

P.O. Box 2303  
BERKELEY, CALIF.  
94702  
U.S.A.

VOLUME I. No. 4,  
SPRING EQUINOX

*Ordo Templi Orientis*

AN. LXXIII E.N.  
MARCH 1978 E.V.



# O.T.O. Newsletter

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

*- LIBER AL:1,40*

At Midnight, facing North:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee  
who art Khephra in Thy silence, who travellest over the  
heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor  
abideth at the helm.

Hail unto Thee from the Abodes of Evening!

-- from LIBER RESH

*( This concludes the presentation of the four daily Thelemic  
invocations. The three previous issues of this Newsletter contain  
the first three portions. )*

All content Copyright © 1978  
by Caliph Hymenaeus Alpha

-\*

Back issues of this Newsletter will be available at \$1 + mailing, with occasional  
delays for reprinting. Single copies of Vol. I, #1 are free on request.  
One year's subscription includes mailing expense and follows the rate below:

\$3.00 North American; \$5.00 International

Issued quarterly





## Secret of the Great Sea

Woman has always  
known the secret  
of pain  
that it is ecstasy  
masquerading  
a mischievous  
jester in the court  
of the queen

And she has known,  
known always,  
that this recreation  
is as much her joy  
as she can bear

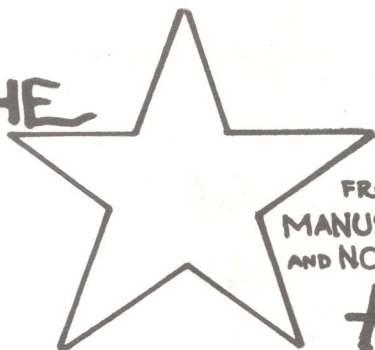
as much her child as she can love  
And if the weak ones cry aloud "Enough! No more!"  
- it is their hate,  
They will not let the child grow into a dancer  
They will not see the child dance this masquerade of  
colours breaking endlessly and sparkling  
They will not see the fiery sparks flying from his  
feet to prick the womb and bear the child Joy.

As well, as well, my sisters, bear your pain as I shall  
and let your cry of birth-travail be unto me <sup>bear</sup> my joy -  
the song to which my child dances

Soror Ishtar



ON THE



FROM THE  
MANUSCRIPTS  
AND NOTES OF

Aleister Crowley

THE FOLLOWING *selections and commentaries* deal with aspects of the Lesser and other Pentagram rituals. The majority of this material comes from previously unpublished writings by Aleister Crowley. This collection of primary resource material is intended for use by advanced students of Magick — however, descriptive notes and additions have been added to aid the beginner in the performance and study of the Pentagram Rituals. When editorial comment has been added to material by Crowley, this *ITALIC* type style has been used. — Editor.

### NOTES ON THE RITUAL OF THE PENTAGRAM

*from a Crowley manuscript in the possession  
of the Caliph.*

You are supposed to be standing at the intersection of the paths of Samekh and Pe. You are facing Tephareth ( the Sun ), thus on your right hand is Netzach ( Venus ) on your left hand Hod ( Mercury ), and behind you Yesod ( the Moon.)

You take one step with the right heel in the hollow of the left foot towards Tiphareth and vibrate the Divine Name as given in the ritual. You then carry round the point of the wand towards Netzach, then take a step again ( always recovering after each forward step so that you remain in the centre ) and vibrating the Divine Name as before.

Continue the process facing Yesod and vibrating; then Hod, and vibrating; but carry the point of the Wand round to Tiphareth so as to complete the circle.

As you vibrate the Divine Name the angels, as given in the ritual, appear, ( note well that they should appear and if the ritual is properly performed do appear. )

You are thus standing in a Column which is protected by your micro-cosmic invocation. The consequent result, being macrocosmic response, is that without any effort on your part the hexagram or sixfold star appears both above and below you. ( Note the equilibration of 5 = 6. )

In this way you are completely shut off from the outer and Qliphotic parts of the universe.

Get well into your mind the realization of this Column with its surrounding pentagrams and its hexagrams above and below you. Continuous practice is essential if you are to perform this ritual as you should. It is particularly important not to slur any part of it; to visualize clearly and cleanly the forces invoked, with the exception of the Divine Being, who will not appear, in the ordinary course of events, for such slight cause.

You can figure out for yourself the forms of the angels, or rather archangels. For instance, Raphael commencing with an "R" will have a head of solar glory and the Pe which follows shows that the rest of him is martial: the "AL" which concludes the name ( in the case of most angelic beings ) indicates that they wield the sword and the balance.



Addendum: the method of constructing "Telesmatic Figures" for Angels and other spirits will be found in Regardie's *The Golden Dawn*, "volume" 4, pages 64 to 73— This valuable work is now sold as a single bound volume, but it is divided into four parts or "volumes".

## MANUSCRIPT NOTES FROM A COPY OF THE SOUL OF OSIRIS.

The facsimilies reproduced on the following pages, with a typed transcript of the marginalia, are taken from a copy of *The Soul of Osiris* once in the possession of Frater Achad. Although some of the marginalia found in this copy seem to come from the hand of Frater Achad and possibly others, this particular material probably comes from Crowley's hand. The reader is invited to make a comparison between the handwriting here and that known to be by Crowley — as shown in other items published in this issue.

*The Soul of Osiris* is a continuation of the poetical works of Aleister Crowley, as previously published in *The Collected Works*. "The Palace of the World" involves the Lesser Pentagram Ritual in its imagery. Many of the marginalia reproduced here were intended to become footnotes in a later edition.

O.T.O. is indebted to Mr. John F., who presented this rare volume to the Caliph.

### \*\*\*\*\* The Marginal Notes \*\*\*\*\*

Facing page 103:

( N.B. Face East at the beginning of this ritual — Ed. )

- (I) Touching the forehead, say Ateh ( unto Thee )
  - (II) " " breast, say Malkuth ( the Kingdom )
  - (IV) " " right shoulder, say ve-Geburah ( the Power )\*
  - (V) " " left " , say ve-Gedulah ( and the Glory)\*
- \*Ed note: a consistent typo. has entered all printings of *Magick in Theory and Practice*, LIBER O, page 379 ( most editions ).  
Ve-Geburah is correctly translated as given here.
- (V) Clasp the hands upon the breast, say le-Olahm, Amen (to the Ages, Amen)
  - (VI) Turning to the East, make a pentagram with the desired weapon. Say אלהי
  - (VII) " " " South, the same, but say אלהי
  - (VIII) " " " West, " " " אלהי
  - (IX) " " " North, " " " אלהי
  - (X) Extending the arms in the form of a cross, say
  - (XI) Before me Raphael
  - (XII) Behind me Gabriel
  - (XIII) On my right hand Michael
  - (IV) On my left hand Auriel
  - (V) For about me flames the Pentagram,
  - (VI) and in the Column stands the six-rayed Star

Repeat (I) to (V), the Qabalistic Cross

Those who regard this ritual as a mere device to invoke or banish spirits, are unworthy to possess it. Properly understood, it is the Medicine of Metals and the Stone of the Wise ( Author's Note )

N.B. Diagrams and pronunciation guides will be found toward the end of this collection. The instruction given by Crowley on the Pentagram and Hexagram rituals is published as LIBER O, *Magick in Theory and Practice*, pages 375 to 379. A more practical introduction to the Lesser Pentagram Ritual is published in Regardie's *The Golden Dawn*, "volume" I, pages 106 to 109 and "volume" III, pages 9 to 36. Many other authors have published variations and expositions on this ritual, but the one most worth noting is w.e. Butler's *The Magician: His Training and Work*, pages 166 to 169 — for the method of tracing pentagrams.



1. To the forehead say *Alelu* (unto thee)  
 To the waist say *Malkuth* (The Kingdom)  
 To the middle say *Ve-Geburah* (The Power)  
 To the left say *Ve-Gedulah* (and the Glory)  
 To the right say *Ve-Eduth Amen*  
 (From the Ages, Amen)

The East make a pentagram with the  
 hands making say "S.K."  
 South, the same, but say "S.K."  
 West - "S.K."  
 North - "S.K."

To the East in the form of a cross, say  
 1. *Rebbe*  
 2. *Rebbe*  
 3. *Rebbe*  
 4. *Rebbe*  
 5. *Rebbe*  
 6. *Rebbe*  
 7. *Rebbe*  
 8. *Rebbe*  
 9. *Rebbe*  
 10. *Rebbe*  
 11. *Rebbe*  
 12. *Rebbe*  
 13. *Rebbe*  
 14. *Rebbe*  
 15. *Rebbe*  
 16. *Rebbe*  
 17. *Rebbe*  
 18. *Rebbe*  
 19. *Rebbe*  
 20. *Rebbe*  
 21. *Rebbe*  
 22. *Rebbe*  
 23. *Rebbe*  
 24. *Rebbe*  
 25. *Rebbe*  
 26. *Rebbe*  
 27. *Rebbe*  
 28. *Rebbe*  
 29. *Rebbe*  
 30. *Rebbe*  
 31. *Rebbe*  
 32. *Rebbe*  
 33. *Rebbe*  
 34. *Rebbe*  
 35. *Rebbe*  
 36. *Rebbe*  
 37. *Rebbe*  
 38. *Rebbe*  
 39. *Rebbe*  
 40. *Rebbe*  
 41. *Rebbe*  
 42. *Rebbe*  
 43. *Rebbe*  
 44. *Rebbe*  
 45. *Rebbe*  
 46. *Rebbe*  
 47. *Rebbe*  
 48. *Rebbe*  
 49. *Rebbe*  
 50. *Rebbe*  
 51. *Rebbe*  
 52. *Rebbe*  
 53. *Rebbe*  
 54. *Rebbe*  
 55. *Rebbe*  
 56. *Rebbe*  
 57. *Rebbe*  
 58. *Rebbe*  
 59. *Rebbe*  
 60. *Rebbe*  
 61. *Rebbe*  
 62. *Rebbe*  
 63. *Rebbe*  
 64. *Rebbe*  
 65. *Rebbe*  
 66. *Rebbe*  
 67. *Rebbe*  
 68. *Rebbe*  
 69. *Rebbe*  
 70. *Rebbe*  
 71. *Rebbe*  
 72. *Rebbe*  
 73. *Rebbe*  
 74. *Rebbe*  
 75. *Rebbe*  
 76. *Rebbe*  
 77. *Rebbe*  
 78. *Rebbe*  
 79. *Rebbe*  
 80. *Rebbe*  
 81. *Rebbe*  
 82. *Rebbe*  
 83. *Rebbe*  
 84. *Rebbe*  
 85. *Rebbe*  
 86. *Rebbe*  
 87. *Rebbe*  
 88. *Rebbe*  
 89. *Rebbe*  
 90. *Rebbe*  
 91. *Rebbe*  
 92. *Rebbe*  
 93. *Rebbe*  
 94. *Rebbe*  
 95. *Rebbe*  
 96. *Rebbe*  
 97. *Rebbe*  
 98. *Rebbe*  
 99. *Rebbe*  
 100. *Rebbe*

Repeat (1) to (10), the Galahotic Cross  
 Those who regard this ritual as a mere device  
 to invoke or banish spirits, are unworthy to possess it.  
 Properly understood, it is the Medicine of Metals and  
 the Stone of the Wise [Author's Note]

2. This ritual was given to Neophytes of the Order of the Golden Dawn.  
 3. The moon, as before, signifies Aspiration to the Highest.  
 4. For the "Flaming Sword" is the "Pentagram unwound"

THE PALACE OF THE WORLD.

THE fragrant gateways of the dawn  
 Teem with the scent of flowers.  
 The mother, Midnight, has withdrawn  
 Her slumberous kissing hours:  
 Day springs, with footsteps as a fawn,  
 Into her rosy bowers.

The pale and holy maiden horn  
 In highest heaven is set.  
 My forehead, bathed in her forlorn  
 Light, with her lips is met:  
 My lips, that murmur in the morn,  
 With lustrous dew are wet.

My prayer is mighty with my will:  
 My purpose as a sword  
 Flames through the adamant, to fill  
 The gardens of the Lord  
 With music, that the air be still,  
 Dumb to its mighty chord.

I stand above the tides of time  
 And elemental strife:

1. Describe the spiritual aspect of  
 the "Lesser Ritual of the Pentagram"  
 which we append, with its explanation.  
 The abstruse nature of mastering poems is  
 well reflected in this one.

\*\*\*\*\* Marginal Notes continued \*\*\*\*\*

On page 103:

2. This ritual was given to Neophytes of the Order of the Golden Dawn.
3. The moon, as before, signifies Aspiration to the Highest.
4. For the "Flaming Sword" is the "Pentagram unwound"

The next note evidently was intended to precede the marginalia facing page 103.

1. Describe the spiritual aspect of the "Lesser Ritual of the Pentagram" which we append, with its explanation. The abstruse nature of mastering poems is well reflected in this one.



THE SOUL OF OSIRIS.

My figure stands above, sublime,  
Shadowing the Key of Life,  
And the passion of my mighty rhyme  
Divides me as a knife.

For secret symbols on my brow,  
And secret thoughts within,  
Compel eternity to Now,  
Draw the Infinite within.  
Light is extended.<sup>1</sup> I and Thou  
Are as they had not been.<sup>2</sup>

So on my head the light is one,  
Unity manifest ;  
A star more splendid than the sun  
Burns for my crown'd crest ;  
Burns, as the murmuring-orison  
Of waters in the west.

What angel from the silver gate  
Flames to my fierier face?  
What angel, as I contemplate  
The unsubstantial space?  
Move with my lips the laws of Fate  
That bind earth's carapace?

No angel, but the very light  
And fire and spirit of Her,  
Unmitigated, eremite,  
The unmanifest myrrh,

*The arms being extended, and the magus being clad in a Tau-shaped robe and a nemmes, his figure would cast a shadow resembling the Ankh, or "Key of Life".  
Khabs am Pekht, Konx om Pax, Light in Extension. The ... words which seal the current of light in the sphere of the aspirant.  
Cf. Omar Khayyam the Sufi.*

On page 104:

1. The arms being extended, and the magus being clad in a Tau-shaped robe and a nemmes, his figure would cast a shadow resembling the Ankh, or "Key of Life"
2. Khabs am Pekht, Konx om Pax, Light in Extension. The ... words which seal the current of light in the sphere of the aspirant.
3. Cf. Omar Khayyam the Sufi.

On page 105:

1. Binah, the revealer of the Triad of Light
2. Ruach Elohim ( see Genesis I ) adds up to 300 =  $\cup$  = Fire
3.  $\cup$  by shape hath a triple tongue.

THE HOLY OF HOLIES.

