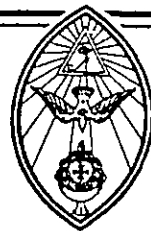




THE SCRIBE



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Fall Equinox 1996 E. V.

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

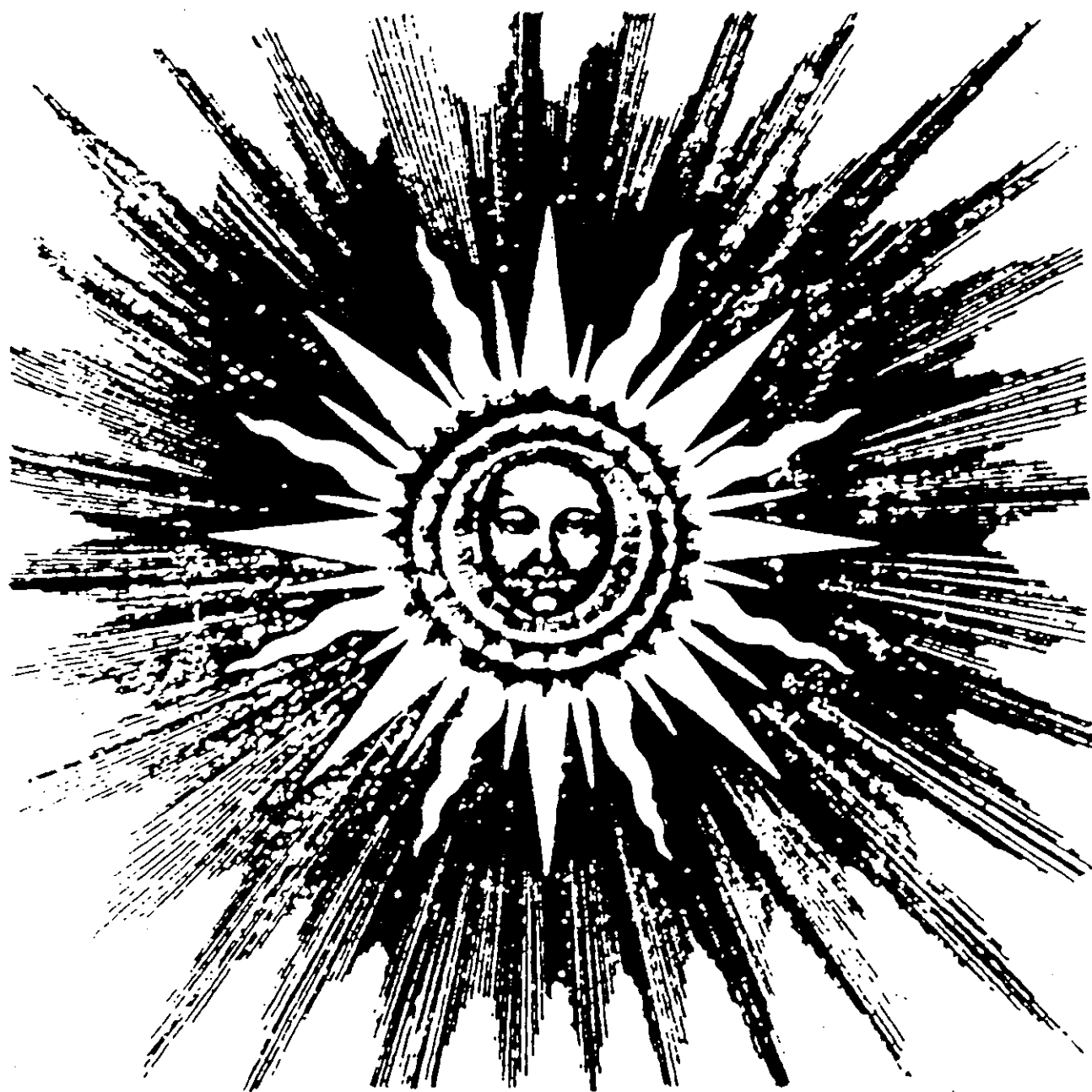


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Illustrations:

Cover Art - Cool picture from a book... I forget exactly...

Pages 8 1/2 and 13: Computer generated artwork by Fra. D.V.F.N.T.

A Lodgemaster's Fond Farewell:

An ADDENDUM to Time and What We Do

I stepped down this Autumnal Equinox as Tahuti's Lodge Master, a position which I worked at for nine years. In anticipation of this event I decided to write and perform the Equinox Ritual and make a statement and summation of my tenure. There is and was a lot of material to choose from and many a memory and emotion did I invoke. At the same time I wanted to leave a little stamp on the Ritual for the Lodge members that I thought they might find helpful when I departed. For I realized that I had new work to do and my energies were in a new direction, though my heart would remain there.

I chose to rework Liber Israfel as it already held in it all the dimensions I wished to cover and explore. I also decided that I would employ the services of my ten year old and my predecessors sixteen year old. For it is for them, the children, that always gave me the energy to keep going. The Ritual went beautifully and was highlighted by the arrival of a two year old in the midst of it which made it perfect. There wasn't a dry eye in the house - including my own.

Before the Ritual began, I sat down with the two children and we spoke about what it has meant to be the child of a Lodgemaster and to be a Lodgemaster with a child. The separation, the time lost to each other, being raised in a Thelemic/Gnostic religious environment, etc. When my friend's child told me how he resented it and us - the Order - when he was younger, I understood. When he told me that now that he's beginning to get a handle on what it's been about, it's been worth it. My own child agreeing that it must be important - well, that is when I got my reward. The Ritual was easy.

Fra. Roncelin



THE ENTRANCE TO THE WASTE LAND
Pen and ink sketch by Crowley

The Price of Freedom

by James Wasserman

*Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!*

I have come to realize, at the age of 46, that Liberty has been the entire basis of my life quest. I have used every technique I could find to maximize my Liberty — meditation, ritual magick, sex, drugs, sobriety, philosophy, personal economics, career orientation. I now believe that an understanding of political liberty is an essential part of my search for spiritual liberty.

Historically the gods of a conquered people become the devils of their conqueror's pantheon. Today's rebels and devils include those of us who still worship yesterday's gods of individual Liberty and Inherent Individual Rights. Our would-be conquerors are the New World Order addicts, whose cradle-to-grave security and obedience models are inimical to individual Freedom. These power-junkies parade themselves endlessly upon the media stage, camouflaging their daily control-fix under the banner of Compassion, Global Interdependence, and Resource Management. Their addiction has caused them to both advocate and labor toward an abandonment of the Liberty unique to American society.

I too once embraced socialism as part of my learning process — until it became clear that a world bureaucracy run by social planners and civil-servants was one three-dimensional reality I truly had to fear. I now spurn the advance of the Age of the Expert, and the cultural madness in which the machine (designed by the international corporate mind-killers) becomes God. Thus, although I am a business owner, father, husband, law-abiding, tax-paying, U.S. citizen, my political views are those of a modern social pariah.

My spiritual path is identified with the teachings of Aleister Crowley and *The Book of the Law*. A logical corollary of this statement is that I believe in Divine Inspiration. I also believe that *The Book of the Law* was neither the first nor the last time divine inspiration penetrated human consciousness. Further, I believe the American Constitution and its Bill of Rights to be a divinely inspired model of a potential Thelemic society — as later articulated by Crowley in *Liber OZ* (a short tract, written in 1925, that expressed the political philosophy of *The Book of the Law* in words of one syllable). What makes the ideas of both *Liber OZ* and the Bill of Rights so radical is their guarantee of nearly unlimited personal liberty and individual right.

Implicit in seeking to maximize individual liberty is a recognition of the divinity inherent within each human being. Quoting *The Book of the Law*, "Every man and every woman is a star" and "... thou hast no right but to do thy will." These statements posit both a will to do, and an attainable celestial nature at the root of the self. The reigning political goal of a society built on these principles must be the encouragement of maximum individual liberty for the most unfettered growth of the divine inner potential. Simple enough — *if you believe in the divine inner potential.*

Respect for human nature is an absolute prerequisite to a vision of human freedom.

The U.S. Bill of Rights represents the first time in history that individual sovereignty was regarded as *primary*, and government sovereignty as *secondary*. The Declaration of Independence spells out America's founders' understanding of the *origin* of rights in no uncertain terms, "We hold these Truths to be self-evident, that all Men are . . . endowed by their Creator with certain inalienable Rights . . ." The inviolate supremacy of the *inalienable* rights acknowledged in the Bill of Rights is protected *from* the State. The "rights" acknowledged by the UN and other New World Order scams are *conditional* upon the will of the State. They are *contingent* rights, "given" or "dispensed" by the State. It is impossible to emphasize strongly enough the difference between these two points of view.

The U.S. Constitution purposely sets up an *inefficient* government. This is no accident. Thomas Jefferson spoke of an America government "shackled by the chains of the Constitution." Imagine our New World Order addicts willingly cutting themselves off from their domination-fix.

In the Age of the Expert, the vision of an *inherently successful* humanity is considered a nineteenth century myth that today's "experts" have deemed inoperative. Social planners are heralded as the new deities who will bring order out of the chaos of an *inherently unsuccessful* humanity's unbridled and destructive passions — and channel these instincts into constructive byways. How they accomplish this modern miracle, of course, may require the use of force. In simpler times, this would be called "Tyranny." Today, "Social Planning for an Orderly and Productive Society Under the Watchful Eye of the Corporate Oligarchy" might be a more long-winded, if politically correct means to describe the same thing. The ultimate end of this philosophy was conclusively forecast by George Orwell in *1984* and Aldous Huxley in *Brave New World*.

