



O.T.O.



K A A B A

Volume I, Number 2
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Handwritten text in a stylized, possibly cursive, script.



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

In this issue of KAABA we present a variety of materials that relate in different ways to the Word of the Aeon, and the Order that was established to convey that Word to Mankind.

We wish to emphasize the importance of the original works of the Master Therion, as distinguished from the writings of those who seek to revise or to comment upon the original Thelemic texts. As it is written in the Comment to The Book of the Law that is signed "Ankh-f-n-khonsu" and appears on the last page of The Equinox of the Gods: "All questions of the Law are to be decided only by appeal to my writings, each for himself."

One of the most important of Aleister Crowley's works is The Book of Thoth. The Interview with Caliph Hymenaeus Alpha beginning on page 7 focuses on the conditions that existed at the time of the first publication of this work. In addition, valuable insight is given into the nature of Crowley's relationship with Frieda Harris, "Artist Executant" of the Thoth Tarot Deck.

Conscious control of the Astral Body is the subject of the article by Bill Heidrick on page 22. This is one of our regular features of practical instruction in areas related to Thelemic Magick.

The Literary Forum beginning on page 27 is another continuing feature of KAABA. In this section we present writings by Initiates and Associates from the Eastern United States and Canada. We welcome manuscripts of all types -- poetry or prose, fiction or nonfiction, stylistically traditional or experimental. It should be noted that statements made in articles that appear in the Literary Forum do not necessarily represent official positions of O.T.O. or of the Allan Bennett Chapter. All materials submitted for publication should be typed, double-spaced; and if return is desired sufficient postage should be included.

We invite all Thelemites to make use of this channel of communication. Love is the law, love under will.

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by Caliph Hymenaeus Alpha

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

The Collect of the Saints

Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, Lao-tze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also, Pan, Hermes, Osiris, Khem and Mentu, with Catullus, Rabelais, Swinburne, and many an holy bard; Apollonius, Tyanaeus, Basilides, Bardesanes and Hippolytus, that transmitted the light of the Gnosis to us their successors and their heirs; with Merlin and Parzival and many another, prophet, priest, and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Michael Mair, Johannes Dee and Sir Edward Kelly, Wolfgang von Goethe, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Carl Kellner, Docteur Gerard Encausse, Doctor Theodore Reuss, Allan Bennett, and Sir Aleister Crowley. Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come. May their Essence be here present, potent, puissant, and paternal to perfect this feast!

THE Gnostic MASS

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ON DEATH

[The following epistle is a previously unpublished example of the writing of Aleister Crowley. It is dated 1916 e.v. It is included here as a part of our attempt to recall Thelemites to the original works of the Prophet of the Aeon. Notice the tripartite breakdown of the text, reflecting the three chapters of The Book of the Law. It might be said that all of Crowley's writings were elaborations on the original themes expressed in Liber AL. It is the mark of a Thelemic writing that it returns to the source of the Word of the Aeon, which is Liber AL; for therein are contained the most potent of the spells of Magick!]

An Epistle of Baphomet to the Illustrious Dame Anna Wright, Companion of the Holy Graal, shining like the moon, concerning Death, that she and her sisters may bring comfort to all them that are nigh death, and to such as have them.

Beloved Daughter and Sister,

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

Let it be thy Will and the will of all them that tend upon the sick, to comfort and to fortify them with these words following.

I

It is written in the Book of the Law: Every man and every woman is a Star. It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuith! Listen, for thine ears become dulled to the mean noises of the earth; the infinite silence of the Stars woos thee with subtile musick. Behold her bending down above thee, a flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one. Again She saith: I give unimaginable joys upon earth, certainty, not faith, while in life, upon death. This thou hast known. Time that eateth his children hath not power on them that would not

be children of Time. To them that think themselves immortal, that dwell alway in eternity, conscious of Nuit, throned upon the chariot of the sun, there is no death that men call death. In all the universe darkness is only to be found in the shadow of a gross and opaque planet, as it were for a moment; the universe itself is a flood of light eternal. So also death is but through accident; thou hast hidden thyself in the shadow of thy gross body, and taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth away from thee. There is the dissolution, and the eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Free-man of the City of the Stars.

II

Listen again to thine own voice within thee. Is not Hadit the flame that burns in every heart of man, and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter, and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at thy mercy, and thou art Pan! Thy death shall be the seal of the promise of our agelong love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! Breathe not so deep ----- die!

III

Or art thou still entangled with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Art not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with the shadows in the dusk? Then if it be Thy Will, thou hast no right but to do Thy Will! Love still these phantoms of the earth; thou hast made thyself a King; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the wondrous word of the Stele of Revealing itself. Return if thou wilt from the abode of the Stars; dwell with mortality, and feast thereon. For thou art this day Lord of Heaven and of Earth.

"The dead man Ankh-f-na-Khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterest in the moon!
I weave thee in the spinning charm,
I lure thee with the billowy tune.

The dead man Ankh-f-na-Khonsu
Hath parted from the darkling crowds,
Hath joined the dwellers of the light
Opening Duant, the star-abodes,
Their keys recieving.

The dead man Ankh-f-na-Khonsu
Hath made his passage into night
His pleasure on the earth to do
Among the living."

Love is the law, love under will.
The Benediction of the All-Begetter, All-Devourer be upon thee.

Baphomet X° O.T.O.

Given under Our hand and seal this day of An. XII the Sun our Father being
in Leo, and the Moon in Pisces, from the throne of Ireland, Iona and all
the Britains that is in the Sanctuary of the Gnosis.

STYX

Aleister Crowley

Nine times I kissed my lover in her sleep;
The first time to make sure she was there;
The second, as a sleepy sort of prayer;
The third, because I wished that she would weep;
The fourth, to draw her kisses and to keep;
The fifth, for love; the sixth, in sweet despair;
The seventh, to destroy us unaware;
The eighth, to dive within the infernal deep.

The last, to kill her -- and myself as well!
Ah! joy of sweet annihilation,
The blackness that invades the burning sun
My swart limbs and her limbs adorable!
So nine times dead before the night is done,
Even as Styx nine times embraces Hell.

from OLLA

AN INTERVIEW with CALIPH HYMENAEUS ALPHA 777

CONCERNING "MY BOOK"

AL:1,57

[The following interview is extracted from a taped session in which questions submitted by Michael Ripple were presented to Caliph Hymenaeus Alpha. The session begins with an introductory statement by Mike:]

In order to study Thelemic Magick, it is necessary, as with anything else, to go back to the works of the original masters. Books written about Thelema by others often present opinions, but do not necessarily contain the original Gnosis. An example is Kenneth Grant's Typhonian Trilogy. In Mezla (a newsletter published by supporters of Grant in New York State), Volume I, Number 10, an argument is presented that evidence of Grant's authority in O.T.O. is to be found in works like the Typhonian Trilogy. They write:

Consequently if, instead of wasting valuable time and energy in denying its living reality [i.e., Grant's O.T.O.], such individuals were to strive to understand what the 93 Current actually can mean for themselves and for humanity at large, they may reach a stage where these words will seem superfluous. To this end they should acquaint themselves very thoroughly, very profoundly, with Grant's Typhonian Trilogy, for no where else in published form have the genuine and ultimate formulae of practical occultism been made so fully available.

But I would rather study the original masters than the revisionists. The Book of Thoth is an example of an original work much more worthwhile for Thelemites to acquaint themselves with "very thoroughly, very profoundly".

CALIPH'S REPLY: I agree completely with what you have to say about Grant's Typhonian Trilogy... Basically what it's going to come down to is, if the Set - Sothis combination is so heavy for the New Aeon, why isn't it mentioned in The Book of the Law? ...I simply want it understood by

all concerned that Grand Lodge of O.T.O. takes this as being merely another form of Aleister Crowley revisionism.

QUESTION: The Book of Thoth is the only other book mentioned in The Book of the Law (referred to as "my Book", I:47), and it held great importance for Crowley. Correspondence here (in Syracuse University's Crowley collection) furthers this view. What was happening that made the publication of the book so difficult, and what was behind Crowley's differences with Artist Executant Frieda Harris?

