

# 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 clo-ride 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 IAO<sup>5</sup> 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 Xø 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. Your 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: ---

0Ø 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 IAO, 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<sup>7</sup> Hapaxlegomenon.

Love is the law, love under will.

Fraternally,

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 supersensibles 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.)

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's 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.13.

(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 fluctua-

tions 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.

Fraternally,

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.

Fraternally,

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  
Indescrib-  
able 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

bestly 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 Notarikon, 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 $0 = 2$ 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 0 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. 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 commonplace 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 dimen-

sion 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  $X1$ ,  $X1+1$  or  $X2$ , and so on, we assume the reference to be to spatial dimensions. Thus suppose  $X1$  to be a line a foot long,  $X2$  will be a plane a foot square, and  $X3$  a cube measuring a foot in each dimension. But what about  $X4$ ? There are no more spatial dimensions. Modern mathematics (unfortunately, I think) agreed to consider this fourth dimension as time. Well, and  $X5$ ? 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.  $23^+$  WEH NOTE: Add comments to distinguish indices (Abstract Algebra) from powers of numbers.

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{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  $0_n$ . 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: 25  
 In Diagram 1, 26 "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

24^            }        ÚÄÄÄ¿      ÚÄÄÄ¿  
lute>}          ³ D ³        ³ S ³  
         ÄÄÄÄÙ      ÄÄÄÄÙ

25^{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}

26^{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  $\mathbb{E} \{S.B. \cap "I"\}$  - 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  $\mathbb{E} \{S.B. \cap "I"\}$  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 $\mathbb{E}$ 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 YŮ 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  $0 = 2$  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,

666

## 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 prevaiileth, 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 beings 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 Dostoevsky.

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 Westerners 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-semitic writers in Europe --- e.g. Weininger --- call the Black theory and practice Judaism, while by a curious confusion, the same ideas are called Christianity 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 "Every-  
thing is joy". There is no question of any ostrich-ignoring  
of fact,  
as in Christian Science. There is not even any more or less  
sophisti-  
cated 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."35

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 of 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.

Fraternally,

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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.

Fraternally,

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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 believing 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 Lamen. 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,

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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 Tosphosophical<sup>4</sup> 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 Qlipoth 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.

Qlipoth --- Shells of the Dead --- Obsessing Spirits! Here we are back in the pestilent purlieus of Walham Green, and the frowsty atmosphere of the frowsty "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 misadventures --- 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,

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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