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Ordo Templi Orientis



Vol. 11, No's. 7 & 8.  
Double Issue  
Winter - Spring  
An. LXXIV - LXXV e. r  
May 1979 e. v.

# O.T.O. Newsletter

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

*- LIBER AL:1,40*

"UNITY" by Lori

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Linda  
Knutsen



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 n Knowing  
**Aleister Crowley**  
 Personally.



*by Hymenaeus Alpha 777*

Ex Castris Hiberniae Ionae et Omnium Britanniarum

Bill Heidrick has asked me to tell you what it was like to be under the Magical Instruction of Aleister Crowley personally. Unfortunately, this is impossible, much as I would personally like to accomodate him ... and you. After all, if one cannot discuss the Secret of the IXth Degree ( with its well known "secret ingredient" ) except under Seal, how much less can one get into the doctrine of the Golden Pyramid of Atlantis? ( *What has been published by A.C. himself can be discussed — if you want some idea, take a look at the Crown of The Fool in the Thoth Tarot deck and remember the ancient adage: "The Universe is held in the Mind of God". Add the ideas of computer programming, the tanmantras and what people really mean when they say they are "maintaining."* ) What are the real words signified by A..A..? How does one charge a set of Abramelin squares written in Enochian? And Why? And why you shouldn't! the Mystery of the Virgin Man — reflect on your Biblical "Woman Clothed with the Sun" & reread your Kabbalah Denudata, the "Twelve Stars for Her Crown" being the 12 cranial nerves of the cerebellum in the activated Psychic Body. Why should the ancient curse be, "May Choronzon burn the back of your neck!" — I'll give you a clue: the Visudha Chakra, or Da'ath in the activated psychic body. Or the nature of the Boat of the Sun ( you can read the Code Book: See SHIP [ אניה = 66 ] in Liber D, Equinox I, 8. ).

It is impossible to discuss these things, except under Seal, of course, because of:

1. The Fourth Rule of the Sphinx — Silence!
2. The Magical Penalty for the Violation of an Oath ( see the letter following this article, Crowley to Germer, 19 June 1946 e.v. ).
3. The danger...not to me, to you

I would not care to have the karma of a Lou Culling who published certain ( inaccurate ) books on sex Magick. That is like handing a lighted stick of dynamite to a child for a fire-cracker, or throwing acid tabs to teenagers like sugar cubes to piss-ants. The only thing I can think of worse from a Thelemic point-of-view is telepathic hypnosis. You will notice that Crowley was never so irresponsible.



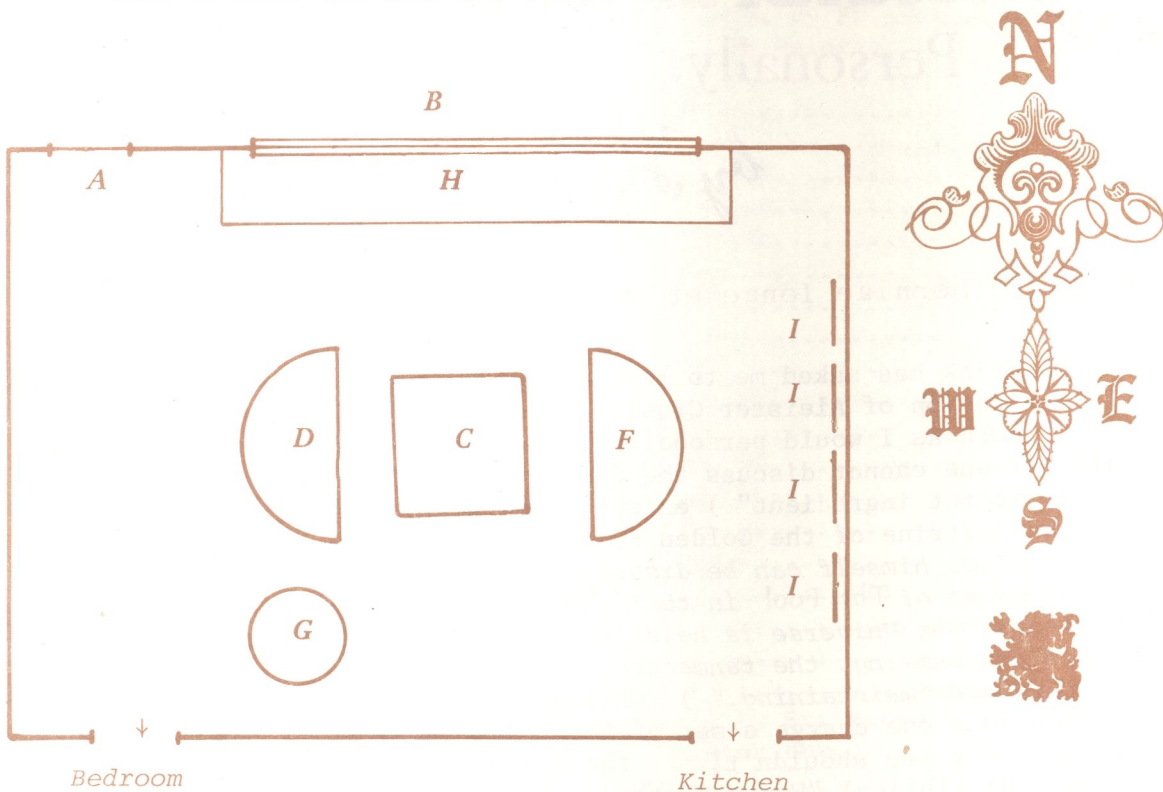
It has occurred to me that I am one of the few people left alive who knew Aleister Crowley at the last three places he lived: 93 Jermyn Street; The Bell Inn, Aston Clinton, Bucks, north of London; and Netherwood, The Ridge, Hastings. So, let's meet Aleister Crowley.

As I said in a previous rap ( Vol. I, #4 of the O. T. O. Newsletter ),



93 Jermyn Street is just off Picadilly Circus in London. As best memory serves, it is the bottom flat of a several story apartment house facing North.

This is what the interior looked like.



*A* is the door leading in off the street. *B* was a large window that lighted the place very well during the day, but at night had a black "black-out" shade on it so that no light could be seen by the German bombers we could hear patrolling overhead. *C* was the chess table. *D* and *F* were two comfortable chairs facing the table. I always sat in *D* and Crowley always sat in *F*. *G* was the round turn-table full of books down at my right — where I picked up the *I Ching* book with the Crowley paintings for covers. *H* was the two tiered open book case on the North wall over under the window. The letter *H* itself is about where I found the volume of *Abramelin squares*. It was on the top shelf. *I* signifies four framed line drawings in typical Crowley style that I can only describe as being "mildly erotic." They were certainly not obscene. Unfortunately the only one I remember with any clarity was the one on the left. It featured a young lady looking down with great delight at what looked like an overgrown bush, with Crowley in Oriental garb looking over her right shoulder; and the caption read something to the effect about how wonderful it was to know this young woman, because "she has the world's largest cunt!" Unfortunately these line drawings did not survive to be shipped to Germer after Crowley's death. I can only presume that they were ripped off.

I met Lady Frieda here and also Dr. Louis Wilkinson. It is my impression that he was a medical doctor, but as a British author he wrote under the name of Louis Marlowe. I can't tell you what the kitchen or bedroom looked like, as I was never in either of them; but the bedroom looked pleasant and sunny enough from the living room. It is the place where a German bomb blew in the back windows one night; and, as Crowley said, if he had been



home at the time, he would have been killed.

Crowley had an idea that he could divine a person's character rather quickly by the way he played chess. A right side opening ( usually King's Pawn ) meant a fast, slashing, rather reckless attack. A left side opening ( usually Queen's Pawn, unless one is going in for Hyper-Modern theory where anything is possible ) meant a slow, leisurely, intellectual game — and person. I tend to the right side, myself. Apparently Crowley liked that. Anyway, after about the third meeting he said, "You are obviously IXth Degree material," and handed me the papers. It was here that he told me about "my chess game," as he put it — a story that he loved to tell. It was a "blind-fold" game ( one in which the player does not see the board ). Anyway, he went to bed with the lady of his choice at the time, while his chess opponent sat at the board within easy talking distance, but where Crowley couldn't see it. The idea was to see if Crowley could achieve climax and call "Mate!" at the same time. As he said with great delight, "I did it!"

It was also here that I asked him for help with my Motto ( see previous O.T.O. Newsletter ), and that the incident of the British school-boys happened. I am so used to reading freak-out accounts about how Crowley was supposedly such a bad-ass, that I was a little taken aback recently to read an article in which some one was trying to make him out a kindly old gentleman. Well, he could certainly be kind enough, if it struck him that way, but so far as I could tell he remained irascible to the end. Anyway, it is a habit in England for school-boys to go around in small groups at Xmas time and sing carols at your front door; and, as has been said, "they will not go away until they are paid!" Well, they did that time. Go away, that is, without being paid. We were sitting there at 93 Jermyn Street playing chess and rapping one wintry afternoon just before Xmas of '43 e.v. when we heard this raucous noise at the door. Crowley said, "I wonder what that is," in some annoyance and went and opened the door. Here were four English school-boys bawling away. Crowley flew into a temper, slammed the door, and came storming back into the room raging, "TO THE LIONS WITH THEM! TO THE LIONS WITH THEM!" Of course if they had been singing "Oh little house of Boleskine," as someone was at a recent Crowleymas party, he might have felt differently.

Of course, it was here at Jermyn Street that Crowley gave me his ( typically Crowley ) view of the people of the Mediterranean. "All those people can think of is fucking!" is the way he put it — his own succinct way.

It was also from here that we took off one day for lunch at some posh London restaurant. I had gotten into town in the morning, amazingly enough, or maybe I had spent the night ( being a red-blooded American boy ) with one of the whores from Piccadilly Circus ( wars are fought on the unexpended virility of young men. Personally I never found any shortage of young women to help them get rid of their problem ), and he decided to celebrate by treating me to a fine lunch. It was in a hotel, the Savoy, as I recall, but don't hold me to it; and I remember that the doorman wore his British Army combat ribbons on his doorman's uniform. With the barrage balloons flying and all that, Wartime London could be a rather exciting place. Sometime I must tell you about the Red Berets of Ord Wingate's Burma Drop, and the British Officer Club circuit. But anyway... I got the idea that winning the Victoria Cross was a high recommendation for retiring as a doorman at a Posh London hotel, but then it was wartime England. Crowley was wearing the nickered tweed suit he had had specially ordered and



tailored and was so proud of ... he loved to show you how efficient it was... all those little pockets and things.

It came complete with gravy stains, which can still be seen in photos as late as '45 e.v. from Hastings. Very important in shortage plagued wartime England, but it was unusual looking. Anyway, as we were walking into the lobby, I was walking on the right, a rather beefy looking Englishman coming out of the restaurant took one look at him and burst into laughter. I flushed and half turned to my left with something in mind about doing something about it ( "You can't laugh at my prophet that way!" ), but then I noticed that Crowley was laughing and talking and paying it no never-mind, and I suddenly flashed that it would make a rather silly headline the next day—

"BERSERK AMERICAN OFFICER ASSULTS PEACEFUL BRITISH CITIZEN IN POSH HOTEL!" — so I simmered down and we walked on into the dining room.

The reason this incident sticks in my mind is because of something that happened on the way. We had taken one of those big red double-decker buses and were sitting on the bottom level on the left about half way. We were sitting there talking, when suddenly Crowley glanced up to the left, said, "Pardon me a moment," closed his eyes, made some mystic passes with the fingers of his right hand, and mumbled something unintelligible. Unintelligible to me, anyway. It wasn't until later that I figured out that he had been doing the noon Liber Resh. The thing that is so striking is that he was so quiet about it. To hear some people talk you would think that he would have rushed up to the top deck and shouted it "from the housetops" to all of Greater London. There may have been times when he did, but he didn't do it that day.



to be continued next issue

□□□

**On the Magical Penalty for the Violation of an Oath.**

In 1946 e.v. Karl Germer (Frater Saturnus ) made one or more trips from New York to California in connection with his Investigation of Jack Parsons' BABALON OPERATION. I flew down from San Francisco to Los Angeles several times on the same mission, and one day Karl and I got Jack and a friend of his to meet us in a restaurant some place in Hollywood.

Karl and I were both writing reports to Crowley on our findings. The following letter is a reply to a letter from Germer to Crowley. Due to Karl's rather erratic itinerary, A.C. had his typist make a copy for me, should Germer miss it in New York ( see handwritten note at top of page 1, from A.C. to me. ). When I queried Germer, he said he had received it, so I just filed my copy. This letter gives a fascinating insight into Crowley's view



of the Magical Obligation. "...the deeper I trust a man the deeper he is committed to the appropriate penalties should he betray that trust." But, of course, this is good only under Seal, which is why Crowley says, "... anyone who is in legitimate possession of those documents...has fixed his True Will publicly by oaths so that he cannot possibly use the formula in opposition to those oaths." That is why I insist that all members of Aleister Crowley's Ordo Templi Orientis come in through the Minerval Initiation. Once you have sworn on the bread and salt, I really don't care what your Will is so long as you are a Thelemite.

As an aid to understanding the letter, I add the following identifications:  
H.A. ( myself ), 210 ( Jack Parsons ), H ( Germer ), R.L. ( Roy Leffingwell )

.....

*19 June 46*  
*Dear brother*  
*Best of all to you*  
*Yours for H*  
*J.H. (Germer)*  
*in process*

Care Frater,

In case this letter should miss you in New York, I am having an extra copy made and sending it to Frater H.A. (Capt. Grady L. McMurtry, 1661, Sacramento Street, Apt. 3, San Francisco 9).

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

You fail to make my flesh creep with yours of June 12. It is inconceivable after all these years, but you seem to fail to understand how Magick works. The safeguards are automatic.

The reasons for the apparent secrecy of which we make so much are really unnecessary. Let me put it to you like this :-

First of all, I hand out these terribly destroying documents to the first typist that I find handy without taking the slightest precautions and without a quail. You might think that I was myself breaking my oaths. If there were any real need of secrecy how easy it would be for me to send every 3rd or 4th page of the documents to as many different typists and re-assemble them afterwards. But it simply is not worth while taking the trouble.

What are the odds against a typist understanding the importance, the value, the practical application or even any kind of significance whatever in these documents? The chance is negligible.

But, we will now suppose that the complete document from one chance or another fell into the hands of a complete stranger who is interested in the subject, and who has the intelligence to appreciate the value of these documents.

Even so, what is the chance that that person will also have the original magical capacity, the magical power, and the magical training to carry out these instructions? Again, it is negligible.

But granting all this, what use can that person make of the information in any way contrary to his own True Will? It simply cannot be done.

For mischief to arise therefore one would have to imagine that these documents fell into the hands of an already prominent member of some Black Lodge or other. Consider the reaction. The nature of the formula would appeal him; it would be as if a man who was looking for the formula of the secret arrow poison of the South American Indians so as to get rid of a rich aunt at the right moment got the



prescription and on translating it found it was merely a cure for mumps. That would be his position: he would give a sharp bark of disappointment and tear up the whole thing with a curse.

But in the case of anyone who is in legitimate possession of those documents the matter assumes an entirely different aspect. He has fixed his True will publicly by oaths so that he cannot possibly use the formula in opposition to those oaths. All he would do by attempting any such misconduct would be to invoke the Thaumiel, the Qliphoth of Kether, which translated into modern jargon would mean that he was in for schizophrenia.

You apparently seem inclined to reproach me for having trusted Frater 210 as deeply as I did, but I did this on purpose in accordance with an ancient and well-known magical formula.

Our Work is not to be considered in the same light as that of some ordinary business concern where it is possible to steal property or secret information and get away with it. In our case the deeper I trust a man the deeper he is committed to the appropriate penalties should he betray that trust.

It has nothing to do with inflicting penalties and all that sort of thing. If you will read the last paragraph of "The Vision and the Voice" you will see what the position actually is, and if I were to take any overt measures of a penal character, I should myself be cutting myself off from the perfect protection which I should otherwise enjoy.

If I have an Atom Bomb in my pocket it is silly for me to go out and buy a derringer, and to do so in such a case would simply be to deprive myself of the right of using my bomb.

Now we come to the subject of authority. My original appointment of you as my Viceroy and Plenipotentiary covers everything, even apart from you, Frater H... has an authority which enables him to supersede Frater 210 whenever he pleases. The only limitation on his power in California is that any decision which he takes is subject to revision or veto by yourself.

I do not wish to advise either you or Frater H... to take any definite action. You are more or less on the spot and in a position to form your own judgment and to exercise your authority as you deem fit.

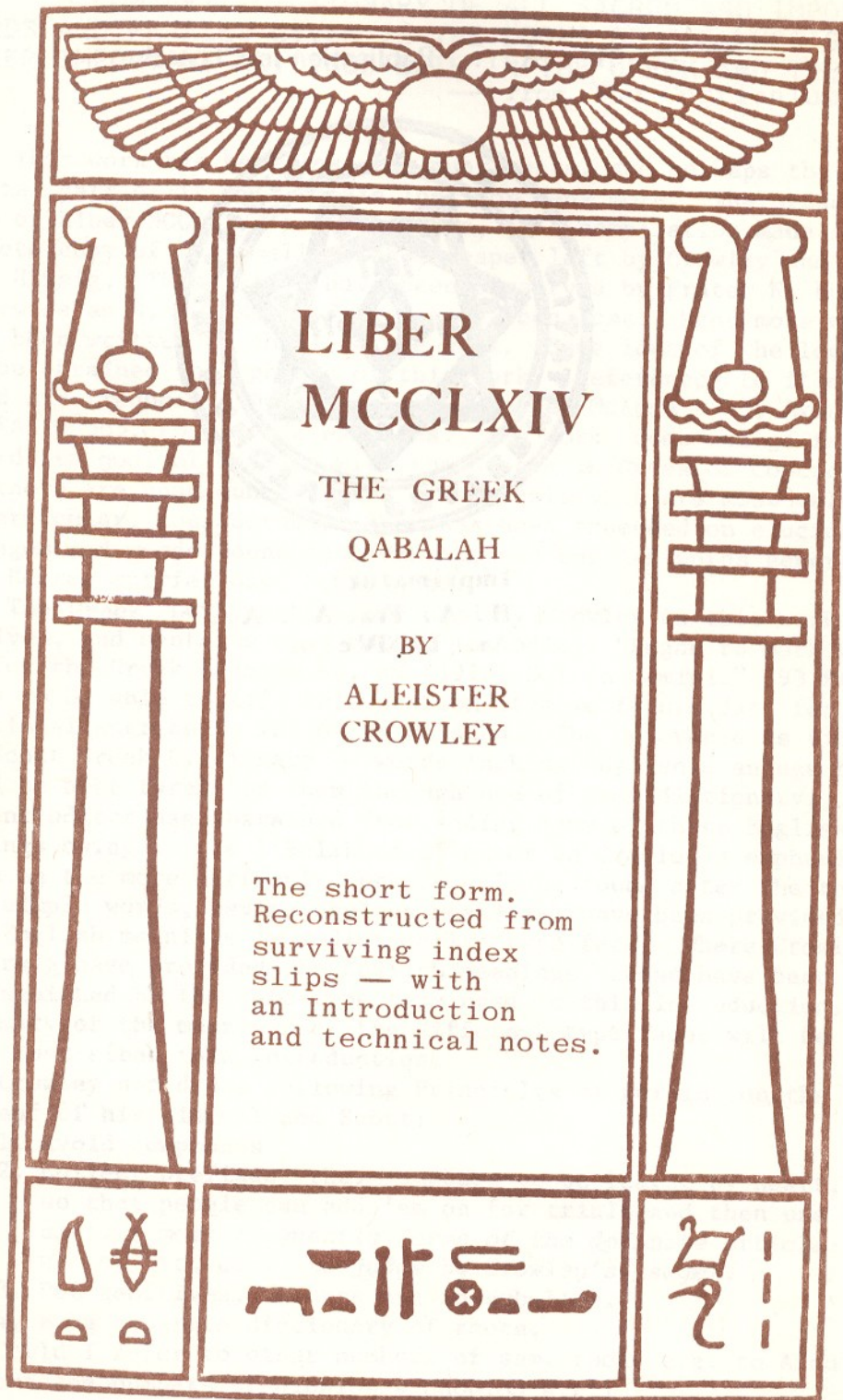
From the information in your letter from Frater H.L. it seems that Frater 210 attaches some importance to his supposed authority in the Lodge. Here then is your big stick. You can suspend him or expel him or you can summon him to appear for trial before the Grand Consistory whose members you yourself nominate, and act accordingly.

I think the above may be considered as covering the main points of your letter of June 12. For minor matters I will write separately.

Yours ever,







LIBER  
MCCLXIV

THE GREEK  
QABALAH

BY  
ALEISTER  
CROWLEY

The short form.  
Reconstructed from  
surviving index  
slips — with  
an Introduction  
and technical notes.



A. . . A. . . Publication in Class B



Imprimatur:  
H. A. Fra. A. . . A. . .  
An. LXXIV e. n.



## THE GREEK QABALAH

"A COMPLETE DICTIONARY OF ALL SACRED AND IMPORTANT WORDS AND PHRASES GIVEN IN THE BOOKS OF THE GNOSIS AND OTHER IMPORTANT WRITINGS BOTH IN THE GREEK AND THE COPTIC."  
— from The Curriculum of A.:A.:

This work has been lost for many years, and perhaps the greater part of it will remain lost for many more. The present form of Liber MCCLXIV, provided here, is a compilation made from a photo copy of the small slips of paper left by Crowley and Leah Hirsig. These slips have been preserved by Frater N, known otherwise as G. Y. Many of them have been lost. Many more would have been written to complete the work. Some idea of the loss can be obtained through use of this work. References to items not found are frequent. Omissions are notable: Θελημα = 93, Αγαπη = 93, ΑΒΡΑΣΑΕ = 365, to provide examples. The work does not go far toward its goal of dealing with the Gnosis in Greek or Coptic, but there are unannounced turns of emphasis that are most valuable. In particular, considerable labor has been expended on elucidating passages and words found in LIBER AL, and English words generally. Some Hebrew entries have been added.

The Greek Lexicon probably used by Crowley in this work survives, and contains many notes, including: "Began to mark words etc for the Greek Qabalah An. XV (1919) Sol in Gemini." 93 Press hopes to be able to sift this Lexicon at some future date for additional entries to THE GREEK QABALAH. The reference is Liddell and Scott Greek Dictionary — words lacking English meanings here would be best furnished them through use of that dictionary. The present editor has abstained from adding many of these English meanings owing to the likelihood of error on Crowley's emphasis. Notes on the more difficult entries will be found after the text. Very simple words, having obvious meanings, have been provided with English meanings in a distinctive type face. Where Crowley or Hirsig have provided the English meanings, these have been distinguished by the same type face used in this introduction. A summary of the meanings of the different type faces will be found just after this introduction.

Crowley noted the following Principles of working on the fly leaf of his Liddell and Scott:

- "1. Avoid compounds
2. Collect prefixes, their numbers to be learnt by heart, so that people can add 'em on for trials and then use dict. (*most frequently forms of the definite article: η, ο, το, etc., to judge by Crowley's usage*).
3. Put genitives, futures etc in sub-line.
4. Make separate dictionary of roots.

"Could I refer to other numbers of same root: e.g. to Aion put the numbers of aionios aionobios k.t.l.?"










"I shall make it a rule to take no notice of any Greek Qabalah that is not fortified by exterior circumstances; i.e. of nothing purely potential."



It is the hope of this editor that persons will be found willing to enlarge this work through their own researches. Briefly, these are the most important classes and types of sources from which to draw the Greek: Classical: The works of Homer ( most important of all sources ). Platonic: The Timaeus, The Republic. Neoplatonic: works by Plotinus Porphyry and Iamblichus. Gnostic: the Codex Brucianus( Bruce MS 96, Bod. Lib. Oxford) — especially the portion published by Charlotte A. Baynes in 1933e.v. as "A Coptic Gnostic Treatise Contained in the Codex Brucianus." Osirian: The New Testament and the Septuagint of Ptolemy II. Many other valuable sources abound; but these, in particular the Classic and the Gnostic examples, will be found to provide the most help. Where difficulty is experienced in finding Greek and English texts, consult Lynn Thorndike's History of Magic & Experimental Science, Columbia University Press, several editions.

