

ORDO TEMPLI ORIENTIS

P.O. Box 2303
BERKELEY, CA 94702

U.S.A.

Ordo Templi Orientis



VOLUME II, No. 2.
WHOLE No. 6

AUTUMNAL EQUINOX

AN. LXXIV E.N.
SEPTEMBER 1978 E.V.

O.T.O. Newsletter

Do what thou wilt shall be the whole of the Law

- LIBER AL:1,40



The O.T.O. Booth at the Renaissance Pleasure Faire.

From left to right: Soror Patricia, Lady Shirine, Frater Hymenaeus Alpha.

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Subscription: \$3.00 North American. \$5.00 International. Back issues @ \$1.00.

RATES WILL RISE ¼ next year. Reprint back-issues may be black & white.

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I abide alone in an invisible gown
By the power of love I'll mount to the crown;
Uniting the centres, my heart and my tongue,
I speak the speech of silence,
sing the silent song.

Rise, O my snake, unto the starry brow!
Bend my secret spouse! Thy servant
seeks thee now!

Unite my potential and existence as one,
A speck of dust given, a destiny done!

by Na'ir al Debárān 555

On the Caliphate

by Hymenaeus Alpha, TTT

One of the most important documents in the Archives of the Caliph is the letter from Aleister Crowley to Hymenaeus Alpha dated Nov 21, '44 e.v. Some minor difference between Grady (Hymenaeus Alpha) and his friend, Jack Parsons (who would later manifest the Anti-Christ) had arisen, and Grady queried Crowley concerning this. The answer is given in the pages following this account.

One of the many benefits of having access to Crowley's personal correspondence is that it gives an entirely different view of the man as a human being than one gets in his published works. For instance, one would never expect from the public material that Aleister Crowley was capable of saying; " One of the (startling few) commands given to me was this: 'Trust not a stranger: fail not of an heir.'" — or for him to make a *mea culpa*. Yet here he says, on page 3 of the letter, " I don't quite know what you mean by 'Jack's program' or by mine, which 'did not succeed.- I myself am unable to say what mine was, or is, and whether it succeeded or not. I know that I failed badly in my duty; but that may have been part of the Plan! So may anything. The only course is to do what seems right at the time, so far as one can; and 'unassuaged of purpose, delivered from the lust of result' — Yes, I know how too bewildering it all is!"

There is a very great lesson for the student of Magick here. In another place in the letter, A.C.'s. comment concerning Karl Germer's blind spots (Frater Saturnus) is also interesting, indicating that Crowley knew beforehand that Germer would fail in his mission. But anyway...

The important point is that Aleister Crowley, as Magus of the Aeon, could see down the time lines, as any master Magician or Yogin or Alchemist can, and he pinpointed our present situation and our place in it. Remember **THE BOOK OF THE LAW**, Chapter III, v. 46: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased." I remember the '40's only too vividly. Pearl Harbor and instant paranoia. In fact, at the time I received this letter, having survived the Invasion of Normandy and the Battle of Northern France, we were preparing for the assault on the Rhine. As you can see from the envelope (reproduced here in place of the 4th page of the letter — the 4th page contains instruction on the IXth Degree, and thus cannot be published), I was in Belgium at the time.



Lt. Grady L. McMurtry, at
Mons, Belgium, 10/19/44e.v.

Now, considering that the 1980's are towering over us like a tidal wave, it is interesting to note that in 1944 Aleister Crowley could say to me, "Your actual life, or 'bleeding,' is the sort of initiation which I regard as the first essential for a Caliph. (+ Saturnus has lots of it: Iron Cross twice wounded: rose from ranks to 1st Lieut = our Major) For — say 20 years hence the Outer Head of the Order must, among other things, have had the experience of war as it is in actual fact to-day. 1965 e.v. should be a critical period in the development of the Child Horus!" And what came down in 1965? We all know, from acid to rock, etc. In other words, Aleister Crowley could foresee the future. People who say that he was wrong are simply not at home upstairs.

..... That's why I am Caliph. Not merely because I am a poet (I belong to that vanishing breed known as the "Warrior-troubador" — when the battle is over you take off your piss-pot { which is what we call our helmet } and sit down in your muddy combat boots and write a poem about it (see my "Normandie in June"

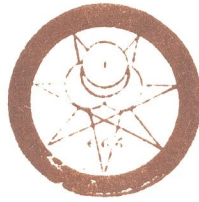
for an example), but also because I know what it is like to "go in", as we say. Some time I must tell you what it was like going into Normandy ... but that is another Grady story (As Lonnie in San Francisco has said, " One of the ordeals of the Minerval year is listening to Grady stories."). But anyway... the 1980's

Basically, I am Caliph because I am a soldier: First, last and always (Mars in Sagittarius). This is why I have been greatly misunderstood by the "weak sisters" who flake off when they discover that there is some serious work to be done. I am not your "Groovy Guru" who is here to perform while you sit around and are entertained. I am here to find that iron core of dedicated Thelemites who are going to get it together before the shit hits the fan in the 1980's. You children who have been raised in affluence and peace and the stupidity of the Viet Nam trip have no idea what a Pearl Harbor is like. Just wait until some Weatherman group has its own home-made atomic bomb and holds New York City in ransom. Or the earthquakes start shaking California into the sea. Or the economic chaos of our absurd economic policies starts coming home. But, enough of that. Just read what Aleister Crowley has to say; and remember that he said it 40 years ago. Sorry that page 4 had to be excised, but it is personal instructions to me concerning the IXth Degree...

which, by the way, is nothing at all like Francis King's
THE SECRET RITUALS OF THE O.T.O. — again, a bonus from
knowing Aleister Crowley personally.

THE LETTER & TYPE TRANSCRIPTION:

Bell / me
Aston Clinton
Bunker



Nov 21 '49.

Dear Brother

As what then will shall be the whole of the law.

Yours of Nov 6: this reply being mostly
official, I use the formal style.

As nearly always in correspondence, there
is no understanding.

"The Caliphate": You must realize that no
matter how closely we may see eye-to-eye on
any objective subject, I have to think on totally
different premises where the Order is concerned.

One of the (strangely few) commands given
to me was this: "Trust not a stranger: feel
not of an heir." This was seen thereby devil for
me. True: he is of course the natural Caliph;
but there are many details concerning the

actual policy or working which hit his blind spots. In any case, he can only be a stopgap, because of his age; I have to look for his successor. It has been hell; so many have come up with amazing promise, only to go on the rocks. Now it never occurred to me to regard you as such as rivals. (Bays, by the way, the wreath of Apollo, not Lays.) The subject was poetry, I think. But - now here is where you have missed my point altogether - I do not think of you as lying on a grassy hillside with a lot of dear sweet lovely woolly lambs, capering to your flute! On the contrary. Your actual life, or "bleeding," is the sort of initiation which I regard as the first essential for a Caliph. ~~For~~ - say 20 years hence the outlandish of the Order must, among other things, have had the experience of war as it is in actual fact to-day.

or to had lots of it: Iron & twice wounded: one for another
 1st Lt. = one Major.

Bell Inn
 Aston Clinton
 Bucks

Nov 21'44 e.v.

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

Yours of Nov 6: this reply being mostly official, I use the formal style. As nearly always in correspondence, there is misunderstanding. "The Caliphate". You must realize that no matter how closely we may see eye-to-eye on any objective subject, I have to think on totally different premisses where the Order is concerned. One of the (startling few) commands given to me was this: "Trust not a stranger: fail not of an heir." This has been the very devil for me. Fr.: $\frac{1}{2}$ ∴ is of course



x th had lots of it: Iron + twice wounded: rose from ranks to
1st Lient = our major.

1965 it should be a critical period in the devel
opment of the Child Homes!

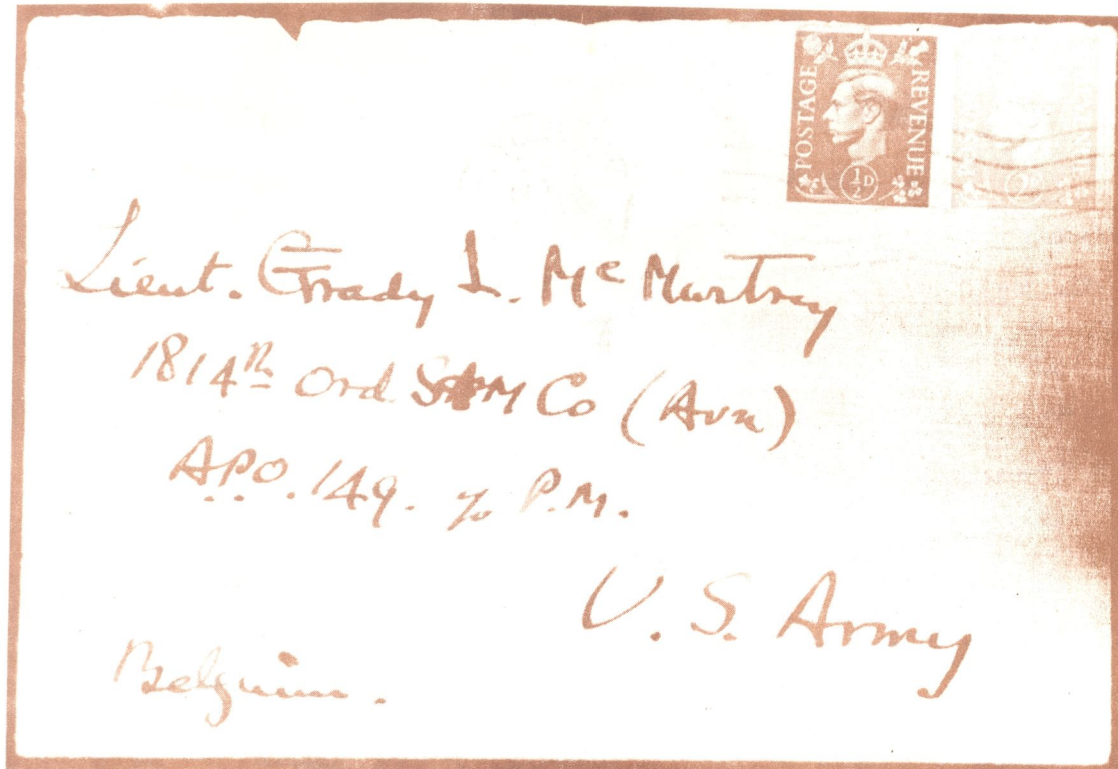
I don't want to know what you mean by 'success' program
or 'my mind, which did not succeed'. I myself am
unable to say what mine was, or is, and whether
it succeeded or not. I know that it would really
be my duty; but that may have been part of the
Plan! So many anything. The only course is to do
what seems right at the time, to face as one can;
and "unassaged of purpose, delivered from
the best of result" --- Yes, I know how too
pondering it all is!]

Now about the IX°. The theory is simple, and
I think I told you enough at 73 for you to work
on. Just in case: ---

You prepare the Medicine by mixing the two
ingredients, into one mind & substance.

the natural Caliph; but there are many details concerning the actual policy
or working which hit his blind spots. In any case, he can only be a stopgap,
because of his age; I have to look for his successor. It has been Hell; so
many have come up with amazing promise, only to go on the rocks. Now it
never occurred to me to regard you & Jack as rivals. (Bays, by the way,
the wreath of Apollo, not Lays.) The subject was poetry. I think.

But — now here is where you have missed my point altogether —
I do not think of you as lying on a grassy hillside with a lot of dear
sweet lovely wolly lambs, capering to your flute! On the contrary. Your
actual life, or "bleeding," is the sort of initiation which I regard as
the first essential for a Caliph. For — say 20 years hence the Outer
Head of the Order must, among other things, have had the experience of
war as it is in actual fact to-day.



1965 e.v. should be a critical period in the development of the Child Horus! (I don't quite know what you mean by "Jack's program" or by mine, which "did not succeed." I myself am unable to say what mine was, or is, and whether it succeeded or not. I know that I failed badly in my duty; but that may have been part of the Plan! So may anything. The only course is to do what seems right at the time, so far as one can; and "unassuaged of purpose, delivered from the lust of result" ... Yes, I know how too bewildering it all is!)

Now about the IX⁰. The theory is simple, and I think I told you enough at 93 for you to work on. Just in case: —

You prepare the Medicine by mixing the two ingredients, into your usual concentrated ... *page deleted for the security of the secret.*

....

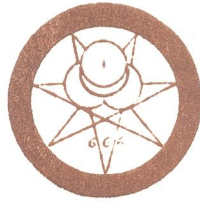
I trust that the above will have confirmed rather than instructed. If any point is in doubt, let me know.

I will send you a copy of De Arte Magica, under separate cover. (Note that I treat you as a full member of the IX⁰: only sorry that the grades could not be given in the form originally prescribed) This book (30 pp.) gives you a lot of extra hints, & is besides a good springboard for you own research you may discover all sorts of new things for yourself; the one thing that never alters is the basic formula יהוה.

Love is the law, love under will.

Yours fraternally  Baphomet O.H.O.

5.



I trust that the above will have confirmed rather than instructed. If any point is in doubt, let me know.

I will send you a copy of *De Arte Magica* in a separate cover. (Note that I treat you as a full member of the 18°: only sorry that the prelude could not be given in the form originally presented) This book (30 pp) gives in a lot of extra hints, & is besides a good spring board for your own research. You may discover all sorts of new things for yourself; the one thing that never alters is that we found a 17 1/2°.

Love the law, love under vice.

Yours fraternally & affly
Josephus O.T.H.O.

Duty

by Aleister Crowley (Atr:6)

(a note on the rules
of practical conduct
to be observed by
those who accept the
Law of Thelema)

This outline of the theory of government in a Thelemic Society appears to be in Crowley's handwriting. It was discovered by members of Allan Bennett Chapter in the collection of Crowley and O.T.O. materials at Syracuse. Other unique documents and papers from that collection appear from time to time in KAABA, the publication of that Chapter—Lodge. The reader is advised to consider subscription to KAABA, should this particular kind of material prove to be a major interest.

Note that the original was in MS, and none too clear in places. No holographic copy has been added here, but the subtitle at the head of this page is deliberately rendered almost as difficult to read as the MS. Judge from this the reliability of this transcription. "A note on the ... rules of practical conduct to be observed by those who accept the (Law) of Thelema."

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

-AL I:40

There is no law beyond Do what thou wilt. -AL III:60

... thou hast no right but to do thy will. Do that, no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

-AL I:42-44

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

Every man and every woman is a star. -AL I:3

A. YOUR DUTY TO YOURSELF.

1. Find yourself to be the centre of your own Universe.

"I am the flame that burns in every heart of man, and in the core of every star." -AL II:6

2. Explore the Nature and Powers of your own Being.

This includes everything which is, or can be, for you; and you must accept everything exactly as it is in itself, as one of the factors which make up your True Self. This True Self thus ultimately includes all things soever; its discovery is Initiation (the travelling inwards) and as its Nature is to move continually, it must be understood not as static, but as dynamic, not as a Noun, but as a Verb.

3. Develop in due harmony and proportion every faculty which you possess.

"Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed!"

-AL II:70-71

"Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

-AL II:22

4. Contemplate your own Nature.

Consider every element thereof both separately, and in relation to all the rest, so as to judge accurately the true purpose of the totality of your Being.

5. Find the formula of this purpose, or "True Will", in an expression as simple as possible.

Learn to understand clearly how best to manipulate the energies which you control to obtain the results most favourable to it from its relations with the part of the Universe which you do not yet control.

6. Extend the dominion of your consciousness, and its control of all forces alien to it, to the utmost.

Do this by the ever stronger and more skillful application of your faculties to the finer, clearer, fuller and more accurate perception, the better understanding, and the more wisely ordered government, of that external Universe.

7. Never permit the thought or will of any other Being to interfere with your own.

Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour, and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.

8. Do not repress or restrict any true instinct of your nature; but devote all in perfection to the sole service of your one True Will.

"Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." -AL I:51

"The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite

the divided but love: all else is a curse.
Accursèd! Accursèd be it to the aeons! Hell."

-AL I:41

"Ye shall gather goods and store of women and
spices; ye shall wear rich jewels; ye shall ex-
ceed the nations of the earth in splendour and
pride; but always in the love of me, and so
shall ye come to my joy." -AL I:61

9. Rejoice!

"Remember all ye that existence is pure joy;
that all the sorrows are but as shadows; they
pass & are done; but there is that which remains."

-AL II:9

"But ye, o my people, rise up & awake! Let
the rituals be rightly performed with joy &
beauty!.... Aye! feast! rejoice! there is no
dread hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu."

-AL II:34-35,44

"Now rejoice! now come in our splendour & rap-
ture! Come in our passionate peace, & write
sweet words for the Kings!" -AL II:64

"Thrill with the joy of life & death! ... Come!
lift up thy heart & rejoice!" -AL II:66

B. YOUR DUTY TO OTHER INDIVIDUAL MEN AND WOMEN.

1. Love is the law, love under will.

"Come forth, o children, under the stars, &
take your fill of love!" -AL I:12

Unite yourself passionately with every other
focus of consciousness, thus destroying the
sense of seperateness with the Whole, and creat-
ing a new base-line in the Universe from which
to measure it.

2. "As brothers fight ye."

("If he be a King, thou canst not hurt
him.") To bring out saliently the difference
between two points of view is useful to both in
measuring the position of each in the whole.
Combat stimulates the virile or creative energy,
and, like love, of which it is one form, excites
the mind to an orgasm which enables it to trans-
cend its rational dullness.

3. Abstain from all interference with other wills.

"Beware lest any force another, King against
King!" -AL II:24

(The love and war in the previous injunctions
are of the nature of sport, where one respects,
and learns from, the opponent, but never inter-
feres with him, outside the actual game.) To seek
to dominate or influence another is to seek to
deform or destroy him; and he is a necessary part
of one's own Universe, that is, of one's self.

4. Seek, if you so will, to enlighten another when need arises.

This may be done, but always with strict respect for the attitude of the good sportsman, when he is in distress through failure to understand himself clearly, especially when he demands help; for his darkness may hinder one's perception of his perfection. (Yet also his darkness may serve as a warning, or excite one's interest.) It is also lawful when his ignorance has led him to interfere with one's will. All interference is in any case dangerous, and demands the exercise of extreme skill and good judgment, fortified by experience. To influence another is to leave one's citadel unguarded; and the attempt commonly ends in losing one's own self-supremacy.

5. Worship all!

"Every man and every woman is a star." -AL I:3
"Mercy let be off: damn them who pity!" -AL III:18
Each being is, exactly as you are, the sole centre of a Universe in no wise identical with, or even assimilable to, your own. The impersonal Universe of "Nature" is only an abstraction, approximately true, of the factors which it is convenient to regard as common to all. The Universe of another is therefore unknown to, and unknowable by, you; but it induces currents of energy in yours by determining, in part, your selection of facts for contemplation and by exciting your reactions. Use men and women, therefore, with the absolute respect due to inviolable standards of measurement; verify your own observations by comparison with similar judgments made by them; and, studying the methods which determine their failure or success, acquire for yourself the wit and skill necessary to cope with your own problems.
Pity, sympathy and like emotions are fundamentally insults to the Godhead of the person exciting them, and therefore, also to your own. The distress of another may be relieved; but always with the positive and noble idea of making manifest the perfection of the Universe. Pity is the source of every mean, ignoble, and cowardly vice; and the essential blasphemy against Truth.