The hooded black figures with automatic weapons these days are no longer terrorists — they are government agents. To confirm this, let us invoke the shade of David Koresh and the eighty-some Branch Davidians who perished in the flames with him as the world watched TV. On February 28, 1993, one hundred federal police, armed with automatic weapons and badges showed up on private property, guns a' blazin'. Soon came hundreds more, with hundreds more guns and badges, adding tanks, Bradley Fighting Vehicles, loudspeakers, stadium lights, electronic surveillance equipment, and a mini-army of professional cult busters and "expert deprogrammers." Next came hundreds of pages of newspaper and magazine articles, and hundreds of hours of TV and radio broadcasts, continuing the assault with their "objective" reporting — a barrage of character assassination and unsubstantiated rumor — painting this sect and its young leader as modern incarnations of the anti-Christ. Fifty-one days of torment and slander finally result in the greatest conflagration of modern "law-enforcement." In 45 minutes, the "fortress" of this "heavily armed cult" burns to the ground like the pathetic tinderbox it was all along.

Our globally compassionate political leaders strut and fret their hour upon the stage, each one so willing to "take responsibility" you had to wonder when their jail terms would begin. Meanwhile, ACLU, Amnesty International, and other Establishment conscience-mongers are so silent you could hear a dead child's whimper. Editorial pages poke a few jabs at the BATF just to prove their independence, but the BATF isn't really as popular as the FBI anyway. The bottom line is, nobody cares. Koresh and the Davidians were weird, and had it coming.

Just ever so gradually, the house of cards begins to fall apart. Information surfaces to contradict the government/media disinformation, and many questions arise. Among a host of issues are the following:

1. The heavily armed cult appears to have owned about 200 rifles, or two per adult resident. Statewide in Texas, average gun ownership runs about four per adult.
2. Irrefutable evidence is provided that the loss of the element of surprise was known to ATF raid leaders before the raid. They shamelessly lied about this for months after the raid.
3. Three of the four dead ATF agents had been Clinton's bodyguards during the 1992 campaign. Unedited video feeds of the raid suggest these three may have been assassinated by another ATF agent, who tossed a grenade, then fired two unaimed machine gun bursts into the room they had just entered.
4. Neither Clinton nor Reno dare acknowledge that their much publicized desire to save the children was the primary cause of the children's death. FBI turns out not to have been so sure of child abuse after all.
5. Highly respected attorneys who visited Mt. Carmel publicly accuse ATF of firing from helicopters through the ceiling of the women and children's living quarters. They swear the physical evidence supported Koresh's claims that agents fired first.
6. A sane assessment of tanks smashing into wooden walls — behind which were bales of hay, kerosene lamps, diesel generators and propane tanks — casts doubt on claims by an FBI sniper to have observed black-clad masked Davidians setting fires. The statement is also known to contradict observations by newsmen during the first half hour of the live broadcast of the fire, before the disinformation squad could assemble.
7. A couple of government investigative experts are courageous enough to speak up and pin the tail on Reno, *et al.*
8. And finally a kangaroo court in February, 1994 exposes the extent of the government vendetta against the Branch Davidians. The judge overthrows the jury's innocent verdict with such arrogance that the jury foreman cries on the steps of the courthouse. And thereby undoubtedly sets the precedent for a successful appeal.
9. Multi-million dollar lawsuits against the U.S. government are filed both here and abroad.
10. And finally A&E Network offers a fairly unbiased hour-long report after nearly two years of an almost total media disinformation campaign.

A family in Idaho, the Weavers, gunned down by Federal agents in August of 1992, are also getting some acknowledgment, despite the earlier unanimous media blitz against their "white-supremacist," "armed extremist" profile. U.S. Marshals first shoot and kill the family's dog, and then shoot Weaver's 14-year-old son in the back, killing him. Next, 300 feds surround the Weaver cabin. An FBI agent blasts a .30 caliber hole in Mrs. Weaver's head, killing her as she cradles her ten-month-old baby in her arms. After 11 days, a severely wounded Weaver surrenders. He is later acquitted by a jury of his peers. In Weaver's case, he faces

a human being for a judge, unlike his Davidian soul-mates. A secret Justice (sic) Department report leaked in December, 1994 acknowledges that Mrs. Weaver's Constitutional rights were violated by the FBI's "rules of engagement" for that operation. (Strangely enough, these unconstitutional "rules" were written by one of the same public servants who incinerated the Branch Davidians eight months later.) While all the money or legal precedents in the world can't bring back a son or a wife, Randy Weaver is suing the government and will undoubtedly win. It's a good feeling to know that our government can rely on its taxpayers to cover its financial liabilities when it has been adjudged to have acted improperly.

We Americans are facing a daily information assault designed to persuade us to sacrifice our Liberty in the name of Collective Security. In late 1992, for the first time in history, more people were employed by various levels of local, state, and federal government than were employed by private industry. Those employed by government have only one purpose — to monitor us. We now have more people paid to monitor us, than we have people producing the money to pay our monitors.

The tyrants encroaching in our lives are dangerous because of their insatiable need for more control. In *Naked Lunch*, William S. Burroughs brilliantly describes the exponential grasping of addiction as the "Algebra of Need." Our political addict-experts have pounced into our very beds with their sexual speech codes, and will soon demand we make them responsible for licensing us to produce our children. Later they will insist on determining those children's schooling, profession, and place of residence (all in the name of global ecology, crime-prevention, human rights, etc., *ad nauseam*).

An enforced subservience of the individual to the "common good" is the current meaning of the word "Liberalism." In order to grasp the doublethink involved, read Jack Parson's collection of essays in *Freedom is a Two-Edged Sword*, published by New Falcon Publications. Written in the early 1950's, for Parsons, *Liberalism* meant what we would call today "Individualism," "Constitutionalism," even "Conservatism"(!) In any brainwashing procedure, one of the first patterns that must be broken down is the meaning of words. "Loyalty," "patriotism," "honor," must be gradually turned into their opposites to allow the naturally morally-directed psyche to maintain allegiance to its guiding principles, while acting in a conditioned manner — Orwell's classic FREEDOM IS SLAVERY.

Like any sane and decent person, I am concerned with war and political strife. My experience as a human being however teaches me that evolution and peace cannot be coerced, even in the name of the "greater good." And I become suspicious of people who want to coerce me. For example, even before the "fall" of the Soviet Union and the "liberation" of South Africa, the United States boasted the largest percentage of its citizens in prison in the entire world. And now, the U.S. House and Senate, with cheer leading from the White House, are attempting to outdo each other to prove how "tough on crime" they can really be. Build More Prisons. Makes sense. After all, since in 1990, 50% of new inmates in New York were imprisoned for sale or possession of drugs, we need more prisons to make room for criminals as well as pot smokers.

However, I can't find a section of the Constitution or Bill of Rights that allows the Government to imprison people who are not committing crimes against others. In fact, the First Amendment guarantees free expression; the Fourth Amendment guarantees privacy; and the Ninth and Tenth Amendments tell the Government exactly where it must stop. (Incidentally, there are bills in both the House and Senate to repeal the Second Amendment. And Comrade Clinton is still attempting to ram through legislation and rally public

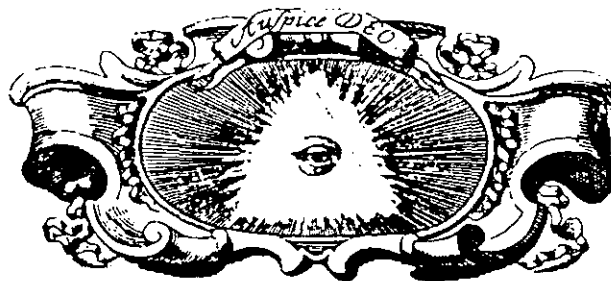
support to abrogate the Fourth Amendment, through warrantless searches in public housing.) If a person commits a crime while under the influence of drugs, he should certainly be imprisoned. If a person commits a crime with a gun, that person should also be severely punished. But the operative phrase is "If a person commits a crime," not "drugs" or "guns."

In the final months of the Kennedy Administration, a 15 member Special Study Group was commissioned to evaluate the ramifications of a world at peace. The group met for two and a half years, after which they submitted their unanimous secret report to the Johnson Administration. One member anonymously leaked the report, which was published as *Report from Iron Mountain on the Possibility and Desirability of Peace*, With Introductory Material by Leonard C. Lewin, Dial Press, 1967.

Discussing the need to find a substitute, in a peaceful society, for the military function of providing an outlet for aggressive young people, as well as employment opportunities for the poor and under-educated, the report states, "Another possible surrogate for the control of potential enemies of society is the reintroduction, in some form consistent with modern technology and political processes, of slavery. Up to now, this has been suggested only in fiction, notably in the works of Wells, Huxley, Orwell, and others engaged in the imaginative anticipation of the sociology of the future. But the fantasies projected in *Brave New World* and *1984* have seemed less and less implausible over the years since their publication. The traditional association of slavery with ancient preindustrial cultures should not blind us to its adaptability to advanced forms of social organization, nor should its equally traditional incompatibility with Western moral and economic values. It is entirely possible that the development of a sophisticated form of slavery may be an absolute prerequisite for social control for a world at peace."

The sinister perpetrators of the world government hypnotic hoax are powerful people in government, finance, and the media, whose self-importance allows them to feel they are better qualified to run our lives than we are. The really scary part is that we have given them the power to do so. Why? Because they *valued* it *more* than we did. We have been guilty of dereliction of duty. The price of freedom is eternal vigilance. And we have been asleep at the wheel. That personal, individual evasion of moral responsibility is the key to the slavery we are substituting daily for the American Constitutional Freedom that is the birthright of each member of this nation. Living with, and protecting, that terrible Freedom is the unique responsibility of everyone who dare call himself Initiate.

