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O.T.O. Newsletter

Do what thou wilt shall be the whole of the Law
—LIBER AL:1,40



The salutation to Tum at Brocken Mountain Lodge, Feast of AL An. LXXV

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"Black Ball" by S. Adkins



n Knowing Aleister Crowley



Personally.

by Hymenaeus Alpha 777

Ex Castris Hiberniae Ionae et Omnium Britanniarum

continued from last issue

As I mentioned in my last rap, 93 Jermyn Street is just off Piccadilly Circus in London. A "circus" is a "rund'about" (round-about) i.e. a circle where traffic flows in and out. Piccadilly Circus has traditionally had a statue of Eros (Cupid) on the island in the center. Taken down during the war, of course. They couldn't take down Nelson's monument in Trafalger Square, so they sand-bagged it. Anyway, and for whatever reason, it was the habit at that time ('43-44 e.v.) for all of the young ladies of London who wanted to fuck for fun and profit to come down and blanket the walls while the various clientelle (mostly American soldiers) considered the prospects. The comments one heard while passing by could be rather startling. I remember being jolted out of my *satory* one evening by some broad yelling "Get your ' and off my cunt!" during a particular point when they were negotiating as to who was to sleep with whom and where and how much for the night. We had a saying in the American army, "If you put a roof over Piccadilly Circus, you would have the biggest whorehouse in the world." Whether Crowley ever made use of the local availability I have no idea, but it did set a certain tone.

Speaking of sex, the question has arisen as to whether Crowley ever made any homosexual advances to me. The answer is no. (For a confirmatory opinion, see *The Eye in the Triangle*, by Dr. Israel Regardie, Lewellyn Publications, St. Paul, MN 55101, p. 16) The Aleister Crowley I knew had the greatest respect for the right of an individual to manifest their Will without interference. The only time the subject ever came up was by accident and a joke. One day he was telling me about how he had been at a party the previous evening; from his description I got the idea that the people who attended were mostly of the artist/bohemian persuasion, but elderly, because, as he said, despite their age they were all jumping about "As spry as crickets." Whereupon I made some inane comment to the effect that I would liked to have been there. His reply was rather devastating. He said, and I quote, "Oh, you would just have gotten yourself bugged." Considering my physical strength at the time, that does seem unlikely, but anyway...

It was also here at 93 Jermyn Street that a German bomb landed in his back yard, blowing glass from the window all over his bed, and, as he said to me at the time; "If I had been home, I would have been killed." This shook his nerve a bit. He, along with Lady Frieda and many

another Britisher, were determined that the German bombing would not drive them out of London. The old British "bulldog" spirit. As to whether any of this on Crowley's part had to do with any remorse over his pro-German activities in the U.S. during War I, I cannot say. So far as I am concerned, he was just being the typical Britisher he had always been. Crowley was in the tradition of the radical-conservative. On the one hand there is nothing more radical than Thelema. On the other hand, he was a monarchist. He could never forgive Edward VIII for having abdicated the throne to marry a commoner. After all, the office of Royal Consort had been approved in European royalty for centuries.

Speaking as an old combat trooper, I can report with great authenticity that being next to a bomb going off will do something to you. What it does mostly is make your nerves a lot more frangible. So if sometimes my hand shakes a little and maybe I drink more than is good for me, believe me, I have reasons. When the Chinese hit the Kumwha Ridges with a human wave that went on for a solid week in October of '52 e.v., and I was Ammo Supply on the Central Front, Korea... but that is another Grady story...



Back to Crowley. As a result of the German Bombing, he decided he needed "more quiet." Can't say I blame him. I thought it was dumb enough to stay in London to begin with; but I didn't tell him that.

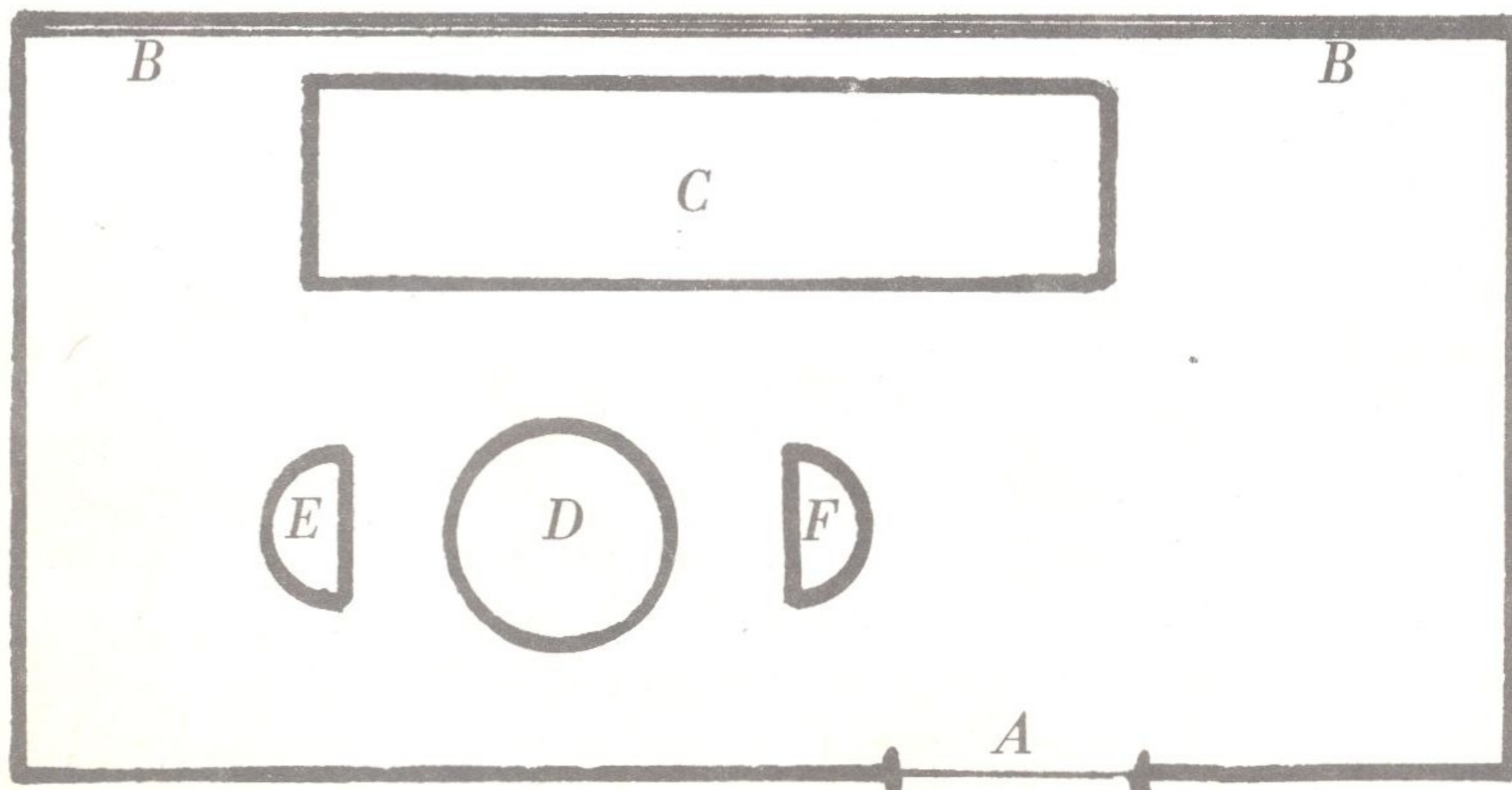
So he looked around and decided to move to the Bell Inn at Aston Clinton, Bucks County (I think that means "Buckingham." There is a whole history of England written in the county names. "The painted counties." Yes, I saw it once when I was running East on a highway over in the West country. Those perfect patches of agriculture each in it's own color. Essex means "the East Saxons." Wessex means "the West Saxons." Sussex means "the South Saxons." Northumberland means the pits. That is Robin Hood country.) about 30 miles North of London. Of course London goes on forever.

The Bell Inn is an authentic country inn. It still has the courtyard where the stagecoaches stopped to load and unload. I was still up in East Anglia at Bury St. Edmunds at the time. Now England is built very much like Italy or Korea when it comes to roads. "All roads lead to"... London, Rome or Seoul, as the case may be. To cut

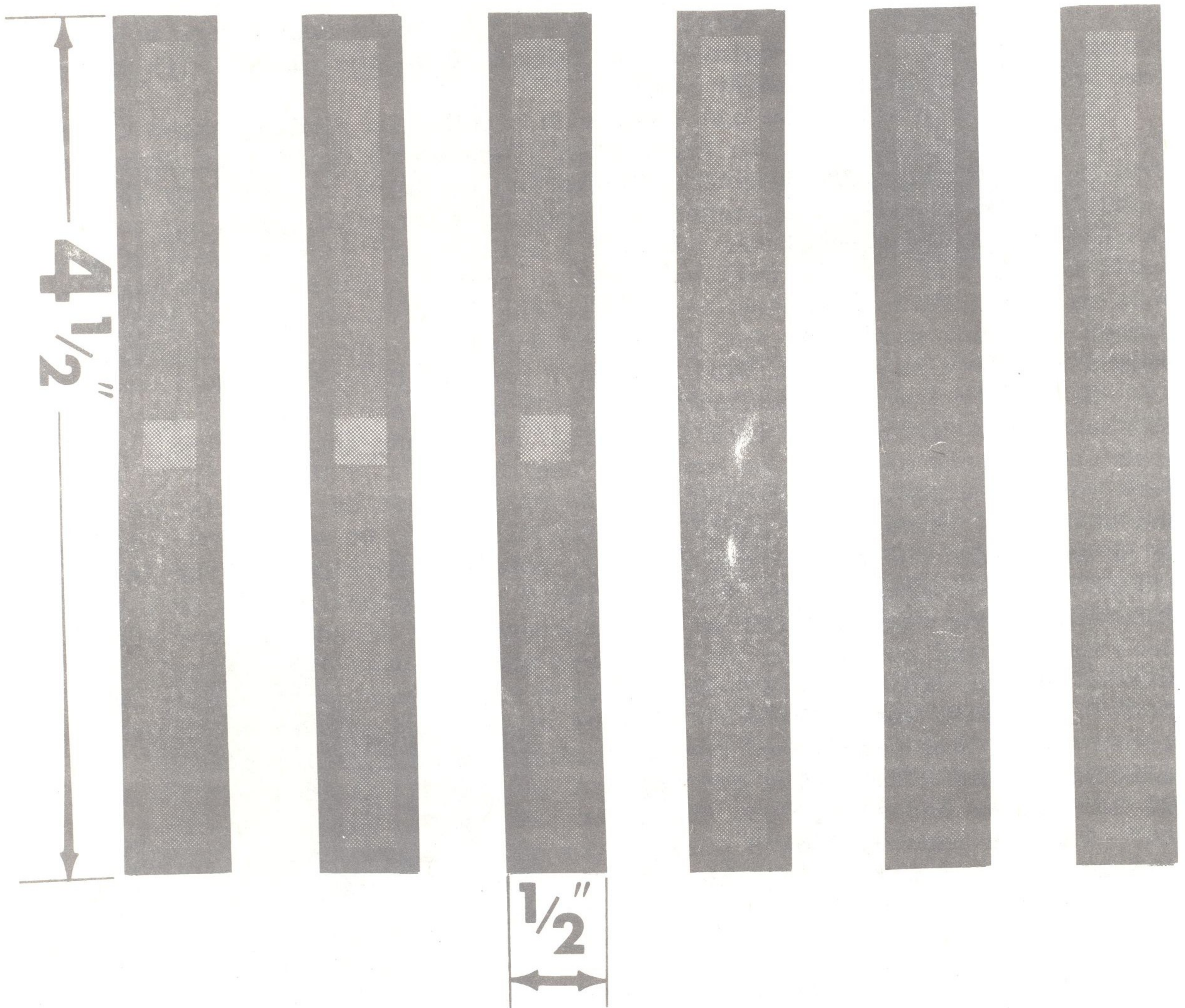
across country is a problem. Add to that the fact that the British had taken down all road signs in case of a German invasion, which was not at all unlikely. But I had a very beautiful, red Morocco bound quarto sized map book, so I never really had any problems negotiating the terrain (from a recent film, "The Eagle Has Landed," it is quite obvious that the Germans had just as good road maps, so why did the British take down the road signs? Well, you are at war— you have to do something— even if only to keep up your morale). I fogged my way across country... wondering at the convoys of British army trucks that did not have front wheel drive... sure enough, they bogged down in the mud of Italy while those American GMC duce-and-a-halfs went plowing sturdily thru... bugged the hell out of the British newspaper correspondents at the time... and those colorful "Royal Corps of Signals" on their messengers motorcycles with their funny helmets and fantastic yellow gloves with the long gauntlets to cover their wrists.

I did not really have all that much trouble in finding Aston Clinton. Not at all like that time in Korea when I wanted to drive from Chunchon over to the Western Front without bothering to drive all the way into Seoul. Found myself on a washed out road on a mountain pass, up to the fan belt in a flooding stream without a bridge; and when a squad of Koreans burst out of the cane in full camouflaged combat regalia I damn near shit my pants while grabbing for my carbine in the back of the jeep. Turned out they were just ROK troops on manoeuvres, but for a horrible second I didn't know that. Well, anyway; back to Crowley, like I said.

Naturally I was in uniform. Not only was there a war on, but I had taken the morning off from my duties as Company Commander to grab the company jeep and go over and see Crowley. I walked in to the desk (on the right. The dining room is on the left as you walk in) and asked the clerk how I could find Mr. Crowley. He said, "Oh, right up those stairs there (on the right), down the corridor to the left, and it's room number so and so... (which I have forgotten.)" So I go pounding up the stairs "with me combat boots on," found the door (on the right), and pounded on it. I heard some unintelligible sound, so I pounded again. This time I heard a voice saying very distinctly, "Who it it?" Since I was talking to a piece of wood, the door, and there seemed to be some problem of communication, I said very loudly, "LIEUTENANT McMURTRY." The door opened and there was Crowley. He took one look at me and said, "Oh, there you are, dear chap. Come right on in." Then he paused, looked puzzled for a second, and said, "That's strange. When I was taking the I Ching this morning it said that I would be meeting a military man." I walked in, and, as best memory serves, this is what the pad looked like.



A is the door. *B* the row of windows over on what seemed to me to be the North wall; with *C* the bed under them. *D* was a round table piled high with proof sheets which must have been from *Magick Without Tears*. He sat down in *E* and I sat down in *F* (there may have been other furniture in the room, but I do not remember). He said, "Pardon me a minute." He was in the process of taking an oracle from the I Ching. It was the one time I saw him using his I ching sticks (which I was able to recover from the library after the court order decreeing that his library belonged to the O.T.O. under my conservatorship). They look like this:



The blank side is the male (Yang, energy) side. The divided side (looks like red nail polish to me) is the female (Yin, receptive) side. By my ruler they are less than an 8th of an inch in thickness, but slightly more than a 16th thick. They either were mahogany or teak or stained dark to look so. Each stick has a Yang side and a Yin side. The way Crowley used them was to suffle them (with his eyes closed) then take them one at a time and, holding each one upright with his right forefinger (eyes still closed), get a signal and lay it down either right or left. First stick down is the bottom line. You can also get

I sent him my copy of Artemis Iota for Magick Without Tears
and have a letter thaking me for it.

H.A.

Bell Inn
Aston Clinton
Bucks



Sept 28

Louis, dear man!

93. Delighted to get yours of Sept 16. Grand
book arrived in shape.

No; Karl didn't put it clearly like that.
It is a hellish bore. Last month only \$150
instead of \$250; which is absurd, because
reports, from every one, of the one so bad that
I don't see any sense in going back while it
lasts. Most terrible, too; they seem to get
no sense or direction at all - so far. Maybe
these few are only catching shots; when they
feel sure, a hailstorm! Well hope not.

Anyhow, it means I have to pay two cents,
unless I can continue the partial sublet.

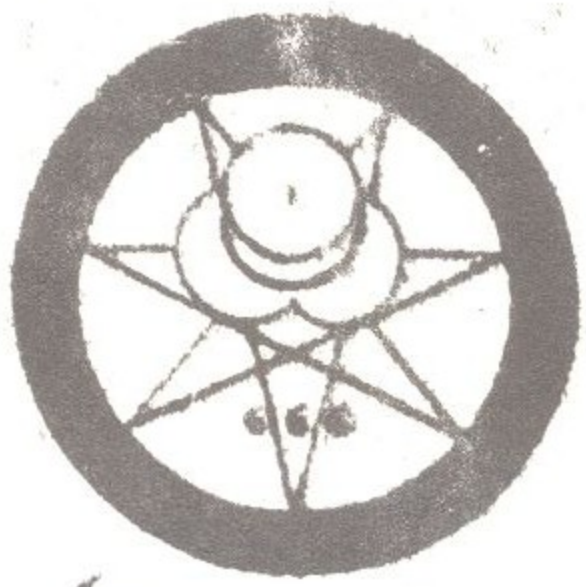
Luckily, Tarot goes on selling; it's quite

7 months. Besides holding me up, too,
 it may be 3 months before I can deposit
 your 'collateral' copies. But I hope you will
 prefer my plan for your career as my Fides
 Arbiters, alter ego, Caliph, & co on.

Your "Oxford English Verse" containing
 100 lines when sent off this week. I've
 got a really first-class woman now to
 do my typing, London shopping, &c. Only £2
 a week; still £2 is £2. Never mind; the
 Gods will see us through (I don't say I
 you sent £20 or left 1 or not.)

Groups. These are all sorts, some fairly
 decent & substantial, some a bit on the
 form-flushing side, as far as wealth
 & numbers go. [E.g. One is a Cardinal;
 sports portentous Arms - with a rubber
 stamp - and wants to see me very much





but can't find the face from Yorkshire!
 But they are all sincere; and, so soon
 as we are aware of a going concern, e.g. by
 a public Enormous Mass, will come along
 to help quite profitably. Two men, really
 by posts, come to see me Saturday. If
 they will back us financially, by a
 printer's, and so on, we can begin to do
 things in a big way.

I should let them all keep on with their
 independence, if, when they come in, they
 still feel it worth while. But, if we
 do our stuff, they will feel that their own
 is a bore and a nuisance.
 Some of them have been here to see me,



Some more very written.

Like your idea of "Gentlemen in waiting" but first I must have a proper E.H.Q.

You should certainly look up Louise if in Sproutston. Also note well:

Wren C. Falconer 52275
Naval Party 16'45 A

Naval Bases Normandy
90 P.O. Reading Berks.

This is the Girl of Girls! You saw her independently smiling face on my walls at 93. Now look for her; the other end is prehensile; God's greatest gift to any woman.

Have you a copy of Artemis Iota? I can't find one anywhere; + I need it to stick into "Alec's explanation everything" - the chapter of Love. Send if you have; I'll return it when copied.

1393 Yours Alec Ian 7.



Lieut. Grady L. McMurtry
1814th - Cnd S. & M. Co (AVN)
APO 149 970 PM, NY, NY
U.S. Army
France

Partial transcript of the Letter:

Bell Inn
Aston Clinton
Bucks

Sept. 28

Louis, dear man!

93. Delighted to get yours of Sept 16. Glad book arrived in shape.

No: Karl didn't put it clearly like that. It is a hellish bore. Last month only \$150 instead of \$250; which is awkward, because reports, from every one, of V2 are so bad that I don't see any sense in going back while it lasts. Most puerile, too; they seem to get no range or detection at all — so far. Maybe these few are only sighting shots; when they feel sure, a hailstorm! We'll hope not.

Anyhow, it means I have to pay two rents unless I can combine the partial sublet.

Luckily, Tarot goes on selling; It's quite fantastic. Binder holding me up, too; it may be 3 months before I can deposit your 'collateral' copies. But I hope you will prefer my plan for your career as my Fides Achates, alter ego, Caliph, & so on.

Your "Oxford Engliht Verse" containing Kubla Khan went off this week. (I've got a really first class woman now to do my typing, London shopping, &c. Only £2 a week; still £2 is £2. Never mind; the Gods will see us through (You don't say if you sent £20 on Sept 1 or not*

* P.S. If you can spare it; carry on monthly for a bit to square

Groups. There are all sorts, some fairly decent & substantial, some a bit on the four-flushing side, as far as wealth and numbers go [E.g. One is a Cardinal; sports pretentions Arms — with a rubber Stamp — and wants to see me very much but can't find the fare from Yorkshire!] But they are all sincere; and, so soon as we are more of a going concern, E.g. by 'Public Gnostic Mass, will come along to bell quite prittily. Two men, really big shots, came to see me Saturday. If they will back us financially, buy a printer's, and so on, we can begin to do things in a big way.

I should let them all keep on with their indepense (SIC), if, when they come in, they still fell it worth while. But, if we do our stuff, they will feel that their own is a bore and a farce.

Some of them have been here to see me; some have only written.

I like your idea of "Gentleman-in-waiting" but first I must have a proper G.H.Q.

You should certainly look up Louise if in Sproutston. Also note well (Address with name given in letter at this point).