"To me do ye reverence! to me come ye through tribulation of ordeal, which is bliss." -AL III:62

C. YOUR DUTY TO MANKIND.

1. Establish the Law of Thelema as the sole basis of conduct.

The general welfare of the race being in many respects necessary to your own, principally

a function of the intelligent and wise observance of the Law of Thelema, it is of the very first importance to you that every individual should accept frankly that Law, and strictly govern himself in full accordance therewith.

You may thus regard the establishment of the Law of Thelema as an essential element in your own True Will, since, whatever the ultimate Nature of that Will, the evident condition for putting it into execution is freedom from external interference. Governments too often exhibit the most deplorable stupidity, however enlightened may be the men who compose and constitute them, or the people whose destinies they direct. It is therefore incumbent on every man and woman to take the proper steps to cause the revision of all existing statutes on the basis of the Law of Thelema. This law being the Law of Liberty, the aim of the legislature must be to secure the amplest freedom for each individual in the State, eschewing the presumptuous assumption that any given positive ideal is worthy to be attained.

"The word of Sin is Restriction." -AL I:41

The essence of crime is that it restricts the freedom of the individual outraged. (Thus, murder restricts his right to live; robbery, his right to enjoy the fruits of his labour; coining, his right to the guarantee of the State that he shall barter in security, etc.) It is then the common duty to prevent crime by segregating the criminal, and by the threat of reprisals; also, to teach the criminal that his acts, being analyzed, are contrary to his True Will. (This may often be accomplished by taking from him the right which he has denied to others; as by outlawing the thief, so that he feels constant anxiety for the safety of his own possessions, removed from the ward of the State....*) Crime being a direct spiritual violation of the Law of Thelema, it should not be tolerated in the community. Those who possess the instinct should be segregated in a settlement to build up a State of their own, so to learn the necessity of themselves imposing and maintaining rules of justice. All laws against artificial crimes should be abolished. When fantastic restrictions disappear, the greater freedom of the individual will itself teach him to avoid acts which really restrict natural rights. Thus real crime will diminish automatically. The administration of Law should be simplified by training men of uprightness and discretion, whose Will it is to fulfil this function, to decide all complaints by the abstract principle of the Law of Thelema, and to award judgment on the basis of the actual restriction

*NB- Crowley here adds a handwritten insert which is illegible in the MS. -Ed.

caused by the offense. The ultimate aim is thus to reintegrate Conscience, on true scientific principles, as the warden of conduct, the monitor of the people, and the guarantee of their governors.

D. YOUR DUTY TO ALL OTHER BEINGS AND THINGS.

1. Apply the Law of Thelema to all problems of fitness, use, and development.

It is a violation of the Law of Thelema to abuse the natural qualities of any animal or object by diverting it from its proper function, as determined by consideration of its history and structure. Thus, to train children to perform mental operations, or to practise tasks, for which they are unfitted, is a crime against nature. Similarly, to build houses of rotten material, to adulterate food, to destroy forests, etc., etc., is to offend. The Law of Thelema is to be applied unflinchingly to every question of conduct. The inherent fitness of any thing for any proposed use should be the sole criterion.

Apparent, and sometimes even real, conflict between interests will frequently arise. Such cases are to be decided by the general value of the contending parties in the scale of Nature. Thus, a tree has a right to its life; but a man, being more than a tree, may cut it down for fuel and shelter when need arises. Even so, let him remember that the Law never fails to avenge an infraction: as when wanton deforestation has ruined a climate or soil, or as when the importation of rabbits for a cheap supply of food has created a plague.

Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural populations to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical progression, until a remedy has become almost inconceivable, and the whole structure of society is threatened with ruin.

Experiments in creation, involving variation from existing types, are lawful and necessary. Their value is to be judged from their fertility, as bearing witness to their harmony with the course of Nature towards Perfection.

Notes on the Star-Ruby

Aleister Crowley wrote the Star-Ruby ritual as an improved and Thelemic version of the Lesser Banishing Ritual of the Pentagram, releasing it in both **THE BOOK OF LIES** and **MAGICK IN THEORY AND PRACTICE**. Although it is one of the most beautiful and powerful rituals left to us by the prophet, it is also one of the least frequently used by Thelemic magicians. This, no doubt, is due in large measure to the fact that much of the ritual is in Greek, a language which few modern magicians read or speak; the matter is further complicated by the fact that both of the printed versions of the Star-Ruby contain significant errors in the Greek spells, and also disagree with each other. However, these problems are easily dispelled with the help of a good lexicon, and once the language barrier is broken, the ritual is in no way more difficult to master than the ordinary Pentagram ritual.

The magician stands at the beginning in the center of the circle, assuming the god-form of Hoor-paar-kraat. After inhaling as deeply as possible, he cries:

ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ!
(APO PANTOS KAKODAIMONOS!)

As he makes this cry, he sweeps his hand back and out, afterward retiring it once again in the sign of Hoor-paar-kraat. The words, translate, "Away from me, all evil spirits!" The magician thus banishes at the outset all forces which seek to interfere with his True Will. This done, he forms the qabalistic cross, essentially identical to the Hebrew version used in the Lesser Pentagram. Touching the forehead, he says: "ΣΟΙ (SOI)", touching the right shoulder, "ΙΣΧΥΡΟΣ (ISCHUROS)", touching the left shoulder, "ΕΥΧΑΡΙΣΤΟΣ (EUCCHARISTOS)", and clasping the hands on the breast, "ΙΑΩ (IAO)".

The next part of the ritual consists of the formulation of the pentagrams and the vibration of the divine names. The method of forming the pentagrams is different than in the ordinary Pentagram ritual; instead of tracing them in the air, the magician visualizes them in his forehead, and then hurls them with his hands towards the quarter, assuming as he does so the god-form of Horus and vibrating the divine Name. Here however, we encounter a problem: the names given in **THE BOOK OF LIES** are different than those given in **MAGICK IN THEORY AND PRACTICE**. The latter gives **THERION** in the East, **NUIT** in the North, **BABALON** in the West, and **HADIT** in the South. The former reads **CHAOS** in the East, **BABALON** in the North, **EROS** in the West, and **PSYCHE** in the South. (See diagram 1.) The version in Magick is perhaps preferable, both because the Names are closely related to the formulae of the Aeon, and because these attributions are reinforced in **Liber V vel Reguli** (the ritual of the Mark of the Beast) (quo vide). Note that the circle is formed in the opposite direction to that in the Lesser Pentagram; remember also to retire in the sign of Hoor-paar-kraat after each pentagram is hurled.

The circle completed and sealed, we now come to a part of the ritual that has no counterpart in the Lesser Pentagram: the Paian, and invocation which precedes the evocation of the Angels of the Quarters. The magician chants IO PAN, simultaneously forming the signs of N.O.X., which are as follows: Puella (girl), with head slightly bowed, the right hand covering the breast, and the left hand covering the genitals; Puer (boy), head erect, right hand raised, with the upper arm exactly horizontal and the forearm at a right angle to it, and the thumb extended at a right angle to the fingers, while the left hand rests at the genitals, the fingers clenched, the thumb extending in imitation of a Phallus; Vir(man), head slightly forward, clenched fists raised to the temples with thumbs protruding outwards imitating horns; and Mulier,

head thrown back, feet widely separated, arms raised in a crescent as if inviting embrace. The signs of N.O.X. thus trace a state of gradually increasing exaltation, beginning with the modest shyness of the young girl awaiting her lover, to the abandoned ecstasy of the last sign, in which the magician is completely rapt away in the love of Pan.



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At his point, the magician is sufficiently exalted to proceed to the evocation of the Angels, which he does (like any good Gnostic) in Greek. The meaning of this imposing spell, with the exception of the names of the Angels, is the same as in the lesser Pentagram: "Before me _____, behind me _____, etc." until "..... and in the column stands the six-rayed star." The pronunciation is given here underneath the Greek words:

Προ μου Ιυγγες, οπισο μοξ Τελεταρχαι,
Pro mou Iungges, opiso mou Teletarchai,
επι δεξια Συνοχες, επ'αριστερα Δαιμονος.
epi dexia Sunoches, ep'aristera Daimonos.

Φλεγει γαρ περι μου ο αστηρ του πεντε, και εν τη στηληι ο αστηρ
Phlegei gar peri mou ho aster ton pente, kai en tei stelei ho aster
του εξ εστηκε.
ton hex esteke.

With regard to pronunciation, please note that g is always hard, as in goat; ch as in Loch Ness, not as in cheese; u by itself as in German uber, or English excuse; ou as in rouge; and ai is pronounced like y in sky.

It has proved impossible to discover the origin of the Angels here invoked, although the meaning of their names does give some hint of their nature. Teletarchai in modern Greek means a master of ceremonies, and the word telete in classical Greek signifies initiation into the mysteries; the suggestion is of a Master of the Temple, or of a Hierophant. Sunoches in classical Greek means a holding or binding together, and the same word in modern Greek is defined as 'coherence'. The word Daimonos has a number of meanings in Greek, including both 'a deity' and 'a devil or malignant spirit'. In classical times it could be used to speak of a person's destiny or their lot in life, thus suggesting their True Will, as well as a one's personal deity, or Holy Guardian Angel (cf. the Latin word daemonus). Iungges is perhaps the most interesting of all; the verb iunggeo means 'to shriek or to scream', and can specifically mean a shriek of joy or of pain (remember that the word Goetia means 'howlings'). The word iunggos, derived from it, referred to a certain kind of bird, called a 'wryneck' in English. The witches in ancient Greece used the bird magically; they would form a link between the bird and a person whom they wished to enchant, and then tie the bird to a wheel, believing that as the bird was spun around the wheel, the soul of the person would be spun around with it. (No doubt the bird's vivid shrieks added to the theatrical effect.) In time, the word came to describe sorcery or witchcraft in general.

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After the evocation of the Angels, the magician repeats the cross gabalistic, as at the beginning. Crowley then goes on to say, "...and end as thou didst begin" -- which may suggest a repetition of the phrase, "Apo

Pantos Kakodaimonos". This must remain a matter of personal preference, since he may be referring only to the cross qabalistic.

The student will note that Crowley does not specify an attribution of the Elements to the Quarters. If the student wishes to use such an attribution, it is possible to simply use the attributions as they are given in the Pentagram ritual; in my own opinion, however, it makes more sense to use the attributions of Liber V vel Reguli, since the same god-names are employed, as well as the same signs (those of N.O.X.). These attributions are as follows: Earth in the East, Air in the North, Water in the West, and Fire in the South. Similarly, they may wish to make one



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of the signs of N.O.X. at each of the quarters, as in the Mark of the Beast. In this case, the attributions are as follows: Puella in the North, Puer in the South, Vir in the East, and Mulier in the West. It is also quite effective to employ a spiral dance during the Paian, although a little more complex. If this is done, the magician may simply stop at each of the quarters long enough to make the sign of that quarter, then proceed through the spiral dance, continuing the chant, until he finally arrives at the center of the circle, there to evoke the angels of the quarters. The possibilities are endless.

The advantages of this ritual for a Thelemic magician are considerable (although not beyond question), simply because most Thelemites have a more intense emotional reaction to the name 'Nuit' than to the name 'Adonai'. The Greek, while certainly a bit more difficult to memorize than the English in the Lesser Pentagram, is also more effective for many people, partly because of the beauty of the sound of it, and perhaps even more, because it is unintelligible. (See Crowley's discussion of the Barbarous Names in **MAGICK IN THEORY AND PRACTICE**.)

Crowley notes in a footnote to both versions that the true sense of the Names is to be sought in the numeration thereof. Space prohibits an analysis of this matter here, and perhaps it were better for each student to work these matters out for himself as practice familiarizes him with this beautiful and powerful ritual. It should be remembered, however, that the values in Greek Qabalah are not always the same as in Hebrew; these values are therefore printed on the following page to start the student on his way.

Ed. Note:

Check this ritual in the sources cited, for full understanding of the points discussed here.

The spelling variations in Crowley's Greek may reflect intentional distortion to attain particular number values.

Crowley often preferred Hebrew-substitution to the ancient Greek number code.



MULIER

N.B.: See the current (Vol. II, No. 3) issue of IN THE CONTINUUM for another study of LIBER XXV., including text and numerations.

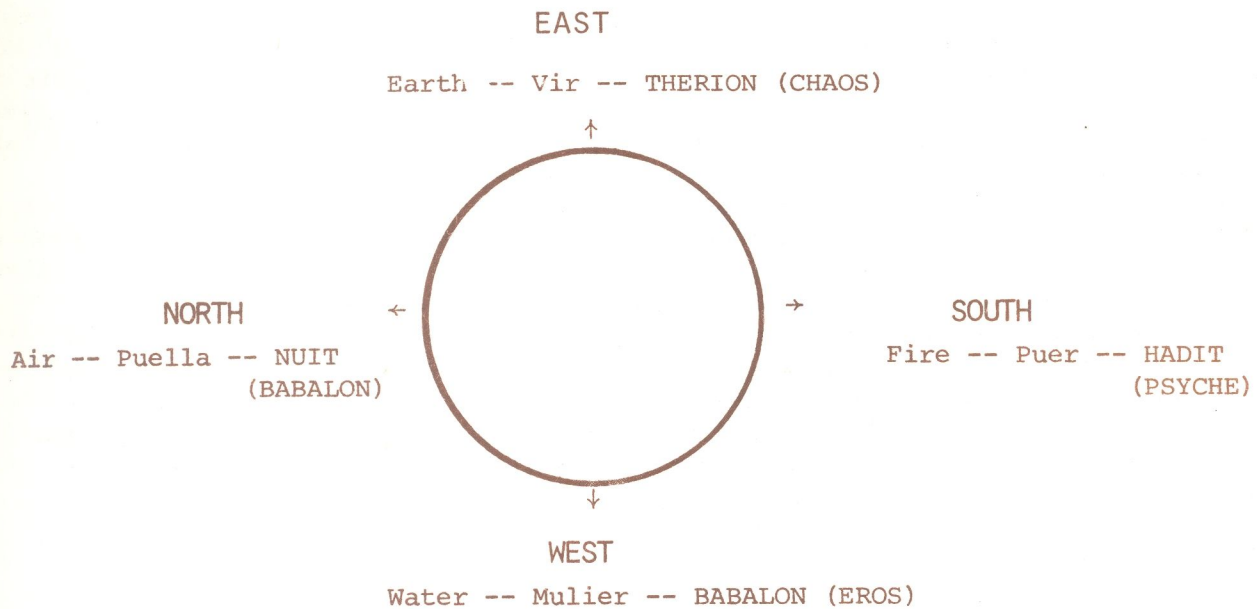
THE VALUES OF THE LETTERS OF THE GREEK ALPHABET

Α, α ----- 1	Ι, ι ----- 10	Ρ, ρ ----- 100
Β, β ----- 2	Κ, κ ----- 20	Σ, σ ----- 200
Γ, γ ----- 3	Λ, λ ----- 30	Τ, τ ----- 300
Δ, δ ----- 4	Μ, μ ----- 40	Υ, υ ----- 400
Ε, ε ----- 5	Ν, ν ----- 50	Φ, φ ----- 500
Ζ (digamma) ----- 6	Ξ, ξ ----- 60	Χ, χ ----- 600
Ζ, ζ ----- 7	Ο, ο ----- 70	Ψ, ψ ----- 700
Η, η ----- 8	Π, π ----- 80	Ω, ω ----- 800
Θ, θ ----- 9	Ϟ (qoppa) ----- 90	Ϸ (sampi) ----- 900

Elemental and other Attributions for The Ritual of the Star-Ruby

(adapted from Liber V Vel Reguli, The Mark of the Beast)

The names in "()'s" are from THE BOOK OF LIES. All other names and attributions are from Liber XXV (The Star-ruby), and from Liber V vel Reguli (The Ritual of the Mark of the Beast).



If the reader runs into problems with this ritual, I will try to answer any questions I can; write to Frater H.K. 1131, c/o the Grand Lodge (P.O. Box 2303, Berkeley, CA, 94702).

Good Luck!

Frater H'yitem k-Elohim 1131

It is with considerable pleasure that the O.T.O. NEWSLETTER presents this article by F.I. Regardie. This author has done more than any other to present the mysteries of our tradition and that of the R + C in a form immediately accessible to those who have no personal, human teachers. Because he has not limited himself to scholastic and specialized outlets, quite a few have formed opinions not too flattering of his depth of knowledge. This is an error of association. F. I. Regardie, like Dion Fortune and others writing in these fields, has a remarkable ability to write what can be read by his contemporaries. He suits his style and depth to his expected readership. The O.T.O. NEWSLETTER is in part dedicated to making available a more exacting medium.

The BORNLESS RITUAL

Several versions and a cursory analysis

by Israel Regardie

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This magical ritual first saw the light of day and received a slight degree of public notice when Mr. Charles W. Goodwin, M.A., a member of the Cambridge Antiquarian Society, published an 1852 monograph entitled *A Fragment of a Graeco-Egyptian Ritual*. It gave the Greek text with an English translation and was accompanied by a few erudite but not very literary notes. (See Appendix One.)

Later, toward the close of the nineteenth century, part of this same archaic ritual was reproduced in a slim volume entitled *Egyptian Magic* by E. Wallis Budge, one-time Keeper of Antiquities in the British Museum.

The only later reference to this ritual is much later and to be found as the Preliminary Invocation in a book entitled *The Goetia — the Lesser Key of King Solomon*. (Appendix Two.). Although the *Goetia* was commissioned and paid for by Aleister Crowley while he was still a member of the Hermetic Order of the Golden Dawn, it had been translated from the Latin by S. L. McGregor Mathers in the opening years of the twentieth century. Mathers previously had translated and published *The Greater Key of King Solomon*, a larger and better known book of talismans and incantations. Crowley's *Goetia* was published in a handsome ed-luxe edition, so typical of Crowley, around the year 1903, with an introduction denouncing McGregor Mathers. The Preliminary Invocation was printed in heavy Gothic type. I doubt that it attracted much attention, save from pirate-publishers. One of them, located in Chicago, republished it several years later in a cheap American edition.

Early in the 1920's, while in Cefalu, Sicily, Aleister Crowley took his original Preliminary Invocation, and based upon some twenty years of active work, edited it, vastly expanding the text with a protracted and most illuminating commentary. (Appendix Three.). It appeared later in his book *Magick in Practice* (Lecram Press, Paris, 1929).

The simple form of the Preliminary Invocation from The Goetia was also appropriated in my book The Tree of Life (Riders, London, 1933), recently republished by S. Weiser Inc. of New York City. Again, after my stint in the Order of the Golden Dawn, I republished it in the original edition of The Golden Dawn (Aries Press, Chicago, 1939). A more recent edition has been produced by Llewellyn Publications (St. Paul, 1969). This latter version (Appendix Four) was very similar to Crowley's version in Magick — minus the phallic overemphasis and the sometimes (as I once thought) ludicrous interpretation of the "barbarous names of evocation." Instead, it did include several Order invocations or prayers and other ritualistic procedures that I had learned while in the Order.

