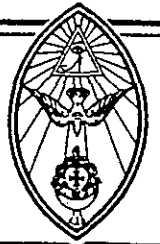




THE SCRIBE



Volume II No. 2

The Journal of Tahuti Lodge, O.T.O.

Fall Equinox 1995 E.V.

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

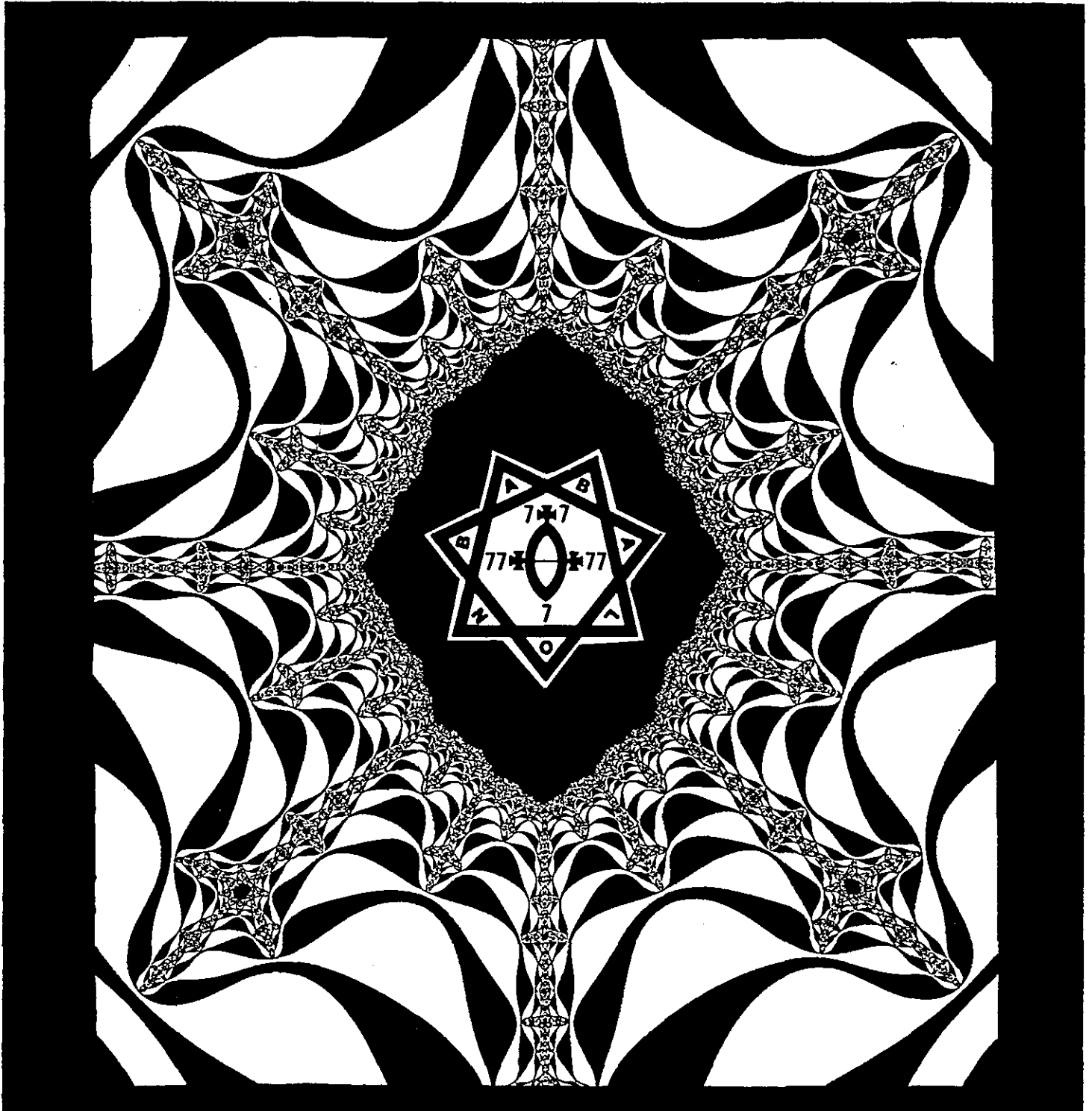


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Editorial Commentary:**QUOTES, RUMINATIONS PLUS PARABLE**

By Fra. Roncelin

everything is given to man at birth, but that he gains nothing thereby.⁽¹⁾

There are an ever growing number of books and writings about Gnosticism and spiritual experience appearing nowadays. They contain historical and philosophical assertions, opinions, quotes, truths and agendas. We have two sources available: fragments of written and preserved Gnostic texts and accounts by biased historians and anti-Gnostic writers. What we seem to have are the pieces of a puzzle with no picture to guide us.

Who were the Gnostics? What are the basics of the Gnosis?

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber.⁽²⁾

The soul is not immortal by nature, it can only become so if man feeds and sustains this privileged fire which he carries within him. Otherwise, ineluctably, he will return to nothingness.⁽³⁾

'You must share death amongst you in order to exhaust it and cause its dissolution,' says Valentinus to his disciples, 'so that in you and through you death may die.'⁽⁴⁾

By consuming the hostile matter - by using up love, flesh the most sensual and voluptuous pleasures, and by profoundly disordering the human senses (points of junction between matter and life), we will exhaust matter and thus accede to a superior condition which will permit us to rediscover the truth and our lost immortality, to become.... indestructible beings.⁽⁵⁾

... the Gnostic cannot be sullied by anything whatever, nor lose his pneumatic (spiritual) essence, for the events of this world can no longer have any effect on him.⁽⁶⁾

They own their women communally and, in case a stranger should arrive, they have a sign of recognition which is exchanged between the sexes: on shaking hands, each tickles the other's palm. A sign the newcomer belongs to their religion. ... they have thus acknowledged one another, they fall to feasting. they fall to debauchery. The man leaves his wife saying to her: 'Get up and perform the agape (love union) with our brother.' Then the wretches set to fornicating, all together they offer their infamy to the heavens: the man and woman gather the man's sperm in their hands, raise their eyes to heaven saying: 'We offer you this gift, the body of Christ.' Then they eat of it and take communion... They do exactly the same thing with the woman's menstruation. ... But whilst they practise these obscenities, they preach that one must not beget children, for it is purely out of sensuality that they indulge in these

shameful acts. They perform the voluptuous act and stop at the point of satisfaction, collecting the sperm to, prevent it from penetrating any farther, and they eat the fruit of their shame.⁽⁷⁾

The Gospel of Philip intimates that a bridal chamber was built, to which the new adept was led after his or her baptism. Here, the holy nuptial, the mysterium coniunctionis, took place. in the mystery of the bridal chamber, man is joined in marriage to his Guardian Angel, who is the Self. No doubt the true content of this mystery is man's union, the mysterium coniunctionis, with his Guardian Angel, his Daimon, or the Self. ... the initiate wears a white garment, which is after all a symbol of the Self, points to a union of the existential Ego with the spiritual Self, not eschatologically, but in the here and now. For, both the guardian angel and the heavenly robe can symbolize the transcendental Self.⁽⁸⁾

One must ask oneself, whether a science that dares to drop written tradition by the wayside to follow up valueless fantasies is really worth the name.⁽⁹⁾

I want to quote the writer Jacques Lacarriere as follows:

One cannot with impunity play with the fire of heaven or the divine spark of the psyche, and many Gnostics must have burned themselves at the braziers they had deliberately set, ablaze. In attempting to delve deeply into the aggressive and destructive impulses of desire, and to liberate and thereby to exhaust them, they often played sorcerers' apprentices of the soul, and did so at a time when the realm of the unconscious was as yet unknown. It is indisputable, however, that they had a presentiment of the existence of this realm and clamoured loudly for the man's right to burn himself in his own delirious fire. In the entire history of Western thought - although Gnosticism is also of oriental origin and does not wholly belong to our world - I know of no attempt that aimed so high and was so charged with lightning flashes of insight and seeds of intuition, no endeavor that was so fruitful in producing positive revelations. And this is why I say again that one cannot write a history of Gnosticism as one would write a history of the Knights Templar, the Camisards or the Reformation. As the book progresses I become aware that Gnosticism is insidiously affecting me and drawing my whole being into the questions that I put to it. Where does my personal interpretation of Gnosticism begin, where does it end? It constantly brings me back to myself, for, throughout a history which it denied, a future destiny which it fought against, Gnosticism never ceased to ask itself, and to ask those who enquired into it: Who are you?⁽¹⁰⁾

In order that we may live and die as we Will the EGC of the OTO provides a venue recognized by civil authority to do so. The EGC can deal with the civil aspects of our lives such as weddings, funerals etc..

The EGC has its' Initiatory tradition. Gnosticism was and is a system of initiation of the K. and C. of the H.G.A.. This has not changed and is still true. It is another path. The working of the Gnostic Mass is as vital a Ritual of Initiation as any other. Each benefits from the Mass according to ones individual means to grasp and work it, to acquire the Gnosis or, at minimum, a direction to understand and be open to it.

The Gnostics existed before Christ. They were theoretically killed in the 15th Century. C. Jung believed that the Gnostic tradition survived until modern times through alchemy, although practical

alchemists don't agree with such a cerebral rendering of their craft. It is not of primary importance here. The answers to these intellectual and historical questions of the rational mind won't and don't produce the Gnosis. Gnosis transcends the rational mind.

When you read Gnostic works you find those strands of philosophy, truth, and religion that are the building blocks of our heritage. It's these threads that form our learning, knowledge and understanding - weaving the tapestry of the Gnosis.

Let us stop here.

Let us imagine; it is over.

We are gone. Dead. Destroyed. All who have known or sought the light - gone. Everyone.

... at one time the Brotherhood had been nigh utterly destroyed by a Great Sorcery of the Black Lodge, and the darkening of all Counsel, and the confusion of all Truth.⁽¹¹⁾

This secret is the true Key to Magick; that is, by the right use of this secret man may impose his Will on Nature herself In this way, although all recorded Knowledge were destroyed, it would be possible for an adept of this secret to restore it.⁽¹²⁾

I ask you: can all the darkness of the universe hide the light from a single candle? Though we are killed; friends, families - children. Our books burned and their ashes scattered.

With the existence of such vast darkness doesn't nature demand the existence of an opposite. Won't the existence of slavery and lies demand that one day one person will see that one candle or star and maybe blindly start his search for the light? Won't one day one man, woman or child will stop and look within himself and start a spiritual quest for the bridal chamber, for the Gnosis, the path of freedom and truth? When this happens will not others be affected and each of them have the opportunity to experience the Gnosis?

For this is the essence of the Gnosis, of Gnosticism. No degrees, certificates or stigmata are involved.

Footnotes:

- 1 - The Gnostics Jacques Lacarriere, P. 81
- 2 - The Nag Hamadi Library, The Gospel of Philip
- 3 - The Gnostics, P. 49
- 4 - Ibid., P. 68
- 5 - Ibid., P. 68
- 6 - Ibid., P. 69
- 7 - Ibid., P. 87
- 8 - Eranos Lectures 3, P. 26
- 9 - Ibid., P. 15
- 10 - The Gnostics, P. 96
- 11 - The Heart Of The Master, A. Crowley (NFP), P. 110
- 12 - De Arte Magica, A. Crowley

Manifesto of the Gnostic Catholic Church

The following Manifesto first appeared in the Magical Link (Vol. III, No.4 - Winter 1990 e.v.). This was a 'special issue' devoted to the history and purpose of the Gnostic Catholic Church written by Frater Superior Hymenæus Beta.

In his essay Fra. H.B. informs us that in 1944 e.v. Aleister Crowley was in correspondence with one Rev. W.B. Crowe, "a bishop in a parallel E.G.C. tradition to our own, whom Crowley was attempting to instruct in the proper method in implementing the Thelemic form of the Gnostic Catholic Church." The Manifesto itself was written by the Rev. Crowe and approved by Crowley; the proofs having been annotated and edited by him. For instance, the first proof reads: "the time has come for High Initiates to administer the Sacraments." Crowley changed this to read "the time has come for the administration of the Sacraments," remarking that "I always dislike dragging in these claims. Besides, quite Low Initiates can do this work." Another proof was signed "Approved Baphomet X° 33° 90° 97°."

With its publication in the Magical Link (and now The Scribe), Fra. H.B. considers this manifesto issued by order of Baphomet. - Editors.

GNOSTIC CATHOLIC CHURCH

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

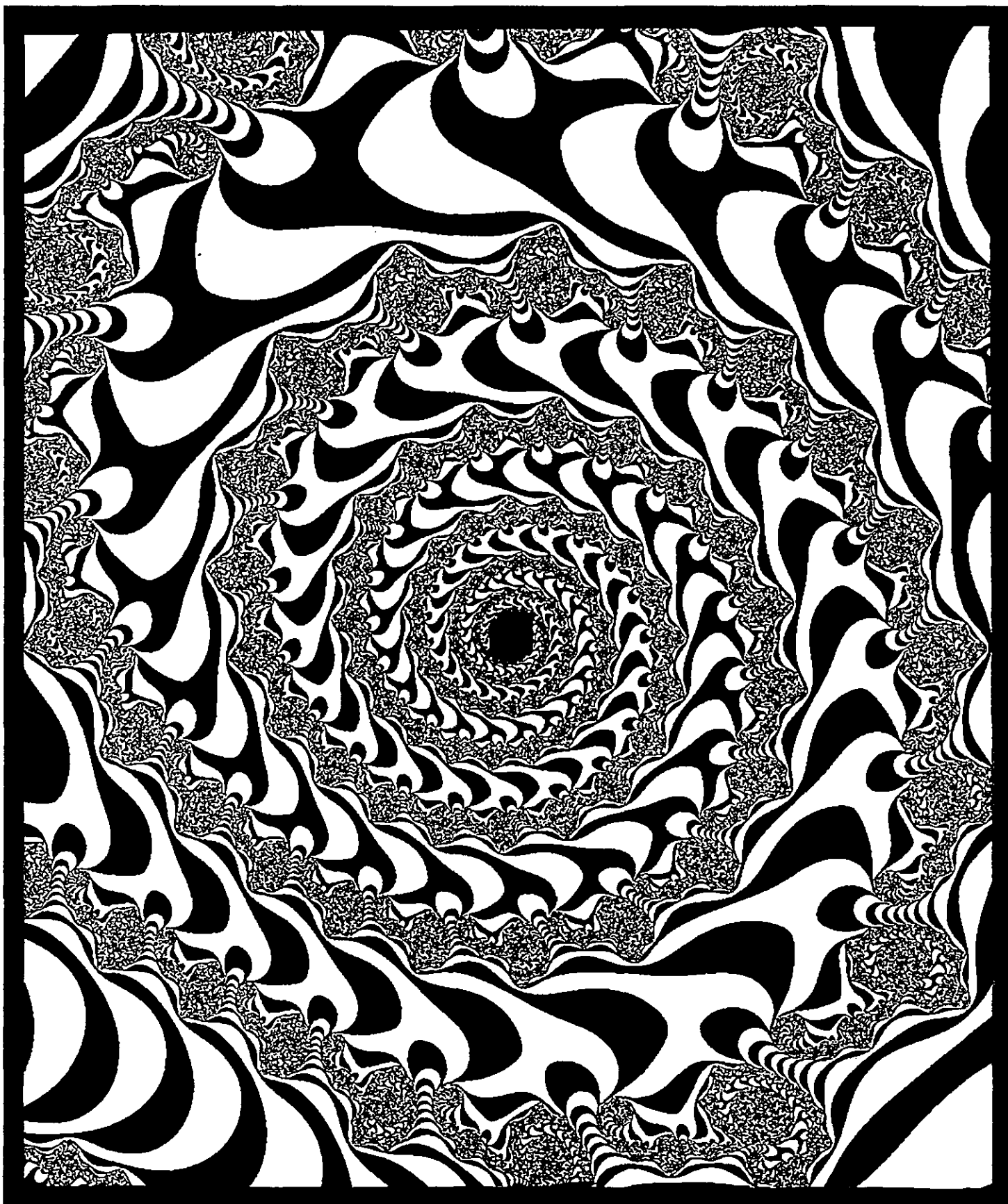
The world has entered (March, 1904) the New Aeon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Aeon of Isis) and of the Father (Aeon of Osiris) are of the past. Many people have not completely fulfilled these formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for the administration of the Sacraments of the Aeon of Horus to those capable of comprehension. The sexes are equal and complementary. 'Every man and every woman is a star' AL I.3: The priestess must now function as well as the priest.