Ocean, and night that is not night,  
The mother-mediator.

O sacred spirit of the Gods!<sup>1</sup>  
O triple tongue!<sup>2</sup> Descend,  
Lapping the answering flame that nods,  
Kissing the brows that bend,  
Uniting all earth's periods  
To one exalted end.

Still on the mystic Tree of Life  
My soul is crucified ;<sup>3</sup>  
Still strikes the sacrificial knife  
Where lurks some serpent-eyed  
Fear, passion, or man's deadly wife  
Desire, the suicide!

Before me dwells the Holy One  
Anointed Beauty's King ;<sup>4</sup>  
Behind me, mightier than the Sun,  
To whom the cherubs sing,  
A strong archangel,<sup>5</sup> known of none,  
Comes crowned and conquering.

An angel stands on my right hand  
With strength of ocean's wrath ;<sup>6</sup>  
Upon my left the fiery brand,  
Charioted fire smites forth ;<sup>7</sup>  
Four great archangels to withstand  
The furies of the path.<sup>8</sup>

*Binah, dwells in York, when in the ...  
Michael, Lord of Host, in ...  
Michael, Archangel of ...  
The ...  
The ...  
The ...*

1. Binah, the revealer of the Triad of Light
2. Ruach Elohim (see Genesis I) adds up to 300 =  $\cup$  = Fire
3.  $\cup$  by shape hath a triple tongue
4. These archangels are at points on the Tree of Life which cause them to surround as described are crucified thereon
5. Raphael dwells in Tiphareth's Beauty,



THE SOUL OF OSIRIS.

Flames on my front the fiery star,  
 About me and around.  
 Behind, the sacred sun, afar,  
 Six symphonies of sound;  
 Flames, as the Gods themselves that are;  
 Flames, in the abyss profound.

The spread arms drop like thunder! So  
 Rings out the lordlier cry,  
 Vibrating through the streams that flow  
 In ether to the sky,  
 The moving archipelago,  
 Stars in their seignery.

Thine be the kingdom! Thine the power!  
 The glory triply thine!  
 Thine, through Eternity's swift hour,  
 Eternity, thy shrine—  
 Yea, by the holy lotus-flower,  
 Even mine!

*As asserted in the ritual  
 It seems to be above & beneath the magus, who is  
 thus in a cube of 4 pentagrams and 2 hexagrams  
 32 points - see book 32 - אהיהוה, the sacred word that  
 expresses the Unity of the Highest and the Human.  
 3. As in ritual  
 4. Supreme affirmation of Unity with the Highest  
 in the Lotus, the universal symbol of ~~Attainment~~  
 Attainment.*

4. These archangels are at points on the "Tree of Life" which cause them to surround as described one who is 'crucified' thereon.
5. Raphael dwells in Tiphereth. Beauty.
6. Gabriel, dweller in Yesod, where are the Kerubim.
7. Michael, lord of Hod, an Emanation of a watery nature.
8. Auriel, Archangel of Netzach, to which Fire is attributed.
9. The path of ♄, or Saturn and Earth, which leads from Malkuth to Yesod indeed, but is dark & illusion. This first step upward attracts the bitterest opposition of all the Enemies of the Human Soul.

On page 106:

1. As asserted in the ritual.
- 2: It flames both above & beneath the magus, who is thus in a cube of 4 pentagrams and 2 hexagrams 32 points in all. And 32 is אהיהוה, the sacred word that expresses the Unity of the Highest and the Human.
3. As in ritual.
4. Supreme affirmation of Unity with the Highest in the Lotus, the universal symbol of Attainment.

The next manuscript deals with the Greater Pentagram in combination with the Hexagram. This version was copied from a typescript in the possession of the Order. A manuscript version exists in the personal collection of Capt. Fuller, the editor of the first volume of the Equinox. The Fuller collection is now at the University of Texas, Humanities Research Center, at Austin Texas. There is reason to believe that this particular item was intended for inclusion in the Equinox. Crowley is the author. The MS bears the date: May 1906.

### THE TRUE GREATER RITUAL OF THE PENTAGRAM

( It is here combined openly with the Hexagram, for the secret formulation of Abrahadabra ).

For the use of Adepts only. As the lesser Ritual places the worker on the path of Samekh, so this places him on the path of Gimel above, instead of below Tiphereth.



Take up your position facing the West & strike a bell once, or else cry aloud ( At this point, the Caliph advises that the celebrant "do it!" with vigor.) Abrahadabra giving the three-fold sign Enterer, Silence, Apophis. Whirl around as on a pivot as rapidly as you can with the wand or sword outstretched, thus making a circle. Then say, with all the escalation possible.

The Light is mine; its rays consume

Me: I have made a secret door

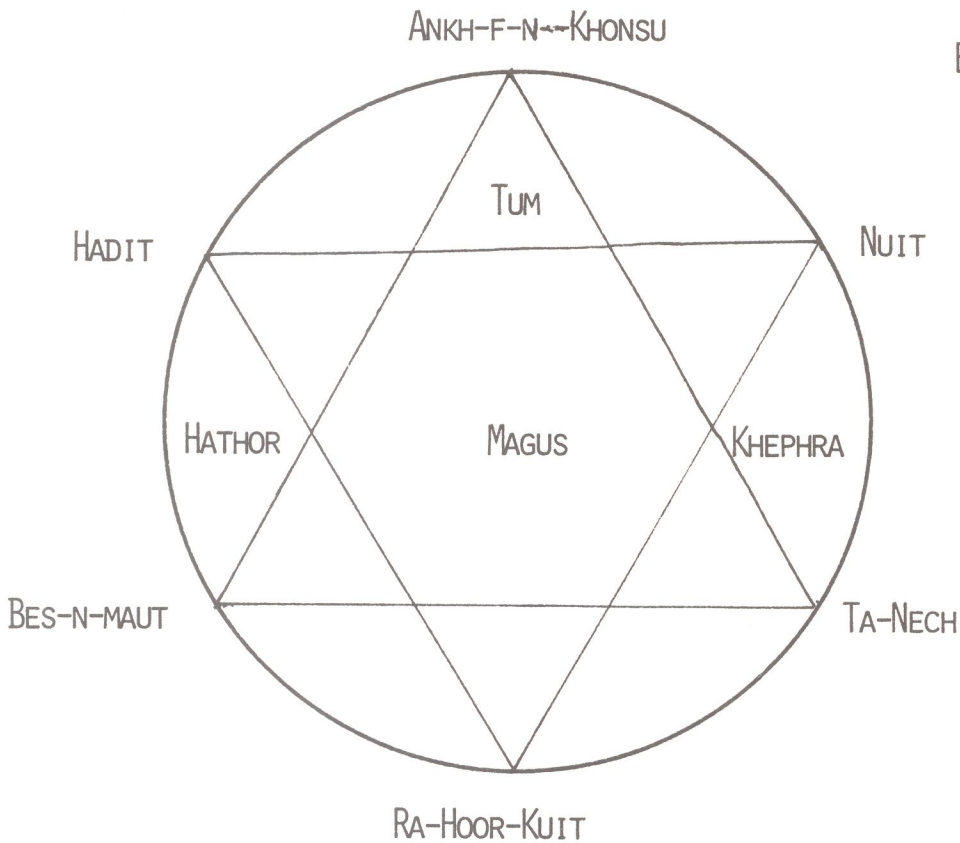
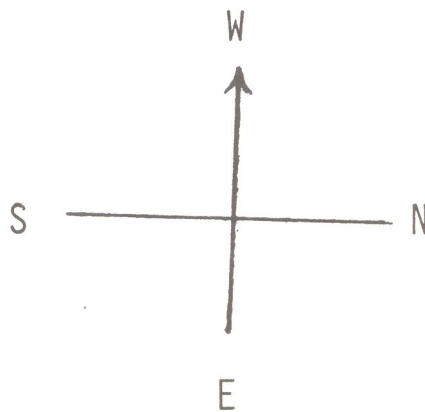
Into the House of Ra ( Enterer towards East ) and Tum ( Enterer to West )

Of Khephra ( Enterer to North ) & of Ahathor. (Enterer to South )

( In centre, facing West with sign of Silence )

I am thy Theban, O Mentu

The Prophet Ankh-af-na-Khonsu ( Bell )





II

Bell

Turning 60° to your left, make the ☆ invoking of Δ ☆ and cry Nuit  
Turning 60° E of your original right ( i.e. to the North of West ) make the same ☆  
& cry Hadit.

Turn to East, & cry Ra Hoor Khuit with ☆  
These three pentagrams to be reversed ☆ thus

Then turn to 60° North of East & cry Besnamaut with ☆  
Then 60° South of East & cry Ta-Nech with ☆  
Then to West and cry Ankh-na-Khonsu with ☆. These ☆'s erect.

Seat yourself with your hands on your knees, like an Egyptian God enthroned.  
( If you have no chair, stand in sign of Silence ) ( Note from Fr. H.A.:  
*This refers to the sign of Harpocrates, the God of Innocence. There are two signs.  
One is given with the right forefinger to the lips. The other is given with the  
right thumb enclosed in a tight right forefinger. There is a significance; it  
depends upon the planet you are invoking, i.e. the thumb is directly connected  
with the Visudha chakra, the pentagram that brings all five elements & spirit  
together.*)

Say slowly, and very forcibly, in a low voice

"Ardent and awful on my right Rage Ratziel and Tzadquiel.

Red Raphael on his burning throne

Guards me behind: with magian might

Dread Khamael and Tzaphquiel War on my left: the angles (Note, this word is different  
but hard to distinguish in the Fuller collection MS — possible error in type copy )

own Before me flaming out alone

The Majesty of Metatron!

For round me in six several ways

The five fold sword-stars beat and blaze;

While in the column swirls and slays

The star that hath eleven rays.

Abrahamadabra

Bell

Rise and give the threefold sign, remaining in the sign of Apophis to invoke  
whatever force thou wishest to invoke Bell

III

Repeat I.

Remark that ritual is not satisfactory unless there be a properly constructed  
circle marked with the Hexagram & Six Lamps. Nor is it perfect or inspired.  
Close fitting robe of shot-silk, purple & green  
& cloak without sleeves of bright blue, covered with golden sequins & scarlet within.  
The room should have no window  
From the roof a lamp wherein is a red glass to burn olive oil.  
Beneath the lamp an altar foursquare: the length should be twice itself of  
the breadth or double the breadth  
— several weapons and other objects are to be used. They include a flask of crystal  
fire, anointing oil, a wand of Almond wood or Hazel, etc.



GUIDE TO THE PENTAGRAMS & PRONUNCIATION OF HEBREW WORDS IN THE RITUAL OF THE LESSER PENTAGRAM,

by The Secretary of the Grand Lodge

The following Pentagrams are used in the performance of this ritual. In general, it is best to learn this ritual with the Earth Banishing Pentagram. The reversed pentagrams require a bit more skill than most of the normal ones. It is especially wise to avoid use of the reversed banishing pentagrams, until fully aware of the astral effects of the normal pentagrams.

REVERSED

NORMAL

BANISHING

INVOKING

INVOKING

BANISHING



SPIRIT  
EQUILIBRIUM OF  
ACTIVES



SPIRIT  
EQUILIBRIUM OF  
PASSIVES



FIRE



WATER



AIR



EARTH



USE: In brief, the "Normal" pentagrams are active on the material plane and the near astral. Their function is to banish the five elements from, or invoke them onto those planes. The "Reversed" pentagrams are active in the more spiritual planes. Their function is to manipulate the elements of those planes with respect to the lower planes. The reversed pentagrams are more effective, but more difficult. They are only "evil" to amateurs.

## HEBREW PRONUNCIATION FOR THE LESSER PENTAGRAM RITUAL:

The pronunciation of an unfamiliar language is often difficult. Because of such a difficulty, many people are hesitant about working with rituals involving Hebrew and other languages. A few have even gone so far as to argue that all rituals and words of power should be in the language of one's nationality. This is a serious error. An unfamiliar language has a very different psychic impact, simply because it is unfamiliar. In addition, many of the older languages have sound and meaning characteristics that are not to be found in modern languages. Possibly the most difficult language for magical working is English. This bastard language has no real core and structure. English lacks a basic structure; and, instead of having simple modes for word analysis, it is a mass of varying rules and word sizes. Because English lacks a core of formal root derivations ( Hebrew has a very stable core of three-letter roots ), English cannot easily be adapted to consistent vibration. Although poetry and therefore ritual can be constructed in English, the results generally lack the refinement possible to Hebrew, Greek or even Latin. Arabic makes English sound like a rabid cat fight — complicated by the cats both having hick-ups. The ancient languages of India are literal song.

One method of using English for words of power involves restriction to words of common origin: Limitation to Norman Latin or Celtic or even Saxon words permits a substantial improvement in the ritual use of English. If you are minded to go that far, it's only another step to learn the root language itself.

The creation of a ritual and Qabalistic method for English is one of the major problems for the Aeon of Horus. The number approach has been ably investigated ( see the last issue of this Newsletter, and the next ), but much more work needs to be done to work up the basics for direct analysis of words of power in English along the lines in 777.

What does it all mean? Learn a little Hebrew and save a lot of Magick.

Most uses of Hebrew in Thelemic ritual are restricted to simple words. A correspondence course in pronouncing and working with Qabalistic Hebrew is in the planning stages. Until it is further along, the following may help.

Manner of Pronunciation: Hebrew is not one simple style of pronunciation. There are many ways to consistently pronounce Hebrew words. The more important ways are these: Masonic ( absolutely the worst ) — one simply writes the Hebrew word in the Latin Alphabet and then pretends that it isn't Hebrew. Ashkenazic ( common in America. Based on a mixture of German and Eastern European speech styles. Often considered easier for speakers of European languages, but far from Biblical Hebrew. ). Sephardic ( relatively close to Biblical and therefore ancient Hebrew. Not all that difficult. ) Yemenite ( probably the best for ritual and Qabalistic uses. Very difficult ). Israeli Modern ( second only to Masonic at the bottom of the list of little value ).

In the pronunciation guide on the following page, Sephardic Hebrew has been used as a basis for pronunciation. There are a few basic things to consider in using this guide. Remember to accent the correct syllable ( printed in larger type ) — doing this correctly is necessary to render the word intelligible. Perfect the way of saying the word as in ordinary speech before perfecting it in vibration. When in doubt, attempt to utter the word anyway you can in ritual — after all, doing the best you can is all that really matters in elementary work. Those who refuse to perform rituals until they have everything perfect are also those who never perform rituals.

Ready? Good luck!



