebellum via symbolism. The key word is *doing better than I know*.

4. Session Four: XIII, DEATH

This session represents the perpetual movement of creation, destruction, and renewal. It is the time for shedding unwanted or hindering desires, patterns, situations, or habits as old skin is shed. For those who "die daily" every morning is a resurrection, awakening soul to new possibilities. The beginnings of victory lie in proper reevaluation.

5. Session Five: XX, THE AEON

To facilitate transmutation, this session is aimed at outer and inner cleansing and purgation. Medicines, herbs, and baths are most effective, now. Review your journal and conscientiously examine your thought processes and motivations. Once the accumulation of body wastes are metabolized, there is a surplus of energy for living out spiritual principles.

6. Session Six: XVII, THE STAR

The love power now enters and transfuses the body until it begins to literally shine. The image of a beautiful naked woman is the shining vision which presages individuation. Grace pervades all event formation. The refining power of love is the key to eternal youth. Refinement, or *clarification* is linked with discernment.

7. Session Seven: X, WHEEL OF FORTUNE

Health, luck, and power are absorbed during this period. Beneficent Zeus bestows his gifts, enabling you to complete difficult tasks or overcome obstacles. Be alert for opportunities. The key word is *extra power*.

8. Session Eight: XIV, ART

This is the key session of the waxing phases and is used to help the body and outer life with "power for accomplishing". This is not the power to fulfill desires, but to fulfill one's True Will. This is the power that confers harmony with one's environment. It is truly a *blessing*. Grace descends, via the activated Middle Pillar, through the imagery of the Holy Guardian Angel. Participate freely in an internal dialogue. In this Knowledge and Conversation is equilibrium that is the *consummation* of the Royal Marriage of Sun and Moon. This fusion generates the internal union of subject and object; consciousness and being merge into bliss. In alchemy, this state is known as the *Unus Mundus*, or One World, where there is no separation of an act from its significance.

9. Session Nine: XXI, THE UNIVERSE

This final session of the waxing fortnight is a grounding session. The position of the ego in the psychic economy is relativized. The ego realizes its subordinate position to the Self. As the keyword is *preservation of achievement*, we might recall Vishnu, the Preserver. The role of Saturn in the preservation of tradition is fundamental.

The Banishing Ritual and Middle Pillar Exercise enhance any of the sessions. They are useful in calming the mind and focusing attention. They clear the confusion of psychic imagery away and prevent distraction. Then one psychological state may be differentiated.

There are a few extra hints that might be of help:

a) If you should find it necessary to interrupt this cycle, try to do it after a session #9, and preferably after a session #9 of the waxing fortnight.

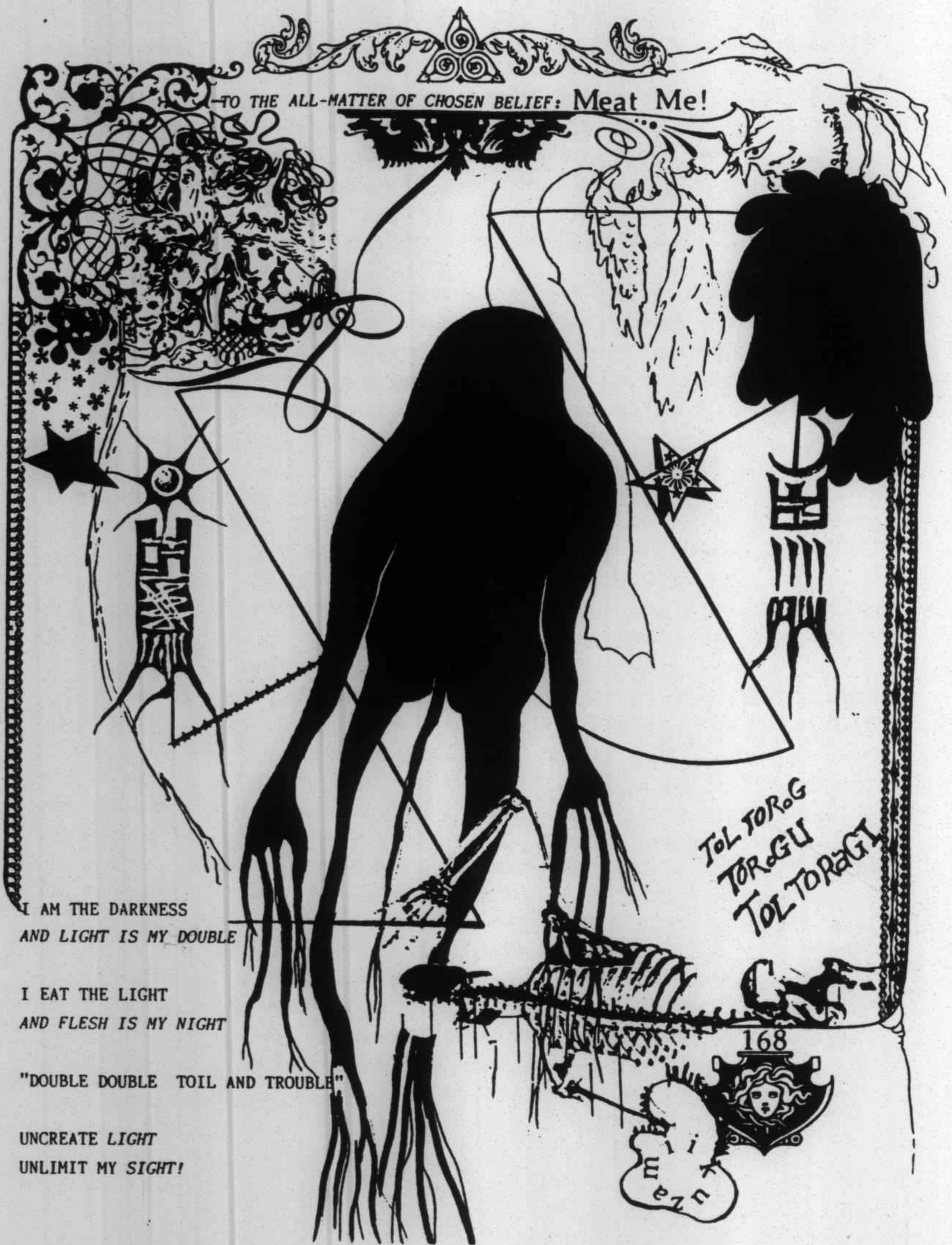
b) The time used for these meditations is totally arbitrary. Use as much time, or as little time, as you feel necessary. On the average, 10 to 15 minutes a day is a realistic goal; focus attention on an image or god-form.

c) No matter what the meditation time is, dedicate that same amount of time each special day specifically to this exercise. Cultivate consistency to improve your ritual practice.

d) The Spring Equinox is a fitting time to commence the resonance meditations. There are certain harmonics which are struck with the Solar cycle.

Note: "Philo Stone" is the pen name used when Richard and Iona Miller write an article together.

GALLERY



-TO THE ALL-MATTER OF CHOSEN BELIEF: Meat Me!

I AM THE DARKNESS
AND LIGHT IS MY DOUBLE

I EAT THE LIGHT
AND FLESH IS MY NIGHT

"DOUBLE DOUBLE TOIL AND TROUBLE"

UNCREATE LIGHT
UNLIMIT MY SIGHT!