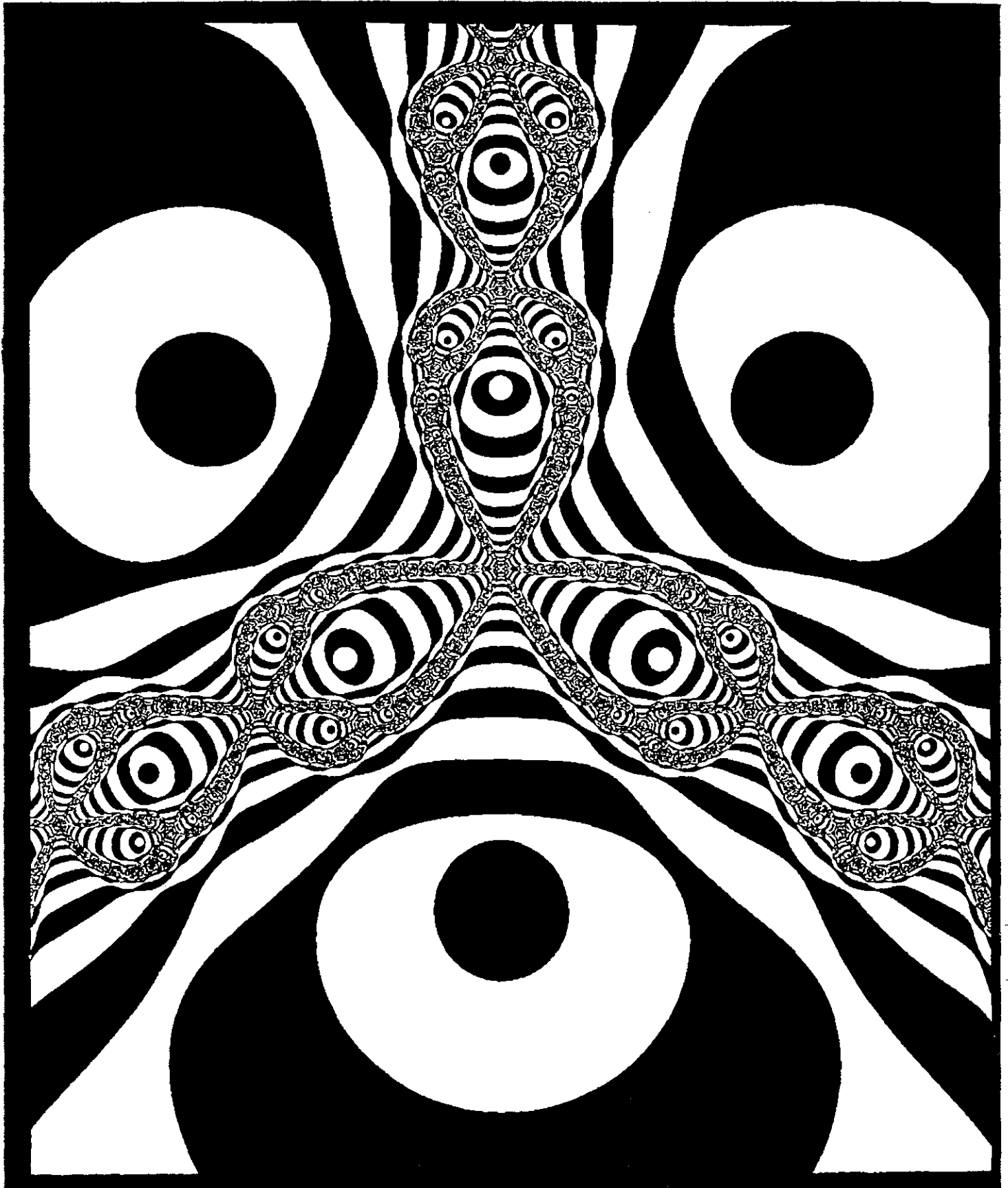
True compassion and true idealism demand that American society honor and defend its unique philosophical underpinnings. We can share this model with the entire world by example, functioning as a beacon of light and hope that all may see. The pathetic, guilt-ridden, hand-wringing and cringing proposed by the New World Order crowd are merely sophisticated psychological tactics to induce subservience. Today, self-aware, independent thinkers can "Just Say No!" to this Globaloney bullshit.



Gaius Cassius and the River Styx

— Sor. Ankhanubis

It is related that Gaius Cassius passed one night
in a certain wineshop.
And while he lay, rapt within the arms of sleep, lie dream, like death,
he came to meet the Boatman Charron
upon the banks of the River, called by some, The Styx,
wherfrom they departed by boat, together.
Now, by a most circuitous route,
Gaius Cassius was conducted out of the world of Man
and brought to stand before the very rim of the Well of Hades.
And there unto he descended, unbound and of free will.
Alone and unguided, Gaius Cassius soon found himself within the walls of a temple
fashioned for the worship of a goddess
who reigned alone and supreme over all the lands of twilight.
Torrents of blood ran ever in her terrible name,
this goddess who watched jealously the free course of Man upon his earth,
from her throne of skulls and the parched gray bones of a thousand broken souls.
And the goddess enveloped Gaius Cassius in the soft,
serpentine coils of her voluptuous body,
She bathed him with kisses.
She smote him with her venomous fangs,
she sought every way known to her to best this Man of Earth
and drive him forth from her lair, her tomb, her throne of twilight.
But Gaius Cassius would not be driven forth.
And there within the walls of this, her temple,
did Gaius Cassius commit all manner of barbarity,
and countless acts of debauchery,
and each and every one unto the last unnameable sin that finds its fertile soil
deep within the ground of the human soul.
And too at his calling did all possible forms of horror and abomination
crawl writhing forth from the deepest place of his imaginings.
And these, his sins, did Gaius Cassius wrench bleeding from his soul,
like the dark bruised blossoms of evil vines.
And these he cast, one by one by one to the very last
into the purifying flames of the Pit.
And at this dark triumph of Man did this goddess depart from her despicable lair
in great shame and with a longing for death.
But even this final peace was denied her.
And Gaius Cassius descended into the last pit yet unfathomed in his soul
only to rise from this place of desolation eternal, this barren waste,
as the phoenix resurrected from its pyre.
And when dawn crept at last upon the wineshop
wherein lay the living corpse of Gaius Cassius,
he who emerged was Gaius Cassius no more.
For the Boatman Charron had returned unto the world of Man
that which was not a Man, but a God,
by way of the river, called by some, The Styx.



MAGICK, METAPROGRAMMING and MYTHOS

The Modern Quest for Expanded Awareness

by Fra. Taceo

The world is now covered by a vast networked web of words and images. One of the direct effects of this web is that we have access to the words and images of times past and cultures distant. When we combine these words and images with the cultural, psychological and biologic imprints we have inherited, we find a plethora of possible symbols from which to choose: concepts and procedures which were created for the purpose of altering awareness.

Our major religions are full of the refuse of ages; chants and rituals filtered down from bygone days. This material consists, for the most part, of the remains of ancient magical methods which can be safely and quietly absorbed by the general populace when fed by intermediaries such as priests. Alongside the major religions are the bits and pieces of the more direct magical procedures which still exist in one form or another, but which remain mostly underground in the consciousness of the public. Behind Judaism, we find Qabala; behind Christianity, we find Gnosticism; in Buddhism, Hinduism and Shinto we see the mysteries in a more-or-less unchanged form for the East has repressed a good deal less material than the West. Still, Eastern forms conform to the needs of their populace, just as the Western forms do.

For urban westerners who are not limited to what was handed down to them by family and/or community, an often confusing and difficult choice is presented. What, if anything, represents an accurate rendition of the mysteries? Does such a thing exist? Do all people even perceive and experience the same things?

Twentieth century science, psychology and philosophy have attempted to gain a "oneworld" view through a comprehensive examination of comparative cultures and myths. Carl Gustav Jung owes his theory of "archetypes" to such a study. In an interview, Jung told of a young European patient of his who said she could see a "tail" attached to the sun. She also said that this "tail" moved, and the earth's winds moved with it. He admitted that, at the time, he thought she was "crazy" (his word). Later in Jung's life, he happened to be having a discussion with an African tribesman he met while visiting the bush, who told him that "Everyone knows the sun has a tail. When the sun's tail points East, the winds blow East. When the sun's tail points West, the winds blow West." Seeing that this relatedness of imagery from such disparate sources could not be simply coincidental, Jung began to theorize that all humans, regardless of race or culture, are carrying more or less the same ancient compendium of extremely basic building blocks which comprise our total psyche. Only a small portion of this world of imagery is available to the conscious mind, and it is highly modified by individual culture.

The human storehouse of myth always contains highly colorful and sometimes obscure imagery to describe the "alternate reality" of man, sometimes called the "spiritual life." This imagery usually flies in the face of the rationality of our daily life, because the parameters of the world we seek to find extends beyond our day-to-day affairs; even our day-to-day perceptions of reality itself. Within the larger boundaries of the human "alternate reality," there exist visions of other worlds (or universes), knowledge of things normally hidden, and potential beyond what we allow ourselves to conceive in the everyday scheme of things.

The question confronting us now is: can we synthesize magic for our own use free of the specific restrictions of the pantheons of gods and goddesses, angels and demons, creation myths, various and often contradictory rules of morality, and the generally outmoded and outdated scientific views of the past which framed the original forms of these myths; generating their "look and feel"?

I believe that all peoples have always required a conscious interpretive filtering system for their "alternate" knowledge, and we still need this now. The world from which we derive our magical material is like a great, dark landscape, lit in small part here and there by the tiny, fragile candle of our daily consciousness. It can only be perceived and integrated by being "assembled" for our consumption. This assembling of the features of the world is quite an automatic action of our awareness, but the nature of the assembly changes with time and with individual capacity and growth. Today's urban seeker finds himself or herself in a situation where one's own handed-down mythos (the religion of one's parents, or concepts typically taught in public or private schools) is not enough; too much additional information has come through to allow any monocultural system to maintain continuity in light of what we know. Some people discover alternate systems which suit them better (Boston schoolteacher becomes a Buddhist, etc.), but there are those who feel that no one monocultural system of any kind can satisfy the requirements of our modern interpretive mechanism.

This century has seen the ascendance of the myth of science. Objective tests are the method by which we discover "truth." Jung considered himself a scientist, as does Carlos Castaneda, who often described his attempts to get objective verification of the sometimes outlandish experiences he received at the hands of his Mexican Indian mentors. Both Jung and Castaneda, however, discovered that the "scientific method" was limited in its ability to shed light on the vast expanse of human alternate awareness. The whole meaning of "alternate" boiled down to the discovery of perceptual reality which could not be made to obey laboratory rules, which requires a *de facto* acceptance of cause-and-effect as the only universal mechanism, and where an unchangeably linear time flow is a mandatory precondition of one's concept of reality. Therefore, the next question which must be answered is: are there any universally common elements in all the magical systems with which we are familiar, and which can be used by us?