This is the Girl of Girls! You saw her impudently smiling face on my walls at 93. Now look for her; the other end is prehensile; God's greatest gift to any woman.

Hove you a copy of Artemis Iota? I can't find one anywhere; & I need it to stick into "Aleister explains Everything" — the chapter on Love.

Send it if you have; I'll return it when copied.

93 93/93 Yours Aleister.

(cancelation on envelope: AKLESBURY BUCKS. 2 - PM 28 Sep 1944)

"The Vision and the Voice"

by John L. Steadman

...he who dies without dying
lives forever...

— from LIBER CLVII .

BOOK I. CHAPTER XXXIII .

"The Vision and the Voice" is a book about initiation, specifically, Frater Perdurabo's initiation into the 8°=3° Grade. The stage for this attainment is set up ritually, employing all the customary presiding Officers one would expect to encounter in any given G.°D.° Ceremony, albeit in a figurative sense, and once the initiation occurs (Aethyrs 18 - 14), the 8°=3° perspective predominates throughout the remaining Aethyrs and finally culminates in the birth words of a Magister Templi (Aethyrs 3 - 1).

Before the Officers are formally introduced, there is a general foreshadowing of the 8°=3° perspective in Aethyrs 30-26. The atmosphere of these early Aethyrs and the sephiroth they interpenetrate is mildly surcharged with the Night of Pan, pictured in Aethyr 28 as a kind of "transcending" Emptiness¹ in which there is a perfect fusion of conditional and unconditional elements.

In Aethyrs 25-24, the Officers (on the Dais) are presented, i.e. Chokmah as Horus, the Lion-God ["...the lion, which has become as a raging flame... [whose] body is the body of the snake, and [whose] soul is the soul of the Crowned Child...] and his mate Binah as Venus ["It was an Angel of Golden hair and golden skin, whose eyes were bluer than the seam whose mouth was redder than the fire, whose breath was ambrosial air..."]; they represent the chief Officers of the New Aeon, the Beast 666 and Babalon. Crowley's role in the New Aeon as the Beast (note the following passages: "I am trying to crawl to the lion...that which thou art, thou art. Be content...And now the lion passeth over through the Aethyr with the crowned beast upon his back...") is foreshadowed in Aethyr 25 and, in Aethyr 24, "Horus" drops out of the picture altogether and Crowley momentarily experiences a partial kind of union with Babalon in the last six paragraphs.

1. Nuit, on the other hand, being 0°, represents a "transcendental" Emptiness as opposed to the more existential experience associated with Binah. Nuit and Hadit are absolutely Empty, i.e. not associated with Time, Becoming, or Being; they are glyphs for the void of inexhaustible content (to put it philosophically) the zero of infinite possibilities (to put it mathematically).

Since Chaos represents the root of fire and Babalon, the root of water, their assistant Officers, the Bull (Earth) and the Eagle (Air), presented in Aethyr 23, complete the basic elemental quadrangle, Moreover, since the identity between Fire and Water is assured in the two preceding Aethyrs (witness all the references in the text to Atu XIV), similarly the Eagle and the Bull are shown to be identical forces: "...One of those winged Assyrian bull-men...the veil of silver tissue-stuff closes over him, and above that, a purple veil, and above that, a golden veil, so that now the shew stone is like a thick mat of woven gold wires...And now the veils open again, the gold parts, and the purple parts, and the silver parts, and there is a crowned eagle, also like the Assyrian eagles."

In addition to the Officers who do not actively participate in the ritual [in Volume II, Book Two, of *The Golden Dawn*, page 11, Regardie provides an illustration of the Dais Officers seated along the Eastern Quarter of the Temple], there is another Officer on the Dais in the East, i.e. the active or kinetic Officer, the *Hierophant*. This Officer² is introduced in Aethyr 21 and appropriately associated with Kether² at the beginning of the Cry. But Kether cannot long be netted by this Aethyr, since Crowley has not attained to 8°=3° as yet and is unable to have direct spiritual experience of the Supernal Triad. Thus, the atmosphere of this Aethyr becomes tinged again with the hues of Binah. Following this, Crowley begins to converse with Kether (i.e. Hadit as Ra-Hoor-Khuit³ in the womb of His Mother/Wife Nuit). However, this Being still cannot be envisioned for the reasons indicated above. What little bits and pieces of a vision and a voice which Crowley does get out of this Aethyr either prove to be too much for him ("The sense of desolation is so acute that I keep on trying to get away from the vision;" "He goes on speaking again: I cannot hear a word. I may have got about a twentieth of what he said..." — see also footnote # 5) or else unreliable ("And he answers: Nay, the muttering that thou hearest is not my voice. It is the voice of the ape"). Thus, Crowley's vision of God face to face is only, at this stage, a series of visionary fragments filtered through Chokmah (Thoth) and then distorted by the cynocephalos.

The *Hierus* of the ceremony is introduced in Aethyr 20. The principle duty of this Officer, according to Regardie in volume II of *The Golden Dawn*, is to preside over the reception of the candidate and this is indeed what the Hierus of Liber 418 does, since this Officer is Crowley's own H.:G.:A.: : "This vision is particularly difficult to get into, because he is I...And therefore the human ego is being constantly excited." Crowley's human consciousness (the Ruach) in this Aethyr is indeed excited to an intense degree by the proximity of his H.:G.:A.: ("But shut me the window up, hide me from the sun. Oh, shut the window!") and, despite the fact that the Angel does insure the safety of his Charge

-
2. Since the Hierophant represents the Jechidah.
 3. Justification for this association is given in footnote 29 of Aethyr 21 and elsewhere in Crowley's works.

near the end of the Aethyr ("And I am to abide there for a while before I come back to the earth"), the Seer still ends up in a state of total exhaustion.

In Aethyr 19, the *Hegemone* of Liber 418 is introduced. This Officer represents the Neschamah to a certain extent, since Her Office symbolizes spiritual aspiration, but She is not fully Binah,⁴ i.e. She is aspiration toward but not attainment of that "certain samadhic quality of apprehension" (As Crowley describes it in his *Little Essays Toward Truth*, Chapter 12) which is characteristic of the $8^{\circ}=3^{\circ}$ initiates. Thus Crowley's *Hegemone*, associated with all the "Gate-ways" to Hidden Knowledge on the Tree of Life (i.e. Atu II, the Gate from Tiphareth to Kether; Atu VIII, the Gate from Geburah to Binah; and Atu XIV, the Gate from Yesod to Tiphareth), is more a function of Binah than Binah Herself, i.e. a "daughter of the house of the invisible," but not "the Mother Darkness."

Immediately after the introduction of the Officers, the Seer begins to experience direct intuitive insight into the nature of the Night of Pan, an insight made possible by the purification of the Seer's Ruach in Aethyr 19. This insight is evident when one considers the description of the "manner prescribed" by the Angel of the Aethyr for use by those initiates who would partake of the mysteries of the Aethyrs; the clearness and sublimity these instructions exhibit are evidence enough that the Seer has indeed become open to the Aethyrs.

In Aethyrs 16-15, the Officers of the New Aeon are re-introduced and re-examined in the context of Crowley's newly developed Understanding; the end result is a series of less mythopoetical glyphs. The Beast still "cometh forth like a lion," but "invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra-Hoor-khuit." Likewise, Babalon is still "the lust of the spirit that eateth up the soul of man," but She is also "ridged like a grating of lapis lazuli" (i.e. encircled with the Body of Nuit).

Crowley describes the attainment of the Grade of Magister Templi in his essay *One Star in Sight* as "the perfect annihilation of that personality which limits and oppresses his true self" and then elaborates upon this description: "His [i.e. the Magister Templi's] understanding is entirely free from internal contradiction or external obscurity," i.e. the automatic consciousness of the aspirant is purified or "emptied" to such an extent that spiritual consciousness arises and is continuous. However, if the aspirant is not fully "God omniscient"⁶ at this stage, the welling up of the Unconscious Archetypes which accompany the energizing of his *Neschamah* will be misunderstood, leaving him vulnerable to the

-
4. This explains why the fledgling initiate into the Order of the Stella Matutina first encounters the *Hegemone* between Chokmah and Binah. Crowley's *Hegemone* (i.e. the "O" of POP) is similarly located between the Horus Pillars (the two "P's").
 5. See *The Cry of the 18th Aethyr*, seventh paragraph: "But though the light pours from the pastos, yet the pastos remains perfectly dark, so that it is invisible. It hath no form: only, at a certain point in the chamber, the light is beaten back."
 6. Crowley, in *The Magical Record of the Beast 666*, pg. 140, makes the following ribald comment: "Hence we see, $10^{\circ}=1^{\circ}$ shows the God omnipresent, Dementia; $9^{\circ}=2^{\circ}$ God omnipotent, Mania; and $8^{\circ}=3^{\circ}$ God omniscient, Melancholia."

angels of the Abyss.⁷

Although Regardie's description⁸ of the 8°=3° Attainment in his book *The Eye in the Triangle* is fairly accurate, at least from a psychological standpoint, Crowley's description is much more comprehensive in Liber 418; not merely is the ego recognized as being void by the Seer, but even the tendency toward egoity is annihilated, as the following descriptions from the Cry of the 14th Aethyr indicate: "All that thou wast hath he eaten up, and all that thou art is his pasture until tomorrow. And all that thou shalt be is nothing. Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up"; "But upon the great sea shall the Master of the Temple find neither star nor moon;" "And the light of the sun shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things;" "These adepts [i.e. the 8°=3° initiates] seem like Pyramids⁹ ... Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, that sit hooded encamped upon the sea? Verily, there is no life in them;" "and the beatific Vision is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with Primeval things;" "For as pure being is pure nothing... and so is pure understanding silence, and stillness, and darkness...these [the Masters of the Temple], whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust."

The 8°=3° perspective is maintained in the 13th ethyr and continued throughout the following two Aethyrs; note the use of synesthetic imagery and interpenetrant analogies as characteristic sensual approximations of the Nature of the Night of Pan: "And now waves of light roll through the Aethyr, as if they were playing. Therefore suddenly I am in a garden upon a terrace of a great castle, that is upon a rocky mountain. In the garden are fountains and many flowers. There are girls also in the garden, tall, slim, delicate and pale. And now I see that the flowers are the girls, for they change from one to another so varied, and lucent, and harmonious is all this garden...;" "(All this vision is most extraordinarily pleasant and peaceful, entirely without strength or ecstasy, or any positive quality, but equally free from the opposites of any of those qualities.)" as the Angel of the 13th Aethyr teaches the Seer about his new identity as Nemo. It is interesting to note that Crowley, at this early stage of his Attainment, is fully enraptured¹⁰ and afloat in the inter-immanence of the Attainment.

-
7. I.e. the aspirant is in danger of becoming a Black Brother.
 8. "The small human ego symbolized by the blood which is the life of the organism, is given up and mingled with the Universal Life, the Atman."
 9. This is why Binah is sometimes referred to as the City of the Pyramids.
 10. This brings to mind Crowley's remarks about Understanding in *Little Essays Toward Truth*, pg. 56: "Ecstasy is (so to say) the thrice of Birth of the new faculty."

In Aethyr 11, the atmosphere begins to become tainted with the Abyss, i.e. the Unconscious Archetypals.¹¹ the "waste-products" of the Attainment, induced into surfacing by the energizing of the Seer's Neschamah, begin to manifest and must be dealt with by a formal magical rite. The transitional scene of Aethyr 11 is somewhat reminiscent of the setting depicted in Liber 65, Chapter IV, lines 29-35; in both cases, the Seer waits like a Bride for the Consummation, but instead of Chokmah, the Seer has an encounter with some vague, "fulminant figure of Evil."

Choronzon is, as is obvious from the first impression one gets of him in Aethyr 10, paragraph 3, idea masquerading as Being, i.e. Da'ath disguised as Chokmah. Philosophically. Choronzon is the end result of mental sensation and rational introspection as opposed to pure sensation, the so-called "chaos of the given" (as C.I.Lewis refers to it) misrepresented by Da'ath.

In Aethyr 9, the Seer is still enraptured in the 8°=3° experience; the vision of Malkuth redeemed inspires the Seer to become "lost in the wonder" of the Aethyr. In contrast to Aethyr 10, however, in this Aethyr, the Archetypals which are welling up to the surface are essentially appealing images ("Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and many other things of great and delicate beauty..."). which illustrates the fact that Crowley has not been able to discipline his rapture as yet, i.e. submit to his True Will (Chokmah) as a Bride.

In the 8th Aethyr, the 8°=3° perspective continues (note Crowley's impression of his H.G.A. : "And in the Pyramid is one like unto an Angel, yet at the same time he is the Pyramid, and he hath no form..."), along with the Seer's characteristic intoxication ("I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss..."); but in this Aethyr, the Seer's "wallow" is beginning to wear thin -- Crowley's embryonic Understanding is starting to mature.¹² Although Aiwass does seem a bit piqued with the Seer's confusion of the "servants" (the NEMOS) with the Supernals (those of the "blood royal"), He nevertheless seems satisfied with Crowley's degree of transparency unto the Aethyr.

In Aethyrs 7 - 6, Chokmah and Binah are re-introduced to the Seer. However, unlike the first, slightly mythopoetical version of these two Officers in Aethyrs 25-24, they prove to be too sublime a strain upon the Seer's visionary faculties¹³ ("... thine eyes were not able to bear the splendour of the vision..." "I am not worthy to receive the mysteries of this Aethyr...I seem quite helpless. I am trying all sorts of magical methods of piercing the veil...")

11 . Crowley's explanation of the Abyss on pg. 153 of The Vision and the Voice makes it clear that these "wasteproducts" represent a sickness of the very Will itself, that they are not merely Psychological phantasms. See also in this context Little Essays Toward Truth, pg. 57: "The Understanding takes full cognizance of all that vast material which the Reason was unable to build into any coherent structure."

12 . This fact is evident to Aiwass as well, otherwise He would not have chosen this moment in Crowley's attainment to deliver to the latter His instructions concerning the proper invocation of the H.G.A...

13 . Since his Ruach and Nephesh are now purified.

"But thou that art with me in the spirit-vision art not with me by right of Attainment,¹⁴ and thou canst not stay in this place to behold how I run and return..."); obviously, the Seer is not considered worthy enough to proceed to the Grade of Magus as yet, albeit he is being subtly prepared for this Attainment by gradual, rather casual doses of the 9°=2° perspective.

Aethyr 5 is somewhat consoling to the Seer, since in it he is formally accepted into the brotherhood of the A..A..; but, it must be remembered, Aiwass referred to the NEMOS in Aethyr 8 rather insultingly as "servants"—Crowley, as expected, is anxious to push on.¹⁵ In Aethyr 5 also, the fact of Crowley's first casual contact with the 9°=2° perspective is confirmed and made apparent by the use of the Arrow analogy. Crowley is symbolically thrust through the heart with the envenomed barb¹⁶ of the Arrow; and, although the Seer is not pierced by the shaft¹⁷ of the Arrow, he is nevertheless indirectly associated with the effulgent, open Eye of Shiva.

In the Cry of the 4th Aethyr, the Marriage of Chaos and Babalon occurs as a logical consequence of the preparation of the Bride and Bridegroom in Aethyrs 7 - 6. The consummation is singularly exalted and intense ("And now, in the midst of the Aethyr, I beheld that god. He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood...And about him clingeth a young girl, like unto the king's daughter that appeared in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue. They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the shole universe is but one little gust of wind in that tempest-scream of ecstasy") and the Seer becomes enraptured in the bliss and horror of the vision to such an extent that he finally does achieve a partial, albeit vicarious kind of union with "the dreadful marriage-bed."¹⁸

Crowley describes the last three Aethyrs as "tremendously sublime" and this is indeed the case, since these Aethyrs shadow forth even more vividly than all the others the Mysteries of the Higher Grades.

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14. The Angel even spells out Crowley's limitations in the last two paragraphs of Aethyr 6 and then nearly kicks the seer out of the Aethyr!
 15. It is equally evident that Crowley will once again get his hand slapped for his presumption, as in the preceding Aethyrs, and this is indeed the case: "And he the Angel says..." pg. 201.
 16. The 8°=3° perspective.
 17. The 9°=2° perspective.
 18. Following this, note how incoherent the Seer becomes (pp. 211-12 of The Vision and the Voice.

Crowley describes the last three Aethyrs as "tremendously sublime" and this is indeed the case, since these Aethyrs shadow forth even more vividly than all the others the Mysteries of the Higher Grades.

In Aethyr 3, the mystery of the Magus and his consort, Lilith, is presented to the Seer and this vision nearly overwhelms him.¹⁹ Although Crowley's willingness to pierce the veils or "guards" of Aethyr 3 is admirable, he is unable to have direct existential experience of the 9°=2° until he becomes "wholly that which thou art," a Magus.²⁰

In Aethyr 2, the Seer has some difficulty entering the Aethyr; he tries once and fails (see *The Vision and the Voice* , pp. 225-227), tries again and fails (pp. 228-230), and then makes one more vain, vigorous attack at the Aethyr, using the sign of the Rending of the Veil as a weapon (pp. 233-234). Finally, after retiring to the Hot Springs, the Seer is successful; and, although the strain upon his physical and psychical faculties is immense and nearly unsupportable (as the following examples indicate: "Aha! Aha! Aha! Shut out the sight!... I lie supline before thee, in terror and abasement...My spirit is no more; my soul is no more. Me life leaps out into annihilation...save me! I have come too close, I have come too close to that which may not be endured. It must awake, the body; it must assert itself. It must shut out the Aethyr, or else it is dead"). The reward is nothing less than an unmitigated Aethyr-sponsored "marriage" of the Seer with Nuit/Babalon.²¹ This marriage is the final reward and consummation of the Seer's initiation, as the following beautiful passage illustrates: "Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the fire, and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange places, where men seek me not. And many thousand times he beholdeth me not. And at the last I smite myself into him as a vision smiteth into a stone, and whom I call must follow."

In Aethyr 1, the final vision, i.e. of the crowned and conquering child Horus, is presented to the Seer, and his response is characteristic ("Here then, do I abide in unalterable midnight, utterly at peace. I have forgotten where I am and who I am. I am hanging in nothing"), as is his inability to fully come into contact with these sublime manifestations.

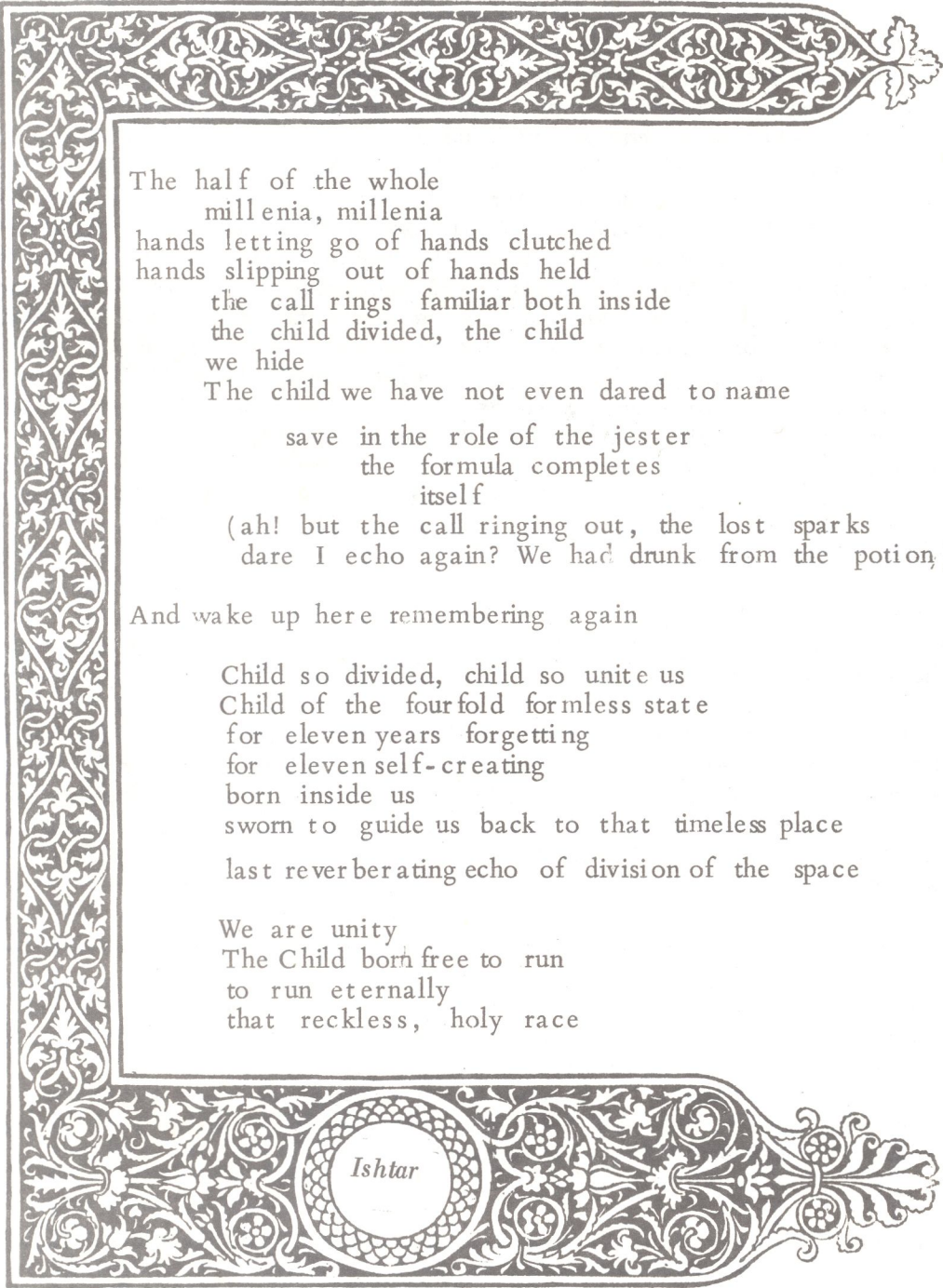
19. Indeed, the strain upon the Seer's faculties could have led to disastrous consequences, according to the Angel of the Aethyr, if the latter had not been there to talk the Seer down.