TOL TOROG
TOROGU
TOL TORAGI

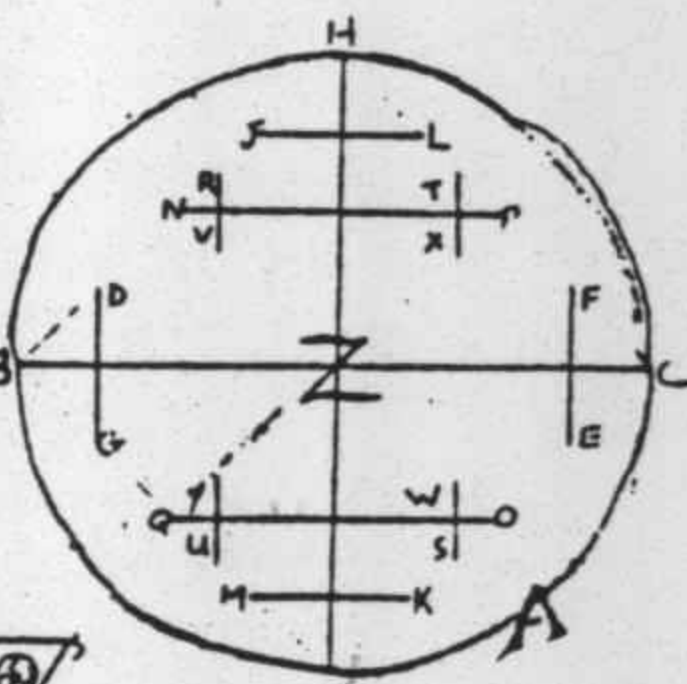
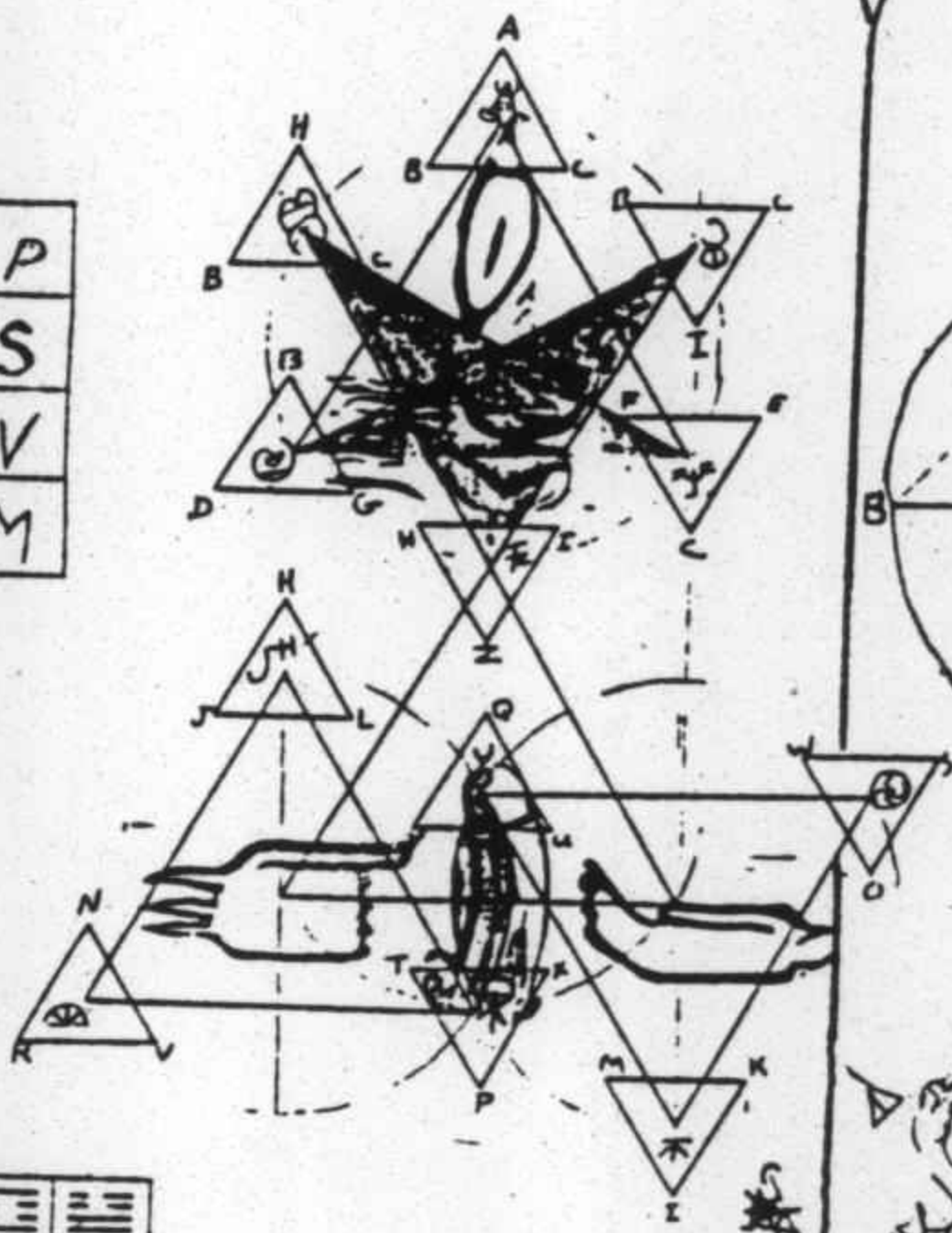
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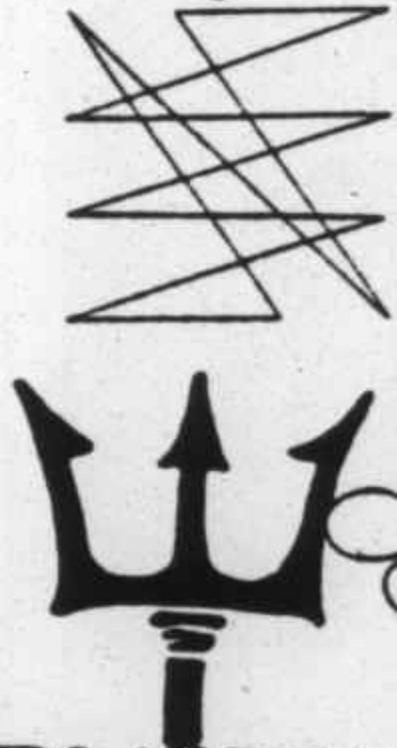
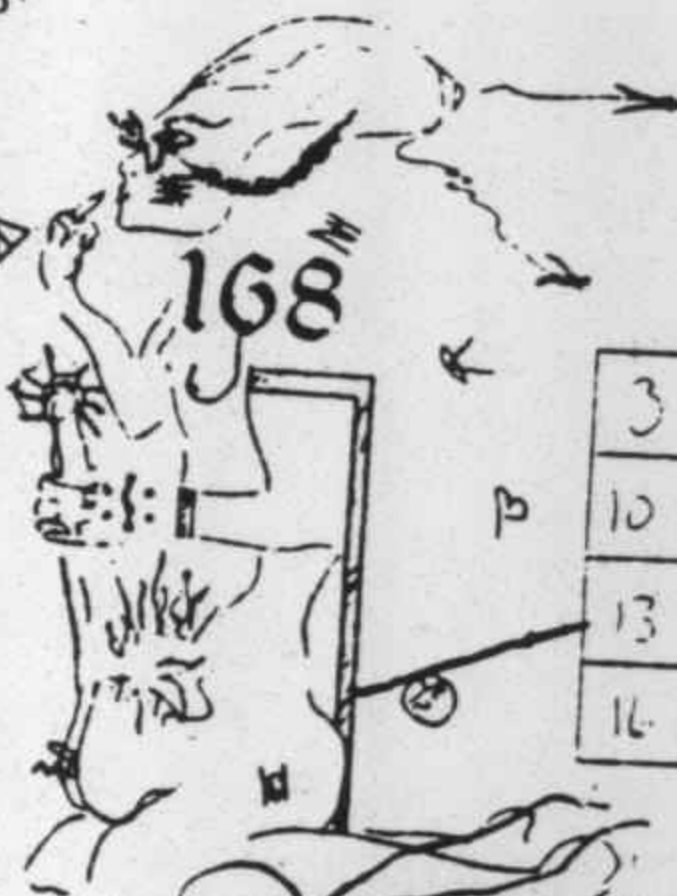
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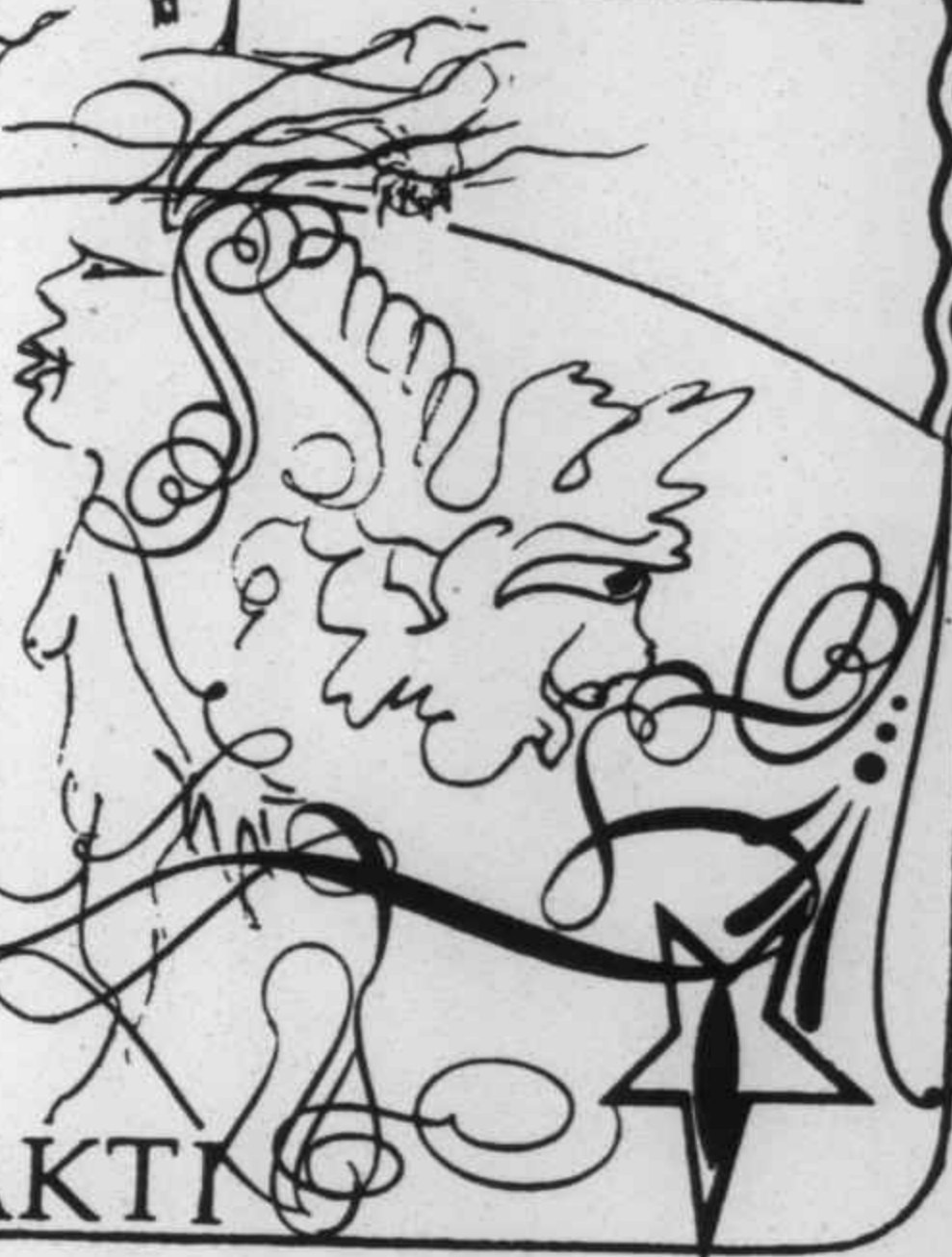
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13	14	5	15
16	17	18	6