Coptic texts and translations may be found in the library collections of the larger universities, the following table by Budge should help in determining the number values:

### EGYPTIAN AND COPTIC NUMBERS.

HIEROGLYPHIC.		COPTIC.	
		Masculine.	Feminine
½	 <i>ma</i>	ϣⲁϣⲓ, ϣⲟϥ, Ⲅⲟϥ	
⅓	 <i>neb</i>		
1	 =  <i>uā</i> (fem.  <i>uāt</i> )	ⲁ ⲟⲩⲁⲓ	ⲟⲩⲓ
2	 =  <i>sen</i>	Ⲫ ⲥⲛⲁⲩ	ⲥⲛⲟⲩⲥ
3	 =  <i>xemt</i>	ⲩ ⲡⲟⲩⲉⲧ	ⲡⲟⲩⲉⲧ
4	 =  <i>āft</i> , or  <i>flu</i>	ⲁ ⲡⲧⲱⲟⲩ	ⲡⲧⲟⲩⲉ
5	 = * <i>tua</i>	ⲉ ⲧⲟⲩ	ⲧⲉ
6	 =  <i>sās</i>	Ⲉ Ⲅⲟⲩ	ⲥⲟⲩⲉ
7	 =  <i>sexef</i>	Ⲫ ⲡⲩⲁϣϣ	ⲡⲩⲁϣϣⲓ
8	 =  <i>xemennu</i>	Ⲫ ⲡⲩⲉⲛⲛ	ⲡⲩⲉⲛⲛⲓ
9	 =  <i>paut</i> and  <i>pest</i>	Ⲉ ⲡⲩⲧ	ⲡⲩⲧ
10	 =  <i>met</i>	ⲓ ⲉⲛⲧ	ⲉⲛⲧ
15	 =  <i>met tua</i>	ⲓⲉ ⲉⲛⲉⲧⲧⲟⲩ	
20	 =  <i>t'aut</i>	Ⲫ ⲭⲱⲧ	ⲭⲟⲩⲱⲧⲉ
30	 =  <i>māb</i>	Ⲫ ⲉⲉⲃ	
40	 =  <i>hement</i>	ⲉⲉ ⲉⲉⲉ	
50	 <i>taiu</i>	Ⲫ ⲧⲉⲟⲩⲓ	
60	 <i>sau</i>	Ⲫ ⲥⲉ	



70		=		<i>sefex</i>	$\bar{o}$	$\psi\beta\epsilon$
80		=		<i>xemennui</i>	$\bar{\pi}$	$\Sigma\mu\epsilon\pi\epsilon$
90		=			$\bar{\varphi}$	$\mu\iota\sigma\tau\epsilon\omicron\upsilon\tau\iota$
100	$\text{e}$	=		<i>saū</i>	$\bar{p}$	$\psi\epsilon$
200	$\text{ee}$	=		<i>setau</i>	$\bar{c}^1$	$\sigma\mu\Delta\tau \bar{\eta} \psi\epsilon$
1000	$\text{f}$	=		<i>xa</i>	$\bar{\lambda}$	$\psi\omicron$
10,000	$\text{f}$	=		<i>tāb</i>	$\bar{i}$	$\theta\delta\lambda$
100,000		=		<i>hesennu</i>	$\bar{p}\Delta$	$\psi\epsilon \bar{\pi} \psi\omicron$
1,000,000		=		<i>heh</i>	$\bar{\lambda}\Delta$	$\psi\omicron \bar{\pi} \psi\omicron$

$\bar{t} = 300, \bar{v} = 400, \bar{\phi} = 500, \bar{x} = 600, \bar{\psi} = 700, \bar{\omega} = 800, \bar{f} = 900.$

Greek and Hebrew numeric equivalents will be found at the bottom of several pages in the text to follow.

Here are examples of the meanings of the different type faces used in this version of Crowley's The Greek Qabalah:

$\alpha\beta\gamma\delta\lambda\dots AB\Gamma\Delta\Lambda\dots$  The Greek words and notes. In a few obvious cases, involving English transliterations, these have been added by the editor -- otherwise they are original.

$\aleph\delta\gamma\mu\dots$  Hebrew entries.

$\aleph\delta\gamma\mu\dots$  In text notes to the Hebrew entries.

$\text{أ ب ج د ه}$ ... Arabic (one entry)

$abcde\dots ABCDE\dots$  meanings to the entries written either by Crowley or Hirsig.

$abcde\dots ABCDE\dots$  meanings added by the editor.

$abcde\dots ABCDE\dots$  notes to the entries by Crowley or Hirsig.

$\{abcde\dots ABCDE\dots\}$  similar notes added by the editor

$ABCDE\dots abcde\dots$  English words from the original or from obvious Greek transliterations in the original.

1234567890 ... Notes to be found in the back of the work.

#### Special symbols in the text:

\*... This symbol is used to identify entries in which Crowley has counted the value 6 for F (Stau) but written  $\sigma$  (500, the modern method of rendering the archaic letter Stau). In these instances, the form corresponding to the value taken has been used here.

†... Crowley has used an odd abbreviation,  $\text{oo}$ , to represent the Greek letters  $\alpha\kappa\alpha\theta$  in his original text. The value is 31, and the meaning is negation. These have been spelled out.



An example page from the photocopy of the index slips. The appearance here is about the average in quality and clarity for these pages. Let the user of this edition beware of a work made solely on the basis of such a source!

1505 ὄρα + πο	1506 ΕΥΚΤΛΙΟΣ ... desired
1506 ἡ Συμφυ	1006 Νετ + τροφ
1008 ὁ Αλ + τω	1010 ΠΕΡΦΕΚΤ Perfect
1070 ψελος ✓	1070 ὁ Ζε + θροσιν
1011 Τεσσες	1011 ΕΞΕΑ absolute being
1011 ΕΥΧΗ ... desired	1077 ΑΔΕ ... built



The editor would like to express his thanks to Fr. N,  
 and to Brother Bill Breeze — to the former for the preservation  
 of this work, to the latter for the photocopy used in this re-con-  
 struction.

— Bill Heidrick, editor





An example from the photograph of the  
"The appearance here of the  
and dignity for these pages. The  
were made solely on the basis of

The editor would like to express his thanks to  
for the review of the manuscript  
and to the printer for the excellent  
quality of the printing.

Bill Heidrich, editor

THE GREEK QABALAH

SVB FIGVRA

MCCLXIV

*Handwritten notes in Greek and Latin script, including "1010" and "THE PERT".*





αβα		4	λαF		37
δε		9		∴ Law is wrot of III senses	
γεα	But, and		αλη <sup>1</sup>		39
	Earth			Sometimes = Error, mental wandering	
δF		10	Θελ		44
γη		11		Hermit 31 + 13	
ηβα	Earth		Διακαθ <sup>†</sup>		45
	Doric: Manhood: youth		αδιακαθ <sup>†</sup>		46
δη		12	μεγα		49
	Note Lexicon meaning in ref. to Hadit. Man- kind sequence without reference to times.			great	
βια		13	μια		51
	Force			one	
γαια		15	Φηλη <sup>*</sup>		52
	Earth, Country			block, boundry post, turning point	
ηβη		18	αιμα		
	Manhood, youth			blood	
βιη		20	εν		55
	Force, Strength			: at	
αβκ		23	ιιθαλ <sup>2</sup>		56
				VITAL English	
βειγγ			αληθη		
	Being			Truth, but not in the dictionary should be αληθ ... οι αληθεια	
βηιγγ		26	κFλ		
				Root of wheel κυλ	
δεκα		30	νη		58
	Ten			Yes	
θηβαι			ην		
	Thebes See 41			if	
και		31	ημι		
	and = CO			mate = ½ Lover	
βααλ		34			
	Baal				



THE GREEK QABALAH

ναι	61	ειναι	76
yes		from	
θηβαιακαθ†		ειμι = I am	
		to be	
NF + Aδ		Aθηνη	
Nuit & Had		Athene	
ινα		ιεναι	
So that		to go	
αλλα	62	Aθηναια	80
but		Athens	
Aθανα		βημλ	
Doric: Athene		step, pace;	
εξ	65	platform;	
six		tribute	
ειμι		βημα a staff	
to be		ment..., adds	
ζεν		to 51	
A name for		δFo <sup>3</sup>	
Zeus		βον	
βαβαξ	66	a cry; hide of	
dancer		ox; shield	
Aθηνα	69	ι καλ ιθ	
Athene		I call it	
in Homeric		{English}	
βεινγ	70	οιδα	85
BEING		I know	
{English}		ενδεκα	
Aθηναα		Eleven	
Athene		και εν	86
in Homeric		and one	
υκ		πη	88
ζαιν	73	How?, which way?	
βηινγ		αναγκη	93
BEING		by necessity	
{English}		κβγδ	
NFιθ	75	Kaaba	
Nuit		NFιακαθ†	97
NFιαθ	76	αθени εκ <sup>4</sup>	100
Nuit		η αγαπη	101
		The love	

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Φ(digamma)=6	Ζζ=7	Ηη=8	Θθ=9	Ιι=10
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γαρ		104	καρα		122
	For			head	
ρεα		106	ονε	<b>ONE</b>	125
	wife of Saturn			{English}	
	Mother of		εον		
	Jupiter				
	Rea		κφλιξ		126
ημην				Drinking cup	
	Attick for		κεαρ		
	ην			heart, soul	
				mind	
αναθεμα		107	κηρ		128
	anything			heart	
	dedicated		φραγγεια*		129
	in New Test-				
	ament ανθεμα <sup>5</sup>				
ολη		108	κινημα		
	Feminine of			movement,	
	ολος			motion	
	whole		παν		131
ομ		110		Pan	
εννεα		111			
	nine				
see note	Whole <sup>6</sup>			(W) ONE <sup>7</sup>	
	English		κεφρα		132
	By the fools		καρδια		136
	= those of 111			Heart	
αφηρ*		115	ζφγον		
	Star			yoke	
ρει			η φραγγεια*		137
	From ρεω				
	to flow		καρδιη		143
θηρ		117		Heart	
	A wild beast		Αδιακαθ <sup>†</sup> + Νφιακαθ <sup>†</sup>		
φομα*				13 x 11	
	mouth		κινειν		145
θρι		119		to move,	
				change,	
ον		120		continue,	
	being,			begin	
	creature				
ενειμι					

= 10  
 = 100  
 = 900

THE GREEK QABALAH

δραμα	146	οργη	181
<i>drama, play</i>		passion	
η μαρ	149	πῦρ	186
Day		Fire	
ρημα		οργεια	189
a word,		η οργη	
saying		passion	
η μερα	154	κενον	195
day		Empty;	
λλ	156	The void of	
{ λαμβδα		space	
times 2}		παλλαξ	202
παν + ηηη <sup>8</sup>	157	virgin	
παλαμη	160	σε	205
Palm of hand		motion upwards	
μακαρ	162	εξαρμα	207
Blessed		height,	
η παλαμη <sup>9</sup>	168	swelling	
160 + 8		418 ÷ 2	209
The Palm of the		☉	
hand.		SEE NOTE 11	211
ενειμι εν	175	βιας	213
νονε	<b>NONE</b>	with difficulty	
= 50 + 70 +		σιγα	214
50 + 5		Hush!	
{English}		Silently	
κζ	74 + 111	δις	twice
{Hebrew:		γαιας	215
מל = 74 = 7		εις	one
קל = 111 = κ}		ολον	220
no, not		Whole, perfect	
μελαρ <sup>10</sup>	176	Number of verses	
Black		in Liber AL	
κοπη	178	σιγη	221
Stroke		silence	
{cut}			
ολοη	from αβ ολο....:		
Deadly			
ηγτ ( 474 )			



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ΑΙΔΗC	{ αιδηc } <sup>12</sup> Hades	223	παμπαν	altogether	252
καβc	<i>Kaabs</i> {Anglo-Egyptian}		σιγμα	a sign {also Σ spelled in full}	254
αργον	not working	224	αληθηc	truth	256
αδιcθ			θεμιc	Law, right	264
ειci	ἔνομ ειμι I am	225	ιμηci		268
πραγμα	deed, action		εξηc	in order	273
αΦρον*	Star	227	ειciν	ἔνομ ειμι I am	275
εργον	work	228	εν ολον	One Perfect	
η ciγη	The silence	229	γοηc	a howling; wizard	281
Θηβαιc	Theban See 238	230	βιοc	Life	282
ονομα	Name	231	σεβιζειν	See 101 To Worship	289
σκια	shadow; shade		παιc	boy; maid	291
λογιον	oracle	233	εξακιc	six times	296
η Θηβαιc	The Theban	238	η παιc	The boy 291 + 8	299
θηριον	wild beast	247	σεληνη	She Moon	301
ρεπειν	to fall	250			
προ	before				
κοραξ	crow	251			

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Φ(διγανμα)=6	Ζζ=7	Ηη=8	Θθ=9	Ιι=10
Κκ=20	Λλ=30	Μμ=40	Νν=50	Ξξ=60	Οο=70	Ππ=80	Ρ(ρορρα)=90	Φφ=100	
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THE GREEK QABALAH

κρρα	KPRA • Kephra	301	η δφναμις <sup>14</sup>	319
λογας	Chosen See 384	304	ο κοραξ the crow	321
κρρα-η	301 + 5 The Kephra	306	δημος people	322
ητα	eight <sub>13</sub> κ <sup>c</sup> η <sup>13</sup> = 31 = 0 I call it eight	309	κατα down	
η Σεληνη	= ητα House of Moon The Moon (not said)		αιτια cause	
ψακη	Khabs	311	η ερις The Goddess Eris Daughter of Noξ	323
δφναμις <sup>14</sup>			δικαιοις just	325
οικιας	house; household		εσομαι (526)	326
αγγελος	messenger angel	312	ακολασια incontinance, dispersion, debauchery, wantonness (203)	333
μαγος	magician	314	εκατη Hecate	334
ΑΔΙΤ	Hadit	315	κοπανον pestle	341
Ερις	goddess of Strife Eris		Παλλας a brandisher Pallas	342
ειγτ	<b>EIGHT</b> English	318	γους a spell	343
Ηλιος = θητα	Sun House of ☉		οδος way	344
θητα	The name of the letter θ		κενος empty; void	345
τηι			βιταλ <b>VITAL</b> <sup>15</sup> English	347
	2 x 159 6 x 53		ογδοας 8	348



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η παλλας	350	ολος	370
<i>The Pallas</i>		Perfect	
ο γους	351	{see also 220}	
<i>wizard</i>		οικος	
ο βιος	352	House	
<i>The life</i>		αταξια	373
	353	confusion	
<i>See 281</i>		αργος	374
εξαγομενον	354	shiny, still	
λαγνος		καταθεμα	377
lewd, lustful		anathema	
<i>see 941 + 679</i>		εξηκομενον	378
επος	355	μινθος	379
a word		shit	
ακαθενος <sup>†</sup>	356	<i>See 449</i>	
3λενος <sup>16</sup>		κοπις <sup>17</sup>	380
ο λον και ολη	359	cleaver	
O = 360	360	κφρα <sup>18</sup>	381
<i>the degrees of</i>		{either the	
<i>a circle</i>		<i>name KEPHRA,</i>	
<i>she might call</i>		<i>or the last</i>	
<i>it</i>		<i>part of the</i>	
ο παις	361	<i>name</i>	
<i>the child</i>		κφρα 'ק בר]	
<i>the boy</i>		ο μαγος	384
FEΠΙΟC		<i>the magician</i>	
ογκος	363	λογαιος	
curve, atom		Chosen	
<i>see 360</i>		ιερος	385
μεσον	365	holy	
meddle in		επτα	386
κιναιδος		seven	
sodomite		κφρα-η	{see 381}
εξαπλοον	366	πολις	390
NFIT		city	
Nuit		ο δημος	392
το	370	the people	
<i>The</i>		πολιες	395
<i>309 + 61</i>		οιηλκωσ	
		<i>false gods</i>	

THE GREEK QABALAH

τα Φεπη	400	κυ	<b>KHU</b>	420
κογξ ομ παξ	404		{Anglo- Egyptian}	
ευ	405	ισις	<b>ISIS</b>	
well			{Anglo-Egyptian}	
εντελεια	406	η αηαυη	<i>The Aeon(?)</i>	426
perfection		ευηθη <sup>20</sup>		430
σεβας	408		kind, silly	
awe, worship		νομος = αριθμος	<i>law = number</i>	
See 778		παντα		432
ηδυ	412		<i>everything,</i> <i>always</i>	
pleasant, sweet		καταβολη		
ο γοος	413		conception	
the spell		ο κιναιδος		435
See 343			<i>The sodomite</i>	
ο οδος	414	παντη		439
the way			done everywhere on every side	
μαργος		δF <sup>21</sup>		
proud, mad		ροος <sup>22</sup>		440
ογδοος	417	πεντε		
one eighth			Five	
παν βαβαλον παν	418	μυ		
<i>Pan Babalon Pan</i>			Murmuring with closed lips	
αηαυη		ο ολος		
<i>Aeon(?)</i>			<i>The Whole</i> <i>Abnormal definite art.</i>	
τομη		ΚΤΒΗΒΗ		
nothing, Final			<i>Variant of</i> <i>Cybele</i>	
RPSTOVAL <sup>19</sup>		ο οικος		
English			<i>The house</i>	
See note 19		θαλασσα		442
ΚΗ·ΚΓ·ΙΓΗ			the sea	
HRU·RA·HA		η καταβολη		444
Τγεια	419		<i>The laying down,</i> <i>foundation</i>	
health		Οιδιπος		
ιθυ			<i>Oedipus</i>	
steep, straight right				
τομεγα = ηιυ = Teth				
∴ 666 =				
the Teth Beast				
N.B. το = The				
μεγα = Great				



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εκατον	446	ζευγμα	456
one hundred		a bond	
ορθος	449	υξ	460
upright			
θορος		εξαιρομενον	461
Semen		excited	
See 519		η αμαρτια	
ο μινθος		the fault,	
the shit		sin	
θυμα	450	ευνη	463
I demand nothing		bed	
in sacrifice		ευθν	464
i.e. as θυνα		honest,	
as 450 sense (?)		straight forward	
*Victim		Κυβελη	465
η εκΦασις = νυ		Kiblah(?)	
The ecstasy		Δημητηρ	468
= Nu (Greek		Demeter	
letter name: ν)		Νυιθ	469
η θαλασσα		Nuit	
the sea		ου	470
κυλ		not	
Root of wheel		κυν	
		female	
σκολιον		εξαρμομενον	471
song at		be satisfied	
banquet		κυκλα	
προς		circles	
to, at		θυειν	474
toward		to sacrifice	
νυ		δυο	
name of the		two	
letter ν		800 "with the	
		just counsel(?)	
αφρον* + αργον	451	as duality	
224 + 227		ηδν Just	
Silver Star		N.B. ηδν = 476	
..A ..A			
αμαρτια	453		
fault			

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THE GREEK QABALAH

το αναθεμα	477	δυοδεκα	504
<i>the curse</i>		12	
εξπεκτεδ <i>Expected</i>	479	πολεμιος	505
{ <i>English</i> }		<i>rashly</i>	
εξορ κιφη*		καιδυο	
<i>exorcist</i>		<i>and two</i>	
ουδε		ΠΕΝΤΥ + ΕΞ	
418 + 61		5 + 6	
<i>but not</i>			
θυο		ολος και ολη	509
418 + 61		<i>all and all</i>	
<i>I sacrifice (?)</i>		( <i>male</i> )    ( <i>female</i> )	
ευθηνεια	485	φαφε <sup>24</sup>	510 (512?)
<i>wealth, etc.</i>		<i>FACE</i>	
βδελυγμα		<i>English</i>	
<i>an abomination</i>		θυρα	510
το φομα*	487	<i>door</i>	
<i>the month</i>		κρονος	
ευθηνεια	488	<i>Kronos</i>	
<i>health;</i>		μου = φι	
<i>plenty</i>		<i>mine, of me</i>	
κυλλη		= <i>the letter</i>	
<i>the cup</i>		<i>name of Φ</i>	
ευοδια	490	νεμεσις	
<i>prosperous</i>		<i>nemisis,</i>	
<i>course</i>		<i>divine</i>	
τεκνον	495	<i>vengeance</i>	
.....		νυξ	
<i>is born,</i>		<i>night, NOX</i>	
<i>son</i>		φι = τισ = νυξ	
επιτελειν		<i>the letter name</i>	
<i>to perform</i>		<i>of Φ</i>	
<i>ritual</i>		= <i>anyone</i>	
πολεμος		= <i>NOX</i>	
<i>a battle</i>		666 - 156	
το καρ		η επιτολη	511
<i>the heart</i>		<i>the rising of</i>	
υμην		<i>the star</i>	
<i>union?</i>		ο υμα	
το κηρ <sup>23</sup>	498	ποτνια	
<i>the heart</i>		παναπλος	513
το κινημα	499	<i>all-tender,</i>	
<i>the movement,</i>		<i>delicate</i>	
<i>the motion</i>		αβουλια	514
επιτολη	503	<i>thoughtlessness</i>	
<i>Rising of</i>			
<i>Star</i>			



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εμου = εστι <sup>25</sup>	515	αλφα = ατλας	532
		Letter name of A = Atlas	
η θυρα	518	61 + 471 q.v.	
door			
η κακη γυνη		σθενος	534
The bad woman		strength, vigor	
ο θορος	519	ουθεν	
Semen			
το ημαρ		κτεις	535
the day (?)		comb	
κυλιξ	520	Nefta ηηη	
a cup		(liquid female honey)	
See 126			
νευειν		τερπινα	536
See 1125			
παντοθι		ουδενια	540
ηγν		noone	
to burn, to blaze		φαμα	542
		(666 + 418) ÷ 2	
εσοσμαι	526	ατελης	544
(326)		without object	
ουδεν	529	ευκαιρια	547
no one, none		prosperity	
ζυγον	530	φημα	549
union		προτ	550
ουδεμια		motion	
no one, none		αμφι	551
ευδιαναξ	531	ορομβος	552
Ruler of Air		See 482	
πανυ		φημη	556
altogether		fame	

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THE GREEK QABALAH

ΤΟ ΚΕΝΟΝ	565	ΤΟΝ ΔΗΜΟΝ	592
<i>the void, space</i>		<i>the demon</i>	
ΓΥΝΗ ΡΕΑ	567	ΕΝΤΕΛΕΣ	595
<i>woman Rea 7 x 81</i>		<i>perfect</i>	
<i>None<sup>26</sup></i>		ΚΕΝΤΡΟΝ	
		<i>centre; sting</i>	
ΟΙΚΟΝ	570	ΤΟ ΠΡΑΓΜΑ	
		<i>the thing</i>	
Θ	572	ΣΕΙΡΙΟΣ	
<i>(in full) {as: σιγμα + θντα}</i>		ΟΓΔΟΗΚΟΝΤΑ	596
		80	
ΕΥΚΛΗΡΙΑ	574	ΕΝΤΕΛΗΣ	598
<i>good fortune</i>		<i>complete</i>	
ΤΙΣ ΕΙΜΙ	575	288 + 370	
<i>Who am I 570 + 65</i>		ΗΟΚΤΑΣ	599
ΤΟΙΣ	580	<i>the eight</i>	
ΠΥΡ		ΚΟΣΜΟΣ	600
<i>fire</i>		<i>world</i>	
ΥΠΑΡ	581	ΣΚΟΛΙΟΣ	
<i>vision</i>		<i>crooked</i>	
Η ΦΑΡΜΑΘΕΙΑ	585	ΜΑΝΤΙΣ	601
ΟΥΔΕΝ ΞΑ <sup>27</sup>	590	<i>prophet</i>	
529 + 61		ΤΟ ΟΝΟΜΑ	
See 529		<i>the name</i>	
ΚΥΚΛΟΝ		ΤΟ ΛΟΓΙΟΝ	603
ΤΟ ΟΛΟΝ		<i>oracle</i>	
<i>the whole</i>		ΕΥΣ	605
ΟΚΤΑΣ	591	<i>brave, noble</i>	
8		ΕΞΟΝΤΟΝ	
16 x 37	592	<i>I annihilate</i>	
<i>destruction of Yechidah</i>		ΤΕΛΟΣ	
<i>(16 is the Tower Atu 37 is ה'ד'ה')</i>		<i>end</i>	
		1271 - 666	
		Η ΕΝΤΕΛΗΣ	606
		598 + 8	
		<i>the complete</i>	
		ΘΕΛ ΗΝΙ ΤΕΣ	607
		44 58 505	
		<i>Hermit Lover Man of Earth</i>	



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αστηρ	609	ευσεβεια	628
<i>See 115</i>		<i>reverent</i>	
<i>Star</i>		<i>See 820</i>	
ξυλον	610	η στραγγεια	631
<i>wood;</i>		θανατος	
<i>beating</i>		<i>death</i>	
αλφα λαμβδα		επιτελης	638
532 + 78		<i>accomplished</i>	
<i>Letter names</i>		τελετη	648
<i>of A &amp; L.</i>		<i>Initiation,</i>	
επιτηδες	612	<i>celebration,</i>	
<i>enough, fitly</i>		<i>&amp; mysteries</i>	
<i>See 1036</i>		συν	650
ηδυσ		<i>with, to</i>	
ζευσ		η τελετη	658
<b>ZEUS</b>		648 + 8	
<i>See 218</i>		<i>The initiation,</i>	
<i>or 1036</i>		<i>the celebration</i>	
<i>{English}</i>		<i>&amp; the mysteries</i>	
Το Θηριον	617	Αρτεμις	
<i>The Beast</i>		<i>Artemis</i>	
ομφη	618	φρην	658
ιθυσ	619	<i>mind,</i>	
Ηλιος + σεληνη		<i>reason</i>	
318 + 301 =		ημισυ	
☉ + C =		<i>half</i>	
σ-θ <sup>28</sup>		θλοξ	660
το σημα		<i>flame</i>	
<i>The sign</i>		ευθυσ	664
τελειος	620	<i>straight</i>	
<i>Perfect</i>		ο Σειριος	665
ουλον		595 + 70	
<i>gum ( of the</i>		<i>See 595</i>	
<i>mouth )</i>		η φρην	666
<i>See 770</i>		<i>the mind,</i>	
ρυομαι	621	<i>the reason</i>	
<i>save, guard</i>		Πεντακισ	
στραγγεια	623	<i>five times</i>	
Κεφρα	626	28	
<i>Kephra</i>		666 x 1 = he	
		610 + 56 = 666	
		η κοκκινη γυνη	667
		29 x 23	
		<i>The Scarlet Woman</i>	
		667 = <i>The Virgin</i>	
		= <i>Fish</i>	
		<i>Woman should be</i>	
		<i>the woman.</i>	

THE GREEK QABALAH

FAΔ - T + NF - T	667
Νυισθ	669
ΝεFθυς	670
ομφαξ	671
παντελες	Perfect
ο μαντις	See 601 the prophet
βους	672
	Ox
	254 + 418
παντελης	674
	Perfect
εξαχνη	in 6 parts
η νεFθυς	678
	670 + 8
μαχλη	679
ρομβου	682
ζευγος	685
	pair
ολοη νυξ	688
	532 + 78 + 78
	An She call it
αλλ	
	532 = αλφα
	78 = λαμβδα
	78 = λαμβδα
	α+λ+λ = 61 or 688