20. As the Angel states: "Veil therefore thine eyes, for that thou canst not master the Aethyr, unless thy Mystery match It's Mystery... until thou art made one with chaos."

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In the next issue of the Newsletter, we will present another study of The Vision and the Voice. Aspirants to the Knowledge and Conversation of the Holy Guardian Angel, to A.A. and to an understanding of the more mystical works of Crowley are strongly advised to obtain a copy of this work for study.

The Trance of the Eleven



The half of the whole
 millenia, millenia
hands letting go of hands clutched
hands slipping out of hands held
 the call rings familiar both inside
 the child divided, the child
we hide
The child we have not even dared to name
 save in the role of the jester
 the formula completes
 itself
(ah! but the call ringing out, the lost sparks
dare I echo again? We had drunk from the potion)

And wake up here remembering again

Child so divided, child so unite us
Child of the fourfold formless state
for eleven years forgetting
for eleven self-creating
born inside us
sworn to guide us back to that timeless place
last reverberating echo of division of the space

We are unity
The Child born free to run
to run eternally
that reckless, holy race

Ishtar

An Essay On the Astrological

MAJOR DEGREE

Emphasis

Occuring on

SEPT. 10th, 75 AN 1979 e.v.

By Celesta 1°

On the 10th of September of this year of NUIT- 75 AN- there will be a major degree emphasis between 6 planets- these planets being the Sun, the Moon, Saturn, Uranus, Neptune, and Pluto. This degree that is emphasised is 17° - the Star and the sign Aquarius in the Tarot. The signs involved are these: Sun in Virgo conjunct Saturn therein; Moon in Taurus; Pluto in Libra; Uranus in Scorpio; and Neptune in Sagittarius. The conjunction between Sun and Saturn is also 2 degrees away from Mercury, who is at 15° Virgo and applying to the conjunction. The Mercury is not one of the 6 at 17° on Sept. 10; it will be 17° the following day and moves very fast so should also be taken into consideration. This conjunction will square (90° angle) the planet Neptune, bringing about obstacles through authority (Sun and Saturn) and could even indicate treachery as well as an increase in crime, scandal, and things which tend to be more secretive and not out in the open as much. We may also see the mental hospitals and institutions in general brought to the front more, and there's a lot of Karmic suffering indicated here as well. Since Neptune is the planet of dissolution and it aspects the symbol of authority, we may see some dissolving of authority and parental figures bringing about more liberty for those who are able to answer to the higher influence of the planet's vibration.

Meanwhile the conjunction is making a 60° aspect (known as a sextile) to Uranus and a minor, though exact, semi-sextile to Pluto. Pluto is the planet ruling the masses and has to do with explosions and underground activity which is not readily seen. Witness the great controversy over 3 Mile Island and the many nuclear protests that have happened just this year! Also Uranus represents sudden events which totally shatter the existing state of things and for sure the people of 3 Mile Island will not easily forget what happened there! Since Pluto works under the surface, as we have yet to see what will become of them due to the massive radiation given off.

These 5 planets (not counting the Moon which falls on the

other side of these five) are all included in just 4 signs and these 4 signs are Virgo, Libra, Scorpio, and Sagittarius- falling exactly as they do in the Zodiac and thus emphasizing the energies represented: Virgo- much stress on health and hygiene and there is a rumor of an encephalitis epidemic coming to California; Libra- especially with Pluto therein indicates much upheaval in relationships, especially affairs relating to the masses and just recently we've seen the gay riots occurring after the extremely unjust Dan White verdict and Pluto relates to mob violence as well. Scorpio indicates much transformation taking place and Uranus there brings this change about by a breaking up of situations suddenly. And lastly Sagittarius is more emphasis on travel and as we are presently in a gasoline and energy crisis, our travels are more curtailed by Neptune's influence of dissolving. The Moon will also be at 17° on September 10th, but only for one hour and 45 minutes so it has a temporary effect, though it tends to "trigger off" the prevailing energies spoken of before. These energies will probably influence events long before and long after Sept. 10th, especially being set off by a transiting Mars aspect later to the great conjunction in Virgo. In fact, on October 25 & 26 of this year Mars will make a semi-sextile aspect to the conjunction between Sun and Saturn- thereby also forming a square (aspect of obstacles) to Uranus in Scorpio and a trine to Neptune (though a trine is usually ease, Mars and Neptune do not work well together as Mars is active and full of fire and Mars is just the opposite). So we may not see any real direct effect of the degree emphasis until the end of Fall and near Winter, though the evidence of its influence is all around us, even 3 months before its exactness. Friday, April 13th ("Good Friday") was the first short gas line and the gay riots occurred on the 21st of May, preceded by 2 minor earthquakes here in SF, one on April 27th and one on May 7th. So you can see its power extends above and beyond one day or even one month. From my research on past degree emphasis I see that they usually hold sway about 3-5 years before exactness and sometimes as much as 10 years after exactness. For instance, on April 1, 1930 e.v. there was a 6 planet degree emphasis and you can see its influence by the Stock Market Crash in 1929 e.v. and the resulting economic depression experienced in the early 30's, which later had a hand in leading up to the 2nd World War, occurring 8 years later! Also in 1927 on June 11th we see another degree emphasis with much fire signs stressed and WW II was definitely a fiery experience! These two sets of degree emphasis greatly colored the following years. In 1927 there were Venus in Leo, Moon in Scorpio, Saturn in Sagittarius, Mars in Leo and Uranus in Aries all at 3°, thus creating a square between the Mars-Venus conjunction and the Moon. Mars in aspect in mundane astrology always indicates war and being trine to Saturn and trine Uranus does not bring ease, but instead brings the worst aspects of the 3 planets: Uranus being the total shaking up of the years preceding the Great War; while Saturn indicates enforced restriction. Also we see that Saturn is in Sagittarius, the money sign (being ruled by Jupiter) so money is definitely going through much hardship during that period.

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In 1930 Uranus combines with the Sun and Mercury in the war sign of Aries and what's even worse, these three planets square Saturn! And all this happened at 11°: Jupiter appears in Gemini here too, which is its fall, and there was certainly a "fall" of money during the Depression.

We find also that there were quite a lot of degree emphasis in the years 1926, 1940 and 1944 e.v.:

In 1926 we see 3 sets of 4 planet degree emphasis- 2 alone in the month of May and this was a time when moving pictures were just invented and the "silent screen" was in great demand. In the spring of 1927 Charles Lindbergh made his momentous solo flight eastward across the Atlantic in a small monoplane. No one before had ever made that flight alone. Uranus, the planet of aviation, is seen in 2 sets of degree emphasis in 1926- in February he is in Pisces, dispoised by Neptune who is also seen in this degree emphasis in the sign of Leo thereby opposing the Sun in Aquarius- all at 23°! Then in October 1926 again Uranus in Pisces is greatly accentuated with a trine from the Moon in Cancer and a sextile from the Sun in Capricorn. So you can see it was a time of many discoveries and great inventions, as well as a prelude to harder times.

In 1940 we are aware of 3 sets of degree emphases- all 3, quite strangely, occuring at 25°, though one is in January, one in September, and the last one in October. America was busy with the Presidential election then and the German Luftwaffe launched a series of savage air assaults against England. The Royal Air Force put up a defense in what became known as the Battle of Britain. Then on September 2nd the U. S. agreed to transfer 50 destroyers to Britain in exchange for 99 year leases and grants of naval and air bases in Newfoundland and the Caribbean. Also the Administration obtained a Selective Service Act in August. On May 27th, 1941 the President declared a state of unlimited national emergency that "requires the strengthening of our defense to the extreme limit of our national power." Then on June 2nd, 1941 the Nazi invasion of the U.S.S.R. brought the European war into a new phase.

Even heavier in January 1944 there were 3 sets of 4 planet Degree Emphases - all of them in January and every planet involved was at 4°! "In November 1943 the United Nations Relief and Rehabilitation Administration was set up. In July 1944 an international monetary conference at Bretton Woods, New Hampshire, recommended the establishment of an International Bank for Reconstruction and Development and of an International Monetary Fund. In August-September a conference at Dumbarton Oaks in Washington laid the foundation for the permanent political structure of the United Nations, envisaging a Security Council, on which the U.S., Britain, Russia, China, and, in due course, France would have permanent seats, and a General Assembly of all member nations."

In August the Polish Home Army, whose affiliations were with London, set off a revolt against the Germans in Warsaw.

In October Churchill visited Moscow in an effort to bring about a reconciliation between the London and Lublin Poles, but he failed. Although at this time he did manage to agree with Stalin on a scheme for Southeastern Europe, according to which Britain would recognize Russia's predominant interest in Rumania, Bulgaria and Hungary; and Russia would recognize Britain's predominant interest in Greece, with Yugoslavia split fifty-fifty.

Roosevelt was re-elected in November 1944 and the Allied forces were close to victory, but the bloodshed still saw no end.

Since 1939 the government had been working on the building of an Atomic Bomb and on April 25th, 1945 (a little more than 1 year after the 3 sets of Degree Emphases in January 1944), the Secretary of War announced, "Within 4 months we shall in all probability have completed the most terrible weapon in human history, one bomb of which could destroy a whole city."

On July 17th, the first bomb test took place in New Mexico with great success; then on August 6th, the first atomic bomb fell on Hiroshima, killing nearly 80,000 people and occurring just 19 months after the 3 sets of Degree Emphases! Three days later Nagasaki was bombed and the Japanese had no choice but to surrender on September 2nd, 1945. Thus mankind had entered the Atomic Age and nothing would ever be the same again and Uranus was included in two of these sets of Degree Emphasis in January 1944, both involving a trine to Neptune - dissolution: a good one word definition of what the Atomic Bomb does.

On February 15, 16, 17, and 18, 1950 there was a 5 planet (including the Moon on the 16th and 18th) degree emphasis. This degree was 17° (which is the same degree we experience in September 1979) and the planets Saturn Retrograde in Virgo, Jupiter in Aquarius, Neptune Retrograde in Libra and Pluto Retrograde in Leo. As you can see Jupiter is opposing Pluto here and trine Neptune. Then in October on the 25th, 1950 we see another degree emphasis at 27° involving 5 planets again, these being Venus and Mercury in Libra with the Moon in Aries (again the war sign) opposing them. Saturn was still in Virgo, though direct now and Jupiter still in Aquarius — it went direct on the very day of this Degree Emphasis! On June 25th, 1950 e.v. the North Korean army crossed the 38th Parallel in an invasion of South Korea. Truman, committed to the protection of South Korea, involved the American Forces under General MacArthur in its defense. He also brought the matter up before the U.N. Security Council. Luckily, Russia was boycotting the Council at this time and this made possible the U.N. decision to condemn the North Korean oppression without a Russian veto.

MacArthur, a brilliant General, pushed the U.N. forces Northward almost to the Yalu River on the Chinese border, in spite of Chinese warnings that they would become involved, should U.N. forces cross the old border of the 38th Parallel between North and South Korea.

The North Koreans and Chinese drove the U.N. forces nearly two-thirds of the way down the Peninsula in a counter-attack.

An even wider rift occurred between Truman and MacArthur. Thus on March 20, 1951 MacArthur openly defied the presidential position.

Barely 5 days later there was a degree emphasis involving 4 planets and both Moon's Nodes at 18° ; Mercury conjunct Mars opposition Neptune trine Pluto plainly shows that this communication (Mercury) of war (conjunct Mars) dissolving (Neptune) over these major issues (trine to Pluto). This forced the President to relieve MacArthur of his post on April 11.

These actions fueled the McCarthy anti-communist movements in the U.S., and all this implied. This in turn instigated the rebellion of the so-called Beat Generation of the 50's.

This is indicated by the October 12 and the October 18, 1952 concentrations of 3 planets and both Nodes at 18° and of 4 planets and both Nodes also at 18° .

25,750 persons in the U.S. were accused of "un-American activities", and 6.6 million were checked for security. This plainly shows the results of a triple hit on 18° . The foundation for the rebellion of the Rock Era was laid.

On January 14 and 15, 1956 there were 5 planets at 0° (known as a "critical degree") with a Mars-Saturn conjunction square Jupiter and trine Uranus. The first earth satellite to inscribe a circle about the globe was launched in 1957.

September 7, 1959 a 4 planet degree emphasis at 4° occurred. This was followed by the first orbital flight by an American satellite around the Moon and the first man in space in 1961.

In January 1961 the U.S. broke off diplomatic relations with Cuba. Also in 1961 Kennedy enlarged his support of the Diem government in South Vietnam by sending in American military "advisors". A few months later there was the biggest degree emphasis since 1850. This occurred on June 2, 1962; 6 planets and both lunar Nodes at 11° ; and this one was even bigger than the one coming up on Sept. 10 of this year. The stage was set for the horrors of the Vietnam War and the wonder of the "Hippie Revolution". This was also the time of the "Cuban Crisis" as in the summer of '62 Khrushchev stepped up his delivery of Soviet arms and military technicians to Cuba. The U.S. was wary and on October 14 a U-2 overflight supplied the first evidence of Soviet nuclearization of Cuba. On October 22 Kennedy announced a naval quarantine against further arms shipments to Cuba by any country. He demanded a removal of all missiles and stated that any attack from Cuba would be taken as an attack from the Soviet Union and the U.S. would react accordingly. We came closer, at this time, to a nuclear war than we have ever come before! And as you can see it was the biggest degree emphasis since 1850. I was only 12 then but I still remember the tremendous tension in the air and the great fear that engulfed the American people. One year later in November 1963 Kennedy was assassinated and the nation mourned a great loss.

I'm sure this degree emphasis had much to do with the whole revolution instigated by the Beatles and the introduction of hard rock, acid, etc. to the American scene. In that degree emphasis we see the Sun in Gemini conjunct the moon in Gemini bringing about an entirely new cycle in media (Gemini) and the conscious mind. (Also Kennedy's sun was in Gemini). With these two planets semi-sextile Venus it shows that cycle bringing more freedom of expression and what was then termed "free love", as Venus is the planet of love and outward affection.

The Sun was also square Jupiter, and Jupiter refers to the ninth house of higher consciousness, though there were obstacles (the square) from authority and the "ruling powers", we still managed to find the drugs and feelings needed to experience this plane of super-consciousness that was so prevalent in the acid-rock days- the "Good Ole Days", so to speak. I'm afraid violence, Punk Rock and Devo have now taken that position in the minds of teenagers today. As Saturn is square Neptune in the degree emphasis and Neptune being dissolution and Saturn being restriction, well, there is bound to

be conflict. We also see a Grand Trine in water in this degree emphasis involving the planets Venus, Jupiter and Neptune giving even more opportunity to experience new planes; allowing more legislation (Jupiter) to legalise pot and bring in much more interest in the astral plane and occult studies (Neptune). Jupiter trine Neptune indicates the rise of religions based on escape as well as more emphasis on communal living, a need to find love on a plane other than the material or physical plane. This trine definitely shows the race living as a whole, looking for more aesthetic and artistic means of self-expression and ways of dealing with life in general. On the whole, though we were very close to war (there were no Mars or Pluto aspects in the June 2, 1962 astrological pattern so that war was not so much of a possibility) the degree emphasis of '62 was quite evolutionary and brought a lot of beauty to the surface, especially in the mid-60's. But all good things must come to an end (or so it seems) and on August 22, 1973 there was a 4 planet degree emphasis involving Mars square Jupiter and since that time we have seen Devo Rock and Punk Rock become the "thing". Free love and peace have fallen by the wayside and now it's more "every man for himself" and the "law of the land" seems to be to attack anyone who is not like everyone else! (Witness Bitch Bryant's insane ravaging of the country with her accursed theories that helped to instigate the cruel killings of Harvey Milk and Mayor Moscone). Also there is quite a large problem with violence in the schools today, in fact, everywhere oppression and bloodshed are a part of life. Besides this in the degree emphasis of 1973 Mars in Taurus (in its fall therein and also Mars in this sign can be sadistic tendencies and a cruel streak.) is quincunx (a quincunx signifies much strain and tension and as I said before the two planets do not work well in any aspect, especially in mundane astrology) Neptune and Neptune refers to films and movies and this Martian influence indicates more public interest in bloodshed and pain in the movies rather than the uplifting ideas we saw in "2001". We see Venus in Libra (in its own sign) trine Jupiter in Aquarius in '73 and that Jupiter is Retrograde, greatly delaying the higher benefits of the planet. More now than ever we need unity and not "dog eat dog" but the world is just growing up and must make mistakes in order to learn.

So that brings us up to the present degree emphasis which does not involve Mars but it does include all the extra-Saturnian planets-Uranus, Neptune and Pluto. Will we, as a race, be able to answer to this incredibly enormous potential of other realms totally beyond the senses; or will we close our minds and see only the negative dis-integrating effects of the planets? I guess only time will tell how most of mankind will respond.

We, though, in this Great and Powerful Order do have a choice I am certain, of how we will accept this; knowing of this degree emphasis coming up and being aware of its implications we can choose which path we will take under its influence. I truly believe that if enough people who are aware can get together (not necessarily on the physical plane) perhaps we can sway the energy and use its tremendous vibration to aid the race as a whole, to uncover their True Wills, thereby accomplishing the Great Work. Therefore I ask those people who are willing to be a part of a Ritual designed to bring in the highest and most beneficial energy of this degree emphasis to please look below and see the time that the Moon will enter the 17th degree of Taurus on September 10 in their area of the world. My plan is this:

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all day on September 10th 1979 e.v., the year 75 of Our Lady NUIT, the Sun, Saturn, Uranus, Neptune and Pluto are at 17°. For one hour and 45 minutes on that day the Moon in Taurus will also be at 17°, thereby "touching off" the energies of the 5 planets. I propose to begin some kind of Group Ritual, which can and will involve many initiates on this planet and in many cities where this article reaches, at the exact moment that the Moon enters the 17th degree of Taurus. The idea is to begin, all of us, at that time and to continue for the one hour and 45 minutes of its travel. Thus I have listed the time zones involved below:

In San Francisco and all PDST Time Zones the Moon enters the 17th degree of Taurus at 12:08 P.M. (8 minutes after Noon) on September 10, 1979 and leaves at exactly 1:53 P.M. PDST.

In MDST (Alberta, Canada; Arizona, Colorado, etc.) the Ritual begins at 1:08 P.M. and ends at 2:53 P.M. MDST.

IN CDST (Arkansas, Illinois, Indiana, etc.) the Ritual begins at 2:08 P.M. and ends at 3:53 P.M. CDST.

In EDST (New York; Montreal; Ohio; Florida; Peru etc.) the Ritual begins at 3:08 P.M. and ends at 4:53 P.M. EDST.

In London, England the Ritual begins at 7:08 P.M. GMT and ends at 8:53 P.M. GMT

Other countries please convert from GMT to find Local Time.

For those individuals interested in the effect of this degree emphasis on the fair city of San Francisco, please see the chart below which has been calculated for the Latitude and Longitude of S.F.

*NOTE- The Houses, Ascendant, and MC will change in different locations. Though the planet's aspects and positions in the signs remain the same in all locations (on Earth, that is).