BOBBYSHAKTI



A Poem

There is a Star whose beauty
outshines the heavens.
Oh Babalon -- how bright thou art.
Thy glory drenches me--
Imbues me with strength,
And love,
And lust

For life.

Nuit's starry cloak is merely ashen; dim.
Diana's path darkens both her and Sol
Her lover.

They hide in jealousy, Babalon:
Of thy Scarlet Wisdom,
Of thy Brilliant truth,
Of thy Laughing,
Piercing,
Anciently-young
Eyes-

The doors to thy thousand-thousand souls.
Have others felt the presence of thy soul?
As do I?

I feel the tug of Isis and Osiris,
Venus and Mars,
And, yea, even Saturn and Pluto: The Dark Gods.
Their forces pale next to thy
STARRY WISDOM.

I am honored
To kneel before thee,
And drink from thy chalice-
To Taste the fruit of the tree of knowledge,
To Seek the secrets of the tree of life,
To Run,

As Pan-
Through pagan heaths-
ALIVE!
SENSATE!

Toes Digging into
Cool,
Soft sod-
And cleaned by chattering rills

Of Gabriel's domain.

Yesterday,
And yesterday's yesterday,
I only lived-
Only existed.
TODAY I AM ALIVE.

Don Kraig



Saint Aleister

Robyn Aléa

ESOTERIC MAGICK AND EROTIC MYSTICISM

By Sri Dadaji Mehendranath

Tradition is an art or craft handed down with the passage of time. As ages pass the tradition may become distorted and the original substance of its life, all but lost. No tradition from a distant past seems to have persisted as has the Craft of Magick.

In spite of centuries of persecution in Europe and apathy in many other parts of the world, Magick is with us today as much as ever. But now we mostly see only the distorted ideas of a sacred science and a widespread hesitation of people to reveal their interest to others. Behind this facade, Magick ticks on like a transcendental clock. Man can deny it but he cannot forget it. Most fiction in literature is based upon its reality. In early days it is the world of children, but it returns in old age when people become wiser and approach that day when their last Magick rite is performed in the cemetery or cremation ground.

To find the original essence of the Craft of Magick we have to go back to the early days of man's known history, at a stage when it can be clearly observed. This will enable us to find out what it means and the purpose it served. This cannot be done if we seek the mild consolation, yielding no satisfaction, of the vast mass of ragged rubbish, presented by Western romancers and pseudo-authorities as being the genuine Occult, Tantra or Magick Craft. Thousands of such books still flood the markets and run into many editions. Deception is part of the age of confusion and turning lies into literature is a "respectable" way to earn a livelihood. But this must only give rise to another question, "Where to find the real Magick?"

Indians never wrote history, so schoolboys had no dates to learn, and professors had no musty, dusty pages to turn over. These people believed that men and women should live in the Rhythm of the Natural Life. The moment was of greater importance than recording the past or speculating on the future. But the Absolute still has inscrutable ways of making cosmic records and more discoveries come from "accidents" than deliberate investigation. In this way man has now discovered sufficient evidence to reveal certain interesting facts. We can now state that 5000 years ago (3000 B.C.), long before the Aryans ever came to India, there existed here a highly cultured community life of people who had learned to build cities. This date is only a point in time which discoveries have

Note: This article was reprinted from the journal *Values*

made indisputable. It is obvious that a highly developed culture in 3000 B.C. must have also existed and developed long, long before that time.

The most important thing about these pre-Aryan people, who take us so far back in time, is that from them we see the earliest origins of the craft and rites of Magick which later became the base from which all the religions of the world were formed. Magick was the Divine Science of the Absolute while the religions were the formulated expressions of ideas to distribute to the common people. Fundamentally there is no possible distinctions which can be made between MAGICK AND RELIGION. Ultimately, distinctions only became possible on the basis of stereotyped creeds, dogmas and patterns which had no place in the original Science of Magick.

