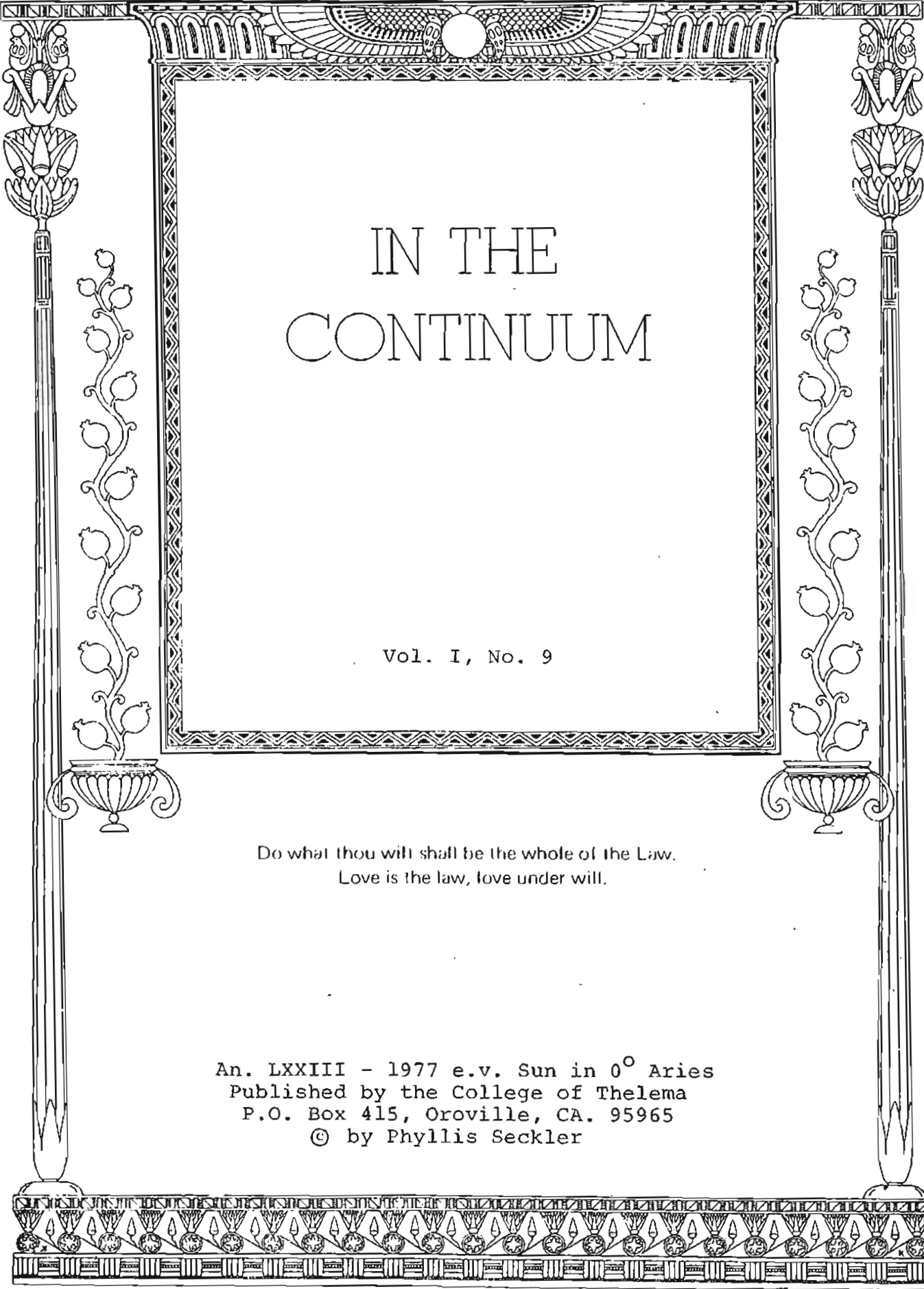




IN THE CONTINUUM

Vol. I, No. 9

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

An. LXXIII - 1977 e.v. Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
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the A.:A.:.

THE REVIVAL OF MAGICK

By The Master Therion

It is in this somewhat dry disquisition, bordering as it does, I am afraid, on metaphysics, that is to be sought the reason for the revival of magick. Unless this explanation were first given, it might seem a mere phenomenon of folly, an hysterical exacerbation due to over-civilization.

But assuming that irrefutable form of idealism which contents itself with the demonstration that, knowledge being a function of the mind, as the materialists not merely concede, but insist, the universe as we know it is equivalent to the contents of that mind; and assuming also that the mind contains a power able to control thought; then there is no absurdity in asserting that mind may be the master of matter. And the empirical rules laid down by the magicians of old may prove to some extent of use in practice.

Such rules are in fact the inheritance of the Magi. This is not the place to discuss the disputed cases of the Rosicrucians, of the Comte de St. Germain, of Cagliostro, and others whose names will readily occur. The periods in which they lived are obscure, and the controversies sterile. But it is at least evident that some valid tradition lurked somewhere, for within the memory of living men are Eliphaz Levi and his pupil Bulwer-Lytton. Now it is not philosophical to suppose that Levi was an upstart genius, though he does claim to have "forced an answer from the ancient oracles" and indeed to have reconstituted magick. I do not believe this to be strictly true; I believe that Levi had living masters. But that Levi first translated ancient ideas into modern terms is undeniable. Moreover, the influence of this great master was enormous, even in spheres external to his particular orb. The revival of French literature with Baudelaire, Balzac, Gautier, Verlaine, de Banville, d'Aureville, Haraucourt, Rollinat, the de Goncourts and a dozen other names of the first rank, was in a sense his work. It was he that formulated the philosophical postulates that made their art possible and triumphant. Such sentences as this: "A pure style is an aureole of holiness" may pass as the very canon of art. His reconciliations of right and duty, liberty and obedience, are cardinal to the gate of modern thought. I do not hesitate to assert that very soon "The Key of the Mysteries" will be recognized as the very interpretation of the spirit of his time.

In this book Levi offered to the Church a way out of the difficulties raised by the advance of Science. That she rejected

it was her suicide; just as Napoleon's disdain of his political philosophy was written large in letters of blood at Würth, Gravelotte, Metz and Sedan.

However, the few capable of initiation took Levi to their hearts; and from that hour the revival of magick has never been in doubt. At the moment almost of Levi's death the Theosophical Society was founded; and Blavatzsky's debt to the French Adept is the greatest of all her obligations. In England Anna Kingsford - a mere megaphone for Edward Maitland - was at work; also there was Mr. S.L. Mathers, a considerable magician who subsequently fell, and smashed beyond recognition; and, in the nineties, the giant figure of Allan Bennett.

In magical literature itself we find, as is to be expected, a reflection of these facts. Ever since Christian Rosencreutz there is nothing serious and first-hand, until Eliphaz Levi. The magical tradition was the basis of gracious fables like Undine, and of frivolities like the Rape of the Lock and its source the Comte de Gabalis. Sometimes it is treated more seriously, as in Lewis' "Monk", and Mrs. Shelley's "Frankenstein". There are legends of Cagliostro, too, in Dumas' "Memoirs of a Physician," and there is the "Diable Boiteux" and the "Diable Amoureux". Nor let it ever be forgotten that terrible and true magical apologue "La Peau de Chagrin."

Casanova gives an admirable view of the matter, and Thackeray copies him cleverly enough in "Barry Lyndon". But it is all hearsay.

Eliphaz Levi comes up stage, and says plainly to the world: "I myself did such and such an operation of magick in such and such a time and place."

He wears a mask illegible enough, it is true; but we have at least oratio recta and not oratio obliqua. For which we who remember bitter schooldays thank God, and prefer Levi to Livy!