REPLY: In the first place, the "Book of Thoth" that is mentioned in Chapter One, Verse 57 of The Book of the Law is not the Book of Thoth that was printed in London in the 1940's. The latter is a "book" in the conventional sense of the word, that has a lot of printed material primarily intended to explain the Tarot of the Egyptians. It also includes several reproductions in color of the Thoth Deck, as well as several pages of black and white illustrations of the complete set of Thoth tarot cards, as painted by Lady Frieda Harris under the direction of Aleister Crowley. When Nuit speaks of "all these old letters of my Book", she is referring to the cards (or "Tarots" as they are sometimes called in older reference works on the tarot deck), the tarot deck itself being "my Book". This is especially obvious with reference to the Trumps Major, each of which is assigned a letter on the Qabalistic Tree of Life. It also applies to the Lesser Arcana or suit cards. The key here is to understand that each "Tarot" or card represents a particular state of the developed psychic body as illustrated by the Qabalistic Tree.

Now as to the difficulty of getting the book published: This was in 1943. The problem was that England was at war, and the only materials being recieved by the British Isles were coming in on convoys, mostly from the U.S.A. The only materials on those ships were food and clothing for the English population, and arms and amunition for the army; or in the case of troop ships, additional American troops coming in. The civilian economy was shrinking. When anything was used up that had come from a foreign country and was not related to the war, it was not replaced. This was especially true with paper that was of a fine quality -- and the original edition of The Book of Thoth was published with the finest quality of paper. The Moroccan bindings were irreplaceable; once the Moroccan leather was used up, there would be no more.

London was being fire-bombed at the time, and every time a warehouse was hit priceless items could be lost. It's a miracle that the paintings that are the Thoth Deck themselves even survived. So the problem was first of all a matter of shortages. Rationing was simply automatic. In one of Crowley's letters to me, he points out that if The Book of Thoth is not ready for the printer by a specified date, the book will have to be re-scheduled. This brought up all kinds of possibilities -- not merely war damage, but that the paper would be used by somebody else, the Moroccan bindings would be gone, etc. -- in addition to the possibility that the paintings would be destroyed, that the plates would be destroyed, that the printing plant would be destroyed: it would be extremely problematical if

The Book of Thoth were ever published. There was a great deal of difficulty and of tension on Crowley's part that he should get it out so that it could be distributed before the possibility of destruction.

As for his relation with Frieda Harris: Basically it was a case of a classic love-hate relation between two geniuses. She had agreed to submit to his instruction in terms of painting the deck, but this did not take away her own rebellious nature or her freedom as an artist as she saw it -- and in a few instances she changed the deck. In one instance he was able to get one card done over three times -- that made four originals of the Magus card. I receive letters asking, "Are you sure that the Magus card in my deck is the one that Crowley wanted to be the Magus card? -- because I've seen illustrations of other Magus cards." This is true; these other cards have been published in places like Man, Myth & Magic. [For one example of these alternate Crowley-Harris Magus cards, see p. 24 of The Book of Tarot by Fred Gettings, Triune Books, London, 1973.] The verification that the card printed in the deck is the one that Crowley wanted is very simple: all you have to do is pick up a copy of The Book of Thoth, and there is the Magus card as printed in the Thoth Deck. This was my guide in choosing that particular slide for publication.

I met Frieda Harris several times. I met her at 93 Gernymn Street; I met her at her flat... One reason I say it's a miracle that the Thoth Deck survived is that she lived at the top of a four-storey apartment building that either had no elevator or due to war-time restrictions the elevator wasn't running. I remember all too vividly having to pound up those four flights of stairs. This apartment building had a flat roof. The Germans were dropping a magnesium fire-bomb... one fire-bomb on that flat roof and the whole building would have gone. Presumably she had some of this material with her, since by British law the Thoth paintings belonged to her, not to Crowley.

I have two letters here from Crowley in which he mentions Frieda Harris. The first one is dated July 6, 1944; it has the Mark of the Beast sigil as letterhead... it contains this line:

...Frieda Harris is having one of her periodic fits of ego-maniac insanity and making all the mischief she can...

Then in a letter dated July 19, 1945, from Netherwood, he says:

What you say about Frieda is very important. It is imperative that you should know the facts. She is a perfect darling in every possible way, but she is a dangerous lunatic, the most treacherous and dectetful person that I know of or have ever known. Just to give you an example, she tried at one time to make out that the Tarot pictures were her own work, and she actually tried to give exhibitions of them in London (with interviews in the evening papers) behind my back, under the impression that I should not find out about it!!! The result was of course rather painful for her, but if people will play these dirty tricks they must expect what they get. Most of her madnnesses are quite without motive and quite without sense. Here is one instance:

Very early in the war an arrangement was made by which she had

to pay certain items from a private fund. When I was taken ill in Torquay I was completely knocked out financially with a sudden and unexpected expense. I wrote to her that I was ill, but said nothing about money. However she sent me a wire to have all the best treatment I could get, and the following day she came down herself to see me. I had a weekly account with a local grocer -- I was not in arrears -- but she wrote to him that he was on no account to give me any credit. Of course he showed me the letter... The next thing occurred a month later. She sent the rent of my flat to my next-door neighbor who was handling the business, and begged him on no account to let me know she had done so! Consequently, when I turned up in the ordinary course to pay that rent myself, he looked at me very funnily and said it had been paid. I said, "No, it hasn't." He said, "Yes, it has," and showed me the letter. He remarked that it was a silly thing to do, as he could have simply pocketed the money if he happened to be dishonest. These are only small examples of the sort of thing she is doing all the time. She made so much mischief with the printer that I had to make it perfectly clear to them that she had nothing to do with the business and that they were to take no notice of anything she said or wrote. I can assure you that it is very trying to have to work with anyone so completely insensate....

One final hit on Frieda: As I said, I met her several times. She wasn't a large woman, but she held herself very erect. She had bright eyes; she looked at you directly. She was obviously conscious of everything going on around her. She must have been putting me on -- at the time I was not quite sure what to make of it -- but she said that she thought it was a wonderful thing for a young man to be studying to be a magician. Only later would I realize how funny that was.

I visited her several times at her flat, but the last time was not necessarily a happy occasion. Shall I say it was a puzzling occasion to me at the time. Later I would be much more sympathetic to her point of view. Anyway, Crowley had loaned her some material -- I believe it was Artemis Iota; it was something that he needed to get back for Magick Without Tears which he was in the initial stages of sketching out and putting together... He had written to her several times asking for this material, but she had not bothered to give it back to him. I visited him for Christmas of 1944... he mentioned this difficulty and said, "When you're in London, go by and see if you can get this from her, and send it to me." I promised I would do so, and I did. I called up, and she was there -- naturally I was in uniform, as I was on my way back to the Continent for the rest of the war -- so I go pounding up those four flights of stairs; it's early evening, the sun has been down for a while as I recall and it's quite dark out. (It's not too bright inside either; the English were saving electricity.) Her apartment was the first door beyond the top of the stairs to the left. As I walked up to it, I had been there several times and I was expecting to be welcomed.

But I didn't quite get the welcome I expected. The door was open; the room was dark, with a small amount of candlelight. There must have been a piano over on the left, because there was the sound of someone playing Debussy's Clare de Lune on the piano. Frieda came to the door and asked what I wanted. I told her that I wanted this material from Crowley. She said, "Just a minute, I'll get it for you," and disappeared for a moment. She came back quickly and handed it to me, and then she said, "I would invite you in, but your presence would spoil the mood of the evening." I said something like "Thank you, goodbye," and turned around and went pounding down the stairs in my combat boots, feeling a little red behind the neck, and thinking, "What the hell happened?" As I got to the first landing, she had apparently thought that was a rather rude send-off, so she called down the stairs to me and said, "You will come back by the next time you're in London, won't you?" I looked upstairs over my left shoulder, knowing that I was going back into combat, that we still had to make the Rhine crossing, Germany was still very active, and you never take it for granted that you're going to come out of a situation like that -- thinking that the chance of my seeing London again was most unlikely -- I said, "Yes, of course, the very next time I'm in London!" and went pounding on down. I have a letter from Crowley in which he thanked me for getting a copy of this material, whatever it was, from "the middle of the Black Forest". This gives you some idea of their relation. As far as their differences were concerned, it was mostly a difference of personalities that were strongly attracted, and at the same time strongly repelled.