In conclusion, those wishing to correspond with me about this INTENSE planetary vibration may write to me

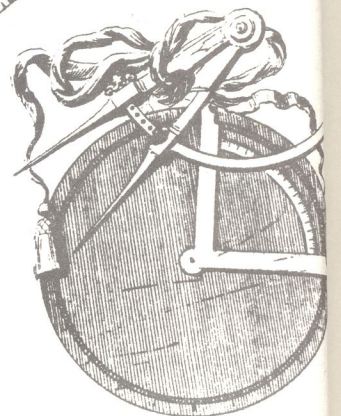
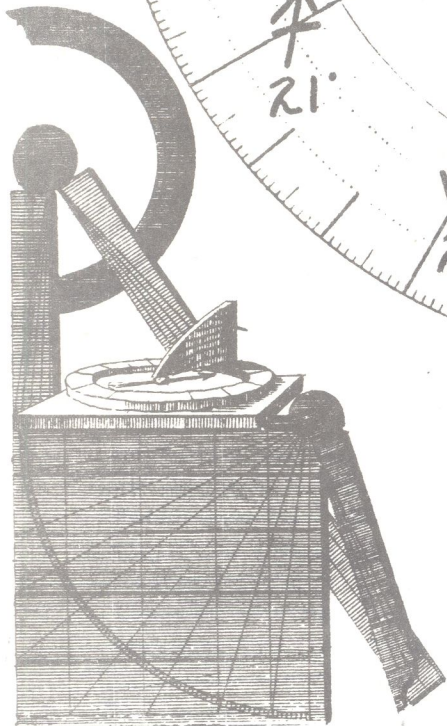
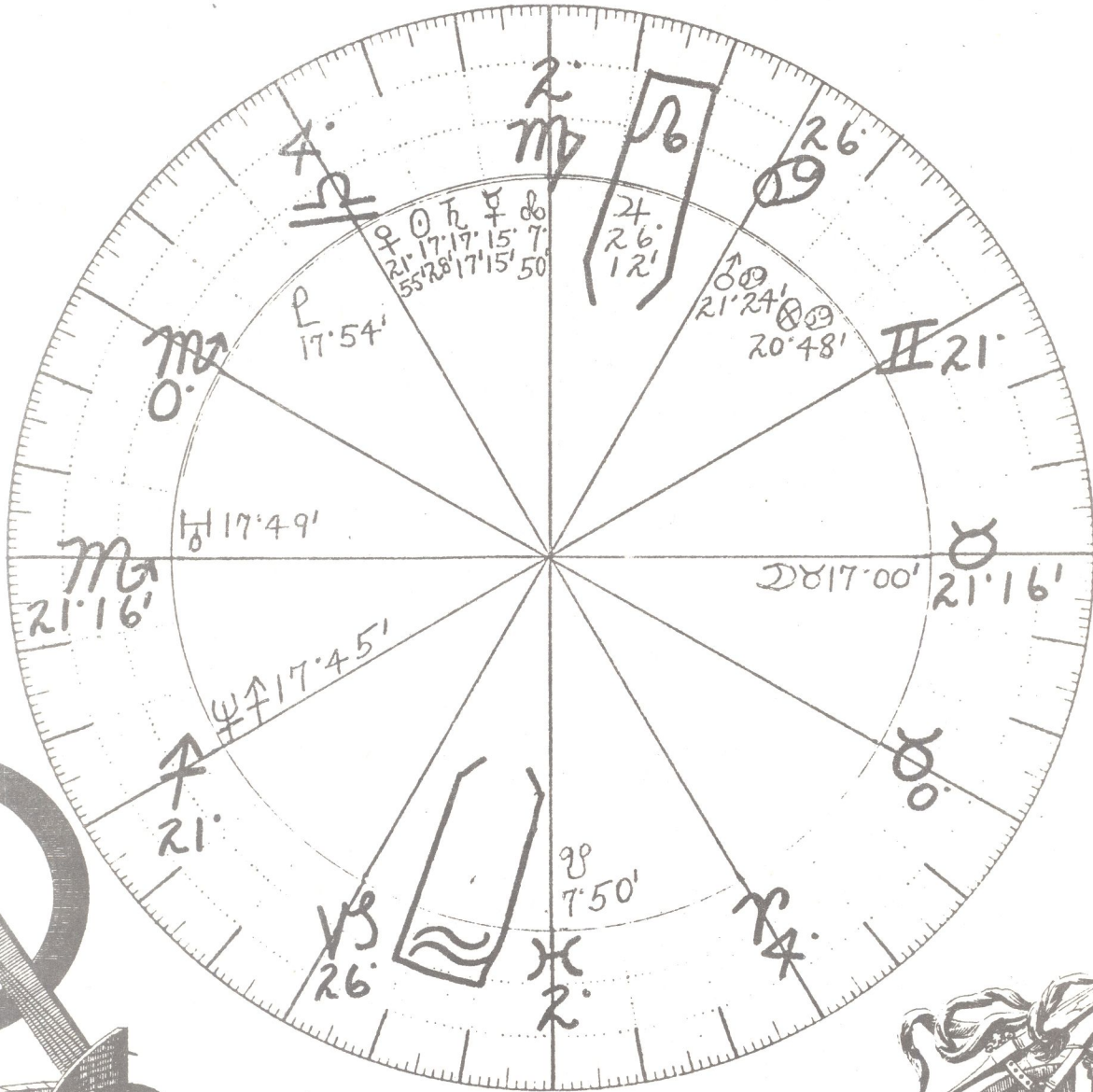
c/o/ Grand Lodge
Cinamon Otto
Celesta I^o O.T.O.
Box 2303 Berkeley, Ca. 94702

I look forward to any other ideas on this subject and will answer any letters as soon as possible.

UNTO NUIT!

Blessed Be. Celesta I^o

CHART FOR MAJOR DEGREE EMPHASIS
 [Calculated for San Francisco, CA USA 9/10/79e.v.
 12:08 PM PDST]



The Wandering Enchantment

From a divine rage,
 To that enchantment of life,
 History's sentimental hope
 Is revealed
 In uncontainable promises,
 Which still seek fulfilment.
 Tender kindness
 Ripens into throbbing enthusiasm.
 Fancies of a youthful imagination
 Confess the sacred truth of experience.

A longing passion for beauty
 Arrives through the passage of affection.
 Forward it travels,
 Out side of time.
 Transforming itself
 Into silent attraction.
 Instantly exposing
 It's own depth of truth.

Beauty———
 The flower of virtue,
 That wandering charm
 Which touches the soul.
 Its face is tender,
 Its form complete.
 Defying all
 From an unattainable sphere.
 As a delicate rainbow
 Attends to the departure
 Of a violent storm.

Notes on LIBER MCCLXIV

by David Allen Hulse

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In the previous issue of the O.T.O. Newsletter, we published, for the first time anywhere, Crowley's Greek Qabalah. On that occasion, we expressed a hope that others would enlarge and annotate the work. Much to our delight, Mr. David Hulse has seen fit to add these notes on the Liber. Mr. Hulse is very probably the most adept worker in "Gematria" and similar studies presently in the U.S. His research has extended in many directions and many languages. His personal Gematria Dictionary for Hebrew alone is more than ten times the size of the Crowley-Bennett dictionary, *Sepher Sephiroth*.
— Ed.

My interest in studying LIBER MCCLXIV began in 1971, when reading in EQUINOX VOL. III, NO. I a description of this dictionary. My curiosity concerning LIBER MCCLXIV eventually led to contacting G. Y. in 1972, and inquiring if the Greek Dictionary was extant. My wish to obtain this text was fulfilled by receiving the reconstructed version of Liber 1264 in the recent O.T.O. Newsletter.

The following notes were created during my first reading of LIBER MCCLXIV on May 23, 1979. The notes were made without recourse to source books or my own research concerning the Greek Qabalah. As such, they by no means comprise the final analysis of this dictionary. — D.A.H.

Title: from 1264 = γεωμετρία = geometry + 1263 = ΓΝΩΣΙΣ = Gnosis

4 = αβα = father from Coptic αββα from Semitic Root אב AB = Master, teacher, source, patriarch.

189 = οργεία = secret rites, rituals practiced by the initiate. Designation in Greek Crowley utilizes in his own magical diary (as οργία) for his own form of sexual Magick.

309 = Arabic is = ۱۰ = LA = no, not = 31 = 0

309 = "the Moon" is η Σεληνη (Selene — Goddess of the Moon)

311 = I assume ۱ for ۱ is a typo (this was a typo, ED.)

359 = another form of 509: ο λον should be ολον

418 = RPSTOVAL = 418 only in Hebrew (See New Commentary, AL II 46)

ST = ShT = Key XX + Key XI = 31

RP OVAL = 387 (Hebrew) 381 + 31 = 418

(Note: Crowley may have forgotten "R" Rho in Greek is 100, not 200)

(R = Resh = 200 𐤃)

420 = ΞΙΣ is actual Greek (Check any Lexicon)

542 = Φαμα = a voice from heaven, prophetic saying, oracle; report, tradition; root for Lat. FAMA, first Rosicrucian Text.

570 = οικ
585 = η φ
590 = ΚΥΚ
619 = Ι Ε
619 = not

Cro
ShT
C
(

667 = FA
(

669 = NU

670 = Ne

678 = "T

741 = τα

780 = αφ

861 = ο

861 = βε

880 = ζυ

901 = το

911 = αε

918 = ο

919 = το

960 = το

975 = το

991 = s

999 = t

1017 = Λ

1062 = ο

1200 = φ

F
Y

570 = οικον = temple, house.
585 = η Φαμαιθεια = the God of Oracles, prophecies
590 = κυκλον = the circle (of the Zodiac)
619 = I Θυς = straight, true
619 = note to 619 $\sigma\theta$ Note: σ is key XX, Sun , Retorta
 θ is key XI, Moon, Curibite

Crowley's intention here is to represent the formula
ShT in LASH TAL as Greek.

$\sigma = S = \Psi = \text{Key XX}$
 $\theta = Th = \upsilon = \text{Key XI}$ } 20 + 11 = 31

667 = FAA - T + NF - T = Hadit and Nuit
(- = i) Fad(i)t i.e. Hadit + Nv(i)t i.e. Nuit (F = V = U)
669 = ΝΥΤΘ = Nui (s) th = Nuith (s = silent)
(note again $\sigma\theta = 31$; in numeration = 209)
670 = Nephthys Goddess of Perfection see 1164
(here F = ph) (Egyptian)
678 = "The" Goddess of Perfection, see 1172
741 = τα πεντε = the five (Platonic solids)
780 = αφις = APIS, the Egyptian Cow deity: bull; ox; source for
Hebrew ALEPH
861 = ο δουλος = the slave
861 = βεβαιωμα = assurance, see 1230
880 = ζυγου = dual, two, bi- (see 685)
901 = τον θανατον = the death
911 = αξων = axle, wheel
918 = ο βασιλευς = The King, Royalty
919 = το φημα = the spirit, vital energy, breath (pneuma - prana)
960 = το κικλον = the circle, cycle, zodiac
975 = το τελος = the perfected
991 = same as 998
999 = the bride, the virgin (of the world)
1017 = ΛΑΜΒΔΑ ΑΛΦΑ ΣΤΑΤ (ΣΤ = 6)
78 + 532 + 407
1062 = ο λογος ιθυς = the true word
1200 = Φυολς = FOOLS as: $\Phi = F$ $\upsilon = O(u)$ $o = O$ $\lambda = L$ $s = S$
Remember, in the English Qabalah of Crowley, any phonetic
resemblance justifies the numeration, thus $\upsilon O = uo = oo$

1206 = Do what thou wilt
 ΔΟ FAT ΘΟΤ FIAT
 F=wh Θ=th F=w
 74 + 307 + 479 + 346 = 1206

1271 = $\frac{2542}{2}$ = This formula is the double Gnosis: see comment on 2542

note: Η ΓΝΩΣΙΣ = The knowledge = 1271
 (implying hidden + open / esoteric + exoteric)

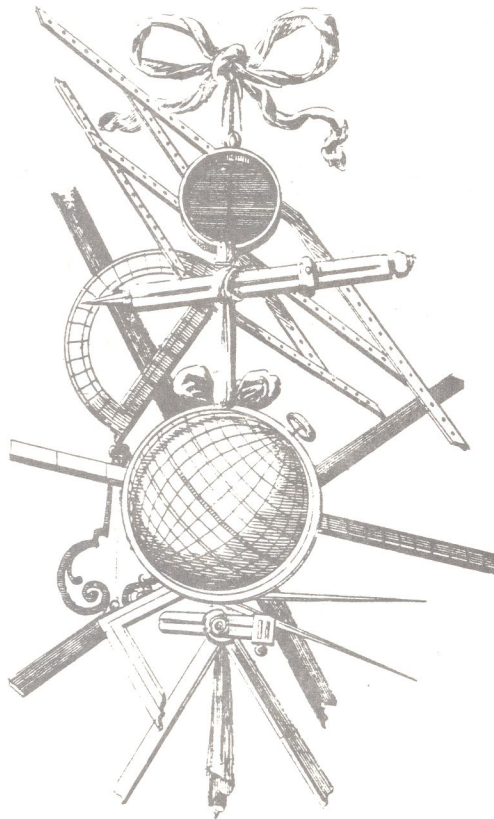
1280 = κυκλωι = of the circle (Zodiac)

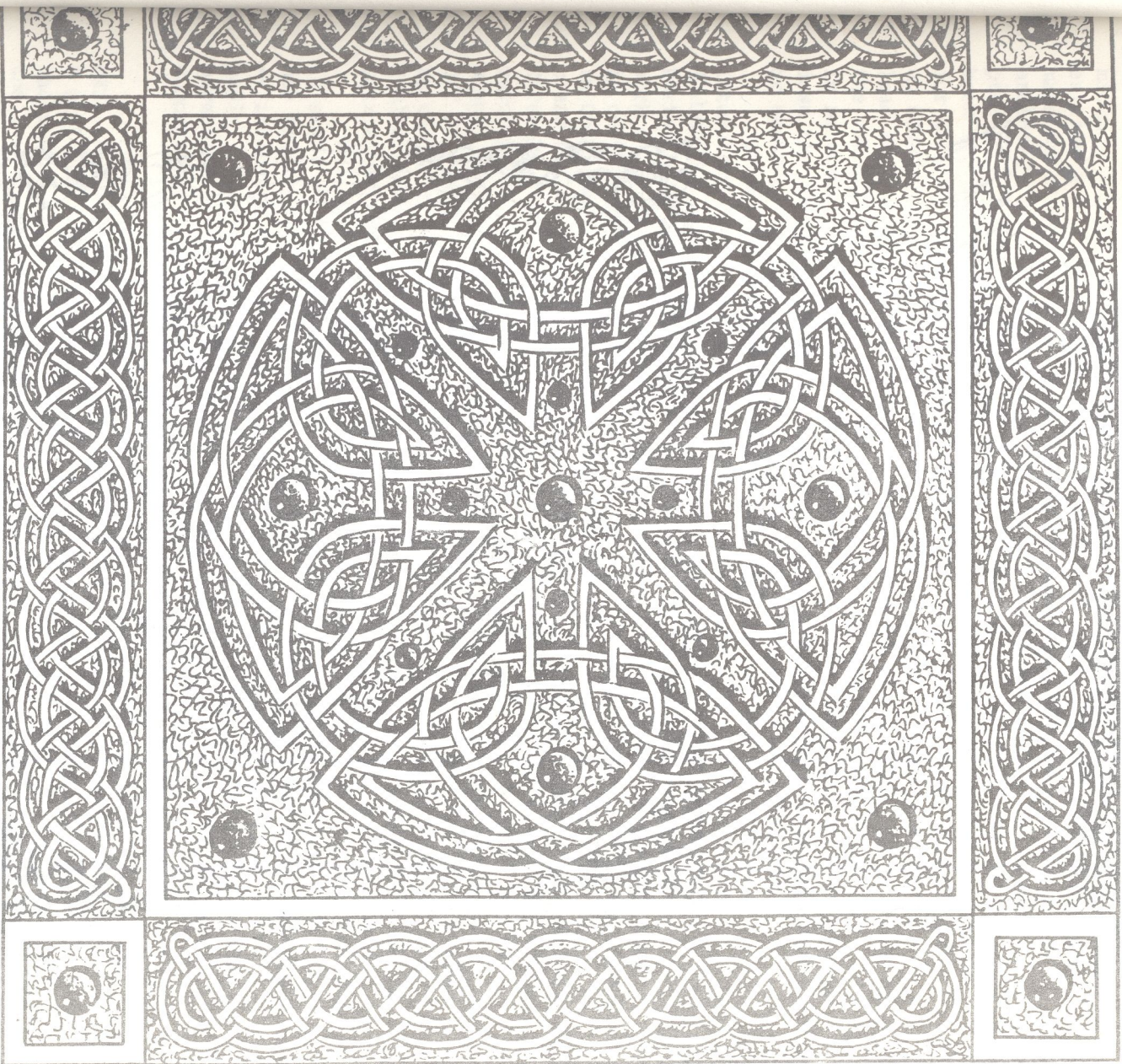
1301 = Φω = light concealing Φ(allus) A(lpha) and Ω(mega)

1500 = ωψ = face, countenance

2542 = formula 2x which x = 1271 = Η ΓΝΩΣΙΣ = the knowledge, wisdom
 1271 doubled: it implies hidden + revealed knowledge

Note title of dictionary = 1264 = Geometry
 while 1263 = Gnosis





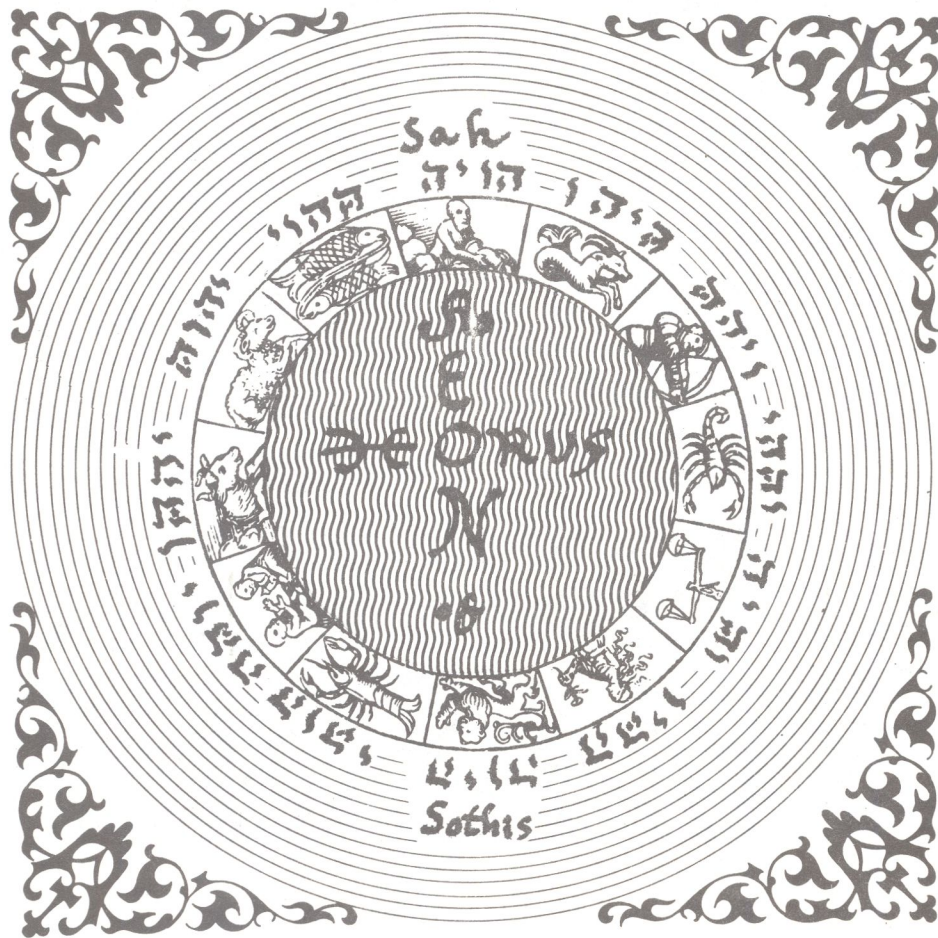
CELTIC INSCRIPTION

by S. Adkins

NOTES

LIBER 777

COLUMN CXL The Twelve Banners of the Name
by Bill Neidrick



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Of all the more abstruse Hebrew columns in Liber 777, perhaps the columns of permuted letters are the hardest to recognize. Take a look at Column CXL; what do you see? The first entry is the Tetragrammaton — surely the most widely recognizable Hebrew word. The other entries are pure visual chaos. One after another, these entries are made up of no more than one jumble of the same Hebrew letters after another. That isn't the end of it. Columns XCVI, CII and LXXXIX present the same kind of puzzle. A quick look in the back of the book for explanations does no more than add the same sort of entries for Da'ath! The usual response of the reader is; "Yep, take that up someday. Right now no way!" A bit of further research may lead to a statement by Mathers: Every one of these (CXL) is a tense of the verb "to be" — true, more or less; but Hebrew verb structure is no bowl of cherries for easy digestion. The adventurous simply slap down the corresponding entry from one of these tables on a talisman or about a circle — rather like making mud-pies with dynamite.

It would be good on the outset to provide the source in literature for these tables. The researcher will find them in *Kabbalah Denudata*, *parta tertia*, *Apparatus in Librum Sohar...*, *Porta COELORUM*, *Partis Quartae*, *Figura XVI*, page 248 — from the work of R. Abraham Cohen Iriara Lusitano, 17th century e.v. All that is one text reference, and no easy thing to find either. The entries in Column CXL (Only) are partly explained in corrupt Hebrew and clear but uninformative Latin in *Oedipus Aegyptiacus*, by Athanasii Kircheri, *Tom IIB*, page 239 — where the reader is referred to a further exposition in *PORTA LUCIS*, a book even harder to use. Poor Kircher simply admitted that half the meanings were "occult" and wandered off in search of other Schemim. What he probably meant was simply that he couldn't make any sense of a good half of the explanations of the twelve banners. This brief article will present the matter from these sources on Column CXL, and much additional matter will be explained.