Many years ago a great saint rose in England and gave the Western world a new interest in the Craft of Magick. His name was Aleister Crowley (1875-1947), and he lived to express two great interests in life--CEREMONIAL MAGIC and YOGA, but between these two he saw no difference. Difference was only in the minds of the general public and not with him. I mention this in the Preamble because I am using the Magick spelled with the suffixed K. Aleister Crowley introduced this innovation to distinguish between MAGICK as a higher spiritual science from MAGIC of popular superstition, sometimes meaning only tricks or conjuring. I am following his example in this compendium. Saint Aleister became my second guru and to him I owe the spirit of sincere investigation which became the superstructure on which I built my own occult world.

MAGICK AMONG MORTALS

The interesting pattern of the ancient past can now help us to understand the vanished traditions of the Western world which priests destroyed in the fires of the autos-da-fe. It is not unreasonable to suggest that for the return of mankind to the real Rhythm of Life--to live in the joy and fulfillment of the ecstasy of Magick-- he must abandon the age of confusion and return to the Golden Age of primitive happiness. To do this he must learn to discriminate between real values and useless delusions, so that he may eventually raise himself above all concepts of opposites to live in the equipoise of the Craft of Magick.

If we turn to India and delve into her great texts of Magick, read the invisible message of sacred stones and learn the great cosmic

powers unleashed by mystic rites, it is not, in any way, to imply that anyone needs to become or call themselves, a Hindu. The Craft or Yoga and Magick is high and above all concepts of creeds and religions. Truth is not wholly found in religion although it may contain particles of it. Religions are codes made for the masses, the artificial people who have no understanding of real spiritual life. They are part of the pattern of organized society to keep the masses quiet and under control. The real Divine Sorcery of spiritual life takes one beyond the bounds and limitations of all religions.

Animals in their natural environment are not less happy than men. Generally, they are more content. Man too must have been like this in the distant past. He stayed simple and natural for a long, long time. As soon as he started to invent things, his troubles began. So there began a long chain of discoveries and events until the present age of confusion known as the 20th century.

This is not to imply that man must not think about things or protect himself from the forces of nature. But there must have been a stage when man had developed to the ideal state of harmony with his environment and any further step and changes began to take him beyond it.

The brain boxes of the Western world would never admit to the idea of an ideal state existing in the past. They would prefer to suggest that man has yet a long, way to before he can approach the peak of achievement. But this could only be upheld by ignoring the real dynamic factors in the lives of individuals. Instead, the scientific sillies view mankind as a vast mass of smiling robots, rotating like satellites around a brainy nucleus like themselves.

We know nothing of man's origin or where he came from. Theories are many but facts are few. Speculation will avail us nothing. The only real thing we know is that we are here. When science tries to answer these questions and present theories it always evades the real values. The peak of man's development must have been when he attained to the greatest harmony, happiness and contentment, and not at a stage when he had invented the most complex machines and ingenious devices. In much of the world, even today, tradition holds that mankind has long passed and lost the Golden Age. Indian Paganism, Greek philosophy and Chinese mysticism all contend that a good time is not coming but has long since passed away. Many smaller races and tribal traditions also believe the golden days are dead and gone. Man must invert himself and go back to his Golden Age and he himself can make a Golden Age for tomorrow. Is your arm long enough to pluck the flower of a past happiness and wear it near your heart today?

We cannot easily think and feel today as less conditioned men did in the distant past. Yet it is only ancient mankind who can indicate to us the real peak of achievement and demonstrate the real Rhythm of life. Much of this may have no importance to the mass of brain-washed clods who form the bulk of the population. They live like spiders in webs which bigger spiders have made and have no desire to escape. They fear freedom more than life in their sordid prison. The true Craft of the Absolute is only for those wise people who want a world of real values and a way of life free from the obligations and entanglements of modern society. It is to them alone that this knowledge can have any meaning.

KALI CHAUDASH

The moment when Providence has chosen to begin this Magick Compendium, happens to fall on a very special day in the Hindu calendar. Kali Chaudash is a yearly occurrence when it is legitimate for people to seek the aid of spirits and ghosts to keep them in all matters related to their worldly affairs. The good powers obtained on this day are expected to last throughout the whole year. It appears that the custodians of India's higher spiritual life were prepared to make a concession to worldly aims and keep alive the very ancient practices of their distant ancestors. Thus tonight at midnight, an Indian Walpurgisnacht will be witnessed in *smashans* or cremation grounds all over India. Although the powers which are sought are related to *devatas* and *pretas* (celestial beings and ghosts), the actual practices have relationship with the ancient cult of Siva. Today people do not observe all the customs. Those who participate in these rites are told to prepare a bag containing the magical substances used in worship, and good offerings to the spirits. Just before midnight they make a little altar near the place where bodies are burning or have recently been burned. The altar should be formed of human skulls, but a rock will do if these are not available. The clothing is removed and ashes from the funeral pyre rubbed all over the body. Then, with suitable prayers, incantations and hymns, the offerings are made to the spirits and demands presented.

Local people in Mehmadabad, Gujarat, from where this is being written, who have participated in these Magick rites affirm that they have seen spirits materialize. There are also stories of a man who was given three gold coins by one of the spirits. Although he himself is now dead, the business which he started with the gold coins still flourishes in the town.

At this rite semen virile is offered to the spirits. There is a belief in Magick, (East and West) that spirits are able to use the vital energy in semen and blood to materialize. Lower elementals draw power from rotting meat, excreta and rotting vegetation. Perhaps the disposal of these unpleasantries was the origin of hygiene among mortals. Rivers and fire were the mediums used to dispose of the unwanted.*

The rites of Chaudash are followed by a bath in the river, on the banks of which *smashans* were always situated, and when the devotee had dressed he could return home. Sometimes *sadhus*, wearing only a layer of ashes, stand by and instruct people in the performance of the rites. Brahmins who follow the Vedic-Aryan tradition will not go to these places except when relatives are being burned or they themselves occupy the place of honour on the fire. Sadhus are not governed by these restrictions and many do still live or lodge in cremation grounds.

The interesting feature of Chaudash is that one can see Magick rites thousands of years old still being performed, and more interesting still, they were the rites of the people who first taught that there was only one Supreme Reality. This was to be understood as the greatest of all Magick arts and here in the cradle of India men lived and taught the first Alchemy by which mortals became transmuted into immortals. But the lower aims of lower people still had a place in the ancient way of life. They knew that man had to rise and that he who sought divine and natural power today for gold would, in a future birth, use these powers to obtain God.

FROM WOMB OF JACKAL A TIGER IS BORN

Magick is the power inherent in nature and can only express itself as natural. The moment you try to rationalize it, classify it or make it conform to personal concepts, it disappears. You have tried to put the wind in a bottle or to capture moonbeams in a fishing net. It cannot be learned as mundane subjects are learned because it is the method of the Divine Cosmos. Only the mind free from entanglements can grasp it. It does not come at a word of command for it is spontaneity itself. When you grasp it, it is yours to play with and you yourself become part of the cosmic play. It is the tiger which was born in the womb of a jackal--the lotus, radiating cosmic beauty which was born in mud and slime--the diamond of unequalled brilliance which is found in the dust and clay of an open field.

If Magick has no practical use or value we might as well reject it and say no more. But now when we stand on the brink of a world crisis, where the affluent civilization of man and the moral codes and sacred ethics are ready to crumble, we may have to revert to real ancient values for real salvation. There is no hope of conjuring up some new system to save the world. Philosophers have already done that to the bitter sorrow of their followers. People, too, inherit a faith in Magick and the Golden Age which no new ideas can supplant. Carl G. Jung, greatest among psychologists, has shown that the ancient patterns of primordial Magick are still retained as archaic symbols in the minds of living people.

Civilization will not end itself in a thunder of explosions and destruction. Nature's more subtle means will predominate and cause it to slow down until it reaches a point of utter stagnation. If the people surviving in such an era lean backward to their established ideas, then nothing can save them. If, instead, man becomes ready to step again inside the Magick circle, reverting to the most ancient of all sciences, then that day of stagnation need never come.

THE ARCANE AND HERMETIC APPLE-PIE ORDER

Everybody wants to put the world "RIGHT". Thank God they have failed. Nature's rule has always been *to leave people alone*. It is preachers, reformers and inventors who have put the world in the mess we see today. No wizard or sorcerer is to blame for such widespread misery or confusion. Builders of civilization have been the wreckers of mankind. Now man has to live and find his hope on the essence of meaningless precepts and unnatural moral ethics. Men are afraid to be men and women afraid to be women. Real men are very rare, most are only artificial apologies of men. They have not the wisdom and insight of children, but minds which click and fall into place like machines. No donkey ever tried to behave like a man, but men try hard to be like donkeys.

It is not so many years ago that a few men did try to revive the ancient concepts of living, and formed societies and orders, mostly secret, to revive the hermetic and arcane sciences of the past. The public laughed. Few came forward and most of the societies died for want of support. A few were misguided and thought that Magick alone in the hands of a few people could reform the world. It was a vain effort on the part of a few to try to save a civilization which really needs abolishing. Cement may hide cracks in a crumbling wall but the wall still retains its weakness. Most of the orders based on ideas of Magick were actually Christian inventions. They all failed

for want of opportunity to see first the living world of Magick as it still existed in the East. Too often, they themselves were enmeshed in the mire of puritan conventions and created the very atmosphere in which Pagan Magick cannot survive. The concepts of "societies" and "orders" were, in their turn, the prison walls from which real Magick sought to escape.

MAGICK OF EAST AND WEST

The prime motivating factor behind all Magick is based on the inner subconscious desire of men and women to fulfil the prime object of human life--to attain reunion with the Absolute. It is the transformation of mortal into Immortal.

During the period of Church domination of Europe, Magick endured punishment, prohibition and persecution. It is true that much did masquerade as Magick although it was evil and selfish in its purpose and intention. But this happens in all aspects of life, and in all religions we find men praying, worshipping and performing rites for purely selfish and material ends. In Magick too it is simple for people to mistake the quest for Divine Power into being one available for their own personal use. This quest for selfish ends does not in any way impair or deny the ultimate goal of Magick.

Persecution failed to eliminate Magick, and today it has re-emerged with a more widespread interest than ever. Now the position is slightly altered but the modern mistaken concepts about Magick are due to the unadulterated rubbish churned out by Western "authorities". Like the flood of books on a fictitious Tantra, they rehash and rewrite without any personal knowledge or experience. Crowley's writings were the best presentation of a difficult subject. His success was due to a keen intellect, practical experiment and the role he played in bridging the gulf between the Magick of Europe and the Middle East with that of India. Nobody before him or since seems to have become aware of the common patterns and identical concepts between East and West. Crowley was an occult master of exceptional ability. He visited India and learned much from its saints. Crowley taught nothing new. He only revived an ancient craft and made it more presentable and easier to understand. A few among the ancient occult masters also knew and taught the real secrets, but they were lone voices in the general mad scramble for a Magick which would bestow power and wealth, conquer women and even kill an enemy.

PHONEY GRIMOIRES

How can it possibly be that persecution could not destroy Magick? How at the end of this era of science and achievement, which has blasted away at the minds of men and women for more than a hundred years, can the craft of Magick emerge triumphant, calling again to the vast throng of people anxious to follow its path, plunging again into its mystic world of awe and wonder, and enjoying the rebirth of happiness into the Magick Circle?

Magick became corrupted by phoney grimoires or textbooks on the craft. Many were written by men already dead a thousand years to give them authority. Books on this subject have always commanded high prices and writing rubbish was easy and profitable when selling to people who knew nothing about the subject themselves. Most of these documents dealt only with rituals and invocations to summon the power of spirits for material rewards. But this, in Europe, became the popular concept which passed for Magick.

Some of the cults of the Middle East and Europe were so close to Indian Paganism that they are worthy of fuller investigation. The Gnostics were an ancient Pagan sect, which, for some unknown reason, fell into the general pattern of Christianity. Their ideas and practices were so different from those of the Church that it set out to eliminate them. Christianity itself was originally a Pagan cult existing among the slaves and impoverished people in Italy. They believed that they would one day be delivered by a Christos or Anointed Saviour. The ideas might have come to Italy from Greece, but they existed long before Jesus or the period in which he is said to have lived. Naturally, when the lower stratum thinks of deliverance, persecution comes from the higher stratum. These were the community who formed the first followers of the "Jesus" introduced by Saul of Tarsus, though he himself had never known him. From these roots sprang the Christian Church.

A book which much influenced European occultism was the Kabala. The earlier selections were written between the third and sixth centuries A.D. Although it has a Hebrew background and was written in that language, the Jews deny it and claim it as a forgery. It does not, in fact, truly conform to the teachings of the Jewish religion. Many of the earlier teachings are of an extremely high level and go beyond the dualism of the Hebrew religion.

The Gnostics and the Kabala belong to the same period and locality. The ideas of one would probably be known to the other. In many basic principles they stand side by side with Indian Paganism. They stress the importance of right or real knowledge. They claim

to possess the Gnosis or true knowledge of God, and the nature of God. This knowledge is not obtained by rational inquiry or argument these are useless, but it is obtained through divine inspiration (grace of God). This knowledge can transform a man into an immortal, to become one with the divine Being. To know God is to become God.

The elect of these different patterns of ideas are not those who lead good lives, the righteous, but those who attain enlightenment and have real understanding.

These words, written in the pattern of western Magick, hardly differ from the presentation in the Upanishads or Gita.

They add and stress that "What cuts man off from God is not 'sins' or any form of moral or conventional disobedience, but IGNORANCE." So the Gnostic, the Kabala and India all taught that the supreme attainment (the Magnum Opus or Great Work of Magick) was not to become good but to become God. And that's it!

End of part one; To be continued in the next **AEON**.



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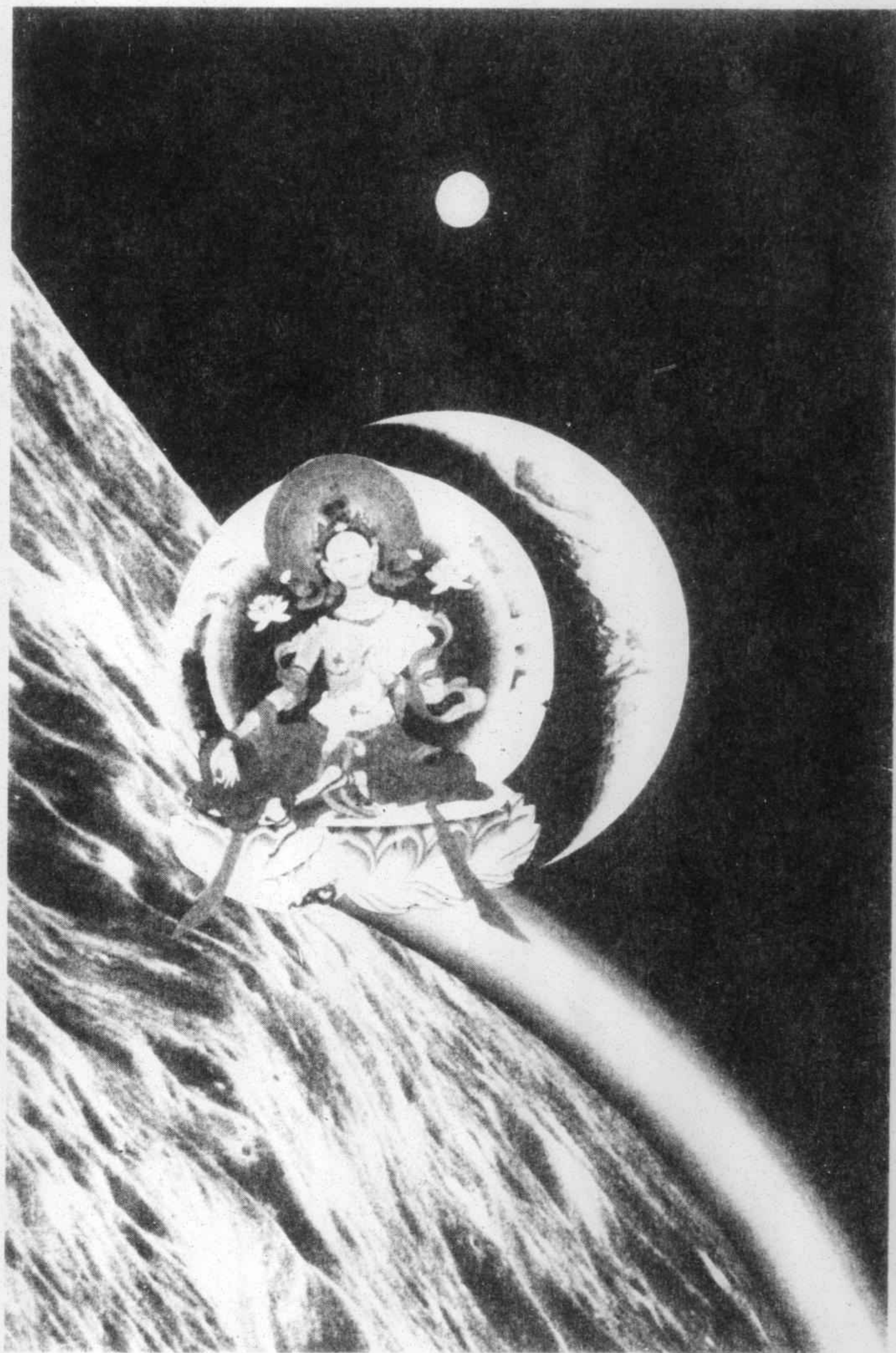
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R E V I E W S