I have attempted to outline some "mythos-free" magical concepts in an essay entitled "The Magickal Link." [The Scribe I, #3-5] I attempted to use everyday language and concepts to put forth a description of actions which can be undertaken by anybody to alter their awareness in various ways. In that essay, a number of basic assumptions about the universe were made: that all things are connected somehow in a non-linear, non-cause-and-effect manner; that individual human awareness can become conscious in various degrees of the elements of that connectedness; and that through certain actions and procedures, individual humans can effectuate changes in their own awareness and in the perceivable physical world by using that connectedness. Even so, this statement as a whole is too general and leaves too many specific questions unanswered for the would-be magician.

The following is a brief listing of a few characteristics of the search for "alternate" awareness which I have found to be, so far, universal to every system I know about, either directly stated or implied:

- 1. The Ability to Acquire Inner Silence.** Of paramount importance is one's ability to quiet down thoughts to the point of attaining inner silence. To dispense with one's conscious thoughts, to stop the incessant dialogue which always accompanies the waking state, is to loosen the hold of one's obsessive

day-to-day habits both physical and mental. Metaphorically, this is like turning down the music or shutting the window to the noisy traffic outside to hear something subtler, or like taking away the supports (structuring thoughts) of your mind-as-you-know-it to discover something that was wholly hidden by the supports when they were intact. Methods for accomplishing inner silence include meditation (Eastern method); the "right way of walking" (or the "not-doing of walking") a la Castaneda; chanting and mantra to blot out "normal" thinking; bizarre ritual to accomplish the same thing; and in some systems, intentional alteration of personality and behavior which is said to initiate basic changes in awareness. This is just a partial list. I won't go into the details of various practices here.

2. The Power of Willful Intention to Cause Change. Whether it's getting down on your knees to "pray to God" for whatever, or dancing around a candle-covered altar to invite a "spirit" to inhabit your perceptual space, or meditating in a lotus position to acquire a new mental state, people have always believed that when a human *act*, something happens. In the more advanced by-ways of this subject, paradoxes and *apparent* contradictions between "trying" and "not-trying," "striving" and "allowing," and "doing" and "not-doing" arise. This is a matter of detail regarding the still-mysterious nature of human awareness. It actually does not affect the basic idea that everything somehow starts with an *act*. With this realization comes related attitudes that are pretty universal: that strong persistence and internal consistency are good, vacillation and confused ideas are bad. Self-discipline and self-control are good; laxness and self-indulgence are bad. The "good" things will lead to success in attaining magical goals, the "bad" things will lead to failure.

3. The Need to Bring the Emphasis of Awareness Away From Specific Personal Areas and into Abstract Impersonal Areas. Although it is said in different ways, and often is taken to mean different things, it seems to me that every system is cognizant of the fact that the individual personality is a liability in the face of unknown awareness, causing confusion, complication, and fatal self-concern. This is because the magical goal is a large, dissolving action which requires an expansion of the perception beyond its usual confines. The personal self can be said to be those confines, and they must be transcended somehow. This usually means that concerns about the self (such as other people's opinions, one's own self-image, etc.) should cease to whatever degree this can be accomplished. This does not mean that one ceases to eat because of losing concern for one's physical well-being, because you can take care of your body and allow your life to proceed without being concerned about self-image, public image, and other purely mental constructs. In other words, it may be necessary for you to *protect* yourself from a dangerous attack (like an approaching train or a team of bloodthirsty Ninja who've mistaken you for their victim), but you do not at all need to *defend* yourself against spoken insults, or lose sleep over the knowledge that they didn't like your new haircut at the office. The sages say that such petty concerns actually require a great deal of our energy, and overmuch concern for the mirror of self-reflection leaves us no energy at all to use our magical selves.

It's difficult to find "methods" of relieving oneself of self-importance, but you do find many examples of teacher-student relations and cases of life-story situations which have been seen to teach the lesson. Generally, such teachings revolve around highly confrontational set-ups designed to provoke the self-importance of the student (making him angry, insulted, defensive, etc.) in an effort to point out and demonstrate the raging ego at work, with the object being to make such self-importance observable as if from the outside. When successful, the student begins the process of seeing himself from a more controlled and less needy vantage point, and will ultimately gain the ability to shatter the mirror of self-reflection...the cause of all pain and sorrow (and illusion). It seems to depend on personal fortune and turns of fate, although

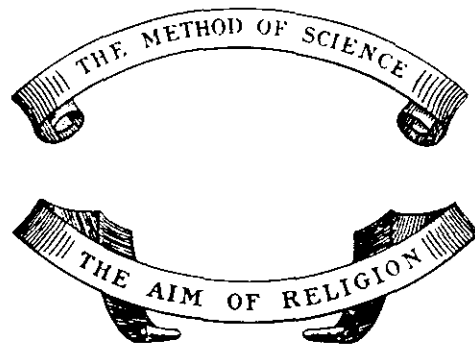
spiritual teachers are always on the lookout for opportunities to make the most effective demonstrations of difficult ethical concepts to their students. Check out "Kung-Fu" (re-runs of the original show more than the new ones).

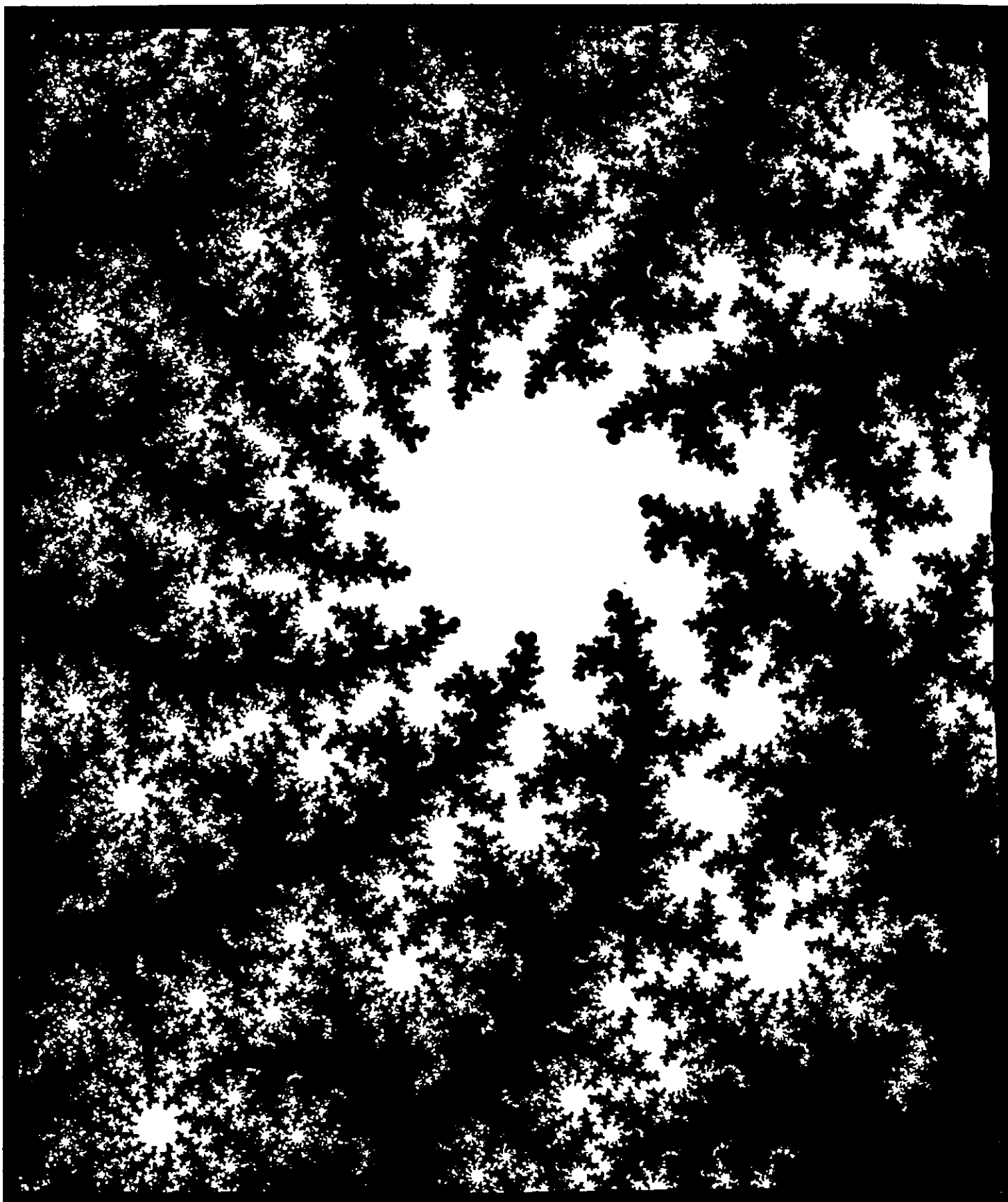
4. The Tendency for any Event or Concept to Reproduce Itself. Tim Leary always insists on invoking his concept of open positive communication in everything he does and everywhere he goes. The guy came out of years in jail with a tan and a huge smile. He likes the idea of being wiretapped, saying "Let them hear our laughter, our happiness and love." He expects these qualities to spread when practiced — *transmitted*. The Maharishi Mahesh Yogi described the practice of Transcendental Meditation of "small pockets of people attaining a quiet inner space, creating an aura or bubble of energy spreading out from the center." Once again, we have the idea of *transmission* at least applied. Perhaps the term "broadcast" would be better: less actual control over the results, but a much bigger receiving audience.

Colin Wilson, in the article "Drake, Maslow and the Peak Experience" (reprinted in *Semiotext(e) SF Vol. 14*) explained the idea that a difficult laboratory operation, such as the formation of a certain type of crystal, when finally performed successfully (after world-wide attempts and general failure) will be quickly followed by similar successes, even in repeating methods and experiments which had previously failed. In other words, those who couldn't make this crystal form in the past suddenly can do so, *after at least one person somewhere managed to do it*. The event is somehow self-replicating. Wilson followed this explanation with a description of a study done of psychologically healthy people (to see how they differed from psychologically unhealthy people, who are normally the only ones studied). It was discovered that healthy people have a record of occasional spontaneous "peak experiences," which are moments of extreme happiness, joy, elation, and the like. It was found that talking about peak experiences in a group led to a greater number of occurrences of peak experiences for the individuals in the group. Thinking about or remembering past peak experiences also stimulated their further occurrence.