In his footsteps if Bulwer Lytton did not follow, it was because of his public career. He comes near it. Every one within even the widest ripple that is caused on the water of society when the Stone of the Wise is thrown therein knew that Sir Philip Derval's laboratory was an accurate description of Lytton's own magical cabinet. It was clear to all ripe intelligence that in "Zanoni" the author was seriously expounding his own beliefs, discussing his own problems, justifying his own career. In the "Strange Story" he recounts incidents surely seen with his own eyes.

Read his account of the evocation of a demon, and his other

of an ordeal, and compare them with the stories of Levi. Observe how the ancient directness revives in them, and contrast them with the sneering rubbish of the courtly abbé who wrote the Comte de Gabalis.

It is evident where the truth lies. And now let us turn to the evidence of men yet living.

III.

Allan Bennett was born at the time of the Franco-Prussian war. His father, an engineer, died when he was a young child, and his mother brought him up a strict Catholic.

When he was about 8 years old he happened to hear that if you repeated the "Lord's Prayer" backwards, the Devil would come. This enterprising infant at once set himself to learn it backwards, and, when letter-perfect, went into the garden and said it. Something - the Devil or one of his angels - did appear, and the child ran screaming in terror to the house.

We hear of nothing else of the same kind for a long while, and the same startlingly sporadic success is true of his first step in mysticism. When he was about 18, without any premonitory symptom, he was suddenly caught up into the trance called Shivadarsana. We cannot stop here to describe this; suffice it to say that it is the highest attainment in this line, save perhaps one, possible to man.

Its effect upon him was catastrophic; he realized instantly and without any doubt that no other state was worthy of a moment's thought, and he unhesitatingly abandoned all, if perchance he might discover how to achieve of set purpose what had been thrust on him by destiny. His natural tendency to magic drew him into that line of work, and so at the age of 25 we find him already famous for his powers in this art.

He had a "blasting rod" constructed simply of the lustre of an old fashioned chandelier, and he was always cheerfully ready to demonstrate its power by pointing it at any convenient sceptic, and paralyzing him for a few hours or days.

For more serious magical work he had a rod of almond tipped with a golden star of five points, each point engraved with a letter of the Ineffable Name Jeheshua; in the centre was a diamond. With this he would trace mysterious figures in the air, and, visible to the ordinary eye, they would stand out in faint bluish light. On great occasions, working in a circle, and conjuring the spirits by the great names of the Key of Solomon or the "Enochian Calls" of spirits given him by Dr. Dee, he would

obtain the creature necessary to his work in visible and tangible form. On one occasion he evoked Hismael, the lowest manifestation of Jupiter, and, through a series of accidents, was led to step out of his circle without effectively banishing the spirit. He was felled to the ground, and only recovered five or six hours later. But this was simply a single untoward incident in a career of almost monotonous success.

However, he was certainly a careless person. On one occasion he had consecrated a talisman of the Moon to cause rain. (As he lived in London, I cannot imagine why he did this!) To make it work it had to be immersed in water. He would put it in a basin or tumbler, and within a few minutes the clouds would gather and the rain begin; instructive to his pupils, and beneficial to the country. But one day he lost the talisman. It worked its way into a sewer, and London had the wettest summer in the memory of man!

It was early in 1899 that I became the pupil of this great master. I say "great master", and I ask to be taken on trust, for in this account of magick it would be dull to dwell upon his true qualities; I must rather seek to amuse by recounting his misadventures. Incidentally, any magical manifestation whatever is a regrettable incident. Just as in war, even the greatest victories cost something. Every battle is an obstruction in the march of the conqueror.

In order to explain my meeting with Allan Bennett it is necessary to give a short resumé of my own magical career.

IV.

I was in my third year at Cambridge when the call came. I had intended for the Diplomatic Service, and had also a great ambition to be a poet. In fact, I had written many hundred thousand lines, all of which I diligently destroyed in one great holocaust of paraffin and paper a matter of eight years later. It now struck me quite suddenly that, even if I got the Embassy at Paris - why, who was ambassador a century before? I did not know, and nobody knew, or cared.

Even if I got fame like that of Aeschylus - why, who reads Aeschylus? A few scores only, even in a University where Classics are compulsory.

And, anyhow, one day or other the earth must fall into the sun, or go dead like the moon.

I saw the Vanity of Things. I must find a material to build

my temple; something more permanent than the hearts and minds of men.

This conclusion came to me reasonably enough, yet with all the force of a vision. I cannot hope to convey the quality of that despair. I rushed to the Bookseller, ordered all works ever published on Alchemy, Magic, and the like, and spent the long winter nights in ploughing those dreary sands. I had not knowledge enough even to begin to understand them.

However, the magical capacity was there, as will be seen. "In my distress I called upon the Lord; and He inclined unto me and heard my cry."

This is indeed the essential quality of a magician, that he should be able, without obvious means, to send forth his will-currents to the desired quarters, and awake them to answer. It is not necessary that the reply should come magically; he should expect his will obeyed in the ordinary course of events. As an example, let me give the use I made of a talisman of Abramelin "to have books of magic." When I consecrated it, I was childish enough to expect the instant appearance of a Genie with flames in his mouth and books in his hand. Instead of this, all that happened was that a man called to see me with just those books that I needed, for sale. The point of the story is that I had spent weeks with all the booksellers in England, trying to get just those books. And the man knew nothing of that; he had come on an impulse.

To return: one of the books that I had bought at Cambridge was the "Book of Black Magic and of Pacts," the catchpenny production of an ignorant, dipsomaniac, half-demented scholiast named Waite, whose sole asset was a pompous jargon composed of obsolete words. In his preface he said - so far as one could understand - that he was in touch with more Masters, Adepts, Mahatmas, Rosicrucians and Hermetists than had ever appeared even in pseudo-occult literature.

To him I wrote for advice and received many folios of rigmarole in return. The only intelligible sentence was one in which he recommended me to read Von Eckartshausen's "Cloud Upon the Sanctuary." This book spoke of a secret church, of a brotherhood of initiates, exactly filling the bill. I read this book over and over again at Wasdale Head in Cumberland, where I spent Easter of 1898 climbing with a splendid mountaineer, one of the three best the world has ever seen, but a terrible scoffer at all occult lore. However, I sent out my S.O.S. call to the Brotherhood, and this is what resulted:

In July, 1898, I was at a camp on the Schönbühl Glacier

above Zermatt, and had gone down to the village for a respite from the constant snowstorms. In the Beerhall one night, like the young ass I was, I started to lay down the law on Alchemy. To hear me, one would think I had just discharged Nicolas Flamel for cleaning my athanor badly, and beaten Basil Valentine over the head for breaking my alembic!

One of the party took me seriously; he saw that my bombast concealed a real desire of knowledge. We walked to the hotel together. I saw that he really knew what I pretended to know, and I dropped my "side" and became the humble learner. I had promised myself to renew the conversation in the morning: to my consternation he had disappeared. I made a vigorous search, and three days later caught him as he was walking down the valley to Viège. I walked with him and never left him till he had promised to meet me in London and introduce me to a certain Brotherhood of which he spake darkly.

The rest of the story is short. In London he introduced me to a really great magician, one known to adepts as Frater Volo Noscere, who introduced me to a true magical brotherhood. It was more than a year afterwards that I found myself again at a dead-centre. Again I sent out the S.O.S. call from the City of Mexico. The next mail brought me a letter from Frater V.N., solving the questions which I had not asked! And again, two months later I sent out the call. This time a Master came from England to teach me a New Path - and who should it be but the mountaineer, who had always passed for a sceptic? At the moment of my first call he had been sitting opposite me at the fireplace, had been linked to me on the precipices of Scafell by a rope - if only I had the eyes to see him!

My life has been full of such incidents; if any one cry "coincidence," let him also admit that her long arm was very effectively pulled by my conjuration!