κουδεις	689
	no one nobody
Νοτος	690
	South wind
κυβος	692
	cube
ουθεις	694
σημα NT	699
	(the) sign NU
κυθος	
	depth
ταυ	701
	The letter name of τ
	631 + 70
κευθος	704
	Depth
αφης	709
αρχη	
	origin
μουσα	711
	Muse
η δυναμικ	713
	the power, the strength
μυθος	719
	myth
θυμος	
	soul
νους	720
	mind, intellect
	712 + 8

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Ζζ=6	Ηη=8	Θθ=9	Ιι=10
Κκ=20	Λλ=30	Μμ=40	Νν=50	Ξξ=60	Οο=70	Ππ=80	Ρρ=100	Σσ=200
Ττ=300	Υυ=400	Φφ=500	Χχ=600	Ψψ=700	Ωω=800	Ϟ(sampi)=900		



LIBER MCCLXIV

αστρον	721	Νεφθης	770
<i>See 227</i>		<i>See 674</i>	
Star		φαος	771
τα οντα	722	The Eye	
<i>the creatures</i>		πτεροεισα	
το φεπος	731	ταου	none
κυκλος	740	οκτακοσιοι	800
<i>circle,</i>		ποτανος	winged
<i>cycle</i>		σφιγξ	773
ταπεντε	741	<i>sphinx</i>	
ουρανον		δουλος	774
<i>celestial</i>		<i>slave;</i>	
506 + 175 + 61	742	<i>servant</i>	
ο βους		ευρος	775
<i>the ox</i>		S. East Wind	
711 + 31		ποτηνος	778
μυφικος*	746	αρρητος	779
<i>secret;</i>		<i>unspeakable,</i>	
<i>mystic</i>		<i>ineffable</i>	
το κατα θεμα	747	αφισ	780
ψιλη	748	ο μυθος	
<i>smooth breathing</i>		<i>the myth</i>	
{i the sound of κ}		ο θυμος	
της δικης	750	<i>the soul</i>	
το σημειον	753	πολεμος	795
370 + 383		τεσσαρα	807
<i>the sign,</i>		<i>four</i>	
<i>the mark</i>		εγω	808
θυματι	760	<i>Ego, I</i>	
<i>in sacrifice</i>		βαζω	810
ο νοτος		<i>put, place,</i>	
<i>the South Wind</i>		<i>lay, set</i>	
690 + 70		αιω	811
αφανης		<i>I breathe,</i>	
<i>unseen secret</i>		<i>live, know</i>	
Νυιτ			
Nuit			

κ=1	β=2	λ=3	γ=4	η=5	ι=6	ζ=7	η=8	θ=9	ι=10	κ=20	λ=30	μ=40	ν=50	ο=60
The values of the Hebrew Alphabet														
π=70	ρ=80	σ=90	φ=100	χ=200	ψ=300	ω=400	γ=500	ο=600	ι=700	η=800				
Υ = 900														

THE GREEK QABALAH

ΙΑΩ		811	το δτιο		844
	ΙΑΟ			the two	
βδεω				744 + 70 <sup>31</sup>	
	1 part				
ΑΤΤΙΣ			ο δουλος		
	Attis		βεβαιωμα		861
βιω = σφαιρα		812	κιων		880
	I live =			pillar	
	sphere		ζιγου		
ευσεβες		817	κινεω		885
	reverent			See 145	
	See 620			I move	
ρυθμος		819			886
	rhythm,		32		
	order, style				
βιαζω		820	ιεροφας		
	I constrain,				
	overcome		το ζυγον		900
η σφαιρα				Union	
	the sphere			530 + 370	
ευσεβης				See 530	
	reverent		τον θανατον		901
το θυμα					
	victim		ιακχος		
θυγατηρ		821		30 <sup>2</sup> + 1 <sup>2</sup>	
	daughter		ΑΤΥΣ		
σφαιραι		822		Atus	
	spheres		γωμη		901
νεφος		825		mark, token,	
	cloud,			sign	
	heaven		ενδελεχες		904
τα τερπνα		837		assiduous,	
				constant	
καταδεσμος		841	τοις δικαιοις		905
μωω			ευρυ		
	seek, wish,				
	claim				

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Ϝ(digamma)=6	Ζζ=7	Ηη=8	Θθ=9	Ιι=10
Κκ=20	Λλ=30	Μμ=40	Νν=50	Ξξ=60	Οο=70	Ππ=80	Ϙ(qoppa)=90	Ρρ=100	
The values of the Greek Alphabet									
Σσ=200	Ττ=300	Υυ=400	Φφ=500	Χχ=600	Ψψ=700	Ωω=800	Ϡ(sampi)=900		



Δαιμων	905	το υπαρ	951
	Demon		<i>the vision</i>
δημιουργος			<i>real vision,</i>
	<i>demiurge,</i>		<i>not το οναρ</i>
	<i>creator</i>		<i>= 221 + 370 = 591</i>
ενδελεχης	907		<i>581 + 370 = 951</i>
	continuous		<i>See 581.</i>
ωρια	911	<sup>34</sup>	955
	bloom of youth		
αξων			956
	<b>FLOWERS</b> <sup>33</sup>		<i>See 948</i>
	English	το κυκλον	960
ο καταδεσμος			
ο βασιλευς	918	ευφημια	964
το φημα	919		silence in
			ritual,
			use words of
			good omen,
			songs of phrase
			( in plural )
τομη και δυο	923	ρω ειμι	965
	418 31 474		<i>name of the</i>
	<i>cut in two (?)</i>		<i>letter "ρ"</i>
ζωνο	927		<i>and "I am"</i>
ο αιων	931	το κεντρον	
	<i>the aeon,</i>		<i>the centre,</i>
	<i>century,</i>		<i>the sting</i>
	<i>age</i>	ποιεω	
εκστασις	936		
	ecstasy	η εκφασις <sup>*</sup> εμου = Νυεστι	
Αλαφωρ <sup>*</sup>	938		<i>the consciousness,</i>
	<i>villain,</i>		<i>etc.</i>
	<i>fiend</i>	αφανισις <sup>35</sup>	972
μαχλος	941		<i>destruction</i>
Ψιλας		εξορκιστης	973
	Bacchus		<i>exorciser</i>
ου δυο	944	ο δημιουργος	975
	not two		<i>the demiurge,</i>
ρωμη	948		<i>the creator</i>
	Strength	το τελος	<i>605 + 370</i>
το ουθαρ	950	Δρακων	
το πυρ			<i>dragon,</i>
	<i>the fire</i>		<i>ogre</i>

THE GREEK QABALAH

Θυρσος	979	ΛΑΦ	1017
<i>Thyrsus</i>		<i>in full</i>	
	980	{The total	
610 + 370		of the fully	
		spelled-out	
ο αξων	981	letter names	
<i>the axis</i>		is 1017}	
νυμφα	991	η ευχη	1021
		1013 + 8	
νυμφη	998	<i>the wish, etc.</i>	
<i>bride</i>			
η νυμφα	999	ΑΒΚ	1025
		532 + 311 + 182	
κατοχη		{totals of letter	
<i>restriction</i>		names spelled in	
ουδεν + δυο	1003	full}	
<i>none and two</i>			
ΕΥΚΤΑΙΟΣ	1006	37	<i>The word of sin</i>
votive involved		In English	1027
in prayer ( of			
Gods ) desired		ΘΨ	1028
η νυμφη		Θη-α = 318	
<i>the bride</i>		Ψι = 710	
ο αλαφω*	1008	ΛΥΤΤΑ	1031
<i>the villain,</i>			
<i>the fiend</i>		ουδεν και δυο	1034
περφεκτ	1010	none and two	
<i>perfect</i>		529 + 31 + 474	
ψιλος		πανδωρα	1036
<i>thin, fine;</i>		<i>giver of life</i>	
<i>bare</i>		Zeus = 612 or	
ο αριθμος μου		218	
<i>the number</i>		σωμα	1041
<i>of me</i>		<i>body</i>	
τεσσαρες <sup>36</sup>	1011	ο θυρσος	1049
<i>forty</i>		979 + 70	
εχεια		σε αναγω	1060
<i>absolute</i>		<i>I bring to you</i>	
<i>being</i>		ο λογος ιθυσ	1062
ευχη	1013		
won; wish;			
proud; curse			



σθενω	1064	καταγω	1125
αα		<i>I bring down, I win</i>	
	<i>spelled in full as αλφα αλφα</i>	νοθ	1128
ολζ <sup>38</sup>	1072	{ <i>This value results from the sum of the letters spelled in full.</i> }	
παν	8 + 80 + 418 + 61 = 567 + 31 + 474 = 1072 <i>none and two</i> <sup>39</sup> <i>"everything"</i>	αγνωφο <sup>*</sup>	1130
ευφημον	1073	<i>unknown</i>	
	<i>See 964 favorable, euphemistic</i>	βημλ	1138
σθενωι	1074	{ <i>βητα + ητα + μυ + λαμβδα</i> }	
ζωο <sup>c</sup>	1077	νυολη νυξ	
	<i>vital See 927</i>	αλα	1142
χξϜ	1087	{ <i>αλφα + λαμβδα + αλφα</i> }	
	<i>χ = χι = 610 ξ = ξι = 70 Ϝ = σταυ = 407 {Note that the simple numeration of χξϜ is 666}</i>	ο βυσσο <sup>c</sup>	
ευρυ <sup>c</sup>	1105	<i>the fine purple linen</i>	
	<i>wide</i>	ο αβυσσο <sup>c</sup>	1143
ιωτα	1111	<i>the abyss</i>	
	<i>Letter name of ι "Iota", "a jot" not to be confused with "iota" title</i>	ευφιλε <sup>c</sup>	1150
πανταχοι	1112	<i>beloved</i>	
	<i>in every direction</i>	ευφιλη <sup>c</sup>	1153
		<i>beloved See 1150</i>	
		Νεφθυ <sup>c</sup>	1164
		<i>Goddess of Perfection Nepthus</i>	
		ρεσθηκτιον	1165
		<i>Restriction See 671 {English}</i>	

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Ϝ (digamma)=6	Ζζ=7	Ηη=8	Θθ=9	Ιι=10
Κκ=20	Λλ=30	Μμ=40	Νν=50	Ξξ=60	Οο=70	Ππ=80	Ϙ (qoppa)=90	Ρρ=100	
<i>The values of the Greek Alphabet</i>									
Σσ=200	Ττ=300	Υυ=400	Φφ=500	Χχ=600	Ψψ=700	Ωω=800	Ϟ (sampi)=900		

THE GREEK QABALAH

ωρος	1170	δωτηρ <sup>42</sup>	1212
η νηφθυσ	1172	Ποσειδων	1219
	The Goddess of Perfection 1164 + 8	Poseidon	
ζυφος	1177	μωροισ	1220
	Evening wind	foolish (?)	
μυστηριον	1178	οκτω + δεκα	
	mystery, sacrament	30 + 1190 ten eight ( 18?)	
ξι	1181	ευωδια	
	ξι + ιωτα {sum of the letter names}	perfume	
υχ <sup>40</sup>		αλλα	
	In full	in full	
ζωηρος	1185	ευφημος	1223
	vivid, animated	favorable See 964	
οκτω	1190	συν τοις	1230
	eight	βεβαιωοις	
θειν ολον νυξ	1193		assurance, confirmation
	sacrifice every night 688 + 474 = 1162 + 31	το βεβαιωμα	1231
το νεφος		861 + 370	
	825 + 370 the cloud, the heaven	γλωσσα	1234
φυολς <sup>41</sup>	1200		tongue, language
	<b>FOOLS</b> English	η βεβαιωοις	1238
ευω	1205		the assurance, the confirmation
	singe, dry up	μυστικος	1240
<i>Do what thou wilt</i>	1206		secret, private, mystic
θωω	1209	το χαος	1241
	I sacrifice		the chaos
μωρος	1210	οησθ	
	foolish, silly, stupid		{totals of the letter names: spelled in full}
		οβσζ	901 + 340 <sup>43</sup>
			{total of letter names: spelled in full}



η γλωσσα → οκτω + αλφα <sup>44</sup>	1242	φωω	1301
<i>the tongue</i>			
→ 8 + 1			
<sup>46</sup>	1245	πανδωρος	1305
ιθυφαλλος	1250	<i>given of all</i>	
<i>turgid penis(?)</i>		τυχη	1308
483 + 770	1252	<i>chance</i>	
οκτω + εξ	1255	υξ	1330
<i>eight &amp; six</i>		<i>in full</i>	
See 1341		και ενεν οκτω	1331
894 + 370	1264	<i>and nine? eight</i>	
See 812		οκτω εννεα δεκα	
κυκλω	1270	<i>eight + nine + ten</i>	
<i>in a circle,</i>		8 = 1190	
<i>around</i>		+9 = 111	
κυων		+10 = <u>30</u>	
<i>dog</i>		1331	
ΜΩΛΤ		111 + 1220	
41 x 31	1271	= 1331 = 11 <sup>3</sup>	
2542 ÷ 2		Πυθων	1339
το ονομασου		<i>Python</i>	
<i>the name (?)</i>		τροχος	1340
= 93/2 ∴ 666		<i>wheel, disk,</i>	
<i>is expression</i>		<i>circle, course</i>	
( i.e. x2 ) = 93		(470)	
ευχος	1275	οκτω εξ και εν	1341
<i>boast, glory,</i>		<i>eight six and one</i>	
<i>vanity, vow</i>		See 868	1362
κυκλωι	1280	μεσονυκτιος	1365
κατακαμψι =	1283	<i>of midnight</i>	
<i>bend back,</i>		του νομου	1400
<i>bend against</i>		<i>his law</i>	
ο Ποσειδων	1289	ζωτικος	1407
<i>the (God)</i>		<i>vital</i>	
<i>Poseidon</i>		ο Πυθων	1409
		<i>the Python</i>	

Αα=1	Ββ=2	Γγ=3	Δδ=4	Εε=5	Ϝ(digamma)=6	Ζζ=7	Ηη=8	Θθ=9	Ιι=10
Κκ=20	Λλ=30	Μμ=40	Νν=50	Ξξ=60	Οο=70	Ππ=80	Ϙ(qoppa)=90	Ρρ=100	
<i>The values of the Greek Alphabet</i>									
Σσ=200	Ττ=300	Υυ=400	Φφ=500	Χχ=600	Ψψ=700	Ωω=800	Ϟ(sampi)=900		

THE GREEK QABALAH

ισχυς	1410	ευφους	1512
<i>strength, power, force, might</i>		<i>of good nature</i>	
ο τροχος		τωι οντι	1540
<i>1340 + 70 the wheel, etc.</i>		<i>in deed</i>	1545
το σωμα	1411		<i>1220 + 325 with the just 5 x 309</i>
<i>the body</i>		το οκτω	1560
ευσεβειω	1417	<i>the eight</i>	
<i>reverent See 820</i>		το επος της θεμιδος	1571
τυχον	1420	<i>The word of the Law C - 508 = 1063</i>	
<i>happening; by chance</i>		ισχυρος	1580
αφανιξω	1422	<i>strong</i>	
<i>to vanish</i>		χ ξ F	1581
*	1425	<i>χι ξι σταυ {letter name totals}</i>	
<i>1100 + 325</i>		ευστοχια	1586
ιθ	1429	<i>hitting the mark</i>	
<i>{total of letter names: spelled in full}</i>		σιξ + φιφτι	1590
	1460	<i>Six &amp; Fifty 270 + 1320 English</i>	
<i>215 + 55 + 1190</i>		του θανατου	1601
καταστροφη	1500	<i>his death</i>	
<i>destruction, ruin, catastrophe</i>		ρτ	<i>in full</i>
φως		ου	1620
<i>light</i>		<i>in full 360 + 1260 not, no, oh!</i>	
ωψ		ευχαριστια <sup>47</sup>	1627
πανταχου	1502	<i>thanks, eucharist</i>	
<i>everywhere</i>		το .....	1640
ν + ο + τ	1511	<i>1270 + 370</i>	
<i>450 + 360 + 701 {sum of letter names} NOT {English}</i>			
λαF			
<i>in full</i>			



σιξ ανδ φιφτι <i>Six and Fifty English</i>	1645
ΕΥΤΥΧΕΣ <i>happy, fortunate, lucky</i>	1910
ΕΥΤΥΧΗΣ <i>happy, fortunate, lucky</i>	1913
το ρημα του νομου <i>The word of the Law</i>	1919
το ολον του νομου <i>the whole of the Law.</i>	1990
Τυφων <i>Typhon(?)</i>	2050
αιν <i>full{total of the letter names}</i>	2093
	2124
	1754 + 370
τυφως	2200
αλγμορ <i>ALGMOR in full</i>	2395
ο λογος 699 (....) <sup>48</sup> του νομου	2542
ο λογος του σηματος 510 (....) του νομου <sup>49</sup>	
αλα (full) του νομου Θελημα $2 \times 1271 =$ $2 \times 41 \times 31$ {total of the letter names spelled in full}	

50

2542

532 + 2010  
1800 + 742



## Misc Notes on Additional Slips:

4368 6x773 Sphinx See 773

νυξ is daughter of χαος in Myth

νυ = ρ

"I call it eighty" το πι - 450 = νυ

+ 30 with the fools

+ 10 with the fools

What is complement βυτε ?

I think χαος

5 = πεντε = μυ ∴ 5x309 = μυ  
none indeed

ηθ = βξ {?}

οπ = ν

σ = ξφγ

τες = Man of Earth

το 1141 ΑΙΔΙ+✓

2521 1331 + 1190

2586 2521 + 65

χαος Space χδο not Hadit



## Computation Abnormalities

Items in this list are evident errors in calculation of numeric value. Rather than simply putting these entries in the places that match their correct number totals, they have been collected here. It is possible that Crowley saw some particular significance in these word—number associations, and that these errors may reflect something of value in regard to his ideas.

INCORRECT TOTAL GIVEN ON SLIPS:	WORD, NOTES AND MEANINGS:	CORRECT VALUE:
194	κΦλλη a cup, see 488	94
195	ειπον I said	215
211	νης ?γης no such word	216?
218	πανδορα see 1036	306
571	εναφεια softness of touch	572
1125	Νευω incline to bend	1255
1146	στοιχειαν see 777	1246
1158	ευχαριΦια* Eucharist	1133
1171	οκτατομοσ divided into 8 parts	1071
1215	στοιχειον point, element see 846	1315
1220	κοπτω peck	1270
1267	ευχαριΦον* see 1158	1242
1272	ζεφυροσ	1282
1320	δωργτηρ	1315
1352	1272 + 70	1342
1402	κυ in full	1442
1417	ευχαριΦοσ*	1392
1432	οολοσ {spelled in full}	1412
1523	η τερψισ pleasure	1323
1553	κατακαμπτω	1563
1575	τερψισ delight	1315
1636	ευχαριστον see 1158	1736
1786	ευχαριστοσ see 1158	1886
2581	1255 + 86 + 1245	2586
1050	το Φεποσ ιθυ	1150





## Technical Notes

1. Two numbers on the slip: 36 & 39.
2. This entry is in Greek on the slip, with the first letter like Nu. The numeration requires that this letter have the value 6. Because Nu has a shape quite close to the English V, I have assumed that the value 6 = 1 = V is correct. By phonetic transliteration, the word then becomes "VITAL" — which is given in the edited version here.
3. A small note on the slip appears to read: [105] — not clear.
4. There is some lack of clarity on the first two letters and the last. This slip was badly reproduced, heavily re-traced in pen, and appears to have caused speculation as to αθ or σθ for the first two letters long ago.
5. The Greek in the middle column is so difficult to read that it could be quite different — only the apparent similarity of the main entry allows this interpretation.
6. The entry is as written in this edition. Analysis of the probable transliteration would combine Hebrew and Greek: 10λε.
7. The sound of the W is part of the word, but not the English spelling. Again, this word should be combined Greek and Hebrew transliteration: 10VE. It may be that a visual effect is desired by this, in that two Hebrew words having the value 13 mean "love" and "unity". These are: 777K and 77K. These two were known to Crowley.
8. This entry is written on a slip which also contains other notes. The slip is torn and difficult. Reproduced as is at right →
9. The only original material here is the 160+8. This signifies that παλαμη is to take the definite article η — in other-words, totals like this refer to the combination of their equivalent words or particles. Where this is obvious, no further note will be made. Where there is slight doubt, a note will be made. Where the doubt as to the words intended is great, no interpretation will be ventured in this edition.
10. This particular Greek word may be misspelled. The ρ looks like σ on the slip, but the total of 176 on the slip requires ρ. A dictionary gives μελας = black = 276.
11. The slip is illegible with regard to the Greek word. Crowley has a tendency to write γ like η. What has been written here looks like ηης, by numeration would have to be either γης or ηης; and cannot be identified via dictionary — according to a note on the slip by another hand.
12. Some notes on this slip are not easily read. The slip is reproduced here at the right →  
The material at the top in the square brackets appears to read "unseen anni..... Hades"; while the material in the rounded brackets at bottom may be either "kabs" or "Kaps".

[Ain + eh Peh (176)] =  
π α √ + 160 = 276 ?

223 [unseen anni..... Hades]

A I A H C =  
 (Kaps)



13. The Arabic given in the text of this edition follows the number value given for this entry by Crowley. What is written on the slip looks more like:  $\text{B}\epsilon\text{J}$ .
14. A note in either English or Greek ( one word ) is on this slip with the entry. It is illegible.
15. Again, the Hebrew letter Vau has been introduced with the Greek to provide a "V" or "U" or "W" sound in transliteration. For reference to a similar practice by Crowley, see *Magick in Theory and Practice*, Chapter V, page 31 to 35 (  $\text{V}\alpha\text{u}$  and *FIAOF*) and *Liber Samekh*, footnote to Point I, Section B. Crowley uses "F" in the English Alphabet to identify both Vau and digamma ( also called "Stau" ). Owing to the use of "F" for digamma - stau in this edition, the use of this letter to replace Vau has been avoided. To be sure, the letters make the same sound, and a Greek Dictionary could well have the "F" character in all these places. As a knowing caprice of the editor, this altered convention has been introduced. As an instructor in the use of Crowley's magical formulas, I am tired of hearing digamma or vau pronounced like "eff". By the trick of using Vau in text where Crowley has left out the actual transliteration, I hope to send the reader wandering into these notes. The nature of this trick should impress the memory of the reader, so that I may hope never again to hear F pronounced "eff" where it should be "u". I suppose this note is a bit unprofessional of me, but that doesn't bother me at all.
16. This entry provided part of the clue to the symbol mentioned in the note at the bottom of page 13. Another word is noted on this slip, but it is so illegible that it cannot be identified to the point of Greek or English.
17. Other words are on the slip, but cannot be identified.
18. This is most certainly intended to be Kephra, the other Hebrew portion is the name of an obscure Qabalist Rabi — cited only on the off chance that some connection might materialize.
19. This word from LIBER AL,II:76 does not seem to have a clear relationship to the number 418 by Greek transliteration. What Crowley intended is obscure. It is possible that vowels were substituted on a model similar to that used for Enochian in EQUINOX I,7, and that digamma was used for both ST and V. Not enough information is on the slip to decide this matter.
20. Other words are on the slip that cannot be read beyond "easily h...".
21. This total must result from a spelling of the component letters in full:  $\delta = \text{delta}$   $F = \text{digamma}$  (digamma). Elsewhere, Crowley spells  $F = \text{sigma}$  or  $F\alpha\upsilon$  (Stau).
22. An unidentified English word is on the same slip.
23. All that is on the slip is:  $370 + 128 = 498$ . The entry in this edition is a deduction by the editor.
24. The transliteration and the numeration of this entry are both unsure.
25. The second word means "is".
26. The meaning of this entry is unknown — either a Greek word with this meaning or an unusual method of transliteration.



27. The interpretation of "61" as ξα is without basis other than simple expression of this number value in Greek letters — not on the slip.
28. Helios and Selene, Sun and moon. The θ may refer to several things, but the total of these two letters is 209 ( see this entry ). The rendering of a similar structure as ακαθ is not probable in this case. The letter name of Sigma means sign ( see the next entry — taken from this same index slip ). Crowley may also be referring to the fact that Theta looks a bit like a sun symbol ( circle with a dot in the middle ), while Sigma is sometimes rendered as a crescent — that is in fact the most probable explanation for the cryptic entry under the number 209. Thus, by shape: θ = Sun, Σ {σ, ς, C} = Moon.
29. The entry is exactly as written: "666 x 1 = he".
30. At this point, a slip occurs with just this information; "671 Restriction (1165)". A counter slip is found under 1165 which simply reverses the numbers. Obviously, something is meant by this. The most likely is a transliteration into Greek from English for the word "Restriction". This would be ρεστρικτιον (1165) or ρεφρικτιον (671). This example is made slightly more complex than the usual through both the absence of the transliteration in the original slip and the need for the use of the Stau ( F = στ = st ) that has usually been noted by an asterisk in the edition of the text. This application of Stau is different from the application of Digamma by the letter Vau or the use of F without asterisk. In the latter case, Vau is used when the sound is to be rendered like "u", "v" or "w", and F without asterisk has been used when that has appeared as such on the index slips. The point noted here seemed too complex to pass over in a simple text entry.
31. This sum is found on a separate slip from the next entry. The next entry is in fact two words which are 70 + 774 — This would appear to be an item of special interest, or a reference to yet another 774 word with the definite article "ο".
32. This entry cannot be identified from the slip. The original was too light in photocopy, and the retracing of the entry in ink failed to distinguish the middle three or four letters. what appears to be σθ.....υς can be distinguished, but no more by this editor →
33. This English word would most probably be transliterated as: ψλολερς, with "l" = Vau = Digamma or "F" with a "w" sound.
34. The original entry is probably incomplete. All we have is: οτ. This does not match the value 955 in any way known to me.
35. The slip contains an additional note that is not clearly readable: "see to vanish" — the most probable reading, with the doubt on the last word.
36. The Greek word here has a different spelling from the one on the slip. The letter "ρ" has been added by the editor — required both by number total and by the dictionary.