After Goodwin's publication of the crude form of this archaic ritual, it must have been quietly and secretly taken over by certain Adepts of the Golden Dawn interested in Egyptology. Several members must have been deeply involved in this subject, for a few books have been written attempting to prove that the Egyptian Book of the Dead, so called, was not merely a collection of funerary spells, but, in effect, comprised part of an initiatory magical ritual.

For example, there is The Ritual of the Mystery of the Soul by M. W. Blackden, S.R.I.A., VII^O (Bernard Queriton, London, no date). We learn from the late Arthur E. Waite's biography that Blackden was not only a member of the Societas Rosicruciana in Anglia but of the Golden Dawn as well, and indeed was one of three who governed the Order after the fateful Revolt of 1900.

Then there is The Book of the Master of the Hidden Places, by W. Marsham Adams (John Murray, London, 1895). Marsham's book contains many references to Freemasonry. It would seem that he was attempting, among other things, to relate modern Masonic teaching to an esoteric interpretation of The Book of the Dead. In the year 1933, this book re-appeared with an introduction and edited by E. J. Langford Darstin (Search Publishing Co., London, 1933), who was also a member of the Golden Dawn, and in fact a former chief of one of the now independent factions.

These items are mentioned solely as background material to substantiate the idea that the elaboration of the Ritual under consideration by members of the Golden Dawn was more than a possibility, though admittedly there is no factual evidence pointing thereto.

In any event, in their hands the primitive ritual underwent considerable modification and literary refinement. Ultimately most traces of its crude beginnings were eliminated. I say *most*, certainly not all, for this ritual is replete with innumerable so-called barbarous names of evocation whose origin is practically impossible to trace, as well as containing one particular paragraph which is repeated several times:

"Come thou forth and follow me, and make all spirits subject unto me so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God may be made obedient unto me."

This is classical magic in the most primitive sense of the word, in which the shaman or magician proposes to compel the animistic forces of nature to be subservient to his wishes.

Budge has something to say about these primitive or barbarous words. For example, in the book previously mentioned he wrote: "The last class of documents (i.e. magical papyri used by Gnostics and other sects) undoubtedly contains a very large proportion of the magical ideas, beliefs, formulae, etc. which were current in Egypt from the time of the Ptolemies to the end of the Roman period, but from about B.C. 150 to A.D. 200, the papyri exhibit traces

of the influence of Greek, Hebrew, and Syrian philosophers and magicians, and from a passage like the following, we may get a proof of this."

At this point, Budge quotes the Bornless Ritual at length, using of course the Goodwin version. In this passage, he goes on to write: "Osoronnophris is clearly a corruption of the old Egyptian names of the great god of the dead 'Anser Unnefer,' and Paphro seems to represent the Egyptian Per-aa (literally 'great house') or 'Pharoah,' with the article pa "the" prefixed. It is interesting to note that Moses is mentioned, a fact which seems to indicate Jewish influence."

Apparently the earliest English renditions of this Graeco-Egyptian ritual do not contain the long lists of barbarous names of evocation, though they are to be seen in the Greek version; Goodwin did not transliterate them. Neither did Wallis Budge give an account of them. What their origins are remain to this day altogether obscure.

What they mean is also anybody's guess. It is quite true that a few can be analyzed and found to be corruptions of divine names in the Egyptian, Greek and Hebrew tongues. For instance, *Sabao* is thought to be a corruption of the Hebrew *Tzabaoth*, meaning "hosts", commonly coupled either with Elohim or Tetragrammaton.

Abrasar is quite evidently derived from the old Gnostic deity name "Abraxas" or "Abrasax", often represented in a form which has a human body, the head of a hawk or cock, and legs terminating in serpents. There is little doubt that he was a form of the Sun-god, and that he was intended to represent some aspect of the Creator of the world. "The name was believed to possess magical powers of the highest class, and Basiloides who gave it currency in the second century, seems to have regarded it as an invincible name."

IAO was intended to represent one of the Hebrew names for Almighty God "Jah", says Wallis Budge also. Furthermore, the names "Adonai, Eloai" are derived through the Hebrew from the Bible. Some of the remaining names could be explained by Hebrew and Syriac words.

But others are not thus to be derived at all, so unrecognizable and distorted have they become. In Aleister Crowley's analysis of the barbarous names, he has followed only his own sexual inclinations, which is perhaps as it should be. The only difficulty is that some of the interpretations or analyses, while basically correct and rooted in Yetziratic tradition, sound ludicrous and echo only his own personal sexual proclivities.

In the "Interlude" of Part II of Book 4, which the editor has unfortunately omitted from the recent Sangreal edition, Crowley has indulged his Qabalistic erudition and rich sense of humor in the interpretation of some traditional nursery rhymes. The result is extraordinarily illuminating, apart from his satire and humor. It indicates simply that the more profound knowledge one brings to the task, the more intelligible becomes even rank nonsense.

It therefore seems evident that much the same is true in applying this theme to the string of names to be found as parts of the Bornless Ritual. Some of these names Crowley has quite successfully fitted into the framework of his own Thelemic philosophy and theology. Others are equally evident tortures to suit his own particular views on the relationship of sex and religion — in other words, to suit his version of a solar-phallic religion predicated on The Book of the Law.

Yet, piling up here and there is evidence tending to validate much of what Crowley essayed years ago, to lend credibility to some of his seemingly grotesque interpretations. For many years, though I could manage to follow the Qabalistic principles involved in his arbitrary rendering of the barbarous names employed in this ritual, I constantly felt almost outraged, or put upon, as it were, when reading them. Somehow I felt they were excessive, or perhaps unnecessary.

In recent years, however, much has occurred to cause me to modify the above reaction. For example, I recommend to the student with an eye for research a book entitled *The Sacred Mushroom and the Cross* by John M.

Allegro. The author is a lecturer in Old Testament and inter-testamental studies at a leading English University. His previous book *The Dead Sea Scrolls* (Penguin edition, 1964) should be required reading for every student of the Mysteries. The introduction, a masterly piece of work, to the first-mentioned book, read in conjunction with Crowley's interpretations of the barbarous names, leads one immediately to the conclusion that no matter how fanciful they seem to be at first sight, there may be considerable philological and not merely symbolic justification for them. Regardless of whether Mr. Allegro's particular thesis is substantiated or not by other scholars, none-the-less his present contribution provides another linguistic key which helps turn the rusty lock to give fundamental meaning to these ancient and obscure words.

It would not be too difficult for any writer with a workable knowledge of the intricacies of Qabalistic manipulation to give value and substance of some kind to these words. *Gematria* and *Notaricon* are exquisitely sensitive tools — or bludgeons as the case may be — to convert these meaningless words into profoundly significant proofs of his understanding of Qabalistic philosophy. Even thirty years ago, when writing *The Garden of Pomegranates*, I demonstrated quite clearly and simply that these tools could be used to extract meaning from some otherwise hard nuts that other writers had barely managed to crack.

However, I do not think that this is required of the student or aspirant who would use this Ritual as an aid to acquire a higher state of consciousness. The mere fact that he is, first of all, aspiring, is enough to render these words effective. Their very unintelligibility is sufficient, given the right circumstances, to exalt consciousness beyond its ordinary limits and boundaries. They thus serve as stimulants to transcend the boundaries of our everyday prosaic awareness. They are intoxicants or psychedelic aids, As such they need to be used with enormous care — but they may be used none-the-less.

It is quite probable that Allan Bennett, whose Order sacramental name was G.H. Frater Yehi Aour ("Let there be light"), first introduced this ritual to Aleister Crowley. After the latter joined the Order in 1898, he met Allan Bennett, who was sick and poverty-stricken at the time. Crowley made the magnanimous gesture of offering Allan the use of his flat in London. The two men shared the apartment, and under these close circumstances, Allan taught Crowley the intricacies of the Qabalah and the complex principles of ritual magic.

From this moment forward, the Bornless Ritual became Crowley's personal ritual. It now becomes wholly impossible to discuss the Ritual itself without bringing Crowley into consideration. As previously remarked, he had first published it in *The Goetia*. This was one of his early gestures of defiance of McGregor Mathers and the Golden Dawn, which was then in a state of collapse following the Revolt of 1900. Years later, after his own spiritual attainment, Crowley edited it, critically but sympathetically, expanding it into a considerable document entitled *Liber Samekh*.

As an aside, and to demonstrate the associative processes involved in Crowley's thinking, it should be noted that the Hebrew letter Samekh is attributed to that Path on the Tree of Life linking *Yesod* to *Tiphareth*. One of its several other attributions is *Sagittarius*, the Path of the Arrow, representing aspiration to the higher. Thus the Ritual has become identified

with the means of aspiring towards and attaining the Knowledge and Conversation of the Holy Guardian Angel.

At this juncture a number of definitions are in order so that what follows may be clarified.

The phrase "The Holy Guardian Angel" is extrapolated from The Sacred Magic of Abramelin the Mage, another text which was translated from the French by McGregor Mathers. The author of this book is supposed to have been one Abraham who acknowledged the receipt of the magical system described in the book from an Egyptian named Abramelin. There is doubtless mythology involved here. Regardless of its origin, its date and its authorship, this work was found to be of value to some of the adepts of the Golden Dawn and many other students, as already indicated. The author makes no impossible demands such as are found in the fraudulent grimoires concerning the blood of bats caught at midnight, or the fourth feather from the left wing of a completely black cock, or the stuffed eye of a virgin basilisk, and so on.

Though perhaps some of the requirements are difficult to follow, there is always an excellent reason for their statement. They are not intended to be subtle tests of the skill of the operator. Certain preliminary prescriptions and injunctions need to be observed. But, these really amount to little more than commonsense counsel, to observe decency in the performance of so august an operation.

For example, one should possess a house where proper precautions against disturbance and interference can be taken. This having been arranged, there remains little else to do but aspire, with increasing concentration and ardor for six months towards the Knowledge and Conversation of the Holy Guardian Angel.

This latter phrase, which was wholeheartedly adopted by Aleister Crowley, was synonymous with the Golden Dawn reference to the higher Genius and the Theosophical term "The Higher Self." There is a reference in Equinox I, page 159, written by Crowley, which is worth quoting in this connection:

"Lytton calls him Adonai in 'Zanoni.' and I often use this name in the note-books."

"Abramelin calls him Holy Guardian Angel. I accept this:

1. Because Abramelin's system is so simple and effective.
2. Because since all theories of the universe are absurd, it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man ..."

"The Golden Dawn calls him the Genius. Gnostics say the Logos. Egyptians say Asar Un-Nefer..."

"We also get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer; for this vision — it is all one same phenomenon, variously coloured by our varying Ruachs — is, I believe, the first and last of all spiritual experience..."

In a Golden Dawn manuscript entitled The Microcosm the Holy Guardian Angel or the Genius is lengthily but adequately defined in Qabalistic terms as follows:

"This spiritual consciousness (*Daath*) is the focus of the action of *Neschamah*. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is *Chiah*; and these combined form the Chariot of that Higher Will which is in *Kether*. Also it is the peculiar faculty of *Neschamah* to aspire unto that which is beyond. The higher will manifests itself through *Yechidah* ... The Shining Flame of the Divine Fire, the *Kether* of the Body, as the Real Self of the Incarnation ... This *Yechidah* is the only part of the man which can truly say *EHEIEH*, I am. This is then but the *Kether* of the *Assiah* of the Microcosm, that is, it is the highest part of man as Man ... Behind *Yechidah* are Angelic and Archangelic Forces of which

Yechidah is the manifestor. It is therefore the lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine."

The Ritual opens up with an invocation: "Thee I invoke the Bornless One." One of magic's most harsh and virulent critics once attempted to ridicule all modern interpretations of this subject, after referring to Goodwin's original text, by stating that the phrase used was really to be translated as "The Headless One."

Actually this is not as laughable as some critics would have us believe. In many primitive languages, the word "head" is often used as an equivalent of the "beginning" — e.g. the Hebrew "Rosh ha-Shanah" literally means "the head of the year." This term is idiomatic for the beginning of the year, or New Year. — So "the Headless One" or the "Beginningless One" is of course the eternal One — the Bornless One. It rather reminds me of a few lines from Sir Edwin Arnold's "Song Celestial":

Never the spirit was born,
The spirit shall cease to be never.
Never was time it was not,
End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit for ever,
Death hath not touched it at all,
Dead though the house of it seems.



An African version of the Headless God.

While on this topic of the Abramelin method and the term the Holy Guardian Angel, I should mention that throughout the years many students have reported to me some of their efforts and experiences in this direction. Almost without exception, all have failed, their sincerity notwithstanding. The retired from the world for six months, following either the literal dictates of the book, or else Crowley's recommendation for the use of the Bornless Ritual:

"Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons. Afterwards, midnight, making up his course, for four moons four times every day. Then let the eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep."

Most failed, despite effort and devotion. Some few then turned their backs on the whole subject, and spewed their frustration and futility on all who came within their sphere. A few others, on the basis of this failure, began to ask "why".

There is no easy answer to this question. So many factors require consideration. Yet, when all is said and done, there is one requirement which only a handful of people seem to perceive. That is, the need for a preliminary period of inner discipline of one kind or another. It is this arduous training which then comes to the aid of the aspirant during the six months term of his retirement, making possible or feasible the ultimate attainment.

Discipline as a rule is not welcome among occult students, which was why Crowley insisted so emphatically upon its necessity, and why he tended

to be rude and contemptuous when students sought the highest goals without proper preparation. It seems to me, then, that when aspirants attempt to perform the Abramelin operation in the six months or eleven month period recommended, and fail to observe any preparatory mental or magical discipline, their aspiration needs to be held suspect. I rather fancy many of them are neurotic escapist who cannot tolerate themselves or their emotional difficulties. They hope and fantasy that the Abramelin operation will "cure" them of their inner problems, which will thus not have to be faced.

Escape is no part of the Great Work — failure can only ensue. Discipline and training, the traditional requirements in magic as well as elsewhere, are the only factors that can ensure success. There is no other way.

It seems to me therefore that the regimen needs to be rationally modified in terms of the capacity and ability of each student. Instead of trying to rush results, he would do better to devote himself steadfastly to the discipline, working assiduously at his appointed tasks, using the ritual once daily, or more often as he has the skill and time to perform, without imposing on himself a time limit. In this way, he could work quietly but steadily over a long period of time, perhaps for several years, until the illumination dawns upon him when he is ready, in God's own good time.

Crowley's version of this ritual — and presumably the Golden Dawn attitude, as expressed in its own Ritual for the invocation of the Higher Self — demands but a single celebrant. This is the student or aspirant who for months at a time, or better still throughout his whole lifetime, aspires towards the Holy Guardian Angel to become its vehicle and agent. There is another version, derivative from a former student of Crowley's; but I doubt one that met with the approval of Crowley. It employs the component parts of the ritual, even as Crowley had split it up, but delivers each component part into the hands of a different celebrant. In this way it becomes transformed into a group ritual, a dramatic ritual in which a group of aspirants participate. Each contributes his own energy, his own emotions and feelings, and his own aspiration to the ceremony — in his own way. Just as in group therapy, the emotional response of any one participant may affect or precipitate a similar emotional crisis in another fellow-member, so in the multiple-celebrant-ritual — any one aspirant's attainment may spread, contagion-like, to the others, like a spark setting fire to adjacent dry kingle, to create a conflagration.

It can, unfortunately, get very close to hysteria — as in the products of a revival meeting under a tent — but at the same time it is quite possible, all other things being equal, that in a group which has been specially selected as having been prepared both by life and training, the fire of enlightenment could readily be communicated from one to another in the group working.

§

The original contents of this ritual, while obscure historically, are patently coarse, crude, rudimentary and elemental, and very distant from the modern spiritual interpretation that many of us have become used to. It represents an excellent example of what Jung called *enantiodromia*, a conversion from one point of view to its direct opposite.

The original simple intention of this ritual was exorcism, to cast out a demon from a possessed person. In the words of Goodwin's original: "Hear me and drive away this spirit. I call thee the terrible and invisible god residing in the empty wind ... thou headless one, deliver such an one from the spirit that possesses him ..."

The modern intent of this ritual as developed within the Order of the Golden Dawn and eventually by Aleister Crowley, is quite remarkably the exact opposite. The purpose of the ritual, as we have already seen, is so to open the mind of the aspirant by continuous and concentrated application, that he becomes conscious of — or, if you like, possessed by — another spirit, the Holy Guardian Angel. This we have already defined, but it is a far cry from the intent of the original ritual as translated by Goodwin over a century ago.

After having been appropriated by Allan Bennett and others, the ritual was intended to be operated in a Golden Dawn Temple set up for the Neophyte Grade. In a document labelled Z-1 which analyzed in fine detail every ritual gesture and every Temple movement of both officer and candidate, the Temple itself is described as a microcosm of the macrocosm, patterned on the Tree of Life which is the basis for all Qabalistic thinking and working:

"Of the Temple in reference to the Sephiroth. The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth *Chokmah* and *Binah* on the Tree (and unto *Abba* and *Aimah*, through whose knowledge alone that of *Kether* may be obtained), even so, the sacred rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self."

In other words — to cut through the technicality of these Qabalistic clichés — the East of the Temple is so arranged as to point directly toward to supernal Sephiroth. The Far East, is as it were, the direction of *Kether*, the Crown, the highest Sephirah on the Tree. As such it also represents the Lower Genius which is the Throne or vehicle of the Higher Genius of the more subtle Qabalistic worlds.

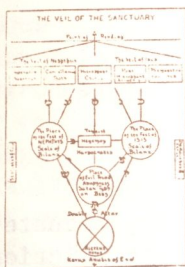


DIAGRAM 5:
Arrangement of the Temple in the
Outer Ritual.

From the Equinox.

The Temple, thus arranged, is formally opened as in the Neophyte Ceremony (see Vol. II, Golden Dawn, page 12). That is to say, it is consecrated with fire and water after a preliminary ceremonial banishing, so as to maintain a clear and pure area where the aspirant will not be disturbed or contaminated by alien intrusion.

Then follows the Adoration, which is a remnant of an old Gnostic prayer. This has the effect of placing the aspirant under divine guidance, and while so guided he declares in a well-defined statement what the intention of the ceremony is. This does not appear in full clarity in Liber Samekh itself. However, insofar as the latter has been adapted from fundamental Golden Dawn procedures, as proven by intrinsic evidence, it must logically follow since this was certainly one of its most important precepts. Any ceremonial must declare, after the adoration and circumambulation, the purpose and intent of the ritual to follow, as though thereby the intent is sanctified and clarified.

The invocation itself follows. Its opening stanza enumerates the characteristics or qualities of this eternal Spirit, the Holy Guardian Angel. It is as though by enumerating these, the aspirant may ultimately become conscious of what actually he is. It implies that by the reiteration of *tat tvam asi* — with prolonged meditation upon its meaning of "that thou art" — the realization may dawn within the conscious ego of the indwelling or overshadowing Self. Repetition and suggestion, plus the exaltation of consciousness that accompany the use of ceremonial ritual, may indeed eventuate in a true mystical or psychedelic experience or expansion of

consciousness to include the awareness of the fact that one is and always has been the Boundless Spirit.