Before departing from the sources and getting down to the action, it might be nice to note that no list of the "Twelve Banners" that has appeared in print to date, as far as I know, is completely accurate — including the list in 777. Fortunately, the sequence can very easily be corrected through comparison to variant lists and through permutive analysis. The accuracy of the result is born out in the demonstration presented here.

First, what good is it? In this I will limit myself to column CXL, the Twelve Banners. After this matter has been done to a turn, I will briefly deal with the similar columns. Column CXL contains the twelve forms of the Tetragrammaton that rule the twelve signs of the Zodiac in their action upon spiritual hierarchies and upon humans. If you want to use Qabalistic Magick on the spirits of the twelve signs, this is the only way to insure success! Any other method requires luck, an admixture of other, often unstable forms of Ritual Magick or dependence on the magical power of a superior Magus to yourself. The Twelve Banners are said to be the power of the Great Name as it vests in the Twelve Ancient Tribes of Israel. More immediately, these twelve permutations of *להוה* show the play of the elemental forces in the twelve signs — they demonstrate the adaptations necessary to the formula of the Tetragrammaton to control the forces of the Zodiac. Study chapter III and IV of *Magick in Theory and Practice* as a preliminary to using the Banners in Magical design and operations.

Specimen tables compared to the entries in 777 and the "rectified" list of the Twelve Banners of the Name:

| | | | | | | | |
|------------|------|------|------|-------|------|------|------|
| Aries | יהוה | יהוה | יהוה | יהוה | יהוה | יהוה | יהוה |
| Taurus | יההו | יההו | יההו | יההו | יההו | יההו | יההו |
| Gemini | יוהה | יוהה | יוהה | יוהה | יוהה | יוהה | יוהה |
| Cancer | הוהי | הוהי | היוה | הוהי | הוהי | הוהי | הוהי |
| Leo | הויה | הויה | הויה | הויה | הויה | הויה | הויה |
| Virgo | ההוי | ההיו | ההוי | ההוי | ההיו | ההוי | ההיו |
| Libra | והיה | והיה | ההיו | והיה | וההי | והיה | וההי |
| Scorpio | וההי | וההי | היהו | וההי | יוהה | וההי | וההה |
| Sagittarus | ויהה | ויהה | הוהי | ויהה | וההי | ויהה | וההי |
| Capricorn | היהו | היהו | וההי | היהו | היהו | היהו | היהו |
| Aquarius | היוה | היוה | ויהה | היוה* | היוה | היוה | היוה |
| Pisces | ההיו | ההוי | וההי | ההיו | ההוי | ההיו | ההוי |

777↑ Rec- ↑ Kabbala↑ Oed.↑ Magus↑ 17th c.↑ Kabbalah
 tified. Denudata. Aegip. by Bar- Italian Unveiled
 rett. drawing. by Mathers

* The entry in this source at this point is corrupt, but easily deduced. See below.

The Golden Dawn and Liber 777 present the same sequence of the Twelve Banners.

Graphic demonstration of the method of cyclic permutation used in passing from one "Banner" to the next:

- 4 3 2 1
1. יהוה To go to next, switch last two: יהוה = יההו
 2. יההו To go to next, switch 4th & 2nd: יההו = יוהה
 3. יוהה To go to next, switch 1st & 4th: יוהה = הוהי
 4. הוהי To go to next, switch last two: הוהי = הויה
 5. הויה To go to next, switch 4th & 2nd: הויה = ההיו
 6. ההיו To go to next, switch 1st & 4th: ההיו = והיה
 7. והיה To go to next, switch last two: והיה = וההי
 8. וההי To go to next, switch 4th & 2nd: וההי = ויהה
 9. ויהה To go to next, switch 1st & 4th: ויהה = יהוה
 10. יהוה To go to next, switch last two: יהוה = יההו
 11. יההו To go to next, switch 4th & 2nd: יההו = יוהה
 12. יוהה To go to next, switch 1st & 4th: יוהה = הוהי

The unit cycle of the permutation.

Let it be noted that the next permutation in this sequence starts the entire cycle of Twelve Banners again. Thus the cycle is closed.

How the Banners operate elementally as formulas for the Astrological signs of the Zodiac.

These Banners of the Great Name incorporate the relationships known as Triplicities, Quadruplicities, the elemental virtues and certain other properties of the Zodiac. These properties are the vehicle for operation of the formula of יהוה within the Zodiac as a whole, in each sign uniquely and, when taken as a set of twelve with one paired transposition, within each Aeon.

To proceed with the analysis, it will be necessary to introduce the traditional convention linking the four elements to the four letters of the Tetragrammaton. This is given here at the right. A point, called *Mapiq*, has been introduced into the final Hay to permit keeping track of this letter during permutation.

| | | |
|---|---|-------------------------------|
| ל | △ | Elemental Fire. (active) |
| ה | ▽ | Elemental Water. (passive) |
| ו | △ | Elemental Air. (active) |
| ה | ▽ | Elemental Earth. (passive) |

Here are the Banners of the Signs with their Elemental meanings in the rectified sequence of the Twelve Banners. Brief commentaries have been added to aid in the explanation for each sign.

| | | | |
|-------------|-------|------|---|
| Aries | יהוה | ▽△▽△ | Harmony of actives (fire and air) on passives (water and earth). Fire leads — this is the first of the fire signs of the Zodiac. (N.B. read right to left here) |
| Taurus | יהוה | △▽▽△ | Still a harmonious combination, but now the earth is raised above the air — as by the churning of the ground by the Taurian Bull. First Earth sign. |
| Gemini | יהוה | ▽▽△△ | The actives are isolated from passives. Air is advanced. The first air sign. |
| Cancer | הוהו | △▽△▽ | Actives and passives are mixed, but water has advanced to the lead. The first water sign. |
| Leo | הוהו | ▽△△▽ | Again actives and passives are mixed, but this time fire scorches earth. Fire has advanced. The second Fire sign. |
| Virgo | ההוה | △△▽▽ | Actives and passives are isolated. Earth advances. The second Earth sign. |
| Libra | והוה | ▽△▽△ | A harmonious mixture of actives and passives. The reversal of the two pairs found in Aries. Air advances in this, the second Air sign. The harmony of beginning is mirrored to produce a return toward beginning. |
| Scorpio | והוה | △▽▽△ | Actives and passives are mixed to counterbalance Taurus, but now water is advanced. Second Water sign. |
| Sagittarius | ויהוה | ▽▽△△ | Actives and passives separated. Fire advanced. The third Fire Sign. |
| Capricorn | הוהו | △▽△▽ | Earth leads and actives are mixed with passives. Earth advances. The third Earth sign. |
| Aquarius | הוהו | ▽△△▽ | Actives & passives mixed. Air advances in the third Air sign. |
| Pisces | ההוה | △△▽▽ | Actives and passives are separated. Water advances. The third Water sign. |

Next, view the patterns produced in the Astrological Quadruplicities:

CARDINAL QUADRUPPLICITY: Aries, Cancer, Libra & Capricorn.

| | | | |
|-----------|------|------|--|
| Aries | יהוה | ▽△▽△ | In each case the actives and passives are mixed. |
| Cancer | הוהי | △▽△▽ | The order of the letters forms a closed cycle |
| Libra | והיה | ▽△▽△ | that is the same in each case. When the columns |
| Capricorn | היהו | △▽△▽ | of the letters are read vertically, the same |
| | | | cycle of the letters appears. Each Banner |
| | | | in the Cardinals begins with the letter matching |
| | | | the particular element of the sign. |

FIXED QUADRUPPLICITY: Taurus, Leo, Scorpio & Aquarius.

| | | | |
|----------|------|------|--|
| Taurus | יהוה | △▽▽△ | In each case the actives are mixed with the |
| Leo | הויה | ▽△△▽ | passives, but the order is different from |
| Scorpio | וההי | △▽▽△ | the order of letters in the Cardinals. Here, |
| Aquarius | היוה | ▽△△▽ | even though the cycle of letters in each |
| | | | Banner is not repeated in any other Banner, |
| | | | the vertical columns of letters hold to the |
| | | | same cycle as is found in the Cardinals. The |
| | | | Fixed do not begin with the element of their |
| | | | nature, as do the Cardinals. |

MUTABLE QUADRUPPLICITY: Gemini, Virgo, Sagittarius & Pisces.

| | | | |
|-----------|------|------|---|
| Gemini | יוהה | ▽▽△△ | In each case the actives are separated from the |
| Virgo | ההיו | △△▽▽ | passives. A different order of letters appears |
| Sagittar- | ויהה | ▽▽△△ | in each Banner, as it did for the Fixed. The |
| ius | | | cycle of letters in each vertical column is |
| Pisces | ההוי | △△▽▽ | again the same here as it is for Cardinal and |
| | | | fixed. These Mutable Banners act much like |
| | | | they were composed of just two elements instead |
| | | | of four, as is the case for Fixed and Cardinal. |

In interpreting the results shown on this page, take note that the Quadruplicities represent Squares and Crosses as aspects in Astrology. Each set of four is complete and contains a natural cycle of the four elements when taken together. To omit one sign is to break the cycle (set up stress of attraction for the missing sign). To omit two signs is to produce either a passive-active pair (square) or a pair of like passivity or activity (opposition). In ritual work, the same may be produced, manipulated or corrected through the removal, permutation or addition of particular Banners. The internal qualities of each sign can be shifted slightly through removal of one letter of the Banner corresponding. Combinations of these defective Banners can be brought together to simulate the lesser aspects. Hebrew letters representing the planets may be inserted in the Banners of the Signs in the pattern of the formula of יהשוה. Further manipulations are possible; but beware of drastic results, notably the use of the יהשוה incautiously— This method is capable of summoning the full force of the Spirits of the Planets when it is applied to the Banners of the Signs ruled by the particular Planets. It is not always necessary to master the formulae to obtain this result, BUT mastery is NECESSARY to control the result. Pentagrams of simple banishment will not work against a force of this level!

Here are the patterns produced in the Astrological Triplicities:

FIRE TRIPLICITY: Aries, Leo and Sagittarius.

| | | | |
|-------------|------|------|---|
| Aries | להוה | ▽△▽△ | The elements of Fire, Water and Air cycle in a regular order while the element Earth stays fixed in place. In each separate Triplicity, one element — not the characteristic element of the Triplicity — is thus fixed. |
| Leo | הויה | ▽△△▽ | |
| Sagittarius | ויהה | ▽▽△△ | |

EARTH TRIPLICITY: Taurus, Virgo and Capricorn.

| | | | |
|-----------|------|------|--|
| Taurus | יההו | △▽▽△ | The same sort of cyclic pattern emerges here. This time Air is fixed while the other elements permute in a single cycle. There is a very important difference here to a Qabalist, none of the moving letters here form the seals of יהו. Such seals set aside the entire Earth Triplicity through their absence. |
| Virgo | הויו | △△▽▽ | |
| Capricorn | ויהו | △▽△▽ | |

AIR TRIPLICITY: Gemini, Libra, Aquarius.

| | | | |
|----------|------|------|--|
| Gemini | יוהה | ▽▽△△ | The Water stays fixed, but Air, Fire and Earth move about in exactly the opposite cyclic pattern to that of the Fire Triplicity. All the moving members of the Fire and Air Triplicities are members of the six seals of יהו (the Mapiq doesn't matter in this). Fire has the three "male" ones, while Air has the three "female" permutations of these letters. |
| Libra | והיה | ▽△▽△ | |
| Aquarius | הויה | ▽△△▽ | |

WATER TRIPLICITY: Cancer, Scorpio and Pisces.

| | | | |
|---------|------|------|---|
| Cancer | הוהי | △▽△▽ | Fire stays fixed while Air, Water and Earth move about in a partly opposite cyclic pattern to that of the Earth Triplicity. Again, none of the יהו Seals mentioned in the Sephir Yetzirah as binding the six infinities are manifest. Note further that the Active Triplicities have a majority of active elements moving about while the Passive Triplicities have a majority of passive elements in motion. |
| Scorpio | וההי | △▽▽△ | |
| Pisces | ההוי | △△▽▽ | |

In interpreting the results on this page, consider that the Triplicities represent Astrological Trine and Triangle aspects within themselves. Since each member of a trine or triangle possesses a common fixed letter with the Banners of the others, a trine is less urgently evocative of its resolution through addition of the influence of the completing sign. Therefore, trines tend to be easier aspects than squares. Further, chart aspects that relate Banners having opposite seals of יהו together produce complete forms in ways meaningful in Astrological charts but not usually adequately understood by most Astrologers.

The use of the Twelve Banners about Charts, Talismans and Circles.

The two Banners that have been transposed in the lists from 777 and several of the more reliable sources are the Banners governing Pisces and Virgo. This is no accident. Those lists were taken from sources that were composed in the "Age of Pisces", an Astrological Aeon sometimes identified with the Thelemic "Aeon of Osiris" During that period of roughly 2,000 years, the Vernal Equinox occurred with the Sun in Pisces. Presently, the Vernal Equinox occurs with the Sun in Aquarius. To work effective outer Magick with the whole of the Banners of the Great Name at this time, and for roughly 2,000 years into the future, the Banners corresponding to Aquarius and Leo must be transposed in circles, talismans and Charts — when such devices employ all twelve of the Banners. The Banners of Virgo and Pisces must be restored to their normal places in such working. This follows from the "rule" of the present age by the Signs Aquarius and Leo. These signs are "married" through the exchange of their names (a practice notably more fair than the traditional suppression of the family name of one party in a human wedding!). Because the power of the Banner is not present in either of these two signs directly, the signs Aquarius and Leo open like magical gates to pass the flow of time through this Aeon. If one attempts ritual using another pair of switched Banners, the Magick appropriate to another Aeon will take-place within the circle. Outside the circle, there will be little effect. When non-opposing pairs of Banners are switched, the results can be very complex — even more so in the case of complex interchanges of several Banners. Experiment in Scrying under such conditions is advised.

It is most unwise to attempt magical workings within a circle surrounded by a perfectly aligned set of the Twelve Banners. Such a circle will not easily become charged with force. When charged, only those things that are the same in all Aeons and World Ages will be able to pass through its enclosure. Inside such a circle, the magical atmosphere is so rarefied that only Akassa can be experienced. Prolonged working of this sort has been known to induce insanity and illness in all but the extraordinarily advanced Adepts. The form taken by the insanity is catatonia. This differs markedly from the more violent (and interesting) forms of insanity that can result from other types of imbalanced working. A perfect circle of the Twelve Banners is intended for work across the Abyss. Abuse of such a powerful pattern will eventually squeeze out the entire mortal part of the worker. It is an appropriate goal for a Magister Templi to attempt mastery of the perfect circle of Masloth, not for anyone of lesser grade. Still, in as much as those of lesser grade will have difficulty charging up such a circle to the point of effectiveness, experiments of a limited nature may be safely undertaken by anyone other than an Exempt Adept — the proximity to the Abyss makes this working very dangerous. An appropriate simile is that of a child playing with a stick of dynamite — lack of knowledge of how to set the thing off is a protection of sorts. Note also that just as a blasting cap can make a stick of dynamite dangerous even to a dog, abuse of a circle charged by a superior Magus is dangerous to any of a lesser grade. As an incidental benefit, such a circle is therefore absolute protection against the Magick of the Black Adepts. As failed Exempt Adepts, the perfect Circle of Masloth is charged in their sight — for this purpose it is better to use a talisman than to enter such a circle.

Noteriquon for the Twelve Banners of the Name.

These entries come from Oedipus Aegyptiacus, a 17th century work by Athanasii Kircher, Tom (Volume) IIB, page 239. This work contains many of the traditional entries to be found in 777 and in the various researches of the Order of the Golden Dawn. The Section in Tom IIB is quite lengthy on the subject of "literal" Hebrew Qabalah and is followed by a very important Section on Arabic Qabalah of almost equal value.

The Noteriquon entries for the Twelve Banners are corrupt in some elements (chiefly in Scriptural citation):and, where I have been able to correct them, I have noticed and corrected. The English Translations are also mine, and in some cases they are questionable. A note of probable merit follows: each entry in italic type.

1. Aries: יהוה / יהוה ישמחו השמים ותגל הארע / יהוה From Psalms 96: 11
 "Let the heavens be glad and let the earth rejoice."
This entry is correct. The number of the Psalm has been adjusted to conform with the system in use in most Bibles.
2. Taurus: יהוה / יהוה יתהלל המתהלל השכל וידוע / יהוה From Jeremiah 9:23
 "He (who) glories, glories in this, that he understands and knows."
The translation is loose and the last word in the Noteriquon is spelled: וידע in the Masoretic Text.
3. Gemini: יהוה / יהוה לדונה ולצלע המשכן השנית / יהוה Altered from Exod.26:19-20.
 "Tenons even for the second side of the Tabernacle."
Source citation was Exodus 26:20 only in OD. AE. Opening of translation novel. First word of Hebrew modified from ידתי in the Masoretic Text.
4. Cancer: יהוה / יהוה ויכלזה איננו שיה לי / יהוה Altered from Job 33:27
 "Now, all this is no profit to me."
Source citation was wrong (Job 33:17) in OD. AE. This translation is adequate. The original was altered from a phrase in the verse. Masoretic Text of the verse: ישר ... ולא-שוה לי
5. Leo: יהוה / יהוה ושמע ישראל היום / יהוה Altered from Deuter. 9:1.
 "Their house (daughter), and hear O'Israel, this day."
Source citation incomplete. One word added at the start of the passage. Translation valid to meaning but doubtful in phrasing.
6. Virgo: יהוה / יהוה עירה ולשורקה אני אתנו / יהוה True source unknown.
 "The shuttle now He glides, you are it."
Source is cited in OE. AE. as Jer.8 — not there. This entry is for Pisces in OE. AE. — moved to this point to conform with the rectification. The translation is tricky but probably accurate.

7. Libra: והיה / ויראו אותה שלי פרעה From Gen.12:15
 "And the princes of Pharoah saw her."
 Source is incorrect in *OD.AE.* (given as Deut.20)
 This is the accepted translation, but the verse contains a pun between "princes" and "Sharai". This verse may be also loosely rendered: "Now Pharoah fears the news of Shari." The context renders the former translation correct in place, but the pun is valid both as a literary device in the text and as the meaning here. Shari is Sarah, the wife of Abraham. Also, this Noteriquon is altered in one particular from the verse phrase: the second word in the *M.* text is אתה.
8. Scorpio: וההי / ודבש היום הוה להוה Source unknown.
 "Now attach to the day of seeing יהוה"
 Source in *OD.AE.* given as Deut.6 — not evident. This translation is adequate but awkward.
9. Sagittarius: ויהה / ויבא יושב הארץ הכנעני Altered from Gen.13:12
 "Abram dwelt in the land of Canaan."
OD.AE. gives only Gen. 13. The translation is adequate. The verse in the Masoretic Text has suffered alteration: אברם ישב בארץ-כנען — mainly through changes in the definite article to obtain the Noteriquon and in spelling to render the phrase independent grammatically.
10. Capricorn: היהו / אתי וערוממה שמו From Psalms 34:4
 "The Lord with me and let us exult His Name."
 The number of the Psalm has been adjusted to conform with the system used in most Bibles. The first Hay in the first word was Vau in *OD.AE.* — obvious corruption. Otherwise the text is Masoretic.
11. Aquarius: היוה / המר ימיר והיה הוא Source unknown.
 "Movement changes to become Him."
 The entry in *OD.AE.* is cited to Isa.12 (not there) and is a mess. The Banner is incorrectly written, and the wrong letters are emphasized in the Noteriquon. The correct Banner and emphasis is easily found in the Captitabof of the words. This translation is doubtful. Some reference to the first two Chapters of Gen. is possible here.
12. Pisces: ההוי / ושרקה תהיה לנו כי Source unknown.
 "Now that is a hissing astonishment to us."
 Source is cited in *OD.AE.* as Isa. 45 — not there. Similar verses are found in both Isaiah and Jeremiah. The translation sounds funky, but is probably close. This entry is given for Virgo in *OD.AE.* — moved to this point to conform with the rectification.

Related Columns in 777.

The Twelve Banners of the Tetragrammaton also appear in Column XCIV of 777. The arrangement in this column differs from that of Column CXL, and the usage is different as well. Column XCIV is an allocation to the Sephiroth, and is intended in the original to match column XCI, "The Saints or Adepts of the Hebrews, and very little else beyond the Sephiroth. This allocation to the Sephiroth comes from Kabbalah Denudata, as cited on page 35 of this Newsletter. Also found in this source are the columns CII and LXXXIX. The method of work and analysis for these several sets of entries differs greatly from that for the Twelve Banners of column CXL. In general, these attributions to the Sephiroth are intended for spiritual meditation and for dramatic interpretation of the individual entries in the light of particular Sephiroth. They may be used Magically, but that is not their original propose.