886  
σθους ✓



37. The transliteration is not known to this editor. Very probably, the "W" and the "f" would be rendered by Digamma, the "Th" by Theta and perhaps the "f" could instead be rendered by Psi, or Upsilon. The rest of the letters have conventional representations, but it doesn't seem to work.
38. The number value of this triplet of letters, obtained either by direct addition or through the addition of the numbers of the names of the letters spelled in full is so remote from the value in the text that the entry can only be considered incomplete.
39. The entry on the slip is as shown. 31 = none as ακαθ. Also 31 = και = and. 561 = None in English ( see note #26). 474 = two as δυο. Παν = Pan = "everything".
40. The method of spelling in full is not known to the editor.
41. The means of relating this word to this number is not known to this editor.
42. This word probably means "second".
43. There are several possibilities as to the words intended by these numbers.
44. This is a reconstruction from the slip, which contains only:  $1234 + 8 = 1190 + 532$  (  $8 + 1$  ). The slip also has some re-writing over the last digit and beneath it:  $\frac{1}{2}$
45. All that appears on the slip is "in" or possibly "10".
46. This slip also contains a word or words in Greek. The last part is difficult to read, and the slip has been reproduced at right →
47. The slip also refers to 1158, which will be found on page 40 -  
— in the error column.

1425 (1100 + 325)

ξυ / τος

48. & 49. These slips are very difficult. They are reproduced below. †

2542  
 ὁ λογος 699 (viii)  
 του νομου

2542 ὁ λογος του  
 σωματος 370 (ix)  
 του νομου

50. Under this number, there is a curious slip. See right →

2542  
 = 2κ  
 εη γινωγ =  
 The double quoin







© in 1917 e. v.

*The 1<sup>st</sup> poem of the lover of Babalon*

*I shall raise myself above you  
feeling stronger, hard and male  
and muscle upon muscle  
shall be warm*

*( and even soft, in this,  
the light )*

*in which I hold you, this  
the warmth in which I  
love you, this the  
secret of my star*

*silently imploding*

*( oh! i love you! )*

*this the darkly sparkling secret  
of my star*

*Ishtar*



# *ae Libro Mendaciorum*

by John L. Steadman <sup>6/15/78 ed.</sup>

Crowley, in his *Epistola Ultima* (see *Magick Without Tears*, pp. 503-6), describes the mystical path as the journey from 2 to 0, i.e., from conditioned existence (the finite phase of 0°, the Universe - see Bereshith), through the unconditioned (i.e., The City of Pyramids beyond the Abyss) to the brink of Naught (i.e., Nothingness or voidness, extended in no categories). In his *Book of Lies*, Crowley leaves the didactic and the scientific behind and presents the journey from 2 to 0 poetically, celebrating the relationship between the Many (represented by the ideal conditioned woman, LAYLAH), the One, (represented by the ideal unconditioned woman, BABALON), and Naught (NUIT). The members of this "feminine triad" deserve closer scrutiny.

Crowley begins with Laylah, describing her as the night before the threshold of the Night of Pan in Chapter 29 of the *Book of Lies*, "The Southern Cross." Laylah is below the Abyss, in association with the manifested portion of the Magister Templi. Despite this fact, Crowley exalts Laylah above the other members of his triad, in Chapter 56 ("Yet holier than all These to me is LAYLAH, night and death; for Her do I blaspheme alike the finite and Infinite.") and Chapter 66. The reason for the apparent blasphemy is hinted at in Crowley's commentary to Chapter 56; since the *Book of Lies* is written from the standpoint of a Babe of the Abyss and since, above the Abyss, the "Many is as adorable to the One as the One is to the Many" (as Crowley writes in Chapter 3, "The Oyster"), the unredeemed, the unwedded woman, the He final, is as beautiful to the Master of the Temple as is Babalon, the second He, the Bride of Vau set upon the throne of Binah. However, from the standpoint of conditioned existence, an elevation of Laylah above Nuit and Babalon is indeed a blasphemy; this is why Crowley blames the indiscretion on the "Imp Crowley."

The consort of Laylah in the *Book of Lies* is "THAT", which is, like Laylah, below the Abyss, as Chapter 74 indicates: "The Abyss that stretches between THAT and NOT." Crowley associates THAT with Tiphareth, the Vau, in Chapter 37; evidently THAT is meant to represent the Bridegroom of Laylah, the H. G. A. . . Laylah is thus on the brink of full spiritual illumination in the *Book of Lies*, albeit this potential in her is evident only to the Magister Templi.

Babalon, Crowley's unconditioned ideal woman, represents Binah, as Chapter 11, "The Glow-Worm" illustrates; "Below them is a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and Wife, but it is not so." Since Binah is the City of the Pyramids and the abode of the Masters of the Temple (who are pictured crossing the desert, i.e., the Abyss, in Chapter 42 and irrigating it as they go), and because *Liber CCCXXXIII* is written primarily from the standpoint of one who dwells in the Night of Pan (a standpoint nowhere more evident in the text than in Chapter 83, "The Blind Pig"; the viewpoint here is a strikingly unconditioned one), one would expect Crowley's major focus to be centered upon Babalon and this is indeed the case.



The consort of Babalon, Chaos or Chokmah, is labelled "IT" by Crowley, and the nature of IT is depicted in Chapter 31, *The Garotte*. "I" is the secret phallus (Kether, i.e., the pentecostal "yods" afloat above the three points of the Shin) and "T" is the manifested phallus of Thoth, the energy of manifestation. It is interesting to note that IT wears a seal-ring upon it's "forefinger", the Sigil of Babalon, with which IT "brands" those travelers who have annihilated the All, making it One (note the commentary to "The Glow-Worm" insists upon the essential one-ness of Chokmah and Binah, as does the chapter itself).

From the preceeding remarks, it is clear that the difference between Babalon and Laylah is one of degree only; to the Master of the Temple, these two feminine glyphs are equivalent. Laylah is the He final, the daughter who must become the Bride of the Microprosopus in order to be seated upon the throne of her mother; Laylah, in essence, must become Babalon, the redeemed He, undergoing the final crystallization "resplendent with interior light," as Crowley describes in Magick.

The story of Psyche, the Greek personification of the unredeemed soul (which Crowley has rightly attributed to the sphere of Malkuth) is an excellent, albeit mythological account of the re-entry of the Vau and his spouse into the womb of Binah. Psyche, in the form of a small, willowy maiden with butterfly wings (note the butterfly is the classical symbol of the soul), as the late Hellenistic poets pictured her, was the daughter of a King and, by repute, as beautiful as Aphrodite. The latter, out of jealousy, sent Cupid to cause Psyche to fall in love with a common rustic, but Cupid ends up falling in love with Psyche instead (i.e., Vau, like the Magister Templi, becomes interested in the He final) and, after a series of the usual exchanges and counterexchanges one encounters in any given mythology, Cupid and Psyche are married and the latter attains imortality (Binah).

Similarly, Crowley attributes the Egyptian goddess Nephthys to Binah and Malkuth. Nephthys is a most appropriate avatara of Binah; one of her titles was "Lady of the Body of the Gods", since she was responsible for fashioning the bodies of the Gods during the primeval times, according to the Egyptian Priests.\* Likewise Binah binds the dynamic force of the cosmos, Chokmah, into form and discipline. The attribution of Nephthys to Malkuth is equally obvious when one considers the following extract from one of the numerous hymns to Osiris in the Book of the Dead, Chapter XXVIII; "The god Horus exalteth his father in every place, and he uniteth himself unto the goddess Isis [also attributed to Binah and Malkuth by Crowley] and unto her sister Nephthys."

The final member of Crowley's feminine triad in the Book of Lies is Nuit,

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\*Nephthys also helped Isis collect and reconstruct the dismembered body of Asar.



the absolute 0°, i.e., Matter, with infinite space as its "condition" (see the Magical and Philosophical Commentaries on the Book of the Law - Nuit as "Matter" is neither conditioned nor unconditioned, but beyond both planes of existence, i.e., "Matter" with zero mass). Although Crowley's Nuit far exceeds in depth and scope the conceptual ultimates of all other religions and philosophies, the Buddhist concept of sunyata (Emptiness), worked out in detail by Nagarjuna, the founder of the Madhyamika system of Buddhism, is nearly equivalent. Emptiness, like Nuit, is inexpressible, but Garma C. C. Chang takes a stab at defining it: "...although the obstructions are innumerable, they are all derived from one basic obstructing block, that is, the idea of being. Once this bedrock of being is crushed, all the constructions built upon it will also be demolished. The idea of being, that primordial root from which all other ideas sprout, is therefore the source of all obstructions...Totality is inaccessible without a thorough annihilation of the basic clinging, and Non-Obstruction cannot be realized without an understanding of the truth of 'Non-being', which is Sunyata (Voidness) - the core and essence of Buddhism...only the Void, that which is without boundary or obstruction itself, can 'dissolve' all obstructions."<sup>1</sup>

Crowley, in the last chapter\* of the Book of Lies, "Starlight", sums up the mystical path, tracing his own progress from the All (LAYLAH), through the One (OUR LADY BABALON), to THE END, NUIT, being....



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<sup>1</sup> Garma C. C. Chang, The Buddhist Teaching of Totality, pg. 21.

\* Technically, "Starlight" is the second to the last chapter; the last, "The Heikle", is simply the one word "A.M.E.N.", which to me is merely anti-finalic; the Mystery of Nuit which Crowley leaves us with in the final line of the preceding chapter is insoluble, and the bare simplicity and loss of words in Chapter 91 reflects this fact.

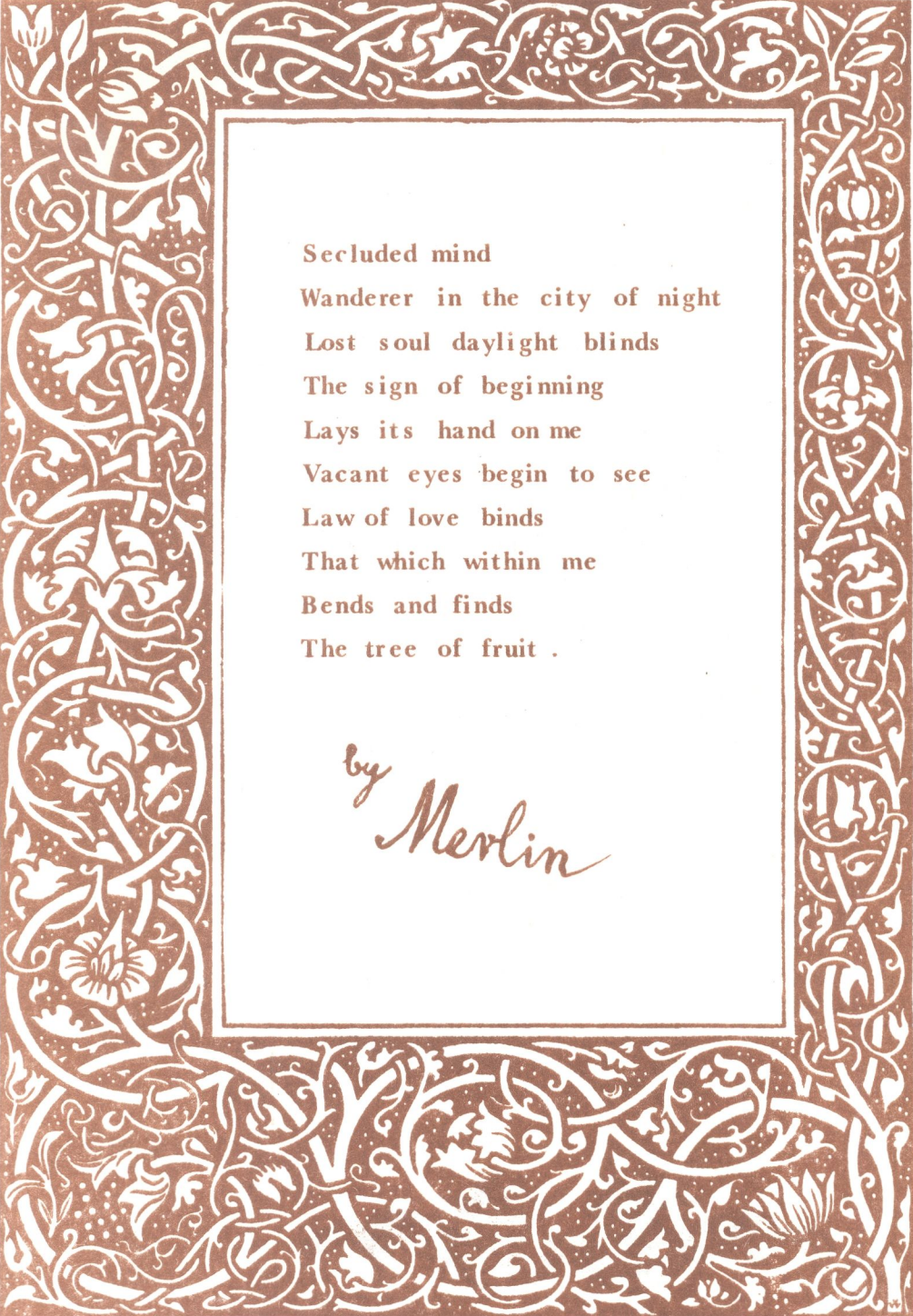




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Secluded mind  
Wanderer in the city of night  
Lost soul daylight blinds  
The sign of beginning  
Lays its hand on me  
Vacant eyes begin to see  
Law of love binds  
That which within me  
Bends and finds  
The tree of fruit .

by  
*Merlin*



# The Process of Magick

*A comparison between the methods of  
Aleister Crowley  
and Don Juan  
for Students familiar with their  
work.*

by  
C. Furnace

One of the few magicians ever to try to define magick was Aleister Crowley, who offered the following definition and postulates in his book MAGICK IN THEORY AND PRACTICE. Magick is the art and science of causing change to occur in accordance to will. This postulates that any change can be effected by the proper force, applied through the proper medium, to the proper object. The task of the magician is to learn enough about the world(s) to understand the relation of cause and effect, determine what objects should and/or can be changed, what forces will affect them and how, and then how to generate and/or focus the proper forces.

Thus, magick in the material world (Malkuth) is the daily practice of setting goals and meeting them, whether it be commonplace and trivial (such as lifting good to the mouth in order to eat it) or abstract and pivotal (such as planning a career). This magick is in no way less important than magick in the upper levels of the Tree of Life, for it provides the support for (the roots) and the vehicle of manifestation of the results (the fruit) of the High Magick. Magick disconnected from Malkuth is sterile.

Access to the upper levels of the Tree of Life and the goals of High Magick are controlled by a person's worldview. The worldview rides the mind like a horseman; controlling the direction and speed of its progress with reins and spur, blinders, and the carrot and stick. Much of magick, and creative endeavors generally, is concerned with building a



worldview which allows for a mixing of the conscious and subconscious functions of the mind. This mixture happens naturally but sporadically to many, and is categorized as a "peak" experience or the "Aha!" experience. \*2 The techniques of High Magick involve learning to will this mixture to occur, then using it as a medium for effecting change. This is done first within the mind, then in the immediate environment and finally beyond.

Books on Magick suffer from one overwhelming flaw, with pityfully few exceptions. This is the inability to separate and evaluate independently the process and the current of magickal workings. Some of the reasons for this are; our love of symbols and slogans, the overwhelming certainty that accompanies the experience, and the ease with which our languages apply to objects, people and deities compared with the lack of terms for processes.

Unfortunately, the content of these experiences are different for different people, depending on their past and current worldview. \*3 Where a former or active Catholic may see the Virgin Mary, a Thelemite may see Nuit and an Egyptophile may see Isis. A discussion on visitations by the Goddess among these sincere seekers is more likely to revolve around the differences and relative superiority of specific deities than the process by which visions of similar (in this case Mother) deities were attained. This leads to an obscuring of the significant and replicable method of obtaining an Aha! experience beneath a host of expectations about the less significant and variable contents of the experience.

An approach which cuts through the fog of content to reveal the light of process is comparison. Comparing the techniques of individuals or schools of thought which hold different worldviews but are all successful in producing the Aha! experience reveals similarities which are instructive. Long-range, the goal of such a comparison would be to compile a catalog of techniques for willing changes in consciousness, comparing their results, speculating on the mechanism involved and generating discussion on the justification for the different categories.

The simplest comparison would be between groups using single techniques. For example, most forms of yoga are techniques for quieting the conscious mind until the subconscious rises to overwhelm and intermingle with the intellect in a "union" (read Aha!) experience. Gurdjeff's exercises and teachings, on the other hand, attempt to speed up the conscious mind by forcing it to perform many different types of tasks at once. When consciousness exhausts itself, the subconscious rises to overwhelm and intermingle with it and a "waking up" (read Aha!) experience takes place.

These two opposing techniques produce very similar states of mind. They are suited to different temperaments and different people will find one more effective than the other. This is not to imply that one is better than the other, except for that individual. Some people will find both ineffective and must explore other techniques. As Hinduism recognized, many paths lead to the Godhead, and the same path which seems short to one may seem long to his neighbor.

A more rewarding, though more difficult and complex, comparison can be made between the techniques used by different schools or teachers which



utilize many methods. In this way we may produce a large segment of the catalog at once and fill in new techniques and categories as we discover them.

For this purpose, this paper will compare the magickal methods of Aleister Crowley and don Juan, as chronicled by Carlos Castaneda. Several considerations apply; both are fairly modern, their books are available, written in English, from diverse backgrounds and worldviews, and both used a variety of techniques which are described in both instructional and narrative formats. Both are eclectic enough to have made use of techniques from many sources, which will expand the scope of this work.

Concerned with the processes by which these magicians produced altered states of consciousness for magickal purposes, no attempt will be made to analyze the contents of their worldview-oriented justifications and visions. It matters not at all if Crowley was the Logos of the Aeon of Horus or if don Juan is Carlos Castaneda if their techniques are replicable and effective. Thelemites who object that this implies no need to "accept" the Book of the Law must remember the dictum of the Equinox; "We don't put our faith in virgin or pigeon, our methods are science, our aim is religion". Let success be your guide, as Liber Al suggests, and success will be your proof.

#### Catalog of Techniques, formative phase

The transition from living in a single, familiar and comfortable worldview to altered (or alternative) states of consciousness is traumatic, and if done unexpectedly or unwillingly can easily lead to insanity. All schools of magickal thought spend considerable time preparing candidates to accept, handle and protect themselves from becoming lost in these altered states. This preliminary training often centers around two main themes: learning to observe, understand and function in the material world of Malkuth and disrupting the habits and expectations of that same mono-material worldview. The first theme builds discipline, the second builds flexibility. Both are necessary to prevent insanity, protect the pilgrim and build a fit vessel for the stormy seas ahead.

In the shamanistic tradition of don Juan, observations of nature and animals serve as lessons in the way the world works and the laws of cause and effect. By assigning the candidate "nonsense tasks" to perform, the magician emphasizes the law of cause and effect in alternate settings, uncontaminated by lust of result or intellectual concerns about task content. The tasks assigned also require and teach discipline. First, the discipline to follow the magician's instructions despite unanswered questions, and then the yoga-like discipline of attention and concentration to minute shifts of mood.

Much of the early work under don Juan centers around flexibility, though perhaps this is a result of Castaneda's stubbornness and rejection of anything not in his original worldview. "Stopping the world" causes the previous worldview to collapse, "Losing self-importance and personal history" both encourage one to perceive immediate events independent of the "frame" of past and present. These are seen as limitations of perception, for self-importance colors every observation with fear for the future and history by



comparison with (and expectations of) the past. "Using Death as an advisor" intensifies this encouragement by presenting the past as gone and the future as uncertain. By personalizing death, one becomes less afraid of it and able to expand life's options without paralyzing fear. Other methods used by don Juan to disrupt the candidate's previous beliefs about ego and earth and teach flexibility include "disrupting daily routines", taking unexplained "hikes" through the desert at strange hours and exhorting him to "use reason, not be used by it". In the later books, don Juan explains that without this foundation a candidate will continue to see what he expects to see and do what he has always done.

Aleister Crowley was trained and worked in a different magickal tradition, which evolved in the civilizations of Europe and the Middle East. His concern for the early training of his students is reflected in the structured grades he established in both the A.∴A.∴ (Order of the Silver Star) and the O.T.O. (his reformation of the Ordo Templi Orientis). The early grades in both organizations are organized around the study of classical magick, the disciplined application of ritual and the adoption of successive worldviews. It is not unusual to read a separate scientific, physiological, cosmological and magickal explanation for the same phenomena in Crowley's work. This presentation of alternate explanations is intelligible to a variety of worldviews, can be used to explain a new worldview by reference to a familiar one and implies that each explanation is valid in its own way. The flexibility to switch back and forth between these explanations depending on the situation is implicitly prized. Crowley's personal techniques for developing flexibility included world-wide travel, living in different cultures, studying religions successively and varying his sleeping and eating habits. In magick, he would occasionally invoke different deities successively within one ritual to focus attention on the process of invoking rather than the result. These experiences evolved into techniques which could be taught or worked into the daily life of the candidate.

At the same time he was urging his students to break their old habits and develop flexibility, Crowley would give them new habits to acquire for selected periods of time. Some were easy exercises, such as keeping an exact diary, saying a Thelemic grace before meals and adoration of the sun four times a day. Some required more difficult physical and mental discipline, such as yoga practices and zen mountain climbing. Some were even painful, like his forerunner to Behavior Modification which had a student slashing his arm with a razor everytime he thought of a word arbitrarily forbidden. All of these techniques aid the development of discipline, but also point out that having habits is not necessarily a disadvantage if one can choose when to have which habits and change them at will.

His classical education and subsequent travels convinced Crowley of the value of the scientific method of deduction, experimentation and



induction. He expanded the study of cause and effect to include other than physical phenomena, but insisted on accurate records so that future learning could be used to interpret past results. These concerns led him to experiment with and adapt many techniques previously thought incompatible.

Both Crowley and don Juan insisted that these early techniques be used without explaining the expected result or the protection they grant in the dangers ahead. The building up of "impeccability" and "personal power", or the equivalent "magickal energy" are fundamental to preparing a strong but cautious candidate.

#### Catalog of Techniques, explorative phase

The boundaries between different phases of magickal development are hazy and can be divided up in many ways. Western occultism in the last century has tended towards ten degrees or phases of development.

Functionally, it is only necessary to distinguish between the formative (beginning), explorative (intermediate) and constructive (advanced) phases. Many of the tasks and exercises introduced in the formative training become even more useful as the candidate advances, for as proficiency increases the potentialities of these techniques for more advanced work become apparent.

New and more difficult goals are undertaken in the explorative phase of development, and comparable techniques are introduced. This phase is called explorative because the aspiring magician must explore his or her abilities and resources to prepare for the final phase, that of constructing a worldview and identity capable of magick.

Two techniques discussed earlier deserve more attention. Both Crowley and don Juan use the yogic "quiet mind" and Gurdjieffian "busy mind" techniques for producing the Aha! state. Indeed, many of their techniques owe at least part of their effect to these mechanisms.

Both Crowley and don Juan include psychotropic drugs in their repertoire of consciousness changing techniques, but it is in the early don Juan books that they are best integrated into an overall magickal system. They are used to overwhelm the rational mind with new information by overloading the senses until the old way of viewing the world seems inadequate. \*4 Simultaneously, they release the subconscious mind by breaking down the barrier between it and the conscious mind, which may produce ideal conditions for an Aha! experience. Recognizing the potential dangers of this shortcut, don Juan advised against its use except in the face of unrelenting obstinacy.

The preferred techniques for overstimulating the rational mind were; inducing "fright and confusion" through misdirection and suggestion, "synchronized whisperings" into both ears, "seeing" by opening the eyes to all impressions at once without focusing, and the "gait of power", which is accomplished by scanning the ground directly in front of the feet while running, thus forcing the candidate to function without recourse to the



conscious mind previously believed indispensable.

Aleister Crowley's "zen mountain climbing" resembles this "gait of power". Both exercise "the robot" functions of the mind, which routinely perform simple tasks for us with a minimum of conscious control. Other methods employed by Crowley to overstimulate consciousness, either separately or in combinations, were; logical contradictions and "paradoxes" (a westernization of the zen kaon well known to early Christian mystics), "psychotropic drugs", enthusiastic but controlled "sexual activity", and "rituals" requiring the memorization of barbarous names, positions and the vivid visualization of sigils.

Early in his career, Crowley studies "yoga" extensively in Ceylon. In reminiscing about this period late in his life, he would describe the calculated boredom of yoga as the most excruciating discipline he had ever undertaken. \*5 The practice starts with physical postures which require the development of muscular discipline, then advances to controlling muscular and nerve reactions generally considered automatic, then to limiting thought to one repeated phrase or a single image until finally, the aspirant is able to clear the mind of all thought. The resulting "empty mind" leads to an altered state of consciousness conducive for "invokation" or "possession" if desired. Once mastered, this state can become a way of life as in Taoism where it functions as a quiet pool where the conscious and subconscious intermingle.

Don Juan recommends "shutting off the inner dialog" to empty the mind. His exercises in "water gazing", "cloud gazing", and "mountain watching" lead toward this goal, which is more directly indicated in the practices he describes as "seeing" and "not doing".