ATEH = THINE = אָתָּה = "UNTO THEE" = pronounce: AT-TA  
first A like in bard  
second A like in father

MALKUTH = KINGDOM = מַלְכוּת = "THE KINGDOM" = pronounce: MAL-KOOT  
A as in bard  
OO as in moon

VE-GEBURAH = AND THE STRENGTH = וְעִבְרָה = "THE POWER" =  
pronounce: VE-GE-BOO-RA  
E as the first in believe — use this for the two E's  
OO as in moon  
A as in father

VE-GEDULAH = AND THE GREATNESS = וְגִדּוּלָהּ = "AND THE GLORY" =  
pronounce: VE-GE-DOO-LA  
E's both like the first in believe  
OO as in moon  
A as in father

LE-OLAHM = FOR ETERNITY = לְעוֹלָם = "TO THE AGES" = pronounce: LE-A-A-O-LA-M  
(this one isn't so easy )  
E as first in believe  
A-A is not in English. Try catching your breath for a  
fraction of a second — like getting punched in the  
gut while you are swallowing. The sound is very short.  
O as in bore  
A as in father

AMEN = an expression of firm belief = אָמֵן = "AMEN" = pronounce: AM-EN  
A as in father  
E as in bet

Alternative: you may wish to use Crowley's AUMGN in place  
of this word. See **MAGICK IN THEORY AND  
PRACTICE**, Chapter VII, section V for  
instruction.

IHVH = several meanings, according to pronunciation. see below. = יְהוָה  
In order to provide one uniform method, the following is suggested:  
= pronounce: YE-HO-VAH ( using the Adonai vowels, Mapiq & male = יְהוָה )

IHVH continued.

- Y as in yes
- E as first in believe
- O as in bore
- A as in father

With this pronunciation, the meaning is simply = HE IS = "JEHOVAH"

If the A is replaced with an O ( as in born ), the meaning becomes SHE IS. This last trick is a bit to remember; the vowel point added in that manner is called Qamas Qatan. This point can replace a Qamas Gadol just before a Hay at the end of a Hebrew word. The result is to change a male word into a female word. Qamas Qatan is rarely used in Modern Hebrew. Just more of that creeping, old Aeon chauvanism.

This is the basis for preferring the pronunciation given above: "Adonai" appears in the Ritual — hence its vowels are selected to make the Tetragrammaton pronounceable in this particular case. For the use of this word in Binah on the Tree of Life, the vowels of "Elohim" should be used instead — this applies above Tiphereth and in the column of severity generally. This Divine name is addressed to Tiphereth; again Adonai applies. The male gender is taken to commemorate the Solar nature sometimes attributed to the Lesser Pentagram Ritual. Female users of this ritual may wish to use the female pronunciation, but more is involved than simple gender change for a single word of power. A re-design of the ritual would be a better idea. Such a re-design could either emphasize the Moon, or simply replace all deity names with their female forms: IHVH as above, Adonai with Adonah, Eheieh either as is or replaced by Eheioh ( not good Hebrew ), and Agla left as is. Again, such a change requires a good bit more work than simple replacement of the words. Unless compensating changes are made within the structure of the ritual, the result may be of doubtful value in some workings.

Here are twelve vowel pointings of IHVH, with their meanings. Sadly, space does not permit the inclusion of a pronunciation guide for all of these:

He is = יהוה	He is = יהוה	He creates = יהוה
She is = יהוה	She is = יהוה	She creates = יהוה
He is = יהוה	He is = יהוה	He creates = יהוה
She is = יהוה	She is = יהוה	She creates = יהוה

ADONAI = MY LORD = אֲדֹנָי = "LORD" = pronounce: ADO-NAY

- A as in bard, but shorter
- O as in bore
- A as in father
- Y as in yes

EHEIEH = I AM = אֶהְיֶה = "EHEIEH" = pronounce: E-HE-YE

- E as met
- E as first occurrence in believe
- Y as yes
- E as met



AGLA = THOU ART MIGHTY FOREVER O LORD = אגלא = "AGLA"

Again, we have a problem. Strictly speaking, "AGLA" is not a word, but an abbreviation for "Ateh Gibor Le-Olahm Adonai" = אֲתָה גִבּוֹר לְעוֹלָם אֲדֹנָי  
This kind of thing is called a Noteriqon in Qabalah. One means of obtaining a way of pronouncing such a Noteriqon is found through the use of the vowel points on the letters used for the Noteriqon. If that is done, we get: אגלא

pronunciation: A-GI-LE-A

A as in bard

I as in bit

E as the first occurrence in believe

A as in bard but shorter

RAPHAEL = GOD HEALS = רפאֵל = "RAPHAEL" = pronunciation: RE-FA-EL

E as first e in believe

A as in father

E as in bet

GABRIEL = GOD IS MIGHTY = גבריֵאל = "GABRIEL" = pronunciation: GAB-RI-EL

A as in bard

I as in police

E as in bet

MICHAEL = GOD'S LIKENESS = מיכָאֵל = "MICHAEL" = pronunciation: MI-KA-EL

I as in police

K not in English, the German "ch" sound. K as in a real cough.

A as in father

E as in bet

URIEL = GOD'S LIGHT = אוריֵאל = "AURIEL" = pronunciation: OO-RI-EL

OO as in moon

I as in police

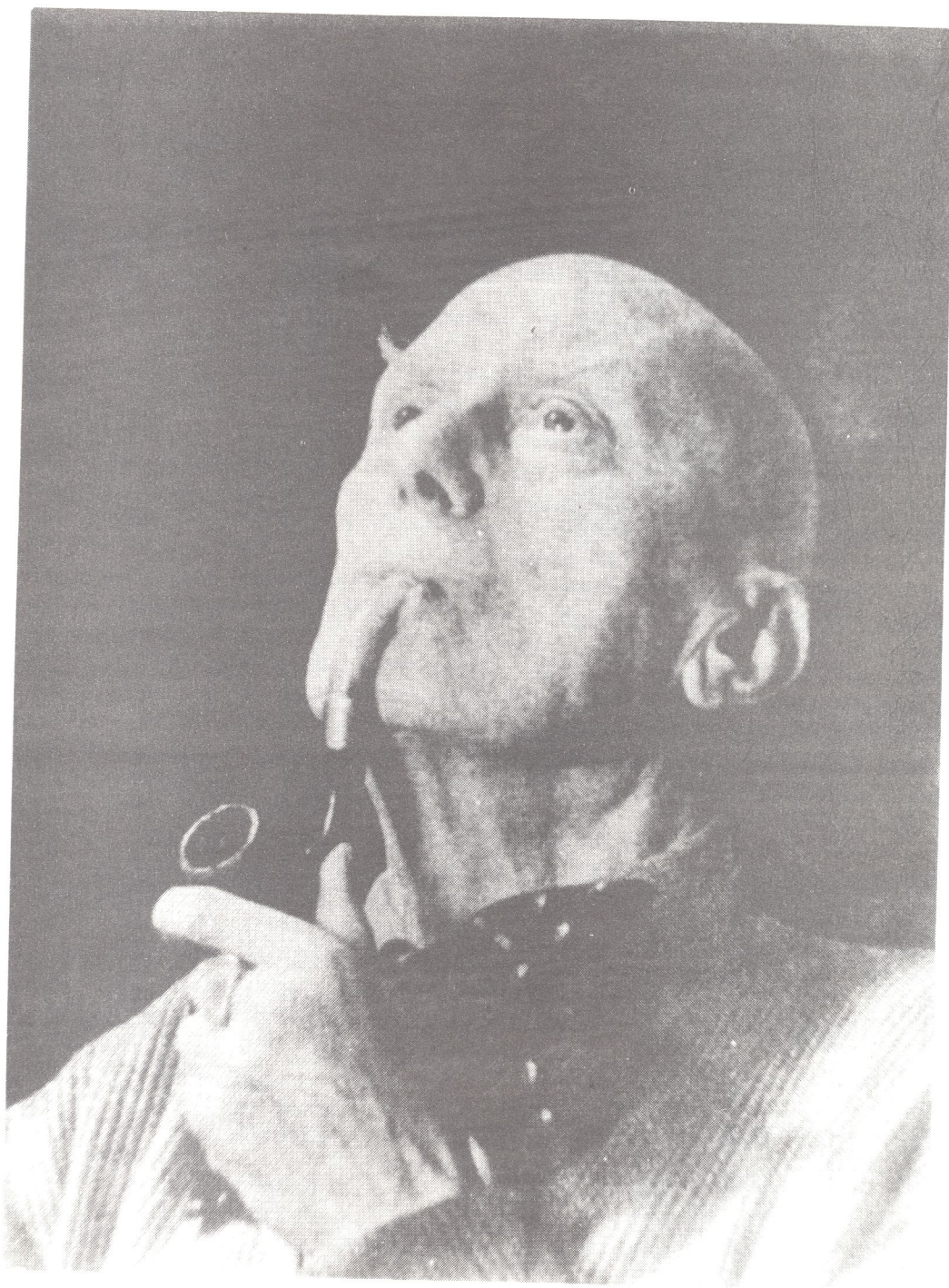
E as in bet

*In closing this article and collection of primary material on the Lesser Pentagram Ritual, some mention should be made of the historical antecedents. The part played by Eliphas Levi is generally known. Also similarities between this ritual and the Catholic sign of the cross are known. Anciently, a similar sign was made by the worshippers of Thor. A major part of the present ritual is a Jewish night Prayer, with slight variation: See Birnbaum, Daily Prayer Book (Ha-Siddur Ha-Shalem) Sephardic edition, page 852, Hebrew Publishing Co., 1969.*



# The Prophet and His Caliph

*by Hymenaeus Alpha, 777*



Aleister Crowley, as he appeared  
when Grady ( Hymenaeus Alpha )  
met him.



## THE PROPHET AND HIS CALIPH

One of the mysteries of Thelema is why Aleister Crowley should choose me to be his Caliph. Perhaps it is because I am a poet. As the greatest poet of the English language, Aleister Crowley would appreciate that. It was indeed my privilege to submit my poetry to Aleister Crowley for his critique. How many times in an incarnation would you have a chance to do that? It was not an unmixed blessing. Sometimes his judgements could be severe. Getting a stinging letter from Aleister Crowley, especially when he had rejected your favorite poem and praised one you had thought was just off-hand, could be a sobering experience.

Or it could have been karma. The great men of the time in the Thelemic government were otherwise occupied. Jack Parsons was too great a genius; to this day, the only member of O.T.O. to have a crater on the Moon named for him. Wilfred Smith was too old for the armed forces, and, besides, as Lodge Master of Agape Lodge, in much too responsible a position to go galavanting around. Somehow, that left only me. There is a saving grace in being Parcival, the stupid soldier. War may be bad for your health, but you damn sure see a lot of sunrises and sunsets.

Anyway, I offloaded the troopship at Grenock, Scotland, on my birthday, Oct. 18, 1943. ( It is a curious fact that three of the heaviest people in Thelema ... Crowley, Jack Parsons and myself ... are all Librans ) ... went thru the interminable processing ... spent time in Liverpool ... came barreling down the road from Bath to London in a jeep over Salisbury heath ... stopped at Stonehenge under a leaden sky racing East at about 30 miles an hour about thirty feet off the ground ... there was absolutely no one there ... it was the most prehistoric thing you can imagine ... and found 93 Jermyn Street ( which is spelled "Jermyn" but, British style, is pronounced "GERman" ) which is just off Picadilly Circus in London. I walked up to the door and pounded on it. The gentleman who opened it you can see on the other side of this page. His name was Aleister Crowley, and this is what he looked like at the time. In fact, he gave me the original of this photograph.

He said; "Yes?" and I said, "I am Lieutenant McMurtry." "Well, come in dear chap!" was the response. Naturally I was in uniform. You can see here what I looked like at the time. Don't tell me that you do not believe it. Looking at these photographs, I do not believe it either. As Shirine, my Lady has said, "How could a Company Comander in the Invasion of Normandy have also been an associate of Aleister Crowley in London in the '40's?" My answer was that of the little Japanese prostitute who had just been balled by this American GI, and they are sitting there smoking a cigarette. He says to her, "How did a nice girl like you get mixed up in a lousy racket like this?" She came back with, "Oh, just lucky, I guess!" I think you have to have done time in the Orient to appreciate that. ...but this is an Oriental Order. It says so right in the title.



London, late '43

People have asked me what it was like to know Aleister Crowley. The answer is; "It depends." *The Aleister Crowley I knew*, i.e., the gentleman who opened the door at 93 Jermyn St. in London in Oct. of 1943 was a person capable of meeting you at any level you could meet him. He was at the height of his powers. I mean psychically and mentally. Of course he wasn't climbing mountains any more. Unfor- I was a dumb kid from Oklahoma and completely incap-



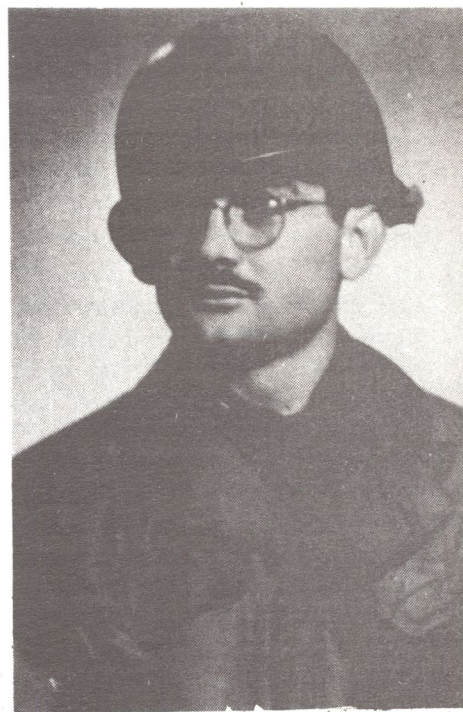
able of taking advantage of my situation. On top of that, I was heavily involved in the War. I was a Company Commander of a unit destined for the invasion of the Continent. We did not know it would be Normandy. Fortunately, neither did Hitler. He thought we were coming into Calais. That is why he withheld the armored units from Rommel until it was too late. By the time we were established on the beach-head there was no way he could stop us. Some time I must tell you about good old Ernie ... but, anyway ...