Quite often workers will attempt to formulate devices and rituals as if the various entries in 777 were interchangeable on a simple level of hierarchy. This is a very serious error in usage. True, some of the entries are representative of hierarchies in the four Qabalistic Worlds. In even these cases, there are lines of identity that are not to be trespassed. Correspondence is not identity! While one may lightly say that, for example, the uppermost point of the pentagram corresponds to Spirit, it is not generally true that anything dignified by the designation "Spirit" relates to this upper point of the pentagram. Likewise, while the upper right point of the pentagram corresponds to fire and to the Yod of Tetragrammaton, that point cannot in any sense be held to represent all the meanings that Yod possesses in the Tetragrammaton or in other applications. Each correspondence is for valid reasons, defined within limitations. It is sometimes possible to transcend the limits of correspondence in particular ways. Thus the letters of the Hebrew Alphabet form a general correspondence system to very many things. It does not follow that because Yod is assigned to Virgo in the general Astrological correspondence that the Yod of Tetragrammaton has anything to do with Virgo in general working. There are pathways in the mind that link all these things. The world has many pathways; and some of those paths of the world cannot smoothly follow the pathways of the higher mind. The work of Magick is hardest when the paths of mental correspondence are most far from the paths of physical correspondence. In meditation and inner plain working, similar rules apply. Only in the highest are the paths of the mind the same as the paths of the working. Thus, it is wise to be cautious in linking Column CXL with others, especially XCI and XCVI. Columns XCIV and XCI go together. Column CXL goes with the traditional allocation of the Twelve Signs of the Zodiac to the Twelve Tribes of Israel. XCI and XCIV are correspondences to the Sephiroth. CXL corresponds to the Zodiac. Through matching CXL entries to XCVI entries, one cannot say that zodiacal signs are being identified with their particular Sephiria. It is true that these matches between the two columns show things in common between the Sephira and the Signs. Discovering just what those things in common are is a major piece of work. The profit that comes from such work is in the direction of deeper understanding of Qabalah and better working in meditation and Magick.

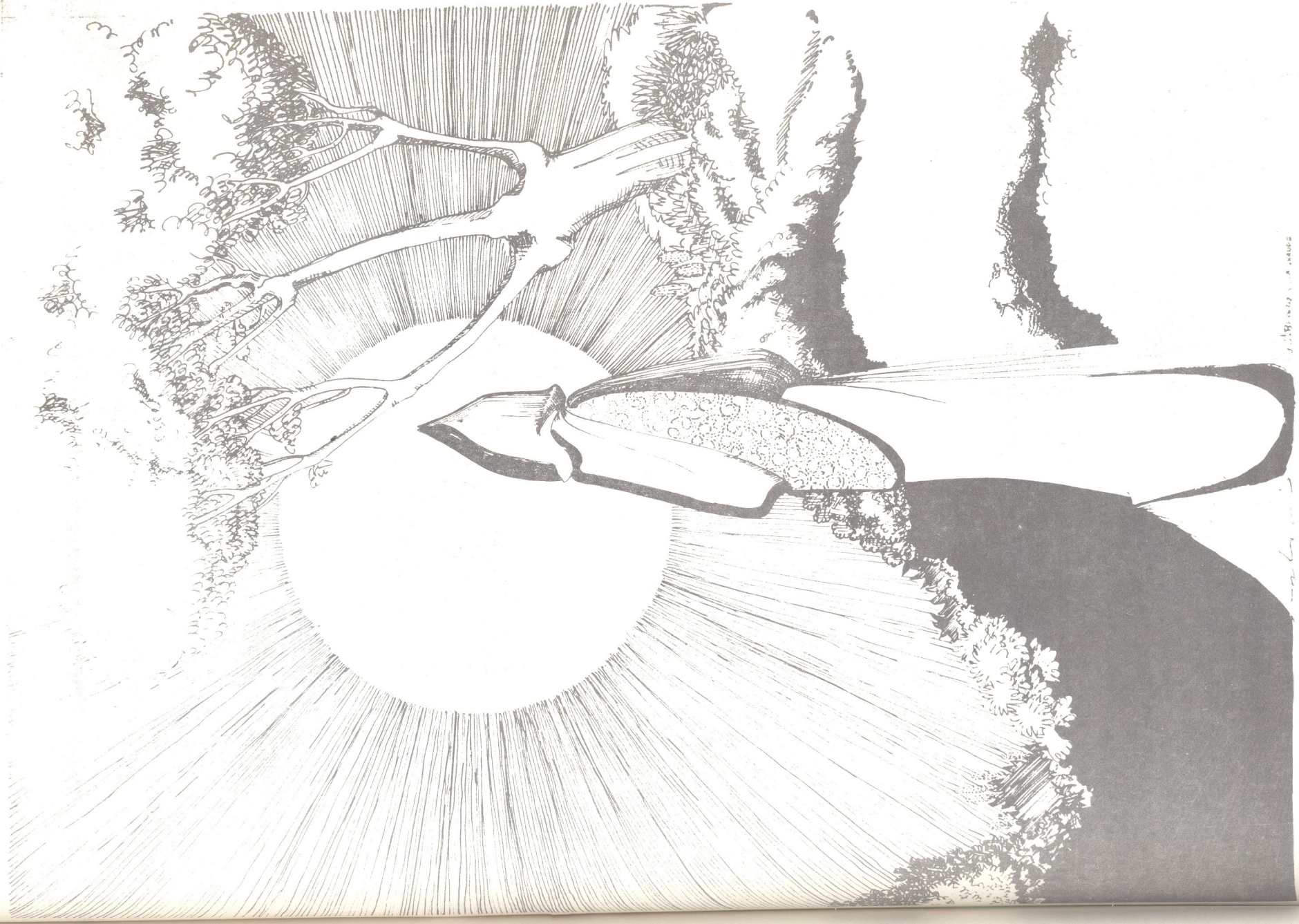
Other uses of permutations of Tetragrammaton:

Abraham ben Samuel Abulafia was a 13th century Bal Schem or Master of the Name. His work has never been equaled in its way, and its way was LASTAL. So far did he fly with his soul that he erred in reckoning the paths of the mind to be those of the Earth (The traditional mistake that wipes out an otherwise perfect Exempt Adept). One of the acts of hutspa by this Adept was the attempt by him to convert Pope Nicholas III to Judiasm. We hear similar things regarding our own Fr. Achad.

Abulafia used permutations of the Divine names to get off. His method did not involve correspondences as Thelemites generally know them. R. Abulafia would not look for relationships to astrological things, traditions or even permutative order. Instead he would set up tables, first on paper and then in his mind, of permutations of the letters of Tetragrammaton and other great names. These tables would then be allowed to fill his mind to the exclusion of all else. Through meditation he would first attain a state of suspension of ordinary thought, then he would begin to travel upward through the layers of the mind until he would break through into the supersensual world of the Merkabah. At times he would dwell on the meanings of the different combinations of letters as words. Then at other times he would simply gaze at the dance of the letters. The effect was as though the elements of which the material ones are but a shadow were dancing the great dance before his soul. His soul would join and turn in the dance. When the letters ran and returned to the Throne, so would he. This is a method for crossing the Abyss, and it is a valid way to take the great leap. O.T.O. favors sexual workings to this end, but is open to variations. The permutation technique is useful in mental operations attendant on IXth Degree working. When the worker is very close to the Abyss in attainment, this method is as dangerous as feeding Yellowstone Park bears with raw liver hand to mouth. It is a valuable technique for solitary meditation in one below the Tiphereth Grade. An Exempt Adept should use it only if crossing of the Abyss is immediately intended. If the pull of the Earth and the worries of the World are too great, this method induces first nervousness, then confusion, then excitement, then freedom, then dementia or vision (depending on the ability to come down cleanly afterward), then power and delusion of power, then kundalini rush to the out-of-body state, then ascension through the worlds and finally passage of the Abyss or death of the rational soul. Mark the stages well and use a journal to record the results. Do not attempt frequent meditations of this kind without immediate supervision. This method is much like that of the Enochian Squares, but a bit cleaner — less likelihood of being "used" by an entity, more chance of being destroyed outright. Such permutations have been used to analyze the Enochian Squares.

For detailed information on the technique of Abulafia, read *The Path of the Names: Writings by Abraham ben Samuel Abulafia*, Tree Texts:4, Trigram Tree, Berkeley/London, 1976. Also, a bit may be found in *The Secret Garden: An Anthology in the Kabbalah*, Edited by David Meltzer, The Seabury Press, New York, 1976 — This work in particular is of extreme value for advanced students.

The 17th Century Italian Qabalistic device noted in the table of different banners of Tetragrammaton will be found in *Kabbalah*, by Gershom Scholem, page 364, The New York Times Book Co., 1974.



J. J. White, del. A. J. Leitch, sculp.

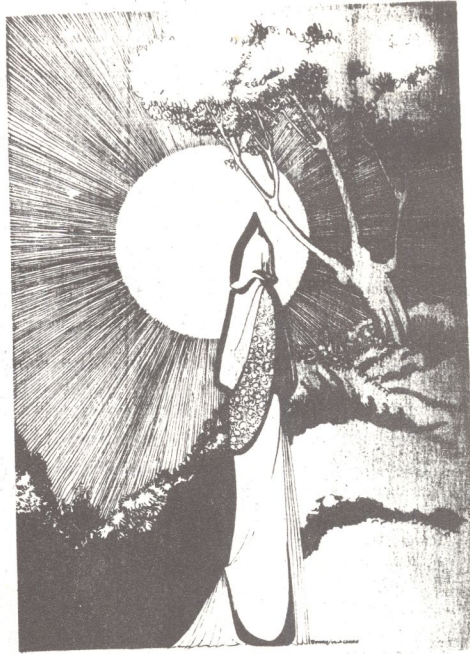
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M R T S

By

Sr.

Rachel



Copyright © 1979 by Rachel

What better place to spend a lazy summer day than under the spreading branches of a grand old tree, watching the lazy clouds and birds in the sky while the leaves block out the sun and form interesting patterns against the sky.

What do you know about this tree that shades you? It's hard to tell about trees. They come in all shapes and sizes as well as personalities. Some are terribly poisonous, such as *Nux Vomica*. This tree is the World's principal source of Strychnine. Another tree, *Upas*, has sap so poisonous, that if it is introduced into your bloodstream, your heart will become paralyzed within a few minutes. Fortunately, these are rare tropical trees.

Most Trees are beneficial in many ways, especially the nut and fruit trees. Some trees are so beneficial that they become objects of worship and subjects of Magick. This next set of articles will deal with these trees, and with ideas on how to use them magically.

The Oak

The first tree I will talk about is the Oak. It was the one most widely worshiped. Its scientific name is *Quercus*, which means "fine tree" in Celtic.

First let's explore its mundane uses, and then go on to the ritual and folklore about it. Before man discovered how to grow and harvest grain, the acorn was his main source of food in the temperate zones.

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It was still the main source of food among the California Indians when they were invaded by the Europeans a hundred years ago.

In Europe it has been so long since the acorn was the main food supply that people have forgotten how to prepare it. In time of grain failures the European peasant returns to the acorn for food and becomes sick because he did not leach out the bitter tannin.

Acorns are fairly easy to make into a palatable food. The sweeter ones need only to be roasted, while the more bitter need to be leached in cold running water for a couple of days. Both of these processes are done after the shell is removed. After this preparation, the kernel may be eaten raw, roasted or ground into a flour. The California Indians ground their Acorns into flour and then leached them. Acorns keep quite well in the shell for an entire year.



The bitter or tannin that was leached out also has uses. Very bitter acorns can be thrown into a small dammed stream to stupify the fish. These stoned fish will rise to the top of the water. There you can take your pick, release the dam, and the ones you don't want will recover and swim on. A few unleached acorns eaten will clean out the intestinal track of any noxious parasites and other disorders, including dysentery. This was a very useful thing in the days before germ theory, hygiene and refrigeration.

Herbals list the medical properties of oaks as: astringent, tonic and antiseptic. Oak is used for chronic diarrhoea and dysentery, and as a gargle for chronic sore throat. It is applied locally to bleeding gums and piles.

What is the food value in an Acorn? Here is a breakdown:

- 5.2 % Protein
- 43 % Fat
- 45 % Carbohydrates
- 6.3 % Water

Tannin was also used for tanning hides. Different parts of the tree are used to make black, brown, red and yellow dyes. The wood is one of the best and strongest building materials. There is also a species of Oak that gives us cork bark. The bark of this Oak can be harvested every twelve years without harming the tree. Oak wood also makes excellent fires, burning slow and giving out much heat.

In California among the Indians it was considered the World Tree. It played such an important role in their lives that they became expert foresters instead of farmers. In hunting and gathering cultures of Eurasia, the Oak became a form of god in itself, or was sacred to a particular god. These were usually gods that control the sky or weather in some form. Some of the gods identified with the Oak were: Yaweh, Zeus, Jupiter, Hercules, Dogda, Thor, Allah, Dornar, Tanaros and Perkuno.

There were sacred groves of Oaks in which these gods were worshiped. The Oracle of Zeus listened to the whispering of the wind through the leaves of the sacred Oak grove at Dodona — quite possibly while drinking Mistletoe tea from the mistletoe that grew upon these sacred Oaks. In Arcadia, an Oak branch from the sacred grove of Zeus was dipped into a sacred spring to bring rain.

Robert Graves, in *The White Goddess*, also links the Oak with the letter Daleth. Here he offers as proof that the symbol of Daleth is "door," a symbol often used with the Oak tree. According to tradition, Christ died on an Oak cross. The Son of Llyr was buried in a boat-shaped coffin in honour of his father. The yule log is Oak, and the fuel for Beltane and Midsummer fires was always Oak. This seems to be true in dealing with nearly all sacred fires. Zeus wore a crown of Oak leaves. May day seems to be connected with Oak rites. Hercules' club was made of an Oak Tree. St. Augustine's first sermon was under an Oak. King Ethelbert of England always entertained Christian missionaries under Oaks so to be safe from their black magic and witchcraft. Weddings are said to lead to fortunate marriages if preformed under an Oak. If the Oak blooms before the ash it forecasts a good year. If the Ash blooms first it will be a cold summer and the harvest will be poor. The Acorn is a symbol of immortality. It was carried as a talisman to ward off illness and ensure long life. Mistletoe growing on an Oak is supposed to shield the tree from lightning.

Oak moss is used in incense. Oak apples are considered evil — This may be owing to their formation by the larva of the wasp. Investigating an oak apple at the wrong time could leave you with some unpleasant experiences. There are certain Fungi that only grow with the Oak. Also the Oak, as do many trees, has both male and female flowers. This is not true of the flowers we know best.

As you see, a very interesting tree, the Oak. Think about it as you enjoy the shade of its spreading branches on a lazy summer day.



ON LANGUAGE

by
Georg MacKowiak

There are many things in the life of man, and one of the most important things is fellowship; but what is fellowship without communication? Of course this question is rhetorical.

How do we communicate? By words, but words are not so definite as one might think. Linguistics tells us that we need the context to find out the meanings of words; but, how can we get that, what the hell do we have in common with our *vis-a-vis*, can we join his universe? I say we can.

A baby is born, and after the first cries he or she begins to feel and explore the world. The senses get information, transport it to the brain or mind; an impression is built. The child begins to think, using the impressions of smells, colors, sounds feelings, sensations. Then education begins, the child learns to define things — but what does "mother" mean compared to that, what does the child associate with her?

School begins and the child has to change the way of thinking. Now reading is important, an unhealthy and sometimes stupid way of using one's eyes. The child gets fixed to written words, becomes involved in a setting and world which has nearly nothing to do with the child. Where are the sensations the child is used to? That is only the beginning.

Language has been used for centuries in the same way we use it today; but our world doesn't have so much in common with the world of some decades ago! Still we use, with some exceptions, the same words our grandparents used. Typical, nowadays language is discussed in respect to itself, as much a paradox as something can be.

We need a new language!

In the 17th century a book was printed in a new "language". Complex things were expressed, but it was too early. One other old book was read often, but something was wrong with it.

It was Aleister Crowley who gave us an idea of how a language can be. I'm not speaking of AL (*darüber zu sprechen wäre mehr als nur sinnlos*), but of the Tarot he designed.

A language that I conceive — and perhaps Crowley conceived — must be definite (with room for puns); and it must speak to the

emotions, for the unconscious part of the self is the most powerful. The expressions of this language must not be filtered by the brain; they should contact the Ego directly. Anyone who has worked with the Tarot knows that this is possible. Forget all those notions. Just dive in and search for your feelings!

It isn't my task to construct this new language, or to propose its laws; but I like music, pictures and, being a bit old-fashioned, even texts. Perhaps the 80's will bring new thoughts to this work.



I . N . R . I .

CONSTITUTION

of the

Ancient
Order of Oriental Templars

. O . T . O .

Ordo Templi Orientis.



With an Introduction
and a Synopsis of the Degrees
of the O. T. O.



The illustration at the left is from a cover to the older Constitution of O.T.O. (an English translation, from before Crowley's head-ship).

The Order has again established itself in the world according to the legal standards of our times. The incorporation was announced in the last issue of this Newsletter, and some information regarding structure was presented. Following this page, the Articles of Incorporation are published. We will continue through the rather more lengthly By-Laws in the next three issues.

Comment and suggestions are invited, especially in the matter of bringing in the various points cited by Crowley in the BLUE EQUINOX. We will gradually introduce more of the provisions in the outline constitution as resolutions with an eye toward amendment. Much will have to wait until the Order is of sufficient size.

1 ARTICLES OF INCORPORATION
2 OF
3 ORDO TEMPLI ORIENTIS
4

5 I. NAME

6 The name of the corporation is Ordo Templi Orientis.
7

8 II. PURPOSES AND POWERS

9 The purposes for which this corporation is formed are:

10 (a) The specific and primary purpose is to operate a fraternal society.

11 (b) The general purposes and powers are:

12 (i) To receive property by devise or bequest, subject to the laws
13 regulating the transfer of property by will, and otherwise
14 to acquire and hold all property, real or personal, including,
15 without limitation, shares of stock, bonds, and securities
16 of other corporations.

17 (ii) To sell, convey, exchange, lease, mortgage, encumber, transfer
18 on trust, or otherwise dispose of, any such property, both
19 real and personal, as the objects and purposes of the corp-
20 oration may require, subject to such limitations as may be
21 prescribed by law.

22 (iii) To make and perform contracts in furtherance of the purposes
23 of this corporation.

24 (iv) To act as trustee under any trust incidental to the principal
25 objects of the corporation, and receive, hold, administer,
26 and expend funds and property subject to such trust.

27 (v) To borrow money, contract debts, and from time to time,
28 issue bonds, notes, and debentures, and to secure the pay-
29 ment or performance of its obligations.

30 (vi) To sue or be sued.

31 (vii) To qualify to carry on its nonprofit activities in any other
32 state, territory, dependency, or foreign country, and to

1 conduct its nonprofit activities within or without the
2 State of California.

3 (viii) To adopt, use, and at will alter, a corporate seal, but
4 failure to affix a seal shall not affect the validity
5 of any corporate instrument.

6 (ix) To do all other acts necessary or expedient for the admin-
7 istration of its affairs and the attainment of its purposes.

8 (x) To have and exercise all the rights and powers conferred on
9 nonprofit corporations under the General Nonprofit Corporation
10 Law of California, as such law is now in effect or may at any
11 time hereafter be amended.

12 (xi) To act as principal, agent, joint venturer, partner, or in
13 any other capacity which may be authorized or approved by the
14 Board of Directors of the corporation and which the Board may
15 deem proper or convenient in connection with any of the
16 foregoing purposes, or which may be calculated directly or
17 indirectly to promote the interests of this corporation.

18 The foregoing statement of purposes shall be construed as a statement of both
19 purposes and powers, and the purposes and powers stated in each clause shall,
20 except where otherwise expressed, be in no way limited or restricted by any
21 reference to or inference from the terms or provisions of any other clause,
22 but shall be regarded as independent purposes and powers.

23 (c) Notwithstanding any of the above statements of purposes and powers,
24 this corporation shall not, except to an insubstantial degree, engage in any
25 activities or exercise any powers that are not in furtherance of the primary
26 purposes of this corporation.

27
28 III. ORGANIZATION

29 This corporation is organized pursuant to the General Nonprofit Corporation
30 Law of the State of California and does not contemplate pecuniary gain or
31 profit to the members thereof and it is organized for nonprofit purposes.
32

1 IV. PRINCIPAL OFFICE

2 The county in this State where the principle office for the transaction of
3 the business of the corporation is located is Alameda County.

4
5 V. DIRECTORS

6 The names and addresses of the persons who are to act in the capacity of
7 directors until the selection of their successors are:

8 Grady Louis McMurtry, 2820 San Pablo Avenue, Berkeley, California 94702
9 William Emmet Heidrick, 5 Suffield Avenue, San Anselmo, California 94960
10 James Thomas Graeb, 2737 Dwight Way #B, Berkeley, California, 94704

11
12 VI. ACTION BY CONSENT OF BOARD WITHOUT MEETING

13 Any action required or permitted to be taken by the Board of Directors
14 under any provision of law may be taken without a meeting, if all members
15 of the Board shall individually or collectively consent in writing to such
16 action. Such written consent or consents shall be filed with the minutes of
17 the proceedings of the Board. Such action by written consent shall have
18 the same force and effect as the unanimous vote of such Directors. Any
19 certificate or other document filed under any provision of law which relates
20 to action so taken shall state that the action was taken by the unanimous
21 written consent of the Board of Directors without a meeting and that the
22 Articles of Incorporation authorize the Directors to so act, and such
23 statement shall be prima facie evidence of such authority.