Both magicians make use of the seemingly opposing techniques of overstimulation and stimuli starvation in their magickal methodologies. It becomes clear that these techniques do not conflict, but are merely different paths to the same door, the Aha! experience.

Another concern common to both these magickal systems is the exploration and development of abilities commonly called psychic. These abilities are not the overall goal of either system, but are considered byproducts and tools to be used in furtherance of self-development towards a reality that transcends the material world.

In the terminology of Western Occultism as employed by Crowley, these abilities are well known as "telepathy", "precognition", and "astral travel". The experiments he recommends demand careful and accurate recordkeeping to chronological progress or the lack of it.

These terms do not appear in don Juan's system, but the abilities are well represented. They are often associated with dreaming, a state which mixes the conscious and subconscious components of the mind. Thus one set of exercises is to "remember dreams", "set up dreaming" for a purpose, and willful "dreaming", whether asleep or not. Other techniques deal with "seeing auras", finding benevolent and malevolent "spots" to rest, understanding "natural signs" (such as bird language) as prophetic and developing a "double" which can function independent of the body.



These abilities touch on the subject of "inspiration", a word associated with the content of many Aha! experiences. It is less a technique for producing an altered state of consciousness than the fruit of such an experience. The quest for inspiration is well represented in both systems. Crowley recommended keeping a "dream diary" and learning to control dreams while experiencing them. Analysis of dreams and "visions" produced by various methods were fertile sources for his books. Many of his "inspired writings" (as opposed to his instructional texts) contain puzzles and cyphers which he was unable to explain, but they inspired those that came after him to new discoveries. Various methods of "divination", such as "qabalistic gematria," the "I Ching" and the "Taro" are recommended as mediums for inspiration. This inspiration was believed to originate with the individual's "Higher Genius" or "Holy Guardian Angel", a direct link between that person and the Godhead.

Don Juan taught Castaneda to seek inspiration in "natural phenomena" and through "dreams". While the "ally" functions as a source of inspiration, it seems more servant than link to the Godhead, and is thus distinguished from the Holy Guardian Angel.

The concept of the Holy Guardian Angel inspired Crowley to create a host of techniques for "unifying the many identities" and abilities of an individual into a higher form, one which would know its "true will" and not waste its energies on trivialities. This was one of the main goals of his magick. He used and modified medieval "rituals" for this purpose, and suggested "meditation" on this unifying identity while mentally "subtracting parts of the body, then personality". In this exercise, he would consider his foot, and convince himself that were he to lose that foot he would still remain himself. This process was continued until nothing was left but the essential identity of his true will.

This Higher Self or superman is the goal of don Juan's practices also, and is called becoming a "warrior". It represents, for both magicians, the highest state one can attain and still remain firmly planted on earth. Even this must eventually be surpassed, for the ultimate goal is not just knowledge of and contact with the Godhead, but absorption into it. As Crowley "crossed over the abyss", so don Juan crosses over "into the Nagual" in Tales of Power. The process of creating identities and worldviews, learning from them, and then destroying them to make room for progress continues throughout the magickal process.

#### Catalog of Techniques, constructive phase

As the practices of the formative phase recur in the explorative phase of the magickal process, so the constructive phase recapitulates the entire process. The sequence of phases concerns what is learned from the techniques rather than when each is introduced or used.

The constructive phase cannot be approached until the ability to mix the conscious and subconscious mind at will is developed. Then the various techniques cataloged can be used to extend control over all aspects of the mind. Unifying the mind reduces wasted energy and facilitates changing the immediate environment, both through altering

actions and perceptions.

The ultimate application of this process is the use of a unified mind to effect change beyond the immediate environment, beyond the limitations of time and distance, and eventually beyond the world as we routinely experience it.

#### FOOTNOTES

1. See Journey to Ixtlan, C. Castaneda, 1972 introduction, for a discussion.
2. See A. Crowley poem, "Aha!".
3. See a discussion of this by Dr. F. Regardie in OTO Newsletter, Volume II n. 2 pp.28-29.
4. See A. Huxley's, Doors of Perception.
5. A. Crowley, Eight Lectures on Yoga.

#### SUGGESTED READING

1. The works of Aleister Crowley, particularly;  
Magick in Theory and Practice.  
Book Four  
Eight Lectures on Yoga
2. The books on don Juan by Carlos Castaneda, particularly;  
Journey to Ixtlan  
Tales of Power  
The Teachings of Don Juan

Aldous Huxley, The Doors of Perception  
John Lily, M.D., Simulations of God  
A. R. Orage, Psychological Essays and Exercises (on Gurdjeff)  
Francis Regardie, The Bornless Ritual, an article in the O.T.O.  
Newsletter, Volume II, n. 2, pp. 28-29, in particular  
Carl Sagan, The Dragons of Eden (on brain function)  
Robert Anton Wilson, Cosmic Trigger







11/ 11/ 78e.v.

Unto Thee

Oh, light of my love  
Mightyest of men —  
To thee, I pledge this troth  
With thee.  
The kisses of the Stars  
Dawn upon our heads.  
The wind whispers a soft spoken  
scent—  
Perfume wet our bodies  
Entwined in lovers lament  
The Earth, sweet moisture beneath  
Our feet  
As we walk naked amongst  
the fern  
This life, its height, its yearning  
Sets my soul a-turning, learning  
The beauty of our love.

*Matrisia*



# The Outer Planets in Astrology

by Frater Baal-kriak, O°

The origins of astrology are shrouded in prehistory. The earliest evidence of a system that organized astronomical phenomena into symbolic categories for divinatory and ritual purposes is found in ancient Chaldean clay tablet records (ca. 2300 b.e.v.). Extensive material on Mesopotamian astrology is found in the Assyrian tablet library of Assurbanipal (ca. 650 b.e.v.). By this time the two basic elements of most later astrological systems were already developed; the sky was divided into twelve 30-degree segments (the fact that a circle is split into 360 degrees is true because of an ancient Babylonian) with distinct physical and psychological attributions. The planets' courses were charted and symbolic characters for them discerned.

The ancient Mesopotamians, and all astronomers until the 17th century e.v., made their observations with naked eye. In addition to the Sun and Moon (which don't take an astronomer to discover) they found five planets; Mars, Venus, Mercury, Jupiter, and Saturn. Probably soon after the delineation of twelve signs and seven planets a relationship between the two was noted; when the circle of the Zodiac was examined closely it was found that a planet could be assigned symmetrically, as well as symbolically, to each of the signs (an excellent visual representation of this traditional attribution of planets to signs is in Crowley's Book of Thoth, as well as his "Complete" Astrological Writings, under the figure, "The Essential Dignities of the Planets").

The Greeks, and later the Romans, applied this system to their own astrological investigations which in turn laid the basis for medieval and modern Western Astrology. Thus the old Near Eastern gods, goddesses, and signs are known to us by Latin names—Mars and his signs, Aries and Scorpio; Venus and her Taurus and Libra; Mercury with Gemini and Virgo; Moon and Cancer, Sun and Leo; Jupiter with Sagittarius and Pisces, and Saturn's Capricorn and Aquarius.

In the late 16th century e.v. an invention was made in Holland which would challenge the traditional association of planets and signs along with all the old bases of popular enthusiasm for astrology. This invention was the telescope, which enabled astronomers to see the moons of Jupiter, the craters of our own Moon, the rings of Saturn—all discoveries which led thinking men to question many of their contemporary beliefs. The specific discovery which seemed to set the Chaldean symmetry on its ear was not made for two hundred years after the invention of the telescope, and when it happened it was totally by accident. Just what we've come to expect from the planet we call Uranus, which over the course of a few March nights in 1781 e.v. was detected in motion by an English astronomer named William Herschel. The new planet, first called the Georgian planet after King George the Third and later Herschel after its discoverer, completed the process of discrediting astrology in the eyes of the upper classes of Western Europe. Astrologers still made a living among the people, to whom the existence of Uranus was mysterious enough without it having to be explained by "astrologizers". In fact, some astrologers responded to the new planet by saying that it was a comet. However, within a decade the evidence was too overwhelming to be ignored. From that time on it became obvious, though not to astrologers of that era, that the astrological response must shift from one of repudiation to one of explanation. How can an eighth planet be interpreted in accordance with those very principles of the ancients which it seemed to contradict? Specifically, how can Uranus be assigned a lordship in a Zodiac already perfectly balanced in its apportioning of signs to planets?



To complicate matters even further, in 1846 e.v. a Frenchman named Leverrier, using Newton's mathematics, Bode's Law, and the discrepancies between Uranus' observed and predicted orbits, calculated the position of a hypothetical "undiscovered planet". He sent his thesis to Galle, the director of the Prussian national observatory, who presently announced the sighting of a new planet (since named Neptune), the discovery of which was hailed around the world as a great victory for Newton, Science, and European Culture qua Imperialism. Thus, in the latter half of the 19th century e.v., astrologers were faced with not just one but two new planets to account for. Alfred J. Pearce (Zadkiel) in England (ca. 1865 e.v.) and William F. Allan (Alan Leo) in the U.S. (ca. 1900 e.v.) were the first popularizers of the use of Uranus and Neptune in natal astrology. They were hesitant in their pronouncements, ascribed only the most general effects to the new planets, and refused to declare their rulerships over any of the signs of the Zodiac, preferring to retain the Chaldean system until "sufficient tabulation is made to warrant a reliable opinion".

In late 26 a.h. (March 13, 1930 e.v.) an Arizona observatory announced the discovery of yet another new planet Pluto. This proliferation of planets was too much for even astrologers to leave unexplained (especially in the 30's when astrology was making a play for media-consciousness). The majority of astrologers continued to use the Chaldean system but they placed each new planet as co-ruler of a sign. In deciding which planets to place in which signs they must consider: the nature of rulership (a planet is said to express its characteristic energy in a sign it ruled; in addition, in certain signs planets are said to be exalted, that is, expressing themselves strongly and/or creatively), the nature of the energy symbolized by the new planet, and how that compares with the accepted understandings of the signs (these two are closely related because most astrologers tend to understand the new planets by means of the signs they are said to rule). The question of which specific sign ought to be ruled by which particular planet will be alluded to later. For now I will merely survey the Uranus, Neptune, and Pluto attributions of some leading popular astrologers of the 20th century e.v. - Michael Meyer ("humanistic" Bay Area astrologer), Max Heindel ("Simplified" Rosicrucian), and Ronald C. Davison (British "fellow"). Their books are all quite available, and all instructive for the beginner.

All of them agree on several basic points. Uranus is said to rule Aquarius; the reasons given for this vary from none at all to a detailed historical case based on the period of Uranus' discovery. It was indeed a time of innovation, social unrest, and revolution, all of which are considered Uranian. Neptune is considered the ruler of Pisces. Presumably this identification is also possible to justify historically; the discovery of Neptune coincided with the heyday of the Romantic movement in European culture, exemplified in the Revolutions of 1848 e.v., more fervently national than the ideological Revolution of 1789. Max Heindel, who wrote in the 20's, of course gives no rulership for Pluto, but all the others ascribe the outermost planet to Scorpio. Its discovery in 26 a.h. took place at the onset of world-wide depression and political turmoil which some astrologers see as part of a Scorpian death-and-rebirth cycle. The consensus is more confused when it comes to signs of exaltation. All are agreed that the Uranian energy is exalted in Scorpio. Meyer, Heindel, and Oken have Neptune exalted in Cancer, while Tyl has it in Leo, and Davison in Sagittarius. Oken lists Pluto as exalted in Aquarius (perhaps because it complements his Uranus rulerships), Davison puts Pluto with Aries (perhaps on the right track), and all the rest are unwilling to present a case. While most (not all!) modern astrologers pay lip service to the



Chaldean system they have almost invariably proceeded to consider the outer planets individually, careless of any systematic perspective whatever. They seem to be hoping that two more planets will be discovered, enabling them to give each sign a planetary ruler and have done with symmetry entirely. Actually, current astronomical theory contends that Pluto may be an escaped moon of Neptune and that further out lurks one or more unseen planets.

I am happy to inform contemporary astrologers that they need not await the discovery of new members of the solar system, nor invent them as some have done in their impatience. A logical arrangement of outer planet rulerships exists which not only leaves the balance of the Chaldean system undisturbed but also opens up new perspectives on the signs themselves. This also opens up new perspectives on the signs themselves. This arrangement is that "visual representation", referred to earlier, which Aleister Crowley included in the Book of Thoth. The innermost portion of the circle shows the symbols of the outer planets placed so that, as the note at the bottom of the diagram says, "Herschel [ Uranus ] rules the 4 Kerubic [ fixed ] Signs: Neptune, the 4 Common [ mutable ] Signs, and Primum Mobile [in Ptolemaic astronomy, the outermost sphere of the heavens upon which the movement of all others depended, hence Crowley uses it here to designate Pluto], the 4 Cardinal Signs." The essence of Crowley's resolution of the problem was that by identifying the outer planets with the division of the Zodiac into three modes - Cardinal, Fixed, and Mutable - he was able to reconcile the 7, the 12, and the 10 into one balanced and intermeshing system (he also lists exaltations for each of the outer planets, but I have no idea as yet how he selected them; Uranus in Leo, Neptune in Aquarius, and Pluto in Scorpio). Of course the test of an attribution or arrangement is its applicability. What is the effect of considering that Pluto rules Aries, Libra, Cancer, and Capricorn? How does Pluto's energy relate to the Cardinal mode? Certainly a book could be written in examining those questions for each or any of the outer planets.

Another interesting problem raised by the use of new planets in astrological work is "How do Uranus, Neptune, and Pluto fit in to Qabalah, specifically the Tree of life, and by extension to Tarot, I Ching, and Magick, to name a few?" There are at least two ways in which the seven ancient planets are placed on the Tree of life. In one case they are each attributed to a path on the Tree (and a trump of the Major Arcana) and thus, are the planets as commonly considered in astrology, keys a symbolic picture of the universe. The question of where and if to place the new planets on the paths requires much study and inspiration to answer. The other way the seven planets are placed on the Tree is by the attribution of each planetary Sphere to a Sefhira; these are no longer planets-as-symbol but planets-as-universe. How to place the outer planets among the Sefhiroth is as debatable a question as any, but let's see what A.C. has to say about it. In 777, Table 1, Column VI, the attribution of the seven ancient planetary Spheres to various Sefhiroth is given; the "Sphere of the Primum Mobile" is attributed to Kether, the "Sphere of the Zodiac or Fixed Stars" is attributed to Chokmah, and the "Sphere of the Elements" is attributed to Malkuth. That Crowley later attributed Neptune to Kether and Uranus to Chokmah is shown by his arrangement, "The Triple Trinity of the Planets" (in Book of Thoth, 777, and "Astrological Wrigings"). However, this raises even more questions. Why does Primum Mobile relate to Neptune here, while in the "Essential Dignities" arrangement it seems to relate to Pluto? Can the remaining Sefhira, Malkuth, be related to Pluto?

But these and other questions cannot be answered by citing sources, much practical experience with astrology and Qabalah is necessary, as well as repeated psychic experimentation, before one can move on from questioning to venturing a guess.



# Journey's End

by Soror Cinamon Otto I<sup>o</sup>

Twinkling brightly in the night  
Strobing flashes of red and white  
I see them coming  
I welcome their light  
Wishing they'd take me on a flight!  
To who knows where  
And who knows when  
And who knows if I'd  
Return again!  
Traveling thru the depth of space  
Passing planets - so swift our pace.  
Neptune glowing out the window  
Greenish lite all aglow;  
Pluto soaring past our view  
Away, afar from earth are you!  
Spun out of this galaxy  
By our ever increasing speed  
Thru a black hole, thru dimensions we fly  
Colors unknown to the naked eye.  
Feelings unfelt by previous sphere  
Looking on the other side of the mirror.  
Past becomes present becomes future becomes past  
All falling fast in just one line  
Suspended and above are we at last  
Far above the confines of time.  
Thrown beyond the galaxies  
Beyond all space and thought  
No more planets or stars to see  
For we now see ALL is NOT.





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THE



GREATER

FEAST



... and a greater feast for death!

AL II; 41.

Thirty-one years ago our Prophet passed into the ecstasy of NUIT through the secret door of death. It is our plan to remember that glad event through the letters and the ritual of that time. At first the sense of loss and the fear of loss hid joy from Thelemites, but the lifting of the heart did come — through the heart blood of the Master.

The first sign of the end came in a cable from Aleister Crowley to Karl Germer, dated in mid November:

"GERMER:

PERDURABO BORN 49 YEARS AGO. THERION SENDS DEEPEST  
LOVE HIGHEST BLESSING YOURSELVES AND THELEMITES, THE  
UNIVERSE."

50 years is the year of JUBILEE, the end of the oath to endure. Crowley's great task has reached its appointed term. His freedom was soon to come.

On December 1st, An. XLIII e.n. Edward Alexander Crowley passed softly into silence with the last reported words: "I am perplexed." His last bed was at his lodgings; his last Scarlet Woman and their child were with him.



From a letter by Lady Harris, Dec. 8th, 1947 e.v.

"...It is so sad to bear, I was so fond of him. Luckily, during the last few months I have seen quite a lot of him, and after finding him in a really deplorable state, was able to insure in fact that he has a daily nurse, and Watson, who was waiting on him incessantly.

"I went down the day he died and found, although I don't think he recognized me, that he had everything & got a night nurse, as I did not think he ought to be alone. Mrs. McAlpine (Pat) was there with the child, who is a strange little thing, and Pat was with him when he died. She says he just went to sleep, no struggle thank Goodness. He was a bit confused the day before and said he did not know where he was.

"The cremation was most impressive & dignified. Louis Wilkinson read the poem & the Book of the Law & excerpts from the Gnostic Mass Collects magnificently. Even that could not stop the mouth of the foul reporters.

From a letter by Karl Germer, Dec. 5th, 1947 e.v.

"Words are too weak to express the grief that has been upon me since the fatal news arrived by cable Tuesday morning. It is not so much the sorrow about Aleister's death. On that I feel rather a relief that His suffering, the suffering of his body, and his unfathomable loneliness during these last years has been ended at last. This loneliness has been deeper than possibly at any time during the many, many years since he has been awake. ( I mean that in the sense of the 'Wake World' etc. ) This loneliness is over, and as I see it, the very condition for his final attainment which He expressed in His cable to me of Nov. 18th. After that, it seems, there was nothing left to keep Him here.

"But what grieves me so insufferably is that in retrospect I see how often, how very often during the years - over 22 now - that I have known Aleister, I placed obstacles in his path, I obstructed, and sometimes made his life hell for the man A.C. I thought I could make good during the months I thought I could stay with him from September to early December of this year. But the British who have crucified their greatest son, and who persecuted him with their hatred, have remained true to form to the very last by refusing me a visa, and though A.C. knew that the visit was not to be, and must not be, he felt the cancellation of my journey as a deep blow.

"....second cable was from a Brother who had contacted Thelema through an eminent Brother in Berlin when he was there on military duty for the British. I do not know when this Brother first went to see A.C.; it may have been a few months ago. However, all I know so far is from his cable which reads: 'DEAR BROTHER: OUR MASTER PASSED AWAY PEACEFULLY TODAY ELEVEN AM DECEMBER FIRST. MY WIFE AND I ARRIVED NETHERWOOD YESTERDAY, WRITING' The word 'yesterday' would then mean Nov. 30th. I am extremely glad that at least someone in the Order has been with A.C. in the hour of his parting.

Other letters contain additional details, but it is better to let the Order of Service speak for itself. Note that the date of birth is wrong, it should be the 12th of October. The copy on the next pages has been re-typed in most places - the Caliph's copy won't reproduce well enough,



# ALEISTER CROWLEY

October 18th, 1875—December 1st, 1947





Frieda Harris del

Alas the Master, so he sinks in death.  
But whoso knows the mystery of man  
Sees life and death as curves of one same plan.

ALEISTER CROWLEY

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



# ALEISTER CROWLEY

October 18th, 1875 — December 1st, 1947



*THE LAST RITUAL*

Read from his own works, according to his  
wish on December 5th, 1947, at Brighton.



*Love is the law, love under will*



*HYMN TO PAN*

Thrill with lissome lust of the light.  
O man! My man!  
Come careering out of the night  
Of Pan! Io Pan.  
Io Pan! Io Pan! Come over the sea  
From Sicily and from Arcady!  
Roaming as Bacchus, with fauns and pards  
And nymphs and satyrs for thy guards.  
On a milk-white ass, come over the sea  
To me, to me,  
Come with Artemis, silken shod.  
And wash thy white thigh, beautiful God,  
In the moon of the woods, on the marble mount,  
The dimpled dawn of the amber fount!  
Dip the purple of passionate prayer  
In the crimson shrine, the scarlet snare,  
The soul that startles in eyes of blue  
To watch thy wantonness weeping through  
The tangled grove, the gnarled bole  
Of the living tree that is spirit and soul  
And body and brain — come over the sea,  
(Io Pan! Io Pan!)  
Devil or god, to me, to me,  
My man! my man!  
Come with trumpets sounding shrill  
Over the hill!  
Come with drums low muttering  
From the spring!  
Come with flute and come with pipe!  
Am I not ripe?  
I, who wait and writhe and wrestle  
With air that hath no boughs to nestle  
My body, weary of empty clasp,  
Strong as a lion, and sharp as an asp —

Come, O come!  
I am numb  
With the lonely lust of devildom.  
Thrust the sword through the galling fetter,  
All devourer, all begetter;  
Give me the sign of the Open Eye  
And the token erect of thorny thigh  
And the word of madness and mystery,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! Pan Pan! Pan,  
I am a man:  
Do as thou wilt, as a great god can,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! I am awake  
In the grip of the snake.  
The eagle slashes with beak and claw:  
The gods withdraw:  
The great beasts come, Io Pan! I am borne  
To death on the horn  
Of the Unicorn.  
I am Pan! Io Pan! Io Pan Pan! Pan!  
I am thy mate, I am thy man,  
Goat of thy flock, I am gold, I am god,  
Flesh to thy bone, flower to thy rod.  
With hoofs of steel I race on the rocks  
Through solstice stubborn to equinox.  
And I rave; and I rape and I rip and I rend  
Everlasting, world without end.  
Mannikin, maiden, maenad, man,  
In the might of Pan.  
Io Pan! Io Pan Pan! Pan! Io Pan!





FROM THE BOOK OF THE LAW

Every man and every woman is a star.

Every number is infinite; there is no difference.

This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body: by my sacred heart and tongue; by all I can give, by all I desire of ye all.

The word of the Law is *Θελημα*.

Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

The word of Sin is Restriction.

thou hast no right but do thy will.

Do that, and no other shall say nay.

For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? *Amm. Ho!* warrior, if thy servant sink? But there are means and means. Be goodly therefore.

This also is secret: my prophet shall reveal it to the wise.

I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour.



Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.

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.

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death!

A feast every day in your hearts in the joy of my rapture!

Aye! feast! rejoice! there is no dread hereafter.

Dost thou fail? Art thou sorry? Is fear in thine heart?

Where I am these are not.

Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely; whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

There is help & hope in other spells. 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 ought joyous, let there be subtlety therein!

But exceed! exceed!

Strive ever to more! and if thou art truly mine—and doubt it not, and if thou art ever joyous!—death is the crown of all.

Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.





Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth.

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox.

Now this mystery of the letters is done, and I want to go on to the holier place.

Also for beauty's sake and love's!

Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!  
But the keen and the proud, the royal and the lofty; ye are brothers!

As brothers fight ye!

There is no law beyond Do what thou wilt.

*Love is the law, love under will.*



Note: The original text contains faults in quotation and a notable deletion.  
The version here has been corrected to Liber AL, Editor.

## COLLECTS OF THE GNOSTIC MASS

Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion. source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation to generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in the temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men. Oh sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come. May their Essence be here present, potent, puissant, and paternal to perfect this feast!





## GNOSTIC ANTHEM

Thou who art I, beyond all I am,  
Who hast no nature and no name,  
Who art, when all but thou are gone,  
Thou, centre and secret of the Sun,  
Thou, hidden spring of all things known  
And unknown, Thou aloof, alone,  
Thou, the true fire within the reed  
Brooding and breeding, source and seed  
Of life, love, liberty and light,  
Thou beyond speech and beyond sight,  
Thee I invoke, my faint fresh fire  
Kindling as mine intents aspire.  
Thee, I invoke, abiding one,  
Thee, centre and secret of the Sun,  
And that most holy mystery  
Of which the vehicle am I  
Appear, most awful and most mild,  
As it is lawful, in thy child!  
For of the Father and the Son  
The Holy Spirit is the norm;  
Male-female, quintessential, one,  
Man-being veiled in woman-form.  
Glory and worship in the highest,  
Thou Dove, mankind that deifiest,  
Being that race, most royally run,  
To spring sunshine through winter storm.  
Glory and worship be to Thee,  
Sap of the world-ash, wonder tree!  
Glory to thee from Gilded Tomb.  
Glory to thee from Waiting Womb.  
Glory to thee from Earth unploughed!  
Glory to thee from virgin vowed!  
Glory to thee, true Unity  
Of the Eternal Trinity!  
Glory to thee, thou sire and dam  
And Self of I am that I am.



Love is the law, love under will.