The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most firmly in, the Future.

Love is the law, love under will.

If you are interested and willing to help in any way please communicate with the undersigned from whom further particulars can be obtained.

[Crowe's name and address]



The following text first appeared in Vol. II issue one of the classic O.T.O. Newsletter published in June of 1978 e.v.. Although Bill Heidrick was writing regarding Jack Parsons' various workings, the editors would like to offer an excerpted, edited version of this article focusing on Fra. Heidrick's valuable and insightful views of Christianity, Gnosticism and Thelema and Jack Parsons' efforts on behalf of the Gnostic Catholic Church. We would like to express our thanks to Bill Heidrick for his kind permission to present this. All texts appearing here written by Jack Parsons is copyrighted by the estate of Marjorie Cameron Parsons Kimmel. - Editors

Excerpts from **JACK PARSONS - ANTI-CHRIST**

By Bill Heidrick

Students of Thelema and Liber AL usually arrive before long at a sort of distasteful peace with Christianity. Christianity is old hat. It was an expression of the last Aeon. The cult lingers on in its many branches like a vine that has died at the roots. Some forms remain, and there are still intoxicants lingering in the Christian grape. Gradually the old Pagan elements are seen to emerge from the husk of the Osirian growth. Time will end the job. Christianity will become another curio for poet and historian.

Christianity was real, lasted close to two thousand years and dominated hundreds of millions. Somebody had to deliver the final honors to the subtle body of Christ on the astral planes. Manifestation of Anti-Christ is the classic way of cutting off the remnant current. The Gnostic Catholic Church ... is the religious side of O.T.O.. It would hardly do for anyone to fall into the gross error of taking "Gnostic", "Catholic" or "Church" to imply anything remotely Christian! Many of the ritual observances of the G.C.C. resemble Christian observances. In fact, these rites are sometimes the pre-Christian essence of similar Christian rituals. The mystery of the Osiris-Christ has departed, and the mystery of Thelema and Horus has entered in.

Christian history has long painted the Gnostics as a Christian group of heretics. This is utter nonsense. Gnosticism is the ancient philosophy of Illuminism. It depends not on blind faith, but on rational discovery in matters below and revelatory vision in matters above. It was the art of the wise before a stone was set upon a stone. A few centuries before the Aeon of Osiris (also called the Christian Era) Gnostic communities flourished widely. When Mithraism became a dominant feature of the popular religious expression, Gnostics were already aware of the Messianic character of the time. They gave a place to "Christ" — Greek for Messiah — in their systems. When political Christianity evolved, the Roman government reacted adversely for a time and ultimately decided to take over proprietorship of the movement. At that point the true metal of Gnostics went into the flame. Some were quick enough to muddle the judiciary of the Roman State with theories and explanations. The more sensible just shut up. Soon the Roman machine ground down all who had voiced opinions different from the arbitrary rule of the Emperor's theologians. The rest of the Aeon settled down to a sheep-shepherd style. The results were generally rough on women and other intelligent individuals, but fathers seemed to have enjoyed the mode. The Brothers and Sisters of the Gnosis managed to keep their act quiet enough most of the time. When things had been going good for a bit, they tended to get careless. Thus we hear of an occasional martyrdom down through the centuries until the present day.

What were and are the differences that distinguish Gnostic beliefs from Christian? Again, space does not allow a full explanation. Some of the more important points can be noted. To the Gnosis, Christ is not a human person. Christ is a demi-god. Jesus Christ is a fellow who may or may not have had a special relationship to the demi-god. Some of the old Gnostics called him an outright impostor. In any event, the role usually associated with Jesus Christ is a standard one for any person who has attained the Great Work. It's just that some of us are a bit more into public display than others at that point. During the last Aeon, the Logos or Word of the Aeon was often thought to be "Christ". Christians tended to hold that it always was and would be "Christ". Gnostics realize that the name of the Logos changes with the Aeon — thus Liber AL informs us that the current Logos is "ABRAHADABRA".

Another point of difference: Christians are usually taught to hate the world and the flesh. Salvation is to be sought at all pain in heaven. This seems to be a characteristic of the Aeon of Osiris. During the previous Aeon of Isis, tombs were built like earthly palaces; and all reasonable measures were taken to assure the physical comfort of the dead. This is the Aeon of Horus. Ours is both the physical and the spiritual. Again, Gnostics are alert to the changes of that Aeon; while cults, no matter how large, that are formed strictly within the Aeon tend to get trapped in the ways of that particular Aeon.

Thus, the Gnostic Catholic Church is no longer under the guise of Christianity. We who participate in the religious side of O.T.O. (not every initiate cares to do this religion trip - it's optional) are just as interested in earthly pleasures as in spiritual delights. It would not be at all excessive to say that an ideal way to experience a Beatific Vision in this age would be during coetis with a consenting individual of your favorite gender. In fact, that's down-right "riteous!" When it comes to worship with strange drugs, many will say "the stranger the better" — but it's wise to act with caution on the hard stuff. Remember that the physical plane is to be held in balance with the spiritual. If it makes you sick, it's being abused. In like manner, if you lose the ability to come down to the world you were born into, you are acting like a displaced Osirian Christian, not a Thelemite. In legal matters, if you are busted for what you are doing, consider that your Will cannot be frustrated — and take a lesson as to the meaning of your Will. All this makes sense to a Gnostic. A Christian treats adversity as something quite different. Christians try to protect you from yourself first. Thelemites are first concerned with their own business. Secondly, Christians will seek protection against the evils of this disgusting pest-hole of a world. Thelemites will avoid unnecessary trouble, and have a good time.

Thelemic Gnostic Creeds

Brother Jack Parsons wrote several documents for the Gnostic Catholic Church. Among these is a Gnostic Creed which substantially differs from the version by Crowley in the GNOSTIC MASS. Both are printed here for comparison.

These two examples of the Thelemic Creed are different both in style and in content. The version of Fra. 210 is not in the CREDO literary form (it doesn't begin with the words "I believe"), while that of Fra. 666 avoids the late elements of Christianized Gnosticism. The 210 Creed is actually a sermon, while the 666 Creed is a prayer for liturgical use.

The Gnostic Doctrine by 210

There is no god but love, and all his ways are love, and there is no way to God but love.

The way to God is not alone in the love of God, but also in the love of man, and in the love of all created things, and in the love of friends and of the beloved, and in the love of the self, and the body that God made, and the mind that God made, and the spirit that God made, and of all their ways and thoughts and desires, for in the love of all these is the way to God.

For God abides forever in the union of love, in the love of Christ that is the Son of God and of Sophia that is the Daughter of God, and in Their union, that is God.

And these our bodies are the temple of God, and therefore we may put on eternity in the Love of one another, and celebrate the union of God, that is forever.

Therefore let us celebrate our love for God and for one another; let us celebrate the seasons and the changes, the sowing and the harvest, the coming and the going, the beginning and the end, for in all these is love.

Let us worship in the seed and the blossom and the fruit, in the bridal chamber and the banquet, in the market places and in secret, that we may partake of the sacrament of love, that is forever.

Let us celebrate in singing and in dancing, in friendship and in lovemaking, and in all manner of joyous and bountiful and beautiful things that are fitting to the love and worship of God, who made all things.

Let us put away fear and envy and hatred and intolerance and all thought of guilt and sin out of our hearts, that we may worthily celebrate our brotherhood in joy and in love.

In the name of Christ, that is the Son of God, and of Sophia that is the Daughter of God, and of their union that is God - Amen.

Credo From The Gnostic Mass by 666

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole vice-regent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the word of whose Law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom, whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come. AUMN. AUMN. AUMN.

Early Christian Creeds - Osirian, non-Thelemic

Here are two early Christian Creeds (definitely not Thelemic) which will serve to define the usual style of the Credo and to provide further material for the study of the spiritual state in the Aeon of Osiris. Note in these that the mystery of the Christian Savior is identical to that of the Egyptian Savior (Osiris) in all points mentioned. Note also the additional wording that was introduced in the Imperial Roman Creed of Nicea - these points and elaborations led to the execution of those Gnostics who had hoped to make peace with the cult of political Christianity and yet retain their own faith.

The Apostles' Creed (1st century e.v.)

I (We) believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified; died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Niceno-Constantinopolitan Creed (381 e.v.)

We (I) believe in one God, the Father Almighty, creator of heaven and earth, of all things visible and invisible, and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all time; light from light, true God from true God; begotten not created, consubstantial with the Father; through him all things were made. For the sake of us men and for our salvation, he came down from heaven, was made flesh by the Holy Spirit from the Virgin Mary, and became man; and he was crucified for our sake under Pontius Pilate, suffered and was buried. And on the third day he arose according to Scriptures; he ascended into heaven, sits at the right hand of the Father, and is going to come again in glory to judge the living and the dead. His reign will have no end. We (I) believe in the Holy Spirit, the Lord, the giver of life; he proceeds from the Father, is adored and honored together with the

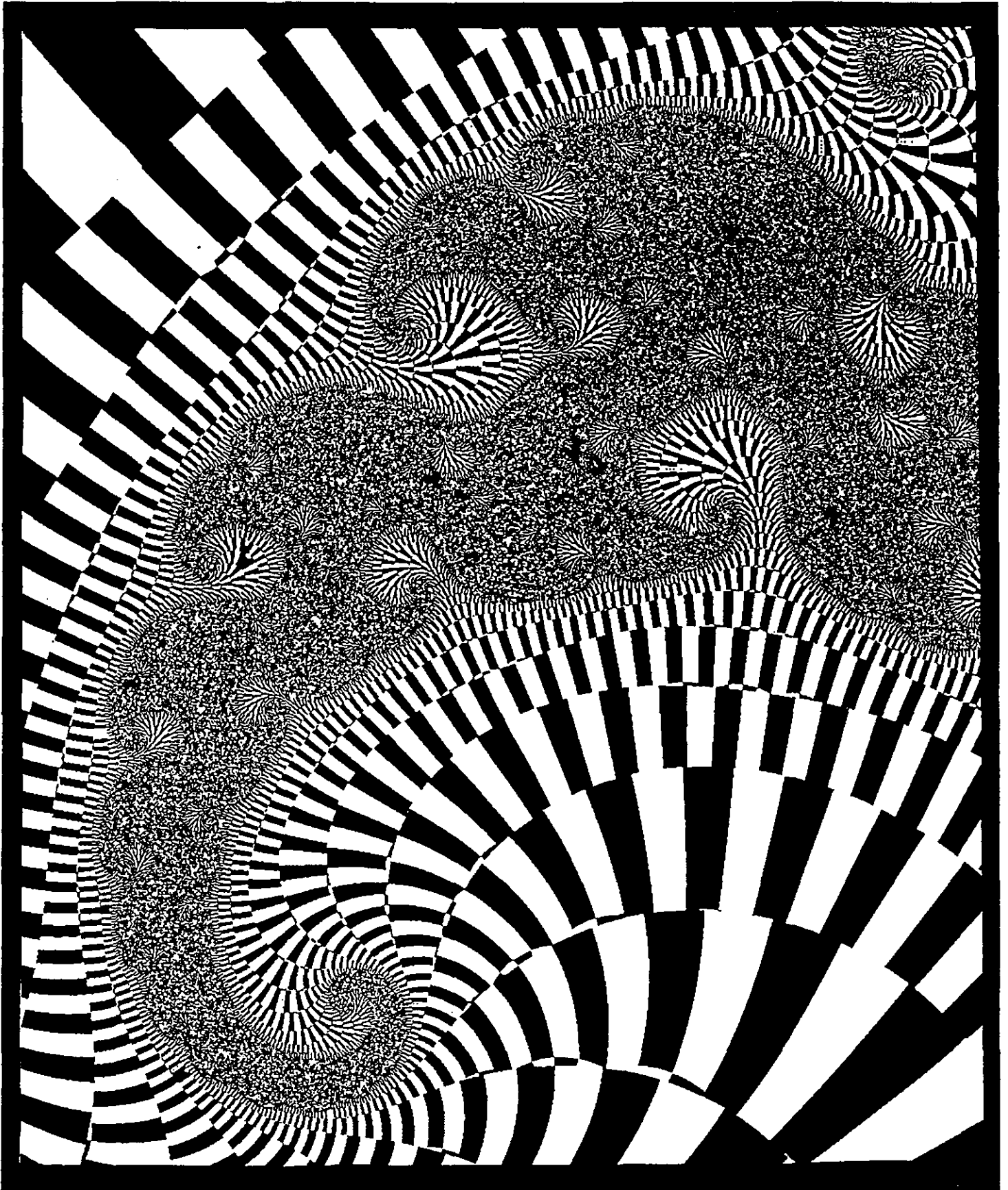
Father and the Son; he spoke through the Prophets. We believe in one, holy, Catholic, and apostolic Church. We profess one baptism for the forgiveness of sins. We expect the resurrection of the dead, and the life of the world to come. Amen.

It will be easily seen that the early Christians managed to delete all reference to divine Woman. Only the Virgin Mary remained feminine in the later creeds — a mere pot for the black god of Rome. Through such barbarism, the fundamental Gnostic doctrine of divine pairs of deities was abolished. Those who continued to maintain their Gnosis openly were killed by the state. The Gnostics had nothing against Osiris-Christ, but the intolerance of the Osirians was inexorable. Small wonder that many modern-day Gnostics tend to over-emphasize the other side!