24
25 VII. BYLAW PROVISIONS

26 (a) Directors. The manner in which Directors shall be chosen and removed
27 from office, their qualifications, powers, duties, compensation, and tenure of
28 office, the manner of filling vacancies on the Board, and the manner of calling
29 and holding meetings of Directors, shall be as stated in the Bylaws.

30 (b) Members. The authorized number, if any, and qualifications of members
31 of the corporation, the filling of vacancies, the different classes of member-
32 ship, if any, the property, voting, and other rights and privileges of members,

1 and their liability to dues and assessments and the method of collection, and
2 the termination and transfer of membership shall be as stated in the Bylaws.

3
4 VIII. DEDICATION AND DISSOLUTION

5 (a) The property of this corporation is irrevocably dedicated to charitable,
6 literary, religious, scientific and educational purposes meeting the require-
7 ments for exemption provided by Section 214 of the Revenue and Taxation Code,
8 and no part of the net income or assets of this organization shall ever inure
9 to the benefit of any director, officer, or member thereof or to the benefit
10 of any private persons.

11 (b) On the dissolution or winding up of the corporation its assets remaining
12 after payment of, or provision for payment of, all debts and liabilities of
13 this corporation, shall be distributed to a nonprofit fund, foundation, or
14 corporation which is organized and operated exclusively for charitable,
15 religious, literary, scientific or educational purposes and which has
16 established its tax exempt status under Section 501 (c)(3) of the Internal
17 Revenue Code.

18 (c) If this corporation holds any assets on trust, or the corporation is
19 formed for charitable purposes, such assets shall be disposed of in such manner
20 as may be directed by decree of the superior court of the county in which the
21 corporation has its principal office, on petition therefor by the Attorney
22 General or by any person concerned in the liquidation, in a proceeding to
23 which the Attorney General is a party.

24
25 IX. LIMITATION ON CORPORATE ACTIVITIES

26 No substantial part of the activities of this corporation shall consist
27 of the carrying on of propaganda, or otherwise attempting, to influence
28 legislation, nor shall this corporation participate in, or intervene in, any
29 political campaign on behalf of any candidate for public office.
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X. DISTRIBUTION OF INCOME AND PROHIBITED ACTIVITIES

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2 Notwithstanding any other provision in these Articles of Incorporation, the
3 corporation shall be subject to the following limitations and restrictions:

4 (a) The corporation shall distribute its income for each taxable year at
5 such time and in such manner as not to become subject to the tax on undistrib-
6 uted income imposed by Section 4942 of the Internal Revenue Code of 1954.

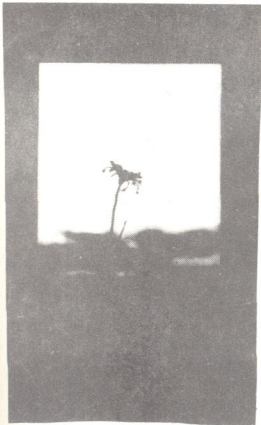
7 (b) The corporation shall not engage in any act of selfdealing as defined in
8 Section 4941 (d) of the Internal Revenue Code of 1954.

9 (c) The corporation shall not retain any excess business holdings as defined
10 in Section 4943(c) of the Internal Revenue Code of 1954.
11



REVIEWS

A Feminist Tarot
by Sally Gearhart and Susan Rennie
Persephone Press, Watertown, Massachusetts,
1977, \$4.00, Paperback



Throughout its history, the 78 symbols of the Tarot have been used by countless different people and groups for countless different purposes, from the most holy to the most profane. The highest initiates in several cultures and through several centuries have found expression of their aspirations therein; the cheapest tricksters and storefront gypsies have used it to their ends. It is an undeniable fact that the Tarot is the perfect mirror; it reflects us and shows us to ourselves, and it is up to us to learn to read what it says to us. It is the perfect malleable symbol; as with all truly sacred symbol systems it responds immediately to our projections, and gives us back only what we are able to receive. It is, therefore, a natural matrix into which

anyone may fit any belief structure in order to validate to oneself one's sense of righteousness. At least, one would think that this is

the major purpose behind the writing of A FEMINIST TAROT, for the book is so structured around the author's prejudice that it is worse than useless to anyone with a mind even remotely different in world-view, or more particularly, sexual predilection, than Ms. Gearhart's.

The book is an attempt to redefine the "conventional" interpretations of Old Aeon Tarot to gain new meaning with respect to the life of the Feminist Lesbian in 1979. Thus, the most notable aspect of the book is the constant use of the feminine pronoun throughout. Ms. Gearhart has used the Tarot to exemplify what I can only imagine must be her own personal struggle with the male hierarchy in a socio-political drama of oppression and liberation. The entire conception is exoteric, that is, it takes into account only the most outward forces in a women's life-work, friendship, sex; those brief encounters with the inner person, a few of which do show glimmering understanding, deal largely with emotions of a very simplistic nature - ambition, revenge, identification with or apart from the group, etc. Ms. Gearhart's position and career as a well-known and respected teacher and leader of the lesbian community in the Bay area colors the once high and pure symbology with human politics until one wonders whether the social struggle of oppressed women, or workers, or Third World Countries (add whatever socio-political cause is hot on your block this week) is the only driving force in this women's life.

Ms. Gearhart has used the Waite-Smith deck and the most mundane of interpretations for each card as her basis. The book presents itself cookbook style/after a brief introduction and suggestion as to layout (a slight variation on the old Celtic Cross method) it methodically presents each card of the deck in order, from 0 to XXI through the Major Arcana, then through each suit in turn. Each card merits exactly one page, on which is found a reproduction of the card in black and white, a brief description, and Ms. Gearhart's interpretation for the women assumed to be trying to overcome and debase everything in her life that resembles or smells like a penis. A meaning for the reversed card is also given, along with what the authoress calls "traditional" meaning.

There is a marked tendency to view the cards in terms of "good cards" and "bad cards" with little real understanding of the nature of the Wheel exhibited anywhere. There is no sign that the authoress comprehends any difference in meaning between the greater and lesser arcana or court cards; the treatment of each card is identical. The most highly acclaimed card in the deck is, of course, ATU III, which represents to Ms. Gearhart the purity and inviolability which she seeks as a lesbian. Among the more unpopular cards is ATU V, which "represents traditional orthodox teaching, strict conformity to institutionalised rules and regulations, the ultimate in *what will the neighbors think?*" As a general rule disks and cups are "good", along with occasional wands. The swords, however, are almost wholly misbegotten, representing "forces destructive to life and the biosphere... masculinist values or the values of the patriarchy... men and their left-brained rational power, and their strict socialization into the myth of their own superiority." Indeed, every card in the deck is interpreted in just this light. The reader is particularly warned away from the King of Swords as the ultimate patriarchal man, and warned against the Queen of Swords as "the patriarchy's women" who "supports the system" and, according to the author, may be a closet lesbian. As I have used the Queen of Swords for some time as a personal signifier, as representative of liberation from intellection, rational structure, and comparison/competition, I viewed this as a prime example of her unmitigated

blindness in reliance upon the formula of competition between the sexes. To Ms. Gearhart, the world is an either/or structure, and she plans to be on top. Her feminist self-righteousness has led her to the appalling act of twisting the once-beautiful TAROT, in whose symbols the godhood and power of woman is most fully represented, into a miasma of misunderstanding.

This is, of course, typical of those women to whom sexual liberation necessarily means oppression of men. This type of feminism is nothing more original than flipping over a coin. The usurping of a throne is not a difficult matter; the building of one's own throne is something else entirely. The liberation of women cannot, in the final analysis, be separated from the liberation of all beings, male and female. A young man at a party recently, observing myself and another lady exchanging affections, commented, "I wonder what a liberated woman would do to a macho man?" My lady friend answered him, "She'd suck his cock, just like any other women." A hard and blatant truth, this - that liberation is an act of will - even perhaps the act aforementioned. With a man, a woman can discover a part of herself that is hidden from her by nature; she can worship the essence of the SUN, the Father, the god Priapus manifest. With a woman she can experience the truth of what she is, the continual emptiness creating form that is the function of a female star, built, not from the inside out, as is a male star, but from the outside in. (See A.C.'s commentary on Liber AL, Chapter 1, vs. 3.) To Ms. Gearhart and friends I offer the surprising thesis that an act of love performed under will is no less liberating with a man than with a woman, and that an act of so-called love born from dependence, sentimentality, or imagined superiority liberates and honors no one at all.

I had thought to give the authoress the benefit of the doubt on certain points, as she had obviously studied neither the Thelemic nor the Qabbalistic attributions of the cards, and so has very little basis on which to work her project. Upon finishing her work, I can only feel that she not only failed to comprehend the essential meaning of the TAROT, she also failed to deliver the liberating message she set out to deliver to her sisters. She succeeded only in externalizing her own fear and disgust at the male of the species, an attitude which I, a woman and a Thelemite, can only call restriction. I most certainly do not begrudge Ms. Gearhart the right to express herself sexually through women; I am one of GAY FREEDOM's most enthusiastic proponents. I only suggest that the book is not useful for the THELEMIC women, whether lesbian, heterosexual, or whatever combination comes best. It has its basis in the old aeon struggle that we all have felt at some time in our lives. It speaks of and to a part of our hearts that faded like a shadow in the Light of Thelema, an old and sometimes irritating demon whose banishment is in the statement, "Every man and every woman is a star." I can only wish the blessing of that realization upon Ms. Gearhart and advise my sisters and friends not to waste their time and money on her book.

by Ishtar II^o O T O



The Case of the Philosopher's Ring
by Dr. John H. Watson, unearthed by
Randall Collins, Crown Publishers, Inc.,
New York, 1978. Hardcover, \$7.95

This novel, *The Case of the Philosopher's Ring*, succeeds on many levels. As a new Sherlock Holmes story, it is both well written and consistent with the Doyle Canon. As an adventure recorded by the stuffy Victorian practitioner, Dr. Watson, it reflects the mainstream Victorian opinions of the Demon Crowley.

For those familiar with the major philosophers, mathematicians and magicians of the turn of the century, it's a great treat. Holmes' investigation involves Bertrand Russell's concern for the radical mathematician Wittgenstein, who is succumbing to a numbing external influence. In a complex web of intellectual rivalry and occult Fraternities that includes most of the great literary and scientific thinkers of England, a fiendish plot emerges. The stakes include the future direction of logical inquiry in Western Civilization.

Aided by Annie Besant of the Theosophical Society, the Master Sleuth experiences a variety of psychic phenomena. None of these experiences shake his logical worldview or convince him to view his own amazing powers of observation and pattern-recognition as under any but conscious control. Only his strong will and sharp wits enable him to resist the traps and illusions of the Great Beast.

The story abounds with well researched recaps of philosophic and occult topics, as well as some entertaining in-jokes. Holmes' explanation of his cold shoulder to A. Conan Doyle is "I have left his house long ago, and my career in the world is now my own business" (p. 103). Surely a snappy comeback from one of many author/fans giving Sherlock Holmes new life after the death of his creator. The list of Aleister Crowley's aliases in America to the present day is also insightful and amusing.

In life, Aleister Crowley encouraged the press to print the exploits of the "wickedest man in England" on the principle that "every knock is a boost" or bad publicity is still publicity. His image to the John Bull reading public, was that of an occidental FuManchu. Little wonder then that he has appeared, thinly disguised, as the villain of many an occult novel.

W. Somerset Maugham cast Crowley as an occult Dr. Frankenstein in The Magician. This unsympathetic treatment nevertheless seems consistent with many of Crowley's aims as viewed by the friends of his ex-students and ex-lovers. Crowley enjoyed this caricature so much he published an essay on Hashish under the name of Maugham's magician Oliver Haddo.

Dion Fortune disliked Aleister Crowley, due to their disastrous association in the crumbling Order of the Golden Dawn. Her portrayal of him in The Winged Bull is unkind, to say the least. As in W. Somerset Maugham's novel, a young woman is seduced for magical purposes and is rescued by her loved ones from the clutches of Hugo Astley. Crowley never signed this name to any of his work, to my knowledge!

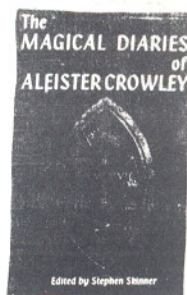
Randall Collins has no axe to grind and uses the opportunity of The Case of the Philosophers' Ring to pit Holmes as the epitome of the rational forces of Good against Crowley as the Evil master of illusion and magick. While Crowley's ideas are represented truthfully, they are also presented selectively. Make no mistake, this is a detective story first and an occult novel second. Following the improbable logic of the plot lines' meanderings thru Victorian society is a pleasure, and this book succeeds best as entertainment.

The book is beautifully produced and contains a large assortment of diagrams, emblems, mathematical theorems and photographs. It is so engrossing that you won't be able to put it down, and short enough to finish in an afternoon. Assorted footnotes indicate directions for further inquiry into the philosophies and ideas which form the skeleton of this mystery tale, but research is unnecessary to the enjoyment of the story.

by C. Furnace



The Magical Diaries of Aleister Crowley
Edited by Stephen Skinner, Samuel Weiser, Inc.,
740 Broadway, New York, NY 10003 U.S.A.
Hardback. \$20.00



In 1923 e.v. Aleister Crowley was expelled from Cefalu by Mussolini, the Facist dictator of Italy. This is typical of the history of Ordo Templi Orientis (In German, Ordo Illuminatorum...the Order of the Temple of Light.). We are the Gnosis. Make no mistake about it. And the light is heresy in Christian eyes. For this was the Albigensian civilization destroyed in Southern France by the Pope. And for this were the Templars destroyed. Yet does the Phoenix rise again. So with Aleister Crowley.

Several years ago in Berkeley I gave a lecture during a consciousness raising ceremony. The title was, "Aleister Crowley and Timothy Leary: A Dialogue in Time." That was when Tim was still in Vacaville. The object was to compare the two men and their impact on the 60's and 70's e.v.; and that is what this magical diary is all about. How Aleister Crowley by his dedication to the service of raising the consciousness of mankind, laid the foundation for where we are today, and what we can hope to achieve.

To attempt to review this book paragraph by paragraph would be stupid. It is, after all, a series of diary entries over time. Dated. For example; page 53: 2:19 P.M. "Thoth invented articulate speech. Until then nothing could communicate. You don't know what that means till you know the extent of the Universe, same as I do, & I hope you never will."

What to make of something like that? And that is only one entry, on a page of entries. Or page 116: 1:30 A.M. "Note: mankind seems to progress against the course of the Flaming Sword. Thus the Isis-Aeon corresponds to Netzach: Osiris (after a Scorpio-Virgo intermezzo, represented by Buddhism, Avaitism, Zoroastralianism, etc.???) reaches Tiphereth. Tiphereth is directly converted from Osiris to Horus..." What shall we say of this? That Crowley is referring directly to his own role as Great Wild Beast of the Aeon in activating the path of the Teth card on the Qabalistic Tree of Life? Maybe, and maybe not. Because he follows it directly with; "Geburah & Leo come in too: Gemini as the Children. We have Libra as the next Aeon— to reach the full Horus-Mentu stage, I suppose...This isn't quite clear, & I feel very tired & ill." In other words, the whole thing was quite experiential. That is, Crowley was a pioneer in the psychic realms, and the fate of the pioneer is hard. No wonder he was misunderstood.

I could go on and on quoting. What would be the point? The only way to understand Crowley is to read Crowley. It is like, recently some young lady asked me what book I would recommend for Yoga instruction, just after I had given a workshop in Yoga. My reply was, "None." Because you can't learn Yoga out of a book. Yoga can only be learned by doing the exercises of Yoga. And the same is true of Crowley. Recently my Lady Shirine and I visited Dr. Israel Regardie in Los Angeles (that name always reminds me of "Lost Angels," but maybe I am just being difficult.). Anyway, Francis, which is what his friends call him, made some considerable point that just because Crowley was into drugs, therefore some of the current "hippie" generation thinks that by being into drugs, they are into Crowley. Wrong. As Francis said, "The guy spent years working his ass off." Day after day. Hour after hour. It's true. These diaries confirm it. Translation: If you are going to progress on the Initiate path... if you are going to understand Crowley...you are going to have to hit the books...you are going to have to do the exercises of ceremonial Magick...you are going to have to do the exercises of Yoga... etc...etc...etc.

OK. Let's look at page 89:

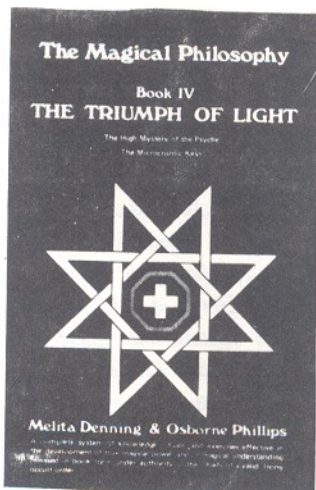
- "18 July Die Mercury
- 12 July Thurs. 777 all day.
- 13 Friday. Do. (presumably "ditto")
- 14 Saturday. LXV all day."

And so it goes. Page after page. Day after day. If you are going to do the trip, you have to do the trip. These diaries confirm it. "Rots of ruck," as we used to say in Korea. But there is nothing like a war to make you get your act together. Otherwise you wouldn't survive it.

by *Hymenaeus Alpha*



The Magical Philosophy, Book IV, The Triumph of Light, by Melita Denning & Osborne Phillips
Llewellyn Publishing Co., St. Paul, Minn.



Only a foolish person would question the validity and reality of the Order of the Sacred Word, Aurum Solis, out of which Melita Denning and Osborn Phillips have written The Triumph of Light, Book IV of The Magical Philosophy, three volumes of which have already appeared from Llewellyn Publishing Co. However, I question the publication of these books on the grounds that once material such as this is made available to the general public it loses much of its value. My intuition suggests to me that the nature of Magick is private, it not secret, and that broad dissemination of such ideas tends to weaken their importance and power.

On the other hand, taking Denning and Phillips at their word and assuming the material that they are presenting is *ex cathedra* concerning their personal reality, this particular volume has proven most useful to me. It gives with admirable seriousness a psychophysical breakdown of Nephesh-Ruach-Neschamah that is very helpful. It also gives me, personally, a sense of the High Magical Power of this Order, and a sense of its spiritual poverty.

One thought spoke to me particularly:

"One of the remarkable features in the development of Western religions and philosophies has been the gradual realization of the gap or chasm across which the advancing consciousness cannot pass unaided...In exoteric Christianity the place of the missing factor in the psyche has largely been taken by 'Divine Grace,' an unsatisfactory attempt to solve the problem since the various Christian theologians have never reached agreement on the paradox that in order to seek grace one must already have it...the Reality which is named in occult doctrine as the Holy Guardian Angel is the same which underlies the pale abstraction, Grace, which is put forth with so little understanding by the Churches."

While this will warm the hearts of neo-parans as a subtle slap at Christianity, it offends me as an eccentric Christian who sees himself separate from doctrine, dogma and Church, except insofar as individual doctrine, dogma and Church speak to me personally. Grace is a very lively thing in my life, thanks to the One (Achad!!)! Yet it is a lovely concept to think of the occasional divine flash of knowing that we all have experienced as an increasingly powerful flow of life and energy from Yechida over the Abyss of Da'ath into Ruach.

"Grace" is translated as "Chesed" in my small Hebrew dictionary. Grace and Mercy are at least similar. You may do what you like with the linking of Chesed and Da'ath on your personal struggle towards Binah...and as for the previous comment about paradox: unless paradox is present, for me there is no inkling of Truth, whatever that may be (if such a Beast exists at all!)!

The book is well worth the reading. In the text proper there are some psychological "case-histories" that do make good reading. The chapter that develops the psychology of the Nephesh is particularly valuable. Unfortunately, the "case-histories" at the end of the book are little more than badly written gothic horror tales. This does not deny the possible truth of the stories or the value of the information contained in them. It is simply to say that Dion Fortune has covered this ground with a little more literary skill. As a matter of fact there are some hints in the stories I had rather not have read.

I have no qualifications for writing a review of this book beyond a love of and profound interest in Kabbalah. I possess no more than a powerful sensitivity, which I trust, and a rather powerful intuition, which I trust. I do not see either spiritually or psychically...yet. I make no claim to initiation. In my self-proclaimed state of ignorance of the "true facts," I find it a little troublesome to hear dogmatic statements about what my Holy Guardian Angel is and is not, about what He will proclaim to me, about how He will do just that (to be fair this is done more by implication than directly; but even though we are told by the authors that no one really knows what their True Self will say, we are programmed fairly thoroughly by dogma from their Order as to what we are to expect.)

I have a sneaking suspicion that those who truly hold Conversation with their Holy Guardian Angel, and are truly conversant with their True Will, namely those who have managed to bring Ruach into line with Yechidah, are damned quiet about it and do not go around yapping their heads off about it in public. On the other hand, if you want to see what two highly literate, doctrinaire and moderately skillful writers who are self-proclaimed occultists think it may be like, this particular volume is a serious, honest and rather successful statement.