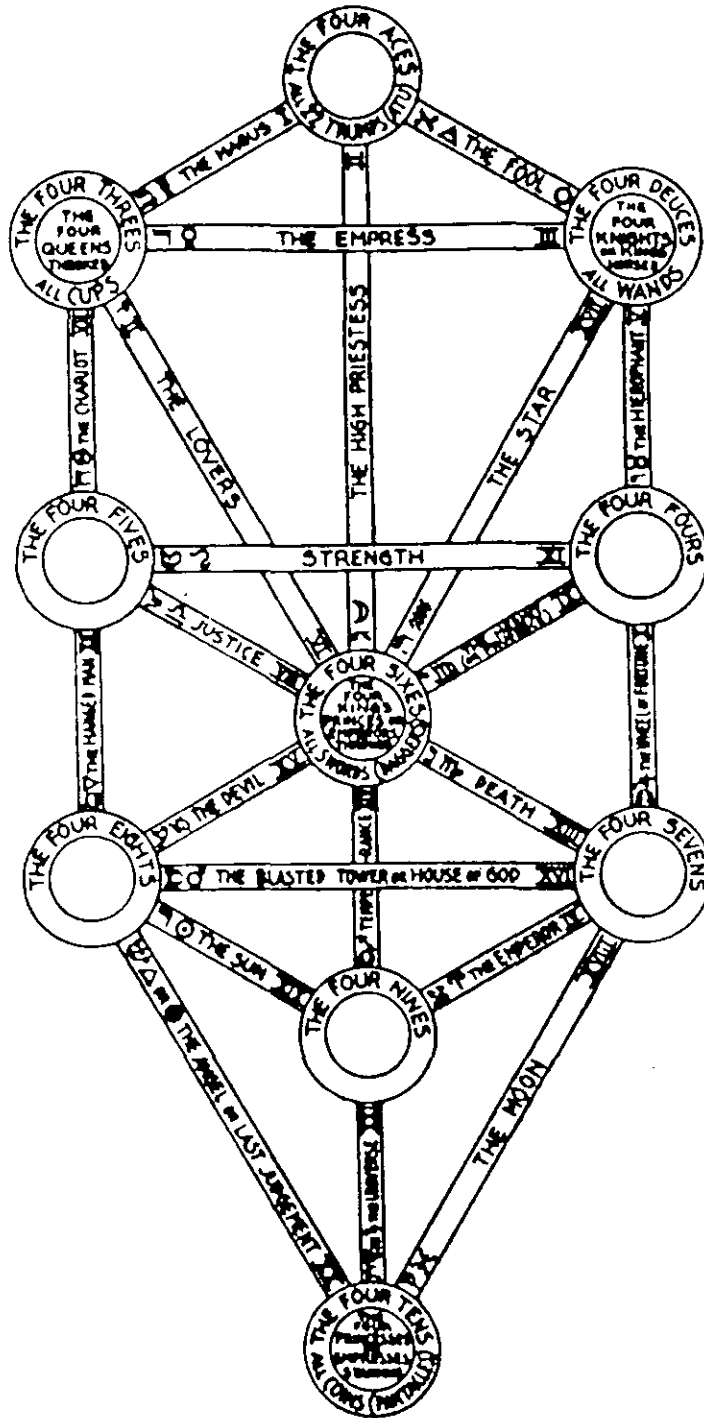
The common concept of "power of suggestion" is actually quite basic and quite magical, as magical and mysterious as anything else we've ever considered. It's been made mundane and common by overuse, and by being inappropriately used as an "explanation" for almost everything weird. In essence, it is a description of how something abstract and ideational (like words and pictures) can become "real" - or, as we sometimes say, manifest.

In time, we will evolve refinements and expansions of the above concepts and others not noted here. Once the preliminary groundwork is laid, only active experience coupled by sober assessment of results will give us the beginnings of what we're looking for.





Tarot Attributions on the Tree of Life (From the Book of Thoth)



Abrasax' Guide to Memorizing Tarot

By Fra. Abrasax

... He who knoweth little, thinketh he knoweth much; but he who knoweth much has learned his own ignorance. ...

— Liber Librae

On July 4th, 1977 e.v. I began my study of the Tarot. I approached the problem as an intellectual one. It never occurred to me there was any other approach: you learn the meaning of the cards, apply the knowledge to randomly chosen spreads and, low and behold, you read the future. Running on this premise I had a good deal of success. From this I concluded I was "right." I began to prowl New York City searching for fortune tellers who "knew" this secret.

Finding none, I further concluded that I was the best Tarot reader in New York.

In those days there were hundreds of "Gypsies", for want of a more definitive national identity, employed at the ancient craft of fortune telling. They were all females named Madam So-and-So; walk-up oracles on any corner of the City. The come-on was usually \$3 for a cursory palm or tarot reading during which Madam would discover that a curse had been placed upon you which, of course, she could lift — for about \$18. (I'd always check to make sure I had three single dollar bills; I never broke five's with gypsies because they always seemed to find a way to pocket those other two dollars!) I was simply searching for someone who could *really* read the cards. The sources of my Tarot education were primarily Mathers and Crowley (with emphasis on the latter), but I was deeply influenced by the Golden Dawn method in my early years to the point where now I use the Tree-of-Life spread exclusively. This is because the positions on the Tree have very specific meanings. After twenty years I'm still stuck to the cards — but I'm learning!

During my research I made a point of visiting a different "Gypsy" every day. I was positively amazed to discover that not one of them knew the Hebrew alphabet or its relationship to the cards. Most of them didn't even know the astrological correspondences. Imagine my relief one day to find a poster of the Tree of Life in one Madam Rosa's reading room on 8th Street, upstairs from Capazio's Shoe Store. I was beginning to conclude these gypsies were all frauds! But when I asked Madam Rosa (who was a very young woman with a non-specific European accent) about the Tree poster, she told me it was just a pretty design. She knew nothing about its meaning. When I explained that the Major Atu corresponded to the paths on the tree and that each path got its power from the two Sephiroth which it connected, her eyes glazed over and I realized I was talking to someone who knew much less about the Tarot than did I. The Thelemic habit of "stamping down the wretched and the weak" was underdeveloped in me at the time. Additionally, Madam Rosa was a pretty little thing and, as she knew nothing about her chosen profession, I thought perhaps this business was a front for more nefarious doings which might prove interesting. Such were my inclinations in the halcyon days of my youth.

I gave the gypsy girl three dollars and she began to read my fortune.

She used the Thoth deck (which was a point in her favor) but after that my opinion of her dwindled. She didn't even look at the cards; she just dropped the entire deck, one card after another, on the table and talked.

She told me that I was a writer, (a lucky guess?), and that I had a unique talent for communications but that I had been frustrated in my career because I insisted on doing things by unconventional methods. Well, that was pretty right-on, I had to admit. I listened more attentively. She told me about my early involvement in radical politics, (a good guess for I had long hair and was the right age), but then she told me that I had made a left turn politically, that politics had always been an interest and that I might have been very successful had I continued on a more conventional avenue.

I'd won the "Voice of Democracy" Award at the age of fourteen years, and consequently graduated from high school with the highest scholarship in my class. But by then I was already immersed in the Weathermen faction of SDS. Madam Rosa was gaining credibility!

She saw that I had aspirations and talent in theater and that I was torn between writing and acting. She said that though I had acting talent, I would gain success within three years in theater administration. "Well, she's way off there," I thought. I was not in the least interested in 'theater administration.' Within eighteen months, I was artistic director of the Irish Rebel Theater on West 51st Street.

I'm even now dumbfounded. This young woman, both ignorant and unintelligent, who wouldn't know an Aleph from a zed, who had met me fifteen minutes before and whom I had encountered on a whim, had accurately summarized my past concerning events and facts she couldn't possibly know and made predictions about my future which shortly proved to be correct. In parting, she told me that my true vocation was neither politics nor the arts but religious reform and that I would play a significant role in a religious order. She used the word "Order." I thought she was crazy: I was an atheist. Literally a week after this encounter, due to my interest in Crowley's *Book of Thoth* and at the suggestion of Herman Slater of the Magickal Childe, I enrolled in a class run by *Lashtal Lodge* of the O.T.O. I joined the Order two months later on October 13th, 1978 e.v..

I've prefaced these instructions with this piece of personal history just to make a point: if you follow this guideline, a week from now you will know an awful lot about the Tarot as taught by Crowley, Mathers, Levi and, to a lesser extent, Papus. This information will prove very valuable in reading the cards, constructing rituals, understanding occult literature from many different cultures, invocation, evocation, astral projection and many related topics. In addition, this information serves in day-to-day life as a database to quickly memorize lists and numbers, create outlines, organize and order anything. This knowledge increases intelligence and the ability to communicate. It involves every subject. Memorizing this information, will give you a basic understanding of astrology and enable you to converse comfortably with those who have a greater knowledge of that topic. Once you know the astrological attributions of the Tarot, learning any of the three common types of astrology (Sidereal, Tropical or Uranian) is much easier, as the basic information is already absorbed. There is also a direct connection between the 32 emanations of the Tarot and the 64 hexagrams of the I Ching, (See Crowley's *Liber Trigrammaton, XXVII* and the graphic entitled *The Chinese Cosmos* in *The Book of Thoth*), so you will even be able to apprehend the Chinese system of Magick.