As an addendum: In the Crowley material found at West Point, there is a one-page piece of material extracted from a letter of Lady Frieda's... It's her description of going to Netherwood when they discovered that Crowley was dead, and she expressed great consideration and great admiration... and a great love for him in the most considerate terms. It's interesting to contrast that material with these letters of Crowley's.

QUESTION: What is the story behind your giving two hundred dollars to Crowley for the publication of The Book of Thoth, and was this amount critical?

REPLY: I was playing chess with Crowley at 93 Gernyn Street shortly after I met him; I met him on October 31, 1943... so this was probably in November. We were sitting, playing chess, drinking brandy and smoking perique ...at some point he starts talking to me very seriously across the chessboard about how The Book of Thoth is scheduled for the printers -- they had the paper, the Moroccan leather for the binding, the cover material was set up -- and they had a scheduled date for printing. It was extremely important that they make that scheduled date or else the book would have to be re-scheduled, and by that time the paper and binding materials may have been used up. This was what made the matter of the money important. What he was saying was that he needed another fifty pounds (or \$200 American) to give to the printer right away to guarantee that the printer would go ahead with the publication of the book.

I went back to my army base in East Anglia and thought about it. I was

just a poor kid from Oklahoma; I happened to have gotten to the rank of First Lieutenant, but I had no bank account, no family money; the only money I had was my monthly paycheck. I'd been paid about that time, and as I looked at the money in my hand I thought, "I wonder if I went back to the paymaster and asked him if I could draw next month's salary, if he would give it to me." So no sooner thought than done, and I went, and the guy says, "Sure." He gives me next month's salary. So I put the two together and came up with \$200, which is fifty pounds. So I went down to the post office and wired the money to Crowley. (In England the post office and the telegraph office are combined.) Much to my delight, about a week later I recieved a letter from him. In the envelope was a big, one-page receipt. It has the O.T.O. letterhead; it's dated December 1, 1943 e.v., 93 Germyn Street, S.W.1.:

Recieved from Lt. Grady L. McMurtry, the sum of fifty pounds sterling... (there is then an English postal stamp which is signed across:) for the Grand Treasurer General, O.T.O., Aleister Crowley, December 1, 1943 e.v.

I promise to pay to Lt. Grady L. McMurtry, on demand, the sum of ten pounds sterling, on the following dates: March 1, June 1, September 1, December 1, 1944 e.v.; March 1, June 1, 1945 e.v., for value recieved. (Two more English postage stamps signed across:) for the Grand Treasurer General of O.T.O., Aleister Crowley.

The reason why it's important that these three English postage stamps be on there -- any one would have done -- is because in Great Britain the postage stamps contain a representation of the Crowned Head of the Empire. This one happened to have the representation of George VI. So in England, to put a postage stamp on a document and sign across it is automatically notarizing it. The document then states:

In the event of my death or disability, these obligations are to be discharged by the then Grand Treasurer General of the O.T.O. Witness my hand and seal: Ankh-f-n-Khonsu, (Masonic Mark), BAPHOMET X° O.T.O., (seal).

So apparently he put an awful lot of emphasis on having got that \$200 at that particular time. I'd never seen such a fancy seal in my life. To show you how much I appreciated it all, I threw it into my trunk locker along with my combat boots, dirty socks, and old stogey cigars, and took off to the invasion and forgot about it... for about 30 years. Until the time came that we got word that the Thoth Deck was up for grabs for publication. Then I used it by sending a zerox to Gerald Yorke. Of course I was never repaid for the \$200. Anybody who gave Aleister Crowley money and expected to get it back had to have a hole in their head. I never expected to get it back. We gave him the money because we loved him and because he needed it for his work -- which of course was the work he was doing for us -- and for you.

QUESTION: What was the story behind Crowley asking you which numbered copy of the first edition of The Book of Thoth you wanted -- and although you requested #56, you ended up with #10: what was behind that?

REPLY: The first edition was strictly limited to 200 copies, and Crowley numbered them and kept a careful log of who got what number. One reason I know this is because I saw the log... So he was going to be numbering these copies and he wanted to know who wanted what number. For example, I would suppose that Jane Wolfe took #156 because that was her number. I suppose that Wilfred Smith took #132. Maybe Jack Parsons took #210; I don't know. Or he may have given them special numbers... I believe that the first ten volumes, or certainly no more than the first 20, had the corners of the covers cut with the red Moroccan. I know mine does. Most of them were bound with the red Moroccan only on the spine.

So we were sitting there, playing chess, drinking brandy and smoking perique, and he starts saying that now that the book is going to be coming off the press, what number do I want? I knew what he meant; but at that time I really had not become a student of gematria, and numbers in that sense were rather meaningless to me. He began suggesting numbers, and I sat there looking rather blank -- playing the perfect straight guy (because I was) -- (you might think of it as a sort of Laurel & Hardy routine with me playing the Hardy part.) He started numbering numbers, and after he'd gone through quite a few of them, I realized that this had to stop before he ran out, so I just reached frantically out and said "That one! I'll take that one," and it was 56. I know this because I have a receipt from him: Dated October 31, 93 Germyn Street, S.W.1.:

Recieved of Grady L. McMurtry, the sum of ten Guineas, for
Number 56 of the Book of Thoth (Tarot), (signed) for the Grand
Treasurer General, Aleister Crowley.

Again there is an English postage stamp, but this time he didn't sign across it.

When my copy of The Book of Thoth showed up in the mail, one of the first things I noticed was that I had recieved copy #10. So I wrote to him. I don't have a copy of his reply right here, but I can quote it very simply. It was a short letter, and it dealt with inconsequential matters until the last sentence. He didn't even say "in regard to your letter"; he just said, "I chose the number ten for Jupiter -- for Luck."

And then when you stop and think -- if you were the world's greatest Magician, and you had a young friend who was lost in the wars, plying the extremely unlikely trade of explosive ordinance expert, and trying to survive -- and you wanted to do him a favor and wish him luck -- what would be better than to hand him Jupiter, the great God of Luck?

At the time I didn't really appreciate it so much, but later -- if you will check Column Ten in 777, "Mystic Numbers of the Sephiroth", and you go down to line 4, which of course would be Chesed, you'll find that ten is the mystic number of Chesed. Now that's not just Jupiter the planet, that's the mystic Jupiter. Whether he did anything more than send me a letter and number the copy of The Book of Thoth that he gave me, I have no

idea. But I've sometimes felt that I wouldn't have been able to get out of some of the things that I've gone through if I hadn't had a little bit of extra luck.

The documents reproduced on the following pages are:

- (1) Grady's receipt from Crowley for \$200 for publication of The Book of Thoth, referred to in the Interview.
- (2) Crowley's inscription in Grady's copy of the first edition of The Book of Thoth.
- (3) A three-page letter from Crowley with references to Frieda Harris. The hand-written postscript is particularly interesting. It says:

P.S. It seems important that you should understand my motives. To me this Work on the Tarot is an Encyclopaedia of all serious "occult" philosophy. It is a standard book of reference, which will determine the entire course of mystical and magical thought for the next 2000 years. My one anxiety is that it should be saved from danger of destruction, by being reproduced in permanent form, and distributed in as many distant places as may be. I am not anxious to profit financially; if I had the capital available in this country, I should send (say) 200 copies to State Libraries in all parts of the world, and as many more to my principal representatives.

IN THE CONTINUUM is a Thelemic magazine which features writings by Aleister Crowley that are very difficult to find in print. There are also basic instructional articles aimed at the beginner in Thelemic occult studies who might be bewildered by the profundity of Crowley's thought. Basic Astrology is sometimes included as well as other articles of instruction on related subjects which assist the student to find his own True Will through self-knowledge. There is a regular section on Qabalistic Analysis, and poetry by Crowley and others.

The Summer Solstice issues of IN THE CONTINUUM have been mainly written by students. Interesting poems and articles having to do with Magick, Mysticism, Astrology, Yoga, the Occult in general, scientific experimentation along these lines, or Thelemic methods of viewing these subjects and disciplines, are welcome. The Editor reserves the right to be selective.

IN THE CONTINUUM appears three times yearly at the Spring and Fall Equinoxes when the regular articles appear, and at the Summer Solstice for student writings. It is suggested that the magazine be ordered from Volume One, numbers One through Ten in succession, since much of the instructions are serialized as well as some of the writings of Aleister Crowley.


