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JUNE 1978 E.V.

O.T.O. Newsletter

Do what thou wilt shall be the whole of the Law

—LIBER AL:1,40



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CONCEPTION

Point arises in the depth of space
Loving existence and its diamond place.
Point reflects onward, creating the line
Line moves from there evolving to trine.
Triangle of Fire with Eye beaming out
Our realm of existence now all about.
4th dimension of time initiates the square
Now feeling when, who, what and where;
But what comes next in this dice throw
What lies above and around, we don't know,
Yet we still go on seeking a clue
With the Starlight to guide us to Will and to Do

by Poror

Cinnamon

Otto

Karl's Karma

by Hymenaeus Alpha

Those of you who have read my rap on "Continuity in the Order" in Vol. I No. 2 of the O.T.O. NEWSLETTER (in which I spoke of my disagreement with Karl Germer, Frater Saturnus, then *de facto* Outer Head of the Order, over his policy of non-initiation, and of what I tried to do about it) may have gotten the impression that I thought that Karl Germer was a bad ass. This would be a very great mistake. It is true that I thought that his policies were mistaken. and it is true that I did everything in my power to try to get him to change his ways of thinking — short of getting myself kicked out of the Order —, but this was a disagreement over policy. As a person, it was my opinion then, as now, that Karl Germer was a very great man. I have never known a more dedicated Thelemite. Therefore, if he made mistakes and let the Order die in the outer, we must look elsewhere for the explanations. It is possible that I am the only person who knows what really went down on that.

Let us begin with his motto: Saturnus. Time. Aleister Crowley told me that he had once said to Karl; " You must have come straight down! " What was his karma? To bring an end to the time of the Aeon of Osiris so that the Aeon of Horus might begin? It is a thought, but then the same could be said of Jack Parsons manifesting the Anti-Christ. If there is a Christ, then there must be an Anti-Christ to put an end to it. A matter of polarity. I discussed this with Mike Ripple when I was in Syracuse. Mike makes a goodly part of the family bread as a professional in the field of psychiatry. His comment, which I value, was; " Yes, but Saturn devoured his children! " I consider this to be extremely cogent. By refusing to initiate, Germer excluded any possibility of rivalry to his position. Had he followed the instructions in the private codicil to Crowley's Last Will and Testament, and called the convocation of the IXth^o's, he would have been *de jura* Outer Head of the Order and beyond challenge. Since he did not follow the instructions of his Prophet, and was only *de facto* O.H.O., he could always be challenged. Paranoia set in. Or did it? I believe that it goes much deeper than that.

Aleister Crowley died in 1947 e.v. Sometime in 1948 or '49 e.v. Germer received three enormous packing crates from England. It was the Crowley library. Germer was living in an apartment in New York City at the time and decided he needed larger quarters to house the library. That is when he moved to Hampton, N.J. It is also when he started to go crazy. He and his wife, Sascha, were absolutely convinced that their house was bugged by the FBI, and used to " talk " to each other by passing notes back and forth so that their conversations could not be recorded. Now Karl Germer was a very bright guy. Hearing him give an extemporaneous lecture on the influence of Napoleon on European nationalism could be a very enlightening experience. But I didn't find out how bright he was until I was serving in the Korean War. The saying there was that the secret of long life for a 2nd Lt. of Infantry was to survive the patrols long enough to inherit the Heavy Weapons section. Once you are behind the mortars and machine guns it is a hell of a lot harder to get to you, and Karl Germer rose from the ranks in the Kaiser's Imperial Army of War I to be a Major of Machine Gunners on the Eastern Front. So how to account for his craziness? Aleister Crowley was the greatest magician who has walked this earth since the time of the Pyramids. He would leave a legacy. There were things in that library that would drive anyone crazy.

In 1969 e.v. Putnam published a paperback by Justine Glass titled *They Foresaw the Future*. I have the old graduate student habit of checking the table of contents and the index — sure enough, on page 182 there is a story about a collection of the Magus' formulas that had been bought by the wrong person, who immediately developed an obscure disease and had to get rid of them to save his life. Suddenly I flashed. Of course. It was something I had forgotten for 30 years. You will remember how on page 18 of Vol. I, No. 4 of this NEWSLETTER, I said that Crowley's finger wagging lecture was "one of the only two times he ever got really pissed with me." This was the second time. It happened in much the same way. We had been playing chess and rapping. He disappears into the kitchen to brew up some tea. Again, there I am, big eyes all over the place. The black-out shades were on the window over on the left — light security against the German bombers patrolling upstairs. His main library consisted of two rows of books under the window. I went over to take a look. One book pulled my attention (The old "Poison apple" trip: "Take me!") — which was strange because it had no title on the spine. It was black, oblong and rather thick. So I picked it up and went back to sit down and look. I opened it. But what kind of book was this? There was no printing. Rather there were, as best memory serves, 4 squares across and 6 squares down. The squares were matted. Each square had a very large, single Enochian letter in it. There was something funny about it. They were very black, and very perfect; but they looked much too big to have been printed. This was a curiosity. I wondered, so I started to reach out with my right forefinger to feel one of them to see if maybe they had been painted-on — when Crowley came out of the kitchen with the tea tray, saw what I was about to do, and yelled at me — and I do mean he yelled at the top of his voice; "DON'T TOUCH THAT!" I looked up in considerable surprise, closed the book rather gently and handed it back to him. He said, quietly, "You have no idea what forces you could have set in motion!" It was the only explanation he ever offered, and the incident was never mentioned again.

Now we come back to *They Forewaw the Future*. When I read this, and remembered the incident, I wrote to Frater V.I., probably the most knowledgable person in the world on the subject, and asked him about it. In a letter dated 14 March 1970, in the ARchives of the Caliph, he wrote back as follows: "The books at 93 Jermyn Street were not left behind when A.C. gave up tenancy. I myself after his death sent to Karl Germer what you call Enochian tablets, but which were in fact charged Abramelin squares written in Enochian. If the Solar Lodge crowd did in fact beat up Sacha Germer and steal the archives, which they seem to have done, they will in time regret it. They are not to be trifled with." Addenda: it will be remembered that the so-called Solar Lodge group was busted on felony child abuse charges for the famous "boy in the box" case at Blythe, California. In a letter dated 28 July 1970, Frater V.I. further stated: "The incident mentioned in print by Justine Glass ... is correct. Fitzgerald, after A.C's. death, appropriated A.C's. volume of Abramelin talismans and the consequences related appeared to follow."

Finally, in a letter dated 18 Aug. 1970, Fr. V.I. stated: "A.C. kept the Book of Talismans wrapped in a piece of silk when I last saw it with him. In other words he treated them as sacred or as if they were sacred & not to be handled lightly." Now perhaps you will understand why I am so sympathetic to Karl Germer. He was carrying an impossible burden. If he made mistakes of judgement concerning initiating people into the Order, perhaps it was because his mind was affected by forces beyond his control. As for the Solar Lodge group, so-called, obviously they had their fingers all over every one of those charged squares. I would really rather not think of the consequences.

Speaking of consequences, as I have said, Karl Germer refused to follow his Prophet's instructions and call a convocation of the IXth^o members so he could be elected *de jura* O.H.O. The consequences were tragic beyond belief.

When Francis King published *The Secret Rituals of the O.T.O.*, I was so offended that at first I refused to have a copy. Later I would obtain one for research purposes. In this instance, it serves a purpose. When You take an Initiatory degree, you take oaths not to reveal certain information that has been passed on to you. Ordinarily I could not discuss this. However I can quote from a book that has been published, and on page 44 of F. King's *Secret Rituals of the O.T.O.* he quotes from the Minerval ceremony: "... and if I break this oath .. and betray the bread and salt, may the dogs devour mu carcass; *may I be mutilated and no more a man!*" (italics mine). Karl Germer (Frater Saturnus) died in 1962 e.v. in West Point, California. He had developed cancer of the prostate. There is a gentleman in South America who claims that Germer declared him, Motta, to be his successor on his, Germer's, death bed. This is impossible. Karl Germer could not have declared anyone to be his successor on his death bed because Karl Germer died screaming. After Sacha Germer's death and after we were able to bring down the Court Order saying that Crowley's library by law belonged to me, we inventoried what was left of it. We found, in Sacha Germer's own handwriting, what had happened. The surgeons had made the incision (at the level of the lower Penal Sign known to our Order), found that the cancer was inoperable, sewed him up, and sent him home to die. Naturally Sacha was completely incapable of changing the bandages, the wound became infected, he was taken back to the hospital, and it was while the nurses were trying to clean him that he died screaming. We have this in Sacha's own hand writing. The document is vaulted in the ARchives of Caliph. It was the exact penalty prescribed in the Minerval ritual reported by King for one who had betrayed the bread and salt. Karl Germer paid a terrible price for having disobeyed the instructions of his Prophet by assuming the burden of Outer Head of the Order without calling the convocation specified by Crowley. Thelema is not something to be played with. Thelema is real. And — if you take an oath, you better be damn sure you intend to keep it.

93, *Hymeneus Alpha*



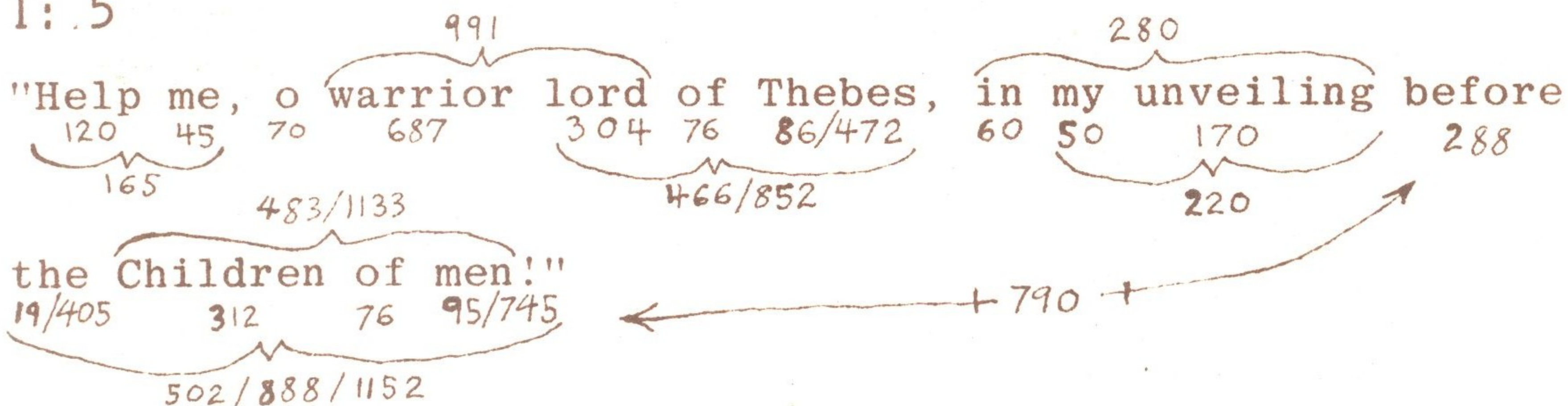
Karl Germer — Frater Saturnus

The English Qabalah

by J. E. Cornelius

In the Winter Solstice '77 e.v. Issue of this NEWSLETTER, an article by Brother Cornelius appeared on the subject of English-style Gematria. We are happy to again be able to publish work by the Head of Frater Achad Chapter. Similar pieces are planned for future editions of the O.T.O. Newsletter. The system of attribution of letters to numbers used by Brother Cornelius will be found on page 20 of Volume I, No. 3 of this NEWSLETTER.

AL I: 5



Total No. Value: 2458 = TWO THOUSAND AND FOUR FIFTY EIGHT = 700

(700 is obtained by adding up the letters)

700 = the value of Nun final

700 also = 's A THREE FORTY AND ONE (341 spelled out)

I found this very interesting and plain when relating it to the English Qabalah..., also when using Hebrew. I'll start at the beginning and work to the end.

The term " HELP ME " has an English number value of 165, and this number is interesting when relating it to Crowley's Liber 777.

165 is the number value of " TO MAKE THEM KNOW " in Hebrew, or **להודיעם** ... which is sort of what Nuit asks when she asks for help. This term, "to make them know" is taken from Psalm 25:14, using the King James version the verse is: "The secret of the lord is with them that fear him; and he will shew them his covenant"

Now the aspect of "Fear" (Pachad) is in reference to Geburah/Mars/5. (Note that this is the 5th verse in Chapter I of THE BOOK OF THE LAW). Considering this, one might wonder if to "help me" is a plea for "Strength" (Written in Hebrew this has a number value of 165), of which is also Geburah. The Aspect of Geburah could also be seen in the "warrior lord" itself.

Consider the actual unveiling of Nuit in this verse, which is written as " in my unveiling ", and has a total number value of 280.

" my " itself has a number value of fifty and refers to Nuit herself. 50 is the value of the Hebrew letter Nun (AL I:24), or Scorpio, which is has the exultation of Mars. Once again the aspect of Geburah is brought up, yet within or hidden in the sign itself, as "my unveiling" refers to the birth of Ra-Hoor-Khuit also.

50 is the number value of "the Khu" (AL I:8), the place where the star is located.

Although "in my unveiling" has a total number value of 280; note this bit of mathematics in reference to Ra-Hoor-Khuit manifesting through and with Nuit's unveiling:

$$NU \ 56/\overline{280} = 5 \text{ Geburah/Mars}$$

I've often thought that unveiling might be NU / UN - veiling.

Now this term "unveiling" has a total number value of 170; which is the same number value as "lightning" — caused by the union of electrically charged clouds of opposite polarity — perhaps a very good clue to how Nuit unveils
(+ 1) + (- 1) = 0 nothing.

Consider also the aspect of lightning which is a symbol of the kundalini shakti, or the serpent fire.

This could also be written as positive plus negative equals Neutral. "Neutral" has the number value of 301 (L = 30 and A = 1; LA = Not). 301 is the value of "Mars" — the aspect of the child is brought into this again.

To examine the "unveiling" further, write out 170 in full; "A ONE HUNDRED AND SEVENTY." This has a number value for the letters of 700. 700 is the value of Nun final, a letter found in "MAN", which would bring us to verse 1.

"Had! The manifestation of Nuit."

MAN must identify himself with HADIT, (vide: AL I:6)

Note also this bit of mathematics: if MAN = 91 (without Nun final attribution) to "NOTHING" = 197, it would total 288. This is the number value of "before ", which implies in this verse that Nuit is one with (or before) the Children of men, due to her unveiling (or union with man).

I then tried to figure out the meaning behind "the Children of men! " This has the value of 888 ("Jesus" written in Greek also is 888). 888 is the value of the words: "of the company of heaven" in AL I:2.

In a sense, the company of heaven would refer to the gods of the Aeon which require manifestation in man, as well as being man himself. Ra-Hoor-Khuit, or Horus is one of these. Horus has a number value of 341 and is the inner aspect within MAN = 741 (with the final Nun used for "N").

$$HORUS = 341 = \text{Aleph (air = 1)} + \text{Mem (water = 40)} + \text{Shin (fire = 300)}$$

$$\text{Horus} + \text{Taw (earth = 400)} = 341 + 400 = 741 = \text{MAN.}$$

Aleph = 121 if spelled in English and totaled. Mem = 85. Shin = 125.

$$121 + 85 + 125 = 331 \quad (\text{IRON has the value 330 — metal of Mars}).$$

331 is the number value of "the Children", thus the Children of men might refer to "Child within man" rather than a physical child.

Another example within an Aleph (value 1, traditionally acceptable as a variation in qabalistic numeration):

$$\text{"Children of men"} = 483 \quad \text{— The Beast } 96/482$$

Also

$$\text{"the Children of men"} = 502/888/1152 \quad \text{— CANCER THE CRAB} = 502/888$$

$$\text{AL I:1 "Had! The manifestation of Nuit."} = 501/887.$$

3/28/78 e.v.

Veiled Silver Tears

The desolation of the desert
Hears the Camel bay,
Foot prints on the
Sun burnt land

Traveling without water
For seven days
A path of infinite ways

Eyelids closed against
The swirling winds
That eat away like birds of prey
At a dinner feast
Leaving tears of silver
In the sand to lay

This desert beast they say
Was born to such a day
One which few men can justly fowsee

But fools of mortal being
Who follow the path of V.V.V.V.V.

by
Loror
Matrista

THE 11 FOLD ALPHABET

This alternative method of numerical working with the English Alphabet was discovered by Brother Ebony (Charles) Reese and by Sister Cinamon Otto in the Winter of LXXI e.n. The substance of this discovery and these examples has previously been published in CINCINNATI JOURNAL OF CEREMONIAL MAGICK. The work is here published by the kind permission of Brother Ebony and Sister Cinamon.

1	2	3	4	5	6	7	8	9	10	11
A	B	C	D	E	F	G	H	I	J	K
L	M	N	O	P	Q	R	S	T	U	V
				W	X	Y	Z			

Examples taken in numerical order:

Law _____	7	Heru-ra-ha _____	47
Ka _____	12	Scarlet Woman _____	49
Aum _____	13	Exorcist _____	51
Had _____	13	Hierophant _____	59
Moon _____	13	Ra-Hoor-Khu _____	60
Nu _____	13	Thelemites _____ (see 16) _____	61
God _____	15	Hoor-paar-kraat _____	66
None _____	15	Ra-Hoor-Khut _____	69
Will _____	16	Ankh-f-n-khonsu _____	76
Asar _____	17	Aleister Crowley _____	77
Isa _____	18	Ankh-af-na-khonsu _____	78
Sun _____	21	Ra-Hoor-Khuit _____	78
Tum _____	21	Stele of Revealing _____	87
Space _____	22		
Hoor _____	23		
Beast _____	25		
Star _____	25		
Snake _____	28		
Khu _____	29		
Mentu _____	29		
Queen _____	29		
Eleven _____	30		
Khabs _____	30		
Abramelin _____	31		
Azure _____	31		
Hadit _____ (see also 13) _____	31		
Nuit _____ (see also 13) _____	31		
Aiwass _____	32		
Coph Nia _____	33		
Heaven _____	33		
Magician _____	35		
Ritual _____	37		
Thebes _____	37		
Empress _____	40		
Ahathoor _____	42		
Serpent _____	42		
Equinox _____	43		
Prophet _____	43		
Khephra _____	45		

The following examples of Hebrew Gematria have been added for comparison:

7	Will	או
12	Good	טאב
13	One	אחד
15	Hod	הוד
15	Yah	יה
21	Eheieh	אהיה
22	All 22 Hebrew letters	
25	Beast	חיה
28	a lizard	כח
30	solution	אחיהו
31	nothing/God	אל/לא
32	Lord	אל
40	Milk	חלב
42	Lion	לבי
43	Magician	מג
45	Heaven	זבול
47	Sacred Height	במה
49	Maiden	יקדה
51	to send	לאך
61	I	אני
87	Moon	לבנה

THE MID-POINTS OF THE VERSES

OF

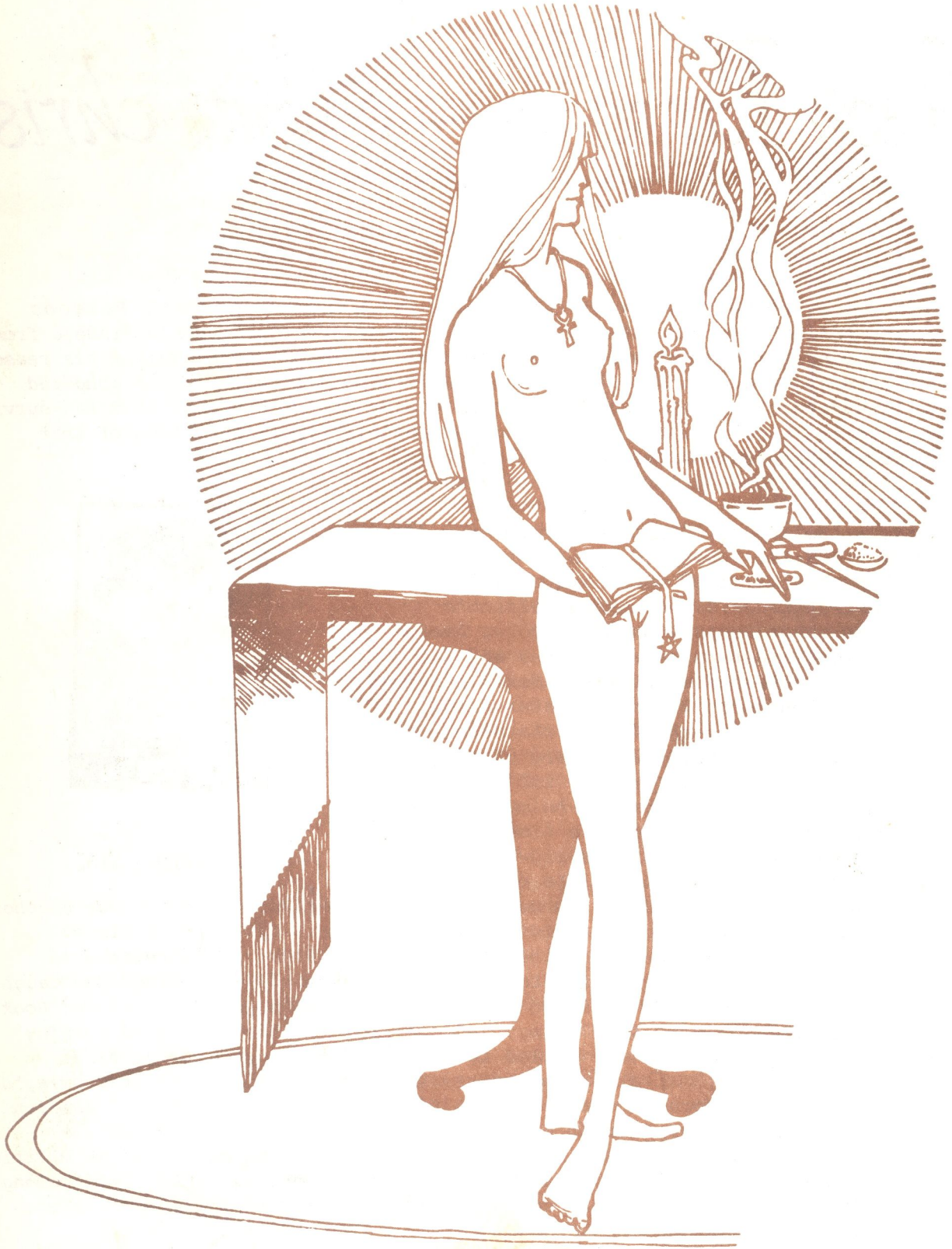
LIBER AL VEL LEGIS , CCXX.

These midpoints (words in the center of each verse) of the 220 verses of Liber AL vel Legis were researched by Soror Cinamon Otto 931. The Soror is now a 0^o Minerval Initiate of O.T.O. This work was undertaken January 21, LXXII e.n., 1976 e.v. In some instances two words were found in the middle of individual verses. In other instances a single word was found to occupy the midpoint. The punctuation is also from Liber AL.



(CHAPTER I) manifestation the every woman infinite; there in centre by Aiwass Khu, not behold they: both their stars is kiss Woman to him are not brows, woman, bend, let him my word, multiply black earth Nuit, loves sake of feel so: of Heaven shall be is the this book the he may the Grades. is with no other one Perfect Jews call by one; are Isa fire; let he not They are though behold bowels they, knowing, upon is no My shall exceed and to me I am me! To Nuit is (CHAPTER II) hiding the complement centre, be known away; I cube me; ill, but ill will & the Thee wast let in eight: Hierophant. Thus left to for the are of delicious langour, upon not harm is no find them the people, Nuit are. He upon Because be, invoking Because, why, then factor he the people, rightly performed elements night of the child a; a hearts Nu, and is the death for sorry? am these for is the red is the me. look the slaves English Alphabet; laugh not still; he is you so? and eyes o kisses sweeter! prophet of: thou art it; fall thine Head! I feel? drink, exceed! it not, for death, that the numbers know ever. proud and shall blessing (CHAPTER III) reward is god of ye an with give you peoples Battle of ever. Ra-Hoor-Khu is and big; not Beast, and be to undergo in heaven pity. Kill well Because, thee, especial worship; of host of, and kept & of be; for work West gold forge fly shall of prophet and terrible have red ink Hadit burning must that seek slay me her the earth in, whence and I word the Curse them! eyes the face of spit on sake dare, the royal brothers fight beyond God enthroned come ye law, and & the second, stones sparks. Its enemies is & of the Coph left and glorious, The Book

— 1/8/74 e.n. Fra. 137 11:49 P.M.



Jack Parsons — Anti-Christ

There have been many speculations concerning Jack Parsons and his Anti-Christ and Babalon Workings. These speculations have ranged from serious contemplation of his reasons down to haphazard darts against his reason! Most initiate contemporaries of Brother Parsons seem to have simply wondered why he undertook these operations. From the record of his work that has survived destruction we can see much of his method and his hope. A portion of that record will be found after this introduction, but there are some matters that need discussion first.

Frater Belarion, 210, by his claim $8^{\circ} = 3^{\square}$ Magister Templi, attempted several remarkable feats and accomplished some. As Jack Parsons he invented the JATO, cofounded Caltech's Arroyo Seco Jet Propulsion Laboratory, became a world renowned expert on explosives and jet fuels and some decades after his death received the signal honour of having a crater named for himself on the dark side of the Moon. Brother Jack took over the Mastery of Agape Lodge of our Order after Frater 132's withdrawal from the post. In this office he maintained the operation of the Lodge at a time when O.T.O. lights were going out nearly everywhere else. Only his violent death in a globe of Mercurial



Fr. Belarion, 210.

fire ended his mortal efforts on behalf of the Order and Thelema. Our Brother passed into the embrace of Nuit in a physical Chariot of Ravening Flame. As Belarion, the work of our Brother took strange turns. He attempted to open the Gnostic Catholic Church to a wider membership. He defined and taught Witchcraft. He became Anti-Christ and sought to summon Babalon and Her Book. The Book of Babalon came into being, and the issue of the Moonchild working is unclear. Jack Parsons was called to account for his efforts to find the Book of Babalon. At a hearing before his peers in the Order at Crowley's command, he seemed more affronted than on trial. Perhaps the Book of Babalon was not intended to supplant or extend Liber AL. The only result of the hearing seems to have been an increase of distrust. Jack continued as Belarion.

Accounts of the Book of Babalon and of the history of Jack's life belong in another place than this introduction. What is more of the moment is the matter of Anti-Christ and the Gnostic Catholic Church.

Students of Thelema and Liber AL usually arrive before long at a sort of distasteful peace with Christianity. Christianity is old hat. It was an expression of the last Aeon. The cult lingers on in its many branches like a vine that has died at the roots. Some forms remain, and there are still intoxicants lingering in the Christian grape. Gradually the old Pagan elements are seen to emerge from the husk of the Osirian growth. Time will end the job. Christianity will become another curio for poet and historian. So, why Anti-Christ?

Two theories can be readily advanced for this action of Frater 210. On the one hand, Christianity was real, lasted close to two thousand years and dominated hundreds of millions. Somebody had to deliver the final honours to the subtle body of Christ on the astral planes. Manifestation of Anti-Christ is the classic way of cutting off the remnant current. On the other hand, the Gnostic Catholic Church needed looking after. This body is the religious side of O.T.O. It would hardly do for anyone to fall into the gross error of taking "Gnostic," "Catholic" or "Church" to imply anything remotely Christian! Many of the ritual observances of the G.C.C. resemble Christian observances. In fact, these rites are sometimes the pre-Christian essence of similar Christian rituals. The mystery of the Osiris-Christ has departed, and the mystery of Thelema and Horus has entered in. If the local head of the Church calls himself "Anti-Christ", there is little likelihood that the curious will mistake what goes on in that Church for Christian worship!

Jack Parsons undoubtedly had very personal reasons for his working the Anti-Christ formulation. To some extent we are justified in seeking after those reasons. Where personal becomes intimate we are bound to respect his sovereign right as a Thelemite.



BROTHER JACK PARSONS.

In the matter of the Gnostic Catholic Church, there can be no argument for silence. Christian history has long painted the Gnostics as a Christian group of heretics. This is utter nonsense. Gnosticism is the ancient philosophy of Illuminism. It depends not on blind faith, but on rational discovery in matters below and revelatory vision in matters above. It was the art of the wise before a stone was set upon a stone. A few centuries before the Aeon of Osiris (also called the Christian Era) Gnostic communities flourished widely. When Mithraism became a dominant feature of the popular religious expression, Gnostics were already aware of the Messianic character of the time. They gave a place to "Christ" — Greek for Messiah — in their systems. When political

Christianity evolved, the Roman government reacted adversely for a time and ultimately decided to take over proprietorship of the movement. At that point the true metal of Gnostics went into the flame. Some were quick enough to muddle the judiciary of the Roman State with theories and explanations. The more sensible just shut up. Soon the Roman machine ground down all who had voiced opinions different from the arbitrary rule of the Emperor's theologians. The rest of the Aeon settled down to a sheep-shepherd style. The results were generally rough on women and other intelligent individuals, but fathers seemed to have enjoyed the mode. The Brothers and Sisters of the Gnosis managed to keep their act quiet enough most of the time. When things had been going good for a bit, they tended to get careless. Thus we hear of an occasional martyrdom down through the centuries until the present day.

What were and are the differences that distinguish Gnostic beliefs from Christian? Again, space does not allow a full explanation. Some of the more important points can be noted. To the Gnosis, Christ is not a human person. Christ is a demi-god. Jesus Christ is a fellow who may or may not have had a special relationship to the demi-god. Some of the old Gnostics called him an outright imposter. In any event, the role usually associated with Jesus Christ is a standard one for any person who has attained the

Great Work. It's just that some of us are a bit more into public display than others at that point. During the last Aeon, the Logos or Word of the Aeon was often thought to be "Christ". Christians tended to hold that it always was and would be "Christ". Gnostics realize that the name of the Logos changes with the Aeon — thus Liber AL informs us that the current Logos is "ABRAHADABRA". Another point of difference: Christians are usually taught to hate the world and the flesh. Salvation is to be sought at all pain in heaven. This seems to be a characteristic of the Aeon of Osiris. During the previous Aeon of Isis, tombs were built like earthly palaces; and all reasonable measures were taken to assure the physical comfort of the dead. This is the Aeon of Horus. Ours is both the physical and the spiritual. Again, Gnostics are alert to the changes of the Aeon; while cults, no matter how large, that are formed strictly within the Aeon tend to get trapped in the ways of that particular Aeon. Thus, the Gnostic Catholic Church is no longer under the guise of Christianity. We who participate in the religious side of O.T.O. (not every initiate cares to do this religion trip. It's optional) are just as interested in earthly pleasures as in spiritual delights. It would not be at all excessive to say that an ideal way to experience a Beatific Vision in this age would be during coetis with a consenting individual of your favorite gender. In fact, that's down-right "riteous!" When it comes to worship with strange drugs, many will say- "the stranger the better." — but it's wise to act with caution on the hard stuff. Remember that the physical plane is to be held in balance with the spiritual. If it makes you sick it's being abused. In like manner, if you lose the ability to come down to the world you were born into, you are acting like a displaced Osirian Christian, not a Thelemite. In legal matters, if you are busted for what you are doing, consider that your Will cannot be frustrated — and take a lesson as to the meaning of your Will. All this makes sense to a Gnostic. A Christian treats adversity as something quite different. Christians try to protect you from yourself first. Thelemites are first concerned with their own business. Secondly, Christians will seek protection against the evils of this disgusting pest-hole of a world. Thelemites will avoid unnecessary trouble, and have a good time.

... but I see that I am beginning to diverge from my subject. Here then is the record of Jack Parsons, Belarion, Anti-Christ. — the Editor.

THE BOOK OF ANTICHRIST

The Black Pilgrimage.

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

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

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

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

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

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

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

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

The Manifesto of the Antichrist.

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

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

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

An end to the servile virtues, and superstitious restrictions.

An end to the slave morality.

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

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

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

And an end to restriction and inhibition, for I, THE ANTICHRIST, am come among you preaching the Word of the BEAST 666, which is, "There is no law beyond do what thou wilt."

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

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

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

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

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

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

And in my name BELARION shall they work miracles, and confound our enemies, and none shall stand before us.

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

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

Love is the law, love under will.

Belarion, Antichrist.



The Union on Earth

Thelemic Gnostic Creeds.

In addition to his Anti-Christ working, Brother Jack Parsons wrote several documents for the Gnostic Catholic Church. Among these is a Gnostic Creed which substantially differs from the version by Crowley in the Gnostic MASS. Both are printed here in parallel columns for comparison.

by 210

THE GNOSTIC CREED

There is no god but love, and all his ways are love, and there is no way to God but love.

The way to God is not alone in the love of God, but also in the love of man, and in the love of all created things, and in the love of friends and of the beloved, and in the love of the self, and the body that God made, and the mind that God made, and the spirit that God made, and of all their ways and thoughts and desires, for in the love of all these is the way to God.

For God abides forever in the union of love, in the love of Christ that is the Son of God and of Sophia that is the Daughter of God, and in Their union, that is God.

And these our bodies are the temple of God, and therefore we may put on eternity in the Love of one another, and celebrate the union of God, that is forever.

Therefore let us celebrate our love for God and for one another; let us celebrate the seasons and the changes, the sowing and the harvest, the coming and the going, the beginning and the end, for in all these is love.

Let us worship in the seed and the blossom and the fruit, in the bridal chamber and the banquet, in the market places and in secret, that we may partake of the sacrament of love, that is forever.

Let us celebrate in singing and in dancing, in friendship and in lovemaking, and in all manner of joyous and bountiful and beautiful things that are fitting to the love

by 666

CREDO FROM THE GNOSTIC MASS

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the word of whose Law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom,

(Gnostic Creed of Fr. 210 cont.)

and worship of God, who made all things.

Let us put away fear and envy and hatred and intolerance and all thought of guilt and sin out of our hearts, that we may worthily celebrate our brotherhood in joy and in love.

In the name of Christ, that is the Son of God, and of Sophia that is the Daughter of God, and of their union that is God — Amen.

(Gnostic Credo of Fr. 666 cont.)

whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMN. AUMN. AUMN.

These two examples of the Thelemic Creed are different both in style and in content. The version of Fr. 210 is not in the CREDO literary form (it doesn't begin with the words "I believe"), while that of Fr. 666 avoids the late elements of Christianized Gnosticism. The 210 Creed is actually a sermon, while the 666 Creed is a prayer for liturgical use.

Here are two early Christian Creeds (definitely not Thelemic) which will serve to define the usual style of the Credo and to provide further material for the study of the spiritual state in the Aeon of Osiris. Note in these that the mystery of the Christian Savior is identical to that of the Egyptian Savior (Osiris) in all points mentioned. Note also the additional wording that was introduced in the Imperial Roman Creed of Nicea — these points and elaborations led to the execution of those Gnostics who had hoped to make peace with the cult of political Christianity and yet retain their own faith.

Early Christian Creeds -- Osirian, nonThelemic

The Apostles' Creed
(1st century e.v.)

I (We) believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified; died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins,

The Niceno-Constantinopolitan Creed
(381 e.v.)

We (I) believe in one God, the Father Almighty, creator of heaven and earth, of all things visible and invisible, and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all time; light from light, true God from true God; begotten not created, consubstantial with the Father; through him all things were made. For the sake of us men and for our salvation, he came down from heaven, was made flesh by the Holy Spirit from the Virgin Mary, and became man; and he was crucified for our sake under Pontius Pilate, suffered and was buried. And on the third day he arose according to

the resurrection of the body, and life everlasting. Amen.

It will be easily seen that the early Christians managed to delete all reference to divine Woman. Only the Virgin Mary remained feminine in the later creeds — a mere pot for the black god of Rome. Through such barbarism, the fundamental Gnostic doctrine of divine pairs of deities was abolished. Those who continued to maintain their Gnosis openly were killed by the state. The Gnostics had nothing against Osiris-Christ, but the intolerance of the Osirians was inexorable. Small wonder that many modern-day Gnostics tend to over-emphasize the other side!

Here is a final selection from the writings of Brother Jack Parsons:

The Gnostic Doctrine.

1. The Holy Ghost is the feminine counterpart of Christ — the Sophia.
2. God is manifest in the union of Christ and Sophia. This is the Trinity — both in the Universe and in man.
3. The golden rule supercedes all other commandments and laws. It teaches love as a way of life and this love includes sexual love.
4. In the teachings of Christ there are no prohibitions of the enjoyment of life and of the world, of eating, drinking, merrymaking and sexual love.
5. Christ warned against undue attachment to material things, against selfishness, avarice, and against prostitution of the body and spirit.
6. He taught the imminence of God and the Kingdom of Heaven.
7. The consciousness of immortality and the state of blessedness is attained by the union of the Christ in man and the Sophia in Woman.
8. Brotherhood in Christ is attained by the practice of unattached love in all human relations.
9. All worldly attachment is futile save in this, that it leads to redemption through suffering.
10. Virtue does not consist in self sacrifice, chastity and renunciation of the world, it consists in the sacrifice of the infantile self, of purity in love and friendship, and in the renunciation of undue attachment to worldly possessions and inordinate desires.
11. Therefore attainment does not consist in the denial of desire and the avoidance of temptation; but in the whole hearted acceptance of all experiences and all changes as initiations in the way of love.
12. Formal Christianity has distorted, perverted and misinterpreted the teachings of Christ. Mankind can only find happiness by rejecting the false doctrines of sin, guilt, fear, hatred and intolerance; and in accepting the gospels of love.

Scriptures; he ascended into heaven, sits at the right hand of the Father, and is going to come again in glory to judge the living and the dead. His reign will have no end. We (I) believe in the Holy Spirit, the Lord, the giver of life; he proceeds from the Father, is adored and honored together with the Father and the Son; he spoke through the Prophets. We believe in one, holy, Catholic, and apostolic Church. We profess one baptism for the forgiveness of sins. We expect the resurrection of the dead, and the life of the world to come. Amen.

HEBREW GEMATRIA ON 210

The following list of Hebrew Gematria has been compiled especially for this issue of the O.T.O. Newsletter. A good deal of information has been provided on the Magical activities of Jack Parsons, Frater Belarion, 210 in the foregoing pages. It is suggested that our readers try their hand at the art of giving meaning through Gematria. *Note: in several of the examples given below, more than one meaning will be found to attach to a particular set of Hebrew letters. In some cases this is the result of differences in the way the letters are pronounced to form words. In other cases a given word actually possesses several meanings.*

אָנוּר	_____	Proper name: "Assembler"
אָשֵׁר	_____	lame, hampered
בָּהָר	_____	to glow, to make hot; to examine; to mature; a youth
בְּהַרְג	_____	to slay among
בְּעַל-חַנּוּן	_____	Proper name: "Graceous Lord"
בְּקִבּוּיָהּ	_____	skin bottle, flask; Pr. n.: "Emptying"
בְּהַרְחָה	_____	to run away, escape, elope, abscond, make haste
גִּזְרֵי	_____	to slaughter, to divide; to determine; part (of a victim)
גִּרְזֵי	_____	to sever; Pr. n.: "A waste"
דּוּרְהָה	_____	to pierce (with thorns); to move around; race; circle
וּרְדֵה	_____	to become pregnant; to meditate; to have posterity
חֲבֵר	_____	rose; sirloin steak
חֲרֵב	_____	to bind, to be allied; to charm; spell; magician
יוֹצֵדֵק	_____	to be sharp, to cut; to dry up; waste; sword
יָרְיָהּ	_____	Proper name: "Yah is righteous"
	_____	Initial two letters of Pr.n.: "Jeremiah" יְרֵמְיָהוּ
	_____	Noteriq. for יְהִי רְצוֹן "May it be God's will"
לְפָק	_____	Abb. for לְמַקְדָּת (pay) to the order of (on a cheque)
לְפָצֵן	_____	to deride
נָסַק	_____	to ascend, to go up
נְעֻמָּה	_____	pleasantness
נִעַץ	_____	to fix in
סָנַק	_____	to push; to supply
סַעַס	_____	to divide, to branch out; double minded, uncertain
עֲמָק	_____	to sink down, to dip, to be deep; unsearchable; valley
עֲצֵן	_____	to be firm; spear
עֲקָם	_____	curve
מַסַּע	_____	to step, walk, pace, march
מַצַּעַס	_____	to strike (to pieces), to split or rend
מַקְדָּת	_____	to peel/ Noteriq. for מַקְדָּת הַבַּיִת לַיהוָה Combat Standing Order
מַצַּעַת	_____	a rib; human side; side-chamber (temple); an overthrow
מַצַּעַע	_____	to be low, to be humble
מַצַּעַן	_____	to load, to pack up; to migrate; Pr.n. of City "Tanis"
קִינָה	_____	Pr. n. of a decendent of Seth (Set?!) "Smith"
קִיָּה	_____	caster-oil seed; raven or pelican; abn. large testicles
קִלְפָה	_____	to peel or shell
קִוָּע	_____	to tie, to press
קִנָּס	_____	to impose a penalty (esp. in Talmud for seduction of girl)
קִמָּק	_____	fold, plait, pleat
רַיָּהּ	_____	rain
מַלְטָנִי	_____	a distinct or definite one, such a one

3 ← 210 → 2-3-5-7

Notes on CCXX

Chapter I

a study in number 6

The following material on numerical mysticism is drawn from a letter dated 18 December, 1977 e.v. by Brother F. Albrecht, an Associate Member. Brother Albrecht has sent us many letters, and these are filled with quite a few similar numerical discoveries. In addition, these letters contain associations of other kinds — also quite interesting. The material below has been edited for presentation in the space available in this NEWSLETTER. Connecting comments have been inserted in this type-face. This type-face has been used whenever the material presented is directly that of Brother Albrecht.

A special point to note: These discoveries are stated in the style of discovery — that is they have not been altered to conform with more popular styles of published writing. This style difference is significant on two points: 1. The style of discovery is more difficult to read — hence the tendency to change to a more formal style in most published works of this type. 2. The style of discovery is more successful in conveying a sense of identity with the discoverer. The working of the mind of a mathematical mystic is not limited to strict formal English in its expression. Number mysticism is a powerful short-cut to the deep levels of the mind. Hence, discoveries in this method are properly considered poetry of the spheres. That they have to be limited to the poverty of the written word is unfortunate. The stream of consciousness is the thing. What flows quickly is often what flows strongest.

It was the hope of this Editor that the drawings accompanying these writings could be reproduced in color. Brother Albrecht has used color freely throughout his correspondence. Some significance is sadly lost by monochrome reproduction. After our work with color printing becomes more under control, and barring the all too frequent problem of a past-due deadline, we hope to be able to again publish the work of this Brother and to do so in the color it deserves. — The Editor.

Notes on the First Chapter of LIBER AL vel LEGS — and certain other observations.

Within this account I wish to make clear that the Silencing of the Mind that could be likened to perhaps Samadhi, is really seeming by an act of Will as such, or an expression that can be considered a transcendental virtue...silencing the mind (*is*) like the fourth path or virtue of the Sphinx, Tacere; 'To keep Silence,' or as in Egyptian, Er Sauu Ketket; ...through an act of will ...the mind *is* silenced about such...a number... a basic characteristic of the Δαυμων ; Silence, in so much as the Squaring of the Circle may Silence the Mind ... undisturbed by the imagination—

436	כּוֹכַב טֵחָמֵשׁ	Pentagramma
251	ἑξά-γράμμα	Hexagramma
787	רִבֵּעַ אֶת הַצֵּגוּל	To Square the Circle

"For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law."
 (Liber AL vel Legis, I:40)

Epistemological and other methods for study of Liber AL.

I. These basic formulas or equations can be gleaned from Liber AL vel Legis in accordance with previously known hypotheses ... deduced from three major verses;

First: (0 = 2) 'the Lover'

"None, breathed the light, faint & faery, of the stars, and two." (I:28)

Second: (2 = 0) 'the man of Earth.'

"With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven,..." (I:21)

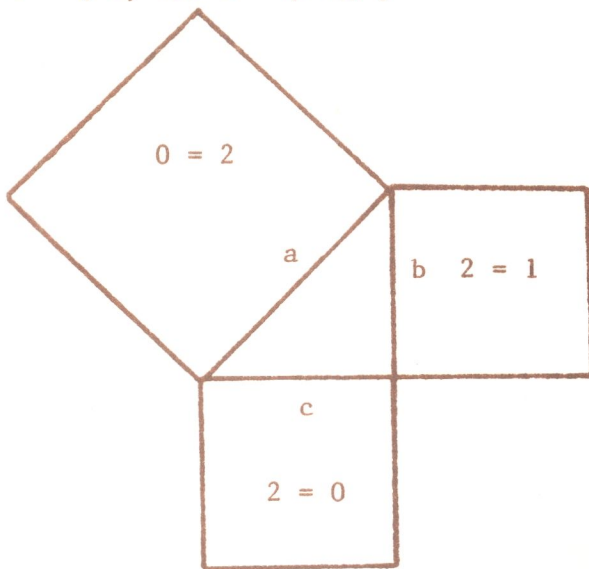
This primary deduction, a converse of the first is necessitated by the fact that, if a number is infinite, abstract and universal *it is* in the Mind of 0 = 2; but 2 = 0 is a formula of a finite universe.

Third: (2 = 1) 'the Hermit'

"The Perfect and the Perfect are one Perfect and not two; nay, are none!"
 (I:45)

This initially appears as $(1+1) = 1 \neq 2 = 0$, but.. mind ($0=2$), as abstract, has already been qualified....as well, the body...($2=0$). This leaves a Third possibility of a perfection wherein is Imagination, the 'one' sole perfection within each and every one of us that is personally unique and subjective ...being in that way an aspect that has a Total, far of what can be deduced, lack of suffering in its utilization and as well, if healthy, within it's scope.

The ($2=1$) deduced by avoidance of Nothing as upon the Earth, or $(1+1) = 1 = 2 = (1, \text{ for } 1 = (1+1))$



$$a^2 = b^2 + c^2$$

— where the 2 = 1 of the 'Hermit' and the 2 = 0 of the 'man of Earth' can conjoin and equal (4 = 1) or, $\Delta \nabla \Delta \nabla = \otimes$

The Pythagorean Theorem from the 47th Proposition of the First Book of Euclid's Elements seems to portray the basic concepts surrounding that of 4 = 1 and 2 = 0.

This is likened to what Aleister Crowley wrote in his BOOK OF THOTH:

"Reaction is always equal and opposite to action. This equation is, or should be, simultaneous in the Intellectual world, where there is no great time-lag; the formulation of any idea creates its contradictory at almost the same moment. The contradictory of any proposition is implicit in itself. This is necessary to preserve the equilibrium of the Universe;..."
 (Quote not checked, Ed.)

Thus, an approximate identification of this 'equilibrium' would amount to

$\begin{matrix} (2 = 1) \\ (2 = 0) \end{matrix} \Bigg\} \begin{matrix} \text{Time as motion in} \\ \text{Space.} \end{matrix}$	$\begin{matrix} 0 = 2 \\ \text{Infinity} \end{matrix}$
--	--

whereas $2 = 2$; then $1 = 0$

The ($1 = 0$) aspect in its context seems to have referred to it the contentional (contentionis = antithesis, juxtaposition of opposite ideas;) context implied in:

"...but \beth is not the Star." (Liber AL vel Legis I:57)

Wherein Atu XVII would be \aleph , for ($0 = 2$) along with Atu IV being \beth , for ($0 = 2$) This may represent Horus or Heru.

The ($1 = 0$) is perhaps Atu IV... having \aleph attributed to it ($\aleph = 5 = \aleph\aleph = 6$ concept).

"With the God & the Adorer I am nothing: they do not see me. They are as upon the earth;..." (Liber AL vel Legis I:21)

...Nuit would be likened to 'Nothing' in so far as ($2 = 0$) and ($1 = 0$). This is similar to the Hindu idea within the Kavitta-Ramayana where Kamma (The God of love) is driven to oblivion by the opening of the Eye of Shiva.

This...is reminiscent of what was written by Eliphas Levi in his LA CLEF DES GRAND MYSTERIES — wherein he cites the Thirty-First Path of Wisdom, called the 'Perpetual Intelligence,' to which he attributes $\psi = \Delta$. Like $3 = 1$ of Binah, Kehter and Chokmah as $3 = 1$, the opening of the "Third Eye" — the Lux Philosophorum — is the light and essence of the Universe.

This can be viewed as similar to the concept of the Kundalini raising upon the Sushumnanadi from the Muladhara Chakra unto the Ajna Chakra ($\tau\rho\iota\tau\omicron\varsigma \mu\alpha\tau\acute{\iota}$ = 'Third Eye' in Greek = 1331; $\text{עֶשֶׂר הַסְּפִירוֹת}$ = 1331; the 'Ten Sephiroth') wherein illumination is likened to a Lux Philosophorum, the Amber of Electrum. The combination of the Luna Philosophorum and Sol Philosophorum with the Ambrosian blue sparkles that are there but separate from the Amber light or Lux)

(This also can be considered with Zenos' conception of the elements $\Delta\nabla\Delta\nabla = \otimes$ along with metaphysical considerations likened to Plato's conception of the Geometric Nuclear Theory as a Constitution of the Universe — note the Elements of Empedocles.)

This ThirtyFirst Path of Wisdom exists "Because it rules the movement of the Sun and Moon according to their constitution and causes each to gravitate in its respective orb."

To Eliphas Levi, the LUX is that which is between the horns of Baphomet, the Qabbalistic sign of the 'Shekinah,' with its two poles and equilibrated centrum. Levi cites this as the secret of the Alchemical Great Work.

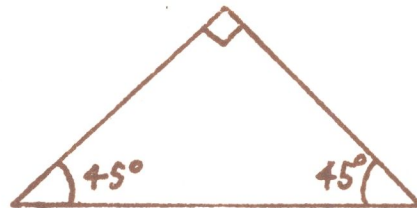
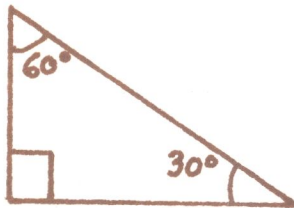
II. The Elements of Empedocles...may be likened to Metaphysical considerations. This is similar to the concept of the root form of the word "Semen" ("semeninis", defined as the elements, Fire, Water, Air, Stone or Earth.) ...

Continue this point as in section I, with an association to $4 = 1$:

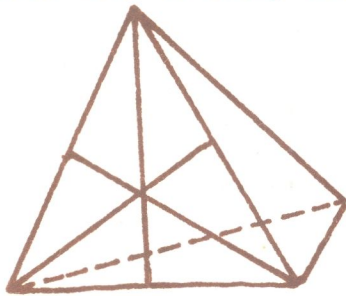
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|-----------|---------------------------------------|----------------------|
| $4 = 1$ | $\Delta \nabla \Delta \nabla = \odot$ | Time as motion/space |
| $(2 = 1)$ | $\Delta \Delta = \odot$ | Imagination + LUX |
| $(2 = 0)$ | $\nabla \nabla = \odot$ | Body + emotions |

Thus the Geometrical Constitution of the Universe as cited and elaborated by Plato on the elements of Empedocles could also be likened to the scalene-right triangle of the Pythagorean Theorem.

...Plato considers this triangle (Triangle: Treis is the Pythagorean name for 3: $\tau\rho\iota\tau\omicron\varsigma$), the 90° and $30^\circ/45^\circ$ angled triangles to be one of the two basic triangles that act as the essence of the Elements...in his Geometric Nuclear Theory:



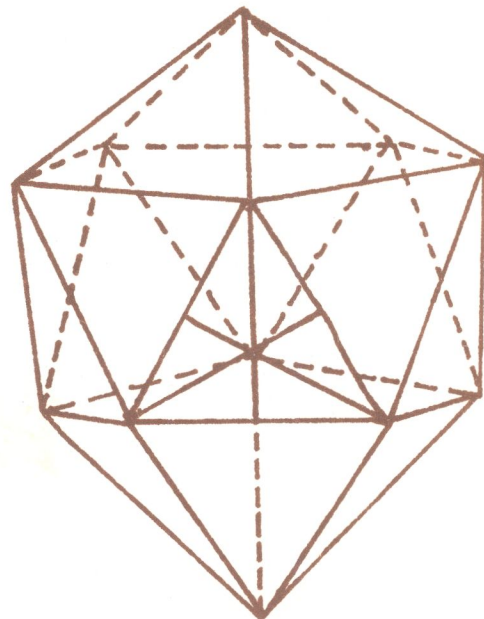
These two triangles were used to analyse the more complex regular solids that Plato used to study the elements.

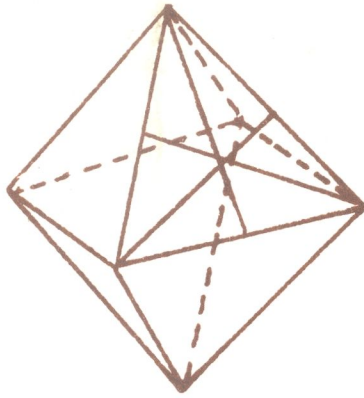


- A. The Tetrahedron (Fire Δ)
 Greek: Tetra(= Four)+ hedra(=base).
 ($30^\circ - 60^\circ - 90^\circ$ triangles form the bases)

- B. The Icosahedron (Water ∇)
 Greek: Eikosi (= Twenty)
 + hedra (= base).

(Again, two $30^\circ - 60^\circ - 90^\circ$ triangles form each base)





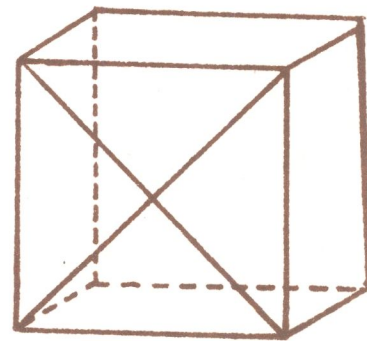
C. The Octahedron (Air Δ)
 Greek: okto (eight) +
 hedra (base).

Again the base is composed of
 two triangles of the $60^\circ - 30^\circ - 90^\circ$
 type.

D. The Cube (Earth ∇)
 Greek: Kybos = a cube, die

In this case, each base or face
 is composed of two triangles of
 the $45^\circ - 45^\circ - 90^\circ$ type.

* For further information on this
 approach to geometry and the
 elements, see the *TIMAEUS* of Plato.



According to Plato's Geometrical or Mathematical Atomism, there should be a three-fold distinction between forms, basic matter and the corporeal reality of the sensible world. The basic matter is considered to be simply empty space.

Sensible reality is the outcome of a mixture ... between forms and the space on which they are somehow imprinted. On this basis we have the means to account for the material world, both physical and biological, in terms of the four elements. This means possesses considerable metaphysical properties. ... These elements are in turn ... considered as Geometrical bodies made up of two kinds of elementary Triangles, one is half of an equilateral triangle and the other is the right-angled Isosceles triangle (which is half a square).

These triangles can be interpreted by the Pythagorean Theorem in the form $(4 = 1) = (2 = 1) + (2 = 0)$. From these triangles, four or five regular solids can be constructed.

The Tetrahedron is the basic particle of Fire, the Cube of Earth, the Octahedron of Air and the Icosahedron of Water.

... Breaking up these bodies into their constituent triangles symbolizes chemical analysis. By rearranging them (synthesis) we can effect transformations between the elements. ... The fiery particles, having sharp points, penetrate the other bodies. Water consists of much smoother particles, hence the gliding property of fluids.

The theory of transformation here suggested is... a precursor of modern physical theories. Plato goes much further than the materialistic Atomism of Democritus.

These basic triangles can be cited as the metaphysical ... aspect of what in modern physics are called Nuclear or elementary particles. They are the constituents of the basic particles.


It should be noted...that these particles are not called Atoms... The word 'Atom' means literally an indivisible thing. A 'something' made up of other 'somethings'; should ...not be called an Atom.

Plato appears as the precursor of the main traditions of modern science. Others having a similar notion (that everything can be reduced to Geometry) include Rene Descartes, Albert Einstein and...perhaps Benedict de Spinoza. That Plato should have ...confined himself to the four elements is in one sense a limitation and ... perhaps the prevailing view of the times; but its metaphysical associations seem to be quite acute. ...Plato tried ...to give a 'Logos' or account of this view in order to save the appearances (of things according to the senses and to tradition of his time).

This Logos, **Λόγος**, mentioned in association with Plato... has meant a Force linking Cosmic Intelligence (perhaps that identified as $0 = 2$) and man or humanity (which could ...be identified as $4 = 1$).

Heraclitus, who believed that the world is in a constant state of change (perhaps $4 = 1$), held that *this change* was orderly and regulated by Fire. He called the Fire 'Logos', the unifying power in the world.

This 'Logos' in Greek thought about theological concepts (like the concept of Philo of Judaeus which maintained with the Stoics the idea wherein the 'Logos' is the creature source of Cosmic Energy and the general purpose of our being.) should be linked with the Qabbalistic idea that the 'Logos' is the agency that communicates the Creative Will of the Godhead, perhaps through the Shekinah.

This 'Logos' is similar to the Rosicrucian concept ... of the 'Logos' as the 'Anima Mundi', the vital energized force as symbolized by the , the symbol of 'to go' — while the infinite (perhaps $0 = 2$) would be changeless.

Let us focus more closely on this concept 'to go'—

Λέγειν = (Ibo / ire = To Go) = 76
Εἶναι = (Sum / esse = To Be) = 76
er ankh = To Live = **Α + Ν + Δ + Α** = 76

... this implies a principle of Magnetism, being that the root form of Coitus / Coire = 'To go (together)' as well as 'To unite' = **תתקן** = 418. ...This principle of magnetism may be that involved within the Nephesh that is beyond the veil of Paroketh..., and can be likened to what is the root form of the word Magnet, the Magnesian Stone **Μαγνήτις λίθος** = 931. This 'Magnesian Stone', being a metaphysical identification of the 'To Go' principle within the physical universe, is the root form of the word Magnet, whose basic principle is that opposites attract:

"For I am divided for love's sake, for the chance of union."
(Liber AL vel Legis, I: 29)

"There are four gates to one palace; the floor of that palace is of silver and gold ..." (The Luna and Sol Philosophorum of ($4 = 1$) of the 'Hermit' and the 'man of the Earth', perhaps). "...lapis lazuli & jasper are there; ..." (perhaps the Scarlet Woman's ($0 = 2$) as macrocosm, the contentional balance to Nuit's ($4 = 1$)...which seems to appear as a screw which is a cone with an inclined plane of which a segment ...could be likened to the Triangle utilized with Pythagoreas' Theorem. ...The element of womanhood could be likened ...to ($4 = 1$)...). "...and all rare scents; jasmine & rose, ..." (The Rose perhaps of the Rosa-cross ... which Aleister Crowley likened to the cipher "0", perhaps related to... (($0 = 2$)... with Hadit.) "...and the emblems of death." There is never death in the infinite.

III. The primary mathematic equations within this hypothesis ... are....:

$$4 = 1 \qquad 0 = 2$$

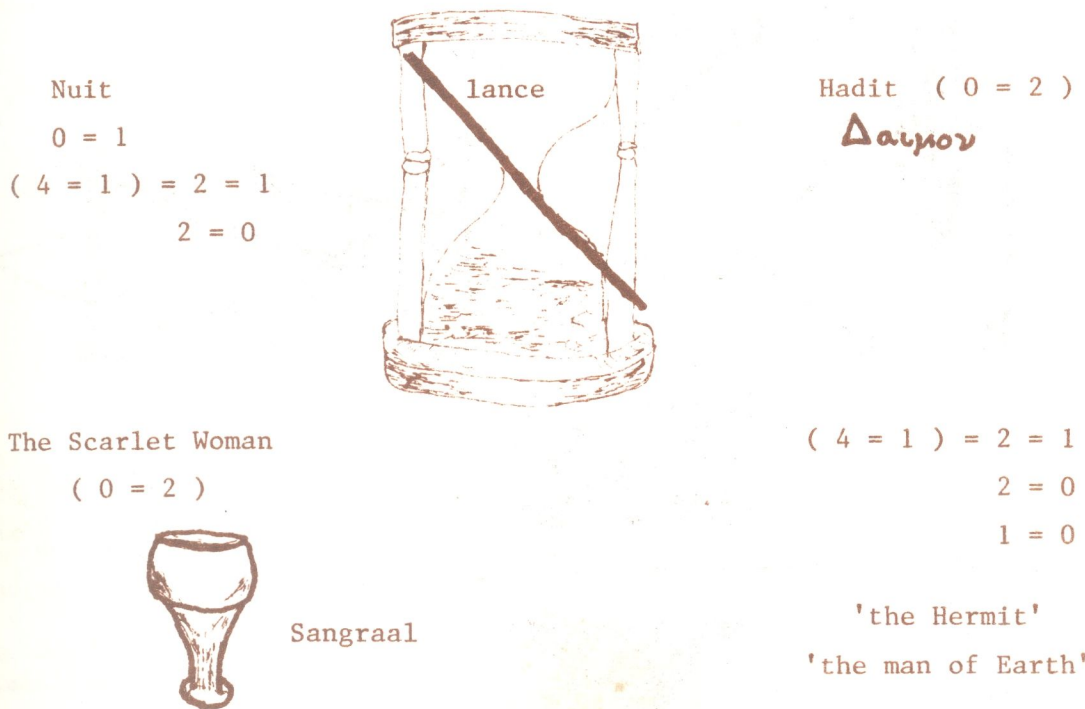
$$(2 = 1)$$

$$(2 = 0)$$

These equations may have an inter-relationship like that of two words that both add to 719: **Μῦθος** **Θ-υμός**
 ... **Μῦθος** is the root form of the word "mythical", defined as "Imaginary," ...identified with the imagination.
 ... **Θ-υμός**, "Mind", ... $0 = 2$. Note that **Μ(μ)** and **Θ(θ)** become reminiscent of **ח** & **ט**, which are attributed to Atu XII and Atu XI.

- ⤵ For ($4 = 1$) is likened to the kundalini raised for illumination (**μῦθος**)
- ⤵ For ($4 = 1$) the pathway of Altruism and Virtue; (**μῦθος**)
- ⤵ For ($0 = 2$) perhaps something to do with worshipping the word as sacred and identifying Nuit as 0 in place of ONE of which the head of the serpent would perhaps be in (**Θ-υμός**) association with ... Atu XI
- ⤵ For ($0 = 2$) Atu XII 'The Hanged Man'. the view of considering Nuit as ONE in place of NONE (**Θ-υμός**).

IV. There is also a possible identification of the **αυτος** (Self) of ($4=1$) that is the **μικρός** (microcosm) of which the **αυτος** as the **μακρός** (macrocosm), as Hadit, within $0 = 2$, being personified as the **Δαίμων**.
 ... Nuit as ($4=1$) seems to be the **μικρός** to that...which Nuit is when in a contentional balance with ...The Scarlet Woman as $9 \ 0 = 2$), the **μακρός**.
 ... which could be symbolized as follows:



This symbolism may ... include the ...association of the lance (= **שבת** = 311), the Adamant (**Ἀδάμ-veis** = 311) — similar to the diamond lotus. ...The Adamant could have a metaphysical association to the

0 = 1 of Nuit's (4 = 1) of which Hadit is the center...

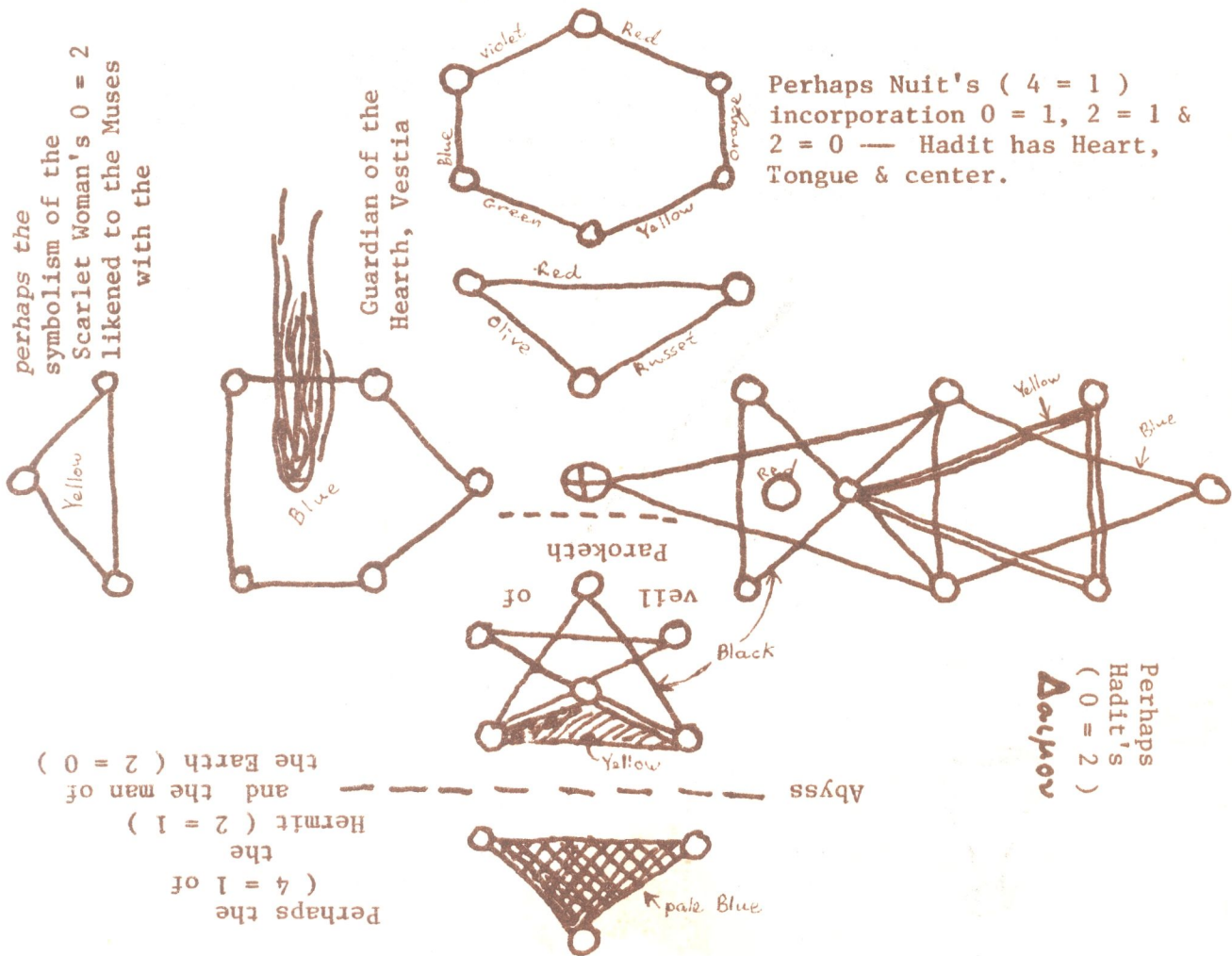
The lance (𐤅𐤆𐤆) perhaps ... coordinates the (0 = 1) of Hadit's position as the centrum of Nuit and the (0 = 1) ...which could be...utilized by the **αυτος** (self) of a woman within her own specialized 4 = 1 to use within her metaphysical association with (0 = 2) , to associate through a contentional balance with Nu's 0 = 1 wherein is a metaphysical correlation to the Lapis Lazuli — of this,

"Had! The manifestation of Nuit.",
would be the result of the giving of All by the **Δαιμον** from the position .. of Hadit's (0 = 2). This "giving of All" is symbolized by entering the Sangraal —

"...and in his woman called the Scarlet Woman is all power given."
(Liber AL vel Legis I:15)

Consider: the perspective of a woman's unique contentional counterpart of (4 = 1) as (0 = 2), which appears to be as a **Δαιμον** of hers, ...upon Nuit's (0 = 2) as a **μακρος** or **μακρος** (macrocosm) — perhaps viewing the male element within its metaphysical concept as Nu, but perhaps upon the Bath Heh as **το μερα θηριου**.

All this could be symbolized from the man's perspective as a man of Earth:



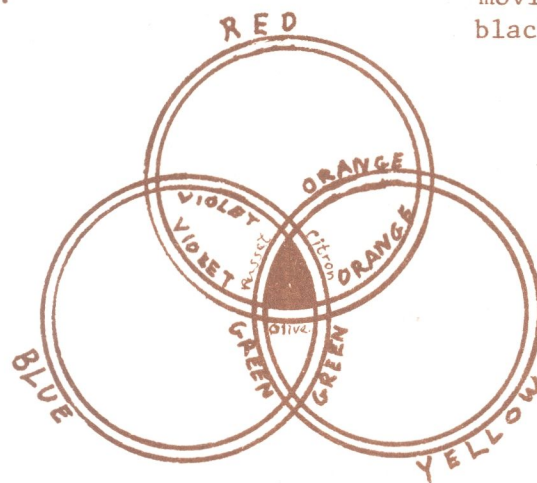
Within this association could be placed (see diagram opposite on the left middle portion) the concept of the lambent flame of blue in verse 26 of chapter I of the Liber AL vel Legis.

V. Within this configuration could figure the three rings on the staff of the Hierophant of Atu IV, these rings could have a prismatic colour effect — this may be what ...lies behind Aleister Crowley's reasoning ... out of THE BOOK OF THOTH. These cards have their titles changed in that book:

- Atu XX Judgement (Wisdom) = The Aeon
- Atu XIV Temperance = Art
- Atu XI Courage (Strength) = Lust
- Atu VIII Justice = Adjustment

This Black in the middle may signify the Silenced Mind (done by an act of will) and the expression of love that are both transcendental virtues.

This could have associations to what Aleister Crowley wrote in his LIBER 777 — as the 22 Trumps of the Major Arcanum moving from white into grey into black — at least on the Queen scale of LIBER 777, XVI: of which **וֹדֵס** (mind / **וֹדֵס** = 390



The 'Lapis Philosophorum' ... according to some renditions was supposed to pass through Putrefaction and become black.

אבני-הם ילוסוסימ = the 'Lapis Philosophorum' = 390 and **κοπος νους** (which likens the root form of the word **κοπος** — defined as "black and pure." — to that of the Mind) . **κοπος** is the root form of the word **κρονος** , defined as 'time', and related to Saturn, the third Sephira, Binah, whose colour is also supposed to be black...

VI. There is also something else that I have been working upon and am trying to analyze; the possibility of ...a coordination between the six major prismatic colours (viz. Ruby to Red, Emerald to Green), gems and the auric colour associated with a particular virtue. ... The three colours of Olive, Russet and Citrine may be reflections of this. The Scarlet Woman's aura — a contentional concept enclosing the principle of illuminations. Which flowers are associated with the six of the chromatics may disclose more about the spiritual affinities of man and woman. This may have a similiarity to the nine nails and some symbolism to it upon Atu IV.

by Brother F. Albrecht

Of Stars

by Brother Bill

Heidrick

"Every man and every woman is a star."

Liber AL, I:4.

These words and others from LIBER AL have often sent people in quest of the meaning of the STAR. Most of the theories are based on AL, I:57, and deal with the Tzaddi — Hay interchange. Other passages of Liber AL also mention stars and the star. I propose to take up this matter in the light of the several stars of our Order and of the ancients of Egypt. I personally do not look toward a single star blazing in the sky as the One Star of Liber AL. There are many stars in the heavens, and some may be intimately intertwined with the inner star at one time or another. This notwithstanding, the inner star is another thing than any of the outer ones. If Sirius — Sothis is indeed the Star of the Tarot Atu, Sirius cannot be Tzaddi. In Qabalah, the single letter Tzaddi stands for Tzaddikim, the Righteous Ones, also known as the Lamed-Vavnicks of the Chesedics. These Tzaddikim are said to be 36 perfect beings who travel the world in the guise of ordinary persons. They are the Watchers who have attained the Great Work and found that for them it lays in the husbandry of the world. A.:A.: leads to this in the highest. These are the "Secret Chiefs." To these verse 50 of Chapter I of Liber AL alludes. I will write now concerning one of the stars of our Order, Frater Saturnus.

Saturn is Set. Frater Saturnus destroyed O.T.O. in the Outer through his conservative manipulations. This is Saturn devouring his children, and Set eating the eye of Horus. While he lived, Frater Saturnus was Horus-Set — he had devoured the essence of Horus and placed it together with his own power. This resulted in the rule of the Order by an ancient usurper, and an incarnated deity. Even though Fr. Saturnus ruled truly by his power, he ruled as Set in the Outer — all was restriction. He set his Shibu beings against the Brothers and Sisters. The Order suffered decay and died in consequence. Thus the pattern of the mis-rule of Set-Saturn was made manifest. Frater Saturnus died through the loss of his genitals — as did Set of old. In this death, seen at the time as a battle with Horus (the Order at large), the Eye of Horus was taken from the body of Set and placed again in the face of Horus. This is the new lease on life that is now the lot of O.T.O.

It behoves us to do as did King Unas (as recounted in the Pyramid texts). We who are brethern of O.T.O. must return the glance of Horus and bind up the wound of Set. Thus we restore both deities to their ancient places. In the Outer, this means that the aid of the brethern must be given to the restoration of knowledge and works with the end in sight of a formal election of the O.H.O. by Xth Degree members of the Order. Breaches have been made by the enmity raised by Set-Saturn in the past. These must be repaired. It must not be forgotten that a god is a god, and a Thelemite is a Thelemite. Frater Saturnus may have acted unwisely to our eyes, but he acted by the light of his star. He was a Man and a Brother of the Order. His deeds and his power are those of the noble great among us. There is a further mystery here in the line often proclaimed by Brother Grant. Set may even be likened to the expiration of air that has lost its prana — this is a necessary destruction to permit the entrance of fresh air and prana. To dwell exclusively on these things is no worse than to invoke Anubis — the profession of mortician is honorable.

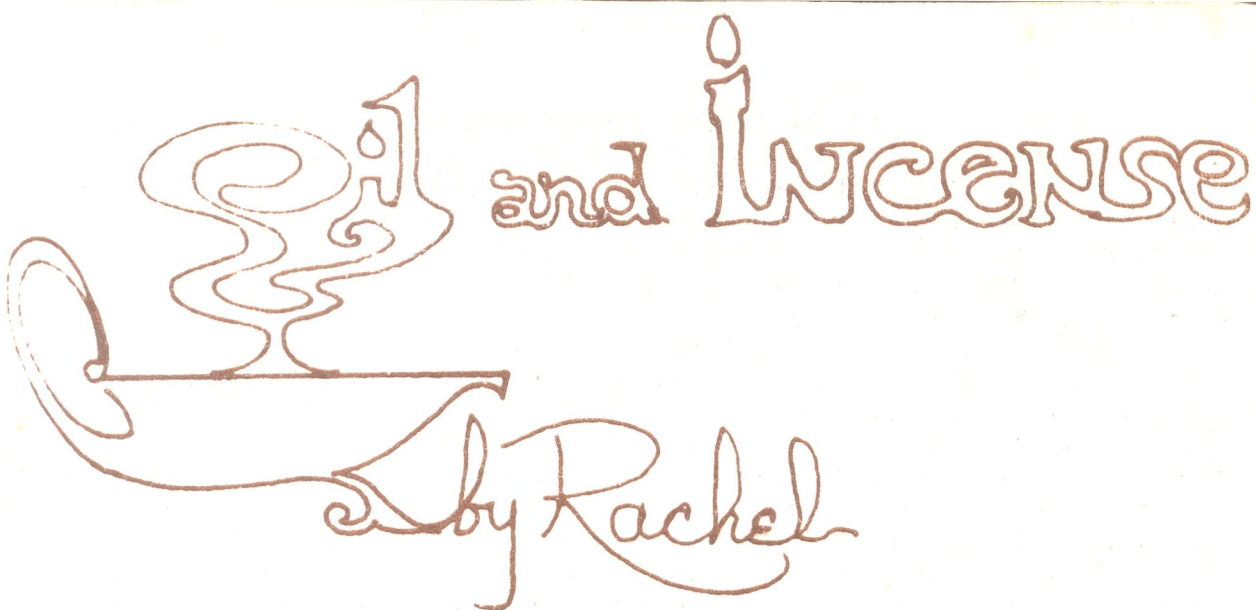
History lessons of the Order, whether they are personal accounts or records of Magical workings, are often of most value if they are seen in the light of mythical reenactment. This was the way of the ancient Egyptians with their tales and mysteries. Learn to read in these accounts the doings of gods and goddesses. You will not miss the mark by that method. Through learning how to recognize the stars of these persons, you gain the art that will serve to learn the course of your own star.

When we are born, we are Horus-Sothis (Horus who has come from the womb of Isis). Throughout our lives, our star may pass within many gates of gods and goddesses, upon many fields of reeds in the world of the West, and within many stars and constellations known by mythological and astrological names. In time we come to Orion (Sah), to dwell near the star now known as the Trapezium (Theta Orionis, middle star of the Sword of Orion is this star; but MGC1976 is the place of importance). Beyond our life on the Earth, we may assay the passage of the Abyss. While we yet live, the method is known by many names: Passage of the Abyss, Attainment of the Merkabah, Achievement of the Power to Ride in the Boat of the Sun... After we have died to the Earth, the way is through the Dark Rite of Osiris. Then we must have Nephtys intercede for us with her tears until the Boat of Millions of Years is brought to a halt by the Ancient God. Then from Orion we may journey back into the womb of Sothis — Osiris born again by Osiris, as Horus. (*Note by the Caliph: How Horus could be born of Osiris, the Father, is a mystery of the initiate path.*). There are those who come directly from Orion to Earth without the intervention of normal birth out of Sirius, but these are like Brother W. Smith, 132, whom Crowley dubbed "the Hidden God." In all of this, be careful in taking the words that name physical stars for the wrong thing. One is a map, another is the place the map describes. It is perhaps enough to say that, when gods and goddesses walk the Earth, their souls do not enter the world as do the souls of the less-than-gods. The physical birth may be unusual in some way, but it is the attachment of the soul that is important here. On that note, it is said that a divine soul becomes fully attached later and leaves earlier than a normal soul. Unusual sickness in infancy and a sudden end to later life are also often regarded as signs of the uniqueness of the star. None of these physical signs need be present.

Some of the above observations will be made more open to understanding through study of the Pyramid Texts from the VIth Dynasty of Egypt. To put these observations to practical use, adopt the method of invocation and devotion to particular deities described in *MAGICK IN THEORY AND PRACTICE*. Through full and personal knowledge of the myths of the deities, it becomes possible to unite with particular deities in the mind, heart and emotions. From such work insight grows as to the meaning of life moment by moment. It is nothing of value to come to feel that you are united with a particular deity — unless you gain the power to act in life and after life with a human personality inherent in that deity. To invoke Set is to act, think and feel like Set. It may even be to die like Set. Yet Set is a god. The life of Horus is happier, though filled with more danger. The life of Thoth is safer, but more quiet. That of Isis is filled with Sadness and labor, but it is a life of honour and love. Bast, Tum, Konshu, fiery Sekmet and watery Nephtys — all are divine. Learn to see and be the immortal through the eye of Horus.

Ah, yes. There is the question of hidden Masters from the Star Sirius, masters who have guided the human race for thousands of years. That, good report and \$30.00 will get them initiated as Minervals of O.T.O. — provided that they have the ability to show up for initiation.

Oil and Incense



by Rachel

This paper is mainly made up of formulas I have gathered over the years. Some are untried by me because of my total lack of talent in chemistry and the mechanics to make some of the equipment required. I pass them on to anyone interested in getting into this field. I also plan to reference this paper to the holy oil and altar incense mentioned in A. Crowley's BOOK 4. The uses of the herbs in other ways will be discussed.

There are four oils mentioned in the formula for Holy Oil. All the oils with the exception of olive oil can be bought from a large Herbal Outlet, such as Nature's Herb Company on Ellis Street in San Francisco. If you feel the need to make your own, here are three methods that cover all the herbs mentioned.

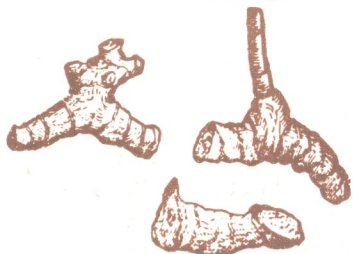
Olive oil is extracted by the cold pressed method. You start out by beating the hell out of the fruit. Put this pulp into a press filled with water. As the pressure forces the oil out, it floats to the top and is skimmed off. Since I haven't the slightest idea what the press looks like or how it works, or what you do with the pits, I have avoided this formula and bought my olive oil at the local supermarket. This method is also recommended for soy, lemon and orange oil. (*Editor's note: Not that I've tried this either, but a cold press is basically a piston that is usually driven by a screw into a chamber filled with water and a few inches of air. The pulp without the pits is in the water. As the screw is tightened, the pressure is transmitted through compression of the air layer, through the water to the pulp. At some point the cell tissue of the olive pulp ruptures sufficiently to permit the oil to escape and float to the surface of the water. The term "cold" refers to the reduced level of heat that the water allows. Otherwise, heat of compression would virtually cook the oil. Such a press could be operated by compressed air, but I have no idea of how great a pressure would be required to dispense with the need for a simple screw. Caution with home-made equipment is advised. Too weak a container would burst dangerously. If internal combustion engine parts are used, residual petroleum oil from the parts and especially the gaskets and rings could mingle with the olive oil and produce a very harmful poison — don't trust new piston rings, they are sometimes impregnated with petro-chemicals.*)

Oil of Myrrh and Galangal can be extracted by the Alcohol Reduction Method. You need four ounces of your herb, ground into a fine powder. Place this into a container with a pint of Vodka or grain alcohol (*For Goddess sake, don't use wood alcohol! — Ed.*). Store it in a cool, dark place for

The greater Galingale.



The lesser Galingale.



at least two weeks. Then strain and squeeze the pulp through cheesecloth and spread the fluid out on a cookie sheet to evaporate. This can be placed in a warm shady spot with lots of air circulation, like a screened back porch in the middle of summer. Allow the cookie sheet to remain where you place it until the liquid becomes a greasy jell. (*Editor's note: There are several ways of hastening evaporation. Low heat is required, so don't attempt to use a retort and high burner unless you are quite skilled. Use of an oven on low with the door open is possible, but the alcohol fumes are highly explosive — good way to break a lease or to place your head ten feet from your neck! If you use a retort, be sure that it has a wide, removable lid — alternatively the essential oil could be dissolved out with a bit of the olive oil needed in the final mixture.*)

Oil of Cinnamon must be distilled, since the bark contains less than 10 % volatile oil. I understand that there is a distiller advertized in High Times that will do the job plus other pet projects such as oil of Marijuana. There are also instructions for a still in Chapter III of "The Alchemist's Handbook" by Frater Albertus. Since you want an oil instead of an Elixir, the cinnamon needs to be run through only once instead of four times. I understand that you can extract oil from Myrrh and Galangal this way as well, but the use of heat in the extractions destroys some of the essence of the oil.

The leaf, bark, and trunk of the Cinnamon tree.



My main interest lies in what herbs do, instead of in playing with their chemistry. I will give you a little run down on Myrrh, Cinnamon and Galangal. Olive Oil, I'm sure is used as a dillution and binding agent. All three herbs are stimulants. Both Cinnamon & Galangal are used as teas to remove gas from the intestines (take note all of you cola adicts). Cinnamon at one time was believed to be a sexual stimulant for the female when used as an oil or incense. Galangal is a male Aphrodisiac. Myrrh is a healing antiseptic. Crowley fails to mention proportions, and I can see why, since the proportions change in accord with the use to which the Oil is put. Which sex needs the most stimulation governs the amounts of Cinnamon and Galangal. Myrrh, being a soothing antiseptic, the amount of this would change in proportion to the sensitivity of your skin. Frater Ebony tells me that the oils must be shaken each time they are used, because they tend to separate. You can overcome this by running the Holy Oil through the distiller again. I suggest that you spread this oil well over your most sensitive places and inhale it deeply. None of these herbs is a poison, so enjoy. I believe you can also make this mixture into an incense directly. (*Ed. note:*



while these essential oils are relatively safe when dillute, beware of the cinnamon at full strength. It can cause blistering of the skin and other important organs. Use only a small amount of the very dillute concoction internally. Large amounts of Myrrh are dangerous. These two oils are safe only: 1. when dillute. 2. when used internally in great moderation. To test the strength: first try the palm of the hand; if ok, then the back of the hand; if still ok, the inner lip; still ok, try the male scrotum or female outer labia. The anus is next in sensitivity. Lastly and most sensitive are the hole in the glans-penis and the interior labia, clitoris and the vagina. This sequence is recommended for the testing of other substances that are held to be useful sexually.)



377

Incense, in its most primitive form, was used by our ancestors to fumigate a bad smelling area and to drive away bad spirits. This incense took the form of fragrant woods or herbs thrown on a fire. Lists of these herbs can be found in anthology papers on Aboriginal Botany. Three that I know were used by Northern California Indians are: Bay Laurel Leaves, Incense Cedar and Mugwort. Paul Huson's Book on MASTERING HERBALISM has quite an extensive chapter on incenses.

Today's commercial Joss Stick and self burning cones are made of three basic ingredients: An Aromatic Substance, a Chemical to keep the incense burning, and a Bonding Agent to hold the incense together in whatever shape is desired.

The Aromatic Substance is generally a herb, powdered wood, resin in powdered form or an odorless powdered wood soaked in an essential oil. To this is added potassium nitrate (Salt peter — Ed. Note: This

name may come from the fact that KNO_2 , when used in sizable quantities in food, causes the male to be unable to get an erection. All you lovers of pork, pastrami and corned beef take note!) — ten parts of Aromatic Material to one part of salt peter. Any more salt peter than this and your incense begins to smell like salt peter, instead of the fragrance you had in mind.

The Bonding Agent can be a combination of an essential oil and resin. If you want to use a vegetable gum alone, such as Benzoin, Camphor, Dragon's Blood, Frankencense, Myrrh or Storax, then forget the sticks or cones and sprinkle it directly on a burning charcoal block (Ed. Note: If the block is so hot that the oil breaks down by combustion before it can hit the air, use an incense burner with a grate, like that shown in Crowley's BOOK 4. Dragon's Blood and Myrrh are very prone to this problem.). If your

The Transincense tree.



incense mixture calls only for an oil or wood, you need an oderless vegetable gum such as Gum Arabic or Gum Tragacanth. If your mixture is dry because of no oil or too little oil, add more gum. Solid gum can be altered by adding 2 parts boiling water to 1 part gum and leaving it soak for several hours. Cones need to be molded into shape and left to dry. Joss Sticks need the mixture wet enough to dip the splits into. After dipping, place the undipped end into a block of polystyrene to dry. You may wish to add vegetable dye to the mixture to color the incense.

The Altar incense mentioned in BOOK 4 is made up of three ingredients. Gum Olibanum is another name for Frankencense. Storax is another gum resin that comes from the popular Liquid Amber Tree that people plant in their gardens in the West for fall color. Lignum Aloes

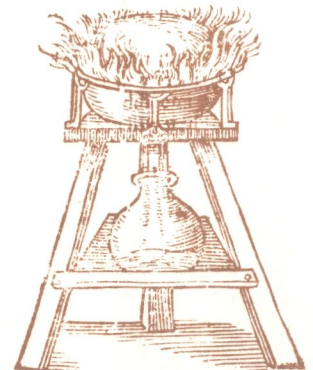
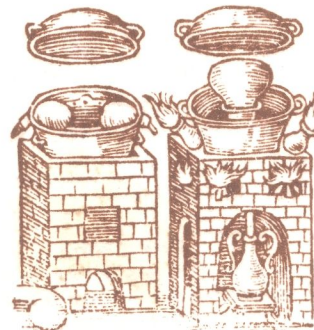
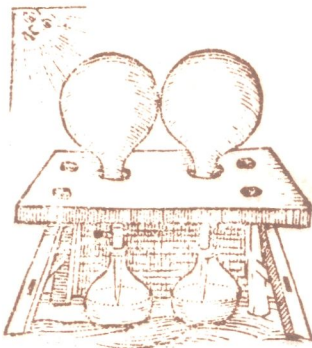
is hard to find. It's modern name is Aloeswood, and as far as I know it only grows in the middle of China. You may find it imported under the name Ch'en-hsiang-mu. It also is a herbal medicine under the following names: Ma-t'i-hsiang, Chi-ku-hsiang, Ch'ing-kuei-hsiang and Chan-hsiang. Its odor is described as similar to Sandalwood with a faintly bitter taste. Its botanical name is Aquilaria Agallocha of the Thymelaeales family. There may be a tree growing somewhere in someone's arboritium, but not in San Francisco. Aloes wood is also an aphrodisac, tonic and stimulant — as well as useful in getting rid of evil spirits. Jeanne Rose says there are two Storax, the Storax of the Liquid amber and another which is sometimes spelled Sterax and is an opium derivative. Frankencense is also a tonic and stimulant.

Lignum Aloes vulgare.



I hope this all gives people some food for thought.

For the more determined of our Alchemical friends, I have added some facsimilies from Porta's NATURAL MAGICK out of the 1658 e.v. English edition. These bear on the subject. — Editor.



CHAP. V.
How to draw Oyl by Expressions.

WE have treated of Waters, now we will speak of Oyls, and next of Effences. These require the industry of a most ingenious Artificer: for many the most excellent Effences of things, do remain in the Oyl, as in the radical moylture, so close, that without the greatest Art, wit, cunning, and pains, they cannot be brought to light: so that the whole Art of Distillation dependeth on this. The cheifst means is by Expression; which, though it be different from the Art of Distillation, yet because it is very necessary to it, it will not be unnecessary to mention here. The general way of it, is this: Take the Seeds out of which you would draw Oyl, blanch them, and strip them of their upper Coats, either by rubbing them with your hands, or picking them off with your nails. When they are cleaned, cast them into a Marble-Morter, and beat them with a wooden Pestle: then sprinkle them with Wine, and change them into a Leaden-Morter: set them on the fire, and stir them with a wooden-Spoon. When they begin to yield forth a little Oyliness, take them from the fire, and prepare in readinesse two plates of Iron of a fingers thickness, and a foot-square: let them be smooth and plain on one side, and heated so, that you can scarce lay your finger on them; or, if you had rather, that they may hiss a little when water is cast upon them, wrap the Almonds in a linen-cloth being wetted, squeeze them between these plates in a press: save the Expression, and then sprinkle more Wine on the pressed Almonds or Seeds: allow them some time to imbibe it: then set them on the fire, stir them, and squeeze them again, as before, until all their Oyl be drawn out. Others put the Seeds when they are bruised and warmed, into a bag that will not let the Oyl strain thorow; and by twisting two sticks about, press them very hard and close: then they draw the Oyl out of them, when they are a little settled.

CHAP. VI.
How to extract Oyl with Water.

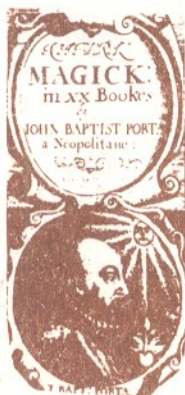
NOW I will declare how to extract Oyl without Expression: and first, out of Spices, Seeds, Leaves, Sticks, or any thing else. Oyl being to be drawn out onely by the violence of fire, and very unapt to ascend, because it is dense: considering also, That Aromatick Seeds are very subtle and delicate: so that if they be used too roughly in the fire, they will stink of smok, and burning: therefore, that they may endure a stronger fire, and be secure from burning, we must take the assistance of water. Those kinde of Seeds, as I said, are endued with an Airy, thin, volatile Effence; and by the propriety of their Nature, elevated on high; so, that in Distillation, they are easily carried upward, accompanied with water; and being condensed in the Cap of the Stillatory, the oily and the waterish vapours, run down together into the Receiver. Chuse your Seeds of a full ripeness; neither too new, nor too old; but of a mature age: beat them and macerate them in four times their weight of water; or so, that the water may arise the breadth of four fingers above them: then put them into a Br.-is.-pot, that they may endure the greater fire; and kindle your Coals unto a vehement heat, that the Water and Oyl may promiscuouly ascend and flow down: separate the Oyl from the Water, as you may easily do, As for example,

How to draw Oyl out of Cinnamon.

If you first distill Fountain water twice or thrice, you may extract a greater quantity of Oyl with it: for being made more subtle, and apt to penetrate, it pierceth the Cinnamon, and draweth the Oyl more forcibly out of its Retirements. Therefore take CXXXV pound of Fountain-water, distill it in a Glass-Alembick: when forty pound is drawn, distill that until fifteen flow out: then cast away the rest, and draw five out of those fifteen. This being done, macerate one pound of Cinnamon in five of Water, and distill them in a Retort or Alembick. First, a Milky water will flow out with Oyl, next clear Water: cast the Water in over the Oyl, and separate them as we shall teach you. Of a pound of Cinnamon, you will scarce receive a drachm of Oyl.

How to draw a greater quantity of Oyl out of Cinnamon.

I do use to do it in this manner, so the wonder of the best and subtillest Artiffs: Provide a Descendatory out of the Bath, (the making of which, I will shew hereafter) and put your Cinnamon, being grossly beaten into a Glass-Retort: set it in its proper place, and put water into the Bath; the heat of the fire by degrees, will draw a little water in many days: receive it careful, and pour it again into the Cinnamon that it may re-imbibe, its own water; so let it remain a while: afterwards, kindle the fire, and you shall receive a little Water and Oyl. Do this third and fourth time, and you will gain an incredible quantity. You may try the same in other things.



The Magistery of Legnum Aloes.

Take the shavings of the Wood worked off, as the former, with a Turners wheel, lay it in Aqua Viva till it colour it; then strain it out, and let the moylture evaporate over a fire; and in the bottom of the Glass, you will finde a most odoriferous Oyl, excellent to be used in sweet Oynments.

Oyl of Myrrh.

Bowl some Eggs hard, cut them in the middle, take out the yelks, and fill their places with Myrrh, powdered and seiced: lay them in an earthen Pan upon long cross-sticks, that the Eggs may not imbibe the Oyl again, and shut them in a moist Cellar; so the Oyl will drop down into the Pan.

NATURAL
MAGICK
BY
John Baptist Porta,
A NEAPOLITANE:
IN
TWENTY BOOKS:

1. Of the Causes of Wonderful things.	11. Of Poisoning.
2. Of the Generation of Animals.	12. Of Artificial Fires.
3. Of the Production of new Plants.	13. Of Tempering Steel.
4. Of increasing Humidities.	14. Of Gold-silver.
5. Of changing Metals.	15. Of Fishing, Hunting, Hunting, &c.
6. Of counteracting Gold.	16. Of Inimick Wreaths.
7. Of the Wonders of the Lead-stone.	17. Of Strange Gluffs.
8. Of strange Cures.	18. Of Statick Experiments.
9. Of Beautifying Women.	19. Of Pneumatick Experiments.
10. Of Distillation.	20. Of the Clouds.

Wherein are set forth
All the RICHES and DEVICTIONS
Of the
NATURAL SCIENCES.

L O N D O N,
Printed for Thomas Young, and Samuel Speed, and are to be
sold at the three Pigeons, and at the Angel in St.
Paul's Church-yard. 1658.

CHAP. VII.
How to separate Oyl from Water.

WHEN we extract Oyls, they run down into the Receiver together with the VWater: wherefore they must be separated, lest the slegm, being mixed with the Oyl do weaken the vertue of it: that it may obtain its full vigour, it must be purified by Distillation and Separation: for being put into a Retort or broad Still-over a gentle fire, the VWater will run out, & the remaining Liquor will be clear Oyl. This work of Separation is very laborious: yet there are very artificial Vessels invented, by the help of which, all the VWater may be drawn off, and the slegm; onely pure Oyl will remain. Prepare a Glass-Vessel: let it be broad and grow narrower by degrees downwards, until it come to a point, like unto a Tunnel. Put the distilled VWater, which consisteth of the slegmatick VWater and Oyl into this Vessel; let it stand a while: the Oyl will swim on the top, and the VWater will sink down to the bottom. But stop the mouth of it with your finger; so that removing it away, the VWater may first run out, and the Oyl sink down by degrees. VWhen it is descended into the narrow part, so that the Oyl becometh next to your finger; stop the hole, and let the Orifice be but half open for the VWater to pass out: when

it is all run out, empty the Oyl into another small Vessel. There is another very ingenious Instrument found out for to separate Oyl, with a great belly and a narrow neck, which a little nose in the middle. Pour the Oyl mixed with Water into the Vessel, the Water will posses the bottom, the Oyl the neck. Drop Water gently into it, until the Oyl ascend up unto the nose: then incline the Vessel downward, and the Oyl will run out pure and unmix'd. When you have emptied out some, drop in more Water, until the Oyl be raised again unto the nose: then stop it down, and pour out the rest of the Oyl. But if the Oyl settle to the bottom, and the Water swim on the top, as it often hapneth, filtrate it into a broad dish, or any other Vessel with a cotten-cloth: the Water will run out, and the Oyl will remain in the bottom very pure.



Notes on Liber 777

This issue, we have a study for additional material on the Y King for LIBER 777. The work presented here is naturally open to discussion. Should concensus and experiment support these associations, they will be one day added to an expanded version of LIBER 777. — Editor.

ATTRIBUTION OF HEXAGRAMS TO 777

These tables are experimental attempts at attributing the sixty-four hexagrams of the Y King to 777.

They were devised by converting the hexagrams into their equivalents in binary numeration and then transferring them onto the framework of 777.

Table 1 attributes the hexagrams to the Atus of the Tarot. Table 2 attributes them to the full thirty-two-fold tree of life.

Note that in this system yang lines are counted as zeros and yin lines as ones.

I hope that this study will prove useful, and would appreciate any comments and/or results on the use of this system.

TABLE 1

ATU No.	HEXAGRAM A	HEXAGRAM B	HEXAGRAM C	KEY SCALE
0	1	-	-	11
I	44	21	39	12
II	13	35	60	13
III	33	26	29	14
IV	10	18	3	15
V	6	22	8	16
VI	25	52	34	17
VII	12	41	32	18
VIII	9	4	55	19
IX	57	27	62	20
X	37	23	54	21
XI	53	43	40	22
XII	61	28	51	23
XIII	59	49	16	24
XIV	42	31	11	25
XV	20	58	46	26
XVI	14	47	36	27
XVII	50	17	15	28
XVIII	30	45	19	29
XIX	56	5	7	30
XX	38	48	24	31
XXI	64	63	2	32

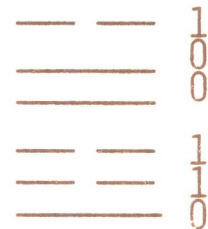
TABLE 2

PART A		PART B		
HEX. No.	BINARY FORM	HEX. No.	BINARY FORM	KEY SCALE
1	000 000	-	-	0
44	100 000	-	-	1
13	010 000	28	100 001	2
33	110 000	49	010 001	3
10	001 000	31	110 001	4
6	101 000	58	001 001	5
25	011 000	47	101 001	6
12	111 000	17	011 001	7
9	000 100	45	111 001	8
57	100 100	5	000 101	9
37	010 100	48	100 101	10
53	110 100	63	010 101	11
61	001 100	39	110 101	12
59	101 100	60	001 101	13
42	011 100	29	101 101	14
20	111 100	3	011 101	15
14	000 010	8	111 101	16
50	100 010	34	000 011	17
30	010 010	32	100 011	18
56	110 010	55	010 011	19
38	001 010	62	110 011	20
64	101 010	54	001 011	21
21	011 010	40	101 011	22
35	111 010	51	011 011	23
26	000 110	16	111 011	24
18	100 110	11	000 111	25
22	010 110	46	100 111	26
52	110 110	36	010 111	27
41	001 110	15	110 111	28
4	101 110	19	001 111	29
27	011 110	7	101 111	30
23	111 110	24	011 111	31
43	000 001	2	111 111	32

Example of use:

Remember that the Hexagrams are traditionally described from bottom to top. Thus, to draw a given Hexagram from the above binary code, start with the bottom line of the Hexagram and read the code from left to right.

Hex. No. 17, Sui, code is 011 001, hexagram form:



The numbers in the "Hex. NO." column of Table 2 and the three middle columns of Table 1 are the standard numbers of the Hexagrams as they appear in the Y King — the king Wan sequence.

by *Frater Permutabo*

BOOKS

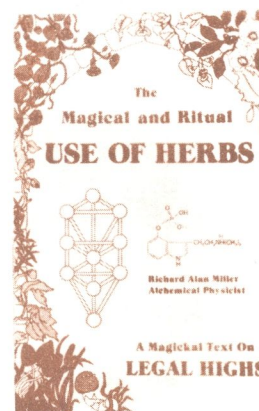
REVIEWED

THE MAGICAL AND RITUAL USE OF HERBS

(A Magical Text on Legal Highs)

by Richard Alan Miller

Organization for the Advancement of Knowledge
1421 North 34th, Seattle, WA 98103, USA
\$4.95



Brother Richard Miller has provided a guide to the use of herbs as mindaltering substances — through the use of ritual practices. Throughout recorded history, all cultures traditionally have used herbs in religious and non-religious celebrations. The Magical and Ritual Use of Herbs provides us with a survey of a few ways legal herbs may be used to allow us the same traditional experiences. The book is divided into four categories according to the reactions produced by the herbs: stimulants, depressants, narcotics and hallucinogens. There is also an introduction, quick reference chart, index and bibliography.

The treatise on each herb includes the following material: a page with a sketch of the herb, historical use if known, primary effects, method of preparation, known ritual use, medical description and a warning of effects on particular bodily functions or effect in conjunction with the use of other chemicals.

Most of my personal experience with herbal books has been with medical herbal texts. I have yet to find a volume dealing with herbal remedies which gives me all the information in one volume that I personally require. Brother Miller's book is quite well researched, and provided me a lot of information that I didn't know. There are a few areas of this text that I feel would benefit from improvement. The sketches are such a matter. If a novice, having no previous knowledge on the subject, were to obtain this text as a first volume, and attempt to locate the plants in the field, the pictures would not be of much use. The botanical descriptions provided with the illustrations are not fully developed in the drawings. The pictures add a fine artistic flavor to the book, as they are quite well drawn; but I find them lacking in needed detail.

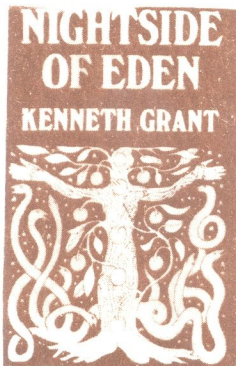
The rituals provided with each herb are ok, but I would have preferred a slightly different setup: A section on the herbs, then a section on rituals using the herbs — though our glorious editor disagrees with me on this point. I have no way to comment upon the chemistry provided, although I do like the idea of providing the chemical formulas.

The most positive aspect of the text is that of the warnings and cautions provided with the more dangerous herbs mentioned. I find it also convenient that there is an address provided in the back of the book where the herbs mentioned may be obtained. I am quite grateful to Brother Miller for putting out a treatise that gives information normally found only by digging through voluminous texts on pharmacology.

By Susan Shriver

NIGHTSIDE OF EDEN

by Kenneth Grant, \$15.00
Available through KAABA CH



Aleister Crowley, the Prophet of the Aeon of Horus, wrote in AHA: "Live within the sane, sweet Sun: Leave the shadow-world alone." However, to those initiates for whom the light of the Gnosis has lost its fascination, and who retain an inordinate appetite for matters dark and Qliphothic, Mr. Grant's latest book NIGHTSIDE OF EDEN should be positively crawling with interest. This book deals with the twenty-two cells of the Qliphoth in the hierarchy of occult, and purports to complete the work done by Aleister Crowley in that direction. Mr. Grant links

the Ordo Templi Orientis with the creation of Astral Zombies by means of the secret of the infernal IXth Degree (as opposed to supernal) and expresses the ultimate consciousness of non-being as the "Nightside," in other words, the NOT of Ain. The first half of the book deals with Mr. Grant's somewhat unique approach to the evolution of the Sephiroth, and the second part deals with the paths or "Tunnels of Set" on the reverse side of Otz Chaim. Interwoven with these are tales of his own adventures with Witches and Magicians who possess the qabalah of the primal gnosis, or secret Tantra of the Orient.

I do not doubt that Mr. Grant is an authentic occultist, although several of his interpretations of Thelemic doctrine must be noted as his own and not that of O.T.O. as a whole. Thus, by pairing Charonzon with something called a Shugall, he comes up with 666 — thus placing the Home of the Beast in the Abyss. This is wholly Mr. Grant's interpretation, and it is nowhere to my knowledge reflected in the work of Crowley. Crowley's interpretation of the Abyss seems to have been quite different from that of Grant. Grant's interpretation of the LVX formula is in essence identical to that employed by Crowley in KONX OM PAX, and I do not understand his assertion that A.C. had failed in understanding these methods. Also, his statement that the O.T.O. of the New Aeon is not based on a Masonic structure can only be true when applied to his own Order. The O.T.O. as formulated by Aleister Crowley includes the Masonic Rites of Memphis, Mizraim, Swedenborg and the 33 degrees of the Ancient and Accepted Rite of Scottish Freemasonry, within the first six degrees. Above these is the secret of which Freemasonry is not in possession. To remove these degrees is to no longer be the O.T.O. Thus, Grant's Order is his own, and we recognize him as the O.H.O. of it; but not of Aleister Crowley's Order, which is under the Aegis of Caliph Hymenaeus Alpha, 777.

I must admit that the many references to the Haitian Voodoo cults of Michael Bertiaux (to the limited extent of Mr. Grant's accuracy) lend to the book extravagant images of alien entities on the other side of madness. Yet, while these awaken the sub-celestial caverns of the mind (of a Lovecraftian nature), the vault of the Adepts remains closed. The book also opens many questions left unanswered (particularly regarding Frater Achad and his renunciation of LIBER AL) that Mr. Grant may be hoped to elucidate in the future. His work is very reminiscent of several ideas currently being explored by such authors as Colin Wilson (in his *Philosopher's Stone and Mind Parasites*), Timothy Leary (in his *Periodic Tables of Energy*), the 6th circuit, or extra-terrestrial contact, and Robert Anton Wilson's assertions of communication from Sirius. All of these people have equated the Aiwass communication with other experiences of "Elder Gods, Illuminati, or Old Ones." It should be noted that Crowley never referred to Aiwass as "extra-terrestrial," but as an Angel of the Aeon, Ipsissimus of A.:A.:, or as a preter-human intelligence

directing the Forces now incarnate on Earth.

Grant's work is nevertheless of considerable interest, especially for the ardent student of Negromancy. NIGHTSIDE OF EDEN is his formost accomplishment since the appearance of THE MAGICAL REVIVAL in 1972 3.v., which I consider his finest book to date.

By Frater Photeth, 31

THE MAGICAL WORLD OF ALEISTER CROWLEY

by Francis King

Coward, McCann & Geoghegan, Inc., New York

\$8.95

Another book by Francis King. This is the remarkable historian of the Occult Revival who has brought us so many informative books on the Golden Dawn and O.T.O. He has made a fair bid for the title of recorder of the Magicians — it is a pity that his play has become increasingly sloppy with each new publication! This one is no different.

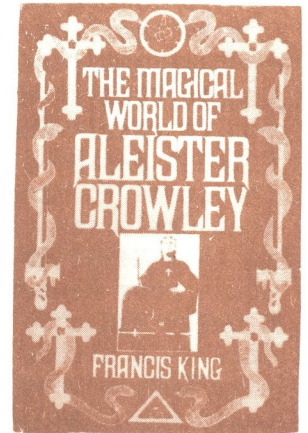
Mr. King once went diligently about his business, gathering bits and fragments of the recent past for his avid readers — among whom I still number myself. Although he is near totally ignorant of the inner workings of Magick, and even of the historic processes within Western magic, Francis King has produced some much needed collections of the doings of the Magi. His faults have been less than those of his peers — even in the sensitive area of Crowley-biography, King is not the worst by any means. He had an eye for facts, not all of them, to be sure; but his faults looked like those of a neophyte trying his best. One could hope for correction in time. Well, it's time. Mr. King seems to have slipped a lot.

Perhaps the first rudeness for me was CROWLEY ON CHRIST, a travesty of the editor's task. This book is properly titled: THE GOSPEL ACCORDING TO ST. BERNARD SHAW. It was a lengthy commentary on Shaw's preface to Androcles and the Lion. Never properly published outside the typescript — what a chance for an editor! All that was needed was a careful proofreading of the several errors in Scriptural citation (about 1 in 10) and an inclusion of Shaw's preface (The work doesn't make much sense without it). Our Mr. King let the text stand with all it's errors, left out the Shaw preface, scrapped Crowley's informative intro. and belched in a new one. The new intro. has only one thing to relate it to Crowley's text — it is utterly devoid of the hand of the Editor! Not one simple statement of fact is correct! Even page citations to the Equinox are wrong. The Magick is hopelessly muddled.

There have been other books by this Author. Some have profited from the hand of a co-author; the others have presented one inaccurately reported bias after another. It is plain that Mr. King has what it takes to do a good job of writing in this field. It is equally plain that he needs someone to proof his stuff and jog his memory.

This new book needs a close look. Here's my reaction, Chapter by Chapter.

1. "The Magical Decade" — It's not unusual to take a bit to get started. The bit taken here seems to be a few interesting fragments of myth interspersed with an odd attitude: Magick ='s decadence. The irrational is made black against reason's white. sex is dirty, but let's talk about it. My, but these degenerates got about! What silly, nasty, interesting clowns!



2. "The Golden Dawn" — This chapter contains virtually nothing new beyond a few errors of magical knowledge (King can't place the Abra Melin system in Western Magic(k) — it's the bloody classic!), a bit of boorishness in the form of snide asides and the need for stylistic editing.

3. "The Book of the Law" — The quotations from Liber AL are muffed in places. King seems to think that the Book was dictated by the "secret chiefs" of the Golden Dawn instead of the deities of Egypt, through the Angel. Light, generally respectful and up to standards for a good second draft. (3 needed).

4. "Towards the Silver Star" — Mr. King seems to know nothing of Zen, Chesedic lore or other asceticism. He lacks even the idea of English school beatings. Somehow the author has managed to take Crowley's method of high pressure tactics to be antisemitism. He even goes so far as to accuse Crowley of propagating the ridiculous "blood libel". That's easily put to rest. The Book of Thoth, page 107: "Historically, the animus against witches pertains to the fear of the Jews; whose rites, supplanted by the Christian forms of Magic, had become mysterious and terrible. Panic suggested that Christian children were stolen, sacrificed, and eaten. The belief persists to this day." So why did Crowley write of antisemitic matters? Why did he abuse poor Neuburg with antisemitic remarks? Two things: Never forget that Crowley had a very sharp sense of humor. Always remember that facing a fear is a strong way of breaking the fear. By taunting Neuburg, Crowley may have been trying to break him of habits of mental self-abuse. Equally, he could have been trying to excite either himself or Neuburg enough to get on with the sex trip. A toned-down and more technologically involved version of this same sort of tactic for release from emotional blockage is the foundation for the method of H's work (see chapter 16 of the book here under review). There are those who consider this method dangerous when used with Crowley's intensity. I would have appreciated a note on that. As it is, King has wandered through this chapter with a great interest in sado-masochistic drunks. Perhaps he has a confusion about the meaning of the initials A.:A.:? Could be a pamphlet got into his research notes by error.

5. "Choronzon" — This is basically a recap of Crowley's The Vision and the Voice, and the original is better. King doesn't seem to understand the relationship of Enochian Magick to the rest either.

6. "The Rites of Eleusis" — Vaguely historical, but somewhat slander prone. The passage quoted on pages 64 and 65 from "The Looking Glass", No. 12, Vol. 1, Dec. 17, 1910, p. 141, is a slanderous review of the Rites. It is important historically and for its descriptions of the staging. Mr. King has made six errors in quotation and deleted the more interesting parts. This level of quality has been maintained throughout the book.

7. "Book Four" — Mr. King is not to be blamed if he can't understand Magick in Theory and Practice; Frater Saturnus had trouble too. I don't think that justifies considering the book merely "Quaint". The Chapter is simply a panning of M in T & P.

8. "Western Tantrism" — Some useful information gathered here, but most of this chapter is devoted to delving into homosexual tales. What about autosexual methods, heterosexual techniques, real information on homosexuality and that good old needed chapter on bestiality? Alas, not even mentioned. The reader is led to lustily hope for more, later in the book.

9. "The Departure and Later Life of Neuburg" — Good treatment marred by a maudline focus on Neuburg's "struggle to forget Crowley", with some facts of minor interest & wide previous circulation.

10. "Sexual Wisdom" — Note that King's published documents on the rituals of O.T.O. don't include the key documents of instruction for the highest Degrees. These seem to be still properly secret. In this chapter Mr. King looses his subject in flights of fancy on Crowley's antisemitic jokes. He mistakes the instruction for masturbation just short of orgasm as a

belief in the "Blood Libel". A light touch of prudery here and there gives way to a rather hungry desire for details, until King reaches an instruction by Crowley that evidently passes King's powers of performance — then incredulity follows with rejection in the rear (vide p. 106).

11. "America" — This is rather evenly written and one of King's better bits. It reminds me of his earlier work, *Ritual Magic in England*. I wish he could recapture this writing spirit more often.

12. "Leah Hirsig" — Again, rather better; with only a few rough spots. King improves when he drops the moral obfuscations.

13. "The End of the Abbey" — Again better. Another mar, the false story of Loveday's magical funeral is repeated. Jane Wolfe was there, tended Raoul and saw the whole thing. To quote from her report in the ARchives of the Caliphate: "That ceremonies of a sensational or ridiculous character were performed during the passing, is a part of the desire of some people to defile whatever they touch. As a matter of fact, no ceremonies of any nature took place during his illness, or at the time of his death." This does not say that some rites were not performed at the funeral, but not perhaps anything this visible.

14. "Wanderings of a Magician" — Level enough, with some room for doubt on historical points.

15. "Twilight of a Master" — Another good chapter. Accurate with regard to the attitude of Sacha Germer.

16. "A Magical Revival and a Death" The errors here on Jack Parsons have been corrected in this Newsletter — no point in belaboring them. The "H" mentioned in this Chapter is a widely known and powerful individual. Accounts giving his full name can be found elsewhere. Mr. King shows good sense in avoiding danger in this instance. It is sad to see so much sensationalism about Crowley's use of Heroin, and no mention that it was taken by medical prescription for Asthma.

17. "The Aftermath" — A very bad piece of work, this chapter. Again, we have attempted to clear up some matters for Jack Parsons in this Newsletter. King seems to think that he was daft.

Then, there is this utter nonsense about Fr. Paragranus being the O.H.O. When Karl Germer died (Fr. Saturnus), Metzger was notified and asked to keep silence for a time. He responded by publishing the fact! Many of us believe that this rash action led indirectly to the sack of the West Point Archives by the alleged "Solar Lodge". In an off-hand way, H. Metzger (Fr. Paragranus) called his own Lodge together and had them elect him O.H.O.! This is impossible, owing to the international character of the office. It may one day be possible for Fr. P. to enter the running for O.H.O. of O.T.O., but not unless he helps the rest of us put the Order back on its feet internationally. When the election happens, there will be a full O.H.O. In the mean time there are several Xth Degree and other persons who can act with limited versions of the powers of that office. This matter will continue to be brought up in the pages of this Newsletter. Mr. King has no voice in it.

Evidently, Brother Metzger has supplied information which Mr. King has not bothered to check. The Swiss Lodge adaptation of the Gnostic Mass is generally held to be too Christian and too tame by most O.T.O. members.

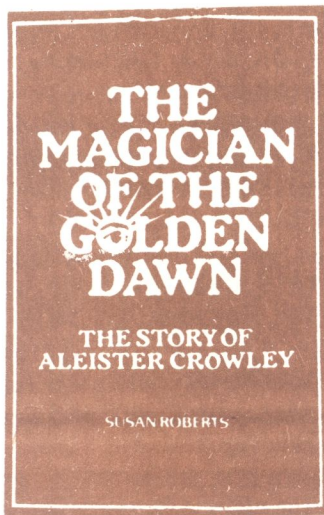
Francis King also reports that the Agape Lodge Gnostic Mass involved an act of cunnilingus by Br. W. T. Smith. A living Sister, and eye witness to the great majority of these celebrations, has given us permission to quote her: "It's a down right lie!" This statement comes from a IXth Degree member of the Order, and the person who holds the sound recordings made in Agape Lodge during the Gnostic Mass. Speaking for myself, this particular sexual act is not practical in proper staging of the Mass. I have acted as priest on occasion. There is another version of the Mass, but cunnilingus is not the method — nor is there evidence that this

particular form of the Mass was celebrated in Agape in the general meetings.

This chapter goes on to deal with several off-shoots of O.T.O. and imitations of the Order. We aren't the Culling-Russell group. O.T.A. has some historic relationship to that. The inverted pentagrams were not unique to Russell, as King would have it. Failure to read M in T & P is the problem here, I assume. It's a bit odd that The Solar Lodge is so fully described here, law suits in the vicinity of \$1,000,000 have resulted from this sort of thing in the past. This is a matter for the tribunals, not hear-say. Evidence may or may not prove a case against J. B. If this were in a Newspaper, it would be called yellow-sheet. Mr. King is either reckless or brave beyond need.

Speaking of going beyond need, some of our readers may wonder why so much has been put upon poor Mr. King in these pages. He has been the most promising historian of the Occult Revival. We are not willing to see him down the drain without a fight. This latest work of half-fiction is beneath his standard. He deserves constructive reproof and has received it. Should he wish to communicate with the Order, he will be given fair response.

by Frater D N H



THE MAGICIAN OF THE GOLDEN DAWN,
The Story of Aleister Crowley

by Susan Roberts
Contemporary Books, Inc.
180 North Michigan Ave. Chicago, Illinois 60601
\$10.00

A new biography of the Beast: Susan Roberts has compiled an excellent account of the life of Aleister Crowley — based on papers in the collections of Mr. Gerald York, Dr. Israel Regardie and Caliph Hymenaeus Alpha. In her own words, "I am fully aware of the fact that I have adopted an unconventional method in writing this biography by using a novelistic, narrative technique. But this does not mean I have put words in Aleister Crowley's mouth he did not say or thoughts in his head he did

not entertain, nor have I reenacted scenes which did not occur. There is not a word of dialogue in this book that Crowley himself did not write or say." She has detailed accurately our late Grand Master's experience and attitudes. The author's research has uncovered a host of information heretofore unpublished, and she has arranged it in a scenario of Crowley's adventures around the world. His marriages and experiences of initiation in Cairo and India are recounted. This is not technically a manual of Magick, but is rather the first biography of the Beast to accurately portray him through his own records and notes. Not since Regardie's Eye in the Triangle has so complete an effort been put into print. Indeed, Ms. Roberts is of another class of biographer altogether. She never knew A.C., and can thus relay an interpretation of an entirely different order.

To a beginner, this book is a prime introduction. To the advanced student, it is an enjoyable supplement to magical study. In the later chapters of the book, the struggles of the O.T.O. in Germany are examined: "Aleister knew that Karl (Germer) was in Brussels after having suffered for nearly a year in the Esterwegen concentration camp. According to rumour, the poor bastard whu'd once written him so disarmingly about the 'German need for

punishment' had endured solitary confinement, a diet of bread and water and a taste of Gestapo torture. Why he'd been arrested — and just as suddenly freed — was still a mystery."

Crowley's adventure with the Tarot and Freida Harris are recounted along with his earlier association with the Hermetic Order of the Golden Dawn.

An enjoyable book.

By *Shiekh Barhu Sahu* &

NEWS

INITIATIONS:

GRAND LODGE

Initiation to the Minerval and First Degrees has continued with Minerval initiation offered monthly and First Degree being offered every other month. For Minerval initiation, please contact the Grand Lodge in Berkeley at least one month before the desired date. For initiation to First, Second and Third Degrees, contact at least two months ahead. Next Minerval initiation at the Grand Lodge is tentatively set for the last week-end in July. A date for initiation into the IInd and IIIrd Degrees has been set for the week-end of Sept. 2 and 3.— If interested and qualified, please apply before mid August. Dues and conditions are to be found in the O.T.O. NEWSLETTER Vol. I, Number 4 (last issue before this).

MOBIUS, ALLAN BENNETT & ACHAD CHAPTERS

Initiation to Minerval and First Degrees is set for mid August. Apply as soon as possible at the local Chapter Addresses. Further Degree initiations are planned, but these must be set up individually through the Chapters.

EXTENSIONS AND APPLICATIONS

MINERVAL EXTENSION — If a Minerval of O.T.O. cannot for any reason continue to the First Degree on the end of the Minerval Year, the Grand Lodge must be contacted. Renewal of the Minerval status is not automatic. In general, difficulty in travel or other material cause is sufficient for continued extensions on a yearly basis, but \$15 yearly dues is required. Agreement with the Grand Lodge must be sought. In the event of a desire for extension of the Minerval Degree for personal reasons (need more time, want to keep lighter involvement, etc.), the Grand Lodge will usually agree after the matter has been properly discussed.

FIRST AND HIGHER DEGREE APPLICATIONS — such application must be in plain words to that effect and signed in the hand of the applicant. The

application must be sent to the Grand Lodge. After the Minerval to First initiation has occurred, it is presumed that the initiate wishes to remain at the last degree initiated until the Grand Lodge learns otherwise in writing in the manner noted above.

LOCAL LODGE AFFILIATION

After this summer, several of the Chapters of the Order are expected to become OASES of O.T.O., that is, Fully Chartered Lodges with local initiation to the Degrees of Saladin. At first only the Minerval Degree will be offered for local origin initiation into the Degree Structure. Such Lodges may wish to add an initiation of their own design for local membership. Degree initiation is an entrance into the membership of the Order at large and the Grand Lodge. Contact the nearest active Chapter or Lodge for details after August.

CONTACT ADDRESSES OF LODGES AND CHAPTERS

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

Heru-ra-ha Proto-Lodge: In Costa Mesa, California (Southern California)
Contact via Grand Lodge in Berkeley.

Allan Bennett Chapter: P.O. Box 6018, Teall Ave. Station, Syracuse, NY 13217 U.S.A.

Mobius Chapter: P.O. Box 357, Bowling Green, New York, NY 10004 U.S.A.

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

Frater Saturnus Chapter: *inactive at present.*

Laylah Chapter: *To be formed in the Area of Victoria, BC Canada. Br. Jean-Pierre has just gone north with a provisional charter.*

Additional addresses of local contacts for O.T.O. will appear in future issues of the Newsletter. With the break-down of correspondence from the Grand Lodge, we have begun the steps necessary to establishment of local centers.

SUBSCRIPTION RENEWAL AND ASSOCIATE RENEWAL

Please take a moment to look at the label on the envelope in which this Newsletter was mailed to you. There will usually be a letter & number code in the upper right of the label. "S" or "SU" indicates "Subscription", and the number following is the number of the last paid issue (this is # 5 issue). "A" indicates "Associate Member", and the numbers following indicate the date (month and year) of expiration of the Membership. Other codes are usually obvious to the people receiving them, and tend to carry the date of initiation or descriptive data (e.g. DV = Durance Vile, and free Associate Membership.). No code on the label means that your subscription is valid until or unless you receive notification to the contrary. The rates for renewal of Subscription are on the cover of this Newsletter. Associate renewal is \$10.00 per year. Owing to the increase in postal rate, we may have to boost subscription rates by \$1.00 additional per year, starting with Volume III. At present we lose 60¢ per year on non-member subscriptions.

THE HEALTH OF THE CALIPH

By this time, many of our members have heard that all is not right with the physical condition of Hymenaeus Alpha, Caliph of our Order. Grady is 60 years old, and has lived a rather hard life. His condition is now much improved, but this is the truth behind the rumors: A bit over a month ago, the Caliph was admitted to emergency treatment in a VA Hospital. He suffered from life threatening dehydration and anemia. 10 to 12 Saline IV's in two days restored the fluid balance, and the blood has regenerated. The primary cause is slated to be remedied by minor surgery during mid July. His full recovery in time for the Minerval Initiations in August is virtually assured. There is no malignancy. There is no drug problem.

Basically, our Caliph is a ex-army man, who believes in ignoring minor complaints. This one involved daily blood loss for a protracted period, and turned out to be not so minor. My father had the same problem, and it responded to complete remission.

"HAY! WHEN ARE YOU PEOPLE GOING TO ANSWER MY LETTER?"

Believe me, we are trying! At last the number of volunteers has increased. We just about had things caught up when Grady took sick. Down went the letter trip. Then we had things moving again. Newsletter time came. Down went the letter trip. The only solution open to us now is to treat future letters in two categories, ranked within by the former priorities. Anything that can be answered quickly will be so answered. Anything that requires a lengthy answer, including unique instruction, will be answered according to time, need and merit. One who has newly joined us needs a bit of a start — this is given. One who has no idea what they are doing will have to wait. One who is doing fine needs no immediate response. Reports of research are most welcome, but may receive very infrequent response. Two letters are more likely to be answered than one, but six to ten letters on the same lines create the impression that either a research report is being made or the writer is simply enjoying his or her pen. Again, we are most desirous of receiving research reports; but response to these is unlikely beyond an occasional suggestion that one or other will fit nicely in the O.T.O. Newsletter. We hope to be able to personalize this vital contact again in the future. There are of course exceptions to this rule of thumb. Where an Associate seems to be capable of unusual success in a particular area of study, correspondence will be conducted along the lines of the Order's practice in mid 1977 e.v. Initiates may apply for a phone number through the Grand Lodge for instant response.

The basic point here is simply this: if you wrote to us and had something simple on your mind, you will get a response by the middle of August. If you had a more complex point, we will do the best that we can in the time allowed. After August, simple matters will be given response inside two weeks.

CORRESPONDENCE COURSES

#1. QABALAH AND THE TREE OF LIFE. This Course is projected to run from 30 to 40 lessons. Basic content is noted in the last Newsletter. The Course will be issued in sections. First section of six lessons will be available for mailing by the end of August. Fee for this section is \$6.00 to Initiates and Associates. Fee for nonmembers is \$30.00 for this section. Orders for the first section of this course will be accepted from this point in time. The section will be about 100 8½" by 5½" pages total, with illustrations. The remaining sections will be issued as they are ready.

OTHER COURSES:

Publication in printed format is time consuming. We will continue to produce lessons on various subjects in this format, but we will soon be offering cassette tapes on the same subjects. This sound-recording format will be made available first to Lodges and Chapters, and slides will also be provided for Lodge and Chapter use. After preliminary testing of this format, selected classes and lectures will be re-recorded for correspondence course application. These new recordings will be made available to all members individually.

NEW ORDER PUBLICATIONS:

LIBER AL ve1 LEGIS — still available at \$1.00 to Associates and non-members, 50 ¢ to initiates. Please add postage.

THE GNOSTIC MASS — A reprinting of the EQUINOX version, with the parts for popular response in red ink — the rest in black. This 8½" by 7" issue is intended for use in the Chapters and Lodges of the Order. It will be supplied in limited numbers without charge to Chapters and Lodges performing the Mass. Single copies may be purchased from the Grand Lodge at 40 ¢ each, mailing included. Anyone may purchase a single copy at this fee.

LIBER 777 — A republication of the first edition in paper & staple format. Ready by the end of August. Fee will be \$2.00 to Associates and Initiates, postage included. Fee is to be \$3.00 for non-members. Same size as original. Contains notes by Fr. Hymenaeus Alpha and by Br. Jack Parsons — reproduced with the text and in the margins, in holograph.

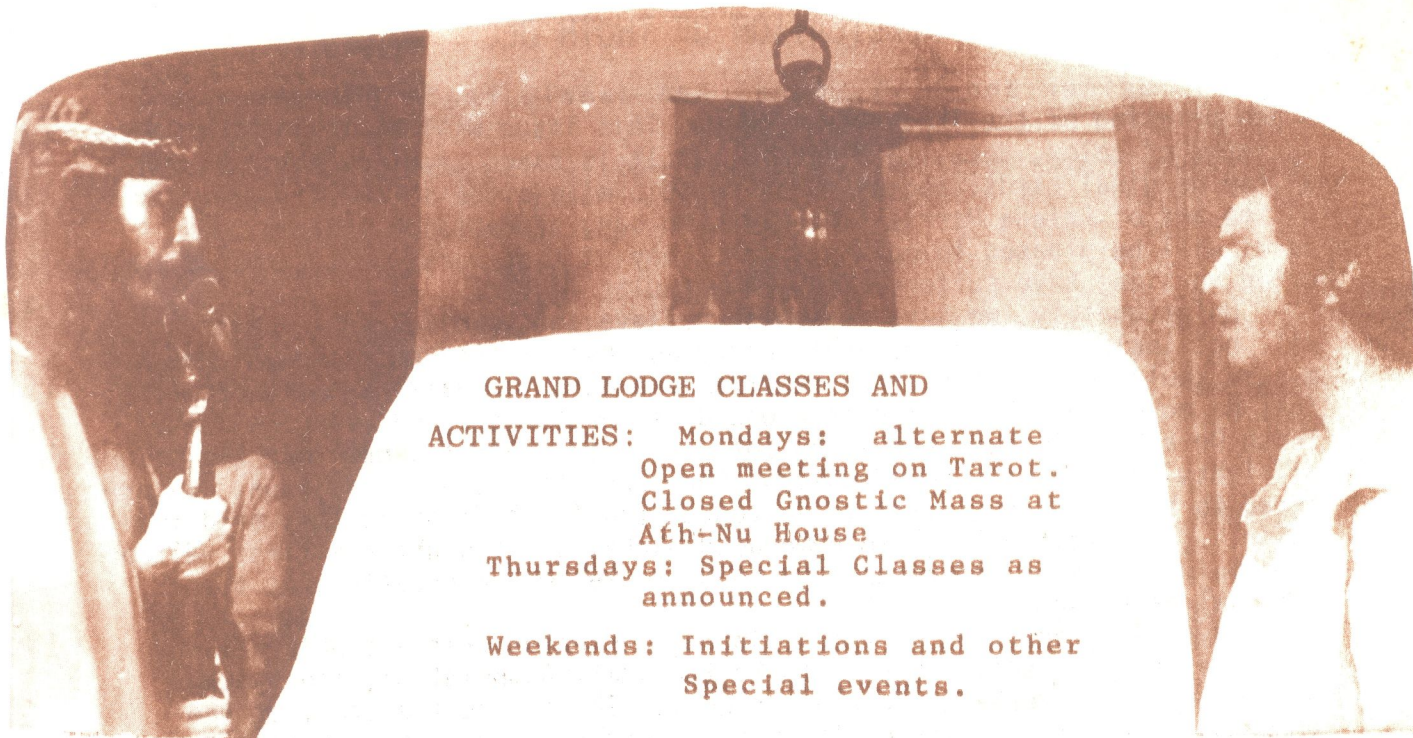
THE EQUINOX — A long term project is in the planning stages. We intend to reprint the entire Equinox in paperback format. Each volume will be reduced in format size by forty to 50 percent, but the full text will be present. Illustrations in original color will be present. Early projected retail cost to members only will be between \$4 and \$6 for each bound volume. This project will commence when supplies can be purchased, and will proceed at a probable rate of two numbers per year. 500 of each will be printed. Please do not order at this time. This project depends on available capital and volunteer labor. Both are available for Vol. I, # 1, but we must have assurance of success before we promise delivery of the rest.

SPECIAL TAPE — We hope to issue a cassette for general sales by the Winter. this will differ from Correspondence Tapes. Projected to include Crowley performing the first two Enochian Calls, A Gnostic Mass, Pronunciation of the Hebrew in Regardie's GOLDEN DAWN in Regardie's own voice (subject to his final agreement), and several of the shorter important rituals of the Order. Projected length, 90 minutes. Very tentative cost projection, \$6 to \$8 per copy. Our correspondence tapes will be as long, but much less expensive (\$2 to \$3 ea.). Please do not order until later announcement.

OTHER SHORT ITEMS — will be announced from time to time.

O.T.O. KAABA CLERKHOUSE — *To be reached at the Grand Lodge Address.*

Please see notice in last Issue of this Newsletter. The Clerkhouse sells books and other supplies. Delays in shipment are still a bit long, but all is well.

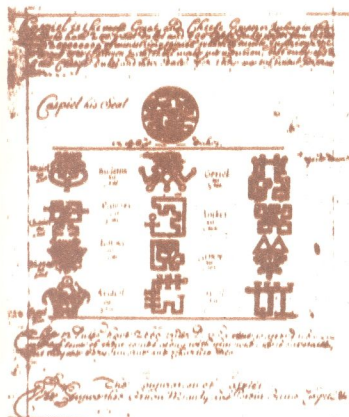


GRAND LODGE CLASSES AND ACTIVITIES: Mondays: alternate Open meeting on Tarot. Closed Gnostic Mass at Ath-Nu House
 Thursdays: Special Classes as announced.
 Weekends: Initiations and other Special events.

Fr Hyitem Kelohim

Fr. Iakasa

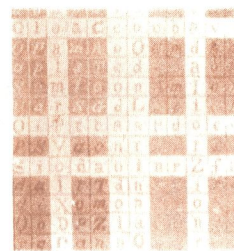
Past and current highlights of Grand Lodge Classes and Activities:



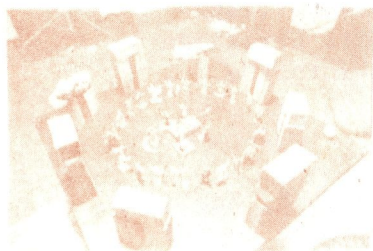
Slide lecture:
 Roots of 777.



Stephen McCaully
 On Celtic Deities



Crowley's Fire
 Tablet. From
 Magical Weapons
 Class



The Celtic Deities



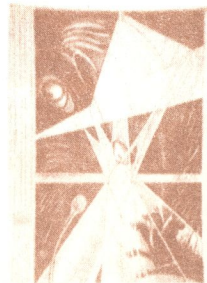
The Gnostic Mass
 Fr. Hyitem Kelohim
 Lady Ishtar



The Caliph at an SCA
 Event.



Forest Magick



Tarot.

NEW PUBLICATION OF THOTH DECK

S. Weiser and U. S. Games are nearly ready to release a new printing of the Thoth Tarot Deck. This issue will be the best to date in terms of color, detail and accuracy. It is based upon new photographs of the original cards, and promises to be a mile stone in quality printing of the art of Frieda Harris. Needless to say, students of Thelema and Tarot will be pleased to obtain a good copy of this work. All previous color versions have suffered from many faults.

Unfortunately, we have reason to believe that the Caliphate notice will not include the O.T.O. Grand Lodge Address in this edition. Although a case could be made for legal requirements on our behalf, we have decided that no move should be taken that would hinder the publication of a better Thoth Deck. Publishers are a shy lot. When they don't understand the nature of rights to the works they publish, they tend to avoid publication. We are proud to have been the first to introduce the Thoth Tarot to the world in color. The credit belongs to Hymenaeus Alpha, who brought the first edition into being. Thanks and respect go to G. Yorke, who currently owns the original paintings.

Advance information on this printing indicates that a booklet will be included with the set. This is to be the small pamphlet written by Lady Frieda herself. Perhaps our readers would like to see the story of the stormy history of the book of Thoth in a future issue of the Newsletter. If so, let us know.

THELEMIC AND RELATED ORGANIZATIONS

To continue our policy of aiding contact between Thelemic groups, we are publishing a few new addresses. There are quite a number of other similar groups in contact with the Grand Lodge. We will print addresses and information only when it is clear from the nature of the information we receive that the group in question desires publication. If you are a member of such a group, even if your group is in contact with the O.T.O., please let us know in so many words that you wish this form of notification.

Q.B.L.H., Frater Damon, P.O. Box 1166, Ramona, CA 92065 U.S.A.
Instruction and research. Includes work on Liber AL, Achad Tree of Life & regular Tree. Publishes Liber XIII at \$13.00.

Gnostic Catholic Church of Canada, Box 4625, South Edmonton P.Q.
Edmonton, Alberta, CANADA T6E 5G5
This organization is presently not connected to the Gnostic Catholic Church as manifested through Crowley in the O.T.O. This may change at some time in the future. The GCC of Canada embraces many groups, some quite Christian and others fully Thelemic. The makeup of this body is evolving into the Aeon of Horus.

The Voice of the Swan — a new publication
Editorial address: Indigo Books, 16 Whatley road, Clifton, BRISTOL 8, England.
The first issue is yet to be printed. The orientation appears to be toward occult ecstasy. Thelemic people are involved. Contributions for publication are invited, but contact the editor before submitting copy.

UP DATE ON PUBLICATIONS

In the Continuum has come out with the latest issue (address in last Newsletter). This particular issue contains a long account of the recovery of the Crowley Library from West Point. The author was there at the time, and a major participant in the undertaking. The Caliph and one other member of Agape Lodge were also key participants in this work. Read this issue of In the Continuum for the version of Sr. M. I understand that we might have the treat of further revelations by the other Soror present, at a future date. We offer the O.T.O. Newsletter as a forum for such accounts. In the Continuum also contains many interesting additional items this time around.

The NEWAEON Newsletter has continued to appear with many new items. The Address is also given in past issues of the O.T.O. Newsletter.

KAABA will be out soon — the issue is a bit late this time. Articles by East Coast O.T.O. Initiates will be in this issue, along with an interview of the Caliph and historical material on The Book of Thoth.

O.T.O. NEWSLETTER — NEXT ISSUE

The larger part of the next issue will be a publication of a new study of the Bornless Ritual by F. I. Regardie. Dr. Regardie goes into the antecedents of the Ritual at considerable depth. For those of our readers who are familiar only with a few of the good Doctor's works, this one may come as something of a surprise. Two names stand high in the ranks of those who have opened the mysteries to the people: Crowley and Regardie. Most of Crowley's works have gone in new directions. Most of Regardie's works have been in the service of opening up the old, locked treasure houses. This new item provides the best of both — from the greatest living Master of the Rose and Cross.

Other items in the usual vein of the O.T.O. Newsletter will also appear: Poetry, History, News and Information. We will continue to work on the color covers, until we get it right. For those of you who may be involved in printing, color separation is not expensive if done at home. The four separations cost \$4.00 — made with a \$20 half-tone screen placed at four angles, a Minolta 35 mm camera, a cheap enlarger, some filters and developing equipment. Printing greatly increases the cost, but some printers may be willing to experiment for less than the usual fee just to learn the tricks.

Once again, we invite our readers to offer suggestions for things they would like to see in these pages. We are always open to new ideas. Manuscript submissions are welcome.

It would be particularly helpful if we could have reactions to the different kinds of articles that have appeared in recent issues. Tell us what you like most, and you will see more of it.

Her Lovely Hair.

I walked the dog in the woods today
And he consecrated the trees
We watched the bounding squirrels at play,
Crunched the snow in the rustling leas,
And echoed his joyous, belling bay
Down the hollow eternities.

Existential monad swaying
Star imago, molten attire
Lepidoptera unfolding
Metamorphosis, Angel fire

I walked the woods of the world today
The wood of the Ruined Towers
Where night-side trees in their Panic sway
To a lyre of lethal powers

I saw my skull in the disarray
Of Her gorgon-serpent flowers

Diana Archer, Maid of Light
Slayer of the Dragon-Tree

Thy Beauty's Beast, Thy Serpent Priest
Burst my head, and set me free

Her Arrow coursed the bright sea sands
And found me in my lair:

The universe came apart in my hands
And I pray-said Her lovely hair. (1-12-62)

From

Dark Space and Bright Stars.

by Grady L. McMurtrey

Love is the law, Love under will.

-LIBER AL: I, 57