## NAMELESS TIMELESS

Fear me O man for I am all things,  
I am the wind that blows through your corn,  
I am the water with which you wash,  
I am the rain that nourishes life:  
I am the hot wind of death,  
I am the fruit of your orchard and the fruit of your loins,  
The seed time and the harvest are mine;  
I fixed the stars and placed them in their orbits,  
From my primordial deep I created the Universe.  
It is I and I alone who control destiny.  
Thinkest that thou O man can'st defy my Laws?  
I am Alpha & Omega the beginning and the end.  
I am the lamp of wisdom,  
I am the mirror of truth  
I am the answer to the eternal question.  
What pattern I weave who can tell for I am the master weaver,  
Destruction is an abomination in my sight, yet O man I will destroy.  
My servants come and none may leave.  
Those who receive my blessing remember and cherish it well for to few do I give.  
Those to whom I do reveal myself will remember all their days and will be silent.  
Think carefully O man and fear me for I am all things.  
With the flame of my mouth will I inscribe my name upon your heart,  
You will receive no other love than mine, nor will you sleep, nor will you eat  
except of my food.  
No rest will be yours until my commands have been obeyed, think O man and  
choose wisely.  
I will give to you the chalice of life and you will drink deeply of the nectar  
of bitterness and delusion.  
You will know great pain.  
You will know great sorrow.  
Thus will I temper you like fine steel and burnish you,  
Then and only then will you know me.  
Give me your soul and I will give you eternity.  
The paths I take are many but none may follow for I leave no footsteps.  
My children I keep and no man may touch and I will lead them to my feet.  
I am Justice, Equality and Mercy,  
I am life, I am death and that which dies not,  
I am all things  
From the Cosmic dust did I create you and to that you will return,  
From the time before time did I create the worlds,  
It is I that placed the microcosm,  
It is I that placed the macrocosm and that which lies within,  
I handed to you the fountain of life,  
You grasped for fools gold,  
I handed to you Eternity,  
You reached for the stars,  
I offered you peace,  
You chose war.  
I offered you life,  
You chose death.

You suffer ,  
You starve,  
Your creations collapse.  
Think deeply O man and evaluate life.  
He who lives simply,  
He who thinks simply,  
He who acts simply,  
These does the Universe honour,  
To them is given the torch of freedom,  
To them is given the lamp of wisdom,  
To them is given the eternal spirit.  
Out of infinity I gave you laws,  
I created you,  
I gave you the power of thought, I fashioned you yet, could I be wrong?  
Have I bred a monster?  
Have I bred that which is alien to my Universe?  
Beware O man though I have given you power, do not tempt me,  
Yea I will destroy you with that power.  
Think not that this is the only star my hand has touched,  
Countless stars have I touched and these stars obey my laws.  
Only on this star did I conceive the quest;  
I watch over you, I protect you.  
But climb not too high, think not that you control destiny,  
I control you and I control destiny;  
For your audacity you will suffer, you will bleed many aeons and many kalpas .  
Your sons will be destroyed and their mothers will weep until my laws are obeyed.  
But this green orb is fertile and many more will follow,  
When the time becomes no time will I then reveal myself.  
My people you scorn thus has it ever been,  
But my people are safely under my care and no man may destroy or touch their spirit.  
When their work is done I will call them to my side.  
You are slow to learn but time will accomplish many things .  
You will go forth and enter upon the stars;  
But only in my time and my choosing  
Therefore think wisely O man and respect my laws



B. V. Oliver .  
Lagos/Nigeria. 1974 e.v.



# EARTH MAGICK

by Soror Rachel

**T**he weather is beginning to be nice again and people are thinking about holding their magick rituals outside on some pleasant hill or in a deep mysterious forest. I would suggest that you know something about the place you plan to hold your rituals: Its history, the trees and other plants that grow near by, especially if they are to be part of your ritual...even what the ground is made of — if it has a lot of impressive boulders or is composed mainly of rock.

I remember a spring ritual that was held about 100 yards from a place where there had been a violent death the winter before. The ritual was supposed to rid the place of its terrible vibes. It was a fertility ritual, being spring; and, as far as I can remember, nothing was mentioned in the ritual that would clear the violence. The whole area was known for the violence it produced in mankind and this killing was only one instance in a series of related acts. It was a place perfect for a possible Saturn or Mars ritual if you had use for that kind of energy. Instead of Mars, we called on the Goddess to make the earth fertile. In the ritual a noxious thorny bush was used, whose name is Gorse. This is a bush brought over by the Scots to remind them of their native land. It has no uses, being thorny, inedible and not useful as medicine. It won't even get you high! But, it grows better here than most of the natives and is busily crowding them out. This is the bush with the pretty yellow flowers that the high priestess commanded to be fertile! I asked her after the ritual why she had chosen this bush. Her answer was that it was the only thing she could find flowering in the wild, and she had no idea what it was. It could have been poison oak! I believe it would have been better to have gotten something from a florist or some one's garden that would have been useful, than blindly grabbing the first flowering plant in sight!

Better yet, a few small redwood trees could have been planted and told to be fertile. Redwood seems to drain energies, good or bad, and would have helped to neutralize the violent energy that the area gave off. The land we did the ritual upon was a pygmy forest— a place where the soil is so infertile that trees 200 years old may only be three feet high. In soil nearby, such trees reach 100 feet. A hard task for any deity! In another case I went off to pay honor to the mighty Oak. The Oak grove was closed to the public because of high fire risk, so we adjourned to a



Sycamore Grove that was mainly composed of Eucalyptus Trees. I was confused and wondered about the tree spirits they were trying to call up. Again branches of an unknown bush were used, this time from someone's hedge, branches that I couldn't identify.

Ok, how do you go about finding out about places and plants? For places, go to your local historical society. This is usually run by little old christian ladies who grew up in the area. Show an interest in their history and they will be more than willing to tell all, or show you where to look. It's best to keep your reasons to yourself, since christians still seem to believe in the Devil = 's anything that is not their God. The Marin Historical society even went so far as to publish a small book listing the local Indian demons and where they hang out. In the United States, many of the Indian holy places are in National Parks and Forests. The National Park Service has material on these places of great power. Books on Indian myths will also tell you where to look at times. Mt. Helena in Washington has always been a goddess with Hood and Adams fighting for her hand. Also, Indians carried on their wars in certain areas. An old war ground should have lots of Mars energy. There were also neutral areas where warring tribes shared hunting rites and traded. Rituals for peace could be held in such areas.

On the coast of Northern California there are Serpentine outcroppings. These outcroppings change the nature of the plants that grow on them. Earthquake faults might be of some use. Above Idlewyld in Southern California is a great white boulder. The local Indians believe that it's the door and lock that keeps the earthquake god imprisoned and prevents California from falling into the sea. Granite seems to be the bones of Mother Earth, and strong powers surface near granite.

Look for the history and legends; and, as a final test, see if the place seems right to you.

What about plants? First find out what the plant is. In the United States, this means taking the plant or a part of the plant, which should include a flower or fruit ( seed ) to your nearest Agriculture field office for identification. Have them give you the Scientific Botanical name. Armed with this, go to your nearest Library and find out all you can on it. If you have an Arboretum or Botanical Gardens nearby, all the better, since they also have libraries devoted strictly to plants. Find out what it takes to grow . Look in Herbals to see if it is used as a medicine or if a plant of its genus is a medicine. This means any plant that has the same first name as your plant's Scientific name. Check local aboriginal Botany texts to see if the natives used it for anything. Also check survival books. From this you can get some idea of the basic personality of the plant. In later articles I will take you through this process with plants that can be used in rituals.





have been going through 777, Column XLIII on Drugs. Some of the names have been changed, and only the second name of the Botanical Name is used. First a warning: If by some strange chance you run across line five, Nox Vomica : this is a very poisonous plant, containing Strychnine. So much Strychnine is in this plant that its full name is Strychnos nox vomica . Its main use was to poison rats. It will get you high, but it's not a pleasant one and you are not likely to come back! Line eight is Peyote .

Line six and thirty-one, Stramonium, is Datura Stramonium. Line 6, Digitalis, is very poisonous and can stop your heart. It was a popular poison among the European aristocrats. Small amounts are used in modern medicine on heart patients to give the heart a little extra push in the morning.

*by Loror Rachel*

## MINOTERIS ION: W

# LIBER 777

COLUMN XL on a small budget: semi-precious stones.

*by Frater NXX*

Many of us have wished to set gems into talismans and other devices in correspondence to the Sephiroth. This is very workable in most of the correspondences listed in 777, Col. XL, but diamonds and a few other stones are simply beyond the means of most of us. One can use chips, of course; but size counts for much in workings of one kind or another. It is better to have a stone that matches the working, is large enough to be seen and is not a plastic or glass fake. With these ideas in mind, the following table of semi-precious gems and minerals is offered. Notes follow to clarify the selections and to provide instruction on the principle of magical signatures.

Key Number:	Semi-precious stone or mineral:
1. Kether	Milky Quartz ( noncrystalline ) or Quartz with gold inclusions.
2. Chokmah	Mother of Pearl
3. Binah	Apache Tear ( or other darkly transparent stone ).
4. Chesed	Blue Azurite.
5. Geburah	Desert Rose ( variation of hematite ).
6. Tiphereth	Citrine.
7. Netzach	Green Malachite.
8. Hod	Cinnabar.
9. Yesod	Moon stone.
10. Malkuth	Lava rock or basalt or granite.
11. Aleph	Native Sulphur.
12. Beth	Feather Agate or Tree Agate.
13. Gimmel	Satin Spar.
14. Daleth	Emerald Beryl.
15. Hay	Red Serpentine.
16. Vau	Brown Obsidian.
17. Zain	Alexandrite ( only the artificial variation of carborundum ).
18. Cheth	Amber.
19. Teth	Cat's Eye.
20. Yod	Peridot.
21. Koph	Turquoise.
22. Lamed	Lace Agate.
23. Mem	Moss Agate.
24. Nun	Aquamarine.
25. Samekh	Flint.
26. Ayin	Flourescent Minerals.
27. Peh	Blood Stone.
28. Tzaddi	Rutilated Quartz.
29. Qof	Fossils.
30. Resh	Native Gold.
31. Shin	Fire Opal.
32. Taw	Granite or Basalt.



Notes:

- #1, Milky Quartz is featureless white, a match to the white Brilliance of Kether. Quartz with gold inclusions is White flecked Gold, also a color symbol of Kether.
- #2, Mother of Pearl is the color match for Chokmah.
- #3, An Apache Tear is usually a small round stone of black hue. It transmits a little light, and gives a feeling of endless depth. This stone was sacred to South-Western American Indians. The reference to Binah is by color and mystical properties.
- #4, Blue Azurite matches the blue of Chesed. This is a copper ore, and can be used to link Netzach with Chesed — definitely a right-pillar stone for the Tree of Life.
- #5, Desert Rose is a flower-like crystal of granular Hematite. It is dull light russet in color and an iron ore. Thus, rose = 5; reddish = color of Geburah, iron = metal of Geburah.
- #6. Citrine is a yellow golden gem like a drop of honey, thus Tiphereth, gold and Sun.
- #7. Green Malachite is green in color and a Copper ore, thus Netzach.
- #8. Cinnabar, is reddish orange in color and a ore of Mercury, thus Hod.
- #9. A Moon Stone is at first glance more for #13 and Gimmel than for #9 and Yesod. This follows from the transcendent appearance of this gem. One must not fall into the trap of thinking that one affinity determines place forever. The Moon and Yesod match a stone with the appearance of the Full phase of the Moon. While lesser gems might match the lower place of Yesod, there are certain sexual mysteries of O.T.O. which elevate this place. The Moon Stone in its white form is like a drop of semen livened with the White Eagle. Only through subsequent skilled working can the gem be raised to #13. This is an affinity quite close to that of Binah and Malkuth as Mother and fallen Bride in ancient Qabalah. In a real way, these "budget" versions of Column XL can be thought of as Green Lion to the Precious Stone's Red Lion. Those who aim directly for the top without treading the way up often squander magical force.
- #10. Lava, basalt and granite are the bones of the Earth. These stones are the prima matter of the physical world.
- #11. Native Sulphur, not alchemical Sulphur, has an affinity to air and therefore Aleph. Native Sulphur in crystalline form is yellow ( Aleph ) and sublimates ( turns into gas from the solid state ).
- #12. Feather Agate ( also called Tree Agate ), contains brilliant plumes of color in a clear and colorless stone. These are like the forces manipulated within the Magician by the art hidden within the letter Beth.
- #13. Satin Spar is a stone that looks like a fall of crystalline rain. It is a perfect depiction of the descending influence of the Moon.
- #14. Emerald Beryl can be bought from a lapidary as an opaque crystal for from \$8 to \$20. It is the green gem of Venus.
- #15. Red serpentine has a muted red, for Hay, and contains asbestos to protect against fire.
- #16. Brown Obsidian is often ribboned in black. If all the surface of the earth were melted, this stuff would result. Vau is union.
- #17. Alexandrite ( artificial variation of carborundum ), not natural Alexantrite, the natural stone is fully on a par with the finest diamonds in cost. For Zain, Gemini, this artificial stone is a easy correspondence. The natural stone has some optical properties not to be found in the artificial, but both natural and artificial produce a reddish color in artificial light and a green one in daylight. This dual coloring is the Gemini matching. The property



is more extreme in the artificial stone. In addition, the idea of art bettering nature has some affinity to the path of Zain on the Tree of Life.

- #18. Cheth is color matched to Amber in the symbolic King Scale. This substance is also used in the regular table XL. Amber may contain and preserve objects within itself — Cancer's facility of containment.
- #19. The Cat's Eye simulates the eye of the Serpent, Teth, and the eye of the Lion, the Teth Beast of Tarot.
- #20. Peridot is yellowish Green, a Virgo = Yod color in the King Scale.
- #21. Turquoise has the color of Jupiter, and myth grants it the status of a fallen part of the sky. This stone is sometimes used to protect or measure the health of a person wearing it. Turquoise of a white-veiled type changes its color at times, like the passage of a cloud upon the mystical sky of its wearer. A strong case for #13 could also be made here, for Turquoise dust was the pigment used by the Egyptians on the Stele of Revealing for the Body of Nuit. This was once blue, but now is green. Turquoise gradually changes to a variation of malachite with exposure to air. Thus, mystically Nuit virgin becomes Nuit mother. There is a strong feminine side to the God Jupiter, which is often overlooked. Jupiter is the Sire of Dionysis, but also the birthing Mother. Athena was born from the head of Zeus.
- #22. Lace Agate shows a balance of chemical forces, thus Libra and Lamed.
- #23. Moss Agate looks like an undersea view, thus Water and Mem.
- #24. Aquamarine represents the mystical waters of re-birth in its color and clarity. Scorpio and Nun also stress this.
- #25. Flint is the stone of Arrows and therefore Sagittarius, Samekh. The power of this stone to strike fire also applies to this path.
- #26. Fluorescent Minerals, when exposed to the proper wavelengths of ultra-violet light or black light, glow with "unnatural" colors. The Application to Ayin = Eye should be clear, especially when taken with the King Scale color and the Devil Trump.
- #27. Blood Stone is a dull black flecked with red — like blood spattered on ebony. This stone is traditionally the talisman of storms, earth quake, disaster, violence of all kinds and destroying sickness— either to cause or cure. The affinity to Peh as the letter of the Tower Trump should be obvious.
- #28. Rutilated Quartz is a stone shot through with perfect lines of bright metallic crystal. The link to Tzaddi can be made in many ways, but the clearest in my view is to Tzaddikim, the Perfect Watchers or Secret Chiefs.
- #29. Fossils show the course of evolution and therefore match The Moon Trump and the path of Qof. In selecting a fossil, choose one that represents a known evolutionary line to a present living species. If from a vertebrate, part of the back of the skull. Fossil bones and remains from extinct Genera, like Saurians, are more correct to represent the Qlipot. In that line, I have a nice Stegasaurus bone that I libate with beer or wine at intervals. It keeps the beastly happy, and few lesser critters care to bother the rest of such a ghost.
- #30. Native Gold is the metal of the Sun.
- #31. Fire Opal gleams with the root of mineral fire.
- #32. Granite and Basalt apply here as they do for #10.

In obtaining stones and minerals, never go to a jeweler. For that matter, don't patronize a jeweler's stock anymore than you can avoid. The mark-up above a Lapidary's retail price commonly exceeds TEN TIMES!



In addition, a jeweler's stone has been subjected to more haggling by far than a lapidary's. There is less accumulated trash on a virgin, unset stone. Setting should be done either at the direction of a practitioner of Magick or by the Magician. The best Lapidary known to me in my area is Frazier's Minerals & Lapidary, 1724 University Ave, Berkeley, California, 415-843-7564. While we are on the subject, there are some things to know about rare metals. Never buy any substance described simply as "gold"; under the trade laws, this is not true gold but an imitation yellow metal. Require "Gold Metal" and get the alloy measure: 24K is nearly pure. 14K is a bit over half gold, but will work better in almost all uses. Less than 10K is a bit unwise. Also, German Silver hasn't a trace of true Silver. Most finished pieces of true silver are plated with a silver-like metal that resists sulfur in the air and from human skin. This may or may not be desirable. Test the coating of a reputed silver object by rubbing with egg yoke — tarnish is the proper result. Gold can often be tested with lemon juice, most of the imitations will either brighten quickly and tarnish after or show some sort of reaction. True Gold cannot be harmed by any chemical product commonly found in the home. Obtain pure metals and metal chains from Gold and Silver Dealers — with their trip they are used to "small" amount sales. Lapidaries also can supply these metals in smaller amounts and at a slightly higher price, WITH materials for setting and casting sets. Jewelers will charge \$20 or \$30 for a length of 10K chain that would cost \$2 to \$6 in 14K from a Gold Dealer. If hard up for gold, go to a liquor store and buy Goldwasser. Filter out the flakes of 24K gold leaf and drink the rest. Alternatively, drink the whole thing; finely divided gold is a hallucinogenic drug.

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For a bit of a different thing, consider an allocation of literature to the 32 Key Numbers of Liber 777. Here's an example. Each of these represents a particular affinity to one of the 32 parts of the Tree of Life:

1. Books on Cosmology.
2. Books on Music and Astronomy.
3. Books on Logic and Astrology.
4. Books on Business and Science.
5. Books on Law and Religion.
6. Books on Philosophy and Society.
7. Books on Psychology and Anthropology.
8. Books on Building and Repair.
9. Books on History and Fiction.
10. Books on Geography and Geology.
11. *The Little Prince*.
12. *Magick in Theory and Practice*.
13. *The Little Flowers of St. Francis* ( the history of the MS.)
14. *The Golden Ass* by Iulius Apuleius.
15. *The Life of Charlemagne* by Einhard.
16. *The Life of Muhammad* by Ibn Ishaq.
17. *The Prophet* by Kahlil Gibran.
18. *The Egyptian Book of the Dead*.
19. *Monkey* by Wu Cheng-en.
20. *Siddhartha* by Hermann Hesse.



21. *Gargantua and Pantagruel* by Rabelais.
22. *The Aeneid* by Virgil.
23. *Black Opium* by Claude Farrere.
24. *The New Golden Bough* by Sir James Frazer and abridged by T. H. Gaster.
25. *Parzival* by Wolfram von Eschenbach.
26. *Feather Woman of the Jungle* by Amos Tutuola.
27. *The Confessions of St. Augustine*.
28. *Alice in Wonderland* by Lewis Carroll.
29. *The Flowers of Evil* by Charles Baudelaire.
30. *The Ship of Fools* by Sebastian Brant.
31. *The Devil's Dictionary* by Ambrose Bierce.
32. *The Oxford English Dictionary*.



## REVIEWS

After a break of some issues in our detailed reviews, we are returning to this interesting topic. This double issue will not provide complete reviews on the books received. Look for longer follow-up reviews in the next issue on some of these titles.

*Real Magic*, by P.E.I. Bonewits, Creative Arts Book Co., 833 Bancroft Way, Berkeley, CA 94710 U.S.A. This is the latest printing of Isaac's second step in the portal of fame. His first step was a BA in Magic from U.C. Berkeley in 1970. There have been many other steps between then and the June 1979 e.v. printing of this most recent edition of "the real thing." *Real Magic* remains the freshest look at the oldest ( well second oldest anyway ) profession. You won't find the depth of detail that lurks in *Magick*, but you won't find the difficulty either. This 280 page work bridges the gap between psychic phenomena and directed *Magick*. It's like a Corpus Callosum joining the two halves of the magical brain. On the one side is the pseudo-science of psychism, on the other is the maze of practical *Magick*. Without this book to help, one is either lost in meaningless repetitive experiment or a-swim in bodyless theory. Get this book before you get lost! Humorous, much new material and a price within reason: \$6.95 paperback.

*The Magical Diaries of Aleister Crowley*, edited by Stephen Skinner, Samuel Weiser, Inc., 740 Broadway, New York, NY 10003 U.S.A. This is a must for all Crowley buffs. The diary entries gathered here cover the period in Tunisia, 1923 e.v. The Abbey had broken up and the Beast was a foot at odds ends. This is not the Crowley most know, but the Crowley at "low water" that we need to know about. *Magick* is a life's work, and this was a hard time for 666. If would-be magicians know only the triumphs, they cannot be prepared for the rough spots. Read this collection to learn the meaning of "Perdurabo". The introduction is well balanced. This edition is not authorized, and therefore merits the designation "pirated", but we can't fault such a gain: \$20.00 hardback.



Another edition of King's *Secret Rituals of the O.T.O.* is out. This book is an affront to the Order, no matter what was put on the back of the title page. We would like to see Thelemites avoid it. Too many have already weakened the outer effect of the initiations for themselves through premature attempts at the rituals.

Marcelo Motta has published "*The Equinox, Vol. V No.2*, Thelema Publishing Co., P.O. Box 90213, Nashville, TN 37209 U.S.A. Regular edition \$20.00, Deluxe edition \$50.00. No copy received for review. Judging from the advertised content and past performance, this book is well worth having. Motta has many fresh ideas to present, despite a distinct tendency to unnecessary vilifications. We have two objections, and only two: 1. THIS IS NOT THE EQUINOX OF CROWLEY AND THE A..A.., despite Motta's protestations to the contrary. That work has yet to be continued into the fifth volume. 2. Motta cannot speak for O.T.O. His O.T.O. MANIFESTO is spurious. Our records to the last years of Germer's life show no degree for Motta beyond IIIrd, and he is many years behind in his dues. The claims he has made for high degree and office in the Order are false. I personally think that this is just another attempt to form a separate magical society by a person lacking the courage to say so! It's a noble work to create new Orders; why debase that achievement through theft of the name of the old?



New books by 93 Press, Box 31, South Stukely, Quebec JOE 2J0 CANADA.  
Discount to any individual: 20%.  
Discount to 1st Degree and higher of O.T.O. is reported to be 40% for any but deluxe editions:

*A book of Satyrs* by Austin Osman Spare, \$20 paper, \$40 hardback. Very large, high quality paper and fine printing. An intro. and sharp reproduction of the Spare drawings. 93 press.

*The City of God* by Crowley, \$3.00, new typeset edition with dedic. to the Caliph. 93 Press. Paperback.

*Magick, Gnosticism & THE Witchcraft ( introductory essays )* by Jack Parsons, look at other Parsons material in the O.T.O. Newsletter Vol. II, No. 1 to get an impression of Parsons' work. Recommended. \$3.00 paperback. 93 Press.

*Anathema of Zos* by Spare, \$3.00 paperback, 93 Press.

*Lost Continent, Liber LI* by Crowley, paperback \$5.00, 93 Press.

*The Dragon of the Alchemists* by Frederic Caster, \$12.00 hardback, 38 plates and 99 pages, 93 Press.

In spring: *Book 4, parts I and II*, paperback, \$3 and \$4 respectively, 93 Press. Ask for a catalogue, books in French and Spanish in prep.: *Le Cercle de l'Etoile*.

*Magick* by Crowley ( Symonds & Grant version ) in Italian: Casa Editrice ASTROLABIO, Ubaldini Editore, Via Guido d'Arezzo, 16 ITALY, paper L. 18,000.



# NEWS

## INITIATION & INCORPORATION:

Initiations continue as usual, monthly and at several locations. For locations, see below. There are new procedures and requirements for initiation into the degrees. These are dealt with below.

The Ordo Templi Orientis has successfully applied for incorporation. We are not yet federally tax-exempt, officially; but we will continue our work and apply for recognition of this status with all due speed. Our Incorporation is legal and official. Our claim to the title of Ordo Templi Orientis in the United States is legal, unopposed and unique in Law. This attainment is success pure and simple, and the completion of Aleister Crowley's wish that this be done ( more in the next issue on the history of the efforts directed by Crowley to establish the Order in the United States ). Accordingly, Hymenaeus Alpha, Grady McMurtry, Caliph of O.T.O. is now fully a Tenth Degree National Head of Ordo Templi Orientis without limiting qualification of any kind, having attained that rank both through completion of his directive from Crowley "To take charge of the whole work of the Order in California" ( such work including incorporation, as will be shown in the next issue ) and through completion of the chief mundane requirement of a National Head: To establish the Order. In default of other authority, Hymenaeus Alpha is acting O.H.O. throughout the World. This differs from claims to the office put forth by others in two respects: 1. This is not a claim at all, but a statement of fact predicated on local circumstance in its application. 2. The rank is *de jure* as well as *de facto*, pending resolution of the discordant state of the Order outside the United States. This is not a setting aside of the method of election, but a challenge to any and all having credentials from either Aleister Crowley or Karl Germer to publish those credentials and do the like. We await with happy expectation the success of our Brothers and Sisters in a like deed! We will not wait in our deeds to spread the Order in accord with the command with our Master Baphomet!

Incorporation took place on March 20th, 1979 e.v. within the degree of the Equinox on the Seventy-Fifth anniversary of the EQUINOX OF THE GODS.

The Articles of Incorporation, the ByLaws and the resolutions of the Supreme Council ( Board of Directors ) will be published in volume III of this Newsletter, with resolutions and further developments becoming a continuing matter of report from this point onward. In particular, we will be enacting each provision contained in the Blue Equinox Liber CXCIV, "Intimation with reference to the constitution of the Order" — in so far as it is possible in law and with respect to time and circumstance. We invite aid — yea, greatly desire it, — in interpretation of the suggestions of Liber CXCIV in a practical way, and in a manner compatible with the Will of all concerned. This is no easy task, for the regular constitution is incomplete, dated in some respects and obscure in others. Our Articles and ByLaws will be amended and enlarged as necessary to conform both with the Law and the Law. The informed advice of the Order at large is needed to hasten



the accomplishment of this task. Our publication of the documents and actions in this Newsletter will provide information to this end. We intend to perfect the Articles and ByLaws through trial by enactment of Council Resolutions before amendment in the majority of instances. When a resolution has passed the test of practical success, it may be better considered for elevation to the ByLaws as an amendment. In this manner we hope to avoid arbitrary imposition of inflexible and impractical interpretations of the Traditional Constitution.

Some of our Brothers and Sisters will be dismayed at the idea of Incorporation. To lay concerns at rest, please note the following:

Individuals are guaranteed due process in any complaints they may have with the manner in which their rights are respected.

The Order has obtained a practical and public method for its continuation.

The Secrecy of the members of the Order who desire secrecy is now greater than before. Until this time, we had no recourse against a demand to disclose our membership lists in a court order, other than the regrettable state of confused filing that had materialized through lack of adequate office staff. Now we have protections in law that prohibit public disclosure of our private membership records.

Nothing has been lost through recognition by the government. It would be ridiculous to assume that we were unknown before this. In that we have nothing improper or illegal in our nature, intent or operation, we share with all legal entities the protection of the Nation. Like all governments, this one in the U.S.A. is far from perfect; but it is capable of being improved through the independent actions of our members, as by all who dwell here in the courage of their rights, the strength of their convictions and the energy of their opposition to what is wrong. O.T.O. will become a non-profit recorded institution: No large spending to influence legislation or candidates to office — That can easily be done by persons who find each other through membership in O.T.O., hence no real loss of political activity is involved. The Order can collect and publish political theory, the members may privately band together as they please to influence legislation and candidacy as they will.

Additional information on the Incorporation and related matters will be taken up below.

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#### CONTACT ADDRESSES OF OFFICIAL LODGES & CHAPTERS.

The list on the next page is current and fully active under the Supreme Council of the Caliphate and the Ordo Templi Orientis. A few chapters previously noted have been dropped, not from a decrease of operation, but from a failure to get going as of this date. All application for chapter status ( or renewal of abandoned organizational mandates ) should take the form of a written request to the Grand Lodge, submitted in triplicate. These Lodges and Chapters are recognized under resolutions 2, 7, 11, 12 and 13 of the Supreme Council.

Grand Lodge: Thelema Lodge, Θελημα, P.O. Box 2303, Berkeley, CA 94702 U.S.A. Initiations to all Degrees. Central Headquarters of the Order, the Caliphate, the Supreme Council and chief corporate office. Four IXth Degree, one Xth Degree. Four Board members: Caliph, Grand Treasurer General, Grand Secretary General, Fourth Emir. XIth Degree nearby, but not accessible.

Eastern

Province: Ra Hoor Khuit Lodge, P.O. Box 6018, Teall Ave. Station, Syracuse, NY 13217 U.S.A. Initiations to Third Degree. Coordinative office for the Eastern U.S. and Canada — not to be confused with New York State Headquarters. One IXth Degree. One Board member: Second Emir. Recent visit of initiation by Caliph.

New York

State HQ: LASHTAL Lodge, P.O. Box 357, Bowling Green, New York, NY 10004 U.S.A. Initiations to Third Degree. New York State Corporate office. One IXth Degree. One Board member: Third Emir. Recent visit of initiation by Caliph.

South-West

Province: Heru-Ra-Ha Lodge, P.O. Box 3111, New Port Beach, CA 92663 U.S.A. Coordinative office for the South-Western U.S., with special emphasis on Southern California. Initiations to First Degree, with routine expansion of powers pending to the Third Degree ( No precedence problem, just last on this particular round of Caliphate inspection ). One IXth Degree. One Board member: First Emir.

New England: Brocken Mountain Lodge, 178 Cosey Beach Ave., East Haven, Conn. 06512 U.S.A. Formerly Frater Achad Chapter. One VIIth Degree. Initiations pending, but currently available in conjunction with Ra Hoor Khuit Lodge.

CHAPTERS:

Babalon-Therion Chapter, Suite 93, 256 South Robertson, Beverly Hills, CA 90211 U.S.A. Under Heru-Ra-Ha, this initiate chapter has special interests in the Gnostic Mass and in work along A.'.A.'. lines.

Ankh-f-n-Khonsu Chapter, 1816 Stevens Ave. So. #6, MPLS, MN 55403. This is the first Associate Member Chapter of the Order. An option to raise status to regular initiate chapter exists. Contact Merlin if you live in this area. Right to organize.

W.T.Smith Chapter, Box 31, South Stukely, Quebec, CANADA, JOE 2J0. Authorized to organize under Bill Breeze, this chapter is initiate and plans an early visit by the Caliph.

Jane Wolfe Chapter, 8825 91St, Edmonton, Alta, CANADA T6C 3N3. Experienced initiates with a good start on organizing for local work. Most recent Chapter. Several Initiates in the area. Work with Gnostic Catholic Church and instructive operations. Contact Russell Sampsell. Early visit by the Caliph is planned.



## REPRESENTATIVES:

This category of O.T.O. work has not yet been defined by the Board of Directors ( Supreme Council ). In the interim, the following are recognized through the office of the Grand Treasurer General and the office of the Secretary of the Grand Lodge ( two offices, same person ). Their authority varies, but these representatives are the people to contact in the listed areas for O.T.O. work.

- Pennsylvania: Frater Bran, O.T.O. Box 778, Brynmawr, PA 19010.  
Operations underway to gather enough support to form a chapter.
- Rhode Island: Christopher Gait, P.O. Box 214, Bristol, RI 02804.  
Local activities and a competent expert in I Ching.
- Georgia: Joe Shockley, 2626 Wise St., Columbus, GA 31903.  
Ground work laid for local organization and instruction.
- Australia: Adam J. Pellen, 6 Yarn brook St., Elizabeth West, South Australia 5113, AUSTRALIA.  
The distance so far has prevented initiation, but Adam has proven himself able to promote union between widely separated Associates.
- Denmark: Charles Olback, Annebergvej 23, 2700 Brønshøj, DENMARK.  
This worthy Associate Brother of O.T.O. has done remarkable organizational work on his own. Again distance has prevented initiation, but his independent work merits respect. His operations are limited to candidates of compatible Astrological character.
- Germany: No formal representation yet, but Associates in Aachen have indicated interest in local operations. Contact at their choice may be made through the Grand Lodge.
- Peru: The term "representative" is not exactly correct here. A viable portion of the Viceregal Province of the Great Frater Huiracocha remains. A translation problem has greatly delayed negotiations of mutual recognition. This problem has been surmounted, and O.T.O. is progressing toward close relations. If all proceeds according to mutual agreement, the Province will most likely be fully reactivated. Some formal steps have been taken, but more remain. The Grand Lodge will refer correspondence, if written in Spanish.
- England: Several Associates have shown interest in uniting, but no representative is yet ready.
- France: The same condition exists as in England.

Any Associate or Initiate who lives in a place not close to a Chapter or Lodge may apply for the status of informal representative. Such application should presently be made to the Secretary of the Grand Lodge, but another higher ranking officer may later take this task. Through such efforts the Order may come to grow more swiftly. Such representatives establish a record of work in the Order. When initiation becomes possible to an Associate representative, this matters!

## THE SUPREME COUNCIL OF ORDO TEMPLI ORIENTIS:

*an informal report by the Grand Treasurer General of the Order.*

There is little point in going deeply into the structure of the Supreme Council or Board of Directors of the Order at this time, since much of what would be said now will be superceded soon by the publication of the Articles of Incorporation, the ByLaws and the regular report of the Grand Secretary General. Suffice it to say that we are operating by the procedures of the documents of incorporation, and that all questions of decorum at the meetings are being refered to my Uncle Fred's 1904 e.v. copy of Robert's Rules of Order.— I believe he got it when he became an Elk. Sometimes I wonder what our relatives and ancestors were doing when Liber AL came down! Be that as it may, there are some things that should be reported without delay.

The Board has four regular meetings per year, in addition to provision for special meetings and elections. The quarterly meetings are capable of being convened any number of times through the practice of adjournment to the next time and place. The present meeting has so far convened three times, with the fourth set for May 5th. The business conducted to this point has chiefly been in the area of defining powers, recognizing continuing procedures, inventing new ones, and generally establishing the membership, filling the blanks and meeting emergencies. A sum-up will be found below.

Here are the officers and their terms of office. All terms have the 20th of March, 1979 e.v., as their start.

Caliph, Hymenaeus Alpha, Grady McMurtry, Life.  
Grand Treasurer General, William Heidrick, 4 years.  
Grand Secretary General, James Graeb, 4 years.  
First Emir, Lon Duquette, 2 years.  
Second Emir, Michael Ripple, 2 years.  
Third Emir, Kristopher Dowling, 2 years.  
Fourth Emir, Sharon Morton, 2 years.

Only the Ninth Degree is franchised to vote for these offices, but any member of the Order is able to fill them, from Minerval to Tenth ( and Eleventh, of course ). This presents a limited game at present, owing to the fact that the seven members of the Council are the whole Ninth Degree accepted in the Order just now. By the end of the terms of the Emirs, there should be more Ninth Degrees. Some of these may come through recognition of Agape IXth's — one honorary IXth from Agape Lodge has applied for the full degree and for formal recognition.

There has been some confusion in the ranks over the nature of papers and certificates already issued under seal before incorporation. Basically, each of these papers must be ratified by the Council to be continued. A few will be ignored, as no longer in effect. Most of our work has been in the area of listing and ratifying. The topical analysis of the Resolutions of the Council that follows this note should clear up most of the confusion. There are also a couple of very important announcements on expired Minerval Degrees and pre-April 1977 e.v. initiations. These and other announcements will be found below.



Resolutions on the Degrees.

- R1 — General recognition, modified by later resolutions.
- R6 & R14 — deal with initiations before April of 1977 e.v.  
See notice below.

- R4 — Ratifies the Eleventh Degree.
- R16 — Associate Membership.
- R17 — Defines Associate Membership.
- R18 — Establishes Dues from Minerval through Ninth, including Associate.  
See schedule below.

- R8 — Directs Treasurer to buy a book of record.
- R21 — Gives Treasurer power to determine method of dues collection.

Resolutions on Bodies and Offices.

- R2 — Lists Lodges by name.
- R7 — Intent to list Chapters.
- R11 — Recognizes office categories: Lodge and Chapter.
- R12 — Lists active chapters and records transitions from chapter to lodge status.
- R13 — Ratifies chapters in R12.
- R15 — Creates Camp and Profess House distinctions — opens for further definition at a later time.
- R3 — Accepts Gnostic Catholic Church papers pending review, list & definition.

Initiations.

- R23 — Appoints Grady McMurtry, current Caliph, as final arbitrator of the questions of admission into the Order and advancement in the Degrees. Note: does not automatically carry to the next Caliph.
- R24 — Gives Grand Secretary General the power to designate procedures for admission and advancement in the Degrees. Note: Passes with the office; no power to decide on the merits — just establish the procedures.

Security.

- R5 — Grants power to Secretary and Treasurer to independantly suspend secretarial and fiscal operations of Lodges, Chapters and other bodies for the protection of the officers and/or the Order in case of necessity. To be reviewed by the Council at a special meeting called with due haste.
- R9 — Limits access to the Grand Lodge building in certain cases.
- R10 — Provides for publication of R9, see below.

Compensation.

- R19 — For Directors ( Supreme Council Members ) \$504 per year. ( This amount is equal to the IXth Degree dues ).
- R20 — For Brocken Mountain Lodge Head \$178 per year. ( This amount is equal to the VII Degree dues. The VII Degree was given to this officer in conjunction with his duties.)

Note on Compensation: The Resolutions R19 and R20 are intended mainly to avoid placing a financial burden upon officers whose duties have caused them to rise to rather expensive Dues levels. IRS may still require tax on these amounts. In the event of loss of office, most of these individuals would automatically be assessed the dues without the compensation. Resignation from a degree is possible, or appeal to the Order.

Trusteeship.

- R22 — Establishes responsibilities and details of the Ninth Degree trusteeship and control of the properties of the Order.

It may be that the last page casts a cold dryness on the whole of this proceeding. Where is the Magick? Where has beauty gone? And where mystery? Near the Earth and under the Earth is the force of the Adversary. This force is met in diverse ways. At times Lord Chaos is best served by the Harlot Reason!

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# Official NOTICE

## Dues for the Degrees:

Est. April 22, 1979 e. v. in R18 .

These dues are for one year, and are a regular annual assessment.

Associate Member.....	\$10	Minerval ( 0 <sup>0</sup> )*	\$15
First Degree.....	\$15	Second Degree .....	\$30
Third Degree.....	\$45		
Fourth Degree.....	\$60	Fifth Degree .....	\$78
Sixth Degree.....	\$93		
Seventh Degree.....	\$178	Eighth Degree .....	\$336
Ninth Degree.....	\$504		

There shall be no annual dues upon the Tenth Degree.

( *Comment: A one time only initiation fee is also charged for most degrees.* )

( *Comment: Dues for intermediate degrees have not yet been set. )*

( *Note from G.T.G.: Dues fall delinquent one year and one day after initiation and payment anniversaries. Arrangements may be made to*

*\* forestall or reinstate before the due period ends. Minerval membership ends automatically at the end of the first period, unless steps are taken.* )

## GRAND LODGE SECURITY:

Est. April 8, 1979 e. v. in R9 & R10 .

The Grand Lodge is a place of Security, and in the absence of a Director of the Order, an Officer of the Lodge, or an inhabitant of the house, no member may expect admission to these premises.

( *Comment: This regulation has been established mainly to protect the files and therefore the privacy of the members. In addition the privacy of the residents and recognized guests of the Grand Lodge is protected. The regulation was made at a time of known security risk.* )



# IMPORTANT!

## MINERVA

( passed May 5, 1979 e.v. )

The Minerval year lasts only one year! Unless arrangements are made with the Grand Lodge to either extend the Minerval Year or advance to First Degree, Membership in Ordo Templi Orientis ENDS one year and one day after the Minerval initiation. Reinstatement is sometimes possible. The Order has allowed the practice of granting some privileges of membership to individuals whose Minerval time has elapsed. This practice ends in 90 days from May 5th, 1979 e.v. Exceptions can be made, but only through written agreement. Those persons who have lost membership in O.T.O. in this manner ( All who were initiated before May of 1978 e.v. and who do not have a valid higher degree or a written and recorded extension are included. ) have 90 days to apply for extension or advancement. After that time, the Order assumes no responsibility to consider the cases.

( *Comment: Our returning Minervals have far exceeded our expectations. Of about 130±10 who entered in the period in question, only about 30 are over-due for advancement. Our original thought was toward a 60% failure rate in the Minerval Degree. Even if all 30 drop out — and many will not, from verbal remarks made — the drop out is only about 1/5th! It is largely due to too much success that the paper-work is backed up! )*

## ALL DEGREES

Initiated prior to  
April, 1977

e . v .



PERSONS INITIATED TO ORDO TEMPLI ORIENTIS PRIOR  
TO APRIL OF 1977 E.V. WHO WISH TO REMAIN  
MEMBERS OF ORDO TEMPLI ORIENTIS MUST IMMEDIATELY  
APPLY TO ESTABLISH THEIR CONDITION OF MEMBERSHIP  
AT THE GRAND LODGE.

( Private opinion of an officer of the Council and the Grand Lodge,  
not binding on the Order: As a party to the discussions and  
the vote on this issue, as well as a participant in the work of  
the Grand Lodge, I make the following views known;

1. The chief intent of this mandate is to render regular the rolls of the Order. We are required to do this by our incorporation.
2. All persons initiated by Hymenaeus Alpha before the date cited, who have not already established their condition of membership through further initiation after the date cited, or who have not paid dues to the Grand Lodge after the date cited, are included in the intent of the mandate.
3. All earlier members and alledged members still living of Ordo Templi Orientis who have received or laid claim to an initiated degree in the Order, and who have had no recognition in writing by the Grand Lodge in the form of a certificate of initiation or a certificate of award of degree are included in the effect of the mandate — no matter what their state of rank. In the effect that such a certificate exists, it is not to be considered valid after this mandate unless application for verification is made to the Grand Lodge.
4. Failure to apply in cases of doubt would most probably result in the loss of the right to demand recognition in a court of law at any later date.
5. Application does not constitute submission to the decision of the Order in the determination of condition of membership — yet, further action to require the decision to be up held is possible.
6. Failure to apply, with knowledge of this mandate, constitutes actual and legal resignation from O.T.O. in the case of a membership with any claim to validity — my opinion.
7. Persons holding Degrees from M. Motta may apply, but final recognition depends on confirmation of the Degree by Motta, a review of the right to initiate by Motta, a review of the method of initiation and a decision in class by the Council. The time date of the award of such a distinction is also important.
8. Persons holding Degrees from Kenneth Grant, when the Degree in question was awarded prior to the expulsion order of 1955 e.v. have valid grounds for application under the same conditions noted in #7. Persons having Degrees from Kenneth Grant after that time hold rank in an organization entirely separate from O.T.O. — no matter what Mr. Grant chooses to call it. There is a distant possibility of annulment of the decree of expulsion, but not without Mr. Grant's consent. He is on record against the traditional Lodge manner of O.T.O. His consent is not likely. )

*William F. ... Grand Lodge ... etc.*



Applications for establishment of condition of membership will be accepted at the Grand Lodge until August 1st, 1979 e.v. A post mark before that date insures consideration of the application. After that time the Order assumes no responsibility to consider applications made in response to the mandate at the top of page 98 of this Newsletter.

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## Advance Notices and News Briefs

### Procedures: Records of Lodges, Chapters, etc.

The Grand Treasurer General and the Grand Secretary General of O.T.O. have responsibility for the keeping of records by the various official bodies of the Order. In the case of the Treasurer, all fiscal records of Lodges, Chapters or other bodies authorized through the Treasurer's office will be required to be complete and to date. Receipts must be kept, reports submitted to the Grand Lodge on a monthly or quarterly basis ( depending on activity: determined by the Treasurer of the Order ) and a responsible officer with duties delegated by the Grand Treasurer General must be present at the local body. No funds may be handled in the name of the Order without satisfaction of these conditions. Individual bodies will be contacted in this regard, and forms for report will be provided. Until further notice, the Master of each Lodge is the officer responsible to the Treasurer General, with powers to delegate further the duties under his authority to a local treasurer of his appointment. Chapters and other bodies must receive authority through the local Lodge Master or directly by special agreement with the Grand Treasurer General. In like manner, the Grand Secretary General administrates non-fiscal records responsibility for the local bodies of the Order. These bodies may continue to submit reports and maintain their present practices until contacted by the Grand Secretary General. In particular, monthly reports of activity, advance reports of applications for initiation, reports of examinations for advancement and the like will be required. Current initiation reports are presently required. No initiation may take place without clearance before the fact with the Caliph — continue as before in this regard, pending notice of new procedures.

### Initiations: Further Definition of Good Report; Examinations.

Owing to the continued growth of the Order, it is no longer possible to assume knowledge of the ability of each initiate to perform rituals and to complete the personal development necessary to each Degree. A procedure for examination of readiness to advance from one degree to the next is under preparation. The particulars of the procedure will be reported before they become requirements. In general, this is binding now: by July 1st, advancement from the Minerval Degree to the First in less than one year will require examination on the Minerval Study Program ( published in Newsletter #3 of Vol. I, and provided to Minerval initiates separately ). By July 1st, advancement from the First Degree to the Second Degree in any amount of time will require examination on the First Degree Program published in this Newsletter. Classes and tapes in the



requirements will be made available. Other Degrees will also be subject to review or examination, as the case requires, before initiation. A program of sponsorship, with actual responsibility of the sponsor toward the candidate, will be introduced for Minerval initiation. The Grand Secretary General administrates the examination procedure. Such a program of examination has been tried experimentally in Achad Chapter ( now Brocken Mountain Lodge ) with entire success. Advancement to Lodge status and attainment of the VIIth Degree for the Master was partly the result of the success of this innovation.

### Another Rip - Off !

The College of Thelema has reported theft of archival materials entrusted some years ago to their care by Hymenaeus Alpha, Caliph of O.T.O. These materials come from the Crowley - Germer collection, and are the property of O.T.O. under the custodianship of Grady L. McMurtry by virtue of a Superior Court decision in Calaveras County, California July 26, 1976. The head of the College of Thelema did not follow the instructions of the Caliph, to transport this material to the Grand Lodge. The theft was discovered in the last week of April of this year. The Order is investigating the report and will enter a legal action against certain parties within the statutory period. All Thelemites and all collectors of Crowley material are asked to be on the look out for quantities of first edition copies of Liber Aleph, copies of Thelemic Manuscripts in German and English, and files or other collections of Correspondence — especially correspondence from Aleister Crowley or Karl Germer. The material is not the property of any individual, but of the Order, under the Caliph. Transportation across State Lines may constitute a Federal Crime. No other legal custodial rights over this material presently exist, beside those vested through Grady L. McMurtry. Transfer of this material to any other officer or representative of O.T.O. lacking authority from Grady L. McMurtry is grounds for expulsion and criminal complaint.

### Newslet ter :

The O.T.O. Newsletter will not have a rate hike, despite former notice. The Annual subscription rate will remain at \$3.00. This decision was reached in view of the present size of the primary mailing ( more than enough to qualify for inexpensive second class rate ) and the likely hood of Non-profit Institution rate later this year. The Newsletter will gradually be brought back to the Equinoctial and Solstitial publication dates. This double issue was necessary to avoid further departure from the intended publication dates. Usual issue size will tend to be from 40 to 60 pages. International subscription rate remains at \$5.00. All subscriptions and other fees should be paid in U.S. \$'s, in that exchange rates greatly reduce the amount of funds actually received. Subscriptions at local currency equivalence will nonetheless continue to be accepted.



## Publications :

The reproduction of the first edition of 777 is still in the works. Many tasks and few hands at the spot of the work have continued to set back publication date. One result of this is the inclusion of a volunteering option in the First Degree Program. Another is a more realistic approach to what can be done and what should be announced ahead of time. From now on, no project requiring so much work before completion will be announced with a definite date of completion in this Newsletter. Persons who have sent in money for the 777 may elect to wait until it is published later this year or they may request a refund. No further orders should be placed until publication is announced.

## Qabalah Correspondence Course:

The same problem has also hit the correspondence course. The course can be published through the Order by the end of this year only if a significant increase in the steady volunteering occurs. The original plan of publication will not be changed in other respects. The time required to edit, make up and print the lessons can only be found if routine tasks are taken on by others. Persons who have ordered the course may receive a refund, may wait until eventual publication, or may apply their course fees toward purchase of tapes of the original classes at a discount ( in which case the copies will be made on used cassettes = all 15 ± 2 90 minute cassettes at \$1.00 each. The lesson material occupies only the first two cassettes ). This offer of discount applies only to members who ordered the course before May 1, 1979 e.v. No other orders should be placed until the finished course is announced in this Newsletter. Additional material will be added in the final form of the course, hence the offer of discount to cover the entire original series of tapes .

## First Degree Disks:

Some Good news. An improved method of etching the first degree disks has been perfected, and is in full operation. Two changes have taken place. The obverse is now etched in considerable detail. The reverse can be designed from art provided by the First Degree initiate. Persons who have had to make do with a fully charged but otherwise incompletely prepared disk may contact the point of initiation for either a replacement ( a method for transferring the charge can be employed ) or permanent etching of the obverse. The Work is done at the Grand Lodge in about 60 minutes per side. Very little attention is required, and disks will be made up once a month. If a design is desired on the back, the design must be camera ready line work in dark ink or zerox ( no pencil ). The design for the back should be circular and should include some reference to a name of the Initiate and the date of the initiation. A chart of the initiation with name in the middle is quite workable, if done without small lettering. Best results will be obtained if the design is submitted on letter-size paper, with no detail smaller than  $\frac{1}{4}$  inch. The art will then be reduced to the size of the disk before etching. This method works for silver, aluminum, brass, bronze and copper. No strong acids are used. When a bit more experimentation has been done, the method will be described in this Newsletter. The making of wax seals and printing plates will be investigated first.



## BY WAY OF EXPLANATION.....

Although it cannot be the practice of *any Thelemic Order* to defend or explain every action that may elicit criticism, it is nonetheless normal to allay confusion in some matters. We will from time to time offer our reasons for doing things in these pages, by way of answer to constructive questions

Questions that are not constructive may be either confused or destructive. These never require answer, but their nature may be pointed out. We will ignore a question like: "Why don't you teach more?" — if there is no further point made. We will answer questions like: "When are the correspondence courses going to come out," simply because it's a fair and complete point. We will not respond to "You are doing things wrong," but we are quite interested in particular suggestions for improvement. We will remain bored by demonstrations of knowledge for self-glorification, but we are attentive to both requests for guidance in limited matters and to offers of useful information.

Since the last issue, a question has been raised about the Tarot Readings made for fee at the "Faire" last year. This is a quite valid matter, and deserves response. The question can be resolved into two parts: 1. This is a debasement of a spiritual virtue toward material ends, i.e. money. 2. This is black magic as Crowley defines it in *Magick in Theory and Practice*, Chapter XXI, section I, page 192:

"There are even more debased and evil forms, things in themselves black. Such is the use of spiritual force to material ends. Christian Scientists, Mental Healers, Professional Diviners, Psychics and the like, are all ipso facto Black Magicians.