A further word is required here relative to the Holy Guardian Angel. It is true that earlier I have related this to the higher and divine Genius of the Golden Dawn to the Higher Self of the Theosophists. I do not wish to labor the reality of the mystical or transcendental experience. This has already been established elsewhere and by other people. For the Jungians, it is an established fact pertinent to their own system. Also, there is a new school of psychologists in process of development. They regard the mystical experience as a healthy development in the onward growth of the psyche. They do not consider this phenomenon outside of their psychological field, as did some 19th century scientists. Since it is a naturalistic piece of human behavior, it is regarded as well within their scientific purview, rather than as belonging to the field of religion. Instead of the familiar phrase "the religious" or "the mystical" experience, they have coined a new phrase, "the peak" experience, to refer to the same inner phenomenon. They are inclined to view its occurrence as a good deal more common than was previously supposed, and that there is a spontaneity in its frequency. (See Roll away the Stone, Israel Regardie, Llewellyn, St. Paul, 1968).

It needs to be mentioned here that as a result of intense concentration or prayer or invocation "the conditions of thought, time and space are abolished." It is impossible to explain what this really means; only experience can furnish you with apprehension.

"A further development is the appearance of the Form which has been universally described as human; although the persons describing it proceed to add a great number of details which are not human at all. This particular appearance is usually assumed to be 'God'."

"Whatever it may be, the result on the mind is tremendous; all his thoughts are pushed to their greatest development. He sincerely believes that they have the divine sanction; perhaps he even supposes that they emanate from this 'God'. He goes back into the world armed with this intense conviction and authority. He proclaims his ideas without the restraint which is imposed upon most persons by doubt, modesty and diffidence; while further there is, one may suppose, a real clarification." (Part I, Book 4, Aleister Crowley, Sangreal Foundation, Dallas, 1969.)

In other words, whatever the contents of the Unconscious psyche may be, they thus become inflamed and activated. For the Christian, this "form" will therefore appear to be Jesus of Nazareth or Mary, or anybody else in the Christian pantheon. For the Mohammedan, he will be the Prophet or the Angel Gabriel who brought the message to Mohammed. The Buddhist devotee likewise will see Sakya Muni, and so forth.

However, as far as I am aware, it is only the Buddhist canon which provides adequate warnings against taking these visions at their face value. Its basic theme is that the forgotten or repressed residues of the mind become activated by intense concentration or emotional fervor, so that when illumination does occur, these residues take on practically substantial form.

In The Tibetan Book of the Dead, where the officiating lama is described as directing the attention of the newly-deceased through the Bardo or Underworld, the lama continually affirms the fact that both the Beneficent and Wrathful Deities are, in effect, only thought-forms which must be perceived as such. If not, the deceased person loses the immediate opportunity to experience the Clear Light and thus to achieve liberation.

Since this is rooted in the Mahayana metaphysics, it is also to be presumed that the lama-guru impresses upon the novice that the apparently divine "Form" which appears during meditation or the tantric rites is not only symbolic of the all-transcendent Bodhi but that it includes and

is also contaminated, as it were, by the repressed infantile images based on early sectarian religious training, dormant in the psyche throughout the life-time.

Thus, to return to our Bornless Ritual, the form which the Holy Guardian Angel assumes must differ for each aspirant who proceeds with this particular discipline. No two students will experience identically the mystical event, nor will they perceive the same Form — though each will know that this Form is his Holy Guardian Angel, which has already been defined as the mediator or the link between the aspirant and the Unknown Glory beyond.

Two things beyond all others are demanded of the aspirant in holy discipline. First, that he examine scrupulously, with the aid of his superior if he have one, the contents of his transcendental experience — after the ecstasy and emotional storm have subsided. Without in any way denying the validity of the enlightenment itself, he must thoroughly analyze both its form and content. In this manner, the unconscious residuals or archetypes may be perceived for what they are and so separated from the essential illumination itself.

The other alternative — and this need not be opposed to the previous recommendation — is to embark upon a course of psychotherapy in the years prior to embarking upon so crucial an experiment as the Holy Guardian operation. It is like pouring a fine wine into an unwashed bottle if one "works for enlightenment" without clarifying the psychic vehicle through which that enlightenment can occur. The mind must be prepared thoroughly for the most devastating and the most rewarding experience of the life-time. As such, the most minute, painstaking and thoroughgoing preparation needs to be taken. No half-measures will suffice — or else one winds up as a complete fanatic or a mere "nut", depending on what lies fallow within the psyche.



Thanka curtesy
of Sr. Patricia.

§

The Preliminary Invocation as published in *The Goetia* in 1903 set the ground for the later more complex elaborations developed by Crowley in *Cefalu*. The ritual is split up into several component parts, headed by Hebrew letters. These would be most meaningful to the Golden Dawn initiate or any student of the Qabalah, as representing simple attributions from the *Sepher Yetzirah*, one of the most archaic of the Qabalistic texts. Thus Aleph (א), the first subdivision, would represent the element Air. Shin (ש), the second, would represent the element Fire. (Sometimes Shin is called upon for double service, since it may also represent Spirit.) Mem (מ), the third of the so-called "three Mother letters" would represent Water. While Tau (ט), basically representing Saturn in the Path system of the Tree, has to do double duty in being attributed to the element earth.

There is a further subdivision headed by the word *Amen* (אמן), which in this context is made to represent the fifth element Spirit. Since in the Golden Dawn concepts, spirit has both a positive and a negative phase, this section of the ritual has two parts.

Actually it has three, as will be perceived by referring to Appendix Three. Crowley wiggles off the dilemma neatly by attributing two sections to one pole, and a single section to the other. It is arbitrary of course, but permissible.

In the original, the finale of the Ritual commencing "I am He, the Bornless Spirit" is not attributed to anything, but in Liber Samekh, Crowley entitles it correctly the Attainment, without giving it a symbol. By intent and implication, it presents the picture of the aspirant, no longer invoking the Bornless Spirit, but now affirming his identity with it. He has attained.

The opening of the ritual reiterates that the play of the opposites — night and day, the earth and the heavens, light and darkness, male and the female, the seed and the fruit, the moist and the dry, etc. — are the work of the Angel. It is only through these polarities that He is able to operate in his task of obtaining experience of any and every kind through his vehicle. But, it is essential to note the repeated affirmation that these opposites are created by the Self, which is divinity.

In this connection, it is worth remembering that tremendously significant sentence in Sir Edwin Arnold's version of the Bhagavad Gita: "I who am all, made it all, and abide its separate Lord." It is the last clause which the Ritual emphasizes — the Angel is wholly apart from his own creation. He is immanent as well as transcendent.

Man may construct a dream in the night, feel that the dream indeed is himself, in action expresses himself and his deepest needs and wishes, yet as the maker of the dream, he is altogether apart from it. He is the dreamer.

This is the intrinsic message of the proem, or Oath as Crowley chooses to call it. It says he is Asar Un-Nefer — Man made Perfect. Another part of the Golden Dawn material asserts of Osiris: "This is my body which I destroy in order that it may be renewed." The corollary also is that this is my body which I renew in order that it may be destroyed. The magical ritual makes no attempt to evade issues by stating half-way measures. It gives the Truth.

It even has the Angel stating "I am He, the Truth!"

It is up to the aspirant to grasp this truth through exaltation and the expansion of consciousness. Only in this way can the opposites be transcended, united, and in fact utilized. The Eastern notion of *nirdvandva*, of detachment is hardly applicable to the Western man deeply involved in all the everyday problems that develop during the process of extracting the uttermost from his present incarnation. But, once he has grasped the idea that the opposites are in effect his own creation — the dynamic play of the forces of which he is composed — then he can proceed with the involvement and do that which he knows needs to be done. All the time, he will know full well that this is the particular game he is playing and, so of course, is detached. It is as though, while playing chess, one is bound by the quite arbitrary rules governing the movement of the pieces on the board. Yet one can either enjoy the game, being bound by the rules, or at a moment's notice sweep all the pieces off the board, and walk away knowing that none of this has anything to do with what one essentially is.

The appreciation of these fundamental facts or concepts explodes the idiotic fantasy that a quick run-through of the Ritual will yield illumination, from which the above realization will emerge with clarity and vigor. It is the daily use of the Ritual over months and years, with prolonged meditation on its meaning which expands with every investigation of the inner world, culminating in the emergence of Life, Light, Love and Liberty. The whole self needs to be transformed by consecrated and dedicated work, devotion to the ideal — and time and effort are merely two of the factors required to achieve these ends. The student who believes he can run away from his life-obligations to a country-house and play at magic by reciting this ritual once or twice per day, is sorely deceiving himself and suffers from severe delusions.

Only the peroration of the Bornless Ritual need concern us so far as any protracted analysis is concerned. Enough has been said relative to the elemental divisions of the ritual into so many arbitrary segments, and its history has been, if not adequately, then sufficiently dealt with.

The division of the entire ritual into component parts representing the five magical elements would suggest to the initiate of the Golden Dawn, or some such similar organization, that the Ritual is an abbreviation of the whole process of initiation. In the Golden Dawn system, for example, the first encounter with ritual magic is in the Neophyte Grade. Here the student is first introduced to the concept that he has been wandering in the darkness of ignorance and now is searching for the Light, for illumination so-called. This corresponds to the opening stanza of the Bornless Ritual called the Oath.

After this, the student is inducted through several elemental initiations. During these, the elemental beings of Earth, Air, Water, Fire and Ether (or Spirit) are invoked by the Hierophant so that their counterparts may be awakened within the aspirant. The several other sections of the Bornless Ritual correspond to these five elemental divisions, which should certainly be reviewed. Finally, should the student be persevering and devoted to the work, he is initiated into the Adeptus Minor Ritual, in which all the previous details are coordinated and integrated, and brought to completion and fulfillment in the attainment of illumination. "Before I was blind, but now I see." The final section of the Bornless Ritual, in effect, corresponds to this particular phase of the work.

Therefore, it seems to me, this Bornless Ritual represents a beautiful synthesis of the entire ritualistic process of initiation of "being brought to the Light." In this instance, however, the aspirant to the Great Work recapitulates and operates the ritual for himself, without leaning for support on his superiors. It becomes a compendium of the process of initiation, of attainment, fulfilling the great promise of the initiation rituals which have merely laid the groundwork necessary for that fulfillment.

I have declined to analyze the long list of "barbarous words of evocation which have a power ineffable in the sacred rites", primarily because apart from the few words which have become jumbled and degenerated and traceable to Hebrew and Graeco-Egyptian roots, meaning is not altogether necessary to their successful use in ritual. They are psychedelic or mnemonic devices to mobilize energy and affect, which are then directed by the internal structure of the ritual toward the goal itself.

This discussion of the macabre, barbarous magical words often reminds me of Glossolalia, for in practice one may occasionally derive as much pleasure from vibrating and using these barbarous names as do apparently those in revival meetings who every so often speak in tongues. Glossolalia may, and often does, degenerate into mere gibberish, but there are some occasions when it may serve as a stepping-stone to God.

The barbarous names may be included within the same category. They have no essential meaning. They are basically psychedelic agents, poetic artifices that sweep the listener along on a swift-moving sea of insensate sound to propel him in the direction indicated by the other mystical content of the ritual itself. A great deal of Swinburne's poetry is of the same class — and of course so is Crowley's. Some modern verse and much modern music, so-called, accomplishes similar ends.

This much may be said with some certainty, however. Once the Goals set by the Ritual have been attained, and some degree of illumination, no matter how slight, has been vouchsafed the aspirant, then the most prosaic events of life as well as the most hitherto meaningless of sounds or cacophonous

music take on another dimension altogether.

On a far lower level, this has already been adequately demonstrated to the modern generation in their usage of the psychedelic drugs. With marijuana, for example, the appreciation of time is stretched and sound becomes opened so that musical compositions, which previously could be taken or left, become fraught with hidden implications, open books of revelation. One of the most frequent experiments in research programs using lysergic acid has been to permit the researcher to play a Wagner Overture, for example, or a popular Beatles melody to the "high" student who suddenly becomes filled with wonder, delight and even exaltation at what seemed so utterly prosaic and sterile only an hour before.

I feel this to be also true of the barbarous names under consideration. Once the transcendental goal has been perceived and experienced, no matter how partially or in what fragmented way, a new life and light is perceived that never was there before. Moreover, they develop into "prompts" or conditioned stimuli which now have the potentiality of producing the same "high" result when used again under the appropriate conditions. They take on a new vitality and a new ecstasy which the "uninitiated" cannot perceive. Just as life appears differently after the first experience of cosmic consciousness, so does the nonsense of these words. They can never again fade away into mere gibberish, into inconsequential sounds that someone has shoved chaotically into the core of an archaic ritual. Nor do they demand intellectual reduction or translation into their ancient Hebrew, Syriac, Greek or Egyptian roots that have long since lost any semblance of rationality.

The peroration of the Ritual can now be taken line by line so that order and meaning can be perceived as intrinsic parts of the whole.

1. "I am He! the Bornless Spirit! having sight in the feet, strong and the immortal fire!"

"Sight in the Feet" is all too often a stumbling block to the student who hears this phrase without having used the ritual as a means of exalting consciousness. Only a little intellectual familiarity with the Qabalah — apart from experience — serves to open up some of these dark passages.

The feet are attributed to the tenth Sephirah on the Tree of Life, *Malkuth*, the holy Kingdom. It is not only the last of the ten Sephiroth, it serves as the lowest of the magical centers on the so-called Middle Pillar. When utilizing that meditative practice called the Middle Pillar technique, the light streams down from above, from *Kether* to *Malkuth*. If practised sufficiently often and with enough intensity, sooner or later the Light activates the vital centers on the Middle Pillar so that they are perceived and experienced as centers of different types or levels of consciousness.

It has often been said that on other levels of consciousness one can see without eyes and travel without feet or wings. In much the same way, vision and some higher types of awareness may be brought through the length of the Middle Pillar so that it does indeed become like the Hierophant's wand, the creative length and depth of vision, insight and power.

"Strong" of course needs little comment. As the aspirant becomes aware of the coursing of light-energy through his psychic-spiritual system, and realizes his identity with the universal life, he knows his own divine strength. Only recently, a patient stated, at the close of a dynamic session, while experiencing a state of "quiet" almost mystical in nature, "I feel strong."

"The immortal Fire" again should prove not-too mysterious. Kundalini, the so-called spinal Spirit-fire, the Spoirema of J. B. Pryse's "Apocalypse Unveiled" (which is worth consulting in this connection, if the author's moralizing can be negated), is sooner or later set into motion, if not by profound meditation, then by the Middle Pillar techniques, by the fervor of the aspirant's orisons, or practices analogous thereto. It becomes awakened indirectly, rather than directly as recommended in some Oriental approaches. The indirect approach appears to be less dangerous or hazardous, occurring in a more natural way as a corollary of good working. But it is a truism in Western occultism that this dynamic, fiery energy arises not merely from the sacral plexus at the base of the spine to the head centers, but moves from the feet up and down. In this connection, a reading of Crowley's Liber HHH is highly recommended, especially the third section entitled "SSS".

2. "I am He! the Truth!" There are no absolutes. There is no one Truth. There are simply truths about this, that, and the other matter. When illumination occurs, there is the revelation of a Truth which is absolute for the aspirant, though it may not be for anyone else. It provides for him the answer as to who he is, why he is what he is, where he came from, and whither he is going. It is his own private Truth, of value and consequence to no one else, but immutable and absolute for him, and once obtained alters the entire course of the current life-time.

3. "I am He who hate that evil should be wrought in the world."

The metaphysical enigma of hate and evil is not dodged by the unknown author of this ritual. The problem of the realization of life being of the nature of anxiety or sorrow is resolved by the simile of life to a game of chess. There, a loss of a piece or a checkmate is irritating or anxiety-producing, but is recognized as being an intrinsic part of the game deliberately embarked upon. The Angel is the author of the existential game, together with the sorrows and anxieties accompanying it.

Crowley's interpretation is not dissimilar, though more technically put: "The Angel, as the adept knows him, is a being in Tiphareth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphareth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment."

4. "I am He, that lighteneth and thundereth!" This is intelligible *only* on the basis of the mystical experience itself which so often is accompanied by supersensory phenomena of light and sound. Read the Book of revelation for similar descriptions.

5. "I am He, from whom is the Shower of the Life of Earth."

The Earth is *Malkuth*, body of the aspirant ; but the life of Malkuth depends upon the higher areas of the Tree of Life. Even the Ego of the aspirant is entirely dependent upon the Holy Guardian Angel, though the ego may not realize it at any one particular moment. Furthermore, the really important issue is this, that following attainment of any kind, there dawns the realization that whatever one's needs basically are or may be, the Angel will always meet them. Not perhaps in the way one expects or wishes, but fulfills them nonetheless. The last chapter of my little book *Twelve Steps to Spiritual Enlightenment* is particularly appropriate in this connection.

6. "I am He whose mouth ever flameth!" The Goodwin translation gives "whose mouth ever burneth." This is another tiny evidence of the vast amount of literary editing and improvement that has been done; there are many such evidences of this splendid improvement of style and meaning.

Perhaps the best elucidation of this sentence is to be found in another old Egyptian text which also was edited by the Golden Dawn adepts to find its way into Crowley's writing as Liber Israfel, the invocation of the god Thoth:

"The God who commands is in my mouth. The God of wisdom is in my heart. My tongue is the sanctuary of Truth; and a God sitteth upon my lips. My word is accomplished every day, and the desire of my heart realizes itself like that of Ptah when he createth his works. Since I am eternal everything acts according to my designs, and everything obeys my words."

7. "I am He, the Begetter and Manifester into the Light!"

This affirmation by the Angel-aspirant indicates the function of the Angel. He is the Light-bearer. He brings the Light of self-knowledge, self-realization, self-awareness to the aspirant. In the Neophyte ritual, it is the Hierophant who, leaving the dais, approaches the candidate with:

"I come in the power of the Light.

I come in the Light of Wisdom.

I come in the Mercy of the Light.

The Light hath healing in its Wings."

There, the Hierophant was a symbol for the Holy Guardian Angel. At this stage of attainment, the symbol is no longer required. The aspirant does his own work.

The Angel manifests this Light because his essential nature is Light, and because, being of the nature of Godhead which is that which is beyond Light — being Ain, No-thing — He is also that No-thing from which Light, Life, Love and Liberty are evolved, or begotten. The Angel is all this — and more.

8. "'I am He, the Grace of the Worlds!"

The word "grace" has many meanings, the most literal being "pleasentness;" but it also means "favor or its manifestation (not only on the part of a superior), or goodwill as distinct from right or obligation, as the ground of concession."

"Grace" also has the significance of "thanksgiving". Since "worlds" must be interpreted in this instance in a wholly subjective or psychological sense — the worlds being within the being of the aspirant or adept — the Angel is indeed the gracing element within him, granting favor and goodwill as an intrinsic element of His own nature. It again implies that once the aspirant has made contact with the Angel, a new element or dispensation enters into his life and he becomes the recipient of the Grace or Goodwill or Favor of God, as it were. Once more, the final chapter of The Twelve Steps is meaningful in this particular area.

9. "'The Heart Girt with a Serpent' is my name!"