From THE INTERNATIONAL, Sept.
1917

(To be continued)

Ordo Templi Orientis



March 21, 1977 e.v.
Sun in O° AN LXXIII

Cari Fratres et Sorores,

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

The three Gunas are the three qualities of Nature, or of Prakriti. In Sanskrit guna means thread or quality. In our Astrology we divided up the twelve signs into these gunas - Thus: Rajas is a quality of Aries, Cancer, Libra and Capricorn, Tamas is a quality of Taurus, Leo, Scorpio and Aquarius, and Sattwa is a quality of Gemini, Virgo, Sagittarius and Pisces.

However, the Bhagavad-Gita states that the Gunas are in everything but that at any one time one or the other predominates. The gunas are shown very well in Atu X of the Tarot as the figures that revolve on the outer rim of the wheel.

Since their description is very clear in the Bhagavad-Gita, let me quote from that work, Chapter XIV.

SRI KRISHNA

"Once more I shall teach you
That uttermost wisdom:
The sages who found it
Were all made perfect,
Escaping the bonds of the body.

In that wisdom they lived,
Made one with my holy nature:
Now they are not reborn
When a new age begins,
Nor have they any part
In its dissolution.

Prakriti, this vast womb,
I quicken into birth
With the seed of all life:
Thence, O son of Bharata,
The many creatures spring.

Many are the forms of the living,
Many the wombs that bear them;
Prakriti, the womb of all wombs
And I the seed-giving Father.

From Prakriti the gunas come forth,
Sattwa, rajas, tamas:
These are the bonds that bind
The undying dweller
Imprisoned in the body.

Sattwa the shining
Can show the Atman
By its pure light:
Yet sattwa will bind you
To search for happiness,
Longing for knowledge.

Rajas the passionate
Will make you thirsty
For pleasure and possession;
Rajas will bind you
To hunger for action.

Tamas the ignorant
Bewilders all men:
Tamas will bind you
With bonds of delusion,
Sluggishness, stupor.

The power of sattwa
Enslaves the happy,
The power of rajas
Enslaves the doers,
The power of tamas
Enslaves the deluded
And darkens their judgment.

When sattwa prevails
Over rajas, tamas,
Man feels that sattwa:
When rajas prevails
Over sattwa, tamas,
Man is seized by that rajas:
When tamas prevails
Over rajas, sattwa,
Man yields to that tamas.

When understanding
Shines in through the senses,
The doors of the body:
Know sattwa is present.
In greed, in the heat of action,
In eager enterprise,
In restlessness, in all desire,
Know rajas the ruler.

When the mind is dark,
Bewildered, slothful
And lost in delusion:
Know tamas prevailing.

That man who meets death
In the hour of sattwa
Goes to a sinless home
Among the saints of God.

He who dies in rajas
Will be reborn
Among those whose bondage is action:
He who dies in tamas will return
To the womb of a dullard.

Fruit of the righteous act
Is sattwa, purest joy:
As for the deeds of rajas,
Pain is their fruit:
Truly, ignorance is all
The fruit of tamas.

Of sattwa, knowledge is born;
Of rajas, greed;
Tamas brings forth bewilderment,
Delusion, darkness.

Abiding in sattwa,
Man goes to higher realms;
Remaining in rajas,
In this world he remains;
Sunk in tamas,
His lowest nature,
He sinks to the underworld.

Let the wise man know
These gunas alone as the doers
Of every action;

Let him learn to know That
Which is beyond them, also:
Thus he will reach my oneness.

When the dweller in the body
Has overcome the gunas
That cause this body,
Then he is made free
From birth and death,
From pain and decay:
He becomes immortal.

A man is said to have transcended the gunas when he does not hate the light of sattwa, or the activity of rajas, or even the delusion of tamas, while these prevail; and yet does not long for them after they have ceased. He is like one who sits unconcerned, and is not disturbed by the gunas. He knows that they are the doers of all action, and never loses this power of discrimination. He rests in the inner calm of the Atman, regarding happiness and suffering as one. Gold, mud and stone are of equal value to him. The pleasant and the unpleasant are alike. He has true discernment. He pays no attention to praise or to blame. His behaviour is the same when he is honoured and when he is insulted. When men go to war, he does not regard either side as his enemies or his partisans. He feels no lack of anything; therefore he never initiates any action.

He who worships me with unfaltering love transcends these gunas. He becomes fit to reach union with Brahman.

For I am Brahman
Within this body,
Life immortal
That shall not perish:
I am Truth
And the Joy for ever."

In Chapter XVII, Three Kinds of Faith, there is more description of the way the gunas work in individual natures.

SRI KRISHNA

"Faith, among human beings, is of three kinds. It is characterized by sattwa, or by rajas, or by tamas, according to a man's dominant tendencies. Now listen. The faith of each individual corresponds to his temperament. A man consists of the faith that is in him. Whatever his faith is, he is.

Men whose temperament is dominated by sattwa, worship God, in His various aspects. Men of rajas worship power and wealth. As for the rest - the men of tamas - they worship the spirits of the dead, and make gods of the ghosts of their ancestors.

You may know those men to be of demonic nature who mortify the body excessively, in ways not prescribed by the scriptures. They do this because their lust and attachment to sense-objects has filled them with egotism and vanity. In their foolishness, they weaken all their sense-organs, and outrage me, the dweller within the body.

The food which is agreeable to different men is also of three sorts. So, too, are the kinds of sacrifice, austerity and alms-giving. Listen; this is how they may be distinguished.

Men of sattwa like foods which increase their vital force, energy, strength and health. Such foods add to the pleasure of physical and mental life. They are juicy, soothing, fresh and agreeable. But men of rajas prefer foods which are violently bitter, sour, salty, hot, pungent, acid and burning. These cause ill-health, and distemper of the mind and body. And men of tamas take a perverse pleasure in foods which are stale, tasteless, rotten and impure. They like to eat the leavings of others.

When men offer sacrifice in accordance with scriptural instructions, and do not desire any advantage for themselves, they are inspired by sattwa. Their hearts are set upon the sacrifice, for its own sake. An inner sense of duty impels them. But you may be sure that the performance of sacrifice for outward show, and in the hope of divine reward, is inspired by rajas. When the givers of the sacrifice are inspired by tamas, they disregard the scriptural instructions: there is no food-offering, no prayer of dedication, no gift to the chief priest, and no faith at all.

Reverence for the devas, the seers, the teachers and the sages; straightforwardness, harmlessness, physical cleanliness and sexual purity; these are the virtues whose practice is called austerity of the body. To speak without ever causing pain to another, to be truthful, to say always what is kind and beneficial, and to study the scriptures regularly; this practice is called austerity of speech. The practice of serenity, sympathy, meditation upon the Atman, withdrawal of the mind from sense-objects, and integrity of motive, is called austerity of the mind. When men practise this threefold austerity

devotedly, with enlightened faith and no desire for reward, it is said to have the nature of sattwa.

Austerity which is practised out of selfish pride, or to gain notoriety, honour and worship, is said to have the nature of rajas. Its effect is not lasting, because it lacks resolution. Austerity is said to have the nature of tamas when it is practised for some foolish purpose, or for the excitement of self-torture, or in order to harm another person.

A gift may be regarded as proceeding from sattwa when it is given to a deserving person, at a suitable time, and in a fit place; not because of past benefits, or in the hope of a future reward, but simply because the giver knows that it is right for him to give. Whatever is given in the hope of a like return, or with any other selfish motive, or reluctantly, may be known to proceed from rajas. From tamas comes the gift which is given to an unworthy person, at the wrong time and in the wrong place, disdainfully, without regard for the feelings of him who receives it."

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Then in Chapter XVIII, The Yoga of Renunciation, we learn still further about the three gunas. Sri Krishna goes on with their description thus:

"Renunciation is said to be of three kinds. If a man, in his ignorance, renounces those actions which the scriptures ordain, his renunciation is inspired by tamas. If he abstains from any action merely because it is disagreeable, or because he fears it will cause him bodily pain, his renunciation is inspired by rajas. He will not obtain any spiritual benefit from such renunciation. But when a man performs an action which is sanctioned by the scriptures, and does it for duty's sake only, renouncing all attachment and desire for its fruits, then his renunciation is inspired by sattwa.