Here is a final selection from the writings of Brother Jack Parsons:

The Gnostic Doctrine

1. *The Holy Ghost is the feminine counterpart of Christ — the Sophia.*
2. *God is manifest in the union of Christ and Sophia. This is the Trinity — both in the Universe and in man.*
3. *The golden rule supersedes all other commandments and laws. It teaches love as a way of life and this love includes sexual love.*
4. *In the teachings of Christ there are no prohibitions of the enjoyment of life and of the world, of eating, drinking, merrymaking and sexual love.*
5. *Christ warned against undue attachment to material things, against selfishness, avarice, and against prostitution of the body and spirit.*
6. *He taught the imminence of God and the Kingdom of Heaven.*
7. *The consciousness of immortality and the state of blessedness is attained by the union of the Christ in man and the Sophia in Woman.*
8. *Brotherhood in Christ is attained by the practice of unattached love in all human relations.*
9. *All worldly attachment is futile save in this, that it leads to redemption through suffering.*
10. *Virtue does not consist in self sacrifice, chastity and renunciation of the world, it consists in the sacrifice of the infantile self, of purity in love and friendship, and in the renunciation of undue attachment to worldly possessions and inordinate desires.*
11. *Therefore attainment does not consist in the denial of desire and the avoidance of temptation; but in the whole hearted acceptance of all experiences and all changes as initiations in the way of love.*
12. *Formal Christianity has distorted, perverted and misinterpreted the teachings of Christ. Mankind can only find happiness by rejecting the false doctrines of sin, guilt, fear, hatred and intolerance; and in accepting the gospels of love.*



THE MAGICKAL LINK

By Fra. Taceo

PART TWO: EVOKING SPIRITS

When one "evokes a spirit," what is happening?

Part one concerned itself with examining the general nature of the magickal link. Here, we will attempt to specify how the link manifests within a particular type of operation.

In order to deal with this topic, we have to ask: "What is a spirit?" and "What purpose does a spirit serve?" The second question is easier to answer than the first. A spirit extends the magician's reach and influence in the real world by acting on his behalf. **The magician charges the spirit with a task which is then carried out by the spirit's power of communication and interaction with the varying elements of our world.** The spirit is not solid in the sense of a living organism but it can be made visible to the magician, under special conditions, where it can then be communicated with and given orders. The spirits with which we are familiar fall under planetary classifications to further delimit and define their functions and specialties. Our already well-known system of correspondences serve as a map and guide to deciding what spirit to call for a given purpose. Examples will be provided later.

To understand what a spirit *is*, we have to talk once again about the magickal link and perception. When we are awake, we trust our senses to tell us what is out there. When we are asleep, an alternate series of senses, which correspond to sight, hearing, etc., inform our perceptions in dreams. The world of wakefulness and the world of sleep are both *real worlds*, but worlds which obey different rules of construction and coherence. **The use of ceremonial ritual creates a magickal link between these two worlds in order to allow them to communicate and, in some instances, to allow manifestations of one world to cross over into another.** After considerable experience, it is my opinion that to ponder over whether a "spirit", "god," "angel," or the like, have "objective, independent existence" or are "subjective impressions of one's own mind" is a dead-end line of thought. Thinking of phenomena of any kind in such an absolute or either-or fashion is simply inaccurate. The developments in physics, such as Einstein's Special Theory of Relativity, Quantum Theory, and Chaos Theory, leads us to view our perceptions of the universe as something of a "multiple choice" situation. The *reality* of any given phenomenon will change and depend upon the conditions under which it is observed; the observer always affecting the observed. I will ask the reader to accept as a given certain assumptions when dealing with the problem of identifying and defining the entity known as a spirit.

First, we will assume that our normal waking sensorium is to be trusted to the extent that it is registering impressions from the outside world. Second, the idea that the changes which take place in consciousness under the influence of magickal ritual are genuine impressions of "outside reality." Third, it is to be understood that sense impressions are of a plastic and changeable nature, and that this mutability does not detract from the "reality" of the thing observed. The light we see lies within a very narrow range of wavelength. The higher and lower wavelengths of electromagnetic radiation are there though we perceive them directly or not. Devices such as infra-red detectors can give us evidence of things we cannot see. **Rituals of evocation make visible that which was otherwise not visible.**

We have already seen how ritual action connects the senses of a magician with worlds adjoining the "normal" one and how the senses of different magicians can be connected with each other. When evoking a spirit, the magician is connecting his (or her) senses with the invisible world mapped by the Sephiroth and Paths of the Tree of Life by constructing, in the Temple, a "map" of that invisible world. This Temple map is composed of real objects: the magickal weapons, tools, and substances. These weapons, tools, and substances are manipulated in space by arrangement and in time by sequential acts of use thereby creating a movement of energy evident to the waking sensorium of the magician.

A closed room, empty of extraneous furniture and associations, is ready to be filled with a specific charge. An environment must be created which excludes all impressions except that of the object of intent. This environment will include sight, sound, smell, taste and touch associated with that object and that object only. It would be wise to get specific here: you wish to obtain a certain book and have been unable to find it in bookstores. You decide to perform a ritual to aid you in your search. Since the object of intent is an act of communication, that is, a book, a talisman of communication itself, is being looked for (the "looking" is another aspect of desire to communicate). You decide that the powers of Mercury are the most appropriate to bring to bear. You discover that there is a spirit who goes by the name of "Taphtarath", who is Mercurial in nature, and you begin planning to contact this spirit.

First, you wish to create the environment of Mercury. The correspondences in Liber 777 give you what you need: the colors orange and purple, the number eight, the incense storax, etc. You will also want to make conscious the reality-making formula of the four elements and use it to create a "solid," tangible result. To elaborate: the Yod He Vau He of the Tetragrammaton corresponds to Fire, Water, Air and Earth. If you are to create a "reality," you must address this arrangement by formulating the fire, water, air and earth of your operation. Here is required some understanding plus imagination. To realize the need for the book in question is the fire of your operation. To feel the desire to acquire the book is the water of the operation. To plan the details of acquiring the book is the air of the operation. To actually perform the ritual is the earth of the operation. Your mind must find a way to memorize each of these occurrences *in their proper order* to create a working formula.

Take eight orange candles, set them up and light them. You now have, symbolically, the god Mercury as expressed by the element fire. It is our job to make something symbolic something direct. As you watch the flames from the eight orange candles, you make the link in your mind with the flames and your Will to acquire the book. The candles are the linking tool to reinforce your Will in your mind and in the outside world.

Take your filled cup or chalice. Visualize it as your desire, your feeling of wanting the book. The element of water is invoked by your Will as you mentally unite the cup itself with your desire. The liquid within is the flow of your wanting and, at a crucial moment in the ritual, you will drain the cup.

Take a dagger with which to draw sigils in the air and upon objects. The element of air is now being employed as you map the actual byways and paths the flow of energy will take; the form it will assume. You are giving the ritual your conscious imprint. Here is where you will visualize the book itself in detail and the many and varied ways in which it might come your way.

Take a disk or pantacle and use the image of earth to visualize the book actually coming into your

possession, you holding it in your hands, the object of the ritual accomplished. On the disk might be a talisman you have previously prepared which you will charge with the final force of your intent or you may have an edible item to be charged as a sacrament to that end. **You might also wish to summon a spirit, such as Taphtarath, to go forth and bring you the book.**

What is meant by summoning a spirit and sending it forth? How can a spirit "bring" something? The forces surrounding you are being imprinted with *form*. Form is like a map; an artifact designed to cater to your style of perceptions. Therefore, everything you do will serve the purpose of making intelligible what is really quite mysterious and not well understood. You can experience gods, archangels, angels, intelligences, and spirits but this is *clothing* for the direct force; a clothing to enable you to follow it and to enable it (the force) *to cross over into your world and affect that world.*

Following the traditional formulae, you will have cast a circle by banishing and consecrating. You will then have proceeded to invoke the force of Mercury by the methods already mentioned, plus coming forth with appropriate invocations, names, commands, **the calling of a hierarchy of Gods and Angels in a descending order to finally arrive at the spirit in your presence.** I always invoke my innermost self first, or my Holy Guardian Angel, in order to affirm that the operation is an effect of my True Will. Next, I invoke the current of Mercury, a huge and generalized force like all the planetary forces. Next, I find a smaller element of the Mercurial force, something a little closer to human consciousness, so I can align the direction of the force to my own consciousness and aim. This smaller element will take the form of an Archangel, so-called; for want of a better term. Once again, the magician is well-advised to understand that he is dealing with *form*. We don't really understand what these forces are except that their effects can be experienced and comprehended by us at a very superficial level. Our forebears in this Art Magick experienced anthropomorphic visions when they called down energy of various types; the manifestations appeared more or less human, animal, or something else familiar to the common senses. They were given names and called by those names. Although it is possible that we are not necessarily *forced to experience the same things*, this transformation of invisible energy into human-like or recognizable forms seems to be non-voluntary, but rather *reflexive* - we have inherited the tradition through habit and socialization. It is convenient at this time to deal with it at its face value.

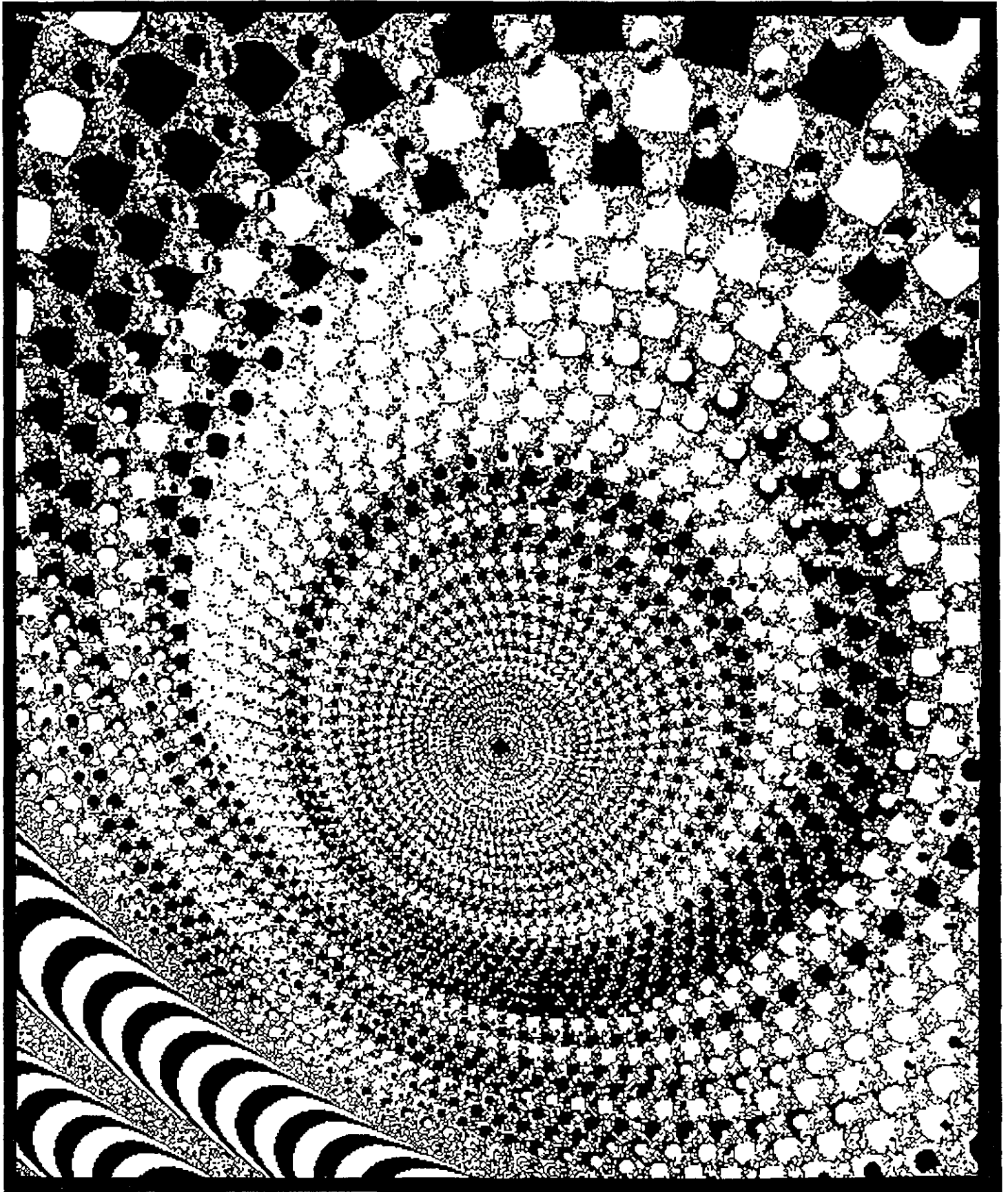
The archangel is commanded by you to summon an angel; also called by name. He, then, is ordered to send an *intelligence*, a still lower (or closer to Malkuth) manifestation of the Mercurial energy. When one "has" the intelligence, said intelligence is duly ordered to send the spirit; the last link in the chain. The spirit is *real*. A living being in a very real sense. It is not "human" but has an awareness which can communicate with humans. It might not be incorrect to suggest that a spirit is some kind of manifestation of one's own unconscious world; that we carry all this magick with us as part of our total beings. Still, this does not contradict the fact that some kind of force will respond to your commands, properly receive your instructions to obtain a book of your choice and, through means and agencies we do not really understand, "go forth" and get it. The main thing to remember about the spirits (or any of the other named entities we have been discussing) is that they are not corporeal. That is, they have no "mass" as we understand the word. They tend toward invisibility and intangibility. Yet, something does exist, something does go forth, something does take advantage of the fact that it is not hindered by constraints of gravity, sequential flow of time, three-dimensional space, etc. The spirit is in a sense a classically magickal being with all the powers that have ever been attributed to it. Yet it is also considered a spiritually "inferior" being to the

human; something less evolved, perhaps trying to evolve to our plane or any number of other theories. I stress yet again: you are dealing with a form. The spirit could be anything. We don't really know. **Its form, however, is the result of the interface between the invisible world of energy out there and your sensorium and mental faculties which have performed the necessary actions to make a segment of that world visible.** The question of whether we are dealing with something "inside" or "outside," a "part of the self" or "independent being," or whatever, is actually irrelevant here. In fact, getting stuck in such ponderings demonstrates a flawed approach to perception; an inability to deal with a demonstrably relativistic universe.

Back to the practical matter at hand: The various tools and weapons previously described are present on an altar while you invoke. They *set the stage*; create the desired environment. You enter the world of Mercury when you set up your room to suggest the world of Mercury and immerse yourself, as totally as possible, in that set-up. Response on the part of any of these entities is much more likely when the ground has been prepared. Also, **you claim to be a higher God than Mercury when speaking to said entities.** This is not fraud. Man, being a microcosm, can genuinely invoke any power into himself. When you have established your own supernal identity, the forces at large will tend to obey your commands.

Thick clouds of incense are good for manifestation. A shape may be seen to form out of the incense smoke or, sometimes, you can actually see something there in front of you; with closed eyes or open eyes or slightly averted vision. This varies from person to person but the first time you succeed at this you'll know exactly what I mean. When you have the spirit "there," you proceed to command it.