For some reason, this phrase has proven a stumbling block to some readers, perhaps because of the poetic language employed or because it is pure symbolism. The Angel is stating in effect that his name or his symbol is that of a heart surrounded by or enclosed within a coiled Serpent. we have two symbols — the heart and the Serpent — that requires some elucidation. Crowley's Liber LXV or Liber Cordi Cincte Serpente, is a long, beautiful prose poem elucidating this one



affirmation. It begins:

"I am the Heart, and the Snake is entwined
About the invisible core of the mind."

Qabalistically, the heart is *Tiphareth*, the central solar sphere on the Tree of Life, around which are clustered the several Sephiroth which comprise *Ruach*, the mind. In other words, we could use Mahayana language appropriately enough by stating that the Angel is "the essence of mind which is intrinsically pure." In a devotional sense, the heart is a symbol of *bhakta*, the love felt and turned in a divine direction. Nor should we forget the Christian expression "the Sacred Heart."

The Serpent has almost infinite meaning. For our purpose here it represents Kundalini, the coiled serpent of power residing at the base of the spine, thus serving as a symbol of libido. We can interpret this word not merely in the Freudian sense of sexual energy — though there is nothing at all wrong with this interpretation, since by that phrase we are merely stating that the Serpent is the symbol of creativity, ecstasy, and thus of illumination. In a broader sense, we could use the word libido to cover all the psychic energy bound up within and utilized by the organism as a whole. It represents the Will, which in point of fact is merely a term representing the power of the spirit in action — that is the Angel in its active form.

It is also a symbol of eternity and infinity.

There has been so much balderdash written and spoken about this topic of Kundalini that one hesitates to add more than be necessary. However, only recently a book has been written which is so significant, having been based entirely on personal experience of a most unfortunate kind, that I unequivocally recommend it as a companion to this essay. It is entitled *Kundalini* by Gopi Krishna (Watkins & Stuart, London, 1970). The author, who describes his experiences at great and detailed length, had been meditating for seventeen long years without much result. This alone is worthy of note, to be seriously considered by so many of our present day students who want results overnight. Suddenly one day, after he had been meditating on a lotus above the head, the Kundalini power at the base of the spine became disturbed and rushed to his head. After the first ecstatic moments had worn off, and he became acclimated more or less to the fact that a devastating experience had occurred to him, he found his life a miserable burden for many years. Gradually, as he learned to handle, not the energy, but the format of his everyday mundane existence, the misery gradually diminished with the development of a species of cosmic consciousness. That too was a process extending over a period of many long, and painful years.

I recommend the book in this connection mostly as a means of pushing aside much of the rigmarole that has accumulated around this topic. Secondly, to indicate that the technical devices for its arousal are not to be trifled with by the dabbler or dilettante. And thirdly, to hope that the westerner interested in such practices and such phenomena will make a serious comparison between what happened to the redoubtable Gopi Krishna using Eastern techniques — about which he testified that very few in India knew much about them from the practical point of view, when he needed help — and the Western technique adapted from the Golden Dawn which we have called the Middle Pillar technique. This latter incorporates all that is best in the Eastern system, so adapted to the man of the West as hardly to be dangerous in any form, stressing as it does from beginning to end the fundamental notion of the circulation of the Light. This circulation is prominently described and frequently referred to. It appears as if the lack of this information was in part, at least, responsible for the misfortunes which overtook Gopi Krishna. One has to have enormous respect for him; his perseverance and his devotion continued regardless of how, like Job of Old, he was bludgeoned and abused by fate

and life.

The circulation of the Light, and the method of awakening the centres has been adequately described in Twelve Steps to Spiritual Enlightenment should serve to provide background experience in practical occultism and meditation prior to working with the ritual methods outlined herein.

In a simple word or two, then, the phrase "the heart girt with a serpent" is simply stating the basic qualities of the Angel — love and power. These are the characteristics which, from that moment forward, characterize the illumined man.

APPENDIX

APPENDIX ONE: Goodwin's translation and text. From A FRAGMENT OF A GRAECO-EGYPTIAN WORK UPON MAGIC... by Charles Wycliffe. Goodwin, Cambridge: Deighton; Macmillan and Co., 1852.

Στήλη τοῦ θεοῦ τοῦ ζωγρῶ· εἰς τὴν ἐπιστολὴν·

Σὲ καλῶ, τὸν ἀκέφαλον, τὸν κτίσαντα γῆν καὶ οὐρανὸν, τὸν κτίσαντα νύκτα καὶ ἡμέραν, σὲ τὸν κτίσαντα φῶς καὶ σκότος.
Σὺ εἶ Ὁσορόννωφρις, ὃν οὐδεὶς εἶδε πώποτε, σὺ εἶ Ἰαβας, σὺ εἶ Ἰάπυς, σὺ διέκρεινας τὸ δίκαιον καὶ τὸ ἀδίκον, σὺ ἐποίησας θῆλυ καὶ ἀρρεν, σὺ ἐδειξας σποράν καὶ καρπὸς, σὺ ἐποίησας τοὺς ἀνθρώπους ἀλληλοφιλεῖν καὶ ἀλληλομισεῖν. Ἐγὼ εἶμι Μούσης ὁ προφήτης σου, ὃν παρέδωκας τὰ μυστήριά σου τὰ συντελούμενα Ἰσραὴλ, σὺ ἐδειξας ὑγρὸν καὶ ξηρὸν καὶ πᾶσαν τροφήν. Ἐπάκουσόν μου ἐγὼ εἶμι ἄγγελος τοῦ Φάπρω Ὁσορόννωφρις, τοῦτό ἐστίν σου τὸ ὄνομα τὸ ἀλήθινον, τὸ παραδεδόμενον τοῖς προφήταις Ἰσραὴλ. Ἐπάκουσόν μου, αρ ···
θια, ρειβητ, αθελεβεργηθ, α ·· βλαθα, αβευ, εβεν, φι, χιταση, ιβ ·· θια, εισάκουσόν μου καὶ ἀπόστρεψον τὸ δαιμόνιον τοῦτο. Ἐπικαλοῦμαι σε τὸν ἐν τῷ κενῷ πνεύματι δεινὸν καὶ ἀδρατον θεὸν, αρογογοροβραω, σοχου, μοδοριω, φαλαρχαω, σοο, απε, ἀκέφαλε, ἀπάλλαξον τὸν δεῖνα ἀπὸ τοῦ συνέχοντος αὐτὸν δαίμονος. Ρουβριαω, μαριωδαμ, βαλβναβαωθ, ρασαλωναι, αφνιαω, ι, θωληθ, αβρασαξ, απωων, ισχυρξ, ἀκέφαλε, υπάλλαξον τὸν δεῖνα ὑπὸ τὸν συνέχοντος αὐτὸν δαίμονος. Μα, βαρραιω, ιηλ, κοθα, αθορηβαλω, αβραωθ, ἀπάλλαξον τὸν δεῖνα. Αωθ, αβαωθ, βασυμ, ἴσακ, σαβαωθ, ιαω, οὗτός ἐστιν ὁ κύριος τῶν θεῶν,

οὗτός
οὗτός
δύνασ
ίου,
αγγελ
ἐγὼ ε
ἰσχυρ
αδική
βροντ
τὴν γ
εἶμι
ονομά
τελετ
εἰς κ
κρότα
ἴπτο
πᾶς δ
χερσα
καὶ ἐ
ἀγαβδ

I
didst
art Os
art Iap
make fe
men to
to whom
produce
an ange
prophet
away th
I
thou he
strong
possess
This is
whom th
all thi
angel o
in my f
thatill
thunder
it may
forth
serpent
ceremon
it over
towards
to me,
under t
of God,
to you.

οὗτός ἐστιν ὁ κύριος τῆς οἰκουμένης, οὗτός ἐστιν ὃν οἱ άνεμοι φοβοῦνται,
 οὗτός ἐστιν ὁ ποιήσας φωνὴν προστάγματι ἑαυτοῦ, πάντων κύριε, βασιλεῦ,
 δύναστα, βοηθὲ, σῶσον ψυχὴν, ἰεου, πυρ, ἰου, πυρ, ἰαωτ, ἰαηω,
 ἰου, αβρασαξ, σαβριαμ, οο, υυ, ευ, οο, υυ, αδωναιε, ηδε, εδυ,
 αγγελος τοῦ θεοῦ, ανλαλα, λαι, γαια, απα, διαχαννα, χορυν,
 ἐγὼ εἶμι ὁ ἀκέφαλος δαίμων ἐν τοῖς ποσὶν ἐχων τὴν ορασιν,
 ἰσχυρὸς, τὸ πῦρ τὸ ἀθάνατον, ἐγὼ εἶμι ἡ ἀλήθεια, ὁ μεισῶν
 ἀδικήματα γείνεσθαι ἐν τῷ κόσμῳ, ἐγὼ εἶμι ὁ αστράπτων καὶ
 βροντῶν, ἐγὼ εἶμι οὐ ἔστιν ὁ ἰδρως ομβρος ἐπιπέπτων ἐπὶ
 τὴν γῆν ἵνα οχεῦθι, ἐγὼ εἶμι οὐ τὸ στόμα καίεται δι' ὄλου, ἐγὼ
 εἶμι ὁ γεννῶν καὶ ἀπογεννῶν, ἐγὼ εἶμι ἡ χάρις τοῦ αἰῶνος,
 ονομά μοι καρδία περιζωσμένη ὄφιν. Ἐξελθε καὶ ἀκολουθήσον.
 τελετὴ τῆς προκειμένης ποιήσεως. Γράψας τὰ ὄνόματα
 εἰς καινὸν χαρτάριον καὶ διατείνας ἀπὸ κροτάφου εἰς
 κρόταφον σεαυτοῦ, ἐντύχανε πρὸς βορέαν τοῖς ἰ ὄνόμασι, λέγων
 Ἐπόταξόν μοι πάντα τὰ δαιμόνια, ἵνα μοι ἡ ὑπηκοός.
 πᾶς δαίμων οὐράνιος καὶ ἀϊθίριος καὶ ἐπίγειος καὶ ὑπόγειος καὶ
 χερσαίος καὶ ἐνυδρος καὶ πᾶσα ἐπιπομπὴ καὶ μᾶστιξ θεοῦ.
 καὶ ἔσται σοι τὰ δαιμόνια πάντα ὑπήκοα. Ἔστιν δὲ τὸ
 ἄγαβδὸν ζώδιον.

An address to the god drawn upon the letter.

I call thee, the headless one, that didst create earth and heaven, that
 didst create night and day, thee the creator of light and darkness. Thou
 art Osoronnophis, whom no man hath seen at any time; thou art Iabas, thou
 art Iapos, thou hast distinguished the just and the unjust, thou didst
 make female and male, thou didst produce seeds and fruits, thou didst make
 men to love one another and to hate one another. I am Moses thy prophet,
 to whom thou didst commit thy mysteries, the ceremonies of Israel; thou didst
 produce the moist and the dry and all manner of food. Listen to me: I am
 an angel of Phapro Osoronnophis; this is thy true name, handed down to the
 prophets of Israel. Listen to me,..... hear me and drive
 away this spirit.

I call thee the terrible and invisible god residing in the empty wind. ...
 thou headless one, deliver such an one from the spirit that possesses him ...
 strong one, headless one deliver such an one from the spirit that
 possesses him deliver such an one
 This is the lord of the gods, this is the lord of the world, this is he
 whom the winds fear, this is he who made voice by his commandment, lord of
 all things, king, ruler, helper, save this soul
 angel of God I am the headless spirit, having sight
 in my feet, strong, the immortal fire; I am the truth; I am he that hateth
 that ill-deeds should be done in the world; I am he that lighteneth and
 thundereth; I am he whose sweat is the shower that falleth upon the earth that
 it may teem; I am he whose mouth ever burneth; I am the begetter and the bringer
 forth (?); I am the Grace of the World; my name is the heart girt with a
 serpent. Come forth and follow. — The celebration of the preceding
 ceremony. — Write the names upon a piece of new paper, and having extended
 it over your forehead from one temple to the other, address yourself turning
 towards the north to the six names, saying: — Make all the spirits subject
 to me, so that every spirit of heaven and of the air, upon the earth and
 under the earth, on dry land and in the water, and every spell and scourge
 of God, may be obedient to me. — And all the spirits shall be obedient
 to you.....

APPENDIX TWO: Preliminary Invocation from THE GOETIA, by
Aleister Crowley et al.

Preliminary Invocation

Thee I invoke, the Bornless one.
Thee, that didst create the Earth and the Heavens:
Thee, that didst create the Night and the Day.
Thee, that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man hath seen at any time.
Thou art Iabas
Thou art Iapos:
Thou hast distinguished between the just and the Unjust.
Thou didst make the female and the Male.
Thou didst produce the Seed and the fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit
Thy Mysteries, the Ceremonies of Ishrael:

Thou didst produce the moist and the dry, and that which
nourishith all created Life.

Hear Thou Me, for I am the Angel of Paphero Osorronophris:
this is Thy True Name, handed down to the Prophets of Ishreal.

N

Hear Me: —

Ar: Thiao: Rheibet: Atheleberseth:
A:Blatha: Abeu: Ebeu: Phi:
Thitasoe: Ib: Thiao.

Hear Me, and make all Spirits subject unto Me: so that every
Spirit of the firmament and of the Ether: upon the Earth and
under the Earth: on dry Land and in the Water: of Whirling Air,
and of rushing Fire: and every Spell and Scourge of God may be
obedient unto Me.

W

I invoke Thee, the Terrible and Invisible God: Who dwellest
in the Void Place of the Spirit: —

Arogorobao: Sothou:
Modoria: Phalarthao: Doo: Ape, The Bornless One:
Hear Me: etc.

W

Hear me: —
Roubriao: Mariodam: Balbnabaoth: Assalonai: Aphniao: I:
Thoteth: Abrasar: Aeou: Ischure, Mighty and Bornless One!
Hear me: etc.

W

I invoke Thee: —
Ma: Barraio: Joel: Kotha:

Athorebalo: Abraoth:
Hear Me: etc.

728

Hear me!
Aoth: Abaoth: Basum: Isak:
Sabaoth: Iao:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.

This is He, Who having made Voice by His Commandment,
is Lord of All Things; King Ruler and Helper.
Hear Me, etc.

Hear Me: —
Ieou: Pur: Iou: Pur: Iaot: Iaeo: Ioou: Abrasar: Sabriam:
Doo: Uu: Adonaie: Ede: Edu: Angelos ton Theon: Anlala Lai:
Gaia: Ape: Diathanna Thorun.

I Am He! the Bornless Spirit! having sight in the feet:
Strong, and the Immortal Fire!
I Am He! the Truth!
I Am He! Who hate that evil should be wrought in the World!
I am He, that lighteneth and thundereth.
I am He, from whom is the Shower of the Life of Earth:
I am He, whose mouth ever flameth:
I am He, the Begetter and Manifester unto the Light:
I am He; the Grace of the World:

"The Heart Girt with a Serpent" is My Name!

Come Thou forth, and follow Me: and make all Spirits subject
unto Me so that every Spirit of the Firmament, and of the Ether:
upon the Earth and under the Earth: on Dry land, or in the Water:
of whirling Air or of rushing Fire: and every Spell and Scourge of
God, may be obedient unto me!

Iao: Sabao:

Such are the Words!

APPENDIX THREE: LIBER SAMEKH by Aleister Crowley

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE. (Prepared An XVII ☉ in ♀ at the Abbey of Thelema in Cephalædium by the Beast 666 in service to FRATER PROGRADIOR.)

OFFICIAL PUBLICATION OF A. A. A. Class D for the Grade of Adeptus Minor.

POINT

I

EVANGELII TEXTUS REDACTUS

The Invocation.

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art **ASAR UN NEFER** ("Myself made Perfect"): Whom no man hath seen at any time.
6. Thou art **IA - BESZ** ("the Truth in Matter").
7. Thou art **IA - APOPHRASZ** ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am **ANKH - F - N - KHONSU** thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of **KHEM**.
2. Thou didst produce the moist and the dry, and that which nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of **PTAH - APO - PHRASZ - RA** (vide the Rubric): this is Thy True Name, handed down to the Prophets of **KHEM**.

Section B.

Air.

Hear Me: —

AR

TbIAF¹

RbEIBET

A - TbeLE - BER - SET

A

"O breathing, flowing Sun!"

"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlest forth, a thunderbolt, begetter of Life."

"Thou that flowest! Thou that goest!"

"Thou Satan-Sun Hadith that doest without Will!"

"Thou Air! Breath! Spirit! Thou without bound or bond!"

BELATbA
ABEU
EBEU
PbI - TbETA - SOE
IB

"Thou Essence, Air Swift-streaming, Elasticity!"
"Thou Wanderer, Father of All!"
"Thou Wanderer, Spirit of All!"
"Thou Shining Force of Breath! Thou Lion-Serpent
"Thou Ibis, secret solitary Bird, inviolate
Wisdom, whose Word is Truth, creating the World
by its Magick!"
"O Sun IAF! O Lion-Serpent Sun, The Beast that
whirlest forth, a thunderbolt, begetter of Life!"

(The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.)

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section C.

Fire.

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit:—

AR - O - GO - GO - RU - ABRAO "Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"
SOTOU "Thou, the Saviour!"
MUDORI O "Silence! Give me Thy Secret!"
PbALARTbAO "Give me such, Thou Phallus, Thou Sun!"
OOO "Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
AEPE "Thou self-caused, self-determined, exalted, Most High!"

The Bornless One. (Vide supra).

(The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.)

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.

Water.

Hear Me: —
RU - ABRA - IAF²

"Thou the Wheel, thou the Womb, that containeth the Father IAF!"
"Thou the Sea, the Abode!"
"Babalon! Thou Woman of Whoredom!"
"Thou, Gate of the Great God ON!
Thou Lady of the Understanding of the Ways!"
"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"
"Thou Treasure of IAO!"

MRIODAM
BABALON - BAL - BIN - ABAFT

ASAL - ON - AI

APbEN - IAF

I

PbOTETb
ABRASAX

"Thou Virgin twin-sexed! Thou Secret
Seed! Thou inviolate Wisdom!"
"Abode of the light
" of the Father, the Sun, of Hadith, of
the spell of the Aeon of Horus!"

AEOOU
ISChURE

"Our Lady of the Western Gate of Heaven!"
"Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)
(The conception is of Water, glowing, inhabited by a Solar-Phallic
Dragon-Serpent, of a Neptunian nature.)
Hear Me: and make all Spirits subject unto Me: so that every Spirit of
the Firmament and of the Ether: upon the Earth and under the Earth: on dry
Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell
and Scourge of God may be obedient unto Me.

Section E.

Earth.

I invoke Thee: —

MA
BARRAIO
IOEL
KOTbA
AT-OR - e - BAL - O

"O Mother! O Truth!"
"Thou Mass!"³
"Hail, Thou that art!"
"Thou hollow one!"
"Thou Goddess of Beauty and Love, whom
Satan, beholding, desireth!"
"The Fathers, male-female, desire Thee!"

ABRAFT

(The conception is of Earth, glowing, inhabited by a Solar-Phallic
Hippopotamus⁴ of a Venereal nature.)
Hear Me: and make all Spirits subject unto Me: so that every Spirit of the
Firmament, and of the Ether: upon The Earth and under the Earth: on dry land
and in the Water: of Whirling Air, and of rushing Fire: and every Spell and
Scourge of God may be obedient unto Me.

Section F.

Spirit .

Hear Me:

AFT
ABAFT
BAS - AUMGN

"Male-Female Spirits!"
"Male-Female Spirits!"
"Ye that are Gods, going forth, uttering
AUMGN. (The Word that goeth from
(A) Free Breath.
(U) through Willed Breath.
(M) and Stopped Breath.
(GN) to Continuous Breath.
thus symbolizing the whole course of
spiritual life. A is the formless Hero;
U is the six-fold solar sound of physical
life, the triangle of Soul being
entwined with that of Body; M is the
silence of "death"; GN is the nasal
sound of generation & knowledge.
"Identical Point!"
"Hail, Great Wild Beast!" "Hail, IAO!"

ISAK
SA - BA - FT

Section Ff

1. This is the Lord of the Gods:
2. This is the Lord of the Universe:
3. This is He whom the Winds fear.
4. This is He, who having made Voice by His commandment is Lord of all Things, King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether" Upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section G.

Spirit .

Hear Me: —

IEOU

PUR

IOU

PUR

IAFTb

IAEO

IOOU

ABRASAX

SABRIAM

OO

FF

AD - ON - A - I⁵

EDE

EDU

ANGELOS TON T⁵EON

ANLALA

LAI

GAI A

"Indwelling Sun of Myself!"

"Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!"

"Indwelling Soul of Myself!"

(Vide Supra)

"Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou IAO!"

"Breaths of my Soul, breaths of mine Angel!"

"Lust of my Soul, lust of mine Angel!"

((Vide Supra).

"Ho for the Sangraal! Ho for the Cup pf Babalon! Ho for mine Angel pouring Himself forth within my Soul!"

"The Eye! Satan, my Lord! The Lust of the Goat!"

"Mine Angel! Mine initiator! Thou one with me — the Sixfold Star!"

"My Lord! My secret self beyond self, Hadith, All Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most Wise! Innocent Babe. Inviolatè Maid! Begetter of Being! Soul of all Souls! Word of all Words, Come forth, most hidden Light!"

"Devour thou me!"

"Thou dost devour Me!"

"Thou Angel of the Gods!"

"Arise thou in Me, free flowing, Thou who art Naught, who art Naught, and utter thy Word!"

"I also am Naught! I Will Thee! I behold Thee! My nothingness!"

"Leap up, thou Earth!"

(This is also an agonising appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.⁶)

AEPE

"Thou Exalted One! It (i.e. the spiritual "semen", the Adept's secret ideas, drawn irresistibly from their "Hell"⁷ by the love of his Angel) leaps up; it leaps forth!⁸
"Lo! the out-splashing of the seeds of Immortality

DIATHORNA THORON

Section Gg.

The Attainment. b.

1. I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!
2. I am He! the Truth!
3. I am He! Who hate that evil should be wrought in the World!
4. I am He, that lighteneth and thundereth!
5. I am He, from whom is the Shower of the Life of Earth!
6. I am He, whose mouth ever flameth!
7. I am He, the Begetter and Manifester unto the Light!
8. I am He, The Grace of the Worlds!
9. "The Heart Girt with a Serpent" is my name!"

Section H.

The "Charge to the Spirit".

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and Scourge of God, may be obedient unto me!

Section J.

The Proclamation of the Beast 666.

IAF: SABAF⁹

Such are the Words!

{ Editor's note: "POINT II" & "POINT III" of this LIBER are to be found in Crowley's Magick in Theory and Practice. These sections provide further insights into the meaning and use of the ritual. }

Collected Footnotes:

- 1 The letter F is used to represent the Hebrew Vau (ך) and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.
- 2 See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.
- 3 "Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)
- 4 Sacred to AHATHOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.
- 5 In Hebrew, ADNI (אדני), 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "Mine" etymologically and essentially the Taro — The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy

Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.

6 A thorough comprehension of Psycho-analysis will contribute notable to the proper appreciation of this Ritual.

7 It is said among men that the word Hell deriveth from the word 'helan', to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Δ.

8 But compare the use of the same word in section C.

9 See explanation in Point II.

APPENDIX FOUR: BORNLESS RITUAL utilizing Golden Dand Formulae,
compiled by Israel Regardie. From THE GOLDEN DAWN,
Vol. III, p. 259

THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

Temple arranged with Banners of East and West, Four Enochian Tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's Sceptre or Lotus Wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash and consecrated Rose Cross.

Standing West of Altar, face East, and cry:

Hekas Hekas Esti Bebeloi

Purify the Temple with Water as in the ☉ = ☐ Grade.

Consecrate the Temple with Fire, saying appropriate versicles.

Holding Lotus Wand by White band, circumambulate Temple three times.

Standing West of Altar, face East for Adoration:

Holy art Thou Lord of the Universe.

Holy art Thou Whom Nature hath not formed.

Holy art Thou the Vast and the Mighty One,

Lord of the Light and of the Darkness.

Still facing East, perform the Qabalistic Cross, formulating Kether very strongly above one's head, equilibrating it in the form of a cross. Then, aspiring to the higher Genius, say:

Thee I invoke the Bornless One.

Thee that didst create the Earth and the Heavens. !

Thee that didst create the Night and the Day.

Thee that didst create the Darkness and the Light.

Thou art Osorronophris, whom no man hath seen at any time.

Thou art Iabas. Thou art Iapos

Thou hast distinguished between the Just and the Unjust.

Thou didst make the female and the male.

Thou didst produce the Seed and the fruit.

Thou didst form men to love one another and to hate one another.

I am (*here insert sacramental name and Grade*) of the Order of the R.R. et A.C., thy Prophet unto whom Thou didst commit Thy Mysteries, the ceremonies of the Magic of Light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me Thou. For I am the Angel of Paphro Osorronophris. This is Thy true Name, handed down to the Prophets of the Sun.

Pause a while to formulate about you the Banner of the East. Then make Rose Cross over Altar, vibrating Yhshvh (יהשוה) by the Formula of the Middle Pillar.

Still facing East, but expanding the astral form to the limit of one's power, say:

The Voice of my Higher Self said unto me, "Let me enter the Path of Darkness, and peradventure there shall I find the Light. I am the only being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the silence of a Primal Sleep. And the Voice of Ages answered unto my Soul: "I am He who formulates in Darkness, the Light that shineth in Darkness, yet the Darkness comprehendeth it not."

Pass by North to the East of Temple. Face quarter, and trace the Spirit Pentagram of Actives and Invoking Pentagram of Air using names as in the Supreme Ritual of Pentagram. At the same time, imagine yourself clothed with the colossal form of the God Aroueris, and that the words of the Invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the God-form, eliminating all impurities.

Hear me: Ar; Thiao; Rheibet; Atheleberseth; A; Blatha; Ebeue; Phi; Thitasoe; Ib; Thiao. Hear me, and make all Spirits subject unto me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every Spell and Scourge of God the Vast One may be obedient unto me.

Make one complete circumambulation deosil, to formulate the Angle of Kether in the Supernal Triangle of the Genius. Pass to the South, assume the astral God-form of Horus, and that as the invocation proceeds the Fire purges you of all blemish. Use Spirit Pentagram of Actives and Invoking Pentagram of Fire.

I invoke Thee, the Terrible and Invisible God Who dwellest in the void place of the Spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me and make all Spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Make one complete circumambulation to formulate the Angle of Chokmah. Pass to West, assume form of the Goddess Isis, and imagine after invocation that the element flows in waves through you. Make Passive Pentagram of Spirit and invoking Pentagram of Water.

Hear me: Roubriao. Mariodam. Balbnabaoth. Assalonai. Aphnaio. I Thoteth. Abrasar. Aeou. Ischure, Might and Bornless One.

Hear Me, and make all spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Circumambulate again, forming the Binah angle. Pass to Norht, assume God-form of Nephthys, and after invocation imagine that the Earth cleanses you. Make passive Pentagram of Spirit, and Invoking Pentagram of Earth.

I invoke Thee, Ma. Barraio. Ioel. Kotha. Athorebalo. Abraoth. Hear Me, and make all spirits subject unto me, so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and or Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Go direct to East without circumambulation. Perform Qabalistic Cross.

Atoh Malkuth ve Geburah, ve Gedulah, le Olahm, Amen.

Pass to the West of Altar, and face East. Imagine yourself as clothed in the God-form of Thoth. Make the Sign of the Rending of the Veil, and use the Exhortation of the Portal:

Ol Sonuf Vaorsagi Goho Iad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodocare Od Zodameranu. Odo Kikale Qaa. Piape Piamoel Od Vaoanu.

Make the Invoking Pentagram of Spirit Active over the Altar, vibrating: Exarp. Bitom, and Eheieh, and say:

Hear me: Aoth. Abaoth. Basum. Isak. Sabaoth. Isat. This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the Winds Fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper.

Hear me, and make all spirits subject unto me, so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Pass to the East. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the Pillars, he is formulated as a black Egg of Akasa, and that from the dark centre of that Egg, its Tiphareth, extends upwards into the heights an astral semblance of his Wand. As each word is vibrated let this Sceptre shoot higher and higher towards the Kether of the Universe. The conception should be of the formation of an astral Middle Pillar down the centre of which the Divine White Brilliance may descend.

Hear me, Ieou. Pur. Iou. Pur. Iaeo. Ioou. Abrasar. Sabrium. Do. Uu. Adonai. Ede. Edu. Angelos Ton Theon. Anlala Lai. Gaia. Ape. Diathana Thorun.

Above the Lotus of the Sceptre, the Z.A.M. should now see the Divine White Brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say.

He comes in the Power of the Light.

He comes in the Light of Wisdom.

He comes in the Mercy of the Light

The Light hath healing in its wings.

Aspiring, and imagining the while that the Flower at the top of the Wand grows and opens wider that the Genius may enter, make LVX Signs in Silence, and say very slowly:

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall be live. And whosoever liveth and believeth in Me, shall never die. I am the First and I am the Last. I am He that liveth and was dead, and behold, I am alive for evermore, and hold the Keys of Hell and of Death.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have now finished my work. I have entered into the invisible.

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me that is not of the gods. I am the preparer of the Pathway, the Rescuer unto the Light.

Now let the Z.A.M. formulate the descent of the Light into the Flower. Then pause, and say this prayer:

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be praise and glory forever, who hath permitted me, who now kneeleth humbly before Thee, to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto me, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my Genius may stand in the presence of the Holy Ones, in that hour when the Son of man is invoked before the Lord of Spirits and his Name in the presence of the Ancient of Days.

After this prayer, circumambulate three times, and then formulate the flashing descent of the Supernal Light down the Astral shaft into the Tiphareth centre, and that the Black Egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.

Out of the Darkness, let that Light arise. Before I was blind, but now I see. I am the Dweller in the Invisible, the Reconciler with the Ineffable.

Let the Z.A.M. make the L.V.X. Sings as described in the Rose Cross Ritual, so that as he makes, finallym the X Sign, he calls down the Light.

Let the White Brilliance of the Divine Spirit Descend.

When the Z.A.M. has felt the Brilliance, and perceived the radiance of the Egg, let him withdraw the Shaft into his heart, and say:

I am He, the Bornless Spirit, having Sight in the Feet,
Strong, and the Immortal Fire. I am He, the Truth.
I am He who Hate that Evil should be wrought in the world.
I am He that lighteneth and thundereth.
I am He, whose mouth ever flameth.
I am He, the Begetter and Manifester unto the Light.
I am He, the Grace of the World.

The Heart Girt with a Serpent is my Name.

Come Thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earht and under the Earth, on dry land, and in the Water of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me. Iao. Sabao.

Such are the Words.

After contemplating that glory for some while go to West of Altar and face East.

Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the Rosy Cross.

Then banish by Pentagram Ritual or:

"In the name of Yhshvh, I now set free any spirits that may have been imprisoned by this ceremony."

	הוּרָה	הוּרָה	מ א ל א כ ה	מלכה
	שׁמֵא	וּשְׁמֵא	ח מ א נ ה ח	מנח
טוּר	רֵטֵט	רוֹטוּר	א ל א נ א נ א	לא אַנְאֵנָא
	אִמֵּשׁ	אִמּוֹשׁוּר	ל א נ א נ א ל	אַנְאֵנָא אֵל
	הֵרָא	הֵאֲרוּה	ח ה נ א מ א	חַנֵּס
			ה כ א ל א מ	חַכֵּל אֵס

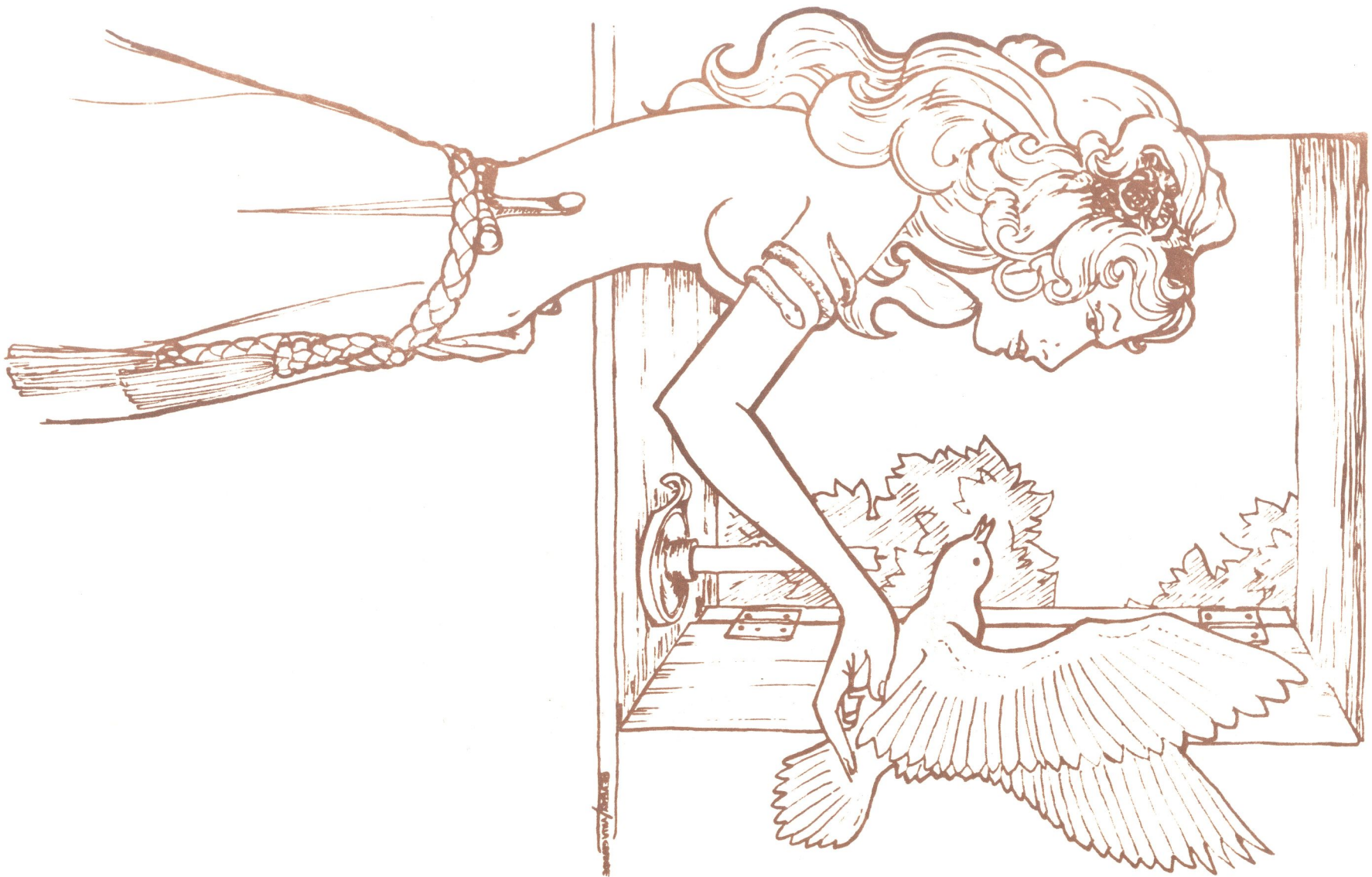
Hymn to the Illusion of Night

O Lady Ishtar, Queen of Night,
Eclipse my soul in eternal delight
Accept this my radiant wand of flame
Consume me now ere I utter thy name
Nameless, Immaculate, All Serenity Above,
A powerful Priestess I shall have as my love
Devourer of Hearts, Eater of Souls,
Babalon, mistress to the gathering worlds
Open thy Gate of Death to me
Open the Eye of the Eternal Sea
Drown me in your Oceanic Hair
The unimaginable corals of the shining snare-
Orion sought thee in the groves of Pan
Who whispered the Silence that is the
Soul of Man

Diana, Artemis, your servants and friends,
In the mysterious continuum-lust without end.

All-enveloping, all-absorbing one,
The Light that appears as darkness to men
Fast-flashing spirits of Purple flame
The most distant stars spell out thy Name.
Ishtar, Astarte, Semiramis Queen,
Ultimate spark of the All-seeing Seen.

by Fratre Photeth 31



MUSH ROOMS

BY
GORDON
RACHEL

Fall and the rainy season are fast approaching and it's time to hunt the wild mushroom again. This is a sport that takes little physical strain and gets you out in the fresh air in the Fall. A sharp eye and intelligence is more important than muscles, and there is enough danger in mushroom hunting to make it an interesting sport.

First a word about the danger. Mushroom poisoning fear has been blown completely out of proportion. There are only six known mushrooms that carry a deadly poison that only a few people have survived. There are many more plants than this that could kill you as well, such as the popular Dumb Cane found in many people's living rooms. It takes only a few seeds of hemlock, which grows everywhere as a common weed in Northern California and has been pointed out to me many times as wild carrot.

There are other poisonous mushrooms that mainly do nasty things to your intestinal tract, but don't kill you. There is one precaution to take when gathering mushrooms. Identify each you pick as the species you think you are gathering. If the mushroom is too old or young for positive identification, leave it. Not doing this has caused more deaths than anything else. Amanitas like company and tend to grow with other mushrooms.

Also in California many of the Hallucinogenics look like poisonous mushrooms. Sometimes they are of the same Genus, like Amanitas. Galerina, another deadly mushroom, can be mistaken for Psilocybe if you are more interested in getting high than in being careful. Also, some people have allergic reactions to otherwise safe mushrooms. Again, these reactions are gastric, and there are others you can't eat while consuming alcohol.

Now, how to go about getting into gathering wild mushrooms. The slowest and most costly is doing it with field guides and other mushroom books. The best books to have if you plan to start this way are the following:

- | | |
|---------------------|--|
| Smith, Alexander A. | "A FIELD GUIDE TO WESTERN MUSHROOMS" |
| " " | "THE MUSHROOM HUNTER'S FIELD GUIDE (eastern U.S.)" |
| Miller, O. | "MUSHROOMS OF NORTH AMERICA" |

These books have good keys and excellent photographs. But, as you will find out very quickly, no mushroom will look exactly like any mushroom in the book, or there may be 2 or 3 photographs that might be the mushroom you have found. Here the key helps if you can read it, but sometimes its terminology is vague.

There is a better way, and that is to find someone who is already into gathering mushrooms to show you what he knows. In this case find someone who has been doing it for a few years and eats his finds. Many older people who were born in Europe or Japan still gather mushrooms.

Once someone has shown you a few and you look them up in your Field Guide, you will have a better idea of what to look for and be able to expand your knowledge.

The best way I know of is to join a mushroom club. There are quite a few of them. I will give you a list at the end of this article. The one I know the most about is in the San Francisco Bay area. They have a lot of activities that you can go to without joining. They give two fairs where they exhibit mushrooms, give lectures on finding mushrooms, and answer any questions you have. These fairs tend to be very crowded. The first one is held in San Francisco at Fort Mason and costs a couple of dollars.

The second has been held in Oakland at the Museum and so far has been free.

The other free event happens every week. This is a walk that begins at the parking lot of the Legion of Honor in Lincoln Park at 9AM Sunday. These walks begin October 1st and run through the winter and spring until the rains stop. The man who does the walks has been doing this for six years and points out all the fungi he knows, which includes edibles, toxic, and hallucinogenics. If you plan to take one of these walks bring a small kitchen knife and something to carry mushroom in and you will go home with enough for a feast.

If you want more specific knowledge, then it's worth your while to join since most of the research being done with mushrooms is done through these clubs, especially in toxicology, cultivation, taxonomy and culinary areas.

MYCOLOGICAL SOCIETIES

Mycological Society of San Fransisco- P.O. Box 904, San Fransisco CA 94101

L.A. Mycological Society- 1615 N. Beverly Glen Blvd. Los Angeles CA
90024 Phone 213-472-8520

Myco Soc. of Santa Barbara- 3194 Via Real Carpenteria CA 93013

Oregon Mycological Society- 6548 SE 30th Ave Portland Ore 97202

Lincoln Co. Mycological Society- P.O. Box 94 Siletz Ore. 97380

Puget Sound Myco. Society- 200 2nd Ave. North Seattle Wash. 98109

Spokane Mushroom Club- 443 West 25th Ave Spokane Wash. 99203

Cercle Des Mycological- 1180 Rue Bleury, Montreal, P.Q. Canada H3B 3J3

Myco. Society of Toronto- 14 Wycliffe Dr., Willowdale, Ont., Canada M2K 1V6

The British Myco. Society- 33 Golf Course Rd., Bonnyrigg, Midlothian,
Scotland, UK.

Boston Mycological Club- 15 Swain Str., Natick, MA 01760

Conn. Valley Myco. Assn.- 169 Edwards Road, Cheshire CT 06410

New Jersey Myco. Society- 180 Mountain Ave., Hackettstown NJ 07840

N. American Mycological Assn.- 4245 Redinger Rd., Portsmouth OH 45662

Colorado Mycological Society- 909 York, Denver CO 80206

North Idaho Myco. Assn., Route 5 Box 186 Post Falls ID 83854

South Idaho Myco. Assn.- 719 Eighth Ave., So. Nampa, ID 83651

Twin Harbors Mushroom Club- Rt 2 Box 193, Hoquiam WA 98550

New Hampshire Myco. Society- 14 Brookline St., Nashua, NH 03060
Phone- 603-882-9375

There is also a national Newsletter that comes out of the North American Mycological Assn. which gives all the news on what is being done in Mycological Research.

*****ERRATA:

Page 16, paragraph 3, line 6: After the word "SOI", add:

"Touching the Muladhara, say Ω ΦΑΛΛΕ (HO PHALLE);"

NOTES ON LIBER 777

ON Column LXVII. The Parts of the Soul.

This particular column is often passed over by readers of 777, owing to the fact that it is in Hebrew. Such an omission is unfortunate, for the Qabalistic parts of the soul form a clear guide in many crucial matters. This brief treatment cannot hope to do justice to so vast a subject; but a few points will be noted, and one of the many methods of studying the "souls" or "parts of the Soul" will be presented. In this connection, the reader is referred to the article on the Bornless Ritual by F.I. Regardie — found earlier in this issue of the O.T.O. NEWSLETTER.

Although Crowley gives but five parts of the Soul, most Qabalistic sources include six. The one missing from Column LXVII is the גוֹפּ (Gooph), the physical body (32 in the Key scale). Also, the matching to key numbers in this column is by elemental attribution to the 22 paths of the Tree of Life. The primary correspondence of the parts of the soul is rather to the Sephiroth. This correspondence is not a simple one, hence the need to employ elemental correspondences in the tables of 777.

This is the basic link between the Parts of the Soul and the Tree:

- גוֹפּ — Gooph — Key number 10 — Gematria total 89/809 = חַפּא, to cover or hide.
meaning: the physical body — outermost shell of the soul.
Malkuth alone holds the Gooph.
- נֶפֶשׁ — Nephesh — Key number 9 — Gematria total 430 = לֵה to bring forth, to bear.
meaning: the animal spirit, the astral body, the lower irrational self.
Yesod is the primary seat of the Nephesh, but this part of the soul has major functional relationships to most of the Sephiroth.
- רוּחַ — Ruach — Key number 6 primary but extending over 4,5,6,7,8 & 9.
Gematria total 214 (this spelling is correct) = טַהַר, to be bright.
literal meaning: the living breath.
Qabalistic meaning: The human personality, the conscious self complete.
The seat of the Ruach is Tiphereth; and the personality is defective if Tiphereth is not attained as the true ego. This soul extends from Chesed through Yesod, where it merges with the Nephesh.
- נִשְׁמָה — Neshamah — Used in two senses, the one has only Key number 3, the other sense includes 1,2 & 3. — 395 = לְשֵׁעִיָּה, The Help of Yah.
meaning: the noble soul; the root of the Holy Guardian Angel for manifestation down into the Ruach.
Binah is the seat of the Neshamah, but on crossing the Abyss, or in reception of information across the Abyss, the Neshamah is the channel for all the three Higher Sephiroth. As one attains the passage of the Abyss, all the upper Sephiroth at first collapse into Binah and are experienced as the flowering of Da'ath. This is the opening of the 50th Gate of Understanding. After this Gate opens, the Ruach is elevated and the three upper Sephiroth manifest to it in sequence.
Although the Neshamah is immortal, it requires a Ruach for its field of action. The linkage of Neshamah to Ruach is called the attainment of the Knowledge and Conversation of the Holy Guardian Angel.
- חַיָּה — Chiah — Key number 2 — Gematria total 23 = אַבְנֵי, to mount up in a column.
meaning: life; the immortal soul, the love and True Will conjoined.
Chokmah is the center of this Soul, but all below is meaningless without it.

הךהך — Yechidah — Key Number 1 — Gematria value 37 = להב, flashing sword.
meaning: unique essential spirit; the union with the Star.
Kether is the place of this Crowning essence of the soul. The Yechidah
is not affected by incarnation.

All this is still rather technical. Perhaps the theory of incarnation,
explained in terms of the Souls, will aid the understanding:

A Gooph is prepared in the womb of the Mother. This is a dead thing;
it draws its semblance of life from the body or Gooph of the Mother. At some
point a Ruach, a Nephesh or a Neshamah previously in existence, will inspect
the Gooph in the womb. At this time it is common for the Mother to experience
dreams or visions. If the Mother favors this particular type of soul or spirit,
or if she is obsessed by it, the baby to be born will eventually have this
soul. If this soul is rejected, others will make the attempt at contact.
If no previously existing soul is attached to the Gooph, a Nephesh may develop
for the Gooph in the Womb. Alternately an inhuman spirit may attach (this
is technically a "Moonchild" instance, and insanity in the child is the
likely issue), or no soul will attach and the Gooph will die at the time of
birth.

Once an attachment is made, the Nephesh will come to dwell in contact
with the fetus. This stage is usually discovered through the motion of the
fetus or Gooph in the womb. The Nephesh may subsequently depart, starting the
process of attachment over again. The Ruach natural to the Nephesh will at times
manifest in the mind of the Mother. If the Nephesh that becomes finally
attached is a new one, the baby will be of the "newly incarnated". Some
believe that this is impossible, and that the Nephesh of a dead animal is
involved in such a case. If the Nephesh belonged to a dead human, this is
simple reincarnation. If the Nephesh belongs to a living human, this is a
form of the work of an Exempt Adept, deliberate transference of the essence of
the self to another body. Many people have excessive moral reservations
concerning this method of immortality.

At birth, traditionally at the taking of the first breath, the Ruach
becomes firmly attached or wedded to the Nephesh and Gooph. For a few weeks
this state of the total soul is reflected in unusually mature reactions on
the part of the baby. The Neshamah may also put in an appearance, with
birth apparitions attending.

After the early weeks, the Ruach withdraws all but a line of contact.
In effect the Ruach loses consciousness through being in contact with an
immature body. This is the point in which past lives are often forgotten.

The Nephesh usually governs the body or Gooph until about the age of
seven. At that time Hod on the Tree activates, and the lower reasoning
powers of the Ruach begin to manifest in earnest. Netzach may activate
ahead of Hod, with introversion and intuition taking the place of reason.
The impact of these Sephiroth on Yesod is seen in early sexual experimentation.

The Ruach gradually becomes active from Netzach through Yesod
until about the age of 21, when Tiphereth begins to become more dominant.
At about 35, in most persons, Geburah becomes active. The Ruach becomes
full-grown when Chesed activates in concert with the other Sephiroth
from Chesed through Yesod. Reorganization about Tiphereth balances and
purifies the Ruach soul. Initiation is intended to accomplish the awakening
of the Sephiroth in due sequence. If Knowledge and Conversation occurs in
a purified Ruach, immortality of the personality is possible. If this takes
place in a seriously imbalanced Ruach, insanity and early death result.

The attachment of the higher Sephiroth and Souls is the Great Work
of Higher Initiation. Immortality for the Ruach can only happen through
active union with the Neshamah. The Nephesh can become very long-lived
through vampire-type union with Nepheshim of living persons — this is
not often harmful, but can be quite beneficial to the person. Religion can result.

Fr. J. H. K., IX^o O. T. O.

NEWS

INITIATION:

Initiations continue monthly at the Grand Lodge in Berkeley. Important steps have been taken to insure the continued existence of the O.T.O. and to decentralize to the limit compatible with the nature and present size of the Order. Much of the account of this matter will be taken up on the following pages, but certain basic facts are here in summary. Please take careful note of the following:

CONTACT ADDRESSES OF LODGES AND CHAPTERS:

Grand Lodge: THELEMA LODGE, P.O. Box 2303, Berkeley, CA 94702 U.S.A.
Contact Thelema Lodge for: Associate Membership, Initiation in Northern California and the Pacific North West + points in close access to this area. This is the ruling Lodge of the Order, and the official seat of the Caliphate. Any matters of judgement or appeal from the other jurisdictions of the Order are to be taken to the Grand Lodge. Anyone of good report may visit the Grand Lodge or communicate with it. Persons wishing initiation through Thelema Lodge, or planning an extended visit should contact over a month in advance. Three members in the IXth Degree of the Order are active here. The XIth Degree of the Order is centered here as well.

Eastern U.S.

Central Lodge: Ra Hoor Khuit Lodge, P.O. Box 6018, Teall Ave. Station, Syracuse, NY 13217 U.S.A. (Formerly Allan Bennett Chapter).
Contact R. Hoor Khuit Lodge for: Initiation outside of New York City in the Eastern part of the U.S. and Canada. General information on O.T.O. activities and instruction in the Atlantic North American area. This is the ruling Lodge of the Eastern North American province. Local matters involving Eastern U.S. Chapters and Lodges are coordinated through this Lodge. This Lodge has authority within its province, subject only to the Grand Lodge. One member in the IXth Degree is active here.

Southern California & Pacific

South West: Heru-Ra-Ha Lodge, P.O. Box 3111, New Port Beach, CA 92663.
Contact Heru-Ra-Ha Lodge for: Initiation in Southern California and American Pacific South West + points in easy reach. Instruction in the area (see below for additional local instruction access). This Lodge has control over all Order activities in its province, subject to the Grand Lodge. One member in the IXth Degree is active here.

New York

City Lodge: Name of Lodge to be chosen, this was known as Mobius Chapter, Box 357, Bowling Green, New York, NY 10004 U.S.A. Contact this Lodge for initiation in New York City and from points nearby. Instruction and Ritual available. This Lodge has control over all Order activities in New York City. It is subject directly to the Grand Lodge and to Ra Hoor Khuit Lodge as the local coordinating body of the Order representing the Grand Lodge.

Although this Lodge is sovereign within New York City, its initiations and involvements with the Order at Large are subject to the Caliphate. One IXth Degree is active here.

New England

Chapter: Frater Achad Chapter, 178 Cosey Beach Ave., East Haven Conn. 06512 U.S.A. Contact this Chapter for Order activities in this area, and for similar work in Northern New England. Initiation can be obtained through the aid of Ra Hoor Khuit Lodge.

Northern

Los Angeles

Area Chapter: Babalon-Therion Chapter, Suite 93, 256 South Robertson, Beverly Hills, CA 90211 U.S.A. Contact this Chapter for Order activities in this area, and for similar work in the upper part of Southern California. Initiation can be obtained through the aid of Heru-Ra-Ha Lodge, which has dominion in this province.

Rhode Island

Representative: Christopher Gait, P.O. Box 214, Bristol, RI 02804 USA. Under Ra Hoor Khuit Lodge and the Grand Lodge.

Pennsylvania

Representative: Contact through Grand Lodge or through Ra Hoor Khuit Lodge.

Georgia

Representative: Joe Shockley, Contact through Grand Lodge.

Other Areas of representation pending, Minnesota, Australia and Denmark may be reached through the Grand Lodge.

Frater Saturnus Chapter is declared inactive owing to failure to maintain contact. This body does not represent the Order under the Caliphate at this time.

Laylah Chapter may be relocated for formation in Eastern Canada, contact will be possible through the Grand Lodge in the near future.

CONCERNING THE DEGREES OF THE ORDER IN THE FIRST, NINTH AND ELEVENTH.

NOTES ON THE FIRST DEGREE.

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

I sit here meditating on a simple copper disk, the concentration of the ritual of the I^O.T.O. through which I have just come as a Man and a Brother on his initiation. Tonight I am tied to the Order with a bond that cannot be severed. Were I cast out from the Sanctuary, expelled from the Order, become a Black Brother and attained to the Towers of the Abyss — I am of the Ordo Templi Orientis and it is of me. This "contract" is good at least for the duration of the Aeon, possibly longer, but in any event includes this incarnation quite completely. The only thing to be done at this point is to work with it. In the name of the Grand Master Baphomet, the Book of the Law, and the O.T.O., I swear to attain the knowledge and power to establish the Order throughout the world, to see the Law of Thelema manifest among men and gods.

The desire to remain Minerval voiced by some 0° Initiates is very much like the Embryo in the womb philosophically deciding that since embryo state implies the entire course of existence, why bother to manifest? The Minerval 0° O.T.O. is the "impulse to incarnate," the "soul attracted to the solar-system," but, although this implies the entire gamut of existence, unless this impulse is followed by actual birth, the soul itself is disintegrated. This is all from my present position as a I°, received tonight at the hand of Caliph Hymenaeus Alpha, 777, acting as Saladin. However, as an official degree in O.T.O., any degree is a manifestation of the Sublime awareness of the Aeon, and an honor to hold. All Initiates must move by the light of their own star and not another's; all must progress in tune with the arc of their own curve. Time is not the actual question here, but rather the evolving flow of unending transformations in the body of Nuit, the unfolding of the Life process and experience of the totality of its possibilities.

Love is the law, love under will.

Frater Photeth, 31, I° O.T.O.

ON THE STATUS OF THE NINTH DEGREE.

The Order has been stabilized by creation of IXth Degree members in the following locations: Two on the Eastern Coast of the USA and two on the West Coast for Regional purposes. One additional has been created on the West Coast for Magical purposes.

This action effectively constitutes a counsel of Ninth Degrees for the continuity and leadership of the Ordo Templi Orientis under the Aegis of the Caliphate. In the event of unforeseen accident, this ruling body of Regional Ninth Degree members of the Order will be able to function as the governing body for the time of emergency in the affairs of the Order. We look forward to the creation of additional regional Ninth Degrees who can join their fellow officers in this high duty.

In this way the intent of the constitution of the Ordo Templi Orientis as laid out by Aleister Crowley in the BLUE EQUINOX will be fulfilled.

The IXth Degree members so created are Provisional: that is to say, these IXth Degree promotions are in the nature of "Battle Field Promotions." The Ninth Degree is conferred under the following conditions of need and qualification: The Order must have a duly credentialed administrative representative in the Geographic Area in question. The candidate must have the qualities of loyalty and demonstrated competence in the area of need by the Order — this is not normally demonstrated in less than a year and a half. The candidate must also have demonstrated competence in handling the secret of the Ninth Degree. The Order seeks out candidates for the Ninth Degree. Application for this degree is grounds for a status of "Bad Report," with all that the term signifies. In simple words, regarding the IXth Degree, "Don't call the Order, the Order may or may not call you to such an office." Above all, avoid any demand of rank by right of personal attainment to the secret of the Ninth Degree. The variety of theories propounded with great conviction at such occasions is often amusing, but reflects poorly on the character of the person propounding. We have the wit to observe, without physical vision — else our agreement would be empty. Our awareness is sensitive enough to determine the effects of the particular secret. This degree is not alone a matter of inward attainment. It is only conferred outside regular progress through the Degrees of the Order for the Benefit of the Order. The reception of this Degree is a serious burden when it is passed in this manner. Carelessness on the part of the Order in granting

the Ninth Degree would be as stupid as replacing a fuse with a coin, or as unkind as driving a horse to death.

The Provisional Ninth Degree differs from the regular Ninth Degree in the following ways: All rights and obligations are conferred in writing and under seal. No right or obligation attends the Degree without express documentation. At present, the chief purpose and therefore qualification attending the Degree in outer matters is the limited right to initiate with immediate agreement from the Caliph. No initiation so granted will be held valid unless countersigned within a short period of the event by the Caliph — This refers to Grand Lodge recognition of the regularity of the event. Any Ninth Degree who initiates without fulfillment of this obligation enters a status of "Bad Report" of an expulsion magnitude. Other administrative rights and obligations are conferred in individual cases. A special clause in the Provisional Degree converts the Degree to Full-nonprovisional status under definitely set-forth states of emergency — such would be announced in this Newsletter under due signature, or communicated by additional documents under hand and seal. The inner matter of the Ninth Degree is a private concern of the Ninth Degree Member. The Secret of the Degree is communicated.

Published at the Order of :


Hymenaeus Alpha, Caliph, IX^o, X^o O.T.O.
777

ON THE STATUS OF THE ELEVENTH DEGREE.

(Caliph's note: The reactivation of this degree as an integral part of the Ordo Templi Orientis comes as a normal and necessary part of the re-establishment of the Order itself under the aegis of the Caliphate. It should be clearly understood that this degree, while a real and important part of the Order, is not really part of the structure of the Order: that is to say, this degree carries with it no authority over the other degrees of the O.T.O.; neither is it in any way required that any given person accept this degree as part of his initiation. Each initiate must follow his own True Will in this matter, and there is no reason to assume that any given individual has a need to pursue any specific formula of sexual Magick. "So with thy all: thou hast no right but to do thy Will."

Many people have rashly assumed that the Eleventh Degree would never exist as a part of the Order under the Caliph; so much the worse for those who make such assumptions. The Order shall survive in the form in which it was established by Our Father, Baphomet.

— Hymenaeus Alpha, 777, IX^o, X^o O.T.O.)

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

In contemplating the mysteries of the XI^o, into which I was admitted on July 28, 1978 era vulgari, it should be noted that this especial degree had been inoperative since Aleister Crowley's death in 1947 e.v. With the official recognition on the part of Grand Lodge of my attainment, this degree is once again in full effect as a functioning aspect of the Order in the Outer, being chartered as "The Rite of Shiraz" (cf. the Bagh-i-Muattar). In reactivating the Eleventh Degree, I have elevated three other initiates to possession of

the Rite, thus giving it a sure foundation for continued existence within the Order. These three are members of O.T.O. long known to myself and fully tested with regard to their fitness to hold a position within the secret Sanctuary of the Gnosis XI^o.

Other full members of O.T.O., that is to say, holding at least the First Degree, will be considered for elevation to this degree in time, depending on their desire for the degree and their merit for such elevation; these matters will be arbitrated exclusively by the Council of the Eleventh Degree, and will hinge completely on the candidate's comprehension of the Magical Formulae involved in this specialized degree. It should be noted by aspirants to this Degree that this Council is working the Degree according to the Formulae used by Our Father Baphomet in this connection; we do not in any way countenance the completely different Formulae called by the name of XI^o by certain parties within and without the Order, some of whom claim the Office of O.H.O. For the sake of clarity, we point out that the phrase, "Rite of Shiraz", should be quite clear to any intelligent student who is familiar with the Bagh-i-Muattar, and we also suggest that any aspirant to this Degree who does not know this work would do well to acquaint himself therewith immediately. This is not to say that such other Formulae are in error — so long as they are not termed the Eleventh Degree. This is not a matter of opinion; this is a matter of technical definition, and is justly to be decided by those having a lawful claim to the Degree within the Order, beginning with reference to the writings of Baphomet XI^o, who instituted the degree.

Please note also that the XI^o is not 'within' the general hierarchy of the Ordo Templi Orientis, nor is it an administrative office. It is wholly concerned with the Magical application of the Law of Thelema within a very defined mode of experimentation, and should be seen in this light alone.

Love is the law, love under will.

Given from the Sovereign Sanctuary
of the Gnosis XI^o Ordo Templi Orientis
under the hand and seal of Meithras XI^o — Frater Meithras XI^o O.T.O.

An Appeal from

It should be evident that our Father Baphomet last incarnated in a male body. To this fact we may or may not attribute the absence of any female equivalent to the XIth Degree of our Order. It is within the realm of possibility that this matter should be investigated. Obviously the investigation cannot be made by male members of the Order — else the same limitations again apply on discovery. If among those of the Brothers of O.T.O. (this term does not imply physical gender any more than "Sister of A. A. A." implies physical gender), who have incarnated this time in female bodies, there are some who have attained to a like mystery, consultation with the hierarchy of the Order would be of merit. If the mysteries so attained are determined to be of a like order with those of the Rite of Shiraz in sufficient ways, a Rite of Sappho may be possible in the bonds of the Order. We do not intend to alter the form of the Order, but it may be that what is fixed vertically may be mutable horizontally. In particular it has been noted that those who have received the XI^o, when it has proven to be compatible with their Wills, have demonstrated great improvement in the further discovery of their Wills. This has manifested in many ways, chiefly in confident self-assertion. Many of the female "Brothers" of our Order hide their abilities in passivity. To be born a woman is clearly not the same as being born a slave. Neither should a female body impose any restriction on the attainment possible in an Outer Order. May fallen Sophia be raised up! — from a Brother Hermit.

ECCLESIAE GNOSTICAE CATHOLICAE: A Thelemic Marriage!

Frater Mark Schuber

and

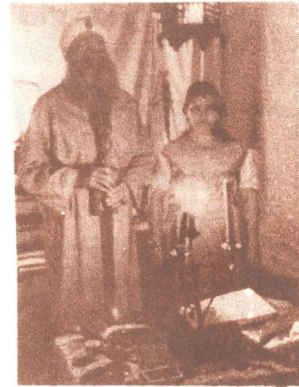
Soror Leslie Schul

Did on July 29

LXXIV e. n.

et 1978 e.v.

exchange Thelemic vows
in matrimony before
Hymenaeus Alpha, Caliph,
Shirine, his Woman Scarlet
and the witness of the Order.

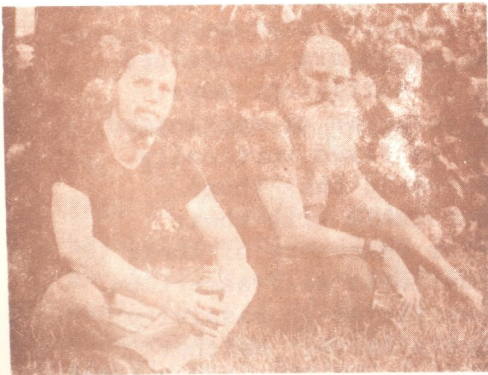


In as much as the Gnostic Catholic Church is not yet a recognized church in the manner of registration and incorporation, a civil marriage was performed previous to the Thelemic one. We look forward to the time in the near future when the ancient Church affiliated to our Order may again act as it has in the past, without the need for separate civil ceremony.

Frater Mark (who has another name in the bonds of the Order) once came into conflict with the Order in the outer. This matter was reported in the O.T.O. NEWSLETTER, Vol. I, number 2. The conflict has ended, and the Frater has established himself in a responsible position of representation. The account in the Newsletter has been re-written to reflect the present reconciliation in the re-print of that issue.

THE CALIPH'S INITIATION JOURNEY TO THE AMERICAN EAST.

In August of this year, the Caliph again made a journey to the Chapters of the Order on the East Coast of the U.S. In all, 30 Minervals, 9 First Degrees, 2 Second Degrees and 2 Ninth Degrees were initiated. Two Chapters were raised to the status of Lodge and Camp of the Order. There are now two centers for local origin initiation on the East Coast. The details of the new Lodges are to be found at the head of this news section. No words can express the feelings of happiness we all enjoy at this success.

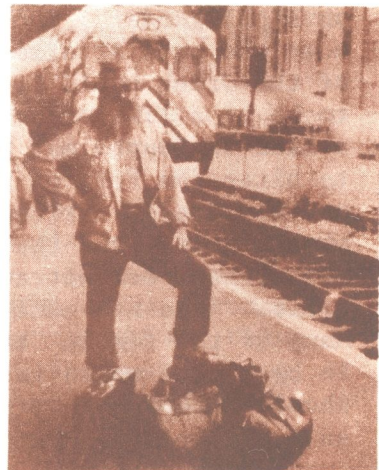


Br. Jerry & H. A.
at Frater Achad Chapter.



Br. Michael & the Caliph
in Syracuse (Allen
Bennett Chapter)

§No pictures from
Mobius, but a good
results in NYC§



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SLOW BUT DEFINITE PROGRESS AT THE GRAND LODGE — STILL SOME DELAYS

We have nearly refined our methods for answering simple correspondence. Our objectives (stated in the last Newsletter) have not been met, but we have at last seen the approach of the end of the major blockage in the work. All should be down to minimum time for response by the Solstice.

Letters of instruction are still not being written, save for the most simple of questions. This has become a major problem. One solution seems to be about to break soon. Over the last year and a half, tapes of classes have been collected here at the Grand Lodge. These are being indexed and partly edited for quick copying. Our first step with these recordings will be to furnish master lists of what is already available to Lodges, Chapters, Representatives and the more distant Associates. Tapes will be cut onto cassettes from the master reels to order. These cassettes will then be copied onto shorter master reels for distribution to Associates on order. Lists of the available subjects will be published from time to time in later issues of the O.T.O. NEWSLETTER — along with ordering instructions. In addition, we will be holding discussions on often requested subjects both in Grand Lodge meetings and in smaller, specialized committee meetings. These discussions and additional lectures will be added to the available cassettes. As this operation goes into effect, time will be again available for lengthy response to the more individual needs of our Associates and Initiates.

Without the help of volunteer workers, there would be no hope for resuming detailed correspondence. As Secretary of the Grand Lodge, I am grateful for the help so far received. If we all pull together, we will be able to get this problem licked well before the end of the Thelemic year.

To our many patient Associates and Initiates, we extend our thanks for your faith. Months have gone by without answers to letters in many instances. This is no fault of the letter writers. We have simply been over burdened with the work of setting up a viable system for responding. This year has seen many trials and many advances already. We will win through.

Our Publishing plans have met a delay on two fronts. On the one hand there has been too much work for too few people. On the other hand our printing press had a mechanical break-down. The press is fixed (at least it runs now). The work has been taken into more hands.

The Qabalah Lessons are still not ready, but all orders have been posted, and the first of the six lessons will be printed shortly. The re-printing of 777 will follow. Vol. I, number 2 of the Newsletter will hit the press for re-printing immediately after this Newsletter hits the mail. those who have ordered copies will receive them during November.

It will be noted that this present issue of the NEWSLETTER has two distinguishing characteristics beyond the norm: It is very long. It is very late. Our next issue will be about half the present length, and much closer to the mark on publication date. Issues to follow the next one will average between 40 and 50 pages, and will be mailed as close to the announced publication date as possible.

So much for the dirty linen for now. All should be cleaned up shortly. Remember your local group/chapter/Lodge/representative — faster response during the formative phases of the Order is often available from close at hand. The re-birth of the Order has been attended by a hard labor, but the prognosis is excellent!

THELEMIC AND RELATED PUBLICATIONS; BOOKS AND PERIODICALS:

Magickian's

DESK REFERENCE

Deck

Reference



Tired of waiting for the Order's edition of 777? Want more than a republication of the first edition? You might consider obtaining the *Magickian's Desk Reference* from B.S.T. Publishing, Suite 1294, 2000 Center St., Berkeley, CA 94704 @ \$7.76 plus \$1.50 postage (outside USA please enquire of publisher). Weak glue binding and paper covers, but the upper page margin is adequate for punching into a loose-leaf binder.

The author has transformed the format to pages on particular Key numbers, as distinct from the Columns of 777. Much new information has been added in the way of alphabets, plants, pictures, deities (Particularly Hindu), supermarket codes, colors and much else — both funkey and straight. Owing to the combined hostile & layed-back style of his cover letter to booksellers, the author has had a bit of trouble moving his stock. This particular work is strange but valuable. The address in the letter, in case of legal action, said something about Camp eleven^{3/4}, Baltoro Glacier...

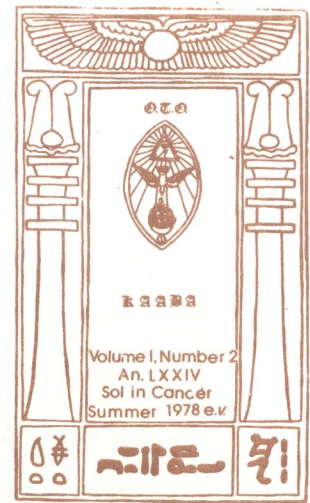
93 PUBLISHING will soon resume major operations with considerable new capital. Many works are planned, and finances look stable this time. Those who have ordered the *Paris & Amalantrah Workings* will be happy to learn that this work will be published as soon as it can be edited and typeset. Problems of many sorts have hit 93, mainly in the area of lack of cooperation with certain parties across the Atlantic and on this side. These problems are by-passed, and the work will be mailed to those who have already purchased it (quite a few). Many other diaries and ritual studies by Crowley are to be included in a series of about three volumes with this one (separate purchases). 93 Publishing has embarked on a project that rivals the original *Equinox* in scope and size, while exceeding it in depth studies of Crowley's work. This is probably the most significant book publishing event for Crowley oriented Thelemites in the decade — save only for the Weiser republication of the *Equinox* itself! 93 Publications, P.O. Box 31, South Stukely, Québec, CANADA. JOE 2JO.



The Weiser Reprint of the *Thoth Deck* is now available in stores, although the box and booklet for the deck are still in production. The color is significantly better and the detail is greatly improved over the older edition. Looks like Thelemites can look forward to several years of going broke buying printed matter again. The dry spell has definitely ended!

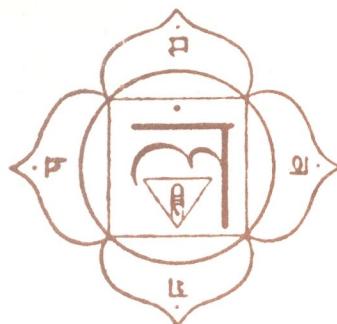
O. T. O. KAABA CLERKHOUSE continues to sell books and supplies. Address: Kabba Clerkhouse, P.O. Box 2303, Berkeley, CA 94702 U.S.A. Delays of six to twelve weeks are still in effect — owing to operation on low capital.

KAABA, the Newsletter of the Eastern Province of the Order in general and of Ra Hoor Khuit Lodge in particular, will shortly be appearing in its third issue. This periodical will continue to grow in importance and in depth of material as the province manifests itself. Subscription is advised, especially in view of the publication in this source of unique materials unlikely to see the press a second time in the decade. The Lodge has access to collections of primary material both in archives and from contemporary research that are most valuable. Address: P.O. Box 6018, Teall Avenue Station, Syracuse, NY 13217 USA. \$1.00 per copy, \$4.00 per year.



In the CONTINUUM continues to meet its publication dates with a regularity that is exemplary. The current issue is Vol. II, No. 3. Address: P.O. Box 2043, Dublin, CA 94566 USA. This issue contains important instruction by V.H. Sr. Meral, a study of the Star Ruby (interesting that both the O.T.O. NEWSLETTER and In the CONTINUUM would take up the same theme in matching issues), 66 Gematria (the size of the O.T.O. NL issue!), The Biological function of the third eye by Fr. Richard Miller, good poetry and art & a timely reprint from Crowley's writings. Even when Thelemites work separately under the bond, they work together — thus the nature of Will. \$4.00 per copy, \$12.00 per year.

SOTHIS ranks as a leading member among Thelemic publications. Although the SOTHIS mystery is not universally considered of importance, this publication certainly leaves no doubt of the value of this particular manifestation. To the right, on this page, is a list of the content of the Vol. II, No. 2 Issue. This star burns brightly with much vigor and information. We regret publication of "Elixir of Life", as pertaining to the things secret. Yet, honor to success, honor to Brotherhood. (130 quarto pages. \$9.00 inc. air post.)



SOTHIS Volume II Number 2 is now available and contains:

The 7 African Gods: An Account of the system of Santeria.

The Londinium Temple Strain by Dadaji, a Kula and contemporary of Crowley's.

Tarot by Kath Wowk -- which dispels myths born of foggy meanderings. Elixir of Life by Aleister Crowley. OZ in 9 languages.

plus many other articles, book reviews, illustrations, poems, etc.

SOTHIS: 346 London Road, St. Albans "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

AL. II. 20.

MANDRAGORA came upon us by surprise as the Newsletter went to press. This periodical is currently Vol. 3, No. 2. Back issues of No.1 are available at \$2. Address: Mandragore, P.O. Box 3504, Grand Central Station, New York, NY 10017 USA. Although I had not heard of this group of Pagan-Thelemites before, I am impressed with the quality of their writing and the depth of their work. The impression received is one of a small enclave working together without much outside contact on their deeper currents. The poetry ranges from sublime to difficult. The rituals bear the mark of daily extemporaneous working — working that has produced considerable expertise. The pantheon summoned is curious. Identification of Aiwass with Shaitan could have resulted from too much faith in Grant's theories, but Crowley reported a similar connection. The Shaitan side of Aiwass is not Christian satanic but far more ancient in its connections. Aiwass is still too young in manifestation to be considered a deity, hence association with another "Family Loa " in the Voodoo style is reasonable. The authors of Mandragora have grasped something of this in a way that speaks of "being there to see" — Transmitted Workings are invited for publication.

NEWAEON: The Temple of Thelema, 5910 Alder Street, Pittsburgh, PA 15232 USA. \$6.66 per year domestic, \$7.77 overseas. Always well worth reading.

MEZLA: Box 3004, Ellicott Station, Buffalo, NY 14205 USA. The house publication of the Grant Organization.

THE SEVENTH RAY: P.O. Box 3341 Pasadena, CA 91103 USA. The publication of O.T.A. contains many things of great value.

FRATERNITAS SATURNI continues to exist!

P.O. Box 6737 Station "A", Toronto, Ontario, CANADA M5W 1X5
Thelemic, founded in 1928 e. v. under Grandmaster Gregorius.
This venerable Order reveals the mysteries of the Saturnian/
Draconian Mythos. Their publication invites inquiry.

As noted earlier in this issue, the next number of the O.T.O. NEWSLETTER will be about 30 pages long — to help us catch our breath a bit. We will provide an account of the last days of Crowley's life as revealed in correspondence before and after the event. This will commemorate the 31st anniversary of his Greater Feast. Also to be included will be a number of short works by Initiates and Associates. The usual items will appear, and the Caliph has begun work on an article. It looks to be a compact issue, with more than the usual variety.

One of our members has suggested a simplified way for our readers to provide feed-back on the content of the Newsletter. If you would like to participate in this, and help us design the Newsletter the way you want it, simply write down the name of each item in an issue. Follow the name with a number from 1 to 10 (1 is low, 10 is best). Add any further comments and suggestions and send it in. Them that asks, gets.

Special Thanks to Jeff, Nancy, Beverly, Lori & the others who have so greatly contributed their time & effort to the Newsletter & Correspondence!

Ordo Templi Orientis at the Renaissance Pleasure Faire.



Soror Patricia enabled us to get into the Faire.



The volunteers who helped with the booth got to see the sights.



We met interesting people.

The Faire is held twice a year in California, once in the North & once in the South. We took advantage of the chance to take a bit of time for leasure, profit & an opportunity to expose Thelema to those who enquired among the 150,000 who saw our booth. The Order made about \$700 on 30% of the net receipts.



The Caliph enjoyed himself, having disguised himself as a Hobit.

The Caliph wore his 11-fold silver cross. For those who would know it. (check the Magical Child in NYC for more).



Bill and Grady take their turns trying to solve the problems of the love starved multitudes.

NORMANDIE IN JUNE

*There is a pestilence abroad upon the land
There is a plague — it is the plague of War
And it leaves a foulness upon the air —
 It is the sickly sweet corruption of
 the unattended dead
 The dusty smell of charcoal in
 the cannon rubbled streets
And there are those who live in this pestilence
And those who go forward to die in it.
And they have known strange things — these men
Things filthy — and foul — and corrupt.
And they have known things beautiful — these men
Things clean — and courageous — and magnificent.
And they have strange memories — — —
 The acid taste of champagne in
 a metal canteen cup
 The lonely graves of soldiers by
 the ever teeming roads
 The tragedy of gliders wrapped
 about the stumps of trees
 And bullet riddled parachutes
 that flutter in the breeze
 Dead tankers in burned chariots
 who look like slaughtered sheep
 Dead Germans — and dead cattle — and
 the guns that shatter sleep
This is the pestilence — this is the plague
And this is Normandie—in June.*

— Grady L. McMurtry —

10-18-44

Love is the law, Love under will.

—LIBER AL: I, 57