When you know the Hebrew alphabet and its relationship to the cards, languages that may have seemed difficult previously will be open to you. Your left and right brain hemisphere connections are activated by memorizing the pictures on the cards. Picture creation is a right brain function while symbol processing is a function of the left brain. Once this ability is learned, memorizing foreign words is much easier. When you can easily make the transliteration from Tarot card to Hebrew letter to Roman letter, the complexities of

other cultures, their languages and their myths takes on a new perspective. The Tarot is a complete rendering of human archetypes. Through it all fairy tales, nursery rhymes, stories, novels, films, etc. can be analyzed. A flagrant example is the Star Wars series in which Luke Skywalker is the Fool, Hans Solo and Chewbakka is the Magus and his Ape of Thoth, Princess Liah is the High Priestess, Obiwan Kanobi is the Hermit, Darth Vader is Death etc., etc., etc. This series is so blatant it was probably designed with the cards in mind. More obscurely, in Hugo's *Les Misarables*, Jean Val Jean is the Fool who escapes from the Tower to vanquish the Chariot and save the Princess of Disks whose father, the Prince of Disks, bequeaths to Jean the ten of Disks: Mercury in Virgo, the Lord of Wealth. Despite his new success, Jean is dogged by the Knight of Swords, an over-zealous policeman, whom he must elude while raising his daughter, the Empress.

You can go much further with the analogy. While not every archetype is in every story, every character has his or her archetype and the plot is simply the interaction of the small cards and their effect on the archetype. So, Macbeth, the Prince of Cups encounters the Moon card. On telling his wife, the Queen of Wands, what that oracle told him, she encourages him to evoke the nine of Swords which results in the Four of Disks. Through this action, Adjustment kicks in (or Justice in the old deck), provoking Five Wands and finally Ten Swords.

Learning the Tarot is equivalent to upgrading your bio-computer's operating system. It gives you a new set of analogies and increases your ability to process information, but it does not make you psychic. Madam Rosa will still be able to astound you while your high powered magical technology is only making educated guesses. So practice humility and "...don't go mistaking Paradise for that home across the road."¹

Your first step is to get a copy of the Thoth Tarot and memorize the 22 cards that make up the Major Arcana. If you are coming to the Tarot for the first time through this article, you will find that by following my guidelines at the beginning, you will better understand more in-depth studies like Crowley's *The Book of Thoth*, or Papus's *Tarot of the Egyptians*.

It is important to memorize the pictures, the cards' numbers and their names simultaneously because this gets your mind working on three cylinders and will prove important when we begin memorizing aspects of the cards that are less accessible.

The Twenty-two Cards are:

0. The Fool	VIII. Adjustment	XV. The Devil
I. The Magus	IX. The Hermit	XVI. The Tower
II. The High Priestess	X. The Wheel of Fortune	XVII. The Star
III. The Empress	XI. Lust	XVIII. The Moon
IV. The Emperor	XII. The Hanged Man	XIX. The Sun
V. The Hierophant	XIII. Death	XX. The Aeon
VI. The Lovers	XIV. Art	XXI. The Universe
VII. The Chariot		

1. Quote from Bob Dylan, *The Ballad of Frankie Lee and Judas Priest*, from *John Wesley Hardin*, 1968

I suggest you learn these verbatim without concern for their "meanings" as a first step. If you have natural talent for prognostication (which I do not), some very interesting things will happen just in the act of memorizing alone. I reiterate, use the pictures as well as the roman numerals and the names. It may take you three days to memorize these properly, but if it takes you a week it is worth the effort and it should not be a contest even with yourself. Do it right, not fast, and persistence furthers.

Here is how to memorize the 22 Arcana. On awaking the first morning, memorize the first five cards: The Fool, The Magus, The High Priestess, The Empress and The Emperor; 0, 1, 2, 3, 4 respectively. That's it. Do it while you bath or shave or put on make-up. Spend fifteen minutes at most and then let it go. At lunch time, review the first five and add five more: The Heirophant, The Lovers, The Chariot, Adjustment, The Hermit; 5, 6, 7, 8, & 9. Spend fifteen minutes, and no more. (Note: you've memorized ten cards and it isn't even two o'clock!) At dinner time, review the first ten cards without looking at them, then add five more cards: The Wheel of Fortune, Lust, The Hanged Man, Death, & Art; 10, 11, 12, 13, 14. Remember: fifteen minutes. Just before going to bed, review the fifteen cards you've memorized and add five more: The Devil, The Tower, The Star, The Moon, The Sun; 15, 16, 17, 18, 19. Well, Holy Crowley! There are only two cards left. Never put off 'till tomorrow what you can do today: The Aeon, and The Universe; 20 & 21. There, you've memorized all 22 cards in one day. And I said it would take three — it will!

Why do we stress fifteen minutes? Because the average human brain can only concentrate on a given subject for fifteen minutes at a stretch. I know, you're magicians, but when trying to do something precisely, it's preferable to underestimate your abilities. Strive here for elegance, patience and discipline. As you enter the world of the Tarot and, inevitably, the world of Magick, speed, power and aggression will be required of you soon enough. Enjoy elegance while you have it to spare.

The operative word is *Concentrate*. One can ruminate for hours, worry for years, and daydream a life away. But fifteen minutes of concentration can alleviate worry and make daydreams reality.

Give yourself the other two days working at breakfast, lunch, dinner and bedtime, just to be certain you have the cards down flat. If you have someone who can quiz you, that's fine, but if you've followed my suggestions, it's in no way necessary. I learned the Tarot entirely on my own. All my friends thought I was crazy; memorizing cards while I could have been learning to disco dance.

On the fourth day of your study, it is time to learn the correlation of the Hebrew letters. The Hebrew connection is very significant. If you have access to Godfrey Higgins *The Celtic Druids*, E. Wallace Budge's *Egyptian Dictionary*, (2 volumes) or *The White Goddess* by Robert Graves, you will discover the interconnection of western alphabets, the remarkable similarities between cultures as dissimilar as Russia and Ireland, Italy and Germany, the Hebrews and the Greeks. The study of letters is very possibly as close as we can come to the origin of human thought. Language is older than religion. This sound-eye correlation across cultures is probably the oldest mental link between people. There are 22 letters in the Hebrew alphabet as compared to 26 in English (Latin) which includes several redundant sounds, 18 in the Irish Ogm script, 18 in Norse Runes, 27 in ancient Greek. In comparing alphabets, it is interesting to note similarities and differences in the order of letters and the sounds they represent; what was kept in and what was left out? Which is probably older?

Tarot Atu's	Hebrew	Hebrew Name	Meaning	Value	Astrology	Symbol
0. The Fool	א	Aleph (A, E)	Ox	1	Air	♁
I. The Magus	ב	Beth (B)	House	2	Mercury	♿
II. Priestess	ג	Gimel (G, Gh)	Camel	3	The Moon	♁
III. Empress	ד	Daleth (D, Dh)	Door	4	Venus	♀
XVII. The Star	ה	Heh (H)	Window	5	Aquarius	♒
V. The Hierophant	ו	Vav (V, U [O])	Nail	6	Taurus	♉
VI. The Lovers	ז	Zain (Z)	Sword	7	Gemini	♊
VII. The Chariot	ח	Cheth (Ch)	Fence	8	Cancer	♋
XI. Lust	ט	Teth (T)	Serpent	9	Leo	♌
IX. The Hermit	י	Yod (I, J, Y)	Finger	10	Virgo	♍
X. Fortune	כ	Kaph (K, Kh)	Palm of Hand	20 (500)	Jupiter	♃
VIII. Adjustment	ל	Lamed (L)	Ox-goat	30	Libra	♎
XII. The Hanged Man	מ	Mem (M)	Water	40 (600)	Water	♊
XIII. Death	נ	Nun (N)	Fish	50	Scorpio	♏
XIV. Art	ס	Samech (S)	Prop	60	Sagittarius	♐
XV. The Devil	ע	Ayin (O or A'a/N'gh)	Eye	70	Capricorn	♑
XVI. The Tower	פ	Peh (P, Ph, F)	Mouth	80 (800)	Mars	♂
IV. The Emperor	צ	Tzaddi (Tz)	Fish Hook	90 (900)	Aries	♈
XVIII. The Moon	ק	Qoph (Q)	Back of Head	100	Pisces	♓
XIX. The Sun	ר	Resh (R, Rh)	Head	200	The Sun	☉
XX. The Aeon	ש	Shin (Sh)	Tooth	300	Fire	♄
XXI. The Universe	ת	Tav (Th)	Cross	400	Saturn/Earth	♄ ⊕

Use the same memorization technique for the Hebrew and practice writing the characters as well. When you use the alphabet to analyze Tarot readings, you'll find it helpful to be able to refer to the cards by their letter names. You will probably find it takes less time to memorize the letters. In twenty-four hours you will probably be able to sing the Hebrew alphabet: Aleph, Beth, Gimel, Daleth, Heh, Vav, Zain, etc.

The next thing you want are the astrological attributions of the cards and letters. Use the same technique to memorize these. Some are tricky because they are not immediately obvious or logical. The logic will appear as you continue to study and learn. Remember that the Major Arcanum or Atus represent the paths on the Tree of Life and, as such, are channels that feed and are fed by the Sephiroth above and below them. We'll memorize the Sephiroth later in this essay. The Astrological attributions in the chart includes the four elements, the seven ancient planets, and the twelve signs of the Zodiac.

The next things you need to memorize are the meanings of the letter names and their numeric values. Once you know the numeric values, you will be able to perform numerology, a useful skill for prognostication and meditation on material events. The "final" numbers indicate the letters' values when those letters fall at the end of a word. The final letters also have a modified shape. (See *The Book of Thoth* and Crowley's 777 for details.)

There are several other things you need to know in order to interpret the Tarot: the eleven Sephiroth of the Tree of Life and their meanings, the twenty-two paths that connect the Sephiroth and the Major Atus as they are attributed to them. Also the four worlds of the Qabalists, the Sephiroth that they rule, and their relationship with the four parts of the human soul. An in-depth study is beyond the scope of this essay. I suggest that you read *The Mystical Qabala* by Dion Fortune; still the most direct reference on this subject. This part of the work becomes a little tricky. Up to now, we have been discussing letters and archetypes readily recognizable, with several "names" for each. So, the Fool, is also called Aleph, which can be represented as A or **N**, and sometimes we call him a dumb "ox." In a certain capacity he is #1 and in another a total zero. Just as a woman might be legally named McGill, but call herself Lil, while everyone knows her as Nancy. Her address might be 418 Boleskine Terrace, and her phone # 718-666-9331.