FEATURED THIS MONTH **HORRORS!**

by
Bob Minea

Beyond Talk

Four books by
Steve Richards

Reviewed by
Basilides

The Equinox

A Revised Edition

by

Eric Clarke

*Women's Encyclopedia
of Myth and Secrets*

by
Basilides

TRUE STORIES

The Movie

by

AION

HORRORS!



HORRORS!

Inside the pages of horror literature "otherness" materializes through the needs and deeds of mainstream humanity. Some new writers however, utterly fail to fuse fantastic extraspatialnesses with the ordinary. Other writers, while excellent story tellers, ruin their books with old aeon concepts of good conquering evil, relying on a triumphant clergyman hero. Too bad. Oh well, here is a round-up of my recent delvings.

Peter Straub is my favorite writer. He concentrates on presenting strong storylines with gore-less scenarios. Straub's particular "horror" is the holistic effect of human and alien correlation. Both sides experience an inclusive initiation activating a new order of being. Instead of winners or losers there is a unified symbiotic survivor.

What ultimately distinguishes his books from the mainstream horror genre is the inclusion of the reader in the transcendentalism born of the stories' component frictions.

"Horror," in the Straub sense is simply the awkwardness of diverse awarenesses suddenly waking amidst the intense activity of their fusion. Though evident in his earliest published works **If You Could See Me Now** (Pocket), and **Julia** (Pocket), the concept blossoms fullest in the trio **Ghost Story** (Pocket), **Floating Dragon** (Berkely), and **Shadowland** (Berkely).

This best capitulates the transitions of contemporary humankind, a boldly mature step ahead and away from the cops and robbers perspective that still gobbles up our wallets and minds. One final question: Where are Straub's new books?

Books of Blood, Volumes 1 and 2 by Clive Barker (Berkley) feature unique short stories. Is it the antagonist, or the protagonist's reactions that embody the horror? We see human behavior under a microscope. One is immediately immersed in an intense focus, leaving the reader feeling incredulous that worse horrors will occur. Yet they do--again and again and again. Though relief seems impossible, one cannot put these short stories down! Barker's writing possesses a lyrical quality that sets it apart from the "just plain story writing" of most authors.

Letters From The Dead by Campbell Black (Pocket) tells about a conspiracy between small town folk and the haunts of an abandoned seashore cabin which lures two vacationing pre-pubescent

kids and their mothers into an irreversible transformation of their lives. An okay spooker.

A private investigator and the murder victim's sibling unravel the mystery of a Satanic doll cult in the novel **The Doll Who Ate His Mother** by Ramsey Campbell (Tor). Regrettably, this is the only book I've read of the prolific Campbell, and it is a fine one at that. I want to read more.

Meet Zarach' Bal-Tagh,, Possessor of the mortal Richard Devon in **Son of the Endless Night** by John Farris (Tor). Zarach is supposed to be one of the oldest and most powerful of demons. By acting through Richard, Zarach horribly murders Richard's girlfriend. Why? To announce to the world via the court system its presence on earth.

Farris is an almost excellent writer and unfolds a unique drama predominated by legal maneuverings. The defender tries to prove demonic possession against the pooh-poohing of the prosecutors.

This highly entertaining story inspires thought regarding the forthcoming legal problems faced when we come to accept evidence of mutationally opened spatial gateways!

Another Farris title, **Wildwood** (Tor) features good horror and fun. The master magician Nikola Tesla helped Assyriologist Mad Edgar Langfor build a house of power in the remote forests of North Carolina. Bestially costumed guests attending a party in the house are sent out of this world. One by one they drop back in--only to be grafted to the very costumes they had worn during the critical moment so many years before. Our party goers have become satyr and gargoyle-like mutants, struggling to survive with their bizarre infirmities. Still, a greater threat lurks behind all this and only a Cherokee medicine woman knows what to do! Go get 'em babe!

With great expectations I picked up **Golgotha Falls** by Frank D. Felita (Pocket). After all, who could resist scenes featuring deranged priests playing with corpses and goats in a soon to be abandoned church. Parapsychologists from a university open a can of worms involving the character torments of a faithful priest. Amidst a Cecil B. DeMille cast of thousands scenario up pops Pope Francis Xavier parrying Satan in the **ULTIMATE BATTLE OF EARTH!** But, hell, the church wins and the otherwise beauty of this modern gothic books is ruined.

The Vampire Lestat
Ballantine; 550 pages.
Anne Rice

Anne Rice
The Vampire Lestat
The Second Book in the Chronicles of the Vampires

Ah, evidence of the "resurrected" vampire continues. Well, having finished this second installment of **The Chronicles of the Vampire** (**Interview With a Vampire** was volume one), I'm wondering if Ms. Rice is corroborating with the authors of previously reviewed works (see **AEON II**)? Again, the prevailing theme here is of modernized bloodsuckers over whom old world church superstition no longer triumph.

The passionate characters in **Chronicle** seem imbued with a lush erotic immortality. I found Rice's answering the question of "what does one *do* with all that time" to be provocative and entertaining.

Rice invokes an ingenious literary conjuring that expands the scope of previous vampire literature. Our hero, Lestat, recounts the beginning of the vampire phenomenon, an accident engendering "those who must be kept." This rich and persuasive legend helps one appreciate and understand the vampire *raison d'etre*.

Though I enjoyed **Chronicles** and **Interview**, I hope for a quicker release of the third volume.

Blackwater Parts I-VI

Avon

Michael McDowell

Six slim but complete volumes chronicling the close-knit generations of Perdido, Alabama, circusing unsuspectingly around the matriarchal power of one woman, who one day appeared from nowhere when the River rose and flooded, married the town lumber tycoon, gave birth to mysterious twins, uncannily guided the families to overabundant wealth, then died when the water rose and flooded again nearly fifty years later. Without overtly grisly effects, the dark Dagonish power triumphs subtly, steadily, and parasitically, then silently letting go to returns to its own. It is as if the use of this town and the sleepy down-home inhabitants was simply a game that had challenged the curiosity of the Blackwater mer-woman.

I enjoyed bathing in the Southern mood, thick with everpresent but undefinable horror.

Quick Capsules

Charles L. Grant: **Nightsongs** (Pocket)

Voodoo Chile inherit's Granddaddy's powers and enzombies an island off contemporary Maine. But I like Chuck's unoffendable brand of darkness.

Tea Party (Pocket)

Ancient wizards in real estate must spawn their eccentricities somewhere, right? More fun and involving reading.

Stephen King: **Salem's Lot** (Signet)

King's a good writer, but in this story, the vampires are just vampires, and everything is pretty predictable.

T.E.D. Klein: **Dark Gods** (Bantam)

These short stories by the former *Twilight Zone* editor are masterful modern evocations of the Lovecraftian undercurrent. I enjoyed the sometimes city, sometimes country darkness.

Ceremonies (Bantam)

A brilliant novel weaving a Lammas-culminating ritual of unsuspecting innocence with ancient, ancient wizardry. The climactic pre-cerebellum altarevent ferociously mimics the mutational triggering that might have spawned humankind! A wonderful reading experience! These two books are Klein's first, and I expect more amazing work from him.

Jeffrey Konvitz: **The Sentinal** (Ballantine)

I am intrigued with the Church-has-feet-in-both-worlds theme of many writers. As the mystery slowly unravels we discover a strange hybrid branch that discreetly performs a black but vital chemistry that perpetuates the eternal mainstream of church orthodoxy. A plausible adventure with successful keep-us-guessing twists and turns that lend us neither comfort, nor preparation for the ending's final surprise!

Waters of Return: The Aeonie Flow Of Voodoo
Black Moon Publishing, 1986; 32 pages
Louis Martinie

This booklet is a brilliantly focused lens illuminating the seemingly unwieldy complexities of traditional voodoo practice. Highlighted are the essential introductory tactics that underlie the bulky field reports of anthropological researchers.

There is plenty of useful information for the new aeonic occult practitioner to personally experiment. The first three chapters skeletal but pristinely explain the voodoo theology with an interweaving of traditional and new aeonic examples based upon Martinie's own experience.

At the heart of this theology is a trinity:

1. The *Marasse* , "Divine Twins; first issue of the Void."
2. The *Mort* , "The Dead, both named and forgotten." and
3. The *Mysteries* , "the loa or deities."

We are then introduced to easily workable rites representing the two main ritual groupings of Voodoo: *Rada* and *Petro* . The basic difference, explains Martinie, is that *Rada* rites call loa which are benevolent and lead the practitioner on an orderly path of development," while *Petro* , " a mixture of West Afrikan and native Meso-American," is "more in the domain of magick and sorcery." Examples of *veve* (loa "signatures"), off-beat drumming technique and dance movement are included to work the two presented rituals.

An admirably proposed ethics is stated in the chapbook's forward.

Aeonic Voodoo, in its daily rites of becoming, shows itself in acts/sacraments grounded in five philosophical stances. These are Anarchism; the state of being without a "frozen" hierarchy. Postdrogeny; the abrogation of all existent gender roles so that new perceptions may manifest. Feminism; as it is in the forefront in its stand against restriction and for human liberation. Equalitarianism; the belief that all people have equal political and social rights, and Nonviolence; a refusal to subject the self or others to physical coercion. A sense of community and an active attention to commonality of interest provides a worthy bedrock for all acts.

Yes! And this book is "worthy" to implement such a "bedrock". Thank you Louis Martinie and the wonderfully creative allies with whom you have woven this beautiful language of your belief!

Robert W. Minea

THE EQUINOX

Vol. III number 10.

Edited by Hymenaeus Beta X^o. O.T.O.
Thelema Publications, New York. \$15.00

Not unlike the mythical phoenix born of its own ashes - **The Equinox** has risen yet again. This most recent manifestation is indeed a welcomed sight, and follows in the wake of major copyright battles, not to mention the passing of Grand Master Grady McMurtry.

As one might expect, this soft-bound, handsomely produced volume contains a generous portion of Crowley reprints that, refreshingly, lacks the profusion of italicized, babbling commentary which in past years, have so thoroughly plagued the Motta editions of the same title.

Most welcomed are the Journal's numerous articles and poetic contributions. Of particular noteworthiness is Robert Haller's article on Kenneth Anger.

Word from Thelema Publications is that a revised edition is planned for May of '87. Hopefully, we will continue to see this newest permutation of **The Equinox** published on a regular basis. For more information write: JAF Box 7666 New York, New York 10116.

THE HOLY GUARDIAN ANGEL

by C. Furnace

Roseland Inc. (Book World)

1143 Chapel Street, New Haven, CT. 06511. \$4.18

...This book is not for everyone. It contains no excuses or psychological rationalizations, and is not aimed at consensual reality. By the very nature of its subject, it is offered more as a gift or poem than an argument. And by that same nature, it is only one individual's worldview. It is designed for the intermediate practitioner of the Western Magical tradition and assumes a working familiarity with its techniques and terminology. It is designed only for those few interested in this particular WORK at this particular time...

Introduction to *The Holy Guardian Angel*

This book is truly a labor of love. Mr. Furnace succeeds admirably in presenting his readers with a balanced, innovative testament of a very important magical working. "For those few interested in this particular WORK at this particular time," I cannot recommend **The Holy Guardian Angel** more highly.

Eric Clarke

Four by Steve Richards

Everyone talks about "The Method of Science, The Aim of Religion", but who has the guts to do something about it? Steve Richards does.

Imagine drawing upon many cultures, traditions and obscure sources for information on some aspect of occultism; then examining it in the rational light of modern science and theoretical physics; then putting it all together in a "how-to" book which is also lots of fun to read. That is what Steve Richards does, and he does it well.

First came **Levitation: What It Is, How It Works, How To Do It**; perhaps the only serious book I have ever seen on personally transcending gravity. Then there was **Invisibility: Mastering The Art Of Vanishing**. This is a very useful talent indeed, and the book's subtitle expresses it's contents fairly well: "A guide to hiding yourself from sight using techniques culled from alchemy, rosicrucianism, medieval magic and advanced yogic practices" (yes, they did manage to fit it all on the cover). This was followed by **The Traveller's Guide To The Astral Plane**, perhaps the most thoughtful technical book on the subject to date. Most recently, **Luck, Chance And Coincidence** explores the limits of probability and how to defy them, and also includes some helpful information on divination.

Each of these books draws upon cases and examples from all over the world and throughout recorded history, in an attempt to discover the underlying reality beneath the various manifestations. In short, he redefines what we call magic in a rational and open-minded way, and strikes a fine balance between theory and practice. Occultism may make more sense than people think it does.

All of these fine books are published by Aquarian Press in England; each includes references, illustrations and an index.

Hassan I Sabbah

Barbara G. Walker's Writings On Women

The ancient cultures of this earth were by no means as primitive or as ignorant as we are taught to think. Coded within the mythologies of every culture is a traditional body of wisdom, magic and psychology which has been largely suppressed by the patriarchal church and state; yet there are memories of antique civilizations which remain potent today. In many cases the myths of this human

race. reflect a clash between matriarchal Goddess-worshipping cultures and the later monotheistic male-dominated systems. History, if read between the lines, shows much of the tendency of western culture to repress anything which it does not understand, whether in the material world or a part of the mind and soul. The modern world thus stands impoverished. The rediscovery and reintegration of this knowledge is the life-work of Barbara G. Walker.

Her magnum opus is **The Woman's Encyclopedia of Myths and Secrets**, (Harper & Row, 1983, illustrated and with an extensive bibliography) a massive 1124-page dictionary of goddesses, gods, and sacred rites. Containing a vast amount of unusual scholarship in hidden history and the roots of words, it is unified by a background of cross-cultural parallels and the underlying cult of the Great Goddess known to all the ancient world. There are also some highly amusing and disgusting insights into both medieval and contemporary Christianity. Very readable and quite educational, this is a fine reference work as well as a useful deprogramming tool for folks who know little about the roots of their own beliefs. Cut into this book at random and you will find something of interest.