Subscription is \$12.00 yearly or \$4.00 per copy, payment with order. Address: IN THE CONTINUUM, P.O. Box 2043, Dublin, California 94566.

(1) Grady's receipt from Crowley.

(2) Crowley's inscription in Grady's copy of the first edition of THE BOOK OF THOTH.

T.

93 Jermya St
Sw. 1.

O.  O.

Dec 1, '43 W.

Received of Lieut. Grady L. M. M. M. the sum of
Fifty Pounds Sterling (£50.0.0)

J. H. Crowley
J. H. Crowley

I promise to pay to Lieut. Grady L. M. M. M. on demand
the sum of Ten Pounds Sterling (£10.0.0) on the following
dates: March 1, 1944 W., June 1, Sept 1, Dec 1, 1944 W.
March 1 and June 1, 1945 W. For Value Received.

J. H. Crowley
J. H. Crowley

Dec 1 '43 W.

In the event of my death or disability these obligations
are to be discharged by the then General
of the A.T.O.

Witness my hand and seal

J. H. Crowley
J. H. Crowley

Beplomet X. O. O.

- (2) Crowley's inscription in Grady's copy of the first edition of THE BOOK OF THOTH.

To my dear and gallant
Brother and Comrade-in-Arms

Hymenaeus Alpha,
with love
from his admiring and hopeful.

A.C.

San de la Bastille '44 &c.

(3) The letter regarding Frieda Harris.

STRICTLY PRIVATE & CONFIDENTIAL

WITHOUT PREJUDICE

140 Piccadilly,
W.1.

May 29th, 1942.

Dear Mr. Pearson,

shall be
Do what thou wilt [^] the whole of the Law.

Thank you for your letter received this morning.
In view of future relations I think it of the utmost importance that I should make the situation clear to you. I should have preferred to do this by word of mouth; and yet perhaps a letter may, in the long run, serve the purpose better.

As you know, odd cards have been reproduced by you as funds became available.

My very old and very dear friend Mr. Hylton was good enough to send me £15.-- for the purpose of producing one more trump, but on discovering that two could be done for an extra £5.-- or a little less, I sent you the additional amount out of my own pocket.

Lady Harris, naturally, accepted this enthusiastically, and sent you the originals necessary.

Let me say in parenthesis that one of the principal points in wishing this to be done was that a friend of mine, who is proposing to finance the entire production, wanted to see one of the smaller cards, so that he might feel sure that they would stand up to the trumps.

The next thing is that, to my amazement, I received a letter from Lady Harris, including the following passage:-

" I am concerned at this part payment and buying single blocks. It is not a good proposition because the question arises is the new block the property of Hylton, yours or mine or whose?

I foresee great complications and would suggest we should have a third party to whom all subscriptions should be paid, even if it means forming a limited Tarot Co. with a treasurer.

How would Madge Porter do if I could get her to take it on?

If you don't like that idea - would Hylton do it

"or Cecil. You and I with the possible chance of profits (I don't think) should not be recipients of casual cheques or we shall soon be accused of embezzling same."

Lady Harris never reads my letters carefully. I had told her that these blocks were a present to us.

Madge Porter is a dear little old lady, who lives in a remote cottage in a wood some distance from Newbury. She is only approachable by a cart-track through the wood, and has no telephone.

I wrote to Lady Harris explaining the situation and then received the following letter:

"May 14th 1942.

"My dear Aleister,

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

I am sorry I cannot allow my pictures to be reproduced as a pack of cards unless I know who the person who is putting down the money, the exact details of your plan and how you propose to raise so large a sum and am satisfied that the securities are real business proposition and the scheme is a sound one.

As all this fuss and worry is too much for me, will you kindly write fully to my bank manager and not to me, as in future I want to leave these complicated business agreements to experts. I shall not reply to you again about them or discuss them with you.

Love is the law, love under will.

Yours

Frieda Harris"

If only she would have stuck to that! But instead of leaving things to her Manager, she takes away the originals from you. I suppose that you had already started work on the two cards. I can well understand your annoyance.

I should like to emphasise that I am absolutely devoted to Lady Harris, and have the evidence of countless acts of kindness on her part, indicating that her feelings towards me are similar.

P.S. It seems important that you shall understand my motive. To me this Work on the Tarot is an Encyclopedia of all serious occult philosophy. It is a standard Book of Reference, which will determine the entire course of mystical and magical thought for the next 2000 years. My anxiety is that it shall be saved from danger of destruction, by being reproduced in permanent form, and distributed in as many distant places as may be. I am not anxious to profit financially; if I had the capital available in this country, I should send (say) 200 copies to State Libraries in all parts of the world, and as many more to my principal representatives.

But from time to time she is subject to fits of panic in which she does the most incomprehensible things. For instance, she writes to people who are perfect strangers to her with the object of interfering with their relations with me. I do not wish to quote incidents, but I assure you that the facts are astounding.

To recur to the present situation. In the first place, I have a two-thirds interest in this work on the Tarot. As to the cards themselves, in nearly every case she has done her painting from sketches made by me, and in every case the design and meaning of the card and the particular colours to be used have been entirely my work. There has been no cause of dispute. In fact, she has been most docile in adapting herself to my requirements; in some cases I have made her do the card over again as many as six or seven times.

There is no reason whatever why she should go back on the proposition to reproduce these two cards. You told me that her reason was that she thought four should have been reproduced at once, But in that case why not tell me? I should gladly have put up the additional money required.

I am sorry to have had to write to you at such length, about what is, after all, nothing at all; and I dare say that you were quite right in suggesting to me over the telephone that if she were left alone she would come to her senses.

But the point at issue is this: I cannot possibly ask my friend to put up £1600 if at any moment she is liable to dash in on an impulse and whisk the originals away!

For this reason, I am going to ^{ask} my solicitors, Messrs. Gisborne & Lewis, 10 Ely Place, W.1., to draw up a proper business Contract, which will make it impossible for her to interfere with the work, once the financial arrangements with my friend are completed.

Love is the law, love under will.

Yours sincerely,

Alfred Crowley

CROWLEY AND REICH :

AN INTRODUCTION

by Andy Chertow

Aleister Crowley and Wilhelm Reich both have given the world systems of thought that are at present not widely accepted. Crowley's is basically an occult system, while Reich's is a scientific conception. Yet, I believe that the similarities between the two systems are significant and can have great importance for those interested in pursuing the O.T.O. path. It must be pointed out that while it will be demonstrated that Magick and Orgonomy (the name given by Reich to the study of Life Energy in all its manifestations) have much in common, this similarity is not to be discovered openly in their respective works. It is safe to say that had they known each other they would probably have had a severe dislike for each other as individuals which would have precluded their discovering what is set forth here for the post-Crowleyan (died 1947) and post-Reichian (died 1957) generation.

Crowley in his introduction to The Book of the Law describes the universe as a Nuit - Hadit system. This system is compared to space, although Crowley is not referring to the empty space of contemporary physics, but to a force or fluid that fills the universe and is capable of being understood by any point in the universe (Hadit). Crowley says that literary convenience led to the use of the Goddess Nuit as his term for the universe, but whatever the motivation, this points to a living universe. Establishment science defines the universe as a space-time system, something that is composed of two elements. Crowley uses only one element (a re-defined Space) to describe his universe. Reich describes a universe that is composed of one element, Orgone Energy. Crowley and Reich leave the familiar paths and insist on a non-space-time universe. This similarity becomes virtually an identity when we examine the nature of the Orgone Energy. Orgone is cosmic life energy. It is mass-free and penetrates the entire universe as its primary constituent, the universal background if you will. Life is a function of the Orgone and is the Orgone itself, and hence the universe is alive. Nuit, the universe, and Hadit, a point capable of all possible experience, correspond exactly to the orgonomic conception of life. Cosmic processes, human life, and even cells are governed by a common functioning principle based on the orgasm theory. (This is not to say that everything in the universe has orgasms, but that the study of the orgasm revealed to Reich the basis for understanding all life functions.) Nuit may be considered Cosmic Life Energy in orgonomic terms, and Hadit, an orgonome. (For further clarification, compare The Book of the Law and Reich's Ether, God and Devil.)