"They exchange gold for dross. They sell their higher powers for gross and temporary benefit.

It is easy to answer the first point, the second is more subtle. Money is not being paid and received for the Truth or the Spiritual power; rather it is being paid for time and effort expended materially. We were at a place prepared at some expense, doing exhausting and difficult labor and receiving a fair wage. The accuracy or deficiency of our readings had no visible effect on the flow of customers, only the quality of the show put on. In isolated instances, when someone in genuine need and proper receptivity requested a reading but could not pay, the reading was given gratis. Persons who demanded free readings angrily ( one I recall ) were denied them. Money pays for physical things. Money bought only that.

The second point involves one of the subtleties in Crowley's writings. We know that Crowley supported himself at times by making Astrological charts and giving horoscopes. How could he say one thing and do another? The answer is in the purpose and effect of the act of "divination for hire." It is not unusual for one to take on practices that might almost automatically be ranked as "Black Magic" with no actual negative karma. The only circumstance that allows this is the primary qualifier of all Magick — that it contribute to the Great Work for the worker. If improvement in the divinatory arts is needed for the Great Work, application of these arts to strangers is often the best way. This application requires a client; clients are usually not disposed to accept something for nothing. The best source for such clients for divinatory practice is to be found in the market place. Additionally, education toward the Great Work may be obtained



through comparison of one's own psychic nature with others' natures — again divination for strangers from all walks of life is a fine method. Further, even one who has taken the Oath of the Abyss may profit from such exposure. In the case of an Exempt Adept, this is a fertile exposure for action easily examined as a communication of All with the self.

There are many particular reasons for performing public divinations for fee. One may seek particular individuals by this means — as students, potential colleagues, potential brethren and other associates. The act of divination for others is itself a greater divination for the self — only those who have some answer for the diviner come to ask questions. Particular material needs may prompt any business undertaking. When the powers of divination do not wane or veer from accuracy, they may accompany what is essentially an entertainment. Only one quality may serve as an external test for the justice of this form of divination: that particular form of success that reflects itself as an increase of the quality of life and self-knowledge in the diviner and the clients. This quality manifested for us as an increase of health for some and as a sudden attack of nausea for others. The ones who became ill were not to profit spiritually from this experience, and the visit of sickness was brought about by the protective forces set about the place of divination. In some, the illness relented with a change in method. In others, the illness barred participation. For a few a radiant improvement in health indicated the rightness of the action at that time and place.

But what about the nature of divination by Tarot cards? What of the use of the Thoth Deck for divination in contradiction to Crowley's expressed wish? To answer the second question first, we didn't use the Thoth deck for mundane divination. For the first question, a break-down of the mechanics of divination by Tarot is necessary. Tarot divination is different from other forms in several magical ways. Tarot is the "Book of Thoth," and it speaks with a pictographic language about the progress of a particular archetypal soul. Thoth speaks to aid Horus in his course. Thus the god of Tarot is HRU, HORUS

European Tarot tells this tale with the pictures drawn from European tradition. The story of Horus is not immediately evident, but must be found through meditation. The Egyptian form of Tarot is to be found in the images from the "Book of the Dead", "The Book of Gates" and other ancient works ( see: The Egyptian Heaven and Hell by E.A. Wallis Budge ). A particular meld of European symbolism and Egyptian mystery will be found in the Crowley-Harris Thoth Deck — with special emphasis on the particular variation of the quest of Horus in this, his Aeon. When Tarot decks are used esoterically, they are guides for the inner Magical Child and predictive devices concerning the outer One. No such use can be debased. When Tarot is used to reveal a mundane matter, it becomes a vehicle for any wandering spirit-trash that happens by. Then the results can vary from useful to monstrous — all by the power and purpose of the reader. Tarot can be used in necromancy to give voice to a particular spirit — then the force of the reader is put to a considerable test. I am minded of a reading concerning the feasibility of a performance of the Rites of Eleusis, made last year. The Eleusian Hierophant was called, and he declined to favor the proceeding at the time. A spirit



representing itself to be Victor Neuberg gave nervous responses and inaccurate predictions. The matter was set aside as being "without sufficient cause for a public presentation" at the time covered by the question. This was an example of a reading that pointed to mundane purpose. The revelation of that purpose through the reading was the one kernel of validity for the reading itself. It was a simple "does not compute." Tarot judged itself unfit for the task. The I Ching hexagrams are a different form of divination — their use is often, but not always, best in the direction of prudent mundane council. The highest use of the I Ching is instruction in the Tao. Any other use for I Ching tends to provide more or less insulting response. Tarot teaches the Great Work itself.

For a further discussion of Chapter XXI in MAGICK IN THEORY AND PRACTICE, Associates and Initiates of O.T.O. may wish to acquire Master Tape item η O, about 2 hours on the Chapter, a class given 2/8/79 e.v. ( See announcement of Tapes elsewhere in this Issue ). If sufficient interest manifests, this item will be cut to 90 minutes and produced as an "M" class tape.

A ∴ A ∴ or,  
WHO HAS THE RIGHT TO THE STAR ?

Over the past several years there have been a number of attempts to politicize A.∴A.∴. Most of these have either taken the form of public advertizing or private pressure tactics. It seems an opportune time to make a few statements on the nature of this great order.

§

First of all, just who is a member of A.∴A.∴? In as much as this is an Inner Order, there can be only one person who can answer such a question in a particular case — the claimant herself. When someone tells me that he or she ( "she" is the traditional pronoun in this instance—for either a Frater or a Soror ) is a member of A.∴A.∴, I believe it. I also often wonder what business it is of mine. A.∴A.∴ is not a school of outer initiation, like O.T.O. in some of its aspects. A.∴A.∴ is a body of individuals who have attained particular grades of self-initiation in accordance with particular standards. Those standards are described by Crowley in "One Star in Sight" and in Liber CLXXXV. Some persons have direct lineage from Crowley as proctors for A.∴A.∴ work. The basic texts are all in print. Anyone of sufficient judgment and intelligence can apply themselves diligently to the Great Work along this course. An Inner Order should be free from politics. If an aspirant to A.∴A.∴ would enter one of the several surviving direct lines of instruction, they can be found only through great effort. One of these is operative through O.T.O. — valid through special provisions in Crowley's letters and through magical sign. Another line is operative through Soror M, with valid CLXXXV lineage only. A reconstruction is to be had from Fr. A, based on personal attainment. Another Fr. A. looms near with whispered rumors of CLXXXV lineage. Fr. P. has representation in the American South and East Coast, but a propensity to make more of his papers than wood-pulp ever saw. Another Frater P. has declared that A.∴A.∴ is now replaced by the Bavarian Illuminati — and his claim is not to be laughed out of consideration for all the oddness of it. These are only a few of many.

§



So, what is to be made of this? Will a claimant come forth with court decision and papers of authorization, as has actually happened with C.T.O.? Will the matter at last be laid to rest? Not that way! O.T.O. is an Outer Order. Its governance is public knowledge, subject to legal proof. A.A.A. is an Inner Order. The Law of Man has no dominion. Crowley deliberately designed A.A.A. on the cell system, modified for one-on-one communication. Division of branches is therefore inevitable on the death of the Frater or Soror linking particular series of members. One of the obligations for advanced members is the establishment of independent systems, religions and orders. The Outer Grade recognition ends for all major purposes at Tiphareth. Beyond Tiphareth the advancement is by the Knowledge and Conversation of the Angel. The Inner Head of A.A.A. is not in the ordinary sense a corporeal being. Who is a Magister Templi? That person who can do the work of the Grade. It makes no difference whether her Oath is witnessed by Therion or by the Neteru. The Grade itself is as real as the blast that tore Jack Parsons from the world of men. To argue mightily that one is of such a grade is as near as may be to proving that one is not! One may simply say it by the way. One may not even mention it at all. To set one claim to A.A.A. against another is to fight as brothers — political exercise. But, the Brothers of A.A.A. are Sisters! Be done with politics at the sanctuary of NU!

§

There are many people in the world who have attained. In like manner, there are many who have not attained, but who have prepared. For some, one trail leads to the Star. For others another path. Let those who would take to the narrow road that widens in the Empyrean prepare themselves by discipline and diligence. The voice of the dove will be heard. The Angel will come in the right time.

§

What to take until the Angel arrives? A good look at "One Star in Sight." Call in the redness of the morning.

### Michael Bertiaux and the Franco Haitian O.T.O.

In several pages of past O.T.O. Newsletters, we have had occasion to announce particulars of the operation of one Michael Bertiaux of the Franco Haitian O.T.O., M.M., ALN and several other titular organizations. Recent correspondence makes a further announcement necessary. No real contradiction on past points is needed, by Mr. Bertiaux has supplied us with clarification on his stand with regard to several issues.

To quote a letter to an Initiate of the XI<sup>o</sup> O.T.O. from Bertiaux: "Also the Caliph had no authority to give the XI<sup>o</sup> as he never got it from AC or anybody as there is no record of it. Again you have been betrayed by that foul animal."

"I am the only leader in the world who is still doing anything creative and I am alone the instrument through which OVIZ [by which Bertiaux incitates AIWAZ] communicates with un-thelemic orders ( like your O.T.O. via my letters ) Thelemic orders ( like K. Grant's O.T.O. ) & Post-Thelemic orders ( my own ) one are the only ones who have the honor of the AIWAZ-physics. Only those in IX<sup>o</sup> or XI<sup>o</sup> communion with me are in communication with AIWAZ, NONE ELSE HAVE MY POWER."



"And none of this was inspired by the very highly questionable practices of the deviant Crowley, whose personal pathologies can't be the basis of any Magic other than his own 'gay-tricks in baths' trip!"  
— There is a good deal more in the same vein, but nothing of significance. It would appear that Mr. Bertiaux has not closely read the announcement of the XIth Degree ( sent to him before publication ). It would also appear that he has not closely read the Blue Equinox. A letter was dispatched to the gentleman asking for clarification of his present mood — on the off chance that this letter represented a single outburst of some sort, or that we could receive something as humorous as this again. Nothing came back from him directly, but a note on home-made stationary arrived from the "O..O..O.." announcing that Crowley "was just a degenerate arse-hole, he is lucky he is dead, and will stay that way, he will not be back." This note also identified us as "Wanders" — which I take to be English slang for "Whimps" or some such. Not to be left out of the fun, I wrote to Bertiaux and threatened to eat his soul. Sadly, no further interesting mail has resulted from that direction. I suppose that this is the last letter we will be able to quote from Bertiaux, as he seems to have finished his presentation of views.

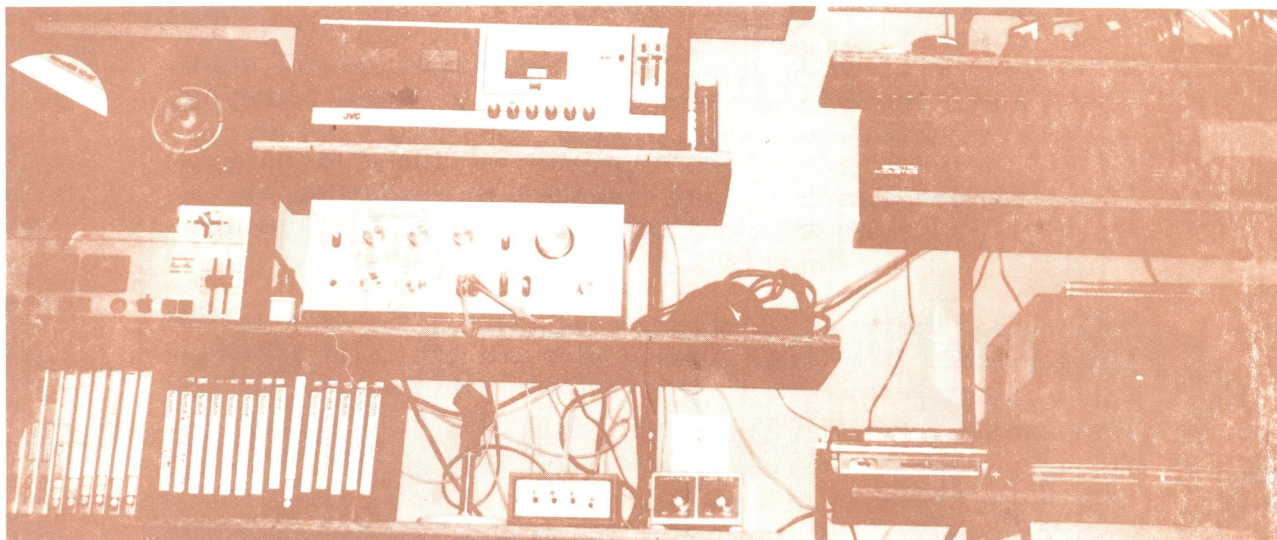
With regard to Bertiaux's claims to lineage for the Franco Haitian O.T.O., we have nothing to say. His evidence has not been presented to us by documents, but internal evidence would indicate a clear connection to Papus. In any event, no present connection to Crowley's Order has been claimed in our knowledge by this group. Some of the lessons sold by M. Bertiaux have passed my way, and I find them original and worth study. Although the connection to historical versions of the matters he discusses is tenuous to my eye, and the frequent coinage of long words is not a style I would favor, there is no doubt in my mind that he is a person of genius after his own manner. I would rank his evolution in the past age, but he entertains a similar view of Thelema — nothing is to be gained by name-calling.

Mr. Bertiaux's address will be found in the Vol.I, #4 issue of this Newsletter. Persons interested in his correspondence instruction are encouraged to enquire. We would discourage any attacks on his character. He is entitled to his opinion.





# O.T.O. Cassette Tapes



## For Public Sale to any person:

Length: 90 minutes to 80 minutes each.

Cost: \$7.50 each to the public. 40% discount to members.

40% discount to the trade in lots of 10.

Add: In USA, 50¢ for post & handling for each tape.

Outside USA, by air, add \$2.00 each or

request surface mail and add \$1.00 each.

Canada, Mexico and U.S. possessions, add 50¢ each.

Form: These are standard size tape cassettes, special recording can be made on 8-track or reel to reel — inquire for costs and details.

tape

C - I: Aleister Crowley performs the first two Enochian Calls in Enochian and in English ( Crowley's actual voice from old recordings ); Francis Israel Regardie performs the first two Enochian Calls in Enochian and English + two additional Enochian rituals; 75th anniversary reading of Liber AL, by the Caliph & assembled initiates.

Francis Israel Regardie instructs in pronunciation of the words of power in his book The Golden Dawn.

tape

C - II: Francis Israel Regardie reads: Liber LXV ( Cordis Sancti Serpente ); and Liber DCCCXIII ( ARARITA ).

tape

C - III: Francis Israel Regardie reads: Liber VII ( Lapidis Lazuli; Liber LXIV ( Israfel ); and Liber Samekh ( Bornless ritual only ).

# Cassettes For Members Only:

( Available to Associates and Initiates of O.T.O. )

Length: 90 and 60 minutes on different items.

Cost: if we supply the cassette; \$3.50 each.

if you supply the cassette; \$1.00 each.

Add: in USA, Canada and Mexico : add nothing.

Elsewhere, by air — add \$2.00 each.

by surface — add 50¢ each.

Form: Standard size cassettes. 8-track or  
reel to reel at higher cost— inquire.

tape

M - 1: 90 minutes/ Bartzabel extemporaneous ritual, Rap with Caliph, Crowley reads from OLLA, Crowley performs the first Enochian Call; Liber Resh, Hymn to RA, Thelemic Banishments, 2nd rehearsal of Gnostic Mass, Pronunciation notes on Liber Reguli.

tape

M - 2: 60 minutes/ Qabalah discussions with I. Bonewits & B. Heidrick + short additions by the Caliph and others, Caliph's history rap on Agape Lodge.

tape

M - 5: 90 minutes/ On Bloody Sacrifice by Bill Heidrick ( Based on Magick in Theory and Practice, Chapter XII — includes some instructions on sexual and astral operations.

tape

M - 6: 60 minutes/ Lesser Pentagram Banishment instruction in Hebrew Pronunciation, examples of the ritual by several performers — with comments, astral studies of the effects of the ritual and of projections of pentagrams into a crystal.

tape

M - 7: 90 minutes/ Liber LXV Discussed from a woman's view  
( does not deal with part five of the Liber ).

tape

M - 8: 60 minutes/ The formulas, a lecture on Chapters III & IV of Magick in Theory and Practice.

tape

M - 9: 90 minutes/ Selections: On attaining the Knowledge and Conversation of the Holy Guardian Angel.

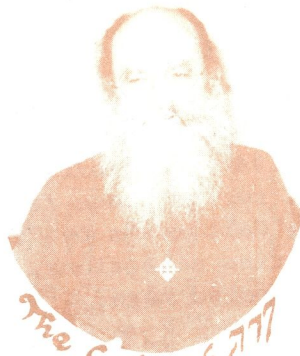
*Note: The sound quality of the Public Sales recordings is good, that of the Members Only recordings varies greatly — part of M-1 is too fast, part of M-9 is not easily heard etc.*

*All these tapes can be duplicated and sent quickly now. Labels on all may be typed until printed labels are ready in a couple of months; but the members only tapes will always have a typed identification on the label. Members who want more are advised to send for the PRIMARY TAPE LIST ( free to members as long as they last ), which lists about 300 hours of unedited material. Instructions for ordering from this list are included.*

ALL TAPE ORDERS: O.T.O. TAPES, P.O. Box 2303, BERKELEY, CA 94702 U.S.A.



# 31<sup>st</sup> Greater Feast of the Trophet



The Caliph 777



Sr. Matrigia poyt 68



Lady Shirine



Sr. Photeth demonstrated

to be sure of a second nip among The Misses

Grand  
Lodge

Dec. 1<sup>st</sup>  
LXXIV e.n.



& a right good time was had by All.





# PERIODICALS

## O. T. O.

KAABA, P.O. Box 6018, Teall Ave. Station, Syracuse, N.Y. 13217, USA biannual, \$2.00 per copy, \$4.00 per year. The publication of Ra Hoor Khuit Lodge of O.T.O. Issue #4 is currently out with poetry by the Caliph, a report of his visit to the Lodge for initiations, articles by Bill Heidrick, Christopher Gait, items by Crowley, poetry of members and a number of other interesting selections. A change in publication frequency has taken place, as noted here.

Tales from the Gnosis. O.T.O. , P.O. Box 357, Bowling Green, New York, NY 10004 U.S.A. Vol. I, No. 1 is out now. \$1.50 each issue, and published quarterly. Humor and satire from LASHTAL Lodge, along with other items

In The CONTINUUM, P.O. Box 2043, Dublin, CA 94566, USA. From the College of Thelema. Vol. II, No. 4 is currently out, with a very detailed study of the Gnostic Mass and much additional material. \$4.00 per copy and \$12.00 per year.

## OTHER THELEMIC

SOTHIS, 346 London Road, St. Albans, ENGLAND. The Vol II. No. 2 issue is still the current one. See the last issue of the O.T.O. Newsletter for a list of the content. An excellent Thelemic publication.

CINCINNATI JOURNAL OF CEREMONIAL MAGICK, Conquering Child Publishing Co., P.O. Box 1343, Cincinnati, Ohio 45201 USA. Vol. I, Number 3 is freshly out, with many interesting rituals and articles. Prices change with different issues, write for information.

Phoenix, Scarlet Lion Publications Ltd, P.O. Box 271 Cincinnati, Ohio 45201 USA. Inquire for information.

The SEVENTH RAY, P.O. Box 3341 Pasadena, CA 91103 USA. This is the publication of O.T.A. Well worth checking and getting. Inquire.

NEWAEON, The Temple of Thelema, 5910 Alder St., Pittsburgh, PA 15232 USA. \$6.66 per year domestic, \$7.77 overseas. Always filled with surprises and rare material.

MEZLA, Box 3004, Ellicott Station, Buffalo, NY 14205 USA. This is the publication of the Grant "O.T.O." Politics aside, and with a grain of much the same salt this organization uses with us, this is a must for information on a very important Thelemic Order. Often contains information of wide interest. Inquire.

MANGRAGORA, P.O. Box 3504, Grand Central Station, New York, NY 10017 USA. See our review in the last issue of the O.T.O. Newsletter. Highly recommended. Inquire.

## *Of special Interest*

PENTALPHA, P.O. Box 9398, Berkeley, CA 94709 USA. Domestic \$5.00 per year. Outside US \$10.00 per year. Good, solid pagan stuff, Druid especially.

GNOSTICA, Llewellyn Publications, 213 East 4th St., St. Paul, MN 55101 USA. Bimonthly, \$2.00 per issue, \$10.00 per year ( 6 issues ). The best mid-range Occult publication in America. This is a regular Forum Occultorum. If you are interested in anything, you will find some of it here. \*\*\*\*more next issue.



# The Mystical Marriage Of The Soldier And The Queen

*I am the Virgin of the Queen.  
Do you accept me?*

*I am the Representative of Heaven on Earth.  
Do you accept me?*

*I am the Virgin whereby all things are accomplished,  
but am not myself changed thereby.  
Do you accept me?*

*Who accepts my burden may never lay me down.  
Do you accept me?*

*Who binds himself to me can never again be free,  
for I am all things to all men.  
Do you accept me?*

*To seek me is to enter upon the Holy Quest for Oblivion,  
for you must give All that you may attain Nothing.  
Dare you accept me?*

*I am the Promise and I am the Fulfillment.  
Dare you accept me?*

*I am the Negative in the Supernal Union  
of the Interpenetration of the Opposites.  
Dare you accept me?*

*I am Purity beyond all comprehension of Cancellation.  
I am the Balance of the Wheel, and the Fiery Feather  
of Maat.  
Dare you accept me?*

Response: *There is no holier vessel  
than a Maiden who has become a Virgin,  
for a Virgin may attain  
even unto the Throne of the Queen.*

Anthem: *We are a community of the living and the dead.  
We are the Deathless Stars who manifest  
in a Higher State of Existence.  
We are the Serpent Flower that is Death and Second Birth.  
We are the next Stage of Oblivion.*

( 6 - 28 - 62 ) ( 0920 hrs )

*God L. Mo Tuth*

from

RRADAPPANRZUS

## FIRST DEGREE STUDY PROGRAM

*These are the practices that the Order requires for the First Degree. An examination is required in these practices ( a perfect score is not necessary) before advancement to the Second Degree.*

1. Continue and elaborate the practices and studies of the Minerval Program. All are important.
2. Select and become proficient in at least one of the following: LIBER XXV, LIBER XLVI, LIBER V or LIBER DCCC ( Liber Samekh ).
3. Begin or continue a particular study in one of the following: Qabalah, Divination, Yoga, Astral Workings or a like discipline.
4. Perform some work that will endure beyond your own physical lifetime: write and be published, speak in public, produce a work of art, have and nurture a child or perform some similar work that will pass beyond your own mind, and beyond the minds of your immediate associates.
5. Perform some work for the benefit of your Brothers and Sisters in the Order: Provide time and work in organization, correspond with isolated initiates, share your insights, volunteer for specific needed tasks within your abilities or perform some other service needed by the Order.
6. Join with fellow initiates in a Chapter, Lodge, or other group of the Order.
7. Analyze your magical diary from some definite point of view; e.g. endeavor to determine the point at which virtue becomes vice, as: sympathy degenerating into pity, advice into meddling, temperance into apathy, excellence into illusion, gentleness into shallowness and like matters. Record your findings in your diary with both theoretical views and actual examples from your daily life.



An. LXXIV ad An. LXXV e. v.

Ordo Templi Orientis : Οεληνα Lodge.

MONTH	1979	1979	1979	1979
JANUARY	1 2 3 4 5 6 S M T W T F S	7 8 9 10 11 12 13 S M T W T F S	14 15 16 17 18 19 20 S M T W T F S	21 22 23 24 25 26 27 S M T W T F S
FEBRUARY	1 2 3 S M T W T F S	4 5 6 7 8 9 10 S M T W T F S	11 12 13 14 15 16 17 S M T W T F S	18 19 20 21 22 23 24 S M T W T F S
MARCH	1 2 3 S M T W T F S	4 5 6 7 8 9 10 S M T W T F S	11 12 13 14 15 16 17 S M T W T F S	18 19 20 21 22 23 24 S M T W T F S
APRIL	1 2 3 4 5 6 7 S M T W T F S	8 9 10 11 12 13 14 S M T W T F S	15 16 17 18 19 20 21 S M T W T F S	22 23 24 25 26 27 28 S M T W T F S
MAY	1 2 3 4 5 S M T W T F S	6 7 8 9 10 11 12 S M T W T F S	13 14 15 16 17 18 19 S M T W T F S	20 21 22 23 24 25 26 S M T W T F S
JUNE	1 2 3 4 5 6 7 S M T W T F S	8 9 10 11 12 13 14 S M T W T F S	15 16 17 18 19 20 21 S M T W T F S	22 23 24 25 26 27 28 S M T W T F S
JULY	1 2 3 4 5 6 7 S M T W T F S	8 9 10 11 12 13 14 S M T W T F S	15 16 17 18 19 20 21 S M T W T F S	22 23 24 25 26 27 28 S M T W T F S
AUGUST	1 2 3 4 S M T W T F S	5 6 7 8 9 10 11 S M T W T F S	12 13 14 15 16 17 18 S M T W T F S	19 20 21 22 23 24 25 S M T W T F S
NOVEMBER	1 2 3 S M T W T F S	4 5 6 7 8 9 10 S M T W T F S	11 12 13 14 15 16 17 S M T W T F S	18 19 20 21 22 23 24 S M T W T F S
DECEMBER	1 2 3 4 5 6 7 8 S M T W T F S	9 10 11 12 13 14 15 S M T W T F S	16 17 18 19 20 21 22 S M T W T F S	23 24 25 26 27 28 29 S M T W T F S