More recently she has expounded upon divination from the same viewpoint. In **The Secrets of the Tarot: Origins, History and Symbolism** (HARPER & ROW, 1984, 260-pages illustrated, bibliography, index) she explores the roots of the tarot with great insight into the many concepts, archetypes and traditions which it encompasses. In **The I Ching of the Goddess** (Harper & Row, 1986, 114-pages, illustrated) she explores the lost feminine influences in that system. Both of these works contain her own paintings; the **Barbara Walker Tarot**, a charming and unusual deck which is now available in card form, and a set of 64 images for the hexagrams of the I Ching. Her artistic style is simple yet effective, with many quite striking images.

She is also the author of **The Crone: Woman of Age, Wisdom and Power**, another study which maintains her usual high standards. While some may consider that she has a slight tendency to grind the labrys on neo-paganism today, she has an important message to spread. I heartily recommend all of her works, especially the *Encyclopedia*.

Basilides

SMILE IN THE VOID

FIRE IN THE ABYSS

Berkley Paperback

Stuart Gordon

Though not great literature, these books are entertaining. Both stories concern a hero who is trying to make sense of wild magickal chaos. In *SMILE* this chaos is personified by a man who rises up through the evils of the world to embrace evolution and, finally, transubstantiation. *FIRE* focuses on temporal displacement and the weaving of evolutionary visions from all aeons into this aeon.

Both tales contain valuable information. They are of the "post-*Illuminatus*" genre, well-steeped with the influences of Robert Anton Wilson, Tim Leary and Aleister Crowley, and generously laced with references to Sothis, parapsychology, wholistic healing and shamanism. I highly recommend both titles!

Vulcan

THE LION PATH: YOU CAN TAKE IT WITH YOU

**A Manual of the Short Path to Regeneration for Our
Times**

Golden Sceptre Publishing

Musaïos

Sothis or Sirius seems to be a component of almost every magickal system, cult, and mystery school. One can peruse ancient texts or the modern day writings of scholars such as Robert Temple to find a strange wealth of information about this star.

Recently an Egyptologist friend dropped this book in my lap. It looks silly and sounds absurd, but the book held surprises! Musaïos has done his (her?) homework amongst Egyptian texts and has extracted a complex and interesting system of channeling involving the utilization of "magickal energy" emanating from Sothis.

Whether you think the author is crazy or not, the system is fascinating, with correct astronomical calculations (so says my friend). Anyone interested in the Sirius mystery, the 'Silver Star' or magick should read this book.

Oannes

TRUE STORIES

Written and directed by David Byrne with Talking Heads and others.

David Byrne has turned his unique vision to middle America, and in the tradition of the great surrealists, has found a strange world lurking beneath the surface. As the movie opens we enter David Byrne's obscure reality somewhere in Texas. Virgil, Texas, to be exact. And what are we doing here? It is desolate and mysterious until we arrive in the city. And what a city! Everything Byrne focuses upon is pretty normal. TOO normal. We enter the lives of a variety of local inhabitants, get spun through a number of rock videos, and then get hurriedly pushed out of town.

The significance of *TRUE STORIES* transcends its plot. We are ultimately witness to a new form of art. What stands out is the context that Byrne has given to his vision. By utilizing music, graphics, photography, design, drama and comedy, Byrne redefines our concepts of art and in doing so re-creates a new art form.

All great innovations in the 'art world' have always come about through sudden leaps of talent. An example is the emergence of cubism and abstract art from the chaos and disorder of European civilization in the 1930's and 1940's. We are now experiencing a similar shift in artistic focus that reflects far-reaching and intense changes in our culture. Personal computers and video technology have served as catalysts for the contemporary artist's vision. Byrne's use of these tools is tempered by his critical observations about them.

Many film critics scorned *TRUE STORIES*. They condemned the plot as a simple patchwork of pointless stories that are as boring as they are insulting. I believe these critics have missed the point. Huge quantities of information are now available to "the masses", and things will never be the same. This is David Byrne's real message, a message that is both amusing and fascinating. I think this mighty synthesis of music and film will teach as well as entertain; enjoy it!

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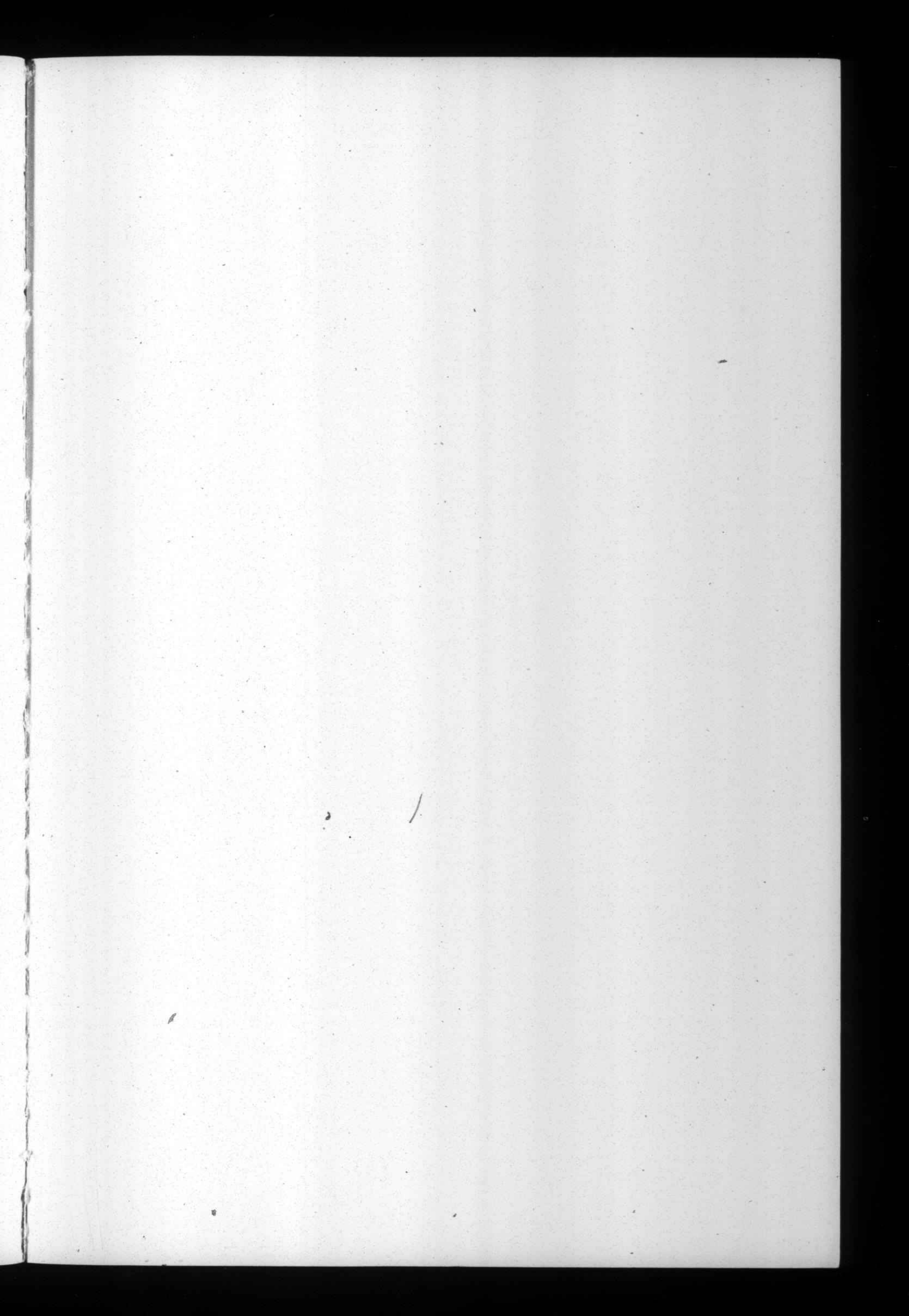
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