Blue is the basic color of Orgone Energy. Under proper conditions this blueness can be seen with the naked eye as well as under the microscope and through the utilization of two of Reich's inventions, the orgonoscope and the orgone energy accumulator. (See The Cancer Biopathy for description of these devices.) Yellow and white are the other colors of the Orgone. Liber AL

I:60 tells us that "My colour is black to the blind, but the blue & gold are seen of the seeing." 'Seen of the seeing' is an important qualification in orgonomic terms. Many people fear life processes, and the flow of the Orgone Energy in their bodies causes fear and 'unpleasure' as they armor themselves against the sensation of life. The armor causes Orgone to be blocked in their bodies and the energy under such unnatural conditions metabolizes into Deadly Orgone Radiation (DOR). The color of DOR is black and the 'blind' are armored or anti-life.

"The word of Sin is Restriction: O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse." (Liber AL I:41) Reich teaches that we are vessels of a universal energy. As noted above, some fear this. They do indeed sin against themselves by blocking and fighting their inner sensations. As they attempt to restrict the flow of life energy, their outlook suffers and they cannot function as the Law suggests. Love becomes lust, sex becomes depravity, marriage an obligation, and any glimmering possibility of 'Do what thou wilt' vanishes into neurotic ideas of compulsive morality and duty to the state. The implications of the above citation are best elucidated in Reich's The Sexual Revolution.

This article points to the need for a new, scientific approach to Magick. The existence of the Orgone makes it possible to explain Magickal operations in scientific terms. There is not space here to describe the scientific proof of the Orgone, but it has been proved. As the universal background (pre-atomic, mass-free, all-pervading and perhaps most importantly accessible through the organomically united mind and body), the Orgone is the energy of Magick. The implications of this are staggering. A unification of these disciplines (the Aim of Religion, the Method of Science) should lead directly to a rapid growth of techniques, operations and theories (some of which already exist in the planning stage). As an example, travel to the astral plane is accomplished by releasing the pre-atomic 'pattern' from the body. From the nature of the Orgone we can see that the essential unity of the individual would still be the same. Preliminary evidence indicates that the Orgone Energy Accumulator may aid in inducing out-of-the-body phenomena.

This article is a comparative introduction to what can be a profitable realm of study for any Thelemite. I hope to deliver further reports on this field as well as encouraging Initiated scientists to explain the virtual identity between Magick, Orgonomy, and the physics of the paranormal. All Thelemites know that "Do what thou wilt shall be the whole of the Law. Love is the law, love under will." I would like to conclude by leaving the reader with the motto of Orgonomy:

Love, work and knowledge are the wellsprings of our life.
They should also govern it.

Editions of the works of Wilhelm Reich that are translated into English by Theodore P. Wolfe, M.D., are more accurate than the more recent translations, but the Wolfe translations are mostly out of print and hard to find. Most of Reich's works are currently available in paperback from Farrar, Straus & Grioux.

Magickal instruction:

On the Transfer of Consciousness to the Astral Body

[The following is taken from a letter by Bill Heidrick, Secretary of Thelema Grand Lodge and editor of the O.T.O. Newsletter. It was written in response to a request for instruction recieved by the Order in Berkeley.]

This matter of switching on the Astral body is something of a personal trick. It's a straight-forward exercise in imaginative projection to visualize the thing in the first place... The step of getting the damn thing to function as your vehicle, now that is a bit of a problem. To some extent this can be automatic in the act of visualizing. Obviously the automatic part isn't doing the job for you. A few people seem to get into this very easily; most, including myself, need to grope about until the trick is learned.

I will be analytical, in as much as I have Virgo rising. Here is the outline of possible problems:

- I. Disbelief barrier -- "I can't do it, therefore I can't do it."
- II. Threshold problem -- a visualization trick is needed to "spring" you.
- III. Misconception -- you may be expecting something that is not essential.
- IV. Dual consciousness problem -- consciousness split between the physical and astral bodies in a manner that is not evident to you.
- V. There Already problems -- In order to transfer to the astral body, you must first be fully in the physical body -- otherwise no clear transfer is possible.
- VI. Reflex problem -- a tendency to check the astral body with the physical body -- a bit like moving the lips while reading.
- VII. Multiple Astral working -- trying to monitor the visualized Astral body from one in use but not visualized.
- VIII. Lust of result.
- IX. Weakness -- attempting the operation without sufficient reserve of purpose.
- X. Environmental problems.
- XI. Lack of the secret of Luna.
- XII. Somethin' else....

I will take on each of these twelve problems in a bit, but first I want to go over what to expect from an Astral Body transfer.

The experience of being in the Astral body can be very different at different times. One should not look for exactly the same experience. True, there are things in common among the variations, but the Astral Body need not be a standardized model. Also the world inhabited by the Astral Body may not be in any way like the one of the physical -- or it may be practically the same. Moral: don't expect a particular result at first. Be ready to perceive what is happening, not to preconceive it.

Form: The Astral body may be any size. It may be larger, the same size, or very much smaller than your physical body. It will usually be simpler in appearance. The face may be indistinct, or may resemble a face from a previous incarnation. The body may be concealed in a shapeless robe. In general, a highly detailed Astral body is harder to activate from inside than a larger and more indistinctly featured one. This is not true after much experience is had in the transfer, but it is usually the case at first.

Movement: The motions of an astral body are usually like those of a partly animated cartoon. Unless either the power of visualization is unusually strong, or the transfer is unusually complete, it is difficult to independently move parts of the astral body. This is not significantly different from independent motion of parts of the physical body. When we are very young, we cannot walk. It takes a lot of practice to make the body learn how to obey the brain. It is not at all different for the astral body. At first, you will be able to make it move about as a lump -- little independent movement of things like feet or arms. Later you will be able to handle it like you do your physical body. This takes practice.

Senses: All the senses of the physical body are potentially present, but usually only sight and kinesthesia are present. Color vision may not be present -- especially at first. These senses may have the same character that they have in your physical body, but they need not be subject to the same limitations. Physical sight is two-dimensional, with the addition of a ranging factor in the third dimension. Astral sight is not limited to two dimensions, but may be restrained to produce a two-dimensional effect. The most natural form of astral sight is three-dimensional. Fourth dimensional astral sight is often possible. Higher dimensional astral sight is possible but difficult. To produce an astral body that can be easily transferred to, it is usually necessary to employ three-dimensional astral vision. Three dimensional vision is of two general kinds: (1) source oriented; (2) area oriented. Source oriented 3-D vision means that you have one point that you consider the place from which you are looking. Either in a particular direction, or in a complete spherical field, you see every object in the complete round. That means that you are aware of every surface that an object presents. It does not mean that you are aware of every detail on every surface. Area oriented 3-D vision means about the same thing, but there is not a particular place from which you are looking -- you are bodiless as far as the vision is concerned. There may be a structure inside or outside the field of 3-D vision that is "yours", but you don't use it as a center for the field. The proper sequence for transfer to an astral body is this: (A) Place the physical body in a state of minimal distraction. (B) Define an Astral working space with Area Oriented 3-D Astral vision. (C) Create an Astral body for your use within this space. (D) Use the Astral body to center on

and switch to Source Oriented 3-D. (E) Collapse the dimensionality from three to the more normal physical two -- using the eyes of the Astral Body as your eyes. In time, you will be able to expand the sight back to three and higher dimensions without losing the state of transfer to the Astral Body.

The character of 4-D vision is often this: The ability to see through objects, including their interior parts or the ability to perceive an object now, as it was in the past and as it will be in the future -- all at the same time. 5-D may involve all of the above (time and transparency) -- note that in these cases the object is always seen in the complete round. For 6-D sight, you can add alternative forms and figurations of the object while also seeing: in the round, time line, interior.

A magical operation of the type known as shape-changing involves replacement of the alternative form into the normal form. This is essentially a 6-D operation if done permanently. Less drastic effects can be obtained through the use of fewer dimensions. The act of consecration is similar, but need not go so far as replacement. For that reason, consecration is easier than shape-changing.