The way the book will find its way to you cannot be predicted. That's the beauty of the whole magickal process. **Your machinations have been made above the level of strict hand to hand reality; rather, the "shape" and configuration of your entire phenomenology has been affected.** Every move you make will bend somewhat more in favor of your coming into contact with this book. The process will most likely be unconscious. You might have to tie your shoes in the street at the moment when you will look up and see a storefront that compels you to walk in. There's your book! or your cousin, whom you haven't seen in two years, gives a call, drops by for a cup of coffee, and says: "Look what this weird friend of mine gave me. I couldn't make head or tail of it, so I thought it would be perfect for you." Your book! You pass a street dealer with a thousand meaningless paperbacks on a table, and...you guessed it. The book! The results of your ritual. The means by which the spirit will comply with your command are so numerous that it is impossible to detail them. *One* result will be activated in your specific case and that result will be unique in the universe. It is evident now that the entire ritual was a bridge between an invisible world and this world. The accouterments of the Temple are there to assault your senses with a specialized vision. Starting with the most general form of the energy, for example, the idea of the god Mercury (something too large and all-encompassing to direct in and of itself in small, specific ways), gradually working through more and more limited and partial forms ("servants") in a step-ladder fashion, essentially mimicking the structure of the Tree of Life itself with its interconnecting paths and spheres; the result of which is the entering of a highly specialized energy into your domain. This specialized energy, retaining its "other worldly" characteristics, goes about your domain with its particular powers, doing what it was told to do. We still don't really know why spirits obey when spoken to in a certain way. They just do. Some have thought that they share our emotional life and can literally feed off of our emotional energy. Some spirits seem to need "love" and will accommodate us to get it. This belongs to another discussion.



CELTIC TAOISM (Part II)

by Frank Allen

Thierna-na-oge and The Taoist Transitions of the Death Cycle

Thierna-na-oge is the land of eternal youth. Each morning, all the warriors and maidens are young and in the peak of health. The sky is beautiful, the weather mild, the land is lush with vegetation, and the pigs are fat, tender and tame. Warriors spend all day at their favorite activity; BATTLE. They employ their favorite techniques, to maximum effect, as their war cries proclaim their joy of the pure fight. Skill versus skill, without fear. They fight and kill and die, only to be reborn and healed in time for the feasting of the evening. The pigs have been slaughtered and the pork is plentiful, the ale and wine are ever flowing, and the women are more than willing. Each day of fighting is followed by an evening of feasting, singing, and lovemaking, while each morning brings youth, health, and exuberance. The sky is blue and the pigs are fat and happy again.

Thierna-na-oge first appears in the Irish oral tradition as a heaven for the Elder Gods when they are replaced by younger and more vigorous ones. Later, it seems to have evolved into a Celtic Warrior Heaven, similar to Valhalla of the Vikings. However, we should not assume that this simplistic view of the afterlife was the only Celtic view point on the subject, or that the Thierna-na-oge tale is completely what it appears to be on the surface.

The Celtic Druids did not believe in writing down any of their sacred teachings. They felt that ideas of a spiritual nature were meant to be stored only in the mind. The Romans, deadly enemies and eventual destroyers of the Druidic class, wrote down what they could understand of Druidic philosophy. On the battlefield, the Romans found that many Celts had no fear of death. Eventually, the Romans discovered that this came from the Druidic teachings of an afterlife.

Julius Caesar wrote, "They (Druids) desire to inculcate as their leading tenant, that the souls do not become extinct, but pass after death from those present to those beyond." Diordorus wrote that his predecessor, Posidonius, stated that the Celts believed, "the souls of men are immortal, and that after a definite number of years they live a second life when the soul passes into another body." Lucan simply recorded that death for the Celts was "the center of a long life." From these quotations, we can see that the Celts had a deep understanding of death, in which the legend of Thierna-na-oge was simply one symbolic piece.

All major cultures have teachings on the art of dying, that is a way to prepare their people for the inevitable transition. All cultures - but one, Modern Western Technological Culture - OURS. We are too educated to believe our churches. If we can't see it, touch it, hear it, smell it, or taste it; it isn't there! Ours is a world of scientific reality in which we continually wonder why people keep going over the edge. Why do we live in such a crazy world, where our insanity is constantly celebrated, homicidally and suicidally. Rarely will a modern person sit back and contemplate the fact that people are born with the knowledge of their own death. This fact creates an inner, primal fear that can only be quelled with knowledge and understanding. When left to fester, this fear can create insanity.

Most people in Modern Western culture approach death in a state of suspended disbelief. This is a term first used by psychologist to describe the state of mind of an intelligent audience enjoying Professional

Exhibition Wrestling. They suspend their disbelief until the end of the show and then turn it on again. This is a wonderful state of mind to watch Pro Wrestling with, but it is a poor choice with which to approach death. Still, most Westerners prefer to suspend their disbelief in physical immortality and pretend that they won't die. Those other people might, but not them! Then we wonder why so many of our people enter death kicking and screaming for more life; acting as if death had come only for them, instead of being the natural balance of birth for every living thing.

Many cultures have a book of death teachings which prepares their people for a peaceful death transition. Ours is sadly lacking in this respect. We have no nationally respected shamans to tell us of their travels in the spirit world. Our out of body experiences are obtained through the use of illicit drugs and therefore their results command no respect in either the scholarly or public media. Unlike the Tibetans, Egyptians, and even the Medieval Christians with their *Ars Moriendi*, we have no book and must approach death with the strength of our own personal convictions, which, unfortunately, seem to often fail us.

The ancient Celts did not often speak of death directly, but through symbol and allegory. For them, the spirit world was ever present and could be reached by some of the living as well as the dead. Some of the Celtic symbolic stories of the transitions of death appear as the Irish tales of Voyages to the Otherworld. There are three major tales in the group, which is known collectively as the IMMRAMA. In *The Voyage of Teigue, son of Cian*, Teigue visits but one island which contains a plethora of symbolic wonders. There are ever bearing nut forests and ever blooming flower fields, faery mounds, magic cups, ramparts of silver, gold, and white marble, just to name a few of these wonders. In *"The Voyage of Bran"*, a faery woman tells him of 150 islands, but he only visits two; the Isle of Joy and the Isle of Women. *"The Voyage of Maelduin"* visits 33 islands and is the most important tale in the IMMRAMA.

Each island in these tales is symbolic of a stage in one's death transition. Like images from a shaman's trance state, the images from the Irish Otherworld Voyage Tales help to structure the amorphous stuff encountered in the death transition. The Irish Otherworld Voyages show their heroes surviving and even gaining advantages, while living in worlds that do not conform to ordinary reality.

The heroes in the Irish Otherworld Voyagers learn that when they find their seemingly deepest wants and desires - unlimited Love, Sex, Food, Drink, Peace, Beauty, etc. - they eventually grow tired of it and want something else. They also learn that pure, unending Misery, Fear, Anger, Pain, etc., also become boring, after a period of time, and leave them looking for something else. Something never experienced on the physical plane. The wonderful and the horrible islands of the Otherworld show the voyager the balance and harmony of opposites, which creates the oneness of all things. Eventually, the voyager realizes that unity with this oneness is the thing they are looking for, that is to be able to maintain their conscious individuality within the flow of the whole.

The Irish Otherworld Voyages express the Druidic and Shamanistic view of Life and Death as a Binding and Separating of the parts. The message of the tale is to live life to the fullest and use the opposite extremes encountered to prepare for your death transitions.

The Taoist Master, Dr. B. K. Frantzis, learned at the knee of Liu Hung Chieh who was the leader of a small Northern Taoist Sect. Master Liu was one of the Four Guardians of the Empire and it was his duty to clean the physic energy of the capital.

Dr. Frantzis teaches that to learn to live well is to learn to die well. We must learn through meditation to remove all of our reactive triggers, so that we can always act in the here and now. This will allow us to approach our death transition in a conscious and relaxed state. An adept in Taoist meditation will recognize the onset of death by a lack of life-force energy (or CHI). He/she will have been monitoring and balancing his/her CHI from the time of his/her initiation into those practices. When he/she recognizes the beginning of the death transition, the Taoist adept will withdraw his/her CHI from all parts of the body and bring it to his/her energy storage point, or TAN TIEN. It is important not to leave any CHI behind. From the TAN TIEN, the CHI is brought up the Central Energy Channel, to the Crown of the head, where it awaits the moment of death to exit.

It would be disastrous and create a very rough death transition, if any of your CHI was to leave your body from a lower exit. At the moment of death the CHI begins to exit from the crown. This is not an instantaneous event and can take from 15 minutes to over 40 days. You want to exit quickly, but you don't want to leave any of your life-force energy behind. When all of your energy is released, you shouldn't linger near your body any longer than necessary. Say good-bye to that phase of your existence, and move on.

As you leave the physical plane, you begin to pass through a series of extremely miserable, followed closely by extremely pleasurable experiences. These are the Hells and Heavens, Otherworld Islands, and/or Testing Grounds, which many spiritual systems speak of. They are shocking, but you should try to relax and keep moving. When one shocks you into paralyzing immobility, where you stop becomes Your Heaven, Your Hell, Your Island, Your Test. You will be there for what may seem to be eternity, but it won't be. The more planes that you can pass through, before you get stuck; the shorter the stay. When the shock, which caught you there, evaporates or is dissolved, you will leave this Heaven or Hell. It will bore you by then, anyway.

This brings you to the moment of truth. If your meditations were sufficient enough to bind all of your energy parts into one whole piece, you begin the process of reincarnation on the physical plane. If not, your energy parts separate and begin to float in the miasma of eternity. Eventually, each part will connect with the correct number of other compatible parts and reincarnate as a new being, sort of. This is how the world can be constantly populated with the once born; sprinkled with a few "Old Souls", who are on the Path. The key is, eventually EVERYONE WILL WALK THE PATH.

This process of reincarnation is kind of like stripping a hundred cars and building a hundred new custom cars with the same parts, rearranged. Sometimes you meet a person and feel an instantaneous, unmistakable, energy connection with him/her. He/she is one of your Soulmates. Part of his/her energy and part of your energy once were part of someone else at the same time. Therefore you connect.

When a being is totally bound together, and totally free from energy blockages, it usually doesn't reincarnate. It passes cleanly through the transitions, with no shocks to hold it back. It then enters into conscious, individual unity with the oneness of all things, sometimes called attaining Unity with the Tao. Just before attaining Unity, a select number of these beings choose to continue to return to the physical plane until all beings reach Unity With Oneness. These are the Bodhisatvas, the Celestial Masters, The Great White Brotherhood, etc. They are a rare breed, who are selfless beyond selflessness.

The Celtic Taoist recognizes the sameness of the Irish Otherworld Voyages and the Taoist Transitions of Death. They seek to experience all things, while binding themselves into an unreactive, but highly active, self contained being. In this manner, they prepare themselves and through the teaching of this method, others, for

the inevitable transitions of the CYCLES OF LIFE AND DEATH.

The Will and The Way: The Compatibility of Thelemic Magick and Celtic Taoism

“Do what thou wilt shall be the whole of the Law.” The law of Thelema, Greek for will, is probably as misused, misinterpreted and misunderstood as the criminal laws of the United States. It is a philosophic concept whose surface is as easy to misread as the Taoist principles of Morality of No Morality and Non-Action. As the Morality of No Morality speaks of balance, not acceptability for inappropriate behavior and Non-Action does not condemn or condone laziness, but promotes spontaneous, non-reactive, non-interfering action; DO WHAT THOU WILT does not mean do what you want.

To non-initiated readers of the instructive text of Thelemic Magick, the Law of Thelema could be considered a somewhat vague concept, but to the readers of Crowley's novel “Diary of a Drug Fiend”, the meaning of Do What Thou Wilt becomes as clear as rain on glass. The Law of Thelema is an order to adepts of Thelemic Magick to find their TRUE WILL. Through the reading of the novel, one comes to realize that to find one's True Will is to find one's natural place in the world, niche in society, speck in the universe, one's flow with the cycles of nature. One also is advised that True Will can be recognized by the content that it brings.

This concept of True Will is completely in harmony with the Taoist idea of flowing with and not against the phenomenon of change, as the Taoist adept constantly strives toward unity with the Tao. Accepting, embracing, and moving with the cycles of nature and other manifestations of the unending cycles of change. Seen in this manner, the Law of Thelema becomes the Western counterpart to the basic concepts of Taoism in the East.

Celtic Taoists see The Book of the Law as a survivalist guide book and map through a most perilous and dangerous age. The Hindus predicted the age of Kali Yuga, the Christians have the Revelations, the ancient Norse foretold the Age of Ragnarok, and The Book of the Law teaches of The Age of Ra Hoor Kut, The Magickal Child, Horus the Hawk. It is a time of war and violent change, a time of no stability, an era of strife.

Most traditions predict the possibilities of the worst of times. Some offer a celestial salvation for the faithful. Only The Book of the Law teaches how to survive and even rise to the top, like a successful industrialist during a depression. It is a method for riding the crest of a Tsunami and not being crushed beneath its pounding surf or being dragged away by its powerful undertow. Celtic Taoist are happy to add this information to their ever growing portfolio of the methods of moving with the phenomenon of change.

For the Celtic Taoist, the First Theorem in “Magick In Theory and Practice” is an affirmation of their compatibility with the system of Thelemic Magick. The First Theorem states that “Every intentional act is a magickal act.” The Celtic Taoist strives to make every act in his/her life intentional. They constantly work to eliminate unconscious, reflexive, reactive behavior.

This becomes a daily manifestation of the principle of Wu Wei, or Non-Action. As the Celtic Taoists labor to bind their energy parts together by the elimination of re-active behavior, their lives become a flow of intentional action; a life of Magick.

The Sexual Practices of the Celtic Taoist: The Power of Love

Celtic Taoist are firm believers in the Thelemic adage, "Take your fill and will of love as ye will, when, where and with whom ye will..." The urge for sex as pleasure and bonding, without the intent to procreate, is one of the major differences between humans and animals. Philosophies, creeds, and religions with edicts against sex for any reason other than creating children are striving to return people to an animal state.

Sex for pleasure should never be confused with sex without love. This is especially important when the lovemaking contains energy work and/or ritual magick. Wiccans are absolutely correct when they state that: "Sex Magick without Love is Black Magick". This philosophy is superior to many schools of Taoist Sexual Yoga which teach that the best training partners are ones that you have no emotional ties to. The idea is to avoid emotional interference in the intense energy work. The problem is intensely energetic sex will almost always create an emotional, energetic bonding, on some level. If the exercise ends with a cold and final parting, some level of one or both partners is left with a deep, out of balance longing. Then, at the core of its creation, the exercise has created an imbalance.

Celtic Taoists continually strive to find a Yin/Yang Balance in all aspects of their existence. In relationships, this means a balancing of the male and female energies and complete equality of the partners. It is to the glory of the ancient Teutonic, Norse, and Celtic peoples, that they appear to have allowed their women a greater amount of freedom, respect, power, and wealth, than any of the patriarchal civilizations to the south and east of them.

Celtic lore, in particular, is filled with tales of powerful women. Skya was an ancient Irish Warrior Woman, who the Isle of Skye was named for. Skya had an academy of martial arts on the Isle of Skye where she trained many Irish heroes, including Cuchulain from the Red Branch warriors of Ulster. Cuchulain eventually died while fighting the invading army of Connaught, which was lead by Warrior Queen Maeve. Maeve rode with her husband, King Ailell on her right and her lover, General Fergus MacRoy on her left. In Britain, Queen Boadicea of the Icenii, lead a revolt in retribution for the Roman public whipping of herself and raping of her daughters. In the end, the revolt failed and Boadicea died, but in between, Colchester, London, and St. Albans were sacked and 90,000 Roman citizens were killed. Celtic women of power were serious.

The Chinese Taoist created the most understandable and concise teachings on energy flow, the cycles of change and spiritual evolvment, which are known to mankind. But no culture is perfect and it helps to balance one's view of the Chinese to remember that at one time Chinese culture found it very erotic to cripple their upper class women by binding their feet. Celtic Taoism seeks to balance Taoist sexual energy work with Celtic sexual equality.