I wasn't so dumb that I couldn't think. I was stationed up at Bury St. Edmunds at the time. That is up in East Anglia, the "Land of the Angels." — because they had blond hair and blue eyes. They were the Vikings who would come up the water ways ravaging and raping as they came. We were surrounded by B-17 bases. It was fantastic. In the early morning dawn you would hear the thunder as they were revving up. Then you would see them start taking off. A B-17 loaded with bombs is as heavy as a pregnant goose. They would come swinging around, with their bottoms painted light grey and their tops dark green. The rising sun would glint off their undersides. Once in a while you would hear this fantastic explosion. Wartime explosive ordnance was not all that good, and sometimes the vibrations from the propellers would set off a bomb load. The funny thing was, that the next bomber would take off right thru the flailing debris. Then they would swing higher and higher, forming up by section and echelon and division until finally they formed up into a vast aerial armada. Whoever was in command would give the word, and they would all take off into the East, trailing contrails ( England is very damp ). It was one of the most beautiful things I have ever seen. I was writing the poem *Pangenetor* at the time. The part that wasn't beautiful came when they would return home at night. The B-17's came back thundering in low. You could see empty spaces where the Messerschmits and the Folkwolfs and the flack had gotten to them. That one was gone, and that one was gone. One would show two red very pistol shots out of the left waist gun position, meaning "wounded aboard!" One thing was for sure. They never broke their formation. This is something that the American soldier learned in the Civil War, "Never break your discipline!" It is the one thing that will get you thru when all else fails.

Once in a while I could turn the Company over to my 2nd in Command and grab the Company jeep to go barreling into London. That was like driving onto a battlefield. I mean a real battlefield. It was the time of the second "Baby Blitz" on London.

I would sit down with Crowley at 93 Jermyn Street, playing chess with him, drinking brandy and smoking perique. The black-out blinds would be on the windows. We could hear the German bombers upstairs with their motors revving up and down. The British anti-aircraft over in Trafalger Square would be blasting away, making sheet lightning in the night.

One night we were sitting there, and after a while he excused himself to disappear into the kitchen. He went to make tea. We sometimes forget, but Crowley was a Britisher. He drank tea, not coffee. Immediately after he left the room ... there I was, big eyes all over the place. How many times in an incarnation would you have a chance to check out Aleister Crowley's personal library? Down at my right was a sort of turntable full of books. I took a look



Luxemburg, Late '44 or  
Early '45 — I<sup>st</sup> Lt. McMurturey



and flashed on one of them. The covers were obviously artificial. They were Crowley's paintings. That was unusual. So I picked it up and sat down to look. There were two paintings. One was of a light visaged Oriental sage obviously doing a guru trip in the Himalayas. The other was a dark image showing a small temple in what seemed to be an Oriental setting. I didn't get it. It was too dark. Unfortunately, at that point Crowley came in with the tea tray, saw me looking at it, and asked me what I thought. Stupid me, I told him "Not much!" Whereupon he stood over me and gave me a finger wagging lecture. The substance of which was that I was an ignoramus who wouldn't appreciate a good painting if I saw one! It was one of the only two times he ever got really pissed with me. Unfortunately he was right, but at the time I really didn't appreciate it all that much. There is a sequel.

When we finally brought down the Superior Court Order in the State of California saying that Crowley's library by law belonged to me as the representative of O.T.O., I found the volume. This time I opened it. It is absolutely priceless. It is the original Legge edition of the I CHING, with Crowley's notes, and comments on Legge's mentality, all over it in Crowley's own handwriting. (Editor's note: See Issue #3 for an example of a page from this volume.) In other words, being around Aleister Crowley was like being around a very hot fire. You were lucky if you didn't come off scorched.

On the other hand, he could be a very beautiful human being. As I have said, how many times in an incarnation would you have a chance to ask Aleister Crowley questions? So I thought about it. Yes, I was young. Yes, I was stupid. But I could think. One thing I thought was; "You know, on occasion this guy has really blown it." So one night we were sitting at 93 Jermyn Street. Maybe two games of chess have been played. My uniform blouse was unbuttoned -- "Big John the First Lieutenant" relaxing. I had a brandy snifter in my left hand (Crowley was civilizing this "American Barbarian."). My perique pipe was in my right hand. I took all my courage in both hands. I knew that he was my friend, but I never forgot (Old Oriental Maxim) that this was the Great Wild Beast of the Aeon sitting across from me. I said, "Well, you know, there have been times when you have done things that didn't turn out the way you expected." He looked up at me with a twinkle in his eye. He knew exactly what I was thinking, that he could very easily kick my ass out into the street and tell me to never come back. Instead, what he said was, "Well, you have to do what seems right at the time!", and made his next move on the chess board. I heaved a big sigh of relief, and we went on with the evening. I think that that is also one reason why he designated me to be his Caliph to come. He admired courage. He didn't want any weak sisters around. If a guy had the guts to stand up and "beard the Lion in his den," -- and I had done just that -- then there was some hope that that guy might make it.

93  
H.A.

What did Hymenaeus Alpha  
do in WWII.  
He transported 500 pound  
bombs like this one.  
Sometimes tossing them off  
the primemover into the  
mud -- like bales of hay!





## THE CALIPHATE LETTERS — IN FACSIMILE

In the first issue of the O.T.O. NEWSLETTER the content of two documents crucial to the Caliphate appeared. These letters from Aleister Crowley to Hymenaeus Alpha (Grady Louis McMurtry) are the chief formal basis for the present reconstruction of the Order. Success is thy proof, and all Thelemites must judge that for themselves; but without such articles of authorization there is no valid continuity of the Order in the Outer from Crowley to the present.

It is said that the Phoenix takes up a bit of shell from the hatched egg, in order to retain continuity with the past incarnation. The Phoenix has emerged from the edge of the flames. About her are shards of the egg of her renewal. She will take up one fragment and fly to her place of mystery for the Aeon of Horus. Only time will tell which shard will be taken to the nest of history. The others are destined to the darkening flames of Saturn. We trust ourselves to this. Even if we err, we are born again in the phoenix — tho' in erring we become substance rather than thought. Let those who guard their bits of shell beware of pointless battles. The fledgling Phoenix hungers to devour the worrisome shards. Time enough to rest before the end of the beginning.

Read then the words of the last Great O.H.O. of O.T.O. — the Prophet Priest of the Princes, **ANKH-F-N-KHONSU**.

TAKE HEED!

( Typetranscripts. Letters follow on next pages )

An Ixx Sun in 0 Aries

March 1946 e.v.

Ex Castro nemoris inferioris

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

This is to authorize Frater Hymenaeus Alpha (Capt. Grady L. McMurtry) to take charge of the whole work of the Order in Caliphornia to reform the Organization in pursuance of his report of Jan 25, '46 e.v. subject to the approval of Fra.: (Saturnus) (Karl J. Germer). This authorization is to be used only in emergency.

Love is the law, love under will.

( Masonic Builder's Mark ) Baphomet O.H.O.

An Ixx Sun in 20<sup>o</sup> Aries

April 1946 e.v.

Ex Castro Nemoris Inferioris ( The Ridge Hastings England )

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

These presents are to appoint \_\_\_\_\_ Frater Hymenaeus Alpha \_\_\_\_\_  
—Grady Louis McMurtry IX<sup>o</sup> O.T.O.— as Our representative in the United States of America, and his authority is to be considered as Ours, subject to the approval, revision, or veto of Our Viceroy Karl Johannes Germer IX<sup>o</sup> O.T.O. of 260 West 72<sup>nd</sup> St New York City N.Y.

Love is the law, love under will

Witness Our Hand and Seal

(Impression of the ring seal)

(Masonic Mark)

Baphomet X<sup>o</sup> O.H.O.

(This is the ring on Crowley's hand in the photograph on page 15. It now graces the hand of the Caliph, Hymenaeus Alpha, Grady Louis McMurtry)



THE FIRST CALIPHATE LETTER

Ex Castro

memoria inferioris



An I~~x~~ Om O V

So what thou wilt shall be the whole of  
The Law

This is to authorize Foster Hymenacus &  
(Capt. Eddy L. McMurtre) to take charge  
of the whole work of the Order in California  
to reform the Organism in pursuance of his  
report of Jan 25, '46 et. subject to the  
approval of the i<sup>h</sup> (Mark S. Germer). This  
authorization is to be used only in emergency.

Love is the law, love under will.

++  
+ + + +  
++  
Bethouet O.H.C.

THE SECOND CALIPHATE LETTER

Ex Castro  
Nemoius Superiori  
(The Ridge  
Hastings England)



An Ixx Oin 20° V

Do what thou wilt shall be the whole of the Law

These Presents are to appoint  
~~Water Hymenabus~~  
Grady Louis Mc Murtry 1x0 O.T.O.  
as Our personal representative in the United  
States of America, and his authority is to be  
considered as Ours, subject to the approval,  
revision, or veto of Our Viceroy  
Karl Johannes Germer 1x0 O.T.O.  
of 260 West 72nd St New York City N.Y.  
Love the Law, live under will.  
Witness Our hand and Seal.



13 aphomet  
O.T.O.



ONE OF MANY LATER CALIPHATE LETTERS FROM CROWLEY  
TO HYMENAËUS ALPHA. THIS LETTER GIVES CLEAR EVIDENCE  
OF CROWLEY'S VIEW OF GRADY AS A PROBABLE SUCCESSOR AFTER  
FRATER SATURNUS, KARL GERMER. GERMER DIED IN 1962 E.V.  
CROWLEY DIED SIX AND A FRACTION MONTHS AFTER THIS LETTER.



"Netherwood",  
The Ridge,  
Hastings.

17th June, 1947.

Dear Grady,

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

It seems a long while since I heard  
from you. This is a great mistake: I will  
tell you why, in strict confidence. In the  
event of my death, Frater Saturnus is of course  
my successor, but after his death the terrible  
burden of responsibility might very easily fall  
upon your shoulders: for this reason I should  
like you to keep closely in touch with me.

I am sending you a bound copy of  
"Olla" to remind you of me.

By the way, "Magick without Tears"  
is almost finished, but there are two letters  
missing; these will either have to be found or  
re-written. There appears to be quite a good  
chance of getting the book issued through a  
regular Publisher. This means, of course,  
that the discount will be very much heavier, but  
this is all to your advantage, because it means  
the selling of many more extra copies, and your  
share is 25% of the gross receipts, not of the  
nett.

/over

-2-

I am very busy this afternoon so I  
must break off here.

Love is the law, love under will.

Yours fraternally,

A handwritten signature in cursive script, appearing to read "Karl Germer". The signature is written in dark ink and is positioned below the typed text "Yours fraternally,".

It will be noticed, of course, that this letter is typed, rather than handwritten. Crowley often relied upon secretarial help with his correspondence. This was especially the case in his last year of life, owing no doubt to the difficulty of handwriting — note the slightly shaky "A" in the signature.

There have been others who claim authority from Crowley in this matter — for the sake of peace, let them also publish their credentials. Any authority given by Karl Germer after December 2, 1948 e.v. is subject to dispute. Br. Germer directly violated a provision of Crowley's Will regarding election of O.H.O. This matter will be continued in a later Newsletter. Nonetheless, let those who claim authority from Germer also publish evidence.

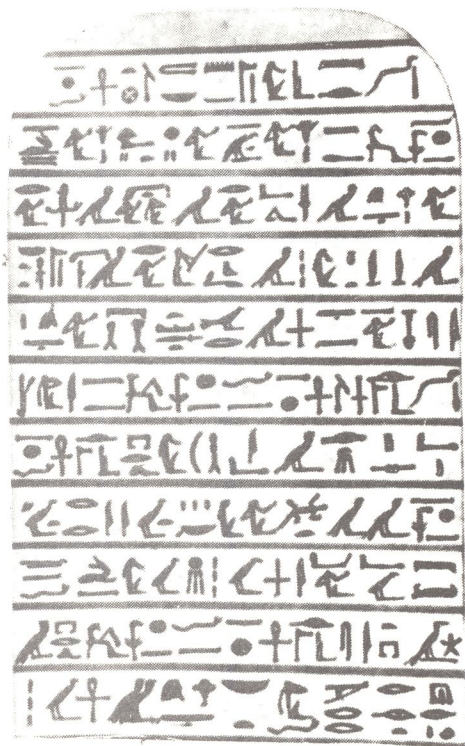




THE STELE OF  
REVEALING

A commentary and  
interlinear  
translation  
by An Associate

Member of O.T.O.





The editor wishes to offer public apology to the author on the outset. Numerous changes have been made in content and some changes in meaning in this commentary. Only the difficulties of distance and time have prevented a proper discussion of these changes. The author's style of writing is excellent, but many of the points originally included have been altered to include traditional Thelemic interpretations. Some points of fact have been deleted, owing to lack of time for proper confirmation. The translation is intact, except that actual photographs of the hieroglyphs from the Stele itself have replaced the author's skillful drawings of the same hieroglyphs. Further, a departure from the usual manner of printing such translations has been introduced: The hieroglyphs here are correctly oriented above each word of English translation. Normally such printings of Egyptian text are reversed to read entirely left to right. This departure has been introduced to permit easier identification of the hieroglyphs on the reproductions of the Stele.

## A SHORT COMMENTARY ON THE STELE OF REVEALING.

It is common knowledge to all Thelemites and students of the works of Aleister Crowley that the Stele of Revealing was one of the principle instruments through which Crowley received his revelation for THE BOOK OF THE LAW. Aiwass, whose number is 93, was the spiritual mediator for this work.

We are told in Verse 10 of Chapter III of THE BOOK OF THE LAW to, "Get the stèle of revealing itself; set it in thy secret temple — and that temple is already aright disposed — & it shall be your Kiblah for ever.", it seemed rather important to me to get a more exact rendering of the original hieroglyphic text. With this in mind I have attempted this translation and transliteration of the Stele.

The Stele is probably from the period of Egypt's XVII Dynasty, circa 1660 B.C., although it may date from the earlier Middle Kingdom of circa 2100 B.C. Such funeral stele or tablets are a fairly common feature in the tombs of the wealthy or the priest class from the Middle Kingdom on up to the Arab conquest in 642 A.D. *Editor's note: These dates are supplied by the author. They have not been checked or exposed to discussion. (Caliph: XXIV Dynasty in Eq. of the Gods, p.73)* The Stele deals with several gods and goddesses, but in the main it is an address to RA-HERU-KHUTI from the deceased priest ANKH-N-HEFEN-KHONSU, a former incarnation of Crowley's, or so he believed.

RA-HERU-KHUTI is a Solar god, one of the forms of HORUS who is the son of ISIS and OSIRIS, in his aspect as the warrior who defeats SET or TYPHON, thus avenging the murder of his father. By identifying with this form of the Sun an attempt is made to assume the glorious victory of the forces of light over the forces of darkness. It is an allegory of the struggle within each of us as to whether enlightenment will triumph over ignorance (*Much more is involved here than allegory. There is an initiated meaning — Ed.*) Through active striving for perfection of the Work, of a Tantric attitude, the Adept becomes an epoptes — one who sees clearly — the Gates of Universal life open before him and the Veil of ISIS is lifted.

ANKH-N-HEFEN-KHONSU is a priest of MENTHU, a Solar god who was called "LORD OF THEBES", and was eventually incorporated into AMEN-RA, the god who displaced all others officially as chief in the early 1500's B.C. — *in exoteric matters.*

On the Vignette we see the arched goddess NUT (NUIT) who personifies the Great Mother, the firmament or the vault of the heavens from which all things come forth. — *Note that further interpretations are given in LIBER AL —*

Below her is the winged disk of the Sun; on both sides of the disk are the two cobras that are symbolic of the goddesses NEKHEBET and UATCHIT, The entire figure is known to Egyptologists as the behutet, and is a form of RA-HERU-KHUTI (*Thelemic interpretation differs somewhat. The phallic aspect is emphasized and the identity is to HADIT*). In this aspect he had flown up



to heaven after he had been victorious over recalcitrant Nubians. He was ever after called "GREAT GOD, LORD OF HEAVEN." This is the meaning of the first group of hieroglyphs, and corresponds to line "A" of the translation.

In its broader sense, the winged disk is a very ancient symbol, probably antedating Egypt. It is found in practically all ancient civilizations, notably in China, India, the Americas, and Mesopotamia. It is almost always associated with the male principle of fertility, Yang-Solar-Phallic.

The next line of writing are the words spoken between RA-HERU-KHUTI and the priest after the latter had been found justified or triumphant. To be found Maakeru or justified, one's heart was weighed on the scales of justice before all the gods and goddesses. The feather of truth was placed in one pan, the deceased's heart in the other. They were to balance exactly, one against the other. It is interesting to note that in Egyptian philosophy the heart is the seat of consciousness and of being, a concept that is quite similar to the one expressed in the Old Testament ( see Genesis VI, v. 5 as an example. ).

RA-HERU-KHUTI is seen wearing the red disk of the sun and the serpent symbolizing light and wisdom. In his left hand he is holding the  $\sim 35$  ( WĀS ) scepter, denoting wealth and protection. Behind the god is the falcon figure which represents "HORUS OF THE WEST". Before him is an offering table which may hold stylized bread, feathers, or something unknown to us. Most Egyptologists seem to think it is loaves of bread. The hieroglyphs below the table mean "Majesty, likeness of the Bull & give offerings" Because these are abbreviated word forms they may have alternative meanings. — *Initiated interpretation does not entirely agree with standard interpretations of Egyptologists in all these particulars. Also, one alternative for the meanings of the hieroglyphs under the offering table would be a magical list of offerings of Bulls, etc. — Ed.*

The lines of translation then run in order as they do on the Stele, but individual groups of hieroglyphs are reversed left to right with respect to other groups of hieroglyphs, to accomodate the English.

The Priest is requesting to be among the company of the gods, and he specifically mentions TEM ( OR TUM ), the setting Sun, KHEPERI ( KHEPHRA ), the rising Sun ( *In Thelemic tradition, the Sun at Midnight. Often taken to be the Sun just before rising.* ), both being forms of RA, HATHOR ( AHATHOOR ), the sky goddess in whom the Sun travels, MUT the vulture goddess, a personification of the World Mother called Lady of Thebes, and THOTH ( TAHUTI ) the divine intelligence. There is also some allegiance to the Moon because ANKH-N-HEFEN-KHONSU says in line 12 that he is "in the brilliance of the Moon god," and, indeed, his name, means "life that is of the Moon."

The priest of AMEN-MENTHU is asking to reside with the gods and goddesses; or, as he says rather poetically in lines 14 and 15 "...may there be given to me who is in light eternal entrance into tomorrow's place." The spirit of the Stele seems to emphasize light and love.

### A HELPFUL BIBLIOGRAPHY:

- Aleister Crowley, The Book of the Law. Magick in Theory and Practice. Confessions.  
Wallis Budge, The Egyptian Book of the Dead. The Gods of the Egyptians (2 vols. )  
William C Hayes, The Scepter of Egypt ( 2 vols. )  
Sir Alan H. Gardiner, Egyptian Grammar.  
Richard Cavendish, Encyclopedia of the Unexplained.  
Robert B. Clarke, Mysterious Powers. Lionel Casson, Ancient Egypt.  
John Gray, Near East Mythology. Gustav Davidson, A Dictionary of Angels.  
several Authors, The Holy Bible


THE TRANSLATION OF THE STELE

A/    
 Behutet NETER-wed Nebt   
 DWELLER IN BAHUTET GREAT GOD LORD OF THE HEAVENS

B/    
 Rai hp Hru Dhyty hp em hr Netru   
 IN UNITY I AM WITH HORUS THOTH IN LASTING SIGHT OF HEAVEN & GODS

C/    
 Asar Neter hm Mutu Nbt w3st un   
 OSIRIS PRIEST OF MENTHU LORD OF THEBES BEING OPEN ( TO ME )

   
 Nut EM ip t swt   
 NUT (GODDESS OF HEAVEN) OF "THE MOST SELECT OF PLACE" (KARNAK),

   
 Ankh N hf NKN sw A h   
 ANKH-EN-HEFER-KHONSU REVERED DECESSED.

1/    
 DetN Asar ncr-hm Mnth nbt w3st wn   
 SAYS OSIRIS PRIEST OF MENTHU LORD OF THEBES BEING OPEN

   
 Nut EM ipt-sw Ankh N hf NKN sw   
 NUT OF "THE MOST SELECT OF PLACES" (KARNAK) ANKH - N - HEFEN - KHONSEU

2/    
 MAAXERu iA K33 dw3 w-f URU   
 REVERED PERSON, JUSTIFIED (IN) JOY HEIGHT ADORATION THOU GREAT

   
 B3w b3 wed A A nr-f   
 SPIRITS MIGHTY AND WORTHY OF TERROR

3/    
 n-Neternu hr gr + pr-f uru w3t E-b3 E-b3   
 OF THE GODS IN THE PLACE OF GREAT ROADWAYS OF SOULS OF SOULS





Nt HE iw IS Ap-R-md3t PROVIDED WITH GREAT kw BRILLIANCE 3hw BRILLIANCE



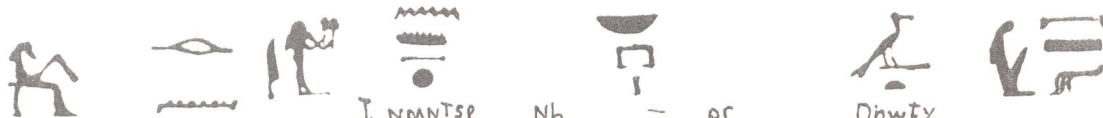
4/ im AS Ap-r-md3t PROVIDED WITH GREAT iRN BEAUTY w3t THE ROADWAYS TO THE PLACE IN WHICH ep-by-enti-entiket



TEM TEM, Khpri KHEPERI, Het-Heru im HATHOR AS ASAR OSIRIS hm-Neter MENTU LORD Not OF w3st THEBES



5/ Ankh f-n KSEW ANKH-F-N-KHONSEU Ab TRIUMPHANT, HEART LIKE Ma SOUL FOLLOWING Mut MUT,



REVERED PERSON I NMNTSP AMEN Nb LORD'S pr HOUSE Dhwty THOTH



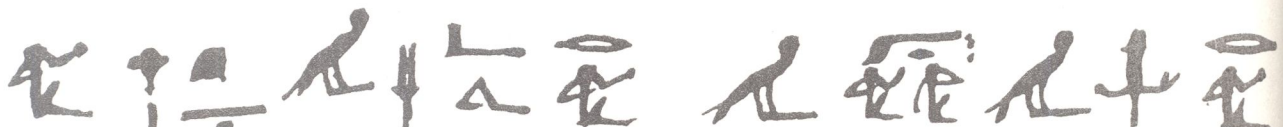
6/ Det SAITH ASAR OSIRIS hn-Ntr PRIEST OF Mutu MENTHU Nbt LORD OF w3st THEBES Ankh N hf ANKH-N-HEFE



7/ NKN SW N-KHONSEU, REVERED, MAAxERU TRIUMPHANT, ABA MY N HEART OF MUT MY MOTHER SEP SN TWICE,




He MY ty HEART WN ETERNALLY MAAxERU TRIUMPHANT



8/ I hr-tp em wh CHIEF OF KUSAE (in Upper Egypt) Apr ER-A GO FORTH MYSELF em b3h em hrw ER-A IN THE PRESENCE OF MYSELF

9/  Em IN THE COUNCIL OF MYSELF IN THE PRESENCE

 hm-NTR AS PRIEST OF Nbt LORD OF THE WEST

10/  is INDEED, UNITED IN THE HEAVENS & AM IN GREAT

 m3ct TRUTH m3h ETERNAL hr-tp AS CHIEF

11/  Det SAITH ASIR OSIRIS WHO IS IN PROTECTION, ANKH-N-HEFEN-KHONSEU

 REVERED PERSON, TRIUMPHANT AM I IN TRUTH

12/  rp ps IN THE BRILLIANCE OF THE MOON GOD

 PR GOING FORTH ASIR OSIRIS ANKH ANKH - N - HEF


13/  N EN KN SW KHONSEU EM EM AMONG MANY MEN AND WOMEN LORD ONE

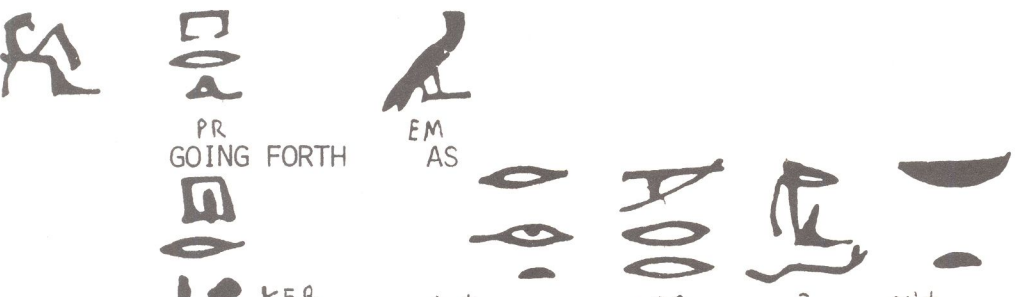
 ii OF THE rr DOUBLE t w GATE




14/ 
  
 hry-mr OVERSEER, MAY ME THERE BE GIVEN TO, WHO IS IN LIGHT


  
 WN ETERNAL ENTRANCE TO

15/ 
  
 dw 3 w TOMORROW'S tpr PLACE, IS INDEED, ASAR OSIRIS ANKH N HEFEN KHONSU

16/ 
  
 ( ON EARTH? ) PR GOING FORTH EM AS KER WHERE HE WAS IN LOVE I Nbt LADY


  
 hr-tp CHIEF OF MUT MOTHERS ANKH OF LIFE THIS.

\*\*\*\*\*END OF TRANSLATION\*\*\*\*\*

by Lawrence  
 Daniel  
 Caldwell 

Brother Dan has remarked in his letters about this translation being "amateurish". I don't agree with that assessment. This translation appears to be a good effort at a very difficult subject. To be sure, there are gaps and probably some errors; but the most learned Egyptologists are not certain about every aspect of this work. It will be noticed that many of the hieroglyphs are not accompanied by phonetic renderings ( just above the English, and below the Hieroglyphs ). This is due to a general lack of knowledge about the actual Egyptian language. Also note that Egyptian is a Semitic tongue; like Hebrew, the vowels are rarely represented. This has given rise to wide variation in modern pronunciation of Egyptian words. For example, TUM is also rendered TEM — no one really knows what vowel is proper. Scholars have a way of avoiding problems. This has given rise to many undesirable gaps in our knowledge of the past. Most scholars use clearly known Greek names in place of the Egyptian names for the Egyptian deities. Thus, we say Hathor ( Greek ) instead of Het-Heru ( one possible Egyptian form of the same name ). All these and many other problems make the accurate translation of Egyptian writings impossible. A close approach can often be made, and it is the opinion of this Editor that Brother Dan has come very close indeed.

Some further observations: Close study of this translation with reference to the small cuts of the entire Stele is advised. Only in that manner will the reader be able to properly associate the meanings with the hieroglyphs. Once such association is made, these hieroglyphs can easily be used in ritual work.

Consider the hieroglyphs for "Brilliance" at the end of line #3. This is also SHU, the name of the sky god. Reflect also that this is close to IHV, the name of power in Qabalah. The "S" sound and the "I" sound are sufficiently alike in rapid and soft pronunciation to permit a close sound-alike. This may be worth investigation.

Consider the hieroglyphs at the end of line # 9. The longer hieroglyph is a stylized form of the hawk and segment that appears behind the seated Horus on the Stele. Although the meaning is "West", this is the East side of the illustration — by traditional placement of the body of Nuit. Thus, we have a problem in confusing directions. This particular problem can be easily resolved. The word translated as "West" is phonetically rendered here as "Imnt". A more widely known rendering of the same sounds is "Ameti" or "Amenti" — The sacred land of the West in which the gods dwell. In that land there are also directions, North, South, East and West. The placement of the more elaborate form of this hieroglyph behind the "Lord of Amenti" need not be confused with directions of orientation on the Stele. Note further that this particular deity can be roughly identified with nearly any "Lord of the next world" — thus Horus in this form relates also to Mait-Grand-Bois-D'Ilet, to Legba and perhaps also to Ghede of the Voodoo traditions.

Close inspection of the actual hieroglyphs will reveal fine distinctions that have often escaped Egyptologists. The small differences between the two forms used for "of souls" at the end of line # 2 should illustrate this.

Anyone who wishes to contact the Brother who made this translation may do so through the Grand Lodge. Please send such a letter to "Dan Caldwell" in care of O.T.O." at the address given on the cover of the current Newsletter.



# Doing Liber AL

by Bill Heidrick

In the past three issues of the O.T.O. NEWSLETTER, several aspects of LIBER AL, THE BOOK OF THE LAW, have been taken up. One thing that seems to have been left out, however, is DOING LIBER AL... that is, practices that relate to the book but do not involve mental study as the primary activity. This brief article will mention a few ideas that may be of interest.

**Memorization and diary:** Consider writing one verse of Liber AL per page of your diary, or per entry. The verse could be memorized through mental repetition through out the day.

**Thoth working:** Copy the entire text out by hand. This is a very good practice to perform before one's meditation.

**Bibliomancy:** When in need of divination, simply open Liber AL at random and take an omen from whatever verse strikes your eye. Crowley cast aspersions on bibliomancy in general, but he often advised the use of Liber AL in this manner. The operative principle behind this method rests on the esteem in which the book is held.

**Agreements between Thelemites:** When engaging in business, parting, meeting or otherwise holding gentle commerce between Thelemites, an appropriate act would be the reading or recitation of the first chapter of Liber AL together. This practice is similar to the manner of Moslems with the first chapter of the Koran.

**In times of confusion and loneliness:** Try reading or reciting the second chapter of Liber AL. This practice is also advised as a preliminary to study or the making of a difficult decision.

**In times of physical and Magical danger:** The third chapter is a proper device. Read it or recite it together before entering military combat, going to a dangerous place, or in times of fear. A letter or other document that is loaded with bad vibes may be neutralized through placement in the third chapter of Liber AL — kindly do not over-stuff the book with old bills.

**Mantra:** This is a particular favorite of the Caliph. Some of the passages in Liber AL lend themselves very well to mantric chant. This is particularly true of the poetic variations on The Stele of the Revealing that are present in Liber AL. Many of these lines are a bit far removed from literal translation of the lines of the Stele, but poetry transcends precision in the strictly literal manner. Suggested sections for mantra include: I: 14, II: 17, III: 37 and 38. The last mentioned is of particular value in circle chants with many people: "Show thy star-splendour, O Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit. Abide with me, Ra-Hoor-Khuit!"



Artistry: Draw, model or paint the images of the deities in Liber AL. make the devices described. Illustrate the images.

Astral Travel: Journey to the temples and places mentioned.

Invocation of the deities: This is particularly important for Order work. Such invocation can be active on many levels. It can be a simple practice to lessen the problems of the day, or it can become a key to the inner workings of Thelema. If you are oppressed with anger or frustration, your Hadit nature is too contracted. It is correct to invoke Nuit. If you are without aim or focus, your Nuit nature is too diffuse. It is then correct to invoke Hadit. For the two forms of Horus, study the two parts of the third chapter to obtain a subtle understanding.

Consider the two basic forms of souls. Crowley said that a man's soul is concentrated in a core, while a woman's soul is empty—its essence is on the outside. This classification is not strictly one of physical gender; more it is a way of speaking about a primary mystery. The same mystery is voiced when it is said that: "The aspirants to A. are men. The brothers of A..A.. are women." This mystery cannot be explained fully outside of initiation; but it is closely related to the invocation of the deities of Liber AL, and to the differences between a "male" or Outer Order like O.T.O. and a "female" or Inner Order like A..A..

As an aid to these things, try this. Meditate on all that surrounds you as a single thing apart from you. Continue this mental focus until all about you is like a vast and crowded shell of alien matter. This is the concentration in the outer of Hadit. Turn your concentration inward to the essential point of self. This is the concentration in the inner of Hadit. Then let the point quest toward the shell outside. Let a great yearning grow toward the ending of the separation. Now, let your mind extend itself to objects near you. Feel the calendar on the wall, the wall itself, the earth outside, the sky — all as parts of your essential self. When this identification becomes so complete that you are able to see through solid objects with Astral vision, you have come to Nuit in the outer. To discover the inner of Nuit, you must learn to sacrifice a part of the grip you hold to your physical body.

Literal Practices: At times, especially in the third chapter of Liber AL, practices are suggested that are only valid in a crude manner in the most extreme of circumstances. Be cautious in listening to the voice of the Ape of Thoth. Many of the things that can be literally done according to Liber AL are not so limited by circumstance. Physical love between two people of any physical gender is a thing of beauty. Let circumstance and good sense determine these workings. With regard to strange drugs—reckon by the whole of the Law.

Other ways of doing: These are many. Establishment of feasts, design of ritual, passing out copies of Liber AL ... the list is endless.



# NOTES ON LIBER 777

## ↳ ON USEFUL HERBS

There is much room for enlargement of the tables in 777 the following article by an Initiate Sister examines additional items for column XLIII, Vegetable Drugs, with additional material proper to notes. Further articles along this particular line will be published, but separately from the "Notes on Liber 777" column.

### SOME NOTES ON USEFUL HERBS

If you are using botanicals for any number of reasons, it is best to know a few basic rules about their care and selection. This applies whether you are using these to find altered states of mind, cure illness, as food, spice or tea —also as indirect influences such as incense or as talismans. As far as I know, all plants, fresh or dried, have life spans.

Dried herbs are good for one or two years if dried properly and kept in closed containers in a cool, dark place. This is a hard thing to control if you are buying them from a commercial source instead of picking your own. Dried herbs' worst enemy and energy robber is the sun, followed closely by light, temperatures over 70 degrees Farenheight ( 21 degrees Centigrade ) and air. If you are storing herbs, it's best to follow the rules of a paranoid marijuana user. Keep them hidden from light and in a tight box. Use them up fast. My suggestion is to keep your dried herbs that you have purchased from a commercial source no more than six months. It is best to buy little amounts and use them up quickly, no matter what kind of great "deal" you get buying bulk. A herb that has little life is useless for anything. If the herb store is difficult to get to, plan ahead. Two trips a year can keep you well supplied without your herb collection becoming useless. In September get your winter herbs in for colds as well as "spells." Then in the spring buy a few blood cleansers along with needed summer supplies. Throw out the dead or very weak remains of herbs you have, just before , your next trip to the herb store. In the spring and summer many of the things I will talk about will be green and fresh and growing nearby. It's best to pick these over dried herbs, since they will be stronger. I will go more into this in a later article.

When you are buying herbs, here are some tests to run on your product. If you are buying from a bulk dealer, ask to smell the plant you are buying. It should have a good strong odor, characteristic of that plant. It should not have a musty under smell or seem faint, which tells you that the plant is useless or soon will be. It should have a good color, this maybe harder to define unless you know your herb really well. For some plants, such as pepermint, tasting might help, for others it's not recommended. If you have a choice between bulk buying and sealed-clear plastic bags, take the bulk. If the container is a sealed bag or box where no light can enter, you can be pretty sure these will be ok. If you can find a traditional Herbalist in your city, their products are usually better than the local health food store. The best herb





Pour boiling water over flowers in a large warm crock. Let stand for a week and then strain, squeezing out all the juice in the flowerheads before discarding them. Add honey, lemon, orange and the cloves. Stir in well and add yeast. Let stand covered for about two weeks. Strain again and bottle, leaving the bottles uncorked for five days. Then cap or cork and leave it alone for at least two months.

Medically, Dandelion is used for kidney and liver disorders. Indians used it to neutralize the effects of carolena anema and hangovers. Its main action seems to be to remove poisons from the system. It is also used for stomach ulcers and skin diseases.

Here is a plant that definitely changes its strength during the seasons. Most herbalists follow the rule that you dig roots of annuals or this plant in the fall. That is the Dandelion root you will find in the store. But my Indian friend dug his in the spring in the dampest place he could find one. He would pick a plant that had only one flower, that had bloomed but hadn't gone to seed. He would then drink the tea, eat the plant and wait for a mild opium high. If you do this at the start of a strong spring cold, it will put you to sleep 12 to 14 hours and you will wake up with the cold on its last legs. It only works in the spring when the Dandelion plants are young.

When summer comes and dandelion dies back, you can replace it with Chicory Root; but Chicory will not get you high — only help with kidney and liver disorders.

In Voodoo, the root is carried as a talisman to make your wishes come true, and the tea induces clairvoyance.

Dandelion.



Sharpe pointed Docke.



YELLOW DOCK ( *Rumex crispus* ) Key #15 aries

Another common roadside weed is yellow dock. You notice them best in the fall by their reddish brown seed heads. The leaves are about the first plant up in the spring. As a food, these young leaves are one of the finest tasting vegetables I know. Except when very young, you need to boil them 45 minutes and then drain and put them in a second water for another 5 minute boil. Drain again and add salt, butter and lemon juice and enjoy. Don't pick leaves after the flower stalk begins to form. They are too bitter then — even two waters won't make them good. These leaves are quite high in protein and Vitamin A as well as iron. The seeds can be ground into flour, but it's a lot of trouble and the Indians used the seeds in their smoking mixtures.

As a medicine, the root is used. It's a blood builder and purifier. It is considered by some to be a good spring tonic. This herb is used for skin disorders. I find a crushed leaf rubbed on the part of the skin that has just touched stinging nettle helps stop the sting.



In Voodoo, this herb is used as a tea or wash to bring good fortune to your house or place of business. The tea is either sprinkled in the corners or used to wash the floor.

PLAINTAIN ( *Plantago species* ) Key # 32bis earth

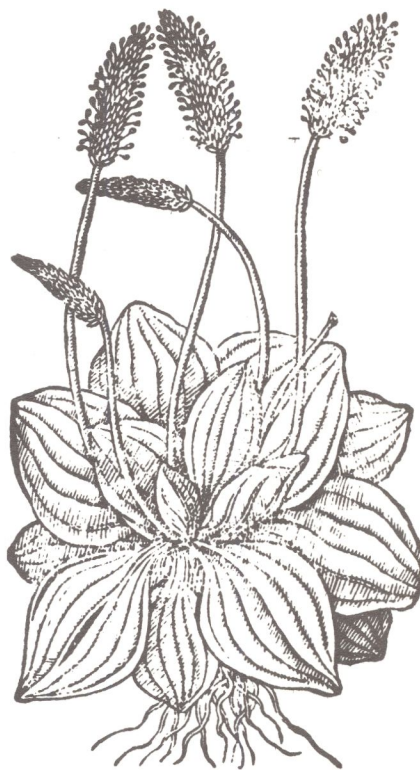
The last herb I want to talk about is *Plantain*. I used this plant mainly as a bandaid. Its leaf can be laid around a cut or bite on a finger. For that matter the leaf is strong enough so that you can tie a couple together for a bigger bandage. It is also used for blood poisoning, kidney and bladder troubles.

A tea can be made from either leaf or root. Crushed leaves are reported to extract poisons from bites and stings if the bites and stings are fresh. Seeds crushed and mixed with water make a wonderful salve for bites and stings. Crushed leaves are also used to rub on areas contacted by poison oak immediately after exposure, to keep the skin from breaking out. The tea is also used for coughs, respiratory problems and problems of the lower intestinal track.

Some books on wild plants report the leaves, if found young enough, can be eaten. So far I haven't found one young enough to be without its tough fibers. Seeds can be parched and ground into a meal, but again it's a hell of a lot of work.

That's it for now. I would like feed-back on what you would like to know about plants. I will try to give you some summer plants in the next issue and how to dry and store them.

Hoarie Plantain.



by Loror  
Racheal



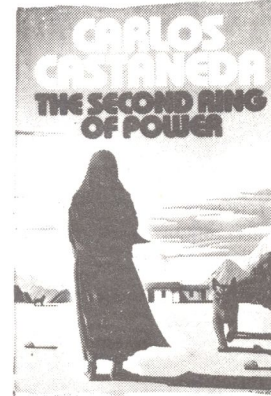
# BOOKS

## REVIEWED

### THE SECOND RING OF POWER

BY CARLOS CASTANEDA

*THE SECOND RING OF POWER: by Carlos Castaneda*  
Simon and Schuster, \$9.95 hardback.



The Second Ring of Power is the latest in a series of books by Carlos Castaneda about his association with Mexican Indian Sorcerers and Shamen. Castaneda's first volumes dealt mainly with a Yaqui shaman named Don Juan who made Castaneda an apprentice and introduced him to alternative forms of awareness through drugs, meditations and mental gymnastics. In this volume, it is Don Juan's apprentices who engulf Castaneda in further revelations of the "Sorcerer's World." Through active involvement with other apprentices, the teachings of Don Juan become interwoven in Castaneda's personal dream.

Second Ring of Power is yet another presentation of relevant points in common to Don Juan's teachings and the way of Thelema. "The search for and control of power" becomes the search for the Holy Guardian Angel. The "awareness of enemies of a searcher for power" is like Thelemic dealings with the Adversary. The "difference between people and elementals" relates to "Every man and every woman is a star." — to give a few examples.

When Castaneda confronts the apprentices, he finds himself in a serious dilemma. Before Don Juan departed into the "other world," he assigned tasks to each of his apprentices. These tasks, as well as tasks appointed for the apprentices of Don Genaro, center on Castaneda. The women are to elevate their power by stealing Castaneda's. If they fail, their direction will be tied into Castaneda's. The men are to prevent the women from accomplishing their task. If the women fail, Castaneda will become the "Nagual." It is intimated in the book that Don Juan left a little of himself with each apprentice, and only mutual effort can raise their power.

Another point raised in the book relates to children. According to this view, children leave holes in their parents' psychic bodies; and the parents must learn to patch these holes to become effective sorcerers. The particular differences between power sources for men and women is another important theme in The Second Ring of Power. I concur with regard to the difference discussed about the source of power, but I am affronted by the idea of having to hate your children to achieve power. I agree that a psychic hole may be left by both conceiving and bearing, but I feel a person could mend his/her holes by means other than hatred of and battle with one's own children. Though in many places, Don Juan's teachings and my metaphysical education agree, I feel that he is somewhat off-base here. It might be that a parent in Don Juan's culture would have to overcome a greater problem than one in the U.S.A. Family devotion is stronger in less industrialized social groups than in urbanized and technological societies. In such an intimate society, the only answer to the search for power might be complete severance of familial ties.



I found it interesting that Don Juan has his women apprentices achieve power through the wind. A few years back I wrote a poem about the wind as a source of power, before I had ever heard of Magick, Crowley, Castenada or anyone. I was into Bahai and, a bit later, Tibetan Buddhism. A kind of synchronicity appears to be here somewhere. Don Juan's teachings are metaphysical and at the same time tangible. As a protagonist, Castenada comes off as an indulgent idiot, who, though he experiences all these adventures and teachings of Don Juan, is a hard nut to crack. Am I saying Castenada is an idiot, or, is he portraying himself as an idiot to make Don Juan more real? Castenada writes as an anthropological and sociological student doing research on Indian psychedelics. What is interesting here, is that as the hippy drug scene formed, Castenada's books were drug-filled. As the turn toward Eastern metaphysics occurred, his books became more mystical. Now that the genesis of a new age flowers, the old Aeon dies and Don Juan disappears, leaving work for his apprentices. Whether or not the personages that are characterized in Castenada's writings are real, he does tune into a channel that approximates the current psychic energy at the time. The factualness of Castenada's experiences can be taken with a grain of salt — the truths lying beneath should be savored for their validity. If you like Castenada, *Second Ring of Power* focuses the earlier books and is the final piece of the puzzle of exactly what Don Juan was up to, anyway.