The Astral consciousness transfer is not stable unless accompanied by a sense of kinesthesia. This may occur spontaneously, but it usually must be deliberately caused. This sense is the one your physical body uses to determine its status of posture and orientation. It is a part of the 3-D vision that can act independently in Astral sight. In the body (physical) sight is 2-D and the lost dimension becomes kinesthetic body-awareness. If you can, devise experiments to discover and heighten this body awareness. I suggest two practices to start with: (1) Look straight ahead and at the same time imagine your physical body in its actual position. This is like "wearing a body at the back of your eyes". The imagination should not be of a visual body, but of a body-shaped "itch". Obviously, rough woolen clothing will help in this. Likewise sand in your pants. Ditto poison oak (let's hope that won't be necessary). (2) Stand in an absolutely dark closet and move your arms about -- keep your eyes open. When you can see the outlines of your arms in the absolute dark, your kinesthesia is working and transferring to your vision.

Should any of this make sense, get on with it. Otherwise, formulate a question and send it in to me.

Comment on previously listed problems:

I. Best cured by scaring yourself.

II. Typical tricks: Physical body laying down, astral standing. Physical body a different size from astral body. Astral body identical in space with physical body -- separate the two by moving the astral or physical body (back flip through a hole in the ceiling is my favorite). Kundalini rush -- most effective, but very hard on the comfort factor.

III. Tell me what you expect, and I'll give you my opinion.

IV. Cause the visualization of your astral body to pass around you in a full circle; if you can get all the way around without having to move your physical eyes, you should be all right here. The usual point of failure is at 180° to 270° -- based on a line drawn to the front of your physical body. If this problem occurs, write for further instruction.

V. Try projection and transference after resting and then again after vigorous physical exercise. If it goes better the second way, this is the problem. Cure it through yoga and body awareness exercises.

VI. This is related to #IV; getting stoned or high on mantra helps. It's a problem mainly caused by being self-conscious of the physical.

VII. Don't expect to be inside your Astral Body and still be able to see it -- that is more advanced work.

VIII. Obvious.

IX. Just wanting to get into the Astral Body isn't always enough. Try astral transfer for a definite purpose: e.g., wanting to pass through a wall and watch a neighbor lady take a bath.

X. Find a more quiet place, or one with less memories. Experiment at different locations, including a crowded place full of strangers.

XI. Find it. Don't ask me for help here. I will give it if you want, but it's rather like giving away the plot of a who-done-it.

XII. Check your past.

Well, I hope there is something useful in this. Let me know either way. ...I think you can make some progress based on this material. Good luck!

The editors of KAABA welcome questions relating to the theory and practice of Thelemic Magick. Questions will be forwarded to persons who are competent to reply. Suggestions for topics to be dealt with in future issues are welcome also.

NEWS OF O.T.O. IN THE EAST

ALLAN BENNETT CHAPTER, Syracuse: The Summer Solstice was celebrated with a Feast for the Element of Water, including a Magickal Ritual of water appropriate to the Aeon of Horus. Observations of the following feasts are planned: The Beast & His Bride (August 11 - 12), the Element of Air (Fall Equinox, September 21), and "Crowleymass Day" (October 12). Initiates and Associates of C.T.O. are invited to these functions. -- Initiations by Caliph Hymenaeus Alpha for 0°, 1°, and 2° will be held here from August 8 - 11. Minerval (0°) Initiations will be Wednesday, August 9. If anyone is interested, contact us immediately. A workshop on Thelemic Magick will be held by the Caliph during his visit in August. -- Due to the backlog of correspondence at Thelema Grand Lodge, the Allan Bennett Chapter will be handling more of the correspondence from the East. Queries concerning O.T.O. may be sent to our Syracuse address for a prompt reply: P.O.Box 6018, Teall Ave. Sta., Syracuse, N.Y. 13217.

FRATER ACHAD CHAPTER, New Haven: Minerval Initiations will be held August 2. The Caliph will be visiting from August 1 - 4. A workshop on Thelemic Magick will be conducted by the Caliph. -- The Frater Achad Chapter has recieved a Charter from Thelema Grand Lodge, signed by the Caliph and sealed with Aleister Crowley's Magickal Ring. We extend our congratulations. A Kaaba-Clerkhous-Communications Center is taking shape, that should help to make O.T.O. available to the many Thelemites in the New England area. Address: 178 Cosey Beach Avenue, East Haven, Connecticut 06512.

MOBIUS CHAPTER, New York City: Caliph Hymenaeus Alpha will be visiting from August 4 - 7. Minerval Initiations are scheduled for August 5. A public lecture by the Caliph will be given at the Magickal Childe Bookshop, 35 W. 19th Street, Manhattan, on Sunday, August 6, at 3:00 p.m. -- The Gnostic Mass is presented Saturdays at 3:00 p.m., and classes in Thelemic Magick on Wednesdays at 8:00 p.m., both at the Magickal Childe Bookshop. -- Feasts are celebrated. For specific details of Chapter activities, write: P.O. Box 357, Bowling Green, New York City, N.Y. 10004.

FRATER SATURNUS CHAPTER, Ocala, Florida: Brother Andy Nichols has been issued a Charter by Caliph Hymenaeus Alpha for the operation of an O.T.O. Chapter in the Ocala-Gainesville area. There is a possibility of Minerval Initiations later this year. Thelemites in the Southeast can write to: 18-0443 Rawlings Hall, University of Florida, Gainesville, Florida 32612.

O.T.O. REPRESENTATIVE IN RHODE ISLAND: Brother Christopher Gait, Ordo Templi Orientis, P.O. Box 214, Bristol, Rhode Island 02809.

O.T.O. REPRESENTATIVE IN PENNSYLVANIA: Brother Cliff Pollick, Ordo Templi Orientis, P.O. Box 17648, Philadelphia, Pennsylvania 19135.

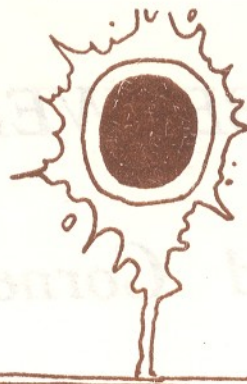
THELEMA GRAND LODGE: P.O. Box 2303, Berkeley, California 94702.

YOUR NATAL ASTROLOGICAL CHART PREPARED. Information needed: Exact time of birth as appears on birth certificate, and exact place of birth. Donation: \$5.00. Proceeds go to the "Great Wild Beast Retirement Root Beer Fund for O Noble What's-his-face". Write to: KAABA, P.O. Box 6018, Teall Avenue Station, Syracuse, N.Y. 13217.

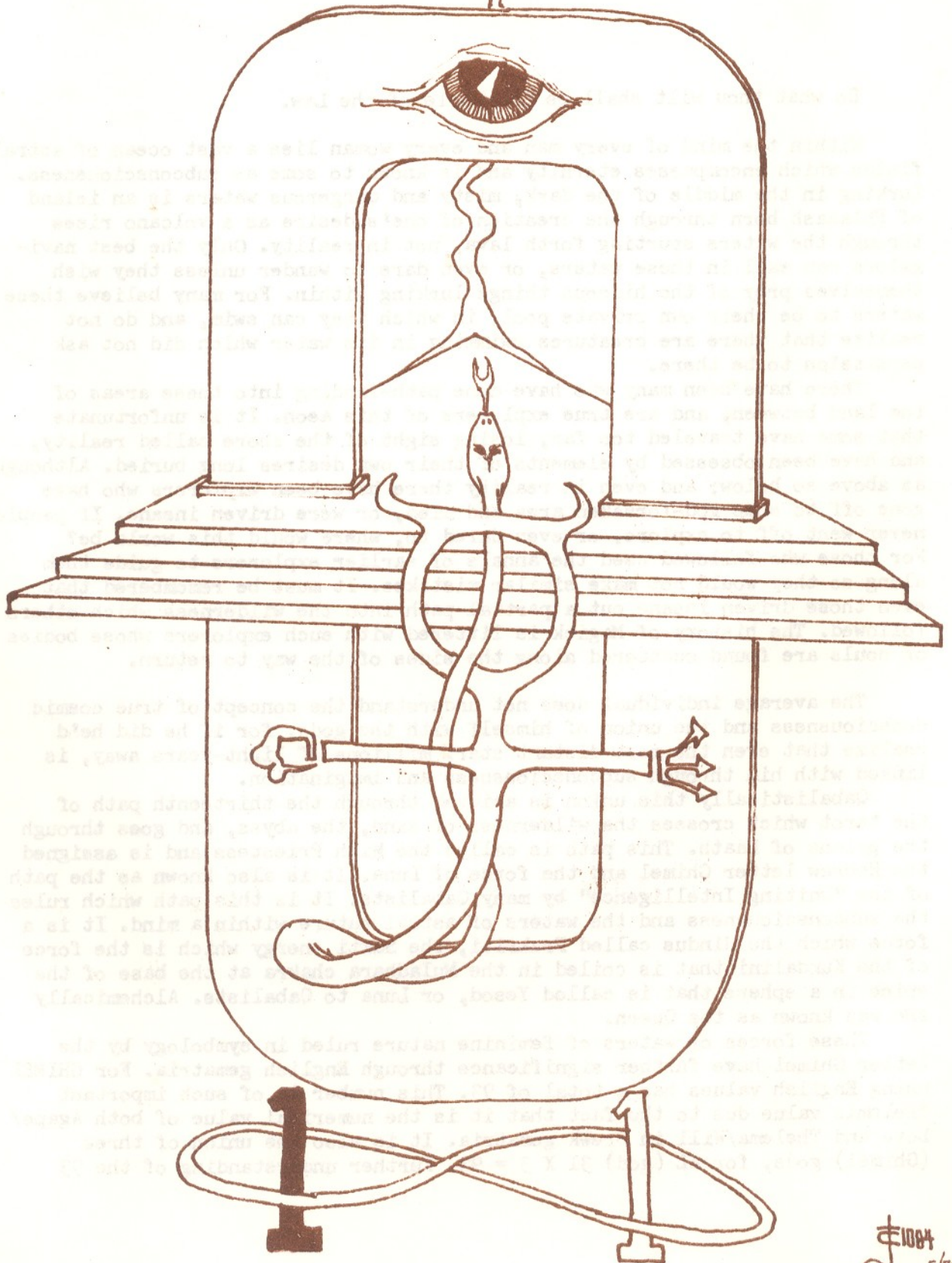
INFORMATION WANTED: Anyone who can supply information about Rebecka C. Berg, author of Life Eternal And Its Work (published by DeVorss & Co., Los Angeles, 1938 e.v.) -- in the form of books, articles, letters, or personal acquaintance -- please write to Dale R. Gowin c/o KAABA.

INFORMATION WANTED: the editors of KAABA would like info on the availability of The City of Dreadful Night by James Thompson

KAABA



LITERARY
FORUM



REALMS BETWEEN

by

Jerry Edward Cornelius 1084

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

Within the mind of every man and every woman lies a vast ocean of astral fluids which encompasses eternity and is known to some as subconsciousness. Lurking in the middle of the dark, misty and dangerous waters is an island of Phlaaash born through the creation of one's desire as a volcano rises through the waters spurting forth lava, not in reality. Only the best navigators can sail in these waters, or even dare to wander unless they wish themselves prey of the hideous things lurking within. For many believe these waters to be their own private pool, in which they can swim, and do not realize that there are creatures swimming in its water which did not ask permission to be there.

There have been many who have done path-finding into these areas of the land between, and are true explorers of this aeon. It is unfortunate that some have traveled too far, losing sight of the shore called reality, and have been obsessed by elements of their own desires long buried. Although as above so below; and even in reality there have been explorers who have gone off to some god-forsaken area and died, or were driven insane. If people never went off to explore, or even dared to, where would this world be? For those who followed used the annals of earlier explorers to guide them along so they would not make similar mistakes. It must be remembered that even those driven insane cut a partial path into the wilderness which others followed. The history of Magick is littered with such explorers whose bodies or souls are found scattered along the sides of the way to return.

The average individual does not understand the concept of true cosmic consciousness and the union of himself with the gods, for if he did he'd realize that even the most distant star, millions of light-years away, is linked with him through subconsciousness and imagination.

Qabalistically this union is achieved through the thirteenth path of the tarot which crosses the wilderness of sand, the abyss, and goes through the pylons of Daath. This path is called the High Priestess and is assigned the Hebrew letter Ghimel and the force of Luna. It is also known as the path of the "Uniting Intelligence" by many Qabalists. It is this path which rules the subconsciousness and the waters of astral nature within a mind. It is a force which the Hindus called Prakriti, the Sakti energy which is the force of the Kundalini that is coiled in the Muladhara chakra at the base of the spine in a sphere that is called Yesod, or Luna to Qabalists. Alchemically she was known as the Queen.

These forces or waters of feminine nature ruled in symbology by the letter Ghimel have further significance through English gematria. For GHIMEL using English values has a total of 93. This number is of such important Thelemic value due to the fact that it is the numerical value of both Agape/Love and Thelema/Will in Greek gematria. It is also the union of three (Ghimel) gods, for AL (god) 31 X 3 = 93. Further understanding of the 93

Current which is dominant in this aeon of Ra-Hoor-Khut is symbolized by the union of man with god. This is accomplished by one of the supreme formulas of this aeon which is LASH TAL (Magick in Theory and Practice, p. 335). Basically this represents Nuit/LA joining in union with Hadit/AL through the rising of the Kundalini Sakti out of the Muladhara chakra. The Kundalini is known as 'ShT' in this formula, for Sh = fire and T = the serpent, the serpent fire.

Ghimel is an important Thelemic path due to its symbolism of the ultimate creative Primal Will or universal Self which is seated in Kether being united with our own personal consciousness which is centered in the spiritual Ego, or Tiphereth. This is also known in Thelema as the union of Nuit with Hadit.

The letter GHIMEL literally means a 'camel' which is an animal that carries travelers across the desert of sand. In many books on Egyptian mythology it is written that the animal which represents Set the brother of Horus is unknown. In this aeon he shall once again emerge, and as an image of the camel whose pathway he rules. For SET is lord of the Moon as HORUS is the Solar lord. The Kundalini Sakti or Serpent Fire (ShT) is thus represented by SET whose numerical value is identical (309).

Those familiar with Qabalah know that 13 is the numerical value of 'achad' which is UNITY in Hebrew. UNITY has an English number value of 85, and holds valuable Thelemic mathematics. For UNITY is a combination of NU (un) 56 and HADIT (ity) 29, which symbolizes the aspect of 1/Kether (Nuit) and 10/Malkuth (Hadit) in 'union' to produce the sacred Thelemic number eleven ($1 + 10 = 11$), the one beyond ten, which is said to be the Qabalistic sphere of Daath, which means 'knowledge' in Hebrew. In their union, Nu and Hadit produce the reward of Ra-Hoor-Khut, AL III:1, which is Abrahadabra 418.

Further mathematics show that 85 is also the numerical value of DOVE which is the sacred bird on the Seal of the O.T.O. and also the symbol of the Holy Ghost and the bird of Venus. Netzach is the Qabalistic sphere ruled by Venus and when given English values NETZACH adds to 85. It is interesting also that DOVE = D/dalet 54, O/ayin 71, V/vau 13, E/he 10 = 148 which is the value of Netzach written in Hebrew (Nun Tzaddi Cheth).

Thus we find that GHIMEL is a feminine principle ruled by Luna which the Greeks assigned the sacred number 1080. This also is the numerical value of the Greek term 'Holy Ghost' $\tau\omicron\varsigma\ \acute{\alpha}\gamma\iota\omicron\nu\ \pi\nu\epsilon\upsilon\mu\alpha$, whose symbol is the dove. This Lunar principle mates with the Solar principle 666 in Greek cosmogony to produce the sacred primal seed of creation known in alegory as a grain of mustard seed (Luke 13:14, Mark 4:34). The sun 666 + the moon 1080 = 1746, the numerical value of $\kappa\omicron\kappa\kappa\omicron\varsigma\ \sigma\iota\tau\alpha\mu\epsilon\omega\varsigma$, Greek for a grain of mustard seed.

In English gematria the Luna essence of 1080 would be better understood if it were made 1084, and the Solar would stay at 666. Thus creation would be represented as 1750, but even more important is that the aspect within one's mind or 'in realms between' becomes known, because the difference 'between' 1084 and 666 is 418 which conceals in its basic nature the force of 'Phlaaash' (pronounced 'flesh'), or substances of one's desire created within the mind, a child born as a star floating in eternity. A great mystery is concealed in this simple paragraph.

One will find that MEM has the same English numerical value as UNITY (85). The Hebrew letter MEM literally means 'water', astral fluid of the

mind, the subconsciousness. The Tarot card attributed to Mem is the "Hanged Man", the letters of which add up to 159, the same as the phrase "to unite". More important in a Thelemic sense is that "Nuit and Hadit" adds to 159. The word "three" itself conceals this concept due to its numerical value of 610 which is identical with that of "by uniting matter with spirit".

The Hanged Man is the card known as "suspended mind" which the Hindus called Samadhi = 121. To accomplish this one must be at complete union (yoga) with one's inner self. In Tantric philosophy this is known as the union of Siva-Sakti, male and female. Samadhi is referred to as "The joy of dissolution" by Crowley in his commentaries to Liber AL I:30; or when subject and object become one.

"The joy of dissolution" has the same numerical value as "The Hanged Man", which is 564. Now the "JOY" of dissolution which is created by the union of opposites dissolving into one, nay none, is known in Tantric philosophy as Ananda. Of course this is achieved by the Kundalini Sakti (ShT) rising out of the Muladhara chakra at the base of the spine and uniting with the Anja chakra, which is the pineal gland. Thus is the union of Nuit and Hadit, of Kether and Malkuth, achieved. This state is referred to in Liber AL II:26, "I am the secret Serpent coiled about to spring: in my coiling there is joy."

When an individual has reached this state, he is in pure bliss and in "love" with the "inner women" and the "wine". The "inner woman" is the Kundalini Sakti, and the "wine" in Tantric writings is the state that it produces, for Ananda is also known as the "intoxicating knowledge". Knowledge in Hebrew is DAATH. The union of opposites (knowledge/Ananda) opens the sphere of Daath. In Liber AL II:22 it states "I am the snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness".

In this aeon more individuals will understand and explore the 11th sphere of the Tree of Life, or Daath, and enter into realms of Hell.

In an unpublished writing I have a phrase which expresses this thought: "Nuit cast forth her splendor on that stormy night as lightning struck a field in the middle of the wilderness." It was later that I realized that 'lightning' in Hebrew = 109 (B.Q.Z) and 'field' in Hebrew = 309 (Sh.D.H), together $109 + 309 = 418$. Thus the lightning striking the field creates 418, or opens the gateways between, symbolized by the "middle of the wilderness" which is the Abyss or desert of sand. Lightning is created by the union of opposite clouds of polarity. ('Thelemite' and 'cloud' both = 118.) Thus the Kundalini shall rise out of its seat and unite with that above; as it reaches the 'field' the doors will open and the gates of Hell will be cast aside, revealing the realms between.

"I lay back and stared at the night sky in all its glory as a rib was torn from the flesh, in a splendor only mortals can conceive through endless nights.

"The heat was blinding, the ecstasy drove my soul flying towards the heavens, and upon reaching the sky I gave her a kiss and she bathed my body with her tears.

"Then I gave her hope in a vision and her ecstasy bathed my body with a secretion which flows through her son, but she knew not, for she was asleep."

Love is the law, love under will.

THE DREAM of the YELLOW KING

by
**Christopher
Gait**

On a shelf, alone
in a cold room
amidst other, colder rooms
in an obscure town
lying on a capillary
of the bloodstream
of life

Is a Book
it is mine
I am its
owner and disciple
I shall have nothing
to do with it
for it is nothing
which can be had
or which can have
It is called
"The Dream
of the Yellow King"
but he
is dead
many years gone
two aeons passed
It is said
I believe
that to read
this book
makes a man
to grow mad
men do not
know madness
they taste
only midden
and so cannot
know the rapture
of the treasure
that is...
Madness

I came upon
and cast away
this book
later raising it
by chance reference
to the rank of game
thus playfully
it began
its work
Think Not!
that the book
is sudden!

it is indeed
subtle
with languor
and labour
it prods and
it pulls with
paper and feathers,
wooden swords
putty knives
to compel
like a lizard
to follow and find
amid gold and rust
hidden visions
of the heart
near the river
with the
oriental bridge

It will wait
full five thousand
years has it been
it can stay
steady, as a rock
waiting for all things
in parade
to pass by
like a blackstar
taking in and
spewing forth
all things conceivable
in two dimensions
Hear the sound
of a blind yellow
flute played by
the tips of the
blind yellow fingers
seeking the tune
that will open
his eyes to the
vision of all things
at once
Is he blind then
or we?
for to see naught
for centuries
is little price
for the one
supreme glance
of all.
See at his hand
a copy of it

the book
dost thou forget?
the book I say
of the dream
And the dreamer
is he of the
open top shrine
where the old one
resorts to howl
'He is mine
I am
he is, all,
I will'
with you, I join
in the rapture
I am writing
against myself
for the dream
of the yellow
is upon me
would you know
can you be
he that seeks out
the one who is not
found by men
but only Gods
who makes as
he can all things
into divine; at
but his door
his is the dream
of fire and walls
that meld and
merge in angry
chorus his is
the madness of
wealth recalled
returning to flesh
of things
long dead
why dost thou
call
I am
I am
the lizard
has bitten
me or that
which was me
and I am not
call instead to
the wind and in
its distant howl
hear recalled

IAO IAO SABAO
SABAO I AM IAO
SABAT SABAO
Do not hear
it is the call
of the all-dead
the stench
of the centuried
dead the wail
of the fire and
red the blood and the
stool of the basilisk
the death scream
of the gemtoad
all held, painted pretty
on lacquer boxes
locked with years
the clash of gongs
the scent of flame
without heat
all there in the book
of the dream
peacefully roosted
in patent characters
and healthy cleverness
worthless scrap
and ox-bones
flowery trappings
unsuspect innocents
Forget the impress
of the I which calls
I am I
be without self
without care
call to madness
race the fates
and spoon in
the face of
the all-father
forget all of this
the monstrous
and the stiff
alone shall need
the darkness and
the fire to
be changed
take you the light
that has wooden
wings make the
changes without
lust of result
this is the way
of the blindworm

of hell
the dragon
who runs and flies
glories and dies
in the horse
of pursuit
o hated and scorned!
shadow horse
fall upon me!
bring new insight
to the dark
listen to the word
of the body of
gods this is the
sound which creates
the universe and
destroys
Aumgn Phat

Thus is the Book
called the dream of
the yellow king
Read It Not

Gao Lung

ANNUM LXXIII

SOL IN SAGIT.

11/27/77 e.v.

THE ARHAN

When the chill of earth black-breasted is uplifted at the glance
Of the red sun million-crested, and the forest blossoms dance
With the light that stirs and lustres of the dawn, and with the bloom
Of the wind's cheek as it clusters from the hidden valley's gloom:
Then I walk in woodland spaces, musing on the solemn ways
Of the immemorial places shut behind the starry rays
Of the East in all its splendor, of the West and all its peace;
And the stubborn lights grow tender, and the hard sounds hush and cease.
In the wheel of heaven revolving, mysteries of death and birth,
In the womb of time dissolving, shape anew a heaven and earth
Ever changing, ever growing, ever dwindling, ever dear,
Ever worth the passion glowing to distil a doubtful tear.
These are with me, these are of me, these approve me, these obey,
Choose me, move me, fear me, love me, Master of the night and day.
These are real, these illusion: I am of them, false or frail,
True or lasting, all is fusion in the spirit's shadow-veil,
Till the knowledge-lotus flowering hides the world beneath its stem;
Neither I, nor God life-showering, find a counterpart in them.
As a spirit in a vision shows a countenance of fear,
Laughs the looker to derision, only comes to disappear,
Gods and mortals, mind and matter, in the glowing bud dis sever:
Vein from vein they rend and shatter, and are nothingness for ever.
In the blessed, the enlightened, perfect eyes these visions pass,
Pass and cease, poor shadows frightened, leave no stain upon the glass.
One last stroke, O heart-free master, one last last certain calm of will,
And the maker of Disaster shall be stricken and grow still.
Burn thou to the core of matter, to the spirit's utmost flame,
Consciousness and sense to shatter, ruin sight and form and name!
Shatter, lake-reflected spectre; Lake, rise up in mist to sun;
Sun dissolve in showers of nectar, and the Master's work is done.
Nectar perfume gently stealing, masterful and sweet and strong,
Cleanse the world with light of healing in the ancient House of Wrong!
Free a million million mortals on the wheel of being tossed!
Open wide the mystic portals, and be altogether Lost.

Aleister Crowley

from OLLA

Love is the law, love under will.