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ARACHNY'S WEB



a canadian journal of magick

no. 4

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A CANADIAN JOURNAL OF MAGICK

Autumnal Equinox Anno LXXIX
Volume I Number 4

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TRIGRAMS	Ch'ien	Chên	K'an	Kên	K'un	Sun	Li	Tui
UPPER ▶	☰	☱	☵	☶	☷	☱	☵	☶
LOWER ▼	☷	☱	☵	☶	☷	☱	☵	☶
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Box 1075, Edmonton Alberta, Canada T5J 2M1.



EDITORIAL

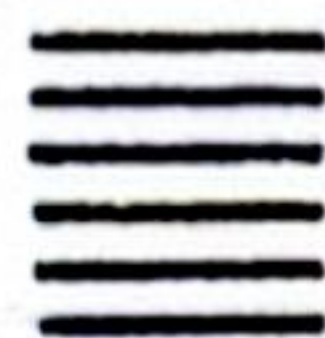
With this issue we take a voyage beyond the Western sunset of magick to the golden dawn of Eastern magickal ways. It is appropriate that in the twentieth century, and especially during the past two decades, magick should become one of the first **integrated** schools of gnosis. **Integrated** in the sense of reviving and combining the mystery traditions of West and East, and now including also animistic traditions of aboriginal peoples. At the turn of the century, the final decadence of European (and especially British) colonialism led the avant-garde to look eastward to Buddhist, Tantric and Taoist schools of thought. In Germany, Max Muller looked towards Egypt and the Persians; in France, Mauss and Maspero studied the Tao, and in England Allan Bennett launched the British Buddhist Society.

One of the least publicized magickians in the Order of the Golden Dawn (have you ever read a biography of our brother?), yet clearly the most important, was Allan Bennett. Not only did he introduce Crowley to a comprehensive study of magick, alchemy and drugs, but he also moved through the G.:D.: ritual system into ritual Buddhism. Crowley's A.:A.: system, and later the O.T.O., inherited the Bennett-inspired synthesis of Buddhist meditation, Tantric yoga and Taoist philosophy.

The importance of Bennett as Crowley's teacher is often overlooked by the plethora of Crowley biographies that abound. Bennett was the Ipsissimus. He left England to study meditation in Ceylon; Crowley followed. He left there to study magickal ways in Burma amongst the Buddhists there (members of a school similar to the Tibetan); again Crowley followed his friend, brother and teacher. It was Crowley's relationship to Bennett that inspired his formulation of the student-teacher pattern in the grades of A.:A.:. Yet, true to truth of the 'way', or the **diamond mind**, Bennett remains a historical unknown.

This is the man who published the results of his experiment invoking Mercury in The Equinox, who founded the British Buddhist Society (still functioning today) in the 'twenties, who took Crowley into Samadhi, who published political/religious tracts denouncing Christianity, and who finally achieved the diamond mind in Burma.

While Crowley's research into Tantric yoga and Taoism did not come directly from Bennett, there is no doubt that his early teacher was an important influence. While Crowley would go off to Northern India or a-wandering through China, he would always check in with his only teacher, Fr. Iehi Aour.





4. Youthful Folly

Youthful folly has success.
It is not I who seek the young fool;
The young fool seeks me.
At the first oracle I inform him.
If he asks two or three times, it is importunity.
If he importunes, I give him no information.
Perseverance furthers.

- I Ching, Wilhelm/Baynes trans.

Fr. Iehi Aour took upon himself the tutoring of the young fool who took the name Fr. Perdurabo: Youthful Folly and Perseverance. With this in mind, we dedicate this fourth issue of the Web to the esteemed memory of Frater Iehi Aour, Bhikku Ananda Mettaya, Brother Allan Bennett.





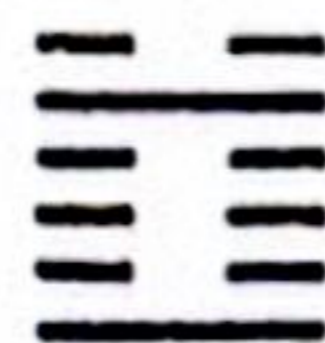
Here included is material on the Tibetan Buddhist school of ritual magick, the Tao, and research into integration of the Chinese symbolic system with the qabalistic correspondences of 777. We have found that Magick, as a system of synthesis of symbols, myths and information, allows us to unravel mysteries of specialized systems like the Taoist, making them accessible to people anywhere. Never before has there been such a blossoming of cross-cultural and cross-contextual approaches to information — and magick — as in the latter half of this century.

Our cover is a calligraphic design by the renowned Chinese-Canadian painter, and master of the Taoist school of the Fortune Wheel, Chin-Shek Lam. Master Lam has been a personal inspiration in learning the 'way' of the wheel and the true pleasure of cigars with coffee.

Dennis Zomerschoe, who has contributed the first instalment of an article on Buddhist magick and meditation, is one of the founders of the Narvena School here in Edmonton, which is a society dedicated to the promotion of an eclectic approach to Buddhism. He and his wife, Pat, are currently travelling in India, Tibet and Burma, and we hope they have a great time. By the time this issue finds him we hope he has the rest of his article ready.

An interesting phenomenon in the Canadian branches of O.T.O. is that members everywhere are studying various systems of martial arts. Your editor found that when he first began the practice of ritual, having just been introduced to the first four movements of tai chi, by integrating the form with the Pentagram ritual he understood ceremonial magick as a type of movement yoga, concentrating energy by whirling and firing it outward, rather than as theatrical pomp. This demonstrates a major difference between Golden Dawn - like systems and that of the O.T.O. The same difference is found between calisthenics and martial arts based upon chi (e.g. tai chi, aikido, urshirigo karate.) One is based upon repetition and muscular training (of the robot body); the other upon storing and releasing breath/prana/chi, the vital energy of the body.

We hope that this issue of the Web simply and clearly presents a comparison of Western and Eastern systems that will aid you in your work. So mote it be!





Ordo Adeptorum Invisiblum

'Every man and every woman is a star.'

To the Editors of Arachny's Web

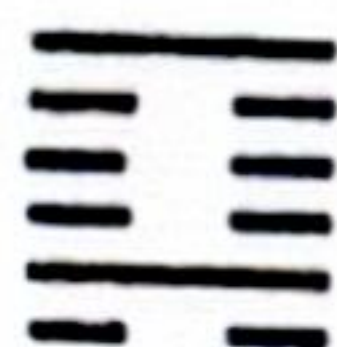
I write as a member of the Ordo Adeptorum Invisiblum to clear up any misunderstanding which might have been generated by several minor errors in the letter from Nema printed in issue No.2. The letter itself reflects upon an item entitled "Webworkings" in issue No.1. This original item, which obviously reflects upon some Maatians in Canada seems to have been misconstrued to be somehow reflective of the OAI, its origins and stance.

The crucial sentence was, "Their background is politically anarchist and feminist, their magickal traditions are those of ceremonial magick, Wicca and working with the dark 'rituals of the old times'." Without reflecting upon anyone who shares that background, it is factually incorrect to describe the OAI as having that background or presently representing that position.

The OAI has a very mixed background. Politically it is far closer to Marxism than anarchy but includes among its membership a wide variety of political establishmentarians and anti-anarchists. Its magickal background and origins is equally diverse, but as a matter of fact includes no Wicca. It does include African and Indian facets and ceremonial magic in the broadest sense, but has no former members of the OTO in its membership (though a few have affiliated as informal associates).

The OAI is definitely feminist in orientation, by which we mean that we are committed to correcting the balance, both personal and social, caused by centuries of male dominance. We stand opposed to Crowley's deification of the penis as God and to sexism on the social and legal front. We recognize feminism as a step to overcome sexism and reach the humanism, the goal we all as Maatians share.

We do not work with the dark rituals of the old time. Some of us, as I assume Nema did at one time in the prehistoric past, did work with them. Most did not. However, we have abandoned any elements remaining.



'The Eighties cower before me and are abased.'

Having, I hope, cleared up the misunderstanding, I would reflect with other Maatians what the OAI is.

The OAI is an international Maatian thelemist order with its main centers of work in Chicago and London. It was grounded in England on September 29, 1980 and in Chicago a year later. We trace our history from the work of Rose Kelly and AC in producing Liber AL, the proclamation of the Aeon of Maat by Fr. Achad on April 2, 1948, Liber Pennae Praenumbra and the wider Maatian current. We donot claim to be the central focus of the Maatian current, but one participant in it.

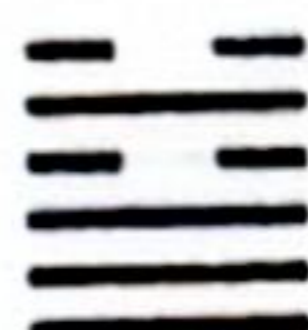
In particular, in a working climaxed on November 6, 1982, we discerned a "Return of the Dawn of Maat," a new beginning with increased strength for the Maatian current. We see the current operating wherever people begin intentional (i.e. magickal) work for Truth and Justice, especially in movements to liberate individuals from the oppression of words and images of inate inferiority--racism, sexism, etc. (We would be willing to send one copy of Liber Andana, the November 6, 1982 working, to any reader for \$1.00 to cover the cost of postage and handling. Write us at OAI, %Landon, 5907 N. Winthrop, Chicago, Illinois 60660, U.S.A.)

Currently, the OAI is an association of Maatian magickians. It had, at one time, three levels of membership. These have now been abandoned. We view ourself as essentially an experimental magickal order, and the major work of members consists of trying to perceive the internal structures of magick so they can in both group and individual workings create the rituals which will dramatize and carry the willed changes of life.

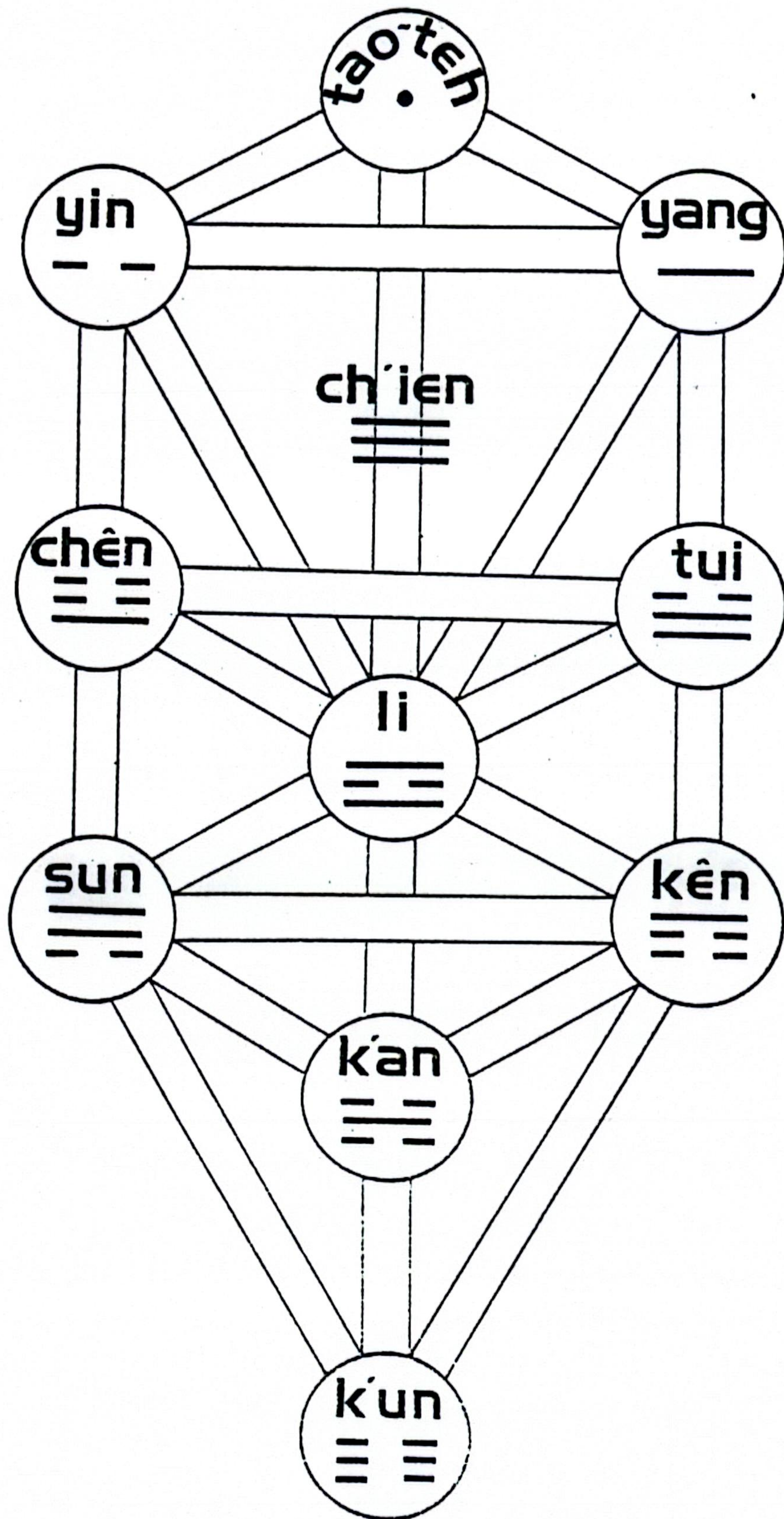
MAAT is for us the many things for which we strive and have in part already grasped. Maat is the balance between the male-female polarity, life in shadow and light, justice for the individual, and the realization of homo veritas.

"There is success"

Persona Kannon for the Chicago OAI



TAO



A Factor Infinite & Unknown

—Frater Shang Ti I°—

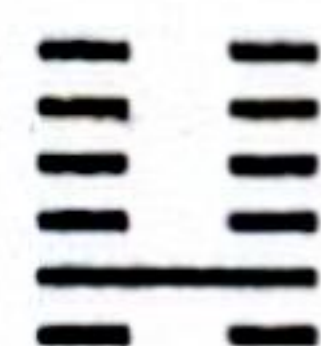
"ALSO REASON IS A LIE; FOR THERE IS A FACTOR INFINITE & UNKNOWN; AND ALL THEIR WORDS ARE SKEW-WISE."

"The reader should regard every verse of this book as a text worthy of the most intense and prolonged meditation." "From 1905 to 1918 it was my continual study. I constantly recommended it to my friends as the supreme masterpiece of initiated wisdom ..." Crowley was talking, of course, about the Tao Teh King (Liber **CLVII**, Class B), the ancient classic of Taoism written by Lao Tzu in the sixth century B.C. and canonized by the Confucians in A.D. 666. This work has since been translated more frequently than any book except the Bible, and Crowley did his own translation on Oesopus Island when he recalled his lifetime as the Taoist disciple Ko Hsuen.

Taoism has come to mean many things that Lao Tzu never dreamed of in his lifetime, including Taoist schools of Yoga, Alchemy and Tantra (none of which Crowley ever studied). Taoism is a purely metaphysical and mystical religion. Other religions have their mystical aspects; Taoism is mysticism.

Along with the Yi King (or I Ching) and the other Taoist classic, Chuang Tzu's Inner Chapters, the Tao Teh King was compulsory reading for Probationers to the **A.A.**, and Crowley used to read passages from it out loud at the Abbey of Thelema during quarrels. He also wrote on Taoist themes in Libri **Thien Tao**, **Trigrammaton** (Class A), **Aleph**, **King Kang King** and **Shi Yi Khien**, and often did IX Degree workings with the object of Taoist meditation.

In The Magickal Record of the Beast 666 we read: "The Way of the Tao, or automatic reaction to impressions, not valuing any above another, has become my Path." In fact, it would have to be. The ninth of Crowley's **Theorems** in his introduction to Magick reads: "A man who is doing his True Will has the inertia of the Universe to assist him."; and in his introduction to the Tao Teh King he says: "The man of Tao proceeds with the power of the Universe behind him." Assuming, then, that the reader is one who would follow the Path of the Beast, I can safely skip the basics and the history lecture. If following the Tao is



identical with doing one's True Will, it then follows that a study of Taoist writings will give us more clues as to what our True Will actually is.

In his opening notes to his translation of the Tao Teh King, Crowley compares Tao to the Root of Yod, Hadit, and Teh to the Root of He, Nuit, although he adds that "these are in certain aspects interchanged." This is in actual fact so often the case that this attribution is misleading, and Crowley himself later reversed it in his Commentaries on The Book of the Law, and gives Tao as Matter, Nuit, and Teh as Motion, Hadit. (Regardie, The Law is for All, p. 70.) "In the sphere I am everywhere the centre, as she, the circumference, is nowhere found." -AL, ii:3.

The Tetragrammaton attributions remain misleading. In The Chinese Cosmos (The Book of Thoth, p.270; see figure) the union of Tao and Teh, Tao-Teh, being the concentration of the Void, Ain, is in Kether. Likewise, the result of the union of Nuit and Hadit, Ra-Hoor-Khuit, also goes to Kether since he must, as Lord of the Aeon, hold the highest place. Furthermore, Ra-Hoor-Khuit is "a Unity which includes and heads all things." As LA(not) in the Thelemic Trinity, both of these are also Naught, the ecstasy of Nuit and Hadit conjoined. (Magick, p.415.) But whereas Ra-Hoor-Khuit subsumes the union of Yod and He, their child Vau, as the offspring of Father-Mother Set-Isis, is more usually equated with Tiphareth than Kether (that is, as an expression of 2: as 0 he is Harpocrates, etc.) This is because the conception of Lao Tzu unites the two on a higher plane, since neither do Tao and Teh, unlike Yod and He, relate to individual sephiroth. As Fire and Force conjoined he is represented by the formula of **ShT**, the fire-serpent or the Dragon, a symbol beloved of the Taoists, which is called **Shang Ti**. Shang Ti must therefore also be equated with the Crown. (see 777, col. XLVI.)

In symbolism the Dragon is usually interchangeable (and not separated in the Chinese) with the Serpent, the most powerful and ancient of phallic symbols. Note that as the Dragon or Nuit, the Serpent is kteic rather than phallic in symbolism. Teh, meaning Power, is then the Serpent Power, the Head of Kundalini in Kether. In Chinese alchemy the Dragon is mercury, the blood and the semen, head to the south, tail to the north. The Chinese word **p'o**, meaning physical soul, has the alternative meaning of semen. The Dragon holds in his jaws the Flaming Pearl of all knowledge and all power, analogous to the Philosopher's Stone. Kneph, the Serpent, also produced the Cosmic Egg from his mouth, symbolising the Logos of Gnostic theogony. In Orphic symbolism it encircles the Cosmic Egg and is Aion; biting its tail it is Ourouboros, Samsara, ROTA, etc. Interestingly Lao Tzu's given name was Tan: Hebrew **ThN=450**, The Dragon. In Chinese symbolism, Earth is represented by the Square, Heaven by the Circle. Thus the uniting of that which is above with that which is

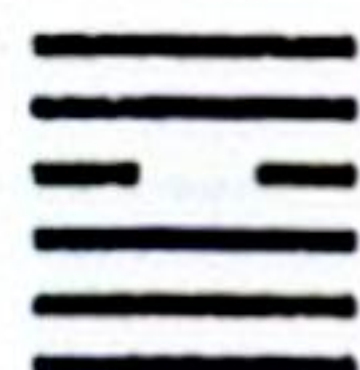


below, the Great Work, completes the Squaring of the Circle.

In column XLVI of 777, we see that Tao is again exactly equivalent to Nuit, the Zero of infinite possibilities, and the Ain or Nothingness of the Qabala. As Real Unity, the Great Monad, Tao transcends all division, and therefore consciousness, making it inexpressible. Lao Tzu tells us: "The Tao that can be expressed is not the eternal Tao, the Name that can be defined is not the unchanging Name." Similarly the Priest answers Nuit that men should "speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!" Trying to be a Taoist is like turning round in a circle trying to see one's eyes. Hence the Chinese warn the Aspirant of the same error as does Nuit in ALi:45, "The Perfect and the Perfect ..." you know the rest.

The Chinese were aware, more than two thousand years before Crowley, that instead of explaining the universe as modifications of of a unity, which itself needs explaining, we can regard it as NOTHING, conceived as illusory pairs of opposites. Qabalistically, this is written as $(+1) + (-1) = 2 = 0$. The symbol of Yin and Yang is contained within the shape of a zero, a Chinese symbol of the Tao, being the all-embracing circle "wherein division dies in delight", and also the number of the Fool in the Tarot. Tao is 'the Way' and Teh means 'Power', while King (Ching) means 'canon' or 'classic'; hence Tao Teh King translates as "The Book of the Way and its Power". In the Last Oracle (Liber Aleph) Crowley states, "This Way (or Tao) is the Path of the Pure Fool." Crowley counts Lao Tzu as Zero in The Book of Lies, ch. 7. The two paths to Kether are those of the Magus and of the Fool, or Mystic. In Moonchild these are represented by the magician, Cyril Grey, and his teacher, the Taoist Simon Iff. These are also Speech and Silence, the twin aspects of Horus and the two modes of the A:A:, neither of which will suffice to express Tao, which requires the apex or the third point of the Triangle.

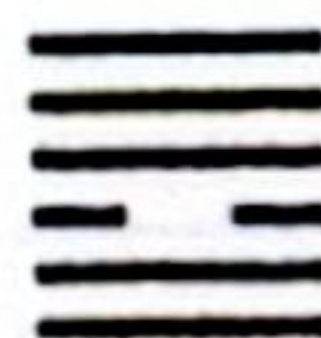
"Nothing is a secret key of this law" again refers to the "factor infinite & unknown", Nothing, or TAO. "Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." Nothing in Hebrew = AIN = 61 (or 711 -Ed.), as every Thelemite knows, but what of 8, 80, 418, beside the fact that $8 = \text{ChITH}$, $418 = \text{ABRAHADABRA}$? Tao = 80: there are only two ways to spell Tao, and in either Hebrew or Greek gematria, we get 75 or 80. $\text{A} = 75 = \text{Nuit}$. That is, Tao is again identified with AIN or Nuit; this was Crowley's 'white hope' for unravelling the Chinese system (see Magick Without Tears, "Tao (2)" and 777, "System of Taoism".) The other spelling is D (note that the 'T' is soft-spoken, hence its spelling of 'Dao' by some writers. Not only does 80 reduce to $8+0 = 8$, but its number is by shape a factor infinite(∞) and unknown (0), hence 80, TAO, the secret key which is also AIN and NVIT. The Chinese symbol for Tao (0) is again nothing, the secret key. Also "None,



breathed the light, faint & faery, of the stars, and two" is the mystery of $0 = 2$, (see Magick Without Tears, " $0 = 2$ ") and a most perfect description of **T'ai Ch'i**, the glyph of Yin and Yang in the embrace of the all-encompassing circle of Tao: 2 in 0. The ramifications of "uniting the halves so that all disappear" are more fully explained in the Sovereign Sanctuary of the Gnosis.

The Taoists of ancient China called Tao 'the Great Mother' (or Nuit) that produced Teh, a Power "that could shift Heaven and Earth", gained by the perfect poise and equilibrium of the sage. Tao is the Absolute; Teh is its Manifesting (and therefore Magick) Power. The Magician is a Man of Power; as Chuang Tsu put it, "to a mind that is still the whole universe surrenders". Teh is the Shakti of Tantric terminology, giving rise to the **siddhis**, or magick powers, along with the 'infinite joy' promised by Chuang Tsu (and Nuit) to him who moves towards the Tao — in our language, to him who adores Nuit: "always unto me." It is this claim to a power over the outside world, undreamt of by those who pit themselves against matter while still its thralls, that the world has been least disposed to accept. 'Try it (**jung chih**) and find out for yourself' has been the Quietist's usual answer to the challenge, 'show us and we will believe'.

The Taoist obtains his Magick Power through uniting his 'Primal Stuff' with the 'Primal Stuff' of the medium through which he works (cf. First Matter of alchemy). This is the **necessary** relation between illusions as they present themselves to our senses, and therefore we must look for it outside the realms of physical perception (Qabalistically, Ain is Truth and Otz Chiyim is Maya). But Teh, like Tao, permeates all things, and is within each one of us: "Because of me in thee which thou knowest not." Now we come to the important lesson that every True Magus must learn, and which Crowley tried to demonstrate in "The God-Eater". Power is a subject dear to the heart of most magicians, but the blood-curdling sacrifices of the Self-Ego-I leave the selfless and purified Magus stripped of all the Power as from the very first, simply because **it is to the holy mother Nuit that all power must ultimately go, and it is also from her that all power emanates.** In other words, **Teh is a part of Tao.** If a Magus exists, it is simply that she desires that he exist. His very existence is positive proof of her Love. The Magick Powers (Teh) must be exerted only according to the whole will of the Universe (Tao) **without partiality.** To isolate one's value is to 'confound the space-marks'. Teh is the **necessary** quality of Tao, even though Tao, withdrawing Teh into itself, seems to ignore the fact. Teh, manifested, formulates itself into Yang and Yin, from whence we get the Pa Kua, the Eight Trigrams (see diagram). However, the relationship between the Tree of Life and the Chinese Cosmos would demand a separate treatise, and is too large a field to go into here, beyond the basic sketch outlined above.



The general idea of the Way of Tao is that all evil is interference. As unnatural action is the source of error, non-action (**wu-wei**) is recommended as a corrective. To interfere with one's true Way is Restriction, the Word of Sin. Crowley tells us in his commentaries on the Tao Teh King, "the nearest one can come to non-Action (**wu-wei**) is to **act** on 'Do what thou wilt.'" Wu-wei is actionless activity, the central point on the Wheel of Life where being and knowing become one: The Great Work. The law of Tao is constant compensation to redress the balance, and reduce the equation to Zero. Any part of X becomes the whole Zero, by cancelling itself through 'love' of -X. This is the annihilation of the 'slaying of the opposites', the formula of 541 (Priapus) and love under will. The idea is to minimize stress and reduce friction by non-action, whose work is Inertia. To accept Tao, to practise wu-wei, is, in Aleister Crowley's words, to exercise one's True Will:-

He moves in a straight line (according to his Will) **and turns not aside therefrom; he is brilliant** (like a Star) **but does not blind with his brightness.**
(because he keeps to his orbit)

-Lao Tzu (Crowley's notes in lighter type)

The laws of Magick are the laws of Nature. If we depart from the Tao, we become engaged in futile activities which lead nowhere, and we find ourselves in the Abyss of Choronzon. The key to fulfilling one's True Will is to be frictionless, without desire, which is the source of **all** unhappiness. "The sage, seeking not any goal, attains all things.", cf. "lust of result", **AL**, i:44. Seen in this light, it is clear that Thelema, too, is a doctrine of being without friction, restlessness or desire. Even Sammasamadhi is a defect as long as it is an experience instead of a constant state. So long as there are two to become one, there are two. "Also it is the virtue of a man to abide in his place without discontent; thus **offendeth he no man.**" Crowley notes that this is "another way of saying 'Do what thou wilt.'" Liber **CCXX** again confirms "Do that, and **no other shall say nay.**"

The adept has become so absolutely neutral that he appears **unskillful** (hence **Hidden Masters, Secret Chiefs**, and so on). "He who has achieved this state is unconcerned with friends and enemies, with good and harm, with honour and disgrace." This is why "If he be a King, thou canst not hurt him". Austin Spare said, "Man is complex, and to progress, must become simplified." The sage or magician must become simple, "like a newborn babe" and "as a little child". This is the formula for growth in the Aeon of Horus. In the Neophyte Ritual of the G.:D.:, the Hierophant, who is the Perfected Osiris, brings the candidate, who is the natural Osiris, to identify with himself. But in the New Aeon the Hierophant is Horus, so the candidate must be Horus too. Hence the formula will now be that of the natural



growth of the Child, rather than the old formula of Death and Resurrection.

The sage also takes the low ground, like water, an image which frequently appears in Taoist writings. Water is yielding, the nature of which is life. Dryness, the 'stiff and unyielding', is 'the disciple of death'. The Law of the Magus 9=2 A:A. is Change (see Liber **B vel Magi**), to oppose which is to take the Path of the Black Brothers, and ends in stagnation and death. Water is also of Binah, the Great Sea, Understanding, which originally meant 'to stand under'. In a still and open mind, Truth will be reflected. Lao Tzu tells us: "I seem to be adrift in the sea, with no thought of a harbour.", which would indicate a level of attainment corresponding to Binah, or a Master of the Temple 8=3 A:A.. (See also The Book of Lies, pp.24-25.) Crowley identifies this passage with the state he was trying to express in Liber **VII vel Lapidis Lazuli** (Class A), the Birth-Words of a Master of the Temple: "Afloat in the aethyr, O my God, my God!" (i:26).

The Tao can never be known until it interprets the most trivial actions of everyday routine. It is a **fatal mistake** to discriminate between the spiritual importance of ritual work and playing a game of golf. To do so is to create internal conflict. "Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt." -AL, i:22.

Tao itself, like every 'art' is in the last resort incommunicable, and words are discarded as irrelevant to the 'wordless doctrine'; which perhaps also accounts for the nature of Crowley's original Class A Comment on the Book of the Law. If then the Taoist speaks or writes, he does so merely to arouse interest in his doctrines, and not in any hope of communicating what another **cannot** be made to feel. It is far beyond the intellectual grasp of any philosopher, and Lao Tzu advises: "To forget learning is to end trouble", and more bluntly, "Keep your mouth closed." "Enough of Because, be he damned for a dog!" There is too much talk, too many words; they are pretty but have little to do with what is real. Bandyng semantics is the pastime of intellectuals and charlatans. In order to hear there must first be silence: "argue not; convert not; talk not overmuch!" Yes, but what use is all this to a magician? Well, there's a lesson here that many magicians do need to learn, particularly those who are thick enough to need a question like that answered for them. If you do choose to draw a division, and absorb yourself in the symbols instead of real love of Nuit, then remembering this important point will at least stop you looking like an imbecile instead of a Fool: "But all this secrecy," says Crowley, "is silly! The indicible arcanum is the arcanum which cannot be revealed."

Reprinted from **Oceania Newsletter**, Autumn '83 e.v.



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0. TAO is the source of the Yi King, as of all.
1. Thou shalt obtain 6 Chinese coins. Five shall be of one metal and the sixth of another. One side ye shall call Yang, and the other Yin (Heads and Tails).
2. These coins should be kept in a wrapped black cloth, and no other should lay his hand upon them. For they swell with thine aura when used with sincerity and repetition.
3. Hast no coins? Six sticks will serve. Paint one side solid and the other broken. One of the six is especial: It should be made unique by painting one end on both sides. Care for thine sticks as though they were coins.
4. When a situation ariseth in thy mind, and you wouldst seek an oracle, do thus: Go and take out thine coins or sticks.
5. Face thou East; and make clear thy mind, so that no thoughts shall intrude.
6. Call upon what god ye will; filling thyself with pure light, and raising thine mind to a fixed image of the situation into which you inquire.
7. Then, gently toss thy sticks or coins toward the East: they wilst fall into a certain pattern which thou wilt arrange into an Hexagram - the unit of Divination of this book: Yi King.
8. An Hexagram is made up of six lines: each line being Yang or Yin. The especial stick or coin is called "The Moving Line."
9. Each line of the Hexagram is numbered: The line nearest thyself is number One; whilst the farthest away is number Six.



五

月

節

五

月

節

10. Thou hast concentrated upon thy situation. and thine sticks have fallen thus:

11. This Hexagram will look like this:



Line 6 - YANG (a solid line)
Line 5 - YANG (a solid line)
Line 4 - YANG (a solid line)

Line 3 - YANG (a solid line)
Line 2 - YIN (a broken line)
Line 1 - YIN (a broken line)

(- The Moving Line is in line 2)

12. Take notice that the Hexagram is divided into two Trigrams: An upper Trigram and a lower Trigram.

13. Taking thine Key, which is in this book: thou wilt find the upper Trigram along the top of the squares. Next, find the lower Trigram at the left of the chart.

14. Follow thee the Trigrams into the center of the KEY - Behold the number 33.

15. Then, thou shalt read the Thirty-third Hexagram in this Book: Yi King.

16. The first two lines refer to the Hexagram as a whole, shewing thee the direction of the matter.

17. Next, appeareth a six-lined poem. The first line of this poem pertaineth to line number One in the Hexagram. The last line of the poem is for number Six (the one farthest from thy-self).

18. The Moving Line (in this case number Two: is the specific line which pertains to thy situation: Thine answer from the TAO.

19. If thou dost not understand, and are bewildered by doubts and questions concerning the Forces of this Divination: Thou mayest read in "MAGICK" where the Master Therion hath made discourse upon the subject by his understanding of the TAO.

abrahamadabra



Cosmic Cycles

by Eric Gordon

The five elements of Eastern philosophy are a cosmic clock that tells us our true location in time and space. In a wave motion an element rises, falls and gives rise to the next element. Positive and negative, Yang and Yin, Big water, small water, Big wood, small wood.

The clock began counting eons past, when the Sun, Moon, Earth and all the planets were aligned at the first Winter Solstice. Since the beginning, the elements have repeated themselves in this sequence.



FIG.1 THE CYCLE OF THE ELEMENTS

Internal lines are **control** lines; external lines are **support** lines.



"... the five elements are not five different and distinct things, but are one cosmic force, differentiated into five appearances by time and space." — W.A. Sherrill, The Astrology of I Ching.

The elements support and control each other in a manner that Buckminster Fuller called 'omninteracomodative'. **Water** supports the growth of **wood** which supports **fire**, but **water** also controls the **fire** which creates **earth** (ash) which becomes **metal** (salts) which, purified and transformed, becomes **water** (elixir) which is the element to support **wood** (growth). Fuller once described a fire to his daughter as "sunshine unrolling from a log!" One can also see a parallel between the controlling aspect of the Elemental Cycle and the tracing of the Pentagram in the Banishing Ritual.

Two systems of forces are acting on the Earth, namely those forces from out in space, the Heavenly Cycle of ten, and those forces manifested by the Earth, the Horary Branch or Earthly Cycle of twelve. These are the upper and lower trigrams of a hexagram.

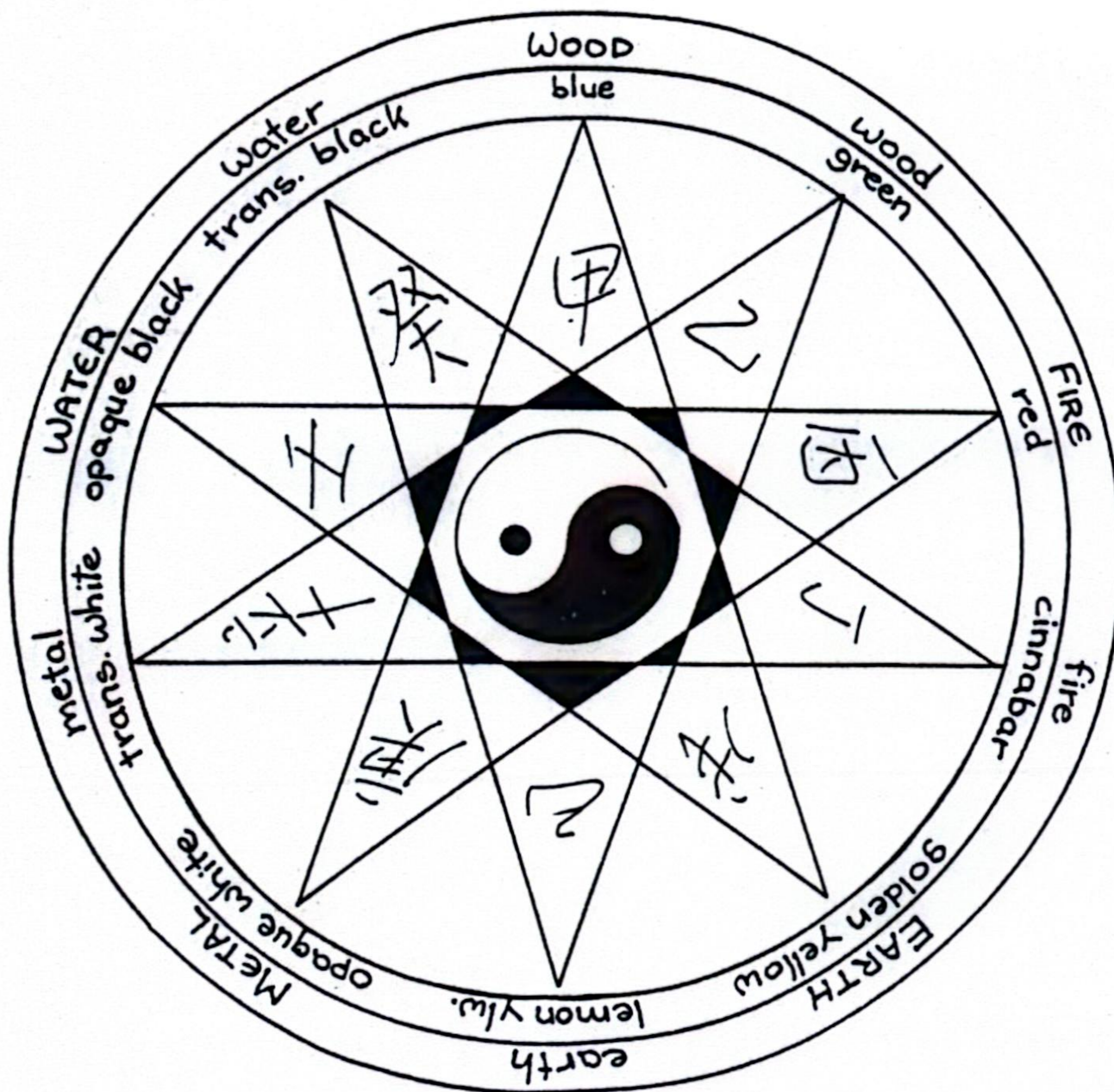


FIG. 2 THE CYCLE OF 10-HEAVEN



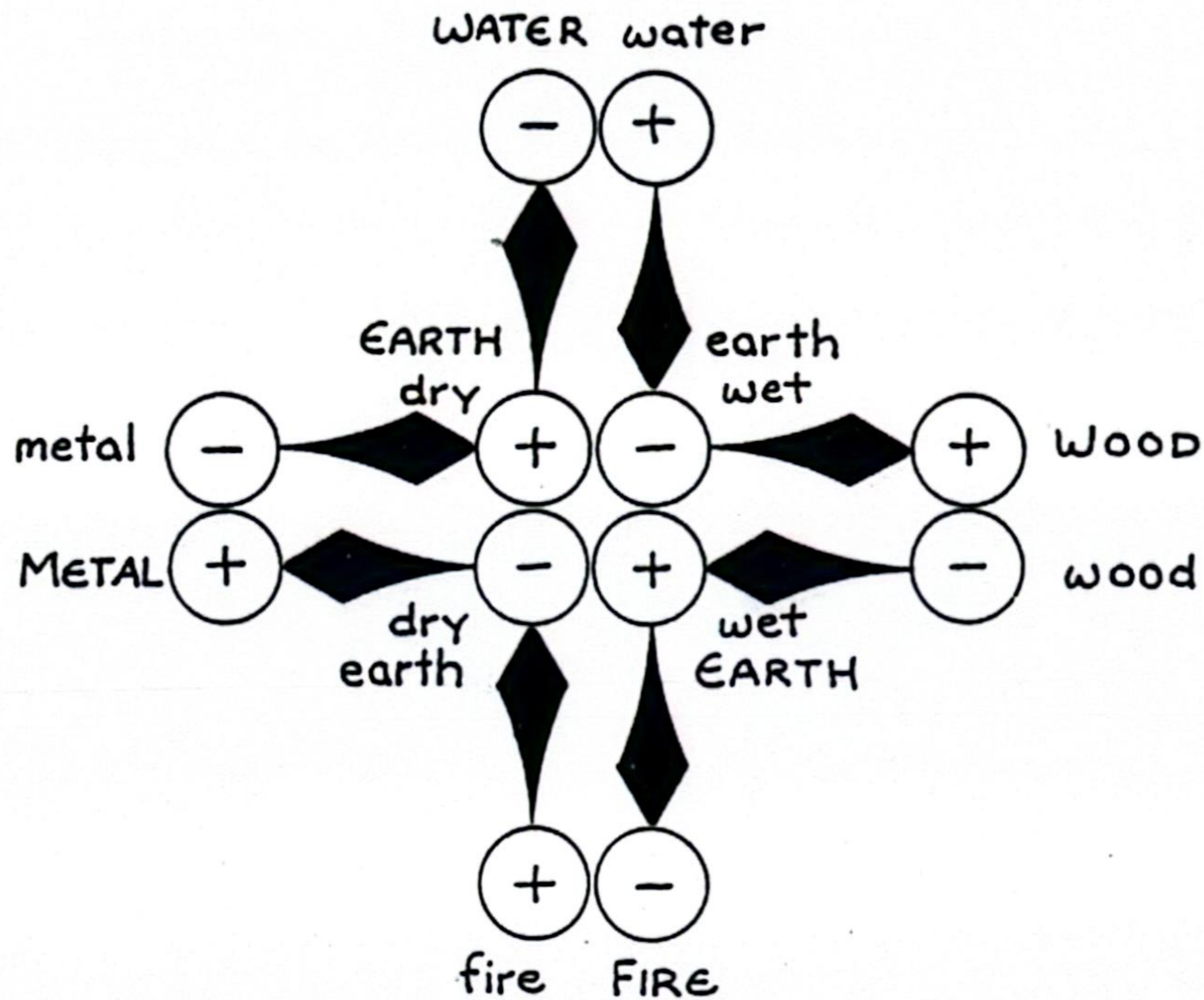
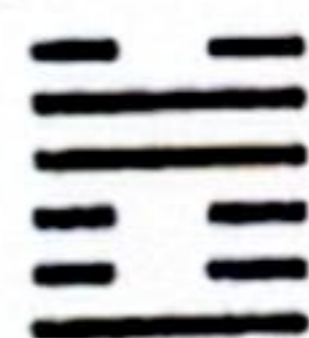


FIG.3 THE CYCLE OF 12 - EARTH BRANCH

The Cycle of Twelve works as a four-element system with **earth** in the centre. For example, a portion of the sequence is: **+metal**, **-metal**, **+dry earth**, **-water**, **+water**.

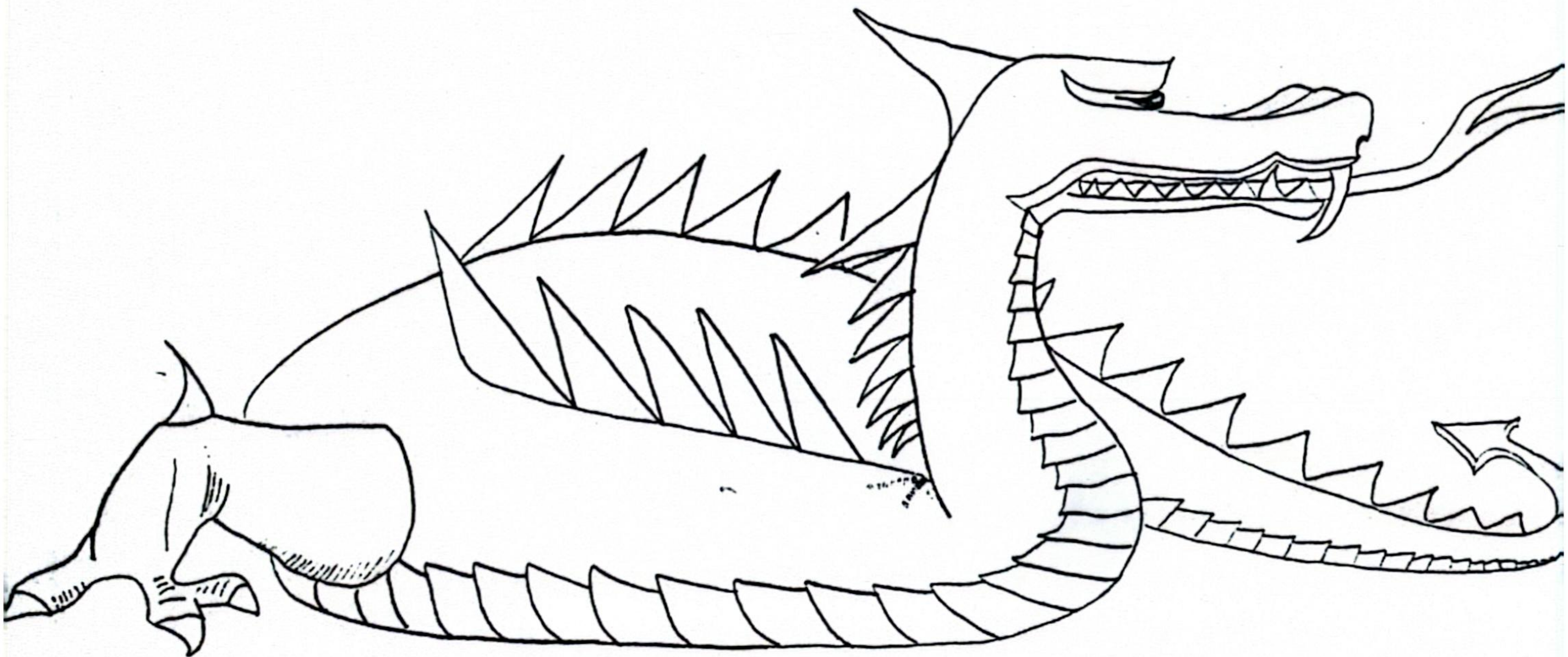
The two cycles interacting together result in sixty combinations which repeat themselves. This sexagenary cycle governs each hour, day, month and year. The Bachi of a person born at about 11 P.M. on November 30, 1983 would be as follows: hour - **water/water**, day - **water/water**, month - **water/water**, year - **water/water**. This person's makeup will be extreme to say the least: this combination occurs only once every sixty years! A Natal Hexagram from the I Ching is a different way of interpreting the same thing. This method uses number values from the cycles to obtain trigrams. The Bachi system is more the basis for fortune-telling.

The table in Figure 4 may be arranged 10x6, or 12x5 or in other unique ways to reveal the interesting relationships between the elements. For example, the opposing forces of **fire** and **water** have their most destructive or active aspects identified with the negative sign, and the milder, more creative aspects of fire and water identified with the positive sign. This applies to the Earth or Horary Branches only. It will be noted that the combinations Cf and Il, **fire/fire** and **water/water**, do not occur at all. The consequences of these combinations would likely be catastrophic.



The sexagenary cycle is also a colour cycle in which every combination is a unique colour. This colour system has been used by Taoist artists for centuries, and it can serve admirably for the creation of Talismans for use with the Chinese system of Magic. It can be seen from Figure 2 that the Heavenly Branch produces the 'Five Colours of the Universe': opaque black, blue, red, yellow and opaque white, being the positive manifestations. The negative manifestations of the five colours are transparent black, green, cinnabar, lemon yellow and transparent white. The colours of the Earth Branch are shown in Figure 5, with the corresponding name of each element. Combining the proper colours for the top and bottom trigrams becomes the perfect symbol for a particular Hexagram.

To be continued...

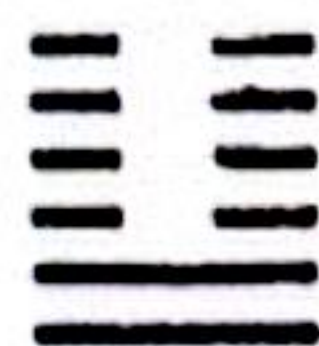


THE SEXAGENARY CYCLE

1 Aa <u>WOOD</u> + <u>water</u>	11 Ak <u>WOOD</u> + <u>EARTH</u>	21 Ai <u>WOOD</u> + <u>METAL</u>	31 Ag <u>WOOD</u> + <u>fire</u>	41 Ae <u>WOOD</u> + <u>EARTH</u>	51 Ac <u>WOOD</u> + <u>WOOD</u>
2 Bb <u>wood</u> - <u>earth</u>	12 Bl <u>wood</u> - <u>WATER</u>	22 Bj <u>wood</u> - <u>metal</u>	32 Bh <u>wood</u> - <u>earth</u>	42 Bf <u>wood</u> - <u>FIRE</u>	52 Bd <u>wood</u> - <u>wood</u>
3 Cc <u>FIRE</u> + <u>WOOD</u>	13 Ca <u>FIRE</u> + <u>water</u>	23 Ck <u>FIRE</u> + <u>EARTH</u>	33 Ci <u>FIRE</u> + <u>METAL</u>	43 Cg <u>FIRE</u> + <u>fire</u>	53 Ce <u>FIRE</u> + <u>EARTH</u>
4 Dd <u>fire</u> - <u>wood</u>	14 Db <u>fire</u> - <u>earth</u>	24 Dl <u>fire</u> - <u>WATER</u>	34 Dj <u>fire</u> - <u>metal</u>	44 Dh <u>fire</u> - <u>earth</u>	54 Df <u>fire</u> - <u>FIRE</u>
5 Ee <u>EARTH</u> + <u>EARTH</u>	15 Ec <u>EARTH</u> + <u>WOOD</u>	25 Ea <u>EARTH</u> + <u>water</u>	35 Ek <u>EARTH</u> + <u>EARTH</u>	45 Ei <u>EARTH</u> + <u>METAL</u>	55 Eg <u>EARTH</u> + <u>fire</u>
6 Ff <u>earth</u> - <u>FIRE</u>	16 Fd <u>earth</u> - <u>wood</u>	26 Fb <u>earth</u> - <u>earth</u>	36 Fl <u>earth</u> - <u>WATER</u>	46 Fj <u>earth</u> - <u>metal</u>	56 Fh <u>earth</u> - <u>earth</u>
7 Gg <u>METAL</u> + <u>fire</u>	17 Ge <u>METAL</u> + <u>EARTH</u>	27 Gc <u>METAL</u> + <u>WOOD</u>	37 Ga <u>METAL</u> + <u>water</u>	47 Gk <u>METAL</u> + <u>EARTH</u>	57 Gi <u>METAL</u> + <u>METAL</u>
8 Hh <u>metal</u> - <u>earth</u>	18 Hf <u>metal</u> - <u>FIRE</u>	28 Hd <u>metal</u> - <u>wood</u>	38 Hb <u>metal</u> - <u>earth</u>	48 Hl <u>metal</u> - <u>WATER</u>	58 Hj <u>metal</u> - <u>metal</u>
9 Ii <u>WATER</u> + <u>METAL</u>	19 Ig <u>WATER</u> + <u>fire</u>	29 Ie <u>WATER</u> + <u>EARTH</u>	39 Ic <u>WATER</u> + <u>WOOD</u>	49 Ia <u>WATER</u> + <u>water</u>	59 Ik <u>WATER</u> + <u>EARTH</u>
10 Jj <u>water</u> - <u>metal</u>	20 Jh <u>water</u> - <u>earth</u>	30 Jf <u>water</u> - <u>FIRE</u>	40 Jd <u>water</u> - <u>wood</u>	50 Jb <u>water</u> - <u>earth</u>	60 Jl <u>water</u> - <u>WATER</u>

Capital letters refer to the ten phases of the Heavenly Cycle, beginning with A=+wood; small letters to the twelve Earth Branches, beginning with a=+water.

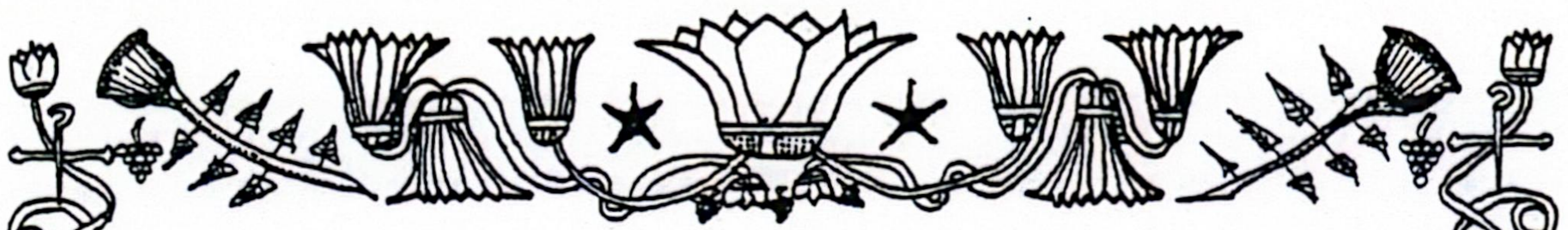
FIG 4



HORARY BRANCHES		I CHING COLOR CHART COLOR PERCENTAGES AND ELEMENTS OF THE HEAVENLY CYCLE THAT FORM THE COLORS OF THE HORARY BRANCHES		
water TZU	(2) water KUEI 100% TRANS. BLACK			
(w.) earth CHOU	(9.) earth CHI 70% LEMON-YELLOW	metal 20% TRANS. WHITE	water 10% TRANS. BLACK	
WOOD YIN	(6) WOOD CHIA 70% BLUE	FIRE 25% RED	EARTH 5% GOLD-YELLOW	
wood MAO	(2) wood I 100% GREEN			
(w.) EARTH CH'EN	(1.) EARTH WU 70% GOLD-YELLOW	water 20% TRANS. BLACK	wood 10% GREEN	
FIRE SZU	(8) FIRE PING 70% RED	METAL 20% OPAQUE WHITE	EARTH 10% GOLD-YELLOW	
fire WU	(7) fire TING 70% CINNABAR	earth 30% LEMON-YELLOW		
(D.) earth WEI	(9) earth CHI 70% LEMON-YELLOW	wood 20% GREEN	fire 10% CINNABAR	
METAL SHEN	(3) METAL KENG 70% OPAQUE WHITE	WATER 25% OPAQUE BLACK	EARTH 5% GOLD-YELLOW	
metal YU	(4) metal HSIN 100% TRANS. WHITE			
(D.) EARTH HSU	(1) EARTH WU 70% GOLD-YELLOW	fire 20% CINNABAR	metal 10% TRANS. WHITE	
WATER HAI	(6) WATER JEN 70% OPAQUE WHITE	WOOD 30% BLUE		

FIG 5.





TIBETAN BUDDHISM AND RITUAL MAGIC

A meeting of East and West

by Dennis J. Zomerschoe

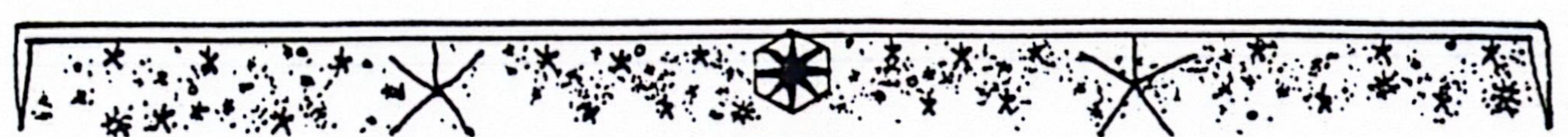
Homage to Manjushri!


From the first, it should be stated that ritual practices, which could be called magical, exist in all schools of Buddhism, not just in Tibet and the Himalayan foothills. It is, however, in the Vajrayana (Diamond Vehicle or Diamond Way) of Tibet that magical ritual occurs with massive regularity. In other Buddhist countries and traditions, even if magical ritual occurs, it is suppressed or discouraged by either ecclesiastical or secular authorities, or both — although never with the thoroughgoing severity or enthusiastic bloody gusto of times past and present as in non-Buddhist countries.

I

In the case of Burma, for example, there is widespread belief in animism, spirits and so forth, which is incorporated into the local brand of Buddhism without conflict. Buddhism has been flexible enough to adapt to local cultural patterns without compromising any of its basic tenets. In Tibet, it is generally accepted that all phenomena have magical content. Extrasensory perception, clairvoyance, clairaudience, telekinesis and so forth are considered ordinary phenomena, and it was (and is) generally accepted that some people have these 'powers' in a greater or lesser degree. The point is that they were not considered unusual. For example, when a Tibetan magician (lama) of some reputation felt termination of his bodily existence approaching, he might issue invitations to close friends, family, peers and devotees saying, "I'm leaving my body next Tuesday at two in the afternoon, won't you drop by?" Then, next Tuesday, at the appointed time, after tea and conversation, the adept would enter mahasamadhi (a yogi's final conscious exit from his body) and leave. No big deal; see you in another life. It makes death, and the fear of death, seem like the ultimate seductive hype.

Tibetan lamas calmly accept all this activity in an 'of course' manner. It is called (and grouped into) the so-called eight common siddhis (powers) and are considered a certain kind of attainment in the Path of accumulation, which means exactly that. On this this path





the yogi accumulates knowledge, emotional balance, instruction on how to conduct magical rituals and so forth. Before you are given much magical work, however, it is expected that you will have cleaned up your personal motivation (about which more later), learn appropriate philosophical systems, and generally employ your burgeoning powers skillfully, in a wise and compassionate manner. No teacher will give you advanced instructions and power keys without this basic commitment. At any rate, all of the foregoing are considered preliminary on the way to attaining the Supreme power - enlightenment.

In this tradition, it is essential to have a teacher who will give you the benefit (through oral instructions) of his/her wisdom, power and experience. Without the initiatory grace of a qualified teacher, this path will be unempowered and dangerous. Magical powers used by the unqualified for their own selfish and misguided aims will lead to the guaranteed inhabitation of the most frightening and harrowing of hell states from which it is very difficult to return. You can do without a teacher in this lineage in the very beginning, but, for Tantric work, initiation must be obtained.


There are many aspects of Tantra which I need the permission of my teacher to reveal, but certain details can be spoken about without violating personal vows of secrecy. This is not because I want to conceal this detail or that, a technique here, a Name there, mantras (power seed-syllables) and so forth, but there is plenty to talk about in general without getting into intricate specifics, some of which are, for the curious, available in various books. But looking up formulas is useless unless you know how to use them. At any rate, most readers of this paper will have a secured lineage of practices, so that it is unnecessary for me to belabour this point. Generally speaking, all of these practices consist of magical processes with appropriate paraphernalia, to attain purification of Body, Speech and Mind. Later, I will also discuss the devotional aspects of Tantra as well as the notions of verbal and non-verbal transmissions from the guru/teacher/spiritual friend of one's 'choice'.

II

Before beginning tantric magical work, the student is expected and invited to clean up his/her motivation. For the lay student (that is, outside of a religious order) there are the minimum five Precepts, which consist of:

- (1) Avoidance of destroying life
- (2) Abstention from taking what has not been given
- (3) Abstention from unchastity



- 
- (4) Abstention from lies
 - (5) Abstention from taking intoxicating drinks

The formal atmosphere of the precepts has been deliberately left in, so that the reader can savour the taste of the tradition 'straight from the horse's mouth'. One can appreciate the Order's desire for personal purity without necessarily quite sharing in the literal observance of the precepts (although definitely in their spirit!). The next piece of doctrine is the Four Noble Truths, which are:

- (1) All existence is suffering (dukkha)
- (2) The cause of all suffering is ignorance
- (3) There is a way to end suffering and this is
- (4) The way to liberation and enlightenment through living the Noble Eight-fold Path.

It is the last one that we are going to examine in some detail; it should give the reader some notion of what is expected of him/her on this path. It is really essential because these teachings show the way to **sila** (Purity), **panna** (Wisdom) and **samadhi** (Meditation). These are also called by some morality, wisdom and concentration of mind, as follows:

Wisdom

- (1) Right Views
- (2) Right Resolve

Morality

- (3) Right Speech
- (4) Right Action
- (5) Right Living
- (6) Right Effort

Concentration of Mind

- (7) Right Attention
- (8) Right Meditation

The Eight-fold Path constitutes the program of action which Buddhism proposes to its followers in order to combat and destroy suffering. 'Suffering' has some misleading connotations, since in this context it embraces all pleasurable experiences and obsessions (such as money, food and sex) as well as the obvious 'gross' sufferings (pain and other unpleasant experiences).

Buddhism, in all of its schools, is also a system of moral and intellectual training; the





tantric path, in fact, requires a strong, educated mind, a stable emotional set and a healthy physical body. These are the obviously Optimal Conditions. Of course, people must start from where they are right here and now. That's all right and definitely not knockable!

I'm now going to discuss the Eight-fold Path in some detail since, again, it is important to realize what is expected of a being before he/she ever begins the Tantric Path. The training, although rewarding from the very beginning, is arduous and requires persistence and patience. Before one is secure on the Path, there are many false starts, as the immensity of the task slowly dawns on one's consciousness. There are many failures and setbacks; all students will experience them. Realize that there is lots of time and don't knock yourself; that's just more jazz! Onward!

One's first steps on the way are called Right View. A person asks of him/herself: "Are my views, opinions and physical acts consistent with the search for truth, beauty and wisdom, and are these thoughts and actions of Body, Speech and Mind in harmony with what I profess as my ideals and beliefs?" Right Views are important since they, along with Right Resolve, constitute the wisdom aspect, which is always in the background, slowly evolving — part of the alchemy of consciousness-raising.

In the Tibetan tradition, the foregoing is classified as follows:

- (1) Attention
- (2) Meditation
- (3) Will
- (4) Effort

Right View is brought to this training (The Path). Practice of these four exercises will lead to the Right Views which become more and more refined, subtle and generally products of a superior, evolving mind — a dynamic, evolving wisdom.

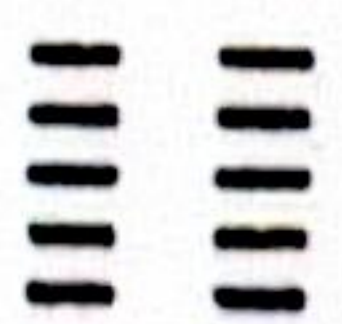
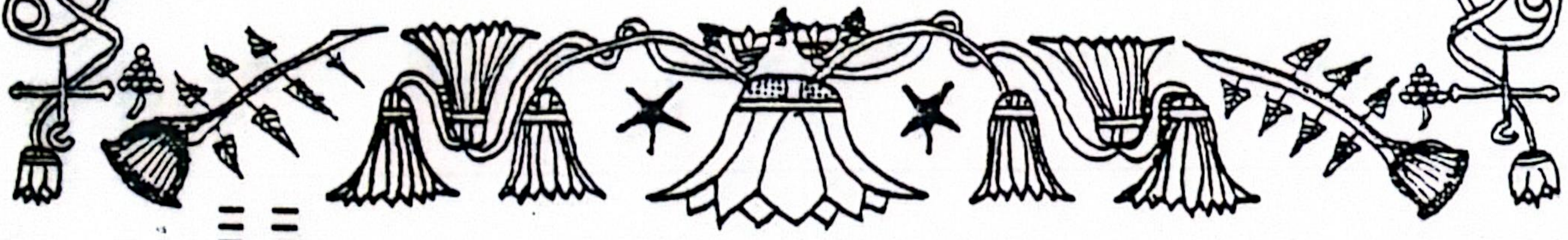
To the degree that the foregoing approaches perfection (wisdom increasing):

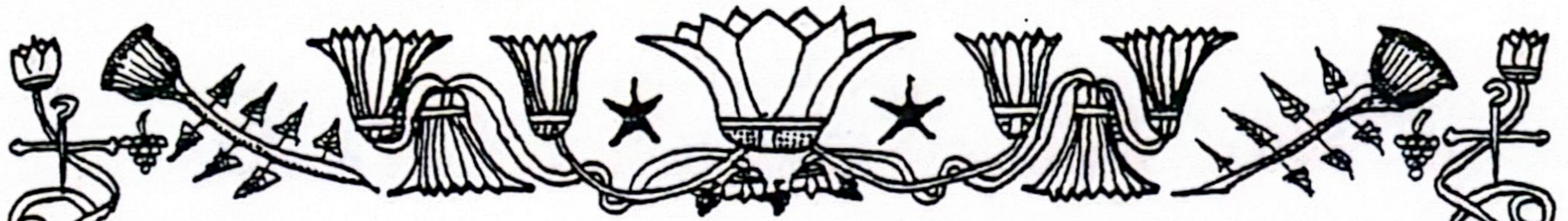
Morality

- (5) Speech
- (6) Action
- (7) Living

also become more and more perfect.

Let us briefly consider each one of them.





1. Attention — means just that.

"Vigilance (attentive observation) is the Way that leads to immortality. Negligence is the Way of death. Those who are vigilant do not die. Those who are negligent are already as though they were dead." — Dhammapada (Sayings of the Buddha)

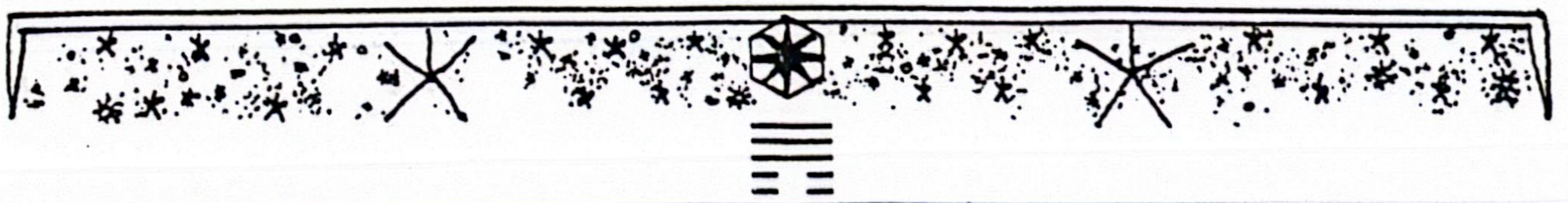
In a general way, attention is being attentive to all one's movements, acts and thoughts. Nothing should escape us, and, within the range of our senses, nothing should be missed. This includes feelings as well. When one reaches this point, one proceeds with investigation of their causes. For example, why should anger suddenly blaze up in a being? The causes should be investigated. All the feelings: envy, sensuality, pride, vanity, and so forth, are grist for the mill of analysis; this analysis includes feelings which are considered praiseworthy, such as sympathy, benevolence, modesty, etc. To sum up, perfect attention is to know yourself, your world and your universe. How all that exists interacts, intermeshes, fits in and so on is the foundation for one's acquisition of Right Views. Nagarjuna, the most famous philosopher of the Mahayana Buddhist tradition, recommended the practice of attention as follows:

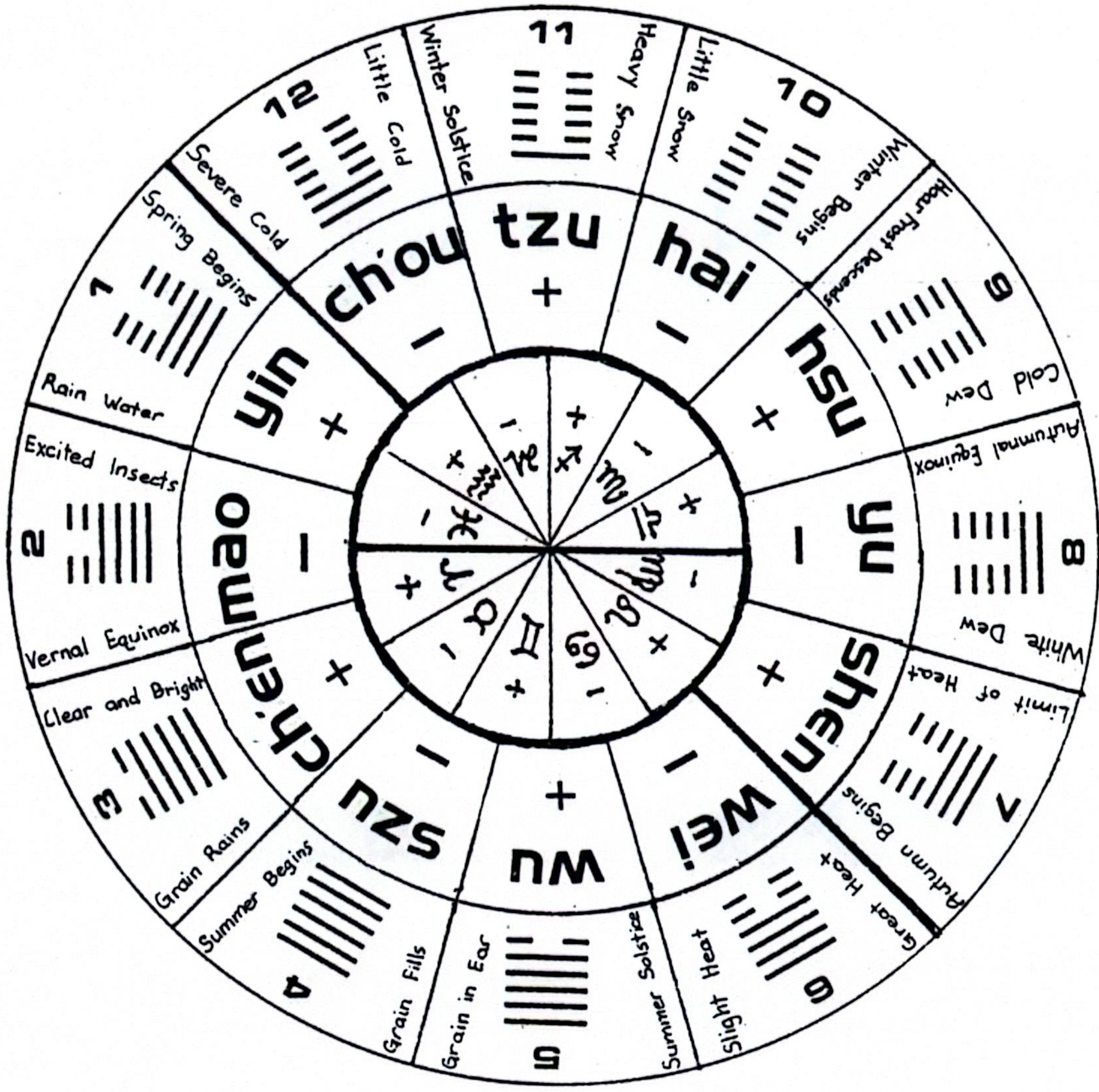
"Remember that attention has been declared as the only road followed by the Buddhas. Continually observe your body, so as to know it. Negligence in this observation renders all spiritual exercises useless. It is this continual attention which is called not being distracted!"

Meditation is defined as being the concentration of thought on a single object. But apart from this initial definition, there are innumerable 'meditation' practices. Space does not permit more than a cursory glance at the two categories of meditation practice: those which are intended to act on the mind, and exercises intended to calm and then arrest the agitation of the active, wandering 'monkey-mind'. Basically, this is aimed at disciplining thought and focussing mental power on an object without wavering. The usual mental process is overactive, thus creating an excess of spontaneous thought and of imagination.

There is neither any question of suppression of the thinking principle or of interfering with the natural intelligence of an individual, nor any expectation of becoming 'inert', or trying to achieve a state in which no thought takes place (a goal which, unfortunately, some contemporary so-called masters preach.) What is called for is cooling and regulating the overheated, overstimulated mind of modern man/woman!

To be continued ...





The twelve Horary Branches and their relation to the signs of the Zodiac. The outermost circle shows the twelve months of the solar year, the corresponding hexagrams and the twenty-four seasons.



The I Ching and Qabala

Frater 77

While the Qabala, in its traditional form, is a body of doctrine developed from Hebrew, Arabic and classical sources by mediaeval Jews, the term has come to include any and all methods of systematically categorizing mystical or archetypal symbols. This development is largely due to the work of Aleister Crowley, and is arguably his greatest accomplishment. Although the Beast occasionally used the Qabalistic system dogmatically or carelessly in order to prove a point, or to confuse the unwary reader, the fact remains that the principles outlined in such essays as "What Is Qabala?" (from 777 and other Qabalistic writings of Aleister Crowley) transform a collection of static doctrines and speculations into a most powerful tool for syncretism. While it may be argued that differing systems are different for a reason, and that attempting to reconcile, for example, the Vedic mythos with alchemical symbolism is an exercise in futility like the proverbial comparison of apples and oranges, there is no question that **analogies**, when apt, greatly increase one's ability to understand abstract concepts.

The Qabalistic system is used, therefore, to provide an abstract basis for analogy between similar ideas, providing a great wealth of imagery to draw on. This is used by the student to synthesize his own particular paradigm or model of the universe and of his consciousness, but also as a means of **communication**. If a Qabalist unfamiliar with Greek mythology is told that Ares is attributed to **Geburah**, he will immediately know that the god is strong, excitable and wrathful. While this is by no means an exhaustive description of Ares' qualities, it serves to identify his most notable characteristics. In Carl Jung's terminology, Ares and **Geburah** are aspects of the same archetype, descriptions of the same phenomenon of consciousness as it is perceived by different cultures at different times.

It is important, of course, not to stretch analogies too far, as they become meaningless or misleading. It is also important to recognize that a superficial similarity may exist between greatly differing systems or ideas, and that an essential identity may be concealed by differences in the way the concepts involved are expressed. With these caveats in mind, however, it is still possible to benefit greatly from comparing and contrasting the qualities of the **Sephiroth** and Paths with the components of such systems as the I Ching.

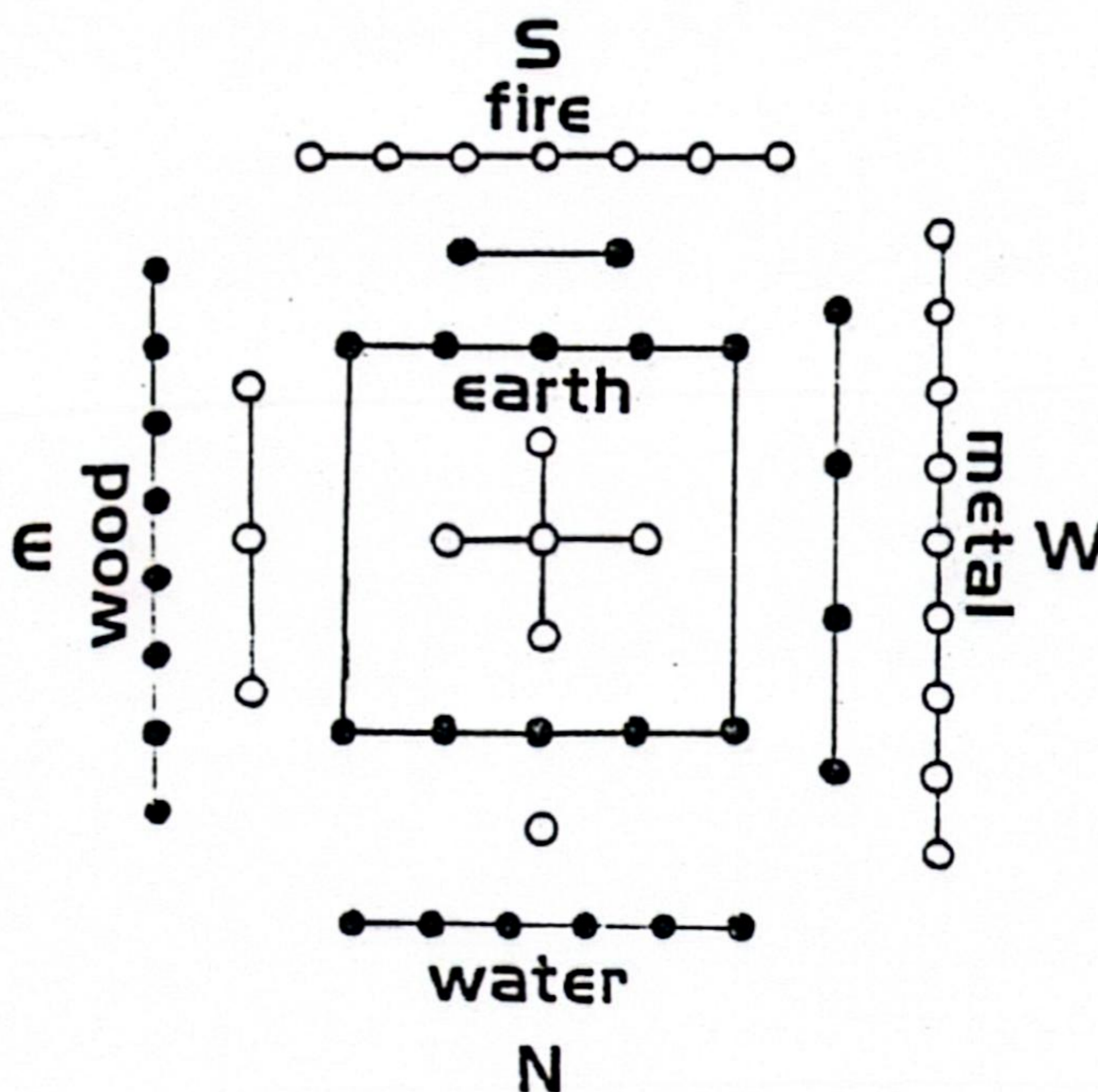
The principal difficulties in determining the correspondences of the I Ching to the Qabalistic system are firstly, that the I Ching itself is based upon binary mathematics, while



the Tree of Life is decimal; and secondly, that the Chinese conception of the qualities of the Elements differs significantly from the Western.

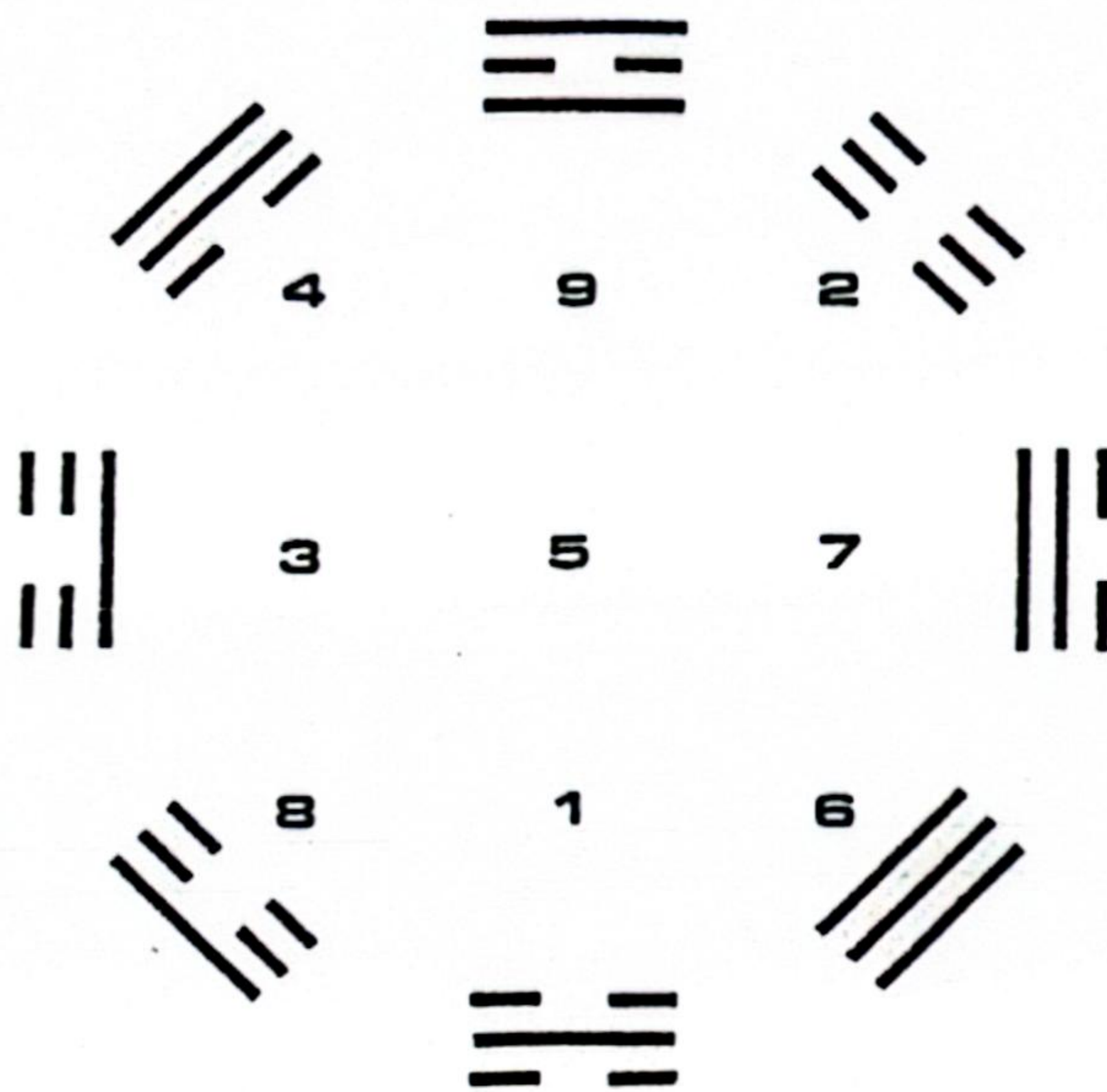
The first difficulty is perhaps the more easily resolved, as both the Chinese and Western systems incorporate numerous number bases. While the structure of the I Ching hexagrams themselves is based entirely on 2, and powers of 2, various associated systems include divisions of 5, 10 and 12. The Western system, of course, also contains many different numerical bases, and 8, 2 cubed, is no exception. In fact, it has been claimed that the Tree of Life as developed by Sephardic-Jewish mystics and scholastics was an aberration from the eight-fold system of Middle Eastern origin. That the Qabalists understood the eight-fold system, however, is shown by the doctrine of the 'eleventh Sephira', Da'ath. The key here is that the Supernal Triad cannot be fully understood from below the Abyss separating the 'Ideal' and the 'Real'; only their image, Da'ath, is comprehensible to the mind in an 'ordinary' state of consciousness. See Regardie's The Golden Dawn, vol. I, plates entitled "The Garden of Eden Before and After the Fall". Crowley's "Chinese Cosmos" diagram in The Book of Thoth illustrates the trigrams according to this arrangement, the correspondences being fairly subjective but very workable. The Supernals are attributed, appropriately enough, to the primal powers, while the trigrams correspond to the manifest world.

To address the second difficulty, that of the elements, some discussion of the Chinese conception is necessary. (See also "Cosmic Cycles" in this issue.) A diagram known as Ho Tu, or the 'Yellow River Map' shows the wu hsing, or 'five stages of change' (elements) and the numbers and directions appertaining thereto. The Lo Shu, or the 'Writing from the River' includes the trigrams in what is known as the Later Heaven sequence, which is said to represent their condition on earth, as distinct from the archetypal Early Heaven sequence.



The Ho Tu



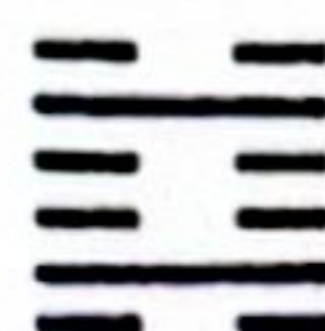


The Lo Shu
 The trigrams and their corresponding numbers are associated with the cardinal directions.

In the **Ho Tu** an arrangement for the elements is given with Earth at the centre, and the other four at the cardinal points. By contrast, in the Western conception, the four 'material' elements are united by Spirit, or aether. The usual correspondence runs Air-East, Fire-South, Water-West and Earth-North. Since the directional sequence is related to the annual motion of the Sun, a basis for comparison with the Western elements with the **wu hsing** may be derived therefrom. Hence the following table:

DIRECTION	WESTERN	CHINESE
Centre	Spirit	Earth
East	Air	Wood
South	Fire	Fire
West	Water	Metal
North	Earth	Water


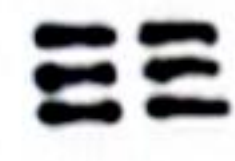
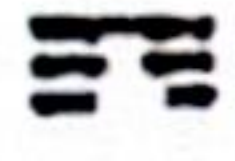

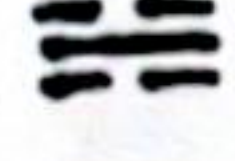
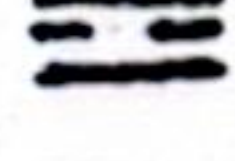
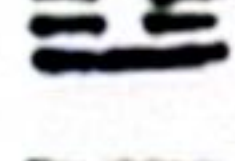
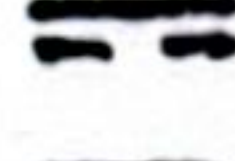
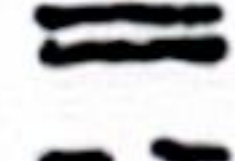
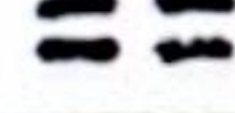
The relevant Key Scale indices in 777 are respectively 31', 11, 31, 23 and 32'.



The **Ho Tu** also indicates the numbers corresponding to each element, represented by groups of circles linked by lines. Odd numbers are white, creative, and even numbers black, receptive. A fairly elaborate numerological system is based on these values and those of the **Lo Shu**. The former are applied to the twelve Horary or Earth Branches, and the latter to the ten Celestial Stems. The Horary Branches may be attributed to the zodiacal signs (starting with Capricorn, at the winter solstice), although the Solstices and Equinoxes fall at the **midpoint** of their corresponding Earth Branch 'month', rather than at the beginning (see figure), and although the corresponding elemental sequence is quite different from the cyclic Western pattern. One way of explaining the latter incongruity is that the **wu hsing** already operate interactively, while the Western elements, being relatively static in their interactions, unified only through Spirit, require the additional factor of the 'Quadruplicities' of cardinality, fixity and mutability to 'energize' them in the Zodiac.

By way of comparison, the months of the Chinese solar year are not numbered in the same sequence as the Horary Branches; the first month begins half-way between Winter Solstice and Spring Equinox, the sun being in the middle of Aquarius. This corresponds approximately to the present Chinese New Year based on the lunar calendar, which falls between mid-January and mid-February of each year; incidentally, the Sabat of Imbolg (Candlemas or Groundhog Day) is also near this date. However, the I Ching astrological system, based on the solar year, differs in many respects from the lunar animal-sign system, although both are based ultimately on the sexagenary cycles.

The numbers in the **Lo Shu** make up what is known in the West as the Kamea of Saturn, a 3x3 magic square. Each trigram corresponds to a number from the square, 5 being unattributed. The Celestial Stems may be thought of as the positive and negative aspects of each element, and also have trigrams attributed as follows:

CELESTIAL STEM		TRIGRAM			
Chia	+	} wood	Ch'ien		6
I	-		K'un		2
Ping	+	} fire	Kên		8
Ting	-		Tui		7
Wu	+	} earth	K'an		1
Chi	-		Li		9
Keng	+	} metal	Chên		3
Hsin	-		Sun		4
Jen	+	} water	Ch'ien		6
Kuei	-		K'un		2

Note that the pair of trigrams corresponding to each element are pairs of opposites from the Early Heaven sequence, and that **Ch'ien** and **K'un** do 'double duty', for wood and water.



It follows from all of the above that each stage of the sexagenary cycle will have three numbers corresponding to it: two from the element of the Horary Branch via the **Ho Tu**, and one from the trigram of the Celestial Stem via the **Lo Shu**. The numbers derived from the cycle as applied to the year, month, date and hour of an event (or birth) are analysed as a means of numerological divination.

Over all, an impression may be given of more dissimilarity than similarity between the Qabalistic and Chinese systems. On the other hand, there are enough parallels between the two to allow correspondences to be made within a limited context, particularly where the elements are concerned. These correspondences are of a qualitative, rather than a quantitative nature, but so are most of the attributions given in 777. The question that presents itself is: can a magickian working within a primarily Western symbolic system benefit from syncretizing it with that of the Chinese? I believe that one can, and that the I Ching makes an invaluable addition to the Magickal Alphabet.

I welcome questions and comments on the I Ching and its integration with other systems. I have only been able to sketch out the most salient features of a complex landscape; I also recognize that it can be approached from a number of different directions. If this article has stimulated your imagination, it will have fulfilled its purpose.

"The less one thinks about the theory of the I Ching, the more soundly one sleeps." — C.G. Jung

First take up the words,
Ponder their meaning,
Then the fixed rules reveal themselves.
But if you are not the right man,
The meaning will not manifest itself to you.



- announcing!

'Voxas Rimotæ



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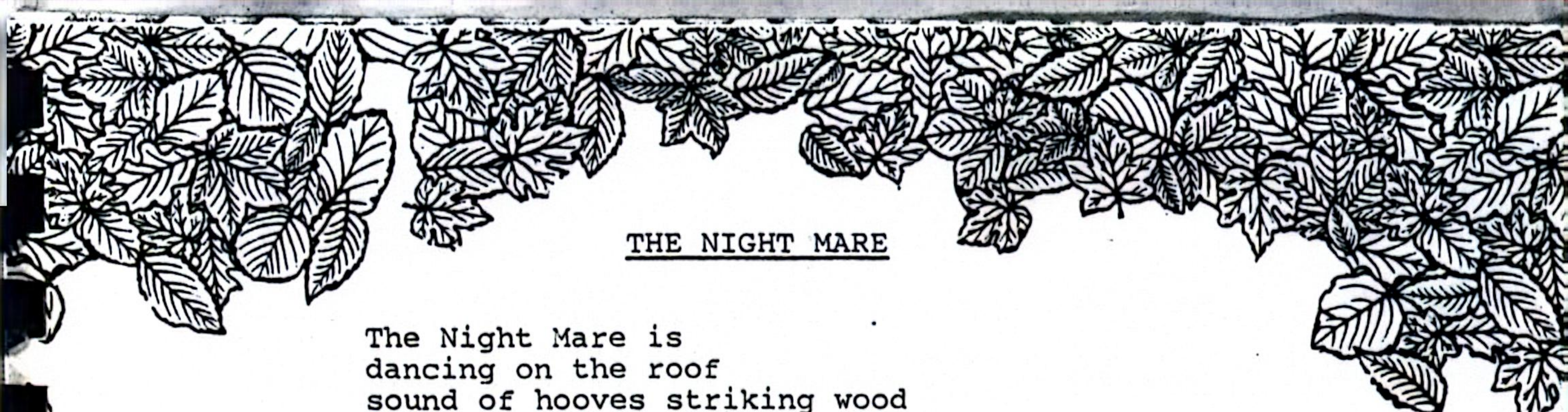
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THE NIGHT MARE

The Night Mare is
dancing on the roof
sound of hooves striking wood
pounding the house
like a distant cannon's blast

I rise and go to Her
I have no choice

clinging to the chimney
chill autumn winds-Her screams-
pierce my skin like icicle needles
sinking frozen Bits
to the core of my Being
to
my soul- Her birthing-stone
Her flesh:
-hangs in rotting folds along Her flanks
-stretched suffocation tight
across the bones of Her head
-fallen away from
the moon-white bone of Her haunch

a worm of terror
gnaws his way along my spine
I climb upon Her back

we soar into the Sky
into the Night
into the Dark
into

familiar places:
-the shadowed corner of the room
the dark hall closet
the inky-black space beneath the bed
wherein lie ever-present demons
-the saturn-blue lake
where cement blocks enveloped my feet
-the jagged, dirk-like rocks
upon which I fell
upon which my skull exploded
-the narrow, self-enclosed alleyway
where I was trampled by bulls

we return at last
to find we never left-
my soul- Her birthing-stone

A picture of her hangs above my altar.
It is disturbing to look at, but the more
I view it, the easier it becomes to see
The Goddess in Her eyes.





Myth-E-La-Neous

Fr. Wu Pei

Well, I'm back, my loving and adoring **chelas**. Ah, what a refreshing visit I had to Tibet. I met thousands of happy Doukhobors all dancing, taking off their clothes and burning down their houses to the sounds of Talking Heads.....hmm, the Editor has just informed me that doesn't sound like Tibet.....Well, the sign said 'Kootenays' and I figured I wasn't too far from the secret temple of Theosophy where Koot-Humi lived.....right.....on with the silliness.

Year of the Bore

As we all know, in Chinese Astrology this is the year of the Boar, and we would like to give the Year of the Bore Award to Ronald Raygun, the man who brought us Space Wars. In a special speech to the Religious Journalists Association and Evangelical Association of America (there is a contradiction here — can you find it?) he announced in the same breath that the U.S. government declared 1983 the Year of the Bible, and that his policy was "peace through superior firepower". As an example Raygun told right-wing Christians that for the first time in its history, Radio Liberty would broadcast Bible stories and religious programs into the USSR; this is to be balanced, of course, by the placing of Cruise missiles with little crosses on them in Europe just in case the Russkies don't get the message. First of all Raygun keeps ending all his speeches with some obligatory reference to god, and now he has violated the American Constitution by aligning the White House to a Christian Crusade Against Communism. Raygun seems to overlook the fact that there are more Baptists, Orthodox, and Catholics in the USSR than in the US, and further that his good ole boy Billy Graham does regular superstar trips into the Soviet Union. Next we'll be hearing that War is Peace and Freedom is Slavery, not forgetting Honk for Jesus.

* * * * *

Meanwhile, in Vancouver B.C., this summer the World Council of Churches held its sixth annual conference. Over three hundred churches were represented at the conference at the University of B.C. When you entered the main information and display area, it looked like a conference of the Socialist International: posters and workshops on Womens' Liberation, Third World struggles, environmental issues, and anti-imperialism. It was a



lively place, full of issues, except Whether God Is Dead. Although we must admit there were some interesting events, like the opening ceremony, conducted by shamans and medicine elders of the B.C. coast, and Rolling Thunder, using masks and a potlatch temple that had been seized by those early missionaries and cops that banned the native religion (you know, heathen, pagans.) After a ban on the potlatch (a series of medicine dances, sweatlodge trance states and sharing of gifts and feasts) which lasted over a century, the aboriginal peoples managed to repossess the masks that have sat so long behind glass in the white man's museums. It seems that like the Jesuits, the WCC has a guilt complex over the years of missionary work they have done. Unfortunately their attitude is still the mea culpa of the missionary Christian.

* * * * *

Speaking of good medicine: At the constitutional talks in Canada this spring, when the state finally decided to negotiate with the first nations of Indians, a powerful lobby of medicine elders and shamans were practising their religion before every committee meeting: smoking pipes, drumming and singing. This got our ever-pompous prime minister in a right snit. "Too much praying," he exclaimed, "are you going to pray in public every morning?" Our PM doesn't like being upstaged on national TV, but he seemed to forget himself for a moment. He forgot it was their constitutional right, even though our new constitution recognizes "the supremacy of God". And if I'd been shafted over treaties and land rights for years I would pray very fervently in public or in private.

* * * * *

And at last on the Indian Question: A local native association has come up with a resource kit for social studies teachers, outlining how to combat racism. The slanders or racist names, claims the association, that Indians are often subject to, include 'pagans', 'heathens', and 'savages'. Well, I don't see what the fuss is over the first two; I'm darned proud to be a heathen pagan, and frankly I think shamans and druids would have got along just fine if they had had a chance to meet. Unfortunately it was the same imperialist logic that slandered and destroyed both.

* * * * *

Calling Ron Hubbard.....come in Ron, wherever you are.....



Is Ron dead or alive? No one seems to know. His son claims he is dead; the Organization claims he's alive. In the May issue of Penthouse, Ron Jr. claims dad thought he was the antichrist and worshipped the Book of the Law, and that his higher officers all knew that 'Do what thou wilt shall be the whole of the Law'. However, as Ron Jr. points out, that's only the very top leadership: the rest of the suckers in Scientology fulfill another Thelemic dictum, 'the slaves shall serve'. In reply to Ron Jr., the Scientologists have said Ron Sr. isn't dead although no one has personally heard from him in six or seven years, but is alive and well. He even published a 'new' sci-fi book, Battleship Earth, which was actually written for John Campbell back in the late forties. In a fictitious interview with Ron Sr. published in the Rocky Mountain News of February 20, Ron explains how he is still doing fine, and this potboiler is a work he has been revising for forty years. Sure Ron. That's why the paper had to do its interview by mail: send you the questions and you return the answers, typewritten. Even Ron's publishers haven't seen him; it seems his literary rep dropped off the original manuscript. By the by, it's a terrible book; even Robert Heinlein at his worst reads better than Hubbard.

Ah so, Mr. Motta I presume: Long time advocate of Bestiality and 'only true heir to Aleister Crowley', Mr. Marcello Motta, is currently facing suit in US court for slander and defamation in his editorial rantings in v. V, no.4 of his Equinox. It seems he attacked every major Thelemic spokesperson he could think of. Grady McMurtry, Bill Heidrick, Helen Parsons Smith and other major founders of the OTO in North America, and associates, have launched a suit against Motta and his fictitious 'Society OTO'. Mr. Motta is infamous for pirating Crowley's works and trying to monopolize copyright on them, suing Weiser for supposedly publishing books without his permission (although the books he named were never published by Weiser), suing as well several English publishers. It has been alleged that the SOTO thinks it is also the Black Hand and likes to threaten people with physical violence if lawyers aren't enough. We look forward to seeing Mr. Motta in court: it will be fun to hear him explain how he allegedly can't have 'normal' sex but must use dogs because of 'his size'. It's obvious that his brain is equally small.

93 chelas, see ya next issue with more misanthropic manical meanderings of this deranged mind. Oyez.



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 #6 Sex & Magick Spring '84
 #7 Music Summer '84
 #8 Slavic - Paganism Autumn '84

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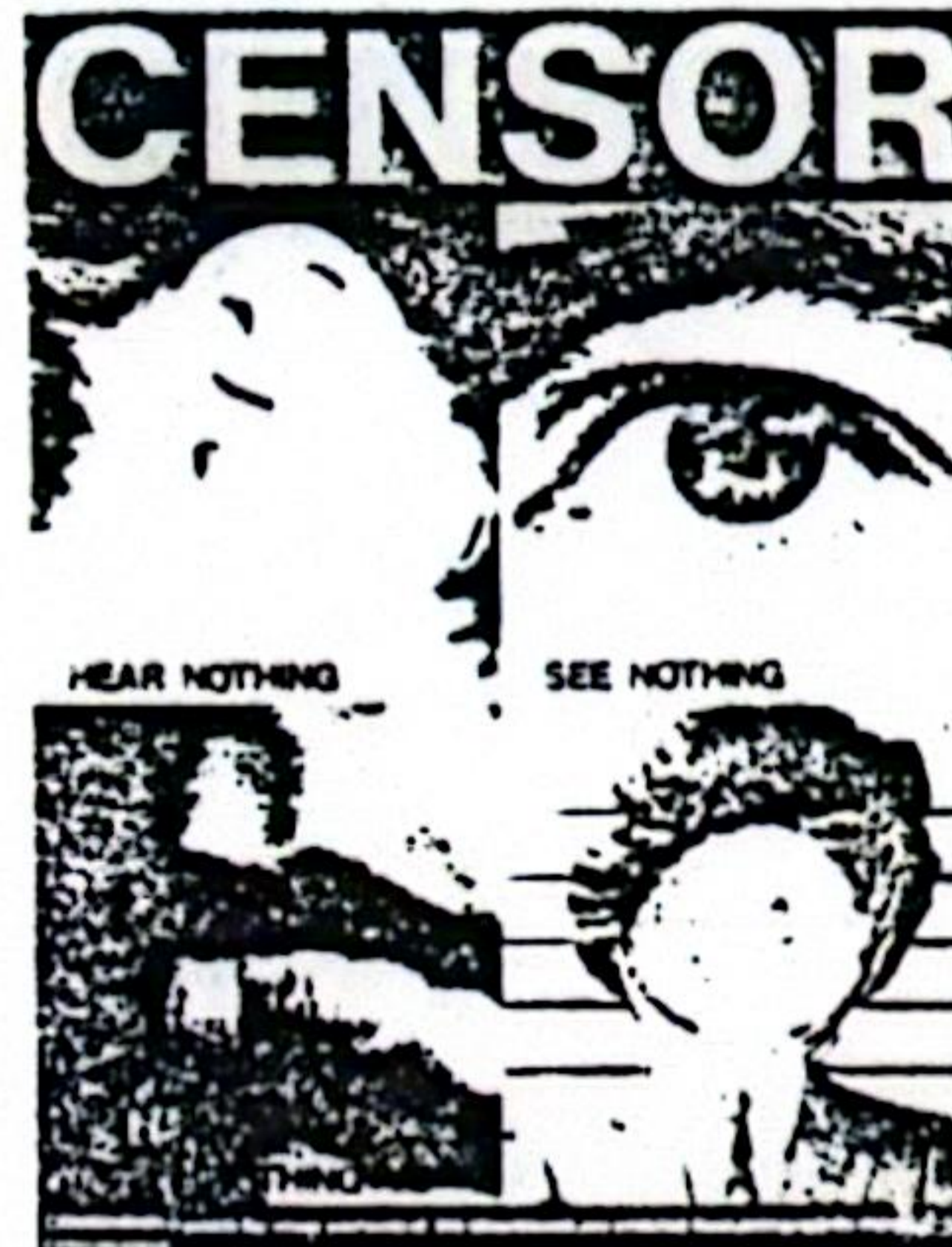
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