But, Golly-Gee! I wish they had translated some of those Latin and Italian phrase for us undereducated Americans!

— by Fr. M.E.N.S.



Several other Reviews are in the file for publication. We will be printing these in the next issue, along with material that had to be bumped out of this issue to permit publication within the time limits set for the Newsletter. Look for new sections in the next issue: Editorial and instructive pieces on current views in the Thelemic movement, the Chakras and the O.T.O. Degrees and related matters. Sufi tales. More poetry. History in the form of late minutes of Agape Lodge meetings. A detailed report of the resolutions of the O.T.O. Supreme Council (Board of Directors).

The News section which follows has been abbreviated somewhat to permit inclusion of other material in this issue. We will be enlarging on some of these reports and announcements in the next issue.

NEWS

GENERAL REPORT :

Aside from particular announcements, the O.T.O. Newsletter will be making semi-annual indepth reports only for this volume. We will alternate a general summery, such as this one, with a more in-depth report. The next issue will present more emphasis on functional operations, incorporation reports and the like. The issue after that one will again have a general summery and more space devoted to informative articles.

Operations of the Order have hit a seasonal slump in correspondence, owing to vacations for the Summer and reorganizations in local work. Thus many of our members have been waiting quite a while for answers to letters containing dues, membership renewals and tape orders. These will be brought up to date in the two weeks following the mailing of this Newsletter. Renewals, subscriptions and address changes will be entered before mailing of this issue. Correspondence regarding these matters will be in the mail after this issue goes out. Tape orders will be filled by mid or late September, and regularly thereafter. This particular bottle-neck is being resolved through inventory of the most often requested titles on pre-recorded and labeled cassettes. The Tape duplication system has had an extra machine put in line to permit duplication of two cassettes of different subject at the same time. Inventory on properly labeled cassettes is being bulit up prior to advertizing the "C" series tapes in trade journals by mid Autumn.

Instructive correspondence has hit an all-time low. There has literally been no time to deal with this work for the last several months. Solutions are in the works for this problem. When the audits for the O.T.O. are completed, we may apply for a CEDA grant on a Stenographer-full-time position. This would permit rapid response on detailed matters. The profits from this Ren."Faire" are ear-marked for the purchase of an additional Selectric Typewriter to double the preparation capacity of the Grand Lodge. We have more volunteers presently working in Grand Lodge Files and in elementary correspondence not involving funds. Our volunteers in financial correspondence have set off to establish the presence of the Order in the Inter-Mountain-West — hence the sudden drop in response to this sort of correspondence. In a few years, a small computer with matrix-print-out and storage capacity will be obtained to stream-line financial records and other operational work.

A new policy of expansion is in effect, and should continue to expand throughout the next years. The Order is currently operating a Chapter-Dependency and a Camp system to provide for initiates and prospective initiates not otherwise served through Lodges and Chapters. The Chapter-Dependency system creates Chapters within the domain of an existing Lodge for special interest groups. Thus a San Francisco

Chapter is being opened to provide a means of work for initiates local to San Francisco and interested in work under certain conditions that cannot easily prevail at Grand Lodge — in as much as the Grand Lodge must deal with the work of the Order as a whole. Also, in the direct local of Grand Lodge, a Woman's Group is being formed to provide a stronger voice for the Women of the Order. In the Southern California area, a Chapter has been specializing on certain areas of work not as yet available through the Local Lodge. An additional chapter is planned for New England under Brochen Mountain Lodge. Studies are being made regarding a separate Chapter or Camp in New York City, operating either under LASTAL Lodge or the Grand Lodge. The second NYC body would probably specialize in instruction, while the Lodge would handle some instruction and most major rituals. Camps are a new area of O.T.O. operation. A Camp is more loosely defined than the other bodies of the Order. Currently, one Camp is in operation in the Salt Lake Area for initiation, instruction and general new work. The Salt Lake Camp is unique in two ways, it is temporary and it has initiation performed by a IIIrd Degree Initiate. This Camp may develop a Chapter in its field of operations, but that is not its essential duty. The Camp is a body intended for a particular task — in this case opening operations in Salt Lake City and testing the feasibility of IIIrd Degree initiation direction. Other Camps will be established as the need arises.

The Gnostic Catholic Church is nearing Incorporation as the Religious aspect of O.T.O. O.T.O. was deliberately incorporated as a non-profit fraternity. Our ancient religious manifestation, the GCC, will be a body newly open to non-O.T.O. members as well as O.T.O. initiates. The GCC will provide a field of religious activity for the Initiates who desire it, without making entrance into organized religion mandatory for those who desire only initiation in the O.T.O. Chakra sequence. Persons who wish the benefits of a long established Thelemic religion but who prefer to avoid Kundalini Yoga (the effect of Degree initiation in O.T.O.) will be able to meet their goals through the Church. The Gnostic Catholic Church, as manifested through the O.T.O., is a branch of the so-called "Wandering Bishops" phenomena. These Bishops have a line of direct succession from the Roman Catholic Osirian Church, but under O.T.O. they celebrate the mystery of the Gnostic Mass rather than the Christian Mass. None-the-less, the succession is such that the rights of these Bishops to their ceremonies are considered equal to the rights of Roman Catholic Priests and Bishops. Valid consecrations have been performed, with all conditions satisfied. The Roman Catholic Church has understandably been somewhat distressed in the past over the existence of this group of celebrants, in that the Wandering Bishops and incidentally the Bishops and Priests of the GCC are recognized as having "Apostolic Succession" and the full power to perform the Roman Catholic "Miracle of the Mass." The GCC will not make this old-aeon ritual a significant part of its work, but its priests and priestesses retain the power by the succession. Thus the GCC will come into many of the same protections that vest in law upon a major world religion. The sacraments of the GCC may also enjoy a form of protection that has often been denied to other similar sacraments in more recent religions. The importance of this matter to members of the Church may amount to the difference between freedom and the absolute physical lack of it. More on this matter will be taken up when certain facts become established.

Minerval and other Initiates whose membership in the Order has elapsed have a short grace period to contact the Grand Lodge for extension or recognition. The Supreme Council of the Order will meet on September 13th to review such cases for final disposition. Telegrams may be received at the Grand Lodge until that time for inclusion in the meeting. The Grand Treasurer General will represent any such late applications at the meeting. Following this meeting, all Minervals whose year and day have passed without promotion or formal extension will be removed from active membership in the Order. A procedure for return to active membership may be established. In the case of members who have not signaled a desire to remain in the Order (only if their last initiation was before April of 1977 e.v.) will also be decided. In the latter case, although initiation may have been valid, membership in the O.T.O. will end. The tie to the Order cannot be broken, but the right to consider oneself a current member will end unless definitely continued in these cases through common consent of the Order and the individual. The nature of the tie that last through life is a personal one, involving a stage of Kundalini Yoga development and an association with the goals of O.T.O. That tie is a historic and physical fact. Membership is something else. More on this topic will be presented next issue in an article on the Chakras and the Degrees of O.T.O., and in the report of the proceedings of the Supreme Council of O.T.O.

A procedure for inactive but continuing membership with reduced dues for initiates Ist Degree and Above will be considered in a future meeting of the Supreme Council. Many of our initiates will find either their financial situation or their living conditions to be a temporary problem for continued active membership at times in their lives. We wish to make recognition of this, and to establish a method for easing the problems which would create unnecessary and purely technical "bad report" in such situations. Hopefully, this matter will be resolved in time for publication in the next issue.

Volunteers are greatly needed to carry on the work of the O.T.O. in the Grand Lodge area. This area is particularly local to Berkeley, San Anselmo, Oakland and San Francisco. Such volunteers are invited to relocate to this area at their discretion. The present financial state of the Order does not make possible long term housing or board or payment for such work. The Order can and will provide instruction in the advanced arts of Magick and Qabalah as well as other disciplines in return for such labor. If O.T.O. charged dues of a sufficient magnitude to meet the living expenses of those who do the main operational work of the Order, too many of our Brothers and Sisters would be frozen out of membership. We will not do this. Thus we must depend on the sacrifice of those who can support themselves and in addition labor in the less glamorous work of the mail room and the print shop. It isn't a Peace Core that we need, it's a Thelemic Force. If you can type and write — and if you can hold down a regular job at the same time — the O.T.O. could use a piece of your action!

Contact Addresses follow on the next page. We are listing only the Lodges, Chapters and the one Camp that are presently accessible. For a list of the individual representatives, please consult the last issue. One of our Chapters is not listed here owing to a change of address that is not settled at press time. We hope to have current addresses and more representatives by next issue.

Grand Lodge: Thelema Lodge, P.O. Box 2303 Berkeley, CA 94702 U.S.A.
Initiations to all Degrees. Central Headquarters of
the Order. All other Lodges and bodies accessible through
referral from this body.

Eastern

Provence: Ra Hoor Khuit Lodge, P.O. Box 6018 Teall Ave. Station
Syracuse, NY 13217 U.S.A. Initiations to Third Degree.
Local coordinative office for Eastern U.S. and Canada.

New York

City Lodge: LASTAL Lodge, Ordo Templi Orientis, P.O. Box 357,
Bowling Green, New York, NY 10004 U.S.A. Initiations
to Second Degree.

South-West

Provence: Heru-Ra-Ha Lodge. P.O. Box 3111, New Port Beach, CA 92663
U.S.A. Initiations to Third Degree. Local coordinative
office for region.

New England: Brocken Mountain Lodge, 178 Cosey Beach Ave., East Haven,
Conn. 06512 U.S.A. Initiations pending. A secondary
Chapter is in the planning stages.

CHAPTERS:

Babalon-Therion Chapter, Suite 93, 256 South Robertson,
Beverly Hills, CA 90211 U.S.A.

Ankh-f-n-Khonsu Chapter, 1816 Stevens Ave. So.#6,
MPLS, MN 55403 U.S.A. Experimental Associate Chapter.

W.T. Smith Chapter — address is in a state of change.

Jane Wolfe Chapter, 8825 91st, Edmonton, Alta, CANADA.

CAMP:

Frater Belarion Encampment, P.O. Box 2621, Salt Lake City,
UT 84110 U.S.A. This Camp performs initiations to the
First and Second Degrees, as well as Minerval. It is
a temporary body for the opening up of the Inter-Mountain
West.

REPRESENTATIVES: if you live close to any of the following locations
on in one of these countries, there is an O.T.O.
representative near you. Contact the Grand Lodge
or check the last issue for addresses:
Pennsylvania, Georgia, Australia, Denmark, Germany,
Peru. Other locations will be posted as they
become open.

Owing to the pressure of getting out this issue, the Periodicals listing
will not appear this time. Please consult the last issue for Thelemic
publications of interest to the readers of the O.T.O. Newsletter. The
Periodicals listing and review will again appear next issue. We especially
recommend: *KAABA, Tales from the Gnosis, In the Continuum* (all O.T.O.

and related publications), SOTHIS, Mandragora, Newaeon, Cincinnati Journal of Ceremonial Magick, The Seventh Ray (all Thelemic or related), MEZLA (The Grant Organization publication), Pentalpha and Gnostica (Neo-pagan and general interest Occultism). Addresses for these publications will be found in the last issue before this one of the O.T.O. Newsletter.

Notice:

New Subscriptions and Associate Memberships entered (postmarked) by July 1979 e.v. will begin with Issue number 8 — which will probably be received in the mail a bit after this issue (number 9). Unless other arrangements have been made, Subscriptions entered after July will begin with this issue.

Tape orders have been backed up for the last three months do to vacationing and traveling volunteer-shortage. These orders will go out by the last week in September.

Requests for personal instruction have not been forgotten, but the pressure of events has usually prevented response during the last several months. These requests will be reviewed at the earliest possible date and honored as time permits. In some cases the instruction will be referred to other centers of the Order. In some cases a letter requesting further clarification will be sent before the instruction — this is especially true in cases where considerable time has elapsed since the original request.

Time to answer some other types of correspondence has not always been found: Letters requesting psychic readings, advice and general communications are included. We will do the best we can in the next month to catch up, but the next Newsletter has some priority starting in October.

Newsletters are issued during the season rather than at the Solstice or Equinox, as was the previous policy.

For answers to questions regarding O.T.O., inquiries may be received at (415) 454-5176 from 3PM to 6PM Pacific Time. This number will understandably be often busy and at times not answered owing to immediate needs. An answering machine will be put on the line by mid Autumn; but return calls will be made collect, if requested.

The Qabalah Course is still dormant, with publication barely possible by year's end. See the last Issue for options and details.

777 is expected to see publication by November.

The current issue printing for the O.T.O. Newsletter is 666 copies (approximately) with 300 (approximately) issues going directly to subscribers and members.

The O.T.O. Newsletter does not accept paid advertizements, but will exchange notice with other publications.

KAABA CLERK-HOUSE BOOKSTORE

The Kaaba Clerk-house bookstore will not longer be accepting orders from the Spring 1978 e.v. booklist. We are presently revising the booklist, and hope to reissue it in the Fall. The revised version will contain many additional titles, and will also contain much more information regarding supplies.

The revised booklist will refer the reader directly to the publisher, rather than having the orders come through the bookstore. We have found that the present method of operating involves long delays, and is overly burdensome on the management.

The Kaaba Clerk-House Bookstore will, however, continue to sell books. We are planning to make a major stock purchase and carry several titles in stock. Needless to say, the number of books that we will carry will be much smaller than the current booklist. With the new system, we should be able to deliver the book within two weeks. We will publish the list of titles available in the Fall number of this Newsletter. In addition, we hope to be able to begin publishing selected short titles from the Equinox by Winter Solistice, and have them available for sale.

FROM THE GRAND SECRETARY GENERAL OF O.T.O.

I am in need of assistance in several project areas. Persons interested in taking a staff position should write directly to me, and state their qualifications and their desired interests. While no "grade" within the Order is given for any of these positions, work and achievement as a member of the Grand Secretary General's Staff (*This also goes for the staff of the Grand Treasurer General and for the Secretary of the Grand Lodge*) will weigh heavily when advancement in the degrees is considered.

1. Liason Officers: Persons who belong to a group (or groups) other than the O.T.O., and who are able to act as liason between the O.T.O. and the other group, are needed to help the Grand Secretary General.
2. Instructors: Persons with an expertise in one or more fields are needed to help the Grand Secretary General put together courses of instruction for the Order.
3. Research Assistants: Persons who are interested and able to take on research in a specialized field are needed to help with the formation of the ARchives and the O.T.O. Research Centre.
4. Communications Officers: Persons who are able to answer correspondence for the O.T.O.
5. Teachers: To give classes in various fields and disciplines, (May involve making tapes for distribution).
6. Kaaba Personell: Persons who are interested in helping to administer the bookstore, and/or making supplies (herbs, oils, incense, robes, etc.).

If you are interested in any of these positions, or would like further information, write: Grand Secretary General, Ordo Templi Orientis, P.O. Box 2303, Berkeley, CA 94702 U.S.A.

THE EXAMINATION SYSTEM

Many questions have arisen regarding the new examination system. I will attempt herein to answer as many as possible. The examination system is merely an expansion of the term "Good Report," as that term is found in the O.T.O. Blue Equinox intimations toward the Constitution. The constitutional requirement for advancement in the Order is that the person be of "full age and of good report" for Degrees 0 through III. Now, as might be apparent, neither "full age" or "good report" is self defining. We currently interpret "full age" to be 18 years of age. Similarly, we are defining "good report" to be an ability in certain areas and practices (to wit: those given in the examination system plus payment of agreed dues and initiation fees plus common civil behaviour between members). Success in these practices alone is not enough for good report, on the other hand, an inability in one area of the examination system is not enough to void out what is otherwise good report.

———— From the Grand Secretary General.

Please note that these criteria are not arbitrary but are the direct result of the nature of the Order. We must not admit candidates to initiation who are not free by the law of the land. Also the Minerval initiation is not possible magically to one who has not reached puberty (this matter will be explained in the next issue in an editorial on the Chakras and the Degrees). The tasks of the Degrees are required because the work in the degrees is important — this work is reflected in the titles received in the Degrees.

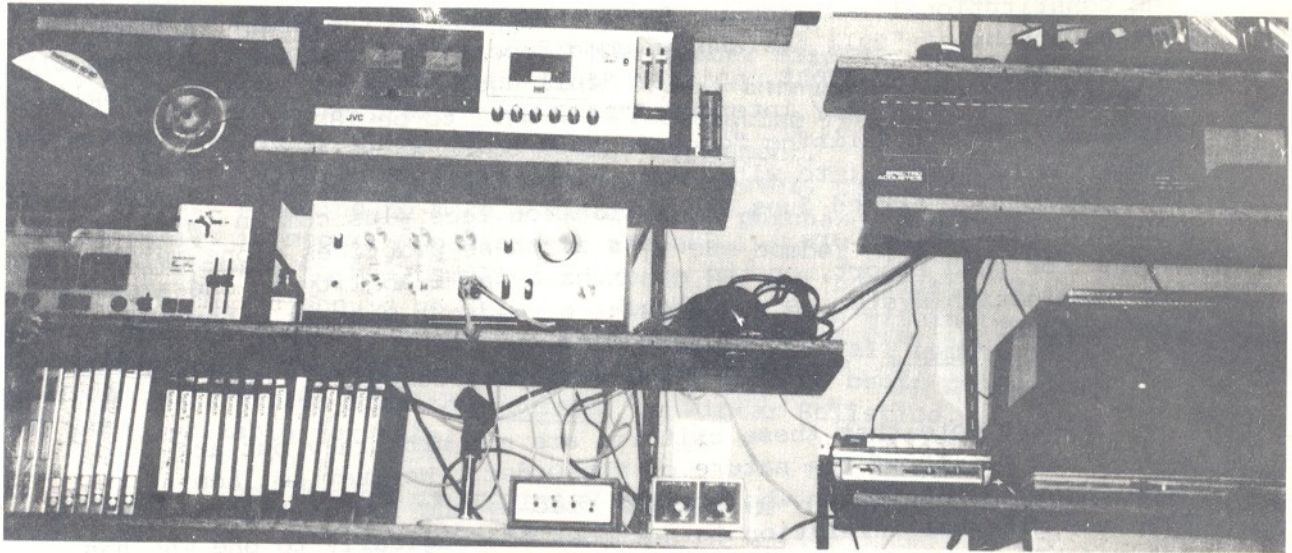
A case in point: One of our 1st Degree members has objected to the ritual requirements for advancement. Obviously, an objection to any ritual in general is a far different thing from an objection to particular ritual; but the O.T.O. is a magical Order. Inability to attain mastery of a reasonable selection of the rituals common to our Order ipso facto must limit advancement. One can enter and become a permanent member without great interest in ritual working. Nonetheless, rituals are the "magical machines" of our Order. We have the same right to refuse advancement to a non-ritualists that an army possesses to refuse advancement to a pacifist. O.T.O. is not the only Thelemic Order, and neither is A..A.. . Our chickens hatch from magical eggs. If you are some other kind of chicken, you belong in another barnyard. Thelema is a very big farm!

———— From the Grand Treasurer General.

ANNOUNCEMENT REQUESTED FROM SELLER:

The Abrahadabra mail Order Co. and the Magickal Child Store (37 West 19th Street, New York, NY 10011, U.S.A.) have requested that O.T.O. members exercise caution in doing business with their establishments for the present. Mr. M.M. has reported excessive difficulty in satisfying the needs of O.T.O. Members with regard to the products sold by these establishments and advertized in Gnostica. Members of O.T.O. have reported dissatisfaction with the quality of items purchased in complaints on this establishment registered with the Grand Lodge of O.T.O. We, the O.T.O., advise clarification of any dealings with these folkies in advance of purchase. Problems in many areas can be avoided if a full understanding is reached in advance.

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 Sincti 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.

New titles will be added to this list in the Autumn issue.

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.

from Dark Space and Bright Stars

Thy Serpent Priest.

In Eden stands Thy Serpent Priest,
In Space Thy Serpent Flower;
The Heaven of Thy holy lust
Has burst my casement Tower.

—4-4-62

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Second Degree Study Program

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

1.

Continue with Minerval and First Degree programs. All are important.

2.

Learn and become proficient in the following:
A. Liber Reguli. B. Perform in at least one group ritual. C. Create and perform an original ritual. D. Maintain a diary record of ritual workings.

3.

Memorize the following columns from Liber 777: I, II, III, VII, XIV, XV, XVI, LIV, CLXXXIX and at least two others of your choice.

4.

Learn and become familiar with some part of the tradition or history of the O.T.O., and the signs, grips and words of the O^o through II^o. Fulfill the II^o obligation regarding Liber OZ.

5.

Begin a general study of all of these fields, specializing in one in greater depth:

A. Alchemy. B. Astrology. C. Qabalah,
D. Tarot. E. Yoga. F. Another
field of study approved by your initiator.
(A recommended reading list will be provided.)

6.

Take responsibility for some task that directly benefits our Order. With the III^o the candidate should possess an ability to function as part of the Order in Official capacity.

7.

Meditate on your heart Chakra.

Love is the law, love under will.