Now, however, we begin to reflect on "things" that do not reside in the material world but in the mental world. These aspects are useful in the way that they affect the material world, as the mind of an architect changes the look of a location where the house he designed is built. They are real influences, but they are not tangible things. The Tree of Life is an analogy, not a place or a thing. It resides differently in the mind of each of us who *uses* it. This does not mean that it does not exist for those who do not use it, but simply that these influences bypass their awareness. This is what we non-psychics who interpret the Tarot can hope to accomplish: We bring to awareness influences affecting our clients which might otherwise go unnoticed.

I bring this up because while the "ideas" I am about to address have been elaborated on by brilliant rabbis and occultists, one's mind can get tangled attempting to understand the "truth" of these concepts. I suggest that they are metaphors which help to anticipate reactions to actions but, as metaphors, I'm not sure it's useful to spend a prolonged time analyzing them. Smarter people than I have done so, but in many cases, they are also more eccentric than I am. Keep these ideas in perspective or don't be surprised if this study, which at first gives you the ability to communicate with anyone (as your *knowledge* improves) comes to hinder your communication with everyone. Believe me; I've seen it happen more than once.

That being said, The Tree of Life contains eleven Sephiroth or emanations which stand for human behaviors. They are attributed to the eleven planets. Memorize the following table employing the method previously used.

Sephiroth	Meaning	Activity	Planets
Kether	Brilliance	Origin	♇ (Pluto)
Chokmah	Wisdom	Action	♆ (Neptune)
Binah	Understanding	Existence	♁
Daath	Knowledge	Knowledge	♅ (Uranus)
Chesed	Mercy	Administration	♃
Geburah	Power	Discipline	♂
Tiphareth	Beauty	Essence	♁
Netzach	Splendor	Emotions	♁
Hod	Glory	Intellect	♁
Yesod	Foundation	Principles	♁
Malkuth	Kingdom	Result	♁

It is also important to memorize the attributions of the Major Atu to the paths on the Tree. This may take a little more time because, here, meditation is really necessary. You need to understand personally, for instance, why the sphere of Action is connected to the sphere of Administration by the path of Vav: the Heirophant. I know this logic from personal experience, and my explanation is also beyond the scope of this essay. You need to experience it yourself because yours will be different. You have had different encounters with Action, Administration, and the Heirophant than I have.

If you have memorized all of the previous information, the court cards and the small cards are much easier. Their attributions interconnect with everything you've learned about the spheres and the paths. The small cards are broken down into four suits which correspond to the four elements (and to the four letters of the supreme name of God - Tetragrammaton: see *Book 4*.) Wands are fire, Cups are water, Swords are air, and Disks are earth. As life is the interaction of elements, one upon the other, the twelve personalities of the court cards are elements upon elements. The Knights represent the fiery aspect of an element, the element in its most aggressive form, hence the Knight of Cups represents the surging aspect of water. We are not here talking about actual "water", but things that behave like liquid. We call the Knight of Cups, fire of water

Likewise, the Queens are the watery aspect of the element, the element at its most illusive and absorptive. Hence the Queen of Disks represents fertile farm land. We call her water of earth.

The Princes represent the airy aspect of the element, the element at its most concentrated. The Prince of Wands represents a strong blazing fire fed by the wind. He is called air of fire.

The Princesses are the earthy part of the element, the element at its most finite — and often at its most destructive. Hence, the Princess of Swords represents wind storms and is called earth of air.

Crowley goes in to detail about the specifics of the court cards in *The Book of Thoth* and his discussion of the Tarot in the *Equinox* Vol. 1 (8), so I recommend you turn to the Master for that information. I will just explain to you how to memorize it.

To understand the court and small cards, you must have a working knowledge of basic astrology. Memorize the twelve signs of the Zodiac in order from Aries to Pisces, the types of signs: cardinal, fixed, mutable, and the element that each sign is attributed to. It will be useful in time to know the ruling planet of the signs as well.

The Zodiac begins quite logically, in the spring at the Vernal Equinox when the sun enters the sign of Aries. The signs are twelve in number and each is assigned to an element. The elements follow in the succession, Fire, Earth, Air and Water, always in that order. Each sign is broken into three *decans*, and each season is broken into three signs. The sign that begins a season is called the **Cardinal** sign which are Aries, Cancer, Libra, and Capricorn, one of each element. The **Fixed** signs are the ones that start in a season and end in the same season. These are: Taurus, Leo, Scorpio, and Aquarius. Finally, we have the **Mutable** signs. These end a season. They are: Gemini, Virgo, Sagittarius, and Pisces.

Each of the court cards is attributed to the decans of the signs. That is, they rule from the last decan of the earlier sign through the first two decans of the next. The Queens, Princes and Knights are cardinal, fixed or mutable signs respectively. The four Queens are Cardinal. That is, Queen of Wands rules from the last decan of Pisces through the first two decans of Aries, thus, she is predominantly Aries, the Cardinal sign of fire, the suit of wands.

The Princesses rule around the north pole of the earth and are not configured astrologically among the signs.

Name	Symbol	Type	Element	Court Cards	Small Cards
Aries	♈	Cardinal	Fire	Queen of Wands	2, 3, & 4 of Wands
Taurus	♉	Fixed	Earth	Prince of Disks	5, 6, & 7 of Disks
Gemini	♊	Mutable	Air	Knight of Swords	8, 9, & 10 of Swords
Cancer	♋	Cardinal	Water	Queen of Cups	2, 3, & 4 of Cups
Leo	♌	Fixed	Fire	Prince of Wands	5, 6, & 7 of Wands
Virgo	♍	Mutable	Earth	Knight of Disks	8, 9 & 10 of Disks
Libra	♎	Cardinal	Air	Queen of Swords	2, 3, & 4 of Swords
Scorpio	♏	Fixed	Water	Prince of Cups	5, 6, & 7 of Cups
Sagittarius	♐	Mutable	Fire	Knight of Wands	8, 9, & 10 of Wands
Capricorn	♑	Cardinal	Earth	Queen of Disks	2, 3, & 4 of Disks
Aquarius	♒	Fixed	Air	Prince of Swords	5, 6, & 7 of Swords
Pisces	♓	Mutable	Water	Knight of Cups	8, 9 & 10 of Cups

When you've memorize all the previous information, the astrological aspects of the small cards are really quite easy. Each of the small cards from the two to the ten is attributed to a decan of its sign. The twos, threes and fours will be the cardinal sign relating to the suit, hence, the two, three and four of Wands will correspond to Aries. The Five's, Sixes and Sevens will always be fixed signs: For instance, the five, six, and seven of Disks will correspond to Taurus. And the Eight's, Nines and Tens will be mutable signs: eight, nine and ten of Swords correspond to Gemini.

Just as easily, the planets follow their sequence in the Tree of Life when relating to the small cards, from Saturn to the Moon and back to Saturn. The following chart lists the small cards in astrological order from Aries to Pisces. Each card represents the respective decan of the sign to which it is attributed.

SMALL CARDS	TITLE	ASTROLOGICAL ATTRIBUTION
Two Wands	The Lord of Dominion	Mars in Aries
Three Wands	Lord of Virtue	Sun in Aries
Four Wands	Lord of Completion	Venus in Aries
Five Disks	Lord of Worry	Mercury in Taurus
Six Disks	Lord of Success	Moon in Taurus
Seven Disk	Lord of Failure	Saturn in Taurus
Eight Swords	Lord of Futility	Jupiter in Gemini
Nine Swords	Lord of Cruelty	Mars in Gemini
Ten Swords	Lord of Ruin	Sun in Gemini
Two Cups	Lord of Love	Venus in Cancer
Three Cups	Lord of Abundance	Mercury in Cancer
Four Cups	Lord of Luxury	Moon in Cancer
Five Wands	Lord of Strife	Saturn in Leo
Six Wands	Lord of Victory	Jupiter in Leo
Seven Wands	Lord of Valor	Mars in Leo
Eight Disks	Lord of Prudence	Sun in Virgo
Nine Disks	Lord of Gain	Venus in Virgo
Ten Disks	Lord of Wealth	Mercury in Virgo
Two Swords	Lord of Peace	Moon in Libra
Three Swords	Lord of Sorrow	Saturn in Libra
Four Swords	Lord of Truce	Jupiter in Libra
Five Cups	Lord of Disappointment	Mars in Scorpio
Six Cups	Lord of Pleasure	Sun in Scorpio
Seven Cups	Lord of Debauch	Venus in Scorpio
Eight Wands	Lord of Swiftmess	Mercury in Sagittarius
Nine Wands	Lord of Strength	Moon in Sagittarius

SMALL CARDS	TITLE	ASTROLOGICAL ATTRIBUTION
Ten Wands	Lord of Oppression	Saturn in Sagittarius
Two Disks	The Lord of Change	Jupiter in Capricorn
Three Disks	Lord of Works	Mars in Capricorn
Four Disks	Lord of Power	Sun in Capricorn
Five of Swords	Lord of Loss	Venus in Aquarius
Six Swords	Lord of Science	Mercury in Aquarius
Seven Swords	Lord of Futility	Moon in Aquarius
Eight of Cups	Lord of Indolence	Moon in Pisces
Nine of Cups	Lord of Happiness	Jupiter in Pisces
Ten of Cups	Lord of Satiety	Mars in Pisces

If you know the planetary attributions of the Tree of Life, there is little need to actually memorize the planets of the small cards. For example, if you draw the five of disks, you'll know (because it is a five) that it will relate to the first decan of a fixed sign; in this case a Disk, Earth, hence: Taurus. Now, suppose you don't recall the planet in Taurus that is attributed to the five. If you remember that the Seven of Disks is Saturn in Taurus, then counting backwards from Saturn, the Six of Disks will be the Moon in Taurus, and the five, Mercury in Taurus. Or, if you remember that the last Aries card is the four of Wands, Venus in Aries, then the first Taurus card, the five of disks, will be ruled by Mercury. This works for every card from the two to the ten in every suit. Get the basics, and the apparent complexities fall away. The four Aces, by the way, balance the Princesses at the South Pole.