*By Loror Shirine*

( a second review of *Second Ring of Power* )

I found two major shortcomings in *Second Ring of Power*. Looking first at it as a literary work, it is poorly written. The dialogue is wooden (he said, she said, he said, etc. ), which made it very hard to wade through; and the translation of the character's statements is at best inconsistent. There are over a dozen spots where very glaring modern idioms are sort of haphazardly tossed into the speech of these isolated mountain Indians. Having written three other books dealing with the same or similar characters and set, Castenada does not seem to have achieved even a basic level of consistency in writing about them, whether you take the book to be a factual account or a fictional creation. The book's other major problems lie in it's purported use as a manual of magical instruction. In fact, the only useable portion for me was the information relating to the wind directions and their power allocations — any other possible data were generally so obscured by the "literary" problems mentioned earlier as to be not easily recoverable, if at all. The other point made by Castenada is that dealing with parents and their children and holes in the "psychic body," ( referred to in Shirine's review ). As a parent ( and once upon a time, a child ) and a seeker on the initiate path, I too have grave disagreements with the solution as outlined in the book. Children do indeed have the potential for creating energy drains & other forms of "holes" in their parents' psychic bodies & in their own. My main disagreement with Castenada & Don Juan is over the violent and vehement manner of severing the connections in order to "patch up" the holes. While there is a need to separate oneself from one's parents/children/ mates/lovers/friends so as to maintain one's own personal energy & power, it does not need to be so negative and drastic. There are various exercises and rituals for building up one's own psychic body. There are also ways of arranging one's family and intimate relationships so as to avoid the necessity of violent rejection scenes with children; a good technique is to raise them to be as independent of you as possible — That is, to be a complete self-sufficient entity. It is possible to do this while maintaining warmth and communication with them. The only rationale for Don Juan's apprentices' way of severing these ties might well be as Sister Shirine has suggested — that this might be the only way to handle it



in a less industrialized & technical society — and if such is indeed the case, I wonder of what use there ( or other of Don Juan's techniques ) can be to us in such a totally different society.

by Goror Linda

ROBERT ANTON WILSON'S  
**COSMIC TRIGGER**

COSMIC TRIGGER FINAL SECRET OF THE ILLUMINATI.  
by Robert Anton Wilson, And/Or Press, \$4.95.

Having been a follower of the writings of Robert Anton Wilson for the past five years, I was delighted to see Cosmic Trigger published at last!

Up until two and a half years ago, Mr. Wilson was a brilliant, yet undeservidly obscure writer on subjects relating to the occult and evolving psychic potentials in the human species. He first came to my attention in 1972 e.v. through a number of articles written For Gnostica News. The one thing that impressed me then ( and still does ) is the originality in his approach to the subject, as opposed to the usual scissors and paste technique of so many authors.

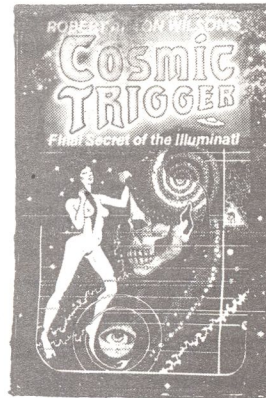
In the fall of 1975 e.v. the Illuminatus Trilogy was published. While I enjoyed this work vary much, I felt that it was not a true representation of what Mr. Wilson was capable of producing. I realized that I would have to wait a bit longer for a truely serious book.

In Oct. of 1976 e.v. ( at the time he was writing Cosmic Trigger ) I was fortunate enough to have taken a class in Exo-Psychology from Mr. Wilson. At that time I got a preview of the information he was correlating for Cosmic Trigger, yet I had to wait another year before he was able to get the damned thing published.

Probably the most important aspect of Cosmic Trigger is Mr. Wilson's attempt to connect a wide variety of seemingly unconnected phenomena into a pattern, into a web of cognitive intelligence.

Rather than attempting to impose a structured view of reality on the reader, Mr. Wilson presents many models of viewing the universe, allowing the reader to create a unique point of view. Pancakes from outer-space, Aleister Crowley, immortality, Timothy Leary, Quantum Mechanics, multiple universes, evolving DNA consciousness, the Illuminati, LSD, the Dog Star, etc., etc., begin to form into a unique mosaic of the possible realities beyond the veil of the logical mind.

The book escapes the trap of merely relaying a bunch of unexplainable phenomena, such as was done by Charles Fort. It also succeeds in transcending the limitations inherent in a guru-chela type of relationship. The reader is given the impression of being a fellow traveler with Mr. Wilson rather than being the recipient of a lecture from some god almighty authority.





The book is also a very personal biography of the author. It is a personal account of his unfolding consciousness. Mr. Wilson goes beyond portraying second hand experiences, and explains many personal experiences with "THEM" in a most objective and ono-dogmatic style.

I consider this book to be very important in the work of propagating the Law of Thelema. This is one of the few books out to explain the importance of the work of Aleister Crowley beyond the usual "occult" category. Cosmic trigger is going to be read by a lot of people who normally would not be attracted to the occult, and will thus be an excellent introduction to Crowley to many people who normally wouldn't approach the "Great Beast" with an eleven foot pole. The book does much in dispelling the malignant shadow of the "demon Crowley" which has been fostered on the general public for so long.

The book is also of special interest to those of us working with the O.T.O. through the auspices of Hymenaeus Alpha. Cosmic Trigger contains many interesting tales about the Caliph, even though Grady's name was inadvertently spelled "McMurty" throughout the book ( *correct spelling: "McMurtry"*. Also, note that "Stephen McAuley" is not "Stephen McCaully's" correct name either. Such errors are easy to make. I blew the spelling of the Caliph's name on the caption of the photo on page 17 of this Newsletter! Not only that, but Hymenaeus is incorrectly spelled on the Copyright notice for Issue #1 — we won't be able to correct that in later editions without loss of Copyright! — A note from your chagrined Editor. ) . Oh well, Mr. Wilgus never claimed omniscience.

In the interest of historical accuracy, it should be noted that the story on page 161 of Cosmic Trigger concerning the Abramelin and Enochian entities got a bit jumbled. Aleister told Grady that it was the Enochian Angels who "bite" and the Abromelin Spirits who "come for you," rather than the other way around as recorded by Mr. Wilson. Nevertheless the essence of the transmission came through.

On the inside of the back cover, it is claimed that Mr. Wilson is a member of the O.T.O. To prevent any misunderstanding it should be noted that Mr. Wilson was not initiated through the auspices of the Grand Lodge in Berkeley ( *Possibly Franco-Haitian?* ).

A good friend of mine recently asked Mr. Wilson who he was initiated by. He replied that he was initiated by a person in Virginia who broke with Mr. Grant. He also stated that he was given the IXth degree by this person in return for elevating this person to the exalted position of "Grand Master of the Bavarian Illuminati." Knowing Mr. Wilson's sense of humor, I tend to classify this story in the same file as the mysterious pancakes from Outer-Space. I'm sure it would be interesting to the readers of this Newsletter if Mr. Wilson could verify, or retract this story in time for the next Newsletter.

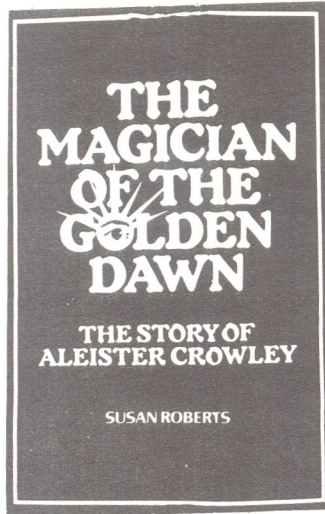
Cosmic Trigger is a very complex and interesting book. In a short review it is difficult to accurately convey it's many brilliant facets. All I can say in conclusion is pick it up and decide for yourself. It's going to be with us for a number of years.

*by Frater Sakasa 93*

P.S. If after reading Cosmic Trigger you have yet to discover the "final secret" of the Illuminati, read Mr. Wilson's introduction to Zen Without Zen Masters by Camden Banares.



ADVANCE BOOK NOTICES: BOOKS SOON TO BE PUBLISHED.



The Magician of the Golden Dawn:  
The Story of Aleister Crowley  
by Susan Roberts

No copy yet received for review. MS unchecked. Official publication date: June 6, 1978 e.v. Author has worked with Dr. Regardie and received some additional information from Hymenaeus Alpha. Author appears to be able to produce a more balanced account than has hither-to-for been published. Will probably include later events in Crowley's vita. Author has indicated interest in writing an account of experiences for the O.T.O. NEWSLETTER. Review will appear after receipt of copy.

Magical and Ritual Use of Herbs

by Richard Alan Miller ( RAM )

\$4.95 paperback. No copy received. MS reviewed. Actual publication date in mid April, 1978 e.v. Approved by O.T.O. under the Caliphate, on basis of MS. This work contains an exhaustive study of a well chosen group of "legal highs". Scientific information is well presented, along with preparation and ritual methods. The book is well researched and easy to use — to judge by the manuscript. Should provide a model for all future works of its kind. Br. RAM has wide experience in this field. USERS CAUTION: Observe the dictum: "Begin with 1/4 the minimum dose" & check for possible allergies. Have a happy high!



IMPORTANT NOTICE: O.T.O. KAABA CLERKHOUSE IMPORTANT NOTICE:

The O.T.O. is pleased to announce that it is now able to supply (almost ) all of Aleister Crowley's works as well as the publications of most of today's major occult publishing firms ( i.e. Weiser, Llewelyn, Askin, Helios, 93 etc. ) We are also able to supply many diverse occult supplies which may ( or may not ) be of interest to Thelemic and other magicians. A complete list of both books and supplies readily available will be provided for \$2.00 — AFTER APRIL 15. Instructions for ordering are included with the booklist. Books and supplies which are not on our book list ( rare items ) may be available at an additional \$2.00 search fee ( Xerox and microfilm + tapes will be available ). All inquiries, suggestions and request should be directed to: O.T.O. KAABA CLERKHOUSE P.O. BOX 2303, BERKELEY, CA 94702. We cannot guarantee delivery within 6 weeks. All profits will go directly towards running the Order. Order publications will be available, including back issues of the Newsletter. Service will improve with the course of the current year. Member discounts as announced.

This enterprise is independent of the normal running of the Order. Thus your Editor—Secretary—Handyman breaths a great sign of relief. Correspondence should greatly improve as a result. Please observe the address and allow for organization to develop. This service has long been needed.



# NEWS

## INITIATIONS:

Even though initiations were expected to decline during the winter, Minerval Initiation has continued without major interruption.

January, LA Area \_\_\_\_\_ 7 Minervals  
January, Berkeley \_\_\_\_\_ 5 Minervals  
Feb. No Initiation, candidates posted to March  
March, Berkeley \_\_\_\_\_ 5 Minervals  
March, San Anselmo \_\_\_\_\_ 1 Minerval

\*The next Bay Area Initiations:

I<sup>st</sup> Degree \_\_\_\_\_ April 8  
Minerval & Thelemic Marriage - April 15

\*See Issue #3 of the Newsletter (Vol. I ) for planned Initiations elsewhere.

\*Bay Area Initiations to Minerval Degree will continue monthly.

\*Bay Area Initiations to I<sup>st</sup> Degree will be given monthly, bi-monthly or tri-monthly according to application.

## DUES AND INITIATION FEE SCHEDULE:

*(Revised from the Blue Equinox at aprox. ½ inflation rate )*

O<sup>o</sup> MINERVAL .....\$15 initiation & \$15 yearly dues  
I<sup>o</sup> .....\$15 initiation & \$15 yearly dues  
II<sup>o</sup> .....\$15 initiation & \$30 yearly dues  
III<sup>o</sup> .....\$15 initiation & \$45 yearly dues  
IV<sup>o</sup> .....\$30 initiation & \$60 yearly dues

Other degrees accordingly. Intermediate levels ( P.M., Prince of Jerusalem, Knight of the East and West, etc.) to be determined.

## APPLICATION METHOD:

Application to the Minerval Degree and Advanced Degrees is by request only. No solicitation by the Grand Lodge should be expected. Individual members are expected to signal their desire by direct application to the Grand Lodge. Advancement is subject to the following: Time in former Rank ( usually one year. ½ year very rare for Minerval, more common for very active higher Rank. 1½ years in cases of occult distress. ). Good Report, as determined by special committee. Fulfillment of payment of fees or alternate accepted at time of initiation — note that 6 months in arrears of fees constitutes a breach of "Good Report". Other breaches of "Good Report" include violations of oaths, fraud in the name of the Order, Expulsion offences ( see Blue Equinox ), incessant bad-mouthing of Brothers and Sisters after repeated warnings, etc. Breach of civil or criminal law may or may not be taken as "Bad Report".— in this case, the nature of the breach and of the law will be taken into consideration, as will "social repayment" ( restitution, being busted, etc. all act to reduce the state of possible "Bad Report." ).

To those who charge that all Outer Order Initiations should be free of charge, there is a simple answer: "Nonsense! Initiations and Operations Cost \$"



## A NEW NEWSLETTER FROM ALLAN BENNETT CHAPTER

Ordo Templi Orientis proudly announces the first of the new generation of Order Newsletters:

K A A B A

— a quarterly Newsletter issued by Allan Bennett Chapter.

The first edition is ready now. It consists of 32 pages of articles, announcements and poetry. Original works by living and past Thelemites are presented in a clear and accessible manner. Addresses of East Coast Chapters and East Coast News of the Order are to be found in this issue. A special study of the procedure of Chapter formation and Initiation organization makes this issue a must for active members of O.T.O.

Single issues \$1.00. One year subscription \$4.00 (4 issues).

Send directly to KAABA, O.T.O., P.O. Box 6018, Teall Ave. Station,  
Syracuse, New York 13217. U.S.A.

NATAL ASTROLOGICAL CHARTS are also available from the Allan Bennett Chapter. Send information on time, date and place of birth to the above address, together with \$5.00 donation (proceeds to go to the "Great Wild Beast Retirement Beer Fund for O Noble Whats-his-face." *A worthy cause for a worthy Thelemite.*).

### CONTACT ADDRESSES OF CHAPTERS AND PROTO-CHAPTERS:

Thelema Grand Lodge of the Order: P.O. Box 2303, Berkeley, CA 94702 U.S.A.

Heru-ra-ha Proto Lodge (fast approaching full Lodge Status) in Costa Mesa,  
Address via Thelema Lodge.

Allan Bennett Chapter (functioning on a Lodge level in most respects)  
Address above on this page.

Mobius Chapter (regular Gnostic Mass & classes), Box 357, Bowling Green,  
New York, NY 10004 U.S.A.

Frater Saturnus Chapter, 18 - 0443 Rawlings Hall, University of Florida,  
Gainesville, Florida 32612 U.S.A.

Frater Achad Chapter, 178 Cosey Beach Ave., East Haven, Conn. 06512 U.S.A.

Representative in Rhode Island: Christopher Gait, P.O. Box 214, Bristol, R.I.  
02804 U.S.A.

Representatives are soon to be announced in Pennsylvania and several other States. European and South American Representatives are pending. A Representative of the Order is to be found in Australia — address via Grand Lodge for now. See Issue # 3 for more details, and KAABA Newsletter.

For additional addresses of Thelemic and other groups not under the Caliphate, see later items in this issue. See Issue # 3 of this Newsletter for information on other forms of O.T.O. and A.:A.:.

### NOTICE OF CAUTION!

A number of letters of complaint and distress have been received concerning attempts to purchase LIBER 777 at a \$50.00 rate. The Order has investigated and discovered the nature of the matter. Krishna Press, a division of Gordon Press, P.O. Box 459, Bowling Green Station, New York, NY 10004 U.S.A. appears to be the center of this problem. Avoid advance payment for these people. Their merchandise is overpriced and often delayed. Such is our conclusion, based on cases checked. This company specializes in reprinting



rare items at small issue costs — often five to ten times normal rates. The cause of the delays ( 6 months or more in some instances ) is not known, but these delays have been reported.

In general, Thelemites should beware of inflated costs for collector editions of Crowley's works. One English firm has offered a copy of an O.P. Magick in Theory and Practice for a rate about four times normal. Buying at such rates hurts all Thelemites. In general, an uninscribed first edition in this field should go at from \$50.00 to \$150.00, depending on rarity. Single numbers of the 1st edition Equinox have sold for as low as \$12.00 in 1970 e.v. Because of inflationary buying, the current price per number commonly exceeds \$100.00. Inscribed copies of Crowley's works should range from \$200.00 to \$600.00, depending on the presence or absence of notes in the margins. The latter price is realistic, but fortunately not yet common.

The Grand Lodge in Berkeley has obtained a Printing Press and Plate making equipment. We will be issuing inexpensive editions of Crowley's works, with 777 being issued in a facsimile of the 1st edition toward the end of this year. Our prices will be as low as is practical — generally less than \$3.00. Collectors of rare editions may be able to afford the premium editions, but we feel that Thelemites should be able to receive the necessary books and off-prints at prices made possible only by donated labor, an in-house press and support from the dues paid to O.T.O. This Newsletter has been printed on our Chief 15 press at one third the lowest commercial rate. We were considering keeping our press a thing unknown, so that we could say that we had a "Secret Chief" in the back room, but that's definitely an Old Aeon Pun. Limited use of the Press will be granted to Thelemite and sympathetic organizations — subject to labor availability. Suggestions for short items to be printed by the Order are very welcome. Our publications will be sold through KAABA CLERKHOUSE ( not to be confused with KAABA NEWSLETTER ) as noted on page 42 of this Newsletter. Copies of LIBER AL are still available.

#### PROBLEMS WITH GRAND LODGE CORRESPONDENCE.

The present load of mail has hit 30 letters per week. Whenever a special project is undertaken, the system for answering letters breaks down. New procedures are being instituted for opening up rapid correspondence again, including a separate order department. Unfortunately, many of the requests for detailed instruction will have to go unanswered for months at a time, unless some changes are made beyond the present. This was foreseen, but the time of the problem has arrived. Most of the correspondence instruction of the Order will now begin to shift toward formal Correspondence Courses ( see first announcement below ). It is to be hoped that these courses will furnish much of the information requested by our Associates and Initiates in specific subjects. We will continue to respond to direct questions, but much of this will have to be delayed at the times of issue of the Newsletter. When a number of requests for information are found to deal with the same subject, an article on that subject will be published in the Newsletter. Other means of instruction are being worked out — Chapters of the Order will soon be able to receive taped lectures with slides for local use. A separate Chapter Newsletter is under preparation ( sent to all representatives ). Off prints and short topical essays will be made available to fill special needs. In some cases, form letters may be necessary; but that will be avoided at any reasonable cost. The Order is building capacity to publish tapes of instruction on ritual. These should appear by the end of the year. A major research department is being assembled. When adequate volunteer help becomes



available, it will be possible to send photocopies, slides, and microfilm of nearly any open document, letter, book, or manuscript available to the Grand Lodge to anyone who requests such an item. In this manner, it will be possible to get, for example, John Dee's Enochian Manuscripts, the manuscripts consulted by Mathers for his Greater and Lesser Keys of Solomon, Crowley's letters to and from many individuals and many other items at  $\frac{1}{2}$  to  $\frac{2}{3}$  the usual Library copy rates. Only volunteer labor can make this possible. At the present time, we can only supply these materials to Chapters and special consultants.

### CORRESPONDENCE COURSES.

#### # 1. QABALAH AND THE TREE OF LIFE. Projected to begin this Summer.

Information on this course will be published in the next Newsletter. At that time, the first portion of the course will be printed and ready for mailing. A fee will be charged to defray expenses. The course is intended for Associate and Initiate Members, but it has been decided that this course should be also made available at a substantially higher rate to non-members. Projected cost: Members \$1.00 per lesson. Nonmembers \$5.00 per lesson. It is hoped that enough people will be silly enough to want to pay the higher fee ( Associate Membership only costs \$10 per year, and that permits the lower rate ) so that a substantial number of sets of lessons can be sent out to hard-up Thelemites at less than \$1.00 each. This fee scale will probably be standard for all courses, and it is normal for correspondence schools.

The course will consist of between 40 and 60 lessons ( unless the instructor runs off at the typewriter). Each lesson will have a cover illustration or diagram relating to the particular subject. Each lesson will contain from 8 to 14 pages of  $4\frac{1}{4}$ " by  $5\frac{1}{2}$ " size. The treatment will be in depth. The back of each lesson will provide topics for more advanced study, special projects, meditations, general course related information and Bibliographies. Some color diagrams are projected.

Topics for the Course, in order: Introduction to the Tree of Life. Emanation treatments. Body meditation and sensory correspondences. Activities that reflect the 32 parts of the Tree. Imagery and fable on the Tree. Legends of the Tree. Astral travel on the paths and Sephiroth. Rational study of the Tree. Self-initiation on the Tree. Ordering of the states of Consciousness. Emotional study of the Tree. The Qlipoth and how to over-come them. The Tree of Life as a growing and changing thing. Other versions of the Tree. Centering. Projecting and Multiplying the Tree. Dynamic use of the Tree. Guiding and other practical applications. The Magick of the Tree. Meditation techniques with the Tree. Intro. to the two basic types of Qabalah: Bereshit and Merkabah. Luria Qabalah and its descendants. The modern Qabalists. — These topics are already assembled on tapes of lectures. Other material will be added.

OTHER COURSES: PLANNED: Robe making. Herbs. Tarot (several series ). Astrology ( several series ). Hebrew for Magicians and Qabalists ( being written now ). I Ching ( being written ). Astral and Psychic Body ( taped in part ). Magick ( special subjects & a series for M in T & P ).

Other Subjects are proposed, and under initial review. These will be inspired to some extent by letters of request for instruction and by classes given.



## INCORPORATION.

The Order is nearly ready for application. The chief delay at this point revolves around the differences between incorporation as a Religion and as a Fraternity. Ideally, O.T.O. would incorporate as a Fraternity; and the religious aspect of the Order, the Gnostic Catholic Church, would incorporate separately at a later time. Unfortunately, the Gnostic Catholic Church has been incorporated in several countries ( the name, not the actual institution ). It would be impossible to separate the two essential functions of the Order in those countries. Final research is now being completed on the differences of privilege and obligation for a Religion and a Fraternity in the U.S.A. A decision will be reached in two months. At that time the necessary adjustments will be made in the existing draft papers of Constitution and Bylaws. These papers will be filed before the Solstice.

Some will be a bit confused about all this talk of a new Constitution. After all, there is an outline Constitution in the BLUE EQUINOX. The need for new work is actually quite simple. The Constitution in the EQUINOX contains provisions that make it illegal in most countries. The BLUE EQUINOX Constitution will always be the guide on the Inner, no matter where the Order manifests. In the Outer, accomodation will always have to be made with the changing laws of the land. Provisions held to be improper in a particular place will have to be replaced by the form and manner allowed by the civil authority in each country. When any change permits a return to the provisions of the Inner Constitution, those provisions will be returned to the Outer Constitutions in the legal language of the time and place.

## GNOSTIC MASS.

The Grand Lodge has considerably improved its performance of the Mass. Cakes of Light with the necessary blood of sacrifice are provided at each celebration. By watching attendance closely, we have managed to avoid most of the limitations imposed by "Barbarous Countries". Our ritual setting has improved considerably, with the addition of several pieces of Temple Furniture.

The Gnostic Mass is also celebrated in New York City and at other Chapters, as circumstances permit. The Grand Lodge is about to print a booklet of the rubrics of the Mass, for use by celebrants and others. A project for a special instructional booklet on the procedures and gestures is in the works.

## ORGANIZATIONS AND PUBLICATIONS

### — A FOLLOW-UP AND CORRECTION:

In previous issues, errors have been made with regard to two organizations. Statements have been obtained from the leaders of these organizations. These follow:



CHURCH OF THE HERMETIC SCIENCES, INC.

P.O. Box 3341

Pasadena, CA 91103 U.S.A.

&

Publication:

ORDO TEMPLI ASTARTES

The Seventh Ray

"The Church of the Hermetic Sciences, Inc. and its Fraternal Order, the Ordo Templi Astartes ( O.T.A. ) are more NeoPlatonic than Gnostic in philosophy. Liber AL vel Legis may be as valid as any scripture but we do not accept any scripture as "gospel". We operate a Collegium ad Spiritum Sanctum of the O.T.O. in our Philosophus Grade as a research and study program. In its own context, it is Thelemic;but we do not initiate or operate ceremonially under a Thelemic aegis. We have great respect for the works of Aleister Crowley but we consider him a Master of the Art in much the same way the Sufis consider Jesus a Great Prophet — without calling themselves Christians."

signed: Carroll R. Runyon, Jr.  
Pres., CHS, Inc.  
Fra. Aleyin,  
G.M., OTA

\*\*\*\*\*

RITE ANCIEN ET PRIMITIF DE MEMPHIS-MISRAIM

FRANCO-HAITIAN ORDO TEMPLI ORIENTIS

Michael Bertiaux

P.O.Box 1554

Chicago, Illinois

60690 U.S.A.

THE APPLIED LATTICES RESEARCH INSTITUTE

The following are extracts from a letter dated 12 March, 1978

"I don't want to say that we are anti-thelemic, non-thelemic, unthelemic, as we do not think that way at all. If we were to be observed, we would be seen as appearing to be thelemic. We do not take official stands on this..."

"We invite correspondence with anyone who is interested in our work and will refer to your group any who are interested in the OTO traditions represented by yourselves."

"Our main work is in the Ecclesia Gnostica Spiritualis, which is our Gnostic and Catholic Church and which might be very different from your own, as we do not have female clergy."

"Our lodge in the U.S.A. to which all the members belong is called " FAMILLE GHUEDHE. " We work very close to esoteric voodoo of the Guede-family type. This is the magical side of voodoo entirely not the religious, although both have mystical higher-mysteries."

In previous correspondence with the Order, Brother Michael has provided a very respectable list of direct initiatory antecedents, leading to the French masters of the Order in the last Century.

# AN IMPORTANT THELEMIC MAGAZINE

## In the Continuum

In the Continuum is a Thelemic magazine which features writings by Aleister Crowley that are very difficult to find in print. There are also basic instructional articles aimed at the beginner in Thelemic occult studies who might be bewildered by the profuncity of Crowley's thought. Basic Astrology is sometimes included as well as other articles of instruction on related subjects which assist the student to find his own True Will through self-knowledge. There is a regular section on Qavalistic analysis of various numbers and poetry by Crowley and others.

The Summer Solstice issues of In the Continuum have been mainly written by students; to date there are three of these, 5A, 7A, and 9A. Interesting poems and articles having to do with Magick, Mysticism, Astrology, Yoga, the Occult in general, scientific experimentation along these lines, or Thelemic methods of viewing these subjects and disciplines are welcome. The editor reserves the right to be selective.

In the Continuum appears three times yearly at the Spring and Fall Equinoxes when the regular articles appear, and at the Summer Solstice for student writings. It is suggested that the magazine be ordered from Vol. I, Nos. 1 - 10 in succession since much of the instructions are serialized as well as some of the writings of Aleister Crowley.

Subscription is \$12.00 yearly or \$4.00 per copy, payment with order. IN THE CONTINUUM, P.O. Box 2043, Dublin, California 94566 U.S.A.

\*\*\*\*\*

*New issues of SOTHIS, MEZLA, & THE NEWAEON NEWSLETTER have appeared since the last issue of THE O.T.O. NEWSLETTER. The addresses for these publications will be found in our issue # 3.*

MEZLA — *the organ of the Grant Organization. Grant's views differ greatly from our own; but, for the sake of balance, we suggest an examination of this issue.*

SOTHIS — *a new issue with a number of interesting articles and items.*

THE NEWAEON NEWSLETTER — *good material on Frater Achad this issue.*

\*\*\*\*\*

*In the next issue of the O.T.O. NEWSLETTER, the focus will be on Gematria and similar methods of textual analysis. More poetry will be included, history, informative articles and news. The issue will probably not be quite as large as this one, but will contain more than thirty pages.*

*We would like the comments of our readers, and we invite other Thelemite groups to submit brief accounts of their organizations for publication. As always, submissions of material for publication are welcome.*

\*\*\*\*\*

Thelemic Dates: After three months of doubt as to the beginning of the Thelemic year, a ruling has been made. Henceforth, official dating of the new year will begin with the Equinox of the Gods. This applies to official letters and documents of the Order from this present notice.



# The Unicorn

I saw the god Harpocrates  
Stride forth into the glow  
Of cloud bank suns, whole galaxies  
Their stars like drifting snow  
I saw the wide eternities  
Of dust stars sift and flow.

O Lady Ishtar lift the bowl  
And drain the Life that is our Blood  
O Wine, Illusion of the Soul,  
Be Nectar of the living flood!

(5-18-61)

O hollow god Harpocrates  
Writ large upon the rift  
Of space-time continuities  
Thy bloodless Saints adrift  
Between the walled realities  
Have felt the space tide's lift!

O Lady Ishtar lift the bowl  
And drain the Life that is our Blood  
O Wine, Illusion of the Soul,  
Be Nectar of the living flood!

(6-11-61)

From  
The Ungel and the Ubyss.  
by Grady L. McMurtrey

Love is the law, Love under will.  
-LIBER AL: I, 57