When a man is endowed with spiritual discrimination and illumined by knowledge of the Atman, all his doubts are dispelled. He does not shrink from doing what is disagreeable to him, nor does he long to do what is agreeable. No human being can give up action altogether, but he who gives up the fruits of action is said to be non-attached.

To those who have not yet renounced the ego and its desires, action bears three kinds of fruit - pleasant, unpleasant, and a mixture of both. They will be reaped in due

season. But those who have renounced ego and desire will reap no fruit at all, either in this world or in the next."

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"There are three things which motivate action: knowledge, the knower and that which is known. There are three constituents of action: the instrument, the purpose and the doer. Sankhya philosophy declares that knowledge, action and doer are of three kinds only, according to the guna which predominates in each. Listen, this is their nature.

There is that knowledge
From sattwa proceeding
Which knows one Being
Deathless in every creature,
Entire amidst all division.

The knowledge that is rajas
Knows nothing but difference:
Many souls in many creatures,
All various, each
Apart from his fellow.

The knowledge that is tamas
Knows no reason:
Its sight distorted
Takes the part for the whole,
Misreading Nature.

The act of sacred duty,
Done without attachment,
Not as pleasure desired,
Not as hated compulsion,
By him who has no care
For the fruit of his action:
That act is of sattwa.

The act of weary toil
Done in despite of nature
Under the whip of lust
And the will of the ego:
That act is of rajas.

The act undertaken
In the hour of delusion
Without the count of cost,
Squandering strength and treasure,
Heedless of harm to another,

By him who does not question
His power to perform it:
That act is of tamas.

The doer without desire,
Who does not boast of his deed,
Who is ardent, enduring,
Untouched by triumph,
In failure untroubled:
He is a man of sattwa.

The doer with desire,
Hot for the prize of vainglory,
Brutal, greedy and foul,
In triumph too quick to rejoice,
In failure despairing:
He is the man of rajas.

The indifferent doer
Whose heart is not in his deed,
Stupid and stubborn,
A cheat and malicious,
The idle lover of delay,
Easily dejected:
He is the man of tamas.

There are three kinds of conscience and three kinds of determination, according to the predominance of each guna. Now listen: I will explain them fully, one by one.

A man's conscience has the nature of sattwa when it can distinguish between the paths of renunciation and worldly desire. Then it knows what actions are right or wrong, what is safe and what is dangerous, what binds the embodied spirit and what sets it free. But when the conscience cannot distinguish truly between right and wrong, or know what should and what should not be done, then it has the nature of rajas. And when the conscience is so thickly wrapped in ignorance that it mistakes wrong for right and sees everything distorted, then it has the nature of tamas.

Determination inspired by sattwa never wavers. It is strengthened by the practice of yoga. A man who has this kind of determination gains absolute control over his mind, vital energy and senses. Rajas, on the other hand, inspires that kind of determination with which a man follows the object of his desire, or seeks wealth, or does a duty, looking for reward and personal advantage. As for the determination inspired by tamas, it is nothing but obstinacy. It makes a man stubbornly

refuse to shake off his dullness, fear, grief, low spirits or vanity.

And now, Arjuna, I will tell you about the three kinds of happiness:

Who knows the Atman
Knows that happiness
Born of pure knowledge:
The joy of sattwa.
Deep his delight
After strict self-schooling:
Sour toil at first
But at last what sweetness,
The end of sorrow.

Senses also
Have joy in their marriage
With things of the senses,
Sweet at first
But at last how bitter:
Steeped in rajas,
That pleasure is poison.
Bred of tamas
Is brutish contentment
In stupor and sloth
And obstinate error:
Its end, its beginning
Alike are delusion.

There is no creature, either on earth or among the devas in heaven, who is free from these three gunas which come forth from Prakriti.

Seer and leader,
Provider and server:
Each has the duty
Ordained by his nature
Born of the gunas.

The seer's duty,
Ordained by his nature,
Is to be tranquil
In mind and in spirit,
Self-controlled,
Austere and stainless,
Upright, forbearing;
To follow wisdom,
To know the Atman

Firm of faith
In the truth that is Brahman.

The leader's duty,
Ordained by his nature,
Is to be bold,
Unflinching and fearless,
Subtle of skill
And open-handed,
Great-hearted in battle,
A resolute ruler.

Others are born
To the tasks of providing:
These are the traders,
The cultivators,
The breeders of cattle.

To work for all men,
Such is the duty
Ordained for the servers:
This is their nature.
All mankind
Is born for perfection
And each shall attain it
Will he but follow
His nature's duty.

Now you shall hear how a man may become perfect, if he devotes himself to the work which is natural to him. A man will reach perfection if he does his duty as an act of worship to the Lord, who is the source of the universe, prompting all action, everywhere present.

A man's own natural duty, even if it seems imperfectly done, is better than work not naturally his own, even if this is well performed. When a man acts according to the law of his nature, he cannot be sinning. Therefore, no one should give up his natural work, even though he does it imperfectly. For all action is involved in imperfection, like fire in smoke."

These quotes are at great length, but I have great good reason for placing them in this letter to you. For one thing, they are excellent psychology. For another thing, you can now get out your horoscope and analyze which of the three gunas is uppermost in your nature. Rajas = Cardinal signs, Tamas = Fixed signs, Sattwa = Common signs. Some people have these gunas quite evenly balanced and so may

at any one time, behave according to one or the other of the gunas. Others will have a heavy balance towards one or the other of the gunas and in that case, the majority of their actions will lean towards the guna which is accented in the horoscope.

Another note is added in the Gita, that the person who is heavily Tamas, may try to become a little more of the Rajas personality in his striving, and the Rajas may help himself by incorporating more of the Sattwa. The latter seems to lead more closely to the highest aims of the soul.

This matter is also foreshadowed in the Alchemical process by the representation of Sulphur as Rajas, of Salt as Tamas, and of Mercury as Sattwa. More on this can be studied in THE BOOK OF THOTH under the Xth Atu.

When the Bhagavad-Gita talks in such terms as non-attachment, we as Thelemites must remember that the same thing is asked of us by Nuit in Cap. I, LIBER AL, v. 44. "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

There are many other parallels. To obey the scriptures would mean in our particular language to obey the injunctions in LIBER AL.

Further, you must realise that these gunas are on the rim of the wheel and in our cycles of life and death, we experience a surfeit of each of them until we can learn to arrive at the center of the wheel.

And if you read all this correctly, you will discover that there is a positive and a negative side to each guna. At first glance there seems to be no hope for action of the Tamas type. But think a little further, and you will see that the world must have those who farm and who supply the commodities. What would we do without the modern business leader as suggested by the Rajas guna to get the products of labor to us? We can't all be a priest or a prophet. But the qualities best expressed by Sattwa can be worked at and a definite effort made to incorporate them into the life. Then the positive side of the particular guna can be used instead of the negative. This is true also of each Astrological sign. There is no sense in manifesting the most negative side of the gunas or of the signs as then you heap bad karma on your head and perhaps trip yourself up from true attainment. What is will all about? You have a finite will

which indicates what kind of work you do in the world so that you can eat and have a roof over your head. Once this duty to yourself is taken care of, then you can concentrate on the infinite Will, which is the same for everyone. At this point in our progress it is called the Knowledge and Conversation of the Holy Guardian Angel and we are only concerned with one step at a time.

As in Liber 65, Cap. 5, v. 49. "Let not the dwellers in Thebai and the temples thereof prate ever of the Pillars of Hercules and the Ocean of the West. Is not the Nile a beautiful water?"

Life is a school, we are here to learn. If we don't learn then we can expect the same lesson again and again. That is the way karma works. It is also the way that the transit of Saturn in the horoscope works, which is the working out of karma in a single lifetime.

The study of the gunas then, should be a help to discover the finite will and a clue as to the lessons we must learn.

You know, Crowley had 6 planets in Tamas or Fixed signs. When he claimed he was the laziest man in the world in his Autobiography, he was telling the truth about it. Also, with so much Tamas, what happened to him in his youth had an indelible impression. He never really got over it and this hatred for Christianity showed up again and again in his writings and in spite of his Libran nature, which seeks to balance things, the hatred often got the better of him because of the heavy emphasis on Tamas. It is very hard to change a Tamas type individual as they have too much inertia. What is learned early lasts for the rest of the incarnation.

However, Crowley also had the genius to realize some of the things that were wrong with his character expression in this particular lifetime and to work on them. He worked hard at Magick and Yoga and if he can attain with so much hampering him, then perhaps you and I can take hope. The key is to work hard and to Know Thyself, so that your map for your progress through life is clearly understood. There would be no sense in working against who you are!

As it says in LIBER AL, Cap. II, v. 58. "Yea! deem not of change: ye shall be as ye are and not other." But we can be the positive and constructive sides of ourselves and we need not give in to the negative states which work against the Will.

By now you should know that Thelema does not mean to do as you please. This ought to be obvious to those who have joined us but I must report that it is not always the case. This is one reason why some beginners fail in the first year and then are dropped from the Order.

To do what you will means the most strict and most severe self-discipline. It is not imposed from without but at the same time it must be imposed by yourself from within. Naturally, there are plenty of would-be occult students who do not wish to do this. How then, can we call them Thelemites, no matter what they say about their feelings on the outside?

Let us face it, the people who do not wish to impose the discipline of the accomplishment of their wills (whether finite or infinite) will remain slaves. Those who can work hard and who have the one-pointed Will arrive at the Joy as promised in LIBER AL VEL LEGIS.

This has been a long letter but I hope it is helpful to you in your Going and in your Understanding of yourself.

Love is the law, love under will.

Fraternally,

Meral

QABALIST'S CORNER

Some meanings for the number 666

The 6th sphere is Tiphereth. 6 is the number of the Sun.
 6 x 111 (love) = 666. 111 = (X) ALP, 6 = H + A

Th	ת	400
R	ר	200
I	י	10
O	ו	6
N	נ	50
		<u>666</u>

Therion (θηριον) in Greek means beast

T	ט	300
O	ו	70
		<u>370</u>

M	מ	40
E	ע	5
G	ג	3
A	א	1
		<u>49</u>

Th	θ	9
E	Η	8
R	Ρ	100
I	Ι	10
O	Ο	70
N	Ν	50
		<u>247</u>

Greek Mega = great

$$370 + 49 + 247 = 666$$

A	א	1
L	ל	30
E	ה	5
I	י	10
S	ס	60
T	ט	9
E	ה	5
R	ר	200

and spelled differently:

A	א	1
L	ל	30
I	י	10
S	ס	60
T	ט	9
I	י	10
R	ר	200

E.	ה	5
C	כ	20
R	ר	200
O	ו	70
W	ו	6
L	ל	30
E	ה	5
Y	י	10
		<u>666</u>

Q	ק	100
R	ר	200
O	ו	6
L	ל	30
I	י	10
		<u>666</u>

The Magick square of 6 (of the Sun) adds to 666

"Let him who has the mind for it calculate the number of the beast, for it is a man's number, and his number is six hundred sixty-six" The Bible, Revelation, Chap. 13, the end.

A	ALP	X	111	The Beast (usually spelled ChIVA)
Ch	ChITH	ח	418	
I	YOD	י	20	
V		ו	6	
A	ALP	X	111	
			<u>666</u>	

- (This letter not spelled in full)

T	Τ	300	Greek Qabalah
E	Ε	5	
I	Ι	10	
T	Τ	300	
A	Α	1	
N	Ν	50	
		<u>666</u>	

S	Σ	200	Greek Qabalah "But the Light of the New Aeon revealeth this Sphinx as the True Symbol of this our Holy Art of Magick under the Law of Thelema. In Her is the Equal Develop- ment and Disposition of the Forces of Nature, each in its Balanced Stength; also Her True Name is Soul of NU, ----" See Liber Aleph, p. 151
F	Ϝ	6	
I	Ι	10	
N	Ν	50	
X	Υ	400	
		<u>666</u>	

N	נ	50
U	ו	6
I	י	10
Th	ת	400

466 + 200 (Resh, ר, the Sun) = 666

See the Comment on AL VEL LEGIS, Cap. I, v. 16 (THE LAW IS FOR ALL).

LIBER AL VEL LEGIS, Cap. I, vv. 46 & 47.

46. "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen.

47. But they have the half: unite by thine art so that all disappear."

$8 + 80 + 418 = 506 + 61 = 567$. $567 = 27 \times 21$

Write 506 qabalistically backwards = 605 $605 + 61 = 666$

S	ס	60	Samekh is the Arrow "One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the Stars from the black earth." Liber 65, Cap. I, v. 9 (The middle pillar).
M	מ	40	
K (final)	ך	500	
		<u>600</u>	

H ה 5 SHE = 610

H ה 5
610 + NU (56) = 666

ROLL, STRONG LIFE-CURRENT

from ORPHEUS

Roll, strong life-current of these very veins,
 Into my lover's soul, my soul that is!
Thrill, mighty life of nerves, exultant strains
 Triumphant of all music in a kiss!
 Fade! fade! O strenuous sense
 Into the soul intense
Of life beyond your weak imagining!
 And, O thou thought, dissever
 Thy airy life for ever
While the bright sounds are lifted up to spring
 Beyond this tide of being,
 Shadows and sense far fleeing
 Into a shadow deeper than the Ocean
 When passes all the mind's commotion
To a serener sky, a mighty calm emotion!

The whole world fades, folds over its wide pinions
 Into a darkness deeper than its own.
Silence hath shattered all the dream-dominions
 Of life and light: the grey bird's soul is flown
 Into a soundless night,
 Lampless: a vivid flight
Beyond the thrones and stars of heaven down hurled,
 Till the great blackness heaves
 An iron breast, and cleaves
The womb of night, another mightier world.
 Lost is my soul, and faded
 The light of life that braided
 Its comet tresses into golden fire.
 Fade, fade, the phantoms of desire!
Speed, speed the song of love upon the living lyre!

Lo! I abide not, and my lover's glory
 Abides not: in the swaying of those tides
Gathers beneath some mighty promontory
 One mightier wave, deep drowns it, and abides.
 Save that one wave alone
 Nought in the void is known,
That wave of love, that sole exultant splendour
 Throned o'er all being, supreme,
 A single-shining beam
Burning with love, unutterably tender.

Ah! the calm wave retires.
Down all the fearful fires
Go thundering to darkness, so dissever
Their being from pure being, that the river
Of love is waveless now, and is pure love for ever.

Then, mightier than all birth of stars or suns,
Breaks the vast flood and trembles in its tide.
Serene and splendid shine the mystic ones,
Exult, appal, reiterate, abide.
Timid and fleet the earth
Comes rushing back to birth,
Brighter and greener, radiant with gold
Of a diviner sun,
An exaltation
Of life to life, of light to light untold.
I? I remain, and see
Across eternity
My lover's face, and gaze, and know the worth
Of love's life to the glowing earth,
The kiss that wakes all life unto a better birth.

Aleister Crowley.

ORPHEUS (Invocation to Aphrodite)

Daughter of Glory, child
Of Earth's Dione mild
By the Father of all, the AEgis-bearing King!
Spouse, daughter, mother of God,
Queen of the blest abode
In Cyprus' splendour singly glittering.
Sweet sister unto me,
I cry aloud to thee!
I laugh upon thee laughing, O dew caught up from sea!

Drawn by sharp sparrow and dove
And swan's wide plumes of love,
And all the swallow's swifter vehemence,
And, subtler than the Sphinx,
The ineffable iynx
Heralds thy splendour swooning into sense,
When from the bluest bowers
And greenest-hearted hours
Of Heaven thou smilest toward earth, a miracle of flowers!

Down to the loveless sea
Where lay Persephone
Violate, where the shade of earth is black,
Crystalline out of space
Flames the immortal face!
The glory of the comet-tailèd track
Blinds all black earth with tears.
Silence awakes and hears
The music of thy moving come over the starry spheres.

Wrapped in rose, green and gold,
Blues many and manifold,
A cloud of incense hides thy splendour of light;
Hides from the prayer's distress
Thy loftier loveliness
Till thy veil's glory shrouds the earth from night;
And silence speaks indeed,
Seeing the subtler speed
Of its own thought than speech of the Pandean reed!

There no voice may be heard!
No place for any word!
The heart's whole fervour silently speeds to thee,
Immaculate! and craves
Thy kisses or the grave's,
Till, knowing its unworthiness to woo thee,
Remembers, grows content
With the old element,
And asks the lowlier grace its earlier music meant.

So, Lady of all power!
Kindle this firstling flower
The rainbow nymph above the waterfall
Into a mortal shade
Of thee, immortal maid,
That in her love I gather and recall
Some memory mighty and mute
In love's poor substitute
Of thee, thy Love too high, the impossible pursuit!

Aleister Crowley.

THE KING - GHOST *

The King-Ghost is abroad. His spectre legions
Sweep from their icy lakes and bleak ravines
Unto these weary and untrodden regions
Where man lies penned among his Might-have beens.
Keep us in safety, Lord.
What time the King-Ghost is abroad!

The King-Ghost from his grey malefic slumbers
Awakes the malice of his bloodless brain.
He marshals the innumerable numbers
Of shrieking shapes on the sepulchral plain.
Keep us, for Jesu's sake,
What time the King-Ghost is awake!

The King-Ghost wears a crown of hopes forgotten;
Dead loves are woven in his ghastly robe;
Bewildered wills and faiths grown old and rotten
And deeds undared his sceptre, sword, and globe.
Keep us, O Mary maid,
What time the King-Ghost goes arrayed!

The Hell-Wind whistles through his plumeless pinions;
Clanks all that melancholy host of bones;
Fate's principalities, and Death's dominions
Echo the drear discord, the tuneless tones.
Keep us, dear God, from ill,
What time the Hell-Wind whistles shrill.

The King-Ghost hath no music but their rattling;
No scent but death's grown faint and fugitive;
No light but this their leprous pallor battling
Weakly with night. Lord, shall these dry bones live?
O keep us in the hour
Wherein the King-Ghost hath his power!

The King-Ghost girds me with his gibbering creatures,
My dreams of old that never saw the sun.
He shows me, in a mocking glass, their features,
The twin fiends "Might-have-been" and "Should-
have done."
Keep us, by Jesu's ruth
What time the King-Ghost grins the truth!

*Composed, mostly on horseback, on the journey from
Teng Yueh to Meng-Tse.

The King-Ghost boasts eternal usurpature;
For in this pool of tears his fingers fret
I had imagined, by enduring nature,
The twin gods "Thus-will-I" and "May-be-yet."
God, keep us most from ill,
What time the King-Ghost grips the will!

Silver and rose and gold what flame resurges?
What living light pours forth in emerald waves?
What inmost Music drowns the clamourous dirges?
- Shrieking they fly, the King-Ghost and his slaves.
Lord, let Thy Ghost indwell,
And keep us from the power of Hell!
Amen.

Aleister Crowley

THE OWL

The owl, by simply sitting still and blinking,
Persuades folk that his life is passed in thinking.
Charles Darwin dived where dilettanti waded;
Rubbing his nose, he did not do as they did;
(It used to drive Charles Darwin fairly frantic
To find folk superficial and romantic!)
He went to frogs and mice and such small fowl,
And got their point of view about the owl.
Moral: the quiet folk of the community
Are, maybe, waiting for their opportunity.

Cefalu.

Aleister Crowley

Poems taken from OLLA

THE UNCONSCIOUS

Hag ridden far down the night
Far into the past stretches the dark
Dancing daughters of desire, the witch,
The ghost, the filmy goblin stomping,
The misshapen shapes of man's false
Beginnings and strivings.

Now ringing around the upright stone
Magically turned to Pan, a bone
Cutting the beasts to see the cruelty run
In flames of blood, hate flaming,
Now demon haunted, twisting, turning,
Overwhelming himself, stumbling
And running in darkest night.
The moon glares in dreadful magic light
Throughout his dreams, an ache of dread.
Whence, oh whither does it all lead?

O'erwhelmed by ghosts of the unconscious,
Dreadful leering faces, he waits in terror
For the phantoms of the dark, fallacious
Reason scarce lifting the shades more.
Running, running down the mists of time.
Will it never end? Murder! the papers scream
And yet another wretch must swing
Unexpurgated of his phantoms and his dreams.
And yet these phantoms of his dark desires
Are his, none other's. His to face the fire
With an Excalibur grasped from out the mire!

Meral - 1975



mera

THE MYSTIC

Sometimes I am whipped into a frenzy
And the desire to know - to know comes upon me.
I must be flaming, be learning, be reading, finding out.
Friends I must have and all of busyness flowing 'round about.
Life must whirl and inform and yield before me;
I must know and understand, must laugh and speak again.
In question must touch hand to hand;
Must love deeply and know pain.
Must know pain and joy as one delight of vivid life.
But then I recoil as a spring
Bent from so much exertion and strife.

Of two minds is the recoiling and the leaping;
Of two minds the venturing forth to know and the return.
Even as a pendulum is the joyous will outgoing
And its return again to a quiet, still unknowing.
And here, quiet, deep, alone, half asleep, it lies
Seeking to understand what lies beneath life's phenomena.
So I, touching stained hand upon the fecund earth;
Wild deeds and thoughts forgotten, of joy and flame a dearth;
All actions suspended from me between heaven and earth,
Wait, and waiting I work at weeding, and wait to know.
Wait for the knowing to strike me, as working slow
I listen to the quiet run of thoughts buried deep but meaningful
Of something stirring in unknown depth of being: as yet dull,
As yet unperceived, but some mystery still to slant
From out of impervious depths. Then in a moment so scant
There is scarcely room to breathe or to sigh,
A striking knowledge comes upon me and all the sky
Rends open with the voice of knowing and with great light;
Which I waited for so long and delved so deep to hear,
Which I yearned for so blindly and strove for, despite
Hard anguish of work and pain, more striving than I could bear.
Released, the pain and joy equilibrated thus
In moment of knowing from out of mind darkness
I am free again; free to begin again
My wild search for knowledge, child of my brain.
Oh, Lord, let me understand Thy unseen Universe.

Meral

Caliph's Advice

(tripudium Bertholletia excelsa)	Adepts and Mahatmas dance widdershins
(<u>פשיח, בחש</u>)	While they Devil, and Beast, and Oz it.
(<u>ב פ</u>)	An aspirant's day mysteriously begins
	With a visit to the water closet
(<u>ח</u>)	Forefinger on left nostril,
(<u>⊗</u>)	Thumb on its' mate.
(Ida et Pingala)	He blows out his air and he draws it.
(Mucus restictus)	With post nasal drip pranayama is great
	While sitting in the water closet.
(<u>ח פ</u>)	In Mass XLIV inflaméd he prayed
	So deep that he had to gauze it.
(Rx)	A comfort to know repairs can be made
	By a visit to the water closet.
(Atu XII, ♄, Asar & Typhon)	Hanged man, Noahs Ark, Osiris and Seth,
(Karma ♄)	Effect and all things which cause it
(An arcanum only appreciated fully 1° initiates OTO)	How much like Life,
	How very much like Death
	Is a visit to the water closet.

Lon Milo DuQuette

Lon Milo DuQuette

8/24/76

CHAPTER III

1. Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.
2. Wherein was a white unicorn with a silver collar, whereon was graven the aphorism *Linea viridis gytrat universa*.
3. Then the word of Adonai came unto me by the mouth of the Magister mine, saying: O heart that art girt about with the coils of the old serpent, lift up thyself unto the mountain of initiation!
4. But I remembered. Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.

CHAPTER III

This Chapter is attributed to Water; it deals with the preliminary reflections of Truth as apprehended by intuition, beyond any intellectual apprehension; and with the nature of the Understanding and the sexual instinct.

- 1.- The sea is the Sensorium of the Soul, and the currents
2. his tendencies - those activities in which he finds pleasure. Until one has passed through the totality of possible experience (as divined by estimation of the actualities available in one's own case) one cannot reach the state in which all Desire is recognized as futile. Only when this is fixed can one perceive the Unicorn - *μονοκερως* de Astris - the single pure Purpose (it is white) whose name is written in the way now to be explained.

The collar represents completeness - the 'infinity' or 'eternity' symbolized by a ring. It is round the neck, i.e., the seat of Knowledge (Daath - the Visuddhi cakakra) and made of silver - the metal of the Virgin, Isis-Urania, who informs pure Aspirations.

The name of this Unicorn (whose horn signifies the creative power) is "The Green Line winds about the Universe". Note the etymology of 'Viridis', connected with 'vir' and 'vis'; also the idea of 'Gyrat', reminding one of the aphorism "God is He with the Head of the Hawk", having a spiral force'. The Green Line, here chosen to connote the Limit of the Universe, suggests the Girdle of Venus. The boundary of Existence is thus not a fixed idea, but an ever-growing Vegetable Principle of Life, of the nature of Love. Summing up the doctrine, one may say that the intelligible expression of the pure creative Idea is the omniform principle of Growth.

3. The Angel then speaks to the human consciousness of the Adept through the medium of his Initiated Self - otherwise he could not understand so exalted a message. He bids the man as a man (the heart, Tiphereth, the seat of the conscious Ego) acquire the point of view of the Initiate. The old serpent represents the natural Desire, which is the 'Cause of Sorrow', binds man to grovel in the dust, and unites him with base animal life.
4. Than, Theli and Lilith are three serpentine forms described in the Qabalah. Than is really Tanha - no pun is suggested, but Th is the letter of matter, and N represents the reptilian or Piscian idea of Life. It is connected with the

5. Beautiful wast thou, O Lilith, thou serpent-woman!
6. Thou wast lithe and delicious to the taste, and thy perfume was of musk mingled with ambergris.
7. Close didst thou cling with thy coils unto the heart, and it was as the joy of all the spring.
8. But I beheld in thee a certain taint, even in that wherein I delighted.
9. I beheld in thee the taint of thy father the ape, of thy grandsire the Blind Worm of Slime.
10. I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
11. Further, I destroyed the time Past, and the time to Come - had I not the Power of the Sand-glass?
12. But in the very hour I beheld corruption.
13. Then I said: O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!
14. But she was closed fast upon me, so that my Force was stayed in its inception.
15. Also I prayed unto the Elephant God, the Lord of Beginnings, who breaketh down obstruction.
16. These gods came right quickly to mine aid. I beheld them; I joined myself unto them; I was lost in their vastness.
17. Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe.
18. O Snake of Emerald, thou hast no time Past, no time To Come. Verily Thou art not.

- 'gluten in the blood' which von Eckartshausen calls 'the body of sin'. Theli: LI means secret satisfaction - an idea connected with shame. Lilith: LI reduplicated and so become tedious ending in material darkness.
- 5.- The Adept analyzes this Demon-Queen of his Nephesch. He
 12. recalls her sensory appeal, and notes that, the dissolution of all things being inevitable, the love of them leads to sorrow and destruction. In verses 11-12, furthermore, he shows that apart from all considerations of time, the nature of this Desire, properly apprehended, is corruption.
- 13.- It is useless to ask the Angel to free the Adept from
 14. such coercion: his magical force, which is necessary for this work, is prevented by Desire from so much as beginning.
15. The Adept invokes Ganesha, who represents the power of breaking down obstructions. The elephant, 'the half-reasoner with the hand', is the moral force in man, partly intelligent and docile to the control of its Spiritual Master.
16. This moral force brought into action, the Angel also becomes an efficient assistant, and the constraint of Desire disappears altogether.
17. The Adept now realizes himself as bounded only by the Green Line of verse 2.
18. This Line is recognized as equivalent to the Negative - to Nuit Herself.

19. Thou art delicious beyond all taste and touch, Thou art not-to-be-beheld for glory, Thy voice is beyond the Speech and the Silence and the Speech therein, and Thy perfume is of pure ambergris, that is not weighed against the finest gold of the fine gold.
20. Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.
21. I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses.
22. The night fell, and the music of the lutes was stilled.
23. The tempest arose, and the music of the lutes was stilled.
24. The hour passed, and the music of the lutes was stilled.
25. But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things.
26. For there is no Symbol of Thee.
27. If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.
28. The red three-angled heart hath been set up in Thy shrine; for the priests despised equally the shrine and the god.
29. Yet all the while Thou wast hidden therein, as the Lord of Silence is hidden in the buds of the lotus.

- 19.- This idea of Pure Love is free from all bonds; it gives
 20. the true utmost gratification; its perfume (spiritual significance) is not mingled with any imperfect conception (ambergris is the perfume of Kether: musk refers to Love in a somewhat animal sense.)
20. The Angel also is identified with this Green Line, and thereby the consciousness of the Adept expands to include the Universe.
- 21.- The idea of the Ego must not be used to unite the experience of the Adept. The music of Life ceases (in such a case) whenever doubt darkens, trouble disturbs, or time wearies the consciousness. The Adept must love himself wholly in the consciousness of his Angel, which is beyond all such limitations and immune to all attacks - for He is not to be expressed by any fixed Image, such as might be destroyed.
- 27.- The Adept learns to control all varieties of image which
 30. present themselves, and to create any he may wish. But his Angel represents the Ideal which is his limit in this matter. All ideas of which he may be capable are comprised in the nature of his Angel.
- 28.- These verses are especially obscure, and must to a certain
 29. extent so remain. For they contain an allusion to the most secret and critical issue of the Magical career of TO MEFA OHPION. "The red three-angled heart" is the peculiar symbol of Ra-Hoor-Khuit; and the Prophet objected to accepting the Book of the Law, which Proclaims Him, as being incompatible with his Oath to attain to the Knowledge and Conversation of his Holy Guardian Angel. Not until nineteen years later did he fully realize that the Holy Guardian Angel was concealed in this symbol R.H.K. The 'priests' seem here to represent the Secret Chiefs of the A.:A., who executed their purpose of establishing the Law by means of TO MEFA OHPION in complete disregard of his personal ideas of what his Work (shrine) and the object of his adoration (god) might be. The metaphor at the end of verse 29 reminds us that the lotus (Isis-Nature) conceals beneath its outward semblance the secret perfections of the Child.

30. Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in their Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!
31. I turned me about thrice in every way; and always I came at the last unto Thee.
32. Many things I beheld mediate and immediate; but, beholding them no more, I beheld Thee.
33. Come thou, O beloved One, O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.
34. All day I sing of Thy delight; all night I delight in Thy song.
35. There is no other day or night than this.
36. Thou art beyond the day the night; I am Thyself, O my Maker, my Master, my Mate!
37. I am like the little red dog that sitteth upon the knees of the Unknown.
38. Thou hast brought me into great delight. Thou hast given me of Thy flesh to eat and of Thy blood for an offering of intoxication.
39. Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.
40. I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.
41. She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.
42. She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.
43. The fountains of water have been loosed upon her; she hath struggled with exceeding torment.

30. The H.G.A. is now further identified not only with cognate symbols like R.H.K. but with ostensibly hostile glyphs. He is to be found in all phenomena soever.
- 31.- In whatever direction the Adept chooses to move, he must
32. come eventually to his Angel. All that he sees is but a veil upon His Face.
- 33.- This passage, purely lyrical, requires no special comment.
36. It asserts the ultimate identity of all ideas with the Angel, including himself, whom he recognizes as united with Him in the triune relation of Father, Ruler and Bridegroom, the sources of his Being, the determinant of his Will, and the inspiration of his Joy and his Fertility.
37. The dog is the base animal nature - 'red' the symbol of its energy, sensibility, and power to love. It is helpless (on the knees of) the surrounding Mystery of Existence (the Unknown) but it remains still and trusts.
38. The Angel replaces this attitude by full satisfaction and nourishment. It is in Him that the Adept lives, and His Life that intoxicates him.
39. The enemy Time has been devoured, and the limited Ego dissolved in Infinity.
40. The reference is to the Marquise de Brinvilliers; she represents the Nephesch or animal Soul. This Soul has tried to satisfy its passions in various strange ways.
41. Hatred for other souls - pain of receiving truths.
42. This ends in her unity being destroyed by Change. She has been bound to the cycle of Samsara by the Minister of Justice.
43. Her solidity can no longer resist the action of Purity; her complexes are invaded by the Universal Solvent. Her resistance is extreme torment.

44. She hath burst in sunder with the weight of the waters;
she hath sunk into the awful Sea.
45. So am I, O Adonai, my lord, and such are the waters of
Thine intolerable Essence.
46. So am I, O Adonai, my beloved, and Thou hast burst me
utterly in sunder.
47. I am shed out like spilt blood upon the mountains; the
Ravens of Dispersion have borne me utterly away.
48. Therefore is the seal unloosed, that guarded the Eighth
abyss; therefore is the vast sea as a veil; therefore
is there a rending asunder of all things.
49. Yea, also verily Thou art the cool still water of the
wizard fount. I have bathed in Thee, and lost me in
Thy stillness.
50. That which went in as a brave boy of beautiful limbs
cometh forth as a maiden, as a little child for perfec-
tion.
51. O Thou light and delight, ravish me away into the milky
ocean of the stars!
52. O Thou Son of a light-transcending mother, blessed be
Thy name, and the Name of Thy Name, throughout the ages!
53. Behold! I am a butterfly at the Source of Creation; let
me die before the hour, falling dead into Thine infinite
stream!
54. Also the stream of the stars floweth ever majestic unto
the Abode; bear me away upon the Bosom of Nuit!
55. This is the world of the waters of Maim; this is the
bitter water that becometh sweet. Thou art beautiful and
bitter, O golden one, O my Lord Adonai, O thou Abyss of
Sapphire!
56. I follow Thee, and the waters of Death fight strenuously
against me. I pass unto the Waters beyond Death and beyond
Life.

44. Finally it breaks up her coherence, and her sense of separateness crumbles and dissolves in the boundless Ocean of Love.
- 45.- The text confirms this interpretation of Initiation as
46. equivalent to extended psychoanalysis.
47. The life of the Ego is dispersed over all salient ideas. The ravens are the birds of Netzach, the sphere of Venus. I.E., the life of the Adept is carried away aloft by Universal Love.
48. This process leads to the full crossing of the Abyss - for which see Liber 418 and Liber VII.
- 49.- The above Ideas are here repeated in another symbol. The
50. 'fount' is Salmacis. The Positive Individuality becomes the Universal and perfect Virgin of the World. See again Liber 418.
- 51.- A lyrical outburst on this theme. Note Nuit, and the
52. new True Self born of Her, now that the old False Ego is annihilated.
53. The reference is to Atu XVII. The butterfly is the Nes-chamah (pureψυχη). Its nature is that of a being separated momentarily and painlessly from Nuit.
54. The stream of souls (stars) flows ever towards Nuit; i.e., each man and woman has the same True Will - to regain its original Mother.
55. The above is declared to be a Mystery of the Atu XII. The 'drowning' of the Adept transforms the Trance of Sorrow into that of Love. The Angel is seen as a positive symbol of this 'Great Sea'.
56. By his Knowledge and Conversation this transmutation is accomplished.

57. How shall I answer the foolish man? In no way shall he come to the Identity of Thee!
58. But I am the Fool that heedeth not the Play of the Magician. Me doth the Woman of the Mysteries instruct in vain; I have burst the bonds of Love and of Power and of Worship.
59. Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.
60. I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.
61. I have gone down, O my God, into the abyss of the all, and I have found Thee in the midst under the guise of No Thing.
62. But as Thou art the Last, Thou art also the Next, and as the Next do I reveal Thee to the multitude.
63. They that ever desire Thee shall obtain Thee, even at the End of their Desire.
64. Glorious, glorious, glorious art Thou, O my lover supernal, O Self of myself.
65. For I have found Thee alike in the Me and the Thee; there is no difference, O my beautiful, my desirable One! In the One and the Many have I found Thee; yea, I have found Thee.

- 57.- The 'foolish man' is the natural man, the uninitiate.
59. 'Foolish' is empty, vain, full of wind ($\Delta = \aleph$ = the Fool). He is contrasted with the 'Great Fool' Atu 0, $\aleph$, who is the first Path from Kether.
57. This man cannot be brought to perfection, for he is composed of Qliphoth or excrement. His emancipation is from just such parts of his being; they are not of his essence.
58. The Adept identifies himself with this Pure Fool. He is indifferent to the Illusion of Phenomenal existence caused by the Magician (Pekht, Extension, Atu I, $\beth$, 2, $\aleph$, Mayan.) The Woman of the Mysteries (Isis, Atu II, $\beth$, 3, $\beth$,) does not spoil his purity with her phantastic reflections of Truth. He is no more at the mercy of the Empress, Atu III, $\beth$, 4, $\aleph$, or the Emperor, Atu IV, $\beth$, 90, $\beth$, and the Hierophant Atu V, $\beth$, $\aleph$, 6. That is, neither the subtle distinctions (I, II) of Truth nor their gross images (III, IV, V) injure his perfection of Zero.
59. It follows that the symbols of Royalty and Spirituality are now equivalent to those of plastic life ($\approx$ and ∇) and vibrationary manifestation. The gallows is found in Atu XII, $\beth$, 40, ∇ (cf. verse 55) and on it is suspended, free from earth, the joyously moving ('dance') form of the extended or manifested man (Atu VIII, $\beth$, 30, $\approx$; the positive or expressed form of Atu 0, $\aleph$, Aleph and Lamed the Key of CCXX).
- 60.- (These verses might be read as Strophe and Anti-Strophe;
61. but before when the Angel speaks, we are told so.) The 'black shining waters' are those of the Akasa, the menstruum of manifestation: the 'Pearl' is the rounded perfection of the Angel, who is thus a tangible symbol of the Formlessness of Nuit. (For 'black', again, see Cap. I vv. 18 - 20.)
62. Although thus ultimate, the Angel is also in close touch with the Man. This explains the policy of 666, as outlined below. (Quote China Record, my G.W.)
63. The K. and C. of the H.G.A. represents the supreme need, and its attainment coincides with the final destruction of Desire (in the Buddhist sense.)
- 64.- The chapter ends with an outburst of lyrical exaltation.
65. "Every number is infinite; there is no difference". "Now, therefore, I am known to ye by my name Nuit, and to him

by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." (Liber CCXX, I, vv. 4 and 22.) The K. and C. of the H.G.A. resolves all thought into the identity of insignificance. He exists equally in the Unity of Ra-Hoor-Khuit and in every detail of phenomenal manifestation.

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