Celtic Taoist sexual practices are energetic and presuppose training in Taoist energy exercises and meditations. You must have a fully awakened nervous system, meaning you have learned to feel all of your flesh, organs, bones, etc., as a prerequisite to feeling your energy and how it flows in your body. You must have done the exercises which clear your energy channels to prepare them for large amounts of energy. These exercises also build your clearing ground wire, which protects you while moving extremely large amounts of energy through your body.

The ability to feel and move energy removes the importance of working with body fluids. Energy has no problem passing through latex. Body fluids can be a lot of fun, but in the era of sexual plagues, one should know their body fluid playmates extremely well. When your serious sexual work is done on an energetic level, you don't have to worry about whether to swallow or dissolve your red and white fluids. You simply absorb or project their energetic essences. Given such a rhetorical question as swallow or dissolve, an adept trained in Taoist Water Method energy practices would always dissolve.

Energy practice can begin at the moment that the couple make contact. At that moment, they begin to feel their partner's energy and monitor how it flows. This is an extension of a practice learned in Tai Chi Chuan's teaching of Chi Kung - Push Hands.

A pleasant beginning may include tracing energy down and then up your partner's side channels, as done in Water Method Chi Kung and Wu Style Tai Chi practices. It is best to start, lightly tapping with your fingertips, as in the Chi Kung exercise. Then progress to whatever variations you like; kissing, licking, be inventive, but be sure to end with an energy touch - your fingertips a 1/4 inch or more away from your partner's flesh.

Then use your energy training and see what channels you can trace. Do the centers of the soles of both feet really create an energetic triangle with the genitals? Move from a man's head, down his spine, to his genitals and back. The most important sex organ is always the brain. The nerves in a woman's genitals do not connect to her brain by way of her spinal cord. This fact was discovered when it became known that women with severed spinal cords often still have orgasms. This happens because the nerves in a woman's genitals are connected to her brain by way of her Vagus Nerves which start down both sides of her neck and then zig zag down through the middle of her body, sending branches to most major organs. They are easier to palpate from the front of a woman's body. Try tracing energy through the Vagus Nerves.

Before commencing the Great Rite, it is important to relax, be in the moment and enjoy the now. Orgasm is in the future until it happens. Don't anticipate and orgasm won't come too quickly for the man or too slowly for the woman. A good energy start during the Great Rite is to raise your arms above your heads and physically connect the centers of your palms. Then try to connect your Macro Cosmic energy orbit with that of your partner. When your energies are flowing reasonably (never try to be perfect - it's a route to insanity) together, it's time to work on specifics. You begin to reach your energy from your energy storage point (Tan Tien), through your genitals, into your partner, through their genitals and up into their Tan Tien. You now have a conduit between your energy storage centers. At the moment of orgasm, you give energy to your partner and take energy from your partner, thereby creating a superior Yin/Yang mixed energy for both of you.

Many ancient Taoist schools, taught this as a method to steal life-force energy from an unsuspecting lover. This method is pure Sexual Vampirism. The Chinese deified the men who practiced this as Taoist saints and vilified the women adepts of Sexual Vampirism as Demons. This was justified by the belief that a man's sexual energy is finite, but a woman has an inexhaustible supply. Having lived through the era of Taoist Sex Yoga meets the morality of the American 1970's, I can attest to the fact that women have a finite amount of sexual energy and can be badly tired out and visibly depleted of energy reserves. Loving partners are careful to give energy back when ever they receive some. This interchange can take place during either separate or simultaneous orgasms.

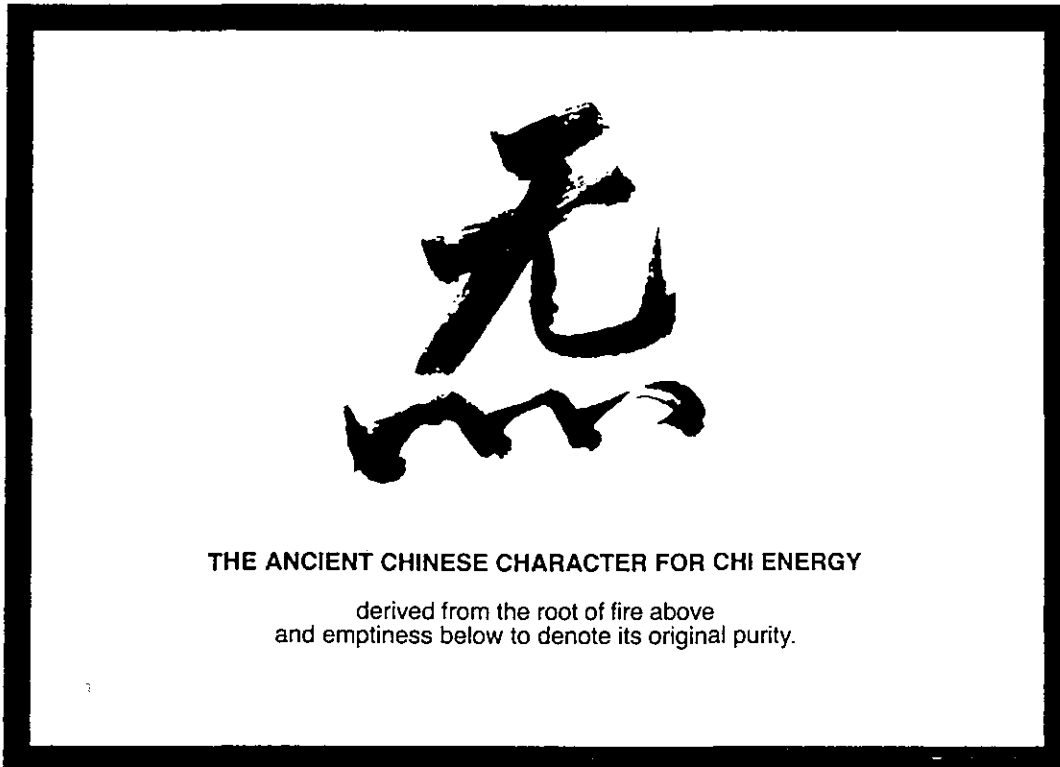
Once you are adept at these practices, you are capable of giving energy to a weakened partner, without taking any in return. This is admirable, but remember that Chi is life-force energy and you won't help anyone by weakening yourself or shortening your life.

A sidelight is that when a man receives some energy at the moment of orgasm, orgasm is less likely to signal an end to the Great Rite. Couples who are advanced in sexual energy practices can gather their new, stronger, Yin/Yang Chi in their Tan Tien and then run it up their central energy cores to their crown chakras. From there, the Chi can be used for various magickal practices. Prominent among these practices is the building of an astral temple, where the couple can meet and perform rituals on the astral level.

It is important that an adept's energy clearing guide wire is securely in place before raising energy up the central core for any reason. Always monitor your use of Chi, remember it is life-force energy. Don't do anything that would shorten your life. Be sure that all of your practices gather at least as much Chi as they expend.

Celtic Taoist Sexual Practices strive to be a balance between the ritual and morality of Western Sex Magick and the energy technology of Eastern Sexual Yoga.

Sex is one of the easiest and most primal ways to generate energy; always use it safely, lovingly, and for your spiritual evolvment.



The Obeah and the Wanga

By Fra. Abrasax

“There is a light before thine eyes, o prophet, a light undesired, most desirable.”

Liber AL II:61

“You need to understand that not everyone who is involved with this is well-intentioned.”

Soror Ador (in private conversation, 1989)

A young man approached me recently for Minerval initiation. As with everyone who does so, I asked him his purpose and interest in our method of attainment. He explained to me, most sincerely, that he had been cursed and was anxious to learn how to deal with the problem on its own terms. I congratulated him on his courage and intelligence and made the unusual gesture for me, now-a-days, of sponsoring his initiation. I seldom make this gesture because I feel it slightly inappropriate for an initiator to sponsor a candidate. The karmic responsibility of initiating, especially Minervals and First Degrees, is so great that I prefer not to over burden the scales of Maat should my candidates fail to live up to their initial expectations. I've learned this through experience.

But, in this case, I chose to make an exception. It was not that the youth was particularly well-read or obviously talented. He was not even exceptionally brave in the usual sense of the word. When he spoke to me he was literally quaking in fear. But he was convinced that a witch had put a hex on him and rather than throw himself off a building or overdose on a drug, or simply let his life slide slowly down the drain, or destroy the witch on the material plain which is usually tantamount to the same thing, he determined to become a magician and deal with the problem at the level of an expert. I am very happy to report that he seems already to have achieved complete success with only the smallest suggestions on my part. These were the same suggestions I give to anyone in cases of danger and difficulty: Read and practice Part One of *Book Four*. It is in those simple to read but hard to perform exercises that one is most quickly able to confront the “Self”.

Now, curses are funny things. They are very common; so much so that people often don't notice them. “God damn you!” for instance, has become so ordinary an epithet that it may not even elicit a glance from its object. In fact, however, it places a demand on the Supreme Being to level as bad an experience on that object as can occur: damnation.

“Fuck you” is an even more frequent curse, and a very peculiar one at that, for as Lenny Bruce observed, who doesn't want to fuck? But we've all heard it, and it can ruin one's day especially if shouted from a moving vehicle early in the morning. (I'm not recommending that anyone do this!)

Other curses such as “asshole” and all its variances can, with the right tone and eye contact, make people feel really bad about themselves. If these terms are used often enough in referring to an individual, such people may eventually come to believe them themselves. At that point we get the “biggest motherfucker in the valley” syndrome, a peculiar result of a curse on a certain type of individual. For, remember, curses are acts of magick and the $0 = 2$ formula holds. For every action you have an equal and opposite reaction.

These everyday curses were not the sort with which our young brother was concerned. He believed that a practitioner of the "old religion" had gone into her temple, called up and constrained a spirit, and sent that spirit to torment our brother's life. In fact, there is little difference between these two types of curses, one is simply an off-hand, even involuntary expletive, while the other is painstaking and deliberate. But as it is said in *Liber Librae*, "...and if a chance thought can produce much effect, what cannot fixed thought do?"

Some authorities will tell you under these circumstances, to bathe in salt water and banish, banish, banish. Dion Fortune will tell you how to call the "psychic police" who may or may not exist, and others will show you how to place an astral bell around your dwelling so that "no *evil* may enter." Technically none of these are wrong, or bad advice - I mean they can't hurt. But they all err, in my opinion, in the fact that they are based on dualism. As we learn on the terrain, there is no two of anything. No one thing is good and another bad, nor does Evil exist.

There's an old song by The Who that begins: "No one knows what it's like to be the bad man," and I've always found that song to have particularly wise and magical meaning. No matter how big a shit-heel a person is, they can always justify their behavior to themselves. Even the serial murderer is a person so badly injured by his society, that he feels his acts are just desserts. Charles Manson made his case eloquently from the jury box. "These children who you call *my* 'Family'", he told middle America in 1971, "they're not *my* family; they're *your* family." And he was literally correct. So, by the time you have attracted someone's attention to the extent that they now feel cursing is justified, you are past the time for avoidance measures like salt water and bells. It is time to examine technology in order to make your karma work for you.

I still haven't decided whether I'm a Taoist or a yogin. I'd love to deny "dualism" again and say they're identical, but I'd be incorrect philosophically, technically, and linguistically. Suffice it to say that through these twin pursuits, I am now past the point of meddling with my own affairs and with those of others. At least to the extent that my oaths to the Order and my work as an initiator will permit. What I am getting at is that there is no difference, and here I am being literal, between a blessing and a curse. They are always Interference, the eight of swords, Jupiter in Gemini. They follow the formula of ALIM (81), and so have no central spirit. They cannot and do not transmute, but only alter the positions of things temporarily. Castaneda defined a sorcerer as one who *interferes* with others. If you are new to this work and have no idea what I'm talking about, I'm sorry to say that you will just have to go out and curse and bless things until you attain the trance of sorrow, one of the easiest feats you can possibly accomplish in magick. Let me add that it is far better for you to do so than to take my word for the uselessness of this behavior.

There are many ways of fixing the thought on an individual and projecting your intention toward them. It is honestly easier than yelling out a window, and to much more powerful effect. Language is merely a tool that permits people the illusion of privacy. We all know what we're thinking simultaneously and for this reason, telepathy parties dissolve into sex orgies very rapidly. The crudest method of thought projection involves a candle, usually colored and often in a suggestive shape, and a photograph of the object. This is strictly beginner's stuff and totally unnecessary to anyone who's mastered the most rudimentary understanding of Dharana. But believe it or not, very few practitioners ever take the training-wheels off. They'll be lighting candles on their death bed, I suppose to illumine their journey across Styx,

but if the light isn't blazing from within at that point, you can forget the candle and concentrate on all your mistakes because you're about to get an opportunity to repeat them. No, you are much better off learning to *not* think about people, but to focus your energy on your own weaknesses and find in them their opposite. The Tao Teh King says: "The soft overcomes the hard, the weak overcomes the strong." I have experimented and found this to be true.

These kinds of thought projections are labeled by Michael Bertiaux, Master of the Monastery of the Seven Rays, as 'presentments'. Someone else may have called them that earlier, but I first heard the term from him and I find it a very useful label because it has no value, it is simply a presentment bidden or unbidden. It is directed through the ajna chakra of a witch or fledgling magician, or through the sahasara chakra of a black brother, to strike the recipient in the Qoph center at the back of the head, the part of the brain called Wernicke's area. Qoph, of course, is the Hebrew letter which means 'the back of the head.' Its value is 100 and is equated with the Moon card of the Tarot, Pisces, the 'uncontrollable' unconscious. A presentment usually enters the Qoph center during periods of sleep or unconsciousness and in fact it is usually sent at a time when the perpetrator believes the object will be asleep, hence the significance of *dreaming* or '*dreaming true*'. If you practice meditation, you may, as I have, experience the thrill of catching one of these presentments at the moment of contact. Then you can feel intuitively its intent and, if you choose, you may depotentiate it consciously by naming it: (Carelessness, envy, anger, wealth, power, love, arrogance, etc.). If you are working from the level of the Second Atu, it may seem folly to depotentiate a presentment like wealth, power or love, but remember, they are not change through evolution but only a repositioning of existing conditions. They will revert as soon as the sorcerer's attention is distracted or his intention wavers. This is inevitable. Not even an iron will can sustain concentration without, indefinitely. Also, such sorcerers can not project evolution because they are not evolved. They may be blessing you this week but if you don't give them all they feel they deserve, they'll be cursing you next week. It's how they operate. As a Thelemite, you have blessings enough for everyone. Better to take the opportunity to depotentiate the blessing so you'll know the technique next week when the curse comes. Bear it in your mind that the curse of fame and his inability to deal with it brought to an end the short but glorious life of Jimi Hendrix. Better to play the cards you are dealt and leave wild cards to less skilled players. The object is learning the game, not winning the hand. In the long run, the best player always wins. (See *The Training of the Mind*, Ananda Metteya, Equinox I (5)).

And through this game analogy, we come to the real subject of my remarks: a presentment is always an empowerment. Empowerment has become a 'buzz word' for modern self-help gurus, but I first heard this, too, from Michael Bertiaux and what he meant was that every presentment regardless of its intent, *enables* its victim in some way. In other words, if you are cursed with anger, you have the ability to express yourself emotionally; with envy, the ability to see that you lack something; with wealth, the ability to spend money as you see fit; if you are cursed with carelessness, you are confident and fearless. If such presentments come to you with bad intent, your antagonist believes you will use the empowerment to your detriment. But if you understand even a glimmer of what I'm driving at, if you have even an inkling of the real meaning of "Do what thou wilt..." you may face your karma with absolute pleasure and the rock and the whirlpool make a thrilling ride, testing your ability to the maximum.

Castaneda listed the skills of a sorcerer: *stalking*, *dreaming*, and *intent*. These are the skills used to create and project a presentment and they can also be used to redirect a presentment. Unlike a vampire who draws energy from its victims, a sorcerer projects energy toward his object. The guiding factor here is

intent, or what we Thelemites call 'Will'. Gaining energy is always useful if you know what to do with it. On the other hand, insomnia is only excess energy. I say again, the work of a sorcerer or witch does not transmute, only repositions. Death is only of immediate significance to the living. It transmutes nothing but sometimes gives its victim a better natal chart. It is up to the magician to put the 'H' in the formula (ALHIM) infusing it with spirit so that elemental transmutation can occur. Use the energy that is sent you. There are several magical methods of doing this, some viable, some less so:

1. Sexual Transmutation of Energy

The most pleasurable, powerful and dangerous method of transmuting negative energy is in the sex act. Find a partner with sufficient raw energy to keep up with you. You do not need to explain to your partner what is happening, nor do you have to be concerned with what they think or how they think. Just exhaust yourselves in bliss, directing your personal thoughts away from their natural course toward some predetermined channel, where ever you want to expend this energy. The dangers here are first, in working with psychic partners. Highly sexual people tend to be psychic even if they do not perceive it, a common case. You do not want to perpetuate a curse by passing it to someone who is in no way capable of handling it. If you do, you can be certain that $0 = 2$. In fact, it is fairly unfriendly to pass it to a heirophant, or hermit, or high priestess or even a great whore who is perfectly capable of handling it. If our perception of them is correct, such people should be able to see what's happening with you before they're hard or wet and either say 'thanks but no thanks' to your invitation, or enter the fray with volition. When talking to real talent, it is better to explain the dilemma and ask for their help. You'll be surprised what a little thoughtfulness and candor can accomplish.

Another danger of sexual transmutation of energy is manifestation. When you're working with energy as quirky as a presentment, no precautions are sufficient. If it is Asmodeus' time to be constrained to the earth plain, just you try to stop him! And if he comes through you... well, better you than me.

On the plus side, you can completely devour a virulent curse in one luscious evening of orgiastic sex, feel all the better for it in the morning and have something to remember for years to come. Take intelligent precaution, ask the right questions, accept your karma.

2. Transmutation through Music, Dance, Art and Poetry

Artistic expression has always been a popular method of transmuting curses and it may be the most useful. Certainly, transmutation of the negative is the core purpose of the Blues. Nearly all 'great' artists move against a circle of 'evil' and the 'great' work emphasizes this anxiety. At the same time, once they have conquered the curse, they usually lapse into mediocrity or obscurity. The great danger in this method lies in the fact that you must absorb a large amount of the negative energy in order to understand and transmute it.

3. Ritual Magick

For many years I was a great proponent of ritual magick to resolve any problem or desire. It always works, and change, or at least the illusion of change, is very quick, often occurring even before the ritual

ends. After fifteen years of serious endeavor I found my life patched together with various spiritual interactions, my will done only through the intercession of beings I cannot say exist in any reliable way. I now see ritual as a transitional level of attainment proving that change *can* occur. I have brought my temple inside, determined the things I want to change and use the ritual *method* to evolve myself actually as opposed to manipulating the outer for temporary gain. When you deal with malevolence from without, you cannot expect Mar's sword, Thor's hammer, or Jove's tennis racket to keep the wolves forever at bay. More likely the combination of your ritual and the curse you struggle against will summons the qliphoth of the sphere at which you're working and whatever balance you had will quickly disintegrate. If you would even consider removing a curse by communicating with beings at a lower level than gods, this is undoubtedly how you got into the predicament.

The only cure I know for stupidity is sincere self criticism and methodical change (Magick: the science or art of causing change to occur in conformity with will). Go back to Part One of *Book Four*.

4. Drugs

Do as you please, but in my experience, the use of drugs when one is suffering under malignant thought manifestation, is a short cut to madness and death. I've never heard of anyone who used drugs effectively to divert a curse from without and I knew two people, both talented magicians, both cursed by enemies who died by their own hand through the indiscreet use of drugs. The competent sorcerer (an oxymoron?) knows his enemies' weaknesses and the weaknesses in their strengths. He learns this from *stalking*. He loads these weaknesses into the *intent* when he casts his spell. These weaknesses are activated in the *dream state* of the victim and so guide his inclinations against his best interests. If the sorcerer is extremely methodical, he will send the presentment at a time when astrologically things are difficult for the victim (an afflicted Neptune, for instance.) Times of hardship and oppression are not times to take up new habits or revert to old ones. Evolution is the key to survival.

The exhilaration that occurs when you have passed successfully through the rock and the whirlpool, may make you want to go back and do it again. If your ego is imbalanced, you may never tire of telling the story of how you overcame the curse. But in such behavior are curses perpetuated and the annals of Magick are littered with the corpses of adepts betrayed by the judgments of others and the sin of their pride. Crowley translated Chapter 22 of the Tao Teh King thus:

THE GUERDON OF MODESTY

1. The part becomes the whole. The curve becomes straight; the void becomes full; the old becomes new. He who desires little accomplishes his Will with ease; who desires many things becomes distracted (*thus he hath none of them*).
2. Therefore the sage concentrates upon one Will, and it is as a light to the whole world. Hiding himself, he shines; withdrawing himself, he attracts notice; humbling himself, he is exalted; dissatisfied with himself (*since the one Will is not yet attained*) he gains force to achieve his Will. Because he striveth not, no man may contend against him.

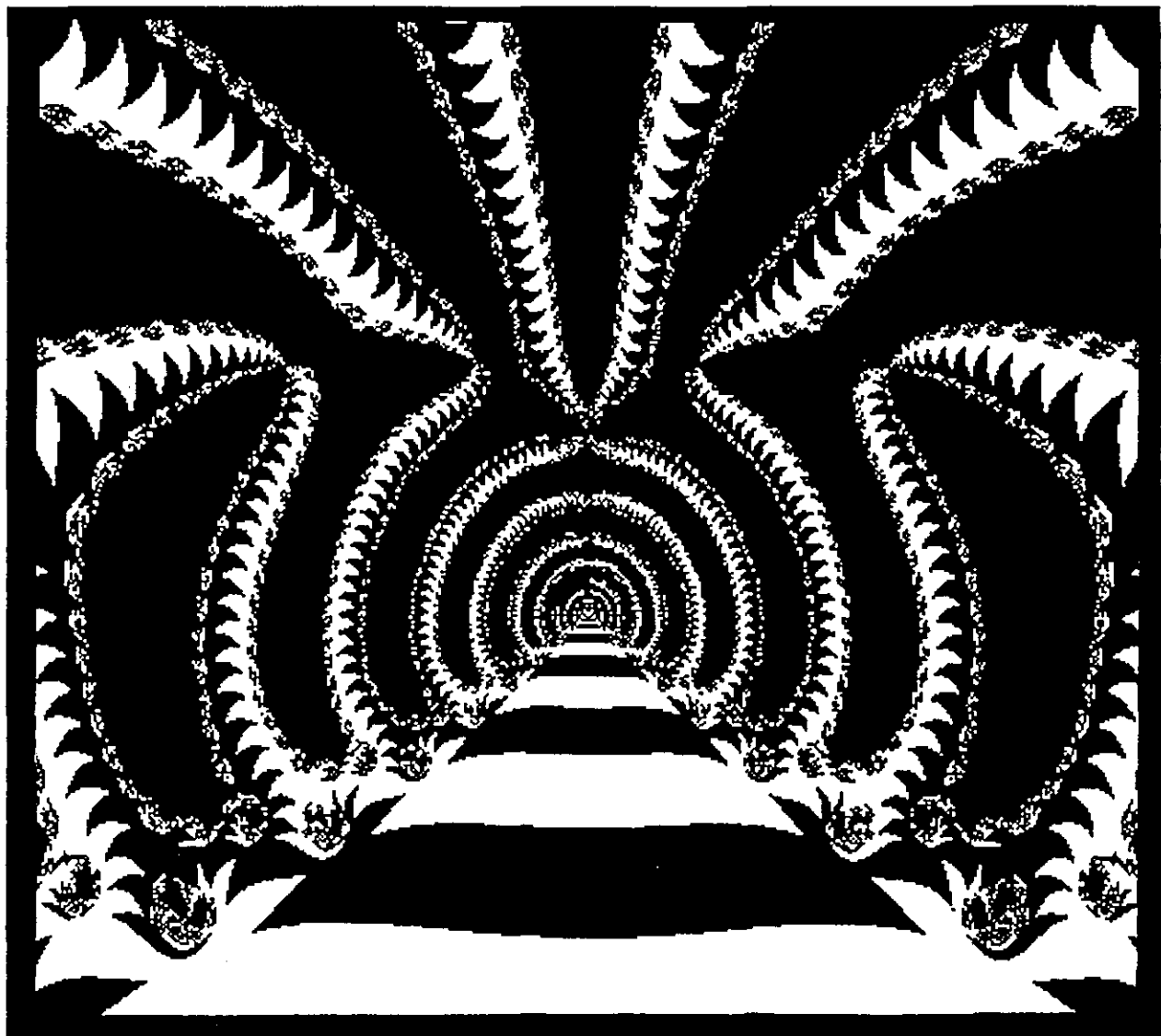
3. That is no idle saw of the men of old: 'The part becomes the whole'; it is the Canon of Perfection.

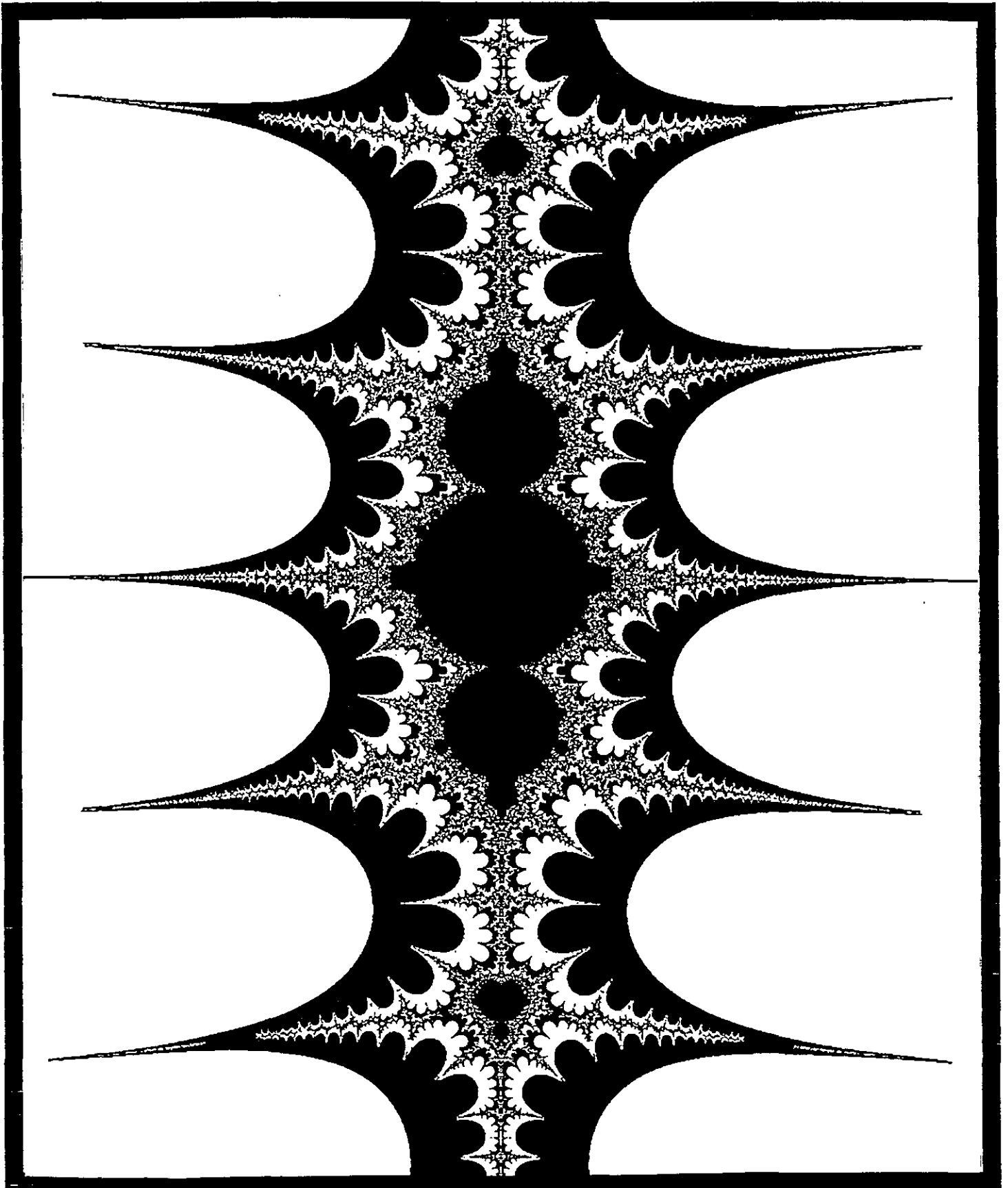
Any part X becomes the whole Zero, by canceling itself through 'love' of -X.

The emphases above are Crowley's.

And the Beatles spake: "And in the end the love you take is equal to the love you make."

Kept in mind, these thoughts should free you from harm. But in a pinch: *Love is the Law, love under will.* Emphasis, mine!





For the Servants of the Star and the Snake

KUNDALINI (A Lecture)

By Fra. Scarabaeus

The turning of the wheel of the Law.

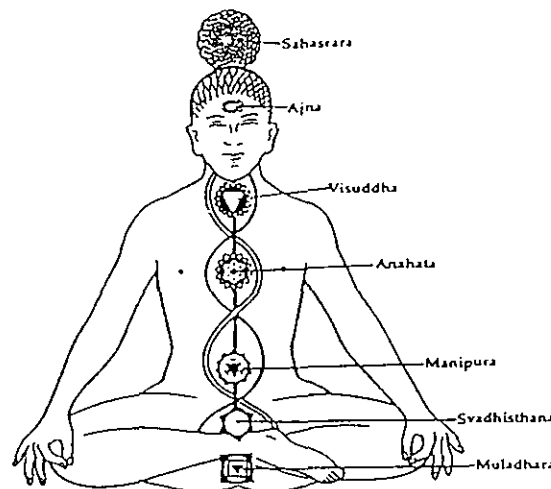
It is my will to explain the subject of Kundalini Yoga.

This form of yogic practice has, since the sixties, seized the imagination of the world. Under the guise of "New Age" numerous, poorly written books are now in circulation which give the quick "Crystal Network (C) 1989" method of attaining cosmic consciousness.

It is however a science whose history goes back thousands of years. It is documented under different names by many cultures that are geographically distant from one another. In general, this science seeks to understand the functioning of the subtle energy fields emanating from the human body. The Indians call this force "Prana", the Chinese call it "Chi", others call it "The Serpent Power", Kundalini, Odic Force, "Vitality", Orgone Energy. Castenada calls it "moving the assemblage point", Reiki, etc..

The Chinese put their knowledge of these subtle effects to a practical use by way of acupuncture, mokshi, etc.. The Indians however, have concentrated on formulating a method of attainment through yogic control of Kundalini.

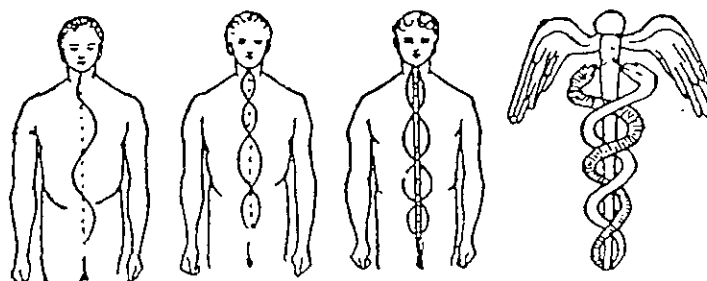
The O.T.O.'s degree structure is based on the Chakras, and several of the principal Holy Books of Thelema allude to the "Serpent Power". Certain other Masonic Schools are also known to have integrated the Kundalini into their Rites. ⁽¹⁾



1 Further evidence of early knowledge about these force-centres exists in the rituals of Freemasonry, the salient points of which come down to us from time immemorial; the monuments show that these points were known and practiced in ancient Egypt, and they have been handed down faithfully to the present day. Masons find them among their secrets, and by utilizing them actually stimulate certain of these centers for the occasion and the purpose of their work, though they generally know little or nothing of what is happening beyond the range of normal sight. Obviously explanations are impossible here, but I have mentioned as much as is permissible in the "The Hidden Life in Freemasonry". - C.W. Leadbeater "The Chakras":

This exposé will try to reduce this sometimes mysterious and perplexing system to its bare essence. A simple understanding of human physiology helps in understanding the Kundalini.

The body is divided into three parts: the limbs, the torso, and the head. In the study of Kundalini, we are interested particularly in the torso and the head. These form a central column the Hindus called "Meru Danda" (or the axis of the body) because Hindus believe Mount Meru is the Axis of the Earth. The spine is also called the "Brahmadanda", the stick of Brahma.



The spinal column is divided into 33 vertebrae, divided into 5 regions:

- 1) Cervical region: neck - 7 vertebrae
- 2) Dorsal region: back - 12 vertebrae
- 3) Lumbar region: waist or loins - 5 vertebrae
- 4) Sacral region: buttocks, Scarum or gluteal
- 5) Coccygeal region: Coccyx - 4 vertebrae

The spinal cord passes within these 33 vertebrae. The Sushumna Nadi corresponds to the spinal cord, and the other two Nadis, Ida and Pingala, are coiled around it. The Nadis are tubes made up of astral matter that carry psychic currents. Some texts mention that there are innumerable Nadis.

We will here concern ourselves with the three principle ones: Sushumna, Ida and Pingala.⁽²⁾ Sushumna is the central axis and Ida (Moon) and Pingala (Sun) are interlaced upward from the root (Muladhara) Chakra, coming together at certain points, creating the nexus for the Chakras, and finally coming together at the Ajna Chakra.

It is possible to regulate the flow of the current in Ida and Pingala by controlling the breath inhaled through the left (Ida, Moon) and right (Pingala, Sun) nostrils. Normally you always breathe through the left during the day, and the right at night. An experiment with telluric force can display the polarities of the human aura.

² It is part of the plan of Freemasonry to stimulate the activity of these forces in the human body, in order that evolution may be quickened. The stimulation is applied at the moment the R.W.M. creates, receives and constitutes; in the First Degree it affects the Ida or feminine aspect of the force, thus making it easier for the candidate to control passion and emotion; in the Second Degree it is the Pingala or masculine aspect which is strengthened, in order to facilitate the control of the mind; but in the Third Degree, it is the central energy itself, the Sushumna, which is aroused, thereby opening the way for the influence of the pure spirit from on high. It is by passing up this channel of the Sushumna that a yogi leaves his physical body at will in such a manner that he can retain full consciousness on higher planes, and bring back into his physical brain a clear memory of his experiences. - C.W Leadbeater: "The Secret Life in Freemasonry"

The five regions of the spinal column correspond closely with the placement of the root of five of the "Chakras", which means wheel in Sanskrit. They are wheel-like vortices of energy which appear on the etheric double of man, and form the "Links" from which energy flows between his physical self and his etheric body. They can be considered as "Astral" power zones. The wheels of the Chakras spin on the surface of man's etheric body, which is connected by a trumpet like cord to the spinal cord. It is the interplay of the spinning of the Chakras with the energies coming from outside the body, which can create "vitality globules".

There are other points of convergence where lesser Nadis meet, and some of those Lotus are also important, such as the ones on the palms of the hands. We will however limit ourselves to discussing the seven main Chakras.

The science of Kundalini operates by activating each chakra in turn, from the bottom (Muladhara) up. They are activated by concentrating on each center in turn until all are activated and the "Serpent Power" uncoils at the base of the spine and starts moving upward. Some yogis believe that each Chakra is assigned a musical note which, if struck or vibrated, can accelerate the opening of the Chakra.

THE FORCE CENTERS		
English Name	Sanskrit Name	Situation
Root or Basic Chakra	Muladhara	At the base of the spine
Spleen or Splenic Chakra	*	Over the spleen
Navel or Umbilical Chakra	Manipura	At the navel, over the solar plexus
Heart or Cardiac Chakra	Anahata	Over the heart
Throat or Laryngeal Chakra	Vishuddha	At the front of the throat
Brow or Frontal Chakra	Ajna	In the space between the eyebrows
Crown or Coronal Chakra	Sahasrara	On the top of the head

Here then are the names and attributions of the Seven Chakras:

MULADHARA CHAKRA (0° Minerval, O.T.O.)

(Base of spine)

Note: Low do

Muladhara is located at the base of the spine. It lies between the origin of the reproductive organ and the anus. It is represented by a fiery red-orange four petalled lotus. The Kundalini Serpent lies sleeping at this Chakra in the physical plane.

He who concentrates and meditates on the Muladhara Chakra, acquires full knowledge of Kundalini and the means to awaken it. When Kundalini is awakened he gets the power to rise from the ground. He can control his breath, his mind and his semen. All his sins are destroyed. He acquires the knowledge of past, present and future. He enjoys natural bliss.

Study well Liber HHH, Liber CMXIII, Liber XI, Liber NU.

SVADHISHTANA CHAKRA (III° Master Magician, O.T.O.)

(Lower abdomen)

Note: re

Svadhishтана is located within the Shushumna Nadi at the root of the reproductive organ. It is represented by a six petalled lotus with rays of red, orange, yellow, green, blue & violet.

He who concentrates on this Chakra and meditates on it has no fear of water. He has perfect control of the water element. He gets many psychic powers, intuitional knowledge and a perfect control of his senses. He has full knowledge of the astral entities. All impure qualities are annihilated. He becomes the conqueror of Death.

Study well Liber O & Liber XXX.

MANIPURA CHAKRA (IV°, O.T.O.)

(Navel)

Note: mi

Manipura is located within the Sushumna Nadi at the region of the navel. It is represented by a ten petalled lotus of several shades of red, with some green in it.

He who concentrates on this Chakra can acquire hidden treasures and will be free of all diseases. Has perfect control over Fire, remains alive without fear of death.

Study well Liber O.

ANAHATA CHAKRA (II° Magician, O.T.O.)

(Heart)

Note: fa

Anahata is located within the Shushumna Nadi at the region of the heart. It is represented by a golden colored lotus of 12 petals.

He who concentrates on this Chakra has full control over Vayu Tattwa. He can fly in the air, enter the body of another. He gets Cosmic Love and other divine qualities.

Study well Liber XXX and Liber XXV.

VISHUDDHA CHAKRA (I° Man and Brother, O.T.O.)

(Throat)

Note sol

Vishudha Chakra is located within the Shushumna Nadi at the region of the throat. It is represented by a blue lotus of 16 petals with a white center.

He who concentrates on this Chakra gets the highest success. He gets full knowledge of the four Vedas. He knows the past, present and future.

Study well Liber CMXIII, Liber HHH, Liber O, and Liber XVI.

AJNA CHAKRA (0° Minerval & P.I., O.T.O.)

(Between the eyebrows)

Note: la

Ajna Chakra is situated between the two eyebrows. It is represented by a white or pink-yellow, lotus of two petals. This Chakra contains: Bindu, Nada and Shakti.

He who concentrates on this Chakra destroys all the Karmas of past lives. He becomes liberated while living. He acquires all 8 major and 32 minor Siddhis.

Study well Liber CLVI and Liber CCCLXX.

SAHASRARA CHAKRA (P.I.-Perfect Initiate, O.T.O.)

(The crown of the head)

Note: ti

Sahasrara Chakra is situated at the crown of the head. It is represented by a principally violet lotus of one thousand petals.

He who concentrates on this Chakra he will obtain all knowledge.

Study well Liber VIII, Liber V, Liber DLV, Liber LXIII, B(1).

Above Head

Note: high do

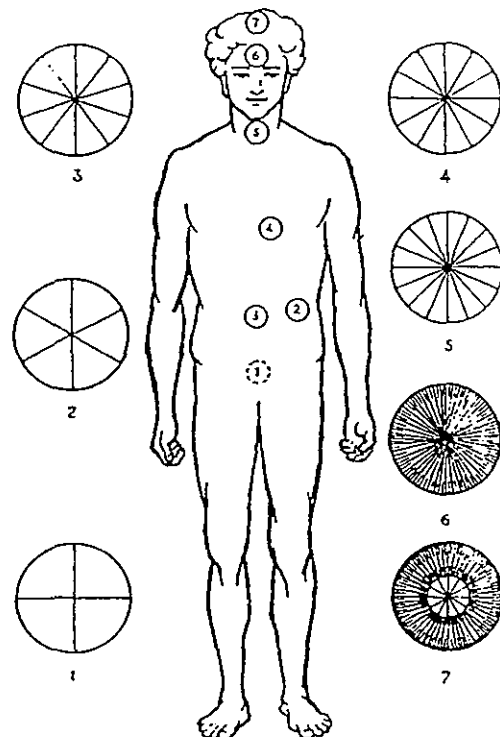
The outside world, Nuit: the external universe is considered to be the 8th Chakra.

Thus is the general physiology of Kundalini. We will now discuss some of the psychology behind the system, and some methods of practice.

Come forth, o children, under the stars, & take your fill of love! - AL I:12

I am above you and in you. My ecstasy is in yours. My joy is to see your joy. - AL I:13

This shows a man, with chakras all round him



*For he is ever a sun, and she a moon.
But to him is the winged secret flame, and to her the stooping starlight. - AL I:16*

The Book of the Law is quite clear in its cosmology: There is Nuit, the entire universe outside oneself, and there is Hadit, the innermost part of man. Ra Hoor Khuit the "Child" of the union of the twain is the subjective reality of realization. To worship the deities of Liber AL we are beseeched to "... *Put on the wings, and arouse the coiled splendour within you: come unto me!*" Saith our Star Goddess Nuit.

To be able to attain his full potential as "God", man must awaken the Fire Snake at the base of the spine, controlling its ascent through each Chakra, remaining objective and not becoming obsessed with the Siddhis thus attained, until we come to the Ajna Chakra. Here we gain a little encouragement and acquire momentary bliss. The next step is to completely surrender yourself to the attraction of the Star Goddess Nuit. Pure abandonment is the key, abandonment of Ego (erasing personal history), Fears (real or imagined), everything. If the student has succeeded in mastering himself he is then able to leave his physical body entirely and travel on higher planes of existence while retaining self-consciousness. We will also state that there are quick methods of arousing the Kundalini, such as various Tantric techniques, but this is best left aside for beginners.

Fundamental for success in Kundalini Yoga is a real desire to attain unity with deity be it Nuit or the Holy Guardian Angel (in the parlance of Western Esotericism). Also certain basic yogic practices should be mastered in order to "free" ourselves from our life of conditioning in the material world.

The first practice we should start is the practice of ASANA (control of posture). Aleister Crowley's Liber E, part III gives a good method for our purposes. The appendix at the end of this essay incorporates this text.

The second practice we must master to a fair degree is PRANAYAMA (control of breath). Again Crowley's text in Liber E, part IV gives a clear understanding of the technique.

Then the further practice the devoted student will master is DHARANA (control of the Mind). See Liber E, part V.

With these tools the Student can begin to put into practice the simple formula of: *Sit Still, Stop Thinking, Shut Up, and Get Out.*

Once we believe we are ready we can progress to more specialized exercises. For instance we can combine the liberating techniques discussed previously, with a technique called "RESONATING". By using the chakra correspondences given earlier, we can experiment awakening our Chakras. A tape recording can be made with a "loop" of the keys, which will be played for a pre-determined period of time ranging from one to five minutes for each Chakra. A keyboard with sampling capabilities is useful here, a tone can be struck on a bell or gong, and once sampled, it can be repeated at will in any of the other keys. This will sometimes work in awakening the Chakra success is felt as the targeted Chakra will respond by resonating the tone back. Singing may also be effective for certain people: try singing these vowel and note the response from the accompanying Chakra:

U	in the lower part of the spine
O	in the belly
A	in the heart, chest
E	in the throat
I	in the third eye
Hm	in the crown

It is recommended that the student try this exercise every day for at least ten minutes. A ten minute period of relaxation is suggested at the close of this practice.

Music is the harmony of the Universe... it is this harmony that is life manifested in man - who is a miniature of the Universe. - Hazrat Inhalat Khan

As mentioned, Kundalini can be awakened by other quicker (but more dangerous methods). Experimentation in these are entirely at the students risk.

1. Total concentration and absorption of the mind in its source, brought on by intense study or research, or by absolute introversion; or by some state of mental quiescence, or one-pointed concentration of mental energy on a magical symbol or sigil.
2. Drugs or alcohol: *To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof. They shall not harm ye at all.*
3. Shock (in the form of intense surprise, grief, ecstasy, etc.); any sudden release of subconscious energy affects the Kundalini.
4. Ecstasy induced by music: jazz, kirtana, rhythmic drumming, mantra.
5. Speed, which has a tendency to loosen the astral body and thus make possible a willed influx of cosmic energy. The whirling dances of the Dervishes and the frenzied gyrations of the Voodoo practitioners induce a similar condition of receptivity to cosmic influences; this acts directly upon the Fire Snake.
6. Magically controlled sexual activity of which the Kundalini is the immediate object. This is a dangerous method and demands a high grade of initiation in the practitioner. As the Kularnava Tantra declares: *One reaches heaven by the very things which may lead to Hell.*
7. Absolute Compassion for all created things. This is the Buddhist formula par excellence; it leads to the highest trances and to that Sahaja Samadhi, or state of natural and permanent self-realization, achieved by Advaitins.
8. Aesthetic ecstasy or impersonal rapture induced by the contemplation of supreme artistry.
9. Religious enthusiasm induced by total devotion to the Absolute conceived under the form of a personal deity. The resulting obsession leads to the transcendence of the individuality

and taps cosmic energy. The devotee is caught up into the "heaven" of his "god".

10. Violence carried to the pitch of frenzy, either masochistic or the reverse. This unseals primal atavisms, the resurgence of which leads directly to the most ancient (i.e. the original) state of consciousness which, being pure, is cosmic, unlimited.⁽³⁾

Once the Kundalini is awakened by any method soever, the force can be used by channeling it upward through the Sushumna, and its ascent is marked by the acquiring of the aforementioned Siddhis. It must again be emphasized that if the student isn't ready, there exists the very real danger of obsession, madness & death. An example of this "Dark night of the Soul" ordeal can be studied in Gopi Krishna's book: "Kundalini."

It is unlikely, in my esteem, that the basic technique can be misused. It is only a danger for those of us impatient to work by the time honored methods of Yogic discipline; employing the short-cuts mentioned above, for quicker gain. I repeat again: USE AT YOUR OWN RISK!

Every man and every woman is a star - AL I:3

Kundalini yoga is the royal road to enlightenment and it is believed by many that it is the magick of the New Aeon. Many Thelemic rites have built into them methods of awakening the Fire-Snake: Liber V vel Reguli, being one example. There is much more to say, but this lecture was intended to be an introduction to this complex subject only.

Appendix

Liber E Parts III, IV & V

III

Asana - Posture

1. You must learn to sit perfectly still with every muscle tense for long periods.
2. You must wear no garment that interferes with the posture in any of these experiments.
3. The first position: The God. Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.
4. The second position: The Dragon. Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.
5. The third position: The Ibis. Stand; hold left ankle with right hand (and alternately practice right ankle in left hand, &c.) free forefinger on lips.
6. The fourth position: The Thunderbolt. Sit: left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees: head and back straight.

³ From Kenneth Grant: Aleister Crowley & The Hidden God, pages 97-98.

7. Various things will happen to you while you are practicing these positions; they must be carefully analyzed and described.
8. Note down the duration of practice, the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.
9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

*Pranayama**Regulation of the Breathing*

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.
2. When this is quite easy to you, increase the periods to 30 and 15 seconds.
3. When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.
4. When you can do this with perfect ease and comfort for a whole hour, practice breathing out for 40, in for 20 seconds.
5. This being attained, practice breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be instructed in more complex and difficult practices.

6. You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.
7. Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.
8. Strive after depth, fullness, and regularity of breathing.
9. Various remarkable phenomena will very probably occur during these practices. They must be carefully analyzed and recorded.

V

Dharana: Control of Thought

1. Constrain the mind to concentrate itself upon a single simple object imagined.
The five tatwas are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.
2. Proceed to combinations of simple objects: e.g., a black oval within a yellow square, and so on.
3. Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, &c. Avoid living objects.

4. Proceed to combinations of moving objects, e.g., a piston rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of fly-wheels, eccentrics, and governor.

5. During these practices the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

6. Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain. This is very important.

7. Proceed to imagine living objects; as a man, preferably some man known to, and respected by, yourself.

8. In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a water-fall, or the ticking of a watch.

9. Endeavor finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel that you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

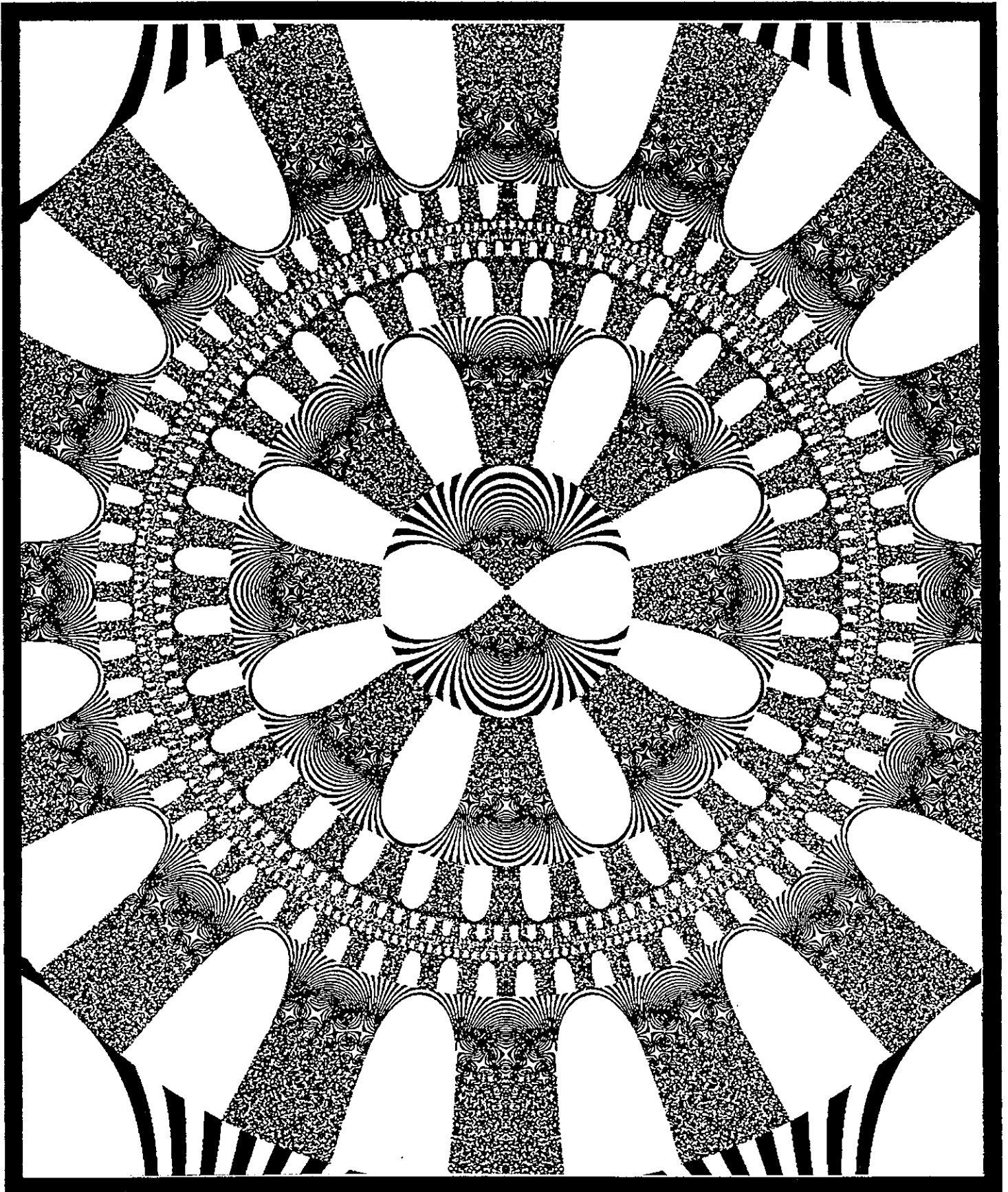
We search everywhere for it and all the while it is carrying us about. It is our nervous system.



GAIUS CASSIUS

Lies that slip between the lips of a fool
are like sand between the fingers of a child.
Minute nothings that cling together
and Lo, a vast body that separates thee from the ocean of Truth.
Gaius Cassius was a liar and a fool of great renown.
It is said that he fueled his sins of strange omission
with expensive wine and the kisses of cheap women.
But his lips were like unto the font of Heaven!
Endless songs penned he,
but his whispers spoke of Gods come down
to walk and converse amongst mortals.
And his stories told, oft times as not,
of a young god
who roamed the Earth by night, alone,
who liked to peer into the windows of common folk
and watch them at their hearths.
The young god would smile upon them
and he always left a sweet or a coin
where the child of the house would surely find it.
And oft times as not,
the young god would take his pleasure
among the lonely women of the village,
the widows, and spinsters and barren wives.
And Gaius Cassius remarked that the children who sprang
from these widows, and spinsters and barren wives
were always of exceptional beauty
and they did great and miraculous things
and many songs and legends sprang up around them.
It was rumored that Gaius Cassius was mad
and a fool among fools
and naught paid him the slightest heed.
But every one amongst them loved to listen by the hour
to the songs of Gaius Cassius
and his tales and his many and wondrous lies.
And only Gaius Cassius knew
that it was himself alone who spread the rumor
that he was a liar and a madman and a fool.
But he always buried the truth within his songs
where the child of the house of Man
would surely find it.

Sor. Akhen Anubis



Babalon In Babylon

By Fra. R.

Are you aware that the O.T.O. has been active in New York City for over 75 years? True, we've had our ups and downs, but so has the Big Apple.

Ordo Templi Orientis arrived in New York on November 1, 1914 in the person of Mr. Aleister Crowley. Crowley had set sail a week earlier from England aboard the Lusitania! (When the Lusitania was sunk just six months later, A.C. wrote in his diary that he wondered if he was somehow responsible). World War I had been raging in Europe since the Summer of 1914 and, with no end in sight, Crowley decided to give America a try. He wasn't fleeing in terror; he would have been quite safe in Scotland. But the war on the Continent meant that he was cut off from his associates in Paris and, more to the point, Berlin. A.C. had become affiliated with O.T.O. in 1911. In 1912 the famous summit meeting between Reuss and Crowley took place in London. Later that year, in Berlin, Crowley was authorized to become the Head of the Order for Great Britain. (His charter was subsequently extended to include all English speaking countries.) Crowley's research into O.T.O. rituals became his focus for the next two years. Then came the War, and because his sympathies were clearly with the Germans and not with the British, perhaps England wasn't the safest place to spend the war.

Crowley spent the next five years in America with his home base in New York City. He lived in a succession of studios, apartments, lofts, and hotels mostly in the downtown area. One of his nicer addresses was One University Place in Greenwich Village. Here he performed rituals, public and private, and a number of O.T.O. initiations, mostly to traveling initiates who came to New York to receive their degrees from the Master Therion himself.

A.C. didn't actually set up a N.Y. Lodge at that time. As a National Grand Master General, in a time of international crisis, he was a traveling Grand Lodge in a handsome package. Crowley took several summer vacations in N.Y. State - at Montauk Point and up the Hudson River to Esopus Island. As far as I can determine, Crowley's time in New York was the only period in his life when he actually worked for a living. He held a 'regular' job and received paychecks. He served as an editor for two N.Y. newspapers: The International and The Fatherland, both pro-German propaganda vehicles.

In spite of his inspired writing, America joined the war on the side of the British/French, and the Germans eventually were beaten down. After the Treaty of Versailles in 1919, Aleister Crowley finally sailed back to England. Years later, he began to claim that his propaganda efforts in WWI were really a "disinformation" campaign carried out on behalf of British Intelligence.

In the 1920's and 1930's, O.T.O. wasn't all that active in New York (but the Order was quite active in this phase in Canada and California). Crowley became the International Head of the Order after Reuss' death in 1922. Crowley concentrated his efforts on Europe and kept up a detailed correspondence by mail with the American Lodges. In the 1940's, a New Yorker, Karl Germer, became the worldwide Treasurer of the Order and was Crowley's official representative in the United States. After A.C.'s death in 1947, Germer became the new O.H.O. and the center of attention returned to New York City. At Grand Lodge, Germer kept the Order going and corresponded with the Lodges and members throughout the world.

Germer survived until 1962. The story of the Order over the next fifteen years or so is very complicated and has been told at length in many other publications. Most of the key events took place in California. By the 1970's, Major Grady Louis McMurtry (Hymenaeus Alpha 777) had consolidated his authority as Caliph and O.H.O. of Ordo Templi Orientis.

One of McMurtry's early initiates became a pioneer for Thelema and the O.T.O. in New York. Frater E. H., an artist and musician from Georgia, was chartered to open Tahuti Encampment in New York City in 1971. This was the first public study group in the city and Fra. E. H. was responsible for introducing several very important people to the Order.

In 1977 McMurtry chartered Fra. C. D. to form LASH TAL Lodge in N.Y.C.. LASH TAL Lodge was the first chartered Lodge, strictly speaking, to offer the proud citizens of New York the O.T.O. initiations from Minerval on up and many key people began to join the Order.

After Fra. C. D. retired from service, the Order in N.Y. became reborn again. In 1979, Frater Ad Veritatem was chartered by Hymenaeus Alpha to form Tahuti Lodge "in the Valley of New York City". Tahuti Lodge's birthday is the Fall Equinox 1979. It is a curious fact that Fra. Ad Veritatem chose the name Tahuti for his own reasons and was unaware that Fra. E. H.'s Encampment eight years earlier bore the same name but as the world capital of communication, information, publishing, and design, what better patron saint than TAHUTI? The Order in New York began to expand greatly in 1980, sixty-six years after The Beast first set foot in Babylon.

NOTE:

In 1917-1918, the peak of Crowley's O.T.O. work in New York, Saturn was in the Constellation Leo. It takes Saturn about 29.5 years to move through the signs.

In 1947-1948, Crowley died and Grand Lodge O.T.O. came to New York. Once again, Saturn was in Leo.

In 1977, when LASH TAL Lodge was started in N.Y., once again, Saturn in Leo!

NO-THING TO SEE

NO-THING TO THINK

NO-THING TO SAY

WHISPER A POINT, BERASHITH, A DAY

AND A NIGHT WITHIN TO DWELL

TO BURN RESINOUS WOODS AND GUMS

AND ELIMINATE THE TWO TO DISSIPATE

INTO NONE

YET NONE AND NO-THING ARE NOT WHAT

WE SPEAK

IN WORDS OR CONVENIENCE OURSELVES

IN THOUGHT

FOR THE NAUGHT THAT CAN BE SPOKEN

OF IS NOT

THE NAUGHT

AND EVEN IN DISASSOCIATION WE

CREATE THE FACADE

OF WHICH CAME FIRST THE CHICKEN OR

THE EGG...

MAN OR GOD?

Fra. N.:D.:W.:T.:

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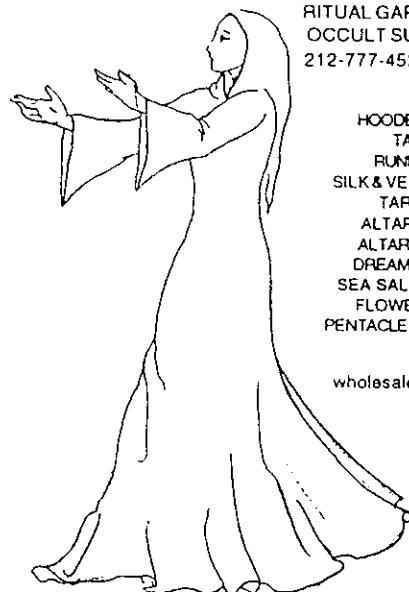
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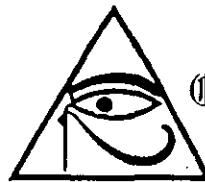


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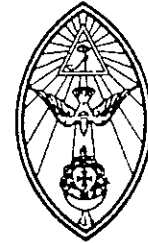
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Love is the law, love under will.