This concludes my suggestions on how to learn the Tarot. If you follow them, you will certainly know more about the cards than most other people. You will also find that it is much easier to memorize everything else. To memorize numbers, simply apply the digits one to nine to the Tree of Life and graph them mentally from one Sephiroth to the next; or attribute them to the Hebrew alphabet. So for the phone number 875-3162 you stand on a fence with a sword and gaze out of a window at a camel and an ox tethered to a nail in a house. Get it? You can, of course, create easier analogies, but that is a very direct one. Not long ago I visited a Brother who was not able to be home for my call.

He left me a note stating: "the key is in the Kether of the 7." I found it instantly.

Where would you have looked?

13 Chapters on Celtic Taoism

A short introduction to the book and the idea

CELTIC TAOISM is founded on the idea that all separations exist only for the potential of union. The blending of the basic philosophy of Northern Asia with the root culture of Northern Europe shows the syncretic harmony which inherently exist in ideas from opposite ends of the earth. This represents the all important potential for the unity of humankind. An idea which may be essential to the continued existence of Man. Separation, in a time of overpopulation, can only lead to chaos. Unity, with respect for individuality, can lead to evolvment, instead of following chaos into extinction.

“THE THIRTEEN CHAPTERS” are only foundational guidelines which are devised to provoke thought and commentary. The titles of the chapters and their ideas follow.

1. The Birth of a Sect - explains the beginnings.
2. Why Celtic Taoism? - answers the basic question.
3. Cultivating Stillness meets the Diving/Soaring Celtic Spirit - shows the Yin and Yang of East meets West.
4. The Morality of No Morality - expounds upon the importance of Balance over Good and Evil.
5. Thierna - Na - Oge and the Taoist Transitions of the Death Cycle - cries out for the need of Cultural Death Teachings.
6. The Will and the Way - shows the compatibility of Celtic Taoism and Magick.
7. The Power of Love - balances Taoist Sexual Energetics with Celtic Sexual Equality.
8. The Harmony of Martial Spirit - teaches the balancing of Warrior Genetics through a practice of Martial Arts.
9. Ritual Practices - using Ritual Practice to stay in tune with the Natural Cycles.
10. Celtic Taoism & The Unity of Religious Ideals - don't follow a master, become one.
11. The Yin of the Individual & the Yang of the Group - balancing Individual Freedom with Group Loyalties.
12. More Human than Humans - controlling your Hormonal Secretions to rise above your Animal Instincts.
13. When the Spirit of the East Meets the Spirit of the West can they see any Difference - an exchange of knowledge Unifies.

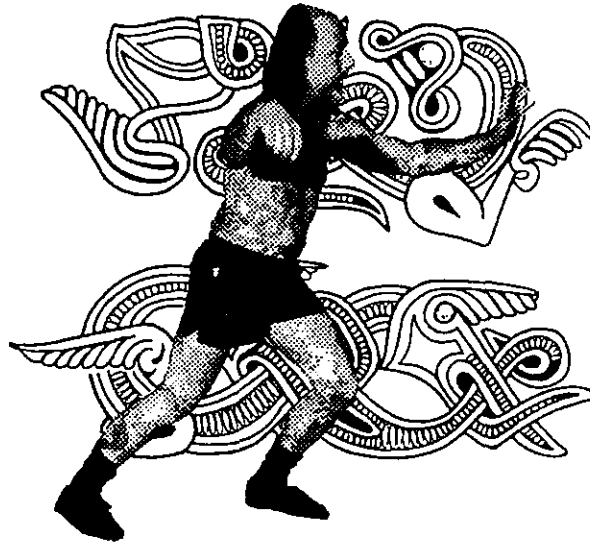
Chapters 1 - 4 appeared in The Scribe Vol. I (3) - Spring Equinox 1995 e.v.

Chapters 5 - 7 appeared in The Scribe Vol. I (4) - Fall Equinox 1995 e.v.

Celtic Taoism



By Frank Allen



Chapter 8 - The Harmony of Martial Spirit

War and Peace are the Yin and Yang extremes of the human condition. To evolve in wholeness, a person must balance them both and deny neither.

The Celts were always warriors; products of a military culture. They swept into history as the conquerors of Northern Europe and the invaders of early Greece and Rome. From 400 - 52 B.C.E., Celtic war chariots devastated all opposition in their path. Then came the Roman Empire; the beginning of an enduring balance to the years of conquest by the Celts. From then on, it was to be an eternity of fighting a rear guard action, tenaciously holding on and stubbornly fighting, as they were driven back. First the Romans pushed them to the edges of the known world. From that point onward, Celtic life became a constant defensive action. The remaining Celts faced Anglo-Saxons, followed by fleets of Vikings and waves of Normans. Then the Scots and the Welsh faced the Edwardian Kings of England, followed by the Irish and Scots gallant defenses against the Tudor reign of England. Today the struggle continues in Northern Ireland and seethes within the budding independence movements of Scotland and Wales.

Through it all, Celtic Warriors have been embraced, loved and even deified by most of their race. Theirs was the glory of the well fought losing fight. To the Celts, it has long been more important how the game is played, than whether it is won or lost. A hard fought loss may even be preferable to an easy win. An equal, or greater adversary is always the preferred opponent.

Until the coming of the "ROMAN" Catholic church, Celtic spirituality and religion remained in harmony

with the warlike nature of the Celts. It was and is a race which prefers to find its balance in the harmony of opposing, yet equal, extremes.

Although early Celtic culture contained basic class distinctions, they were not enforced by unbendable laws, as was the practice of their Indo-European cousins, on the sub-continent of India. Many Celts lived as members of two classes simultaneously. Some Celtic Warrior Kings and Queens were also members of the Scholar-Priest-Judge, Druidic class. Druid teachings were in harmony with the rhythms and changes of their place in time, including the necessity of war.

This ideology carried over into the early Celtic Christian church, the hierarchy of which was comprised of many former Druid priests. The young church was in the enviable position of being mostly overlooked by the Vatican of their era. They lived on the edges of the world and Rome had little time for them. Left to their own ways and Celtic interpretations of the new religion, they developed a unique version of the teachings of the Christ. They taught peace and learning for all mankind. They worked for an end to slavery and the ceasing of unnecessary warfare, especially, warring with the primary purpose of taking slaves. They had little interest in the personal life of members of their flocks and no interest in people's sex lives. Mostly they taught reading and writing. These were new arts in the Celtic lands due to previous Druidic restrictions upon these arts. The Druids were attempting to maintain what would now be considered super-human powers of memorization. They viewed the arrival of books in much the same manner that scholars of the mid-20th century saw the onslaught of television.

Peace, in the early Celtic Christian church was a relative and changing concept. The church was, after all, comprised entirely of Celtic people. On some occasions, early Irish monasteries were known to have taken the field of battle against each other.

The father of Scottish christianity and the founder of the Irish "White Martyr" movement of Ireland, became both of these things by pushing the boundaries of the Celtic Warrior Monk concept beyond its place in time. The man who was to become Columcille, meaning "Dove of the Church", and later written of as Saint Columba, began his life as a young Irish nobleman, named Crimthann, the Fox. The Fox was raised to rule the clan Conaill, but he chose a life in the budding Celtic church. His upbringing, combined with his natural intelligence and force of will brought him to the position of Bishop and the name Columcille. His ego and regal attitude were to bring him to exile and undying fame.

Columcille's fate, to be sent away from Ireland, appears to be one of the earliest copyright disputes. Columcille coveted the manuscript of Finian's church at Morville. Being a man who was accustomed to acquiring his wants, Columcille devised a plan. Under cover of night and using a shaded candle, he spent many nights in Finian's church, arduously copying the manuscript. When the copy was completed, much of Columcille's time and effort had been spent. When Finian heard of the copy of his manuscript which resided in Columcille's church, he brought suit to the court of King Dermoid. Despite Columcille's passionate pleas, the King decided against him. With his famous declaration, "To every cow her calf; to every book its copy", Dermoid sent Columcille's copy to reside beside the original, in Finian's church. Columcille didn't forgive or forget this insult from the King.

Sometime later, King Dermoid was held responsible for the killing of a kinsman of Columcille. This was the excuse that the Bishop's seething anger was awaiting. He gathered the warriors of the Clan Conaill and

personally led them into battle against the King. So inspired by his presence were the Men Conaill, that they swept the field. In the end 3,001 lay dead. Only one warrior's body was from the army of the Bishop.

Such a slaughter, led by a Bishop, drew everyone's eyes northward, including the Prince of the Vatican. The Bishop of Rome could not allow such an example and excommunicated Columcille. However, due to Columcille's fame as the founder of many Irish monasteries, including Kells and Durrow, the Vatican decided to give the Bishop a road back into the church. A road that led forever out of his beloved Ireland. He must leave forever and missionary to some Pagan land.

At heart, Columcille was forever the Fox. He chose the island of Iona for his new home. It is in the Irish sea, just out of sight of Ireland. From that base, he began an inspired and powerful movement to christianize and educate the Scots and the Picts. He was 41 years old at that time.

Columcille's teachings were so successful that they spawned an entire movement of Irish missionaries who reeducated Northern Europe and sowed the seeds which brought an end to the Dark Ages. When he left his beloved Ireland, Columcille drew about him, the symbol of his commitment, the hooded, white, woolen cloak of the Druids. From then on all Irish Missionaries who swore never to return to their beloved Ireland, donned the woolen cloak and were known as the "White Martyrs of Ireland". For the tenacity and force of will which he displayed in all his endeavors, Columcille is forever known as the "Warrior Monk".

In many ways the story of Columcille epitomizes the nature, flow, and adaptability of the Celtic Warrior Spirit. The fury of the early Celtic Warriors became the quiet tenacity of the "White Martyr" missionaries and survives today in the passion of the Celtic poets, pugilists, and freedom fighters of the modern era.

When one thinks of Taoism, one's first thought may be about the concept of attaining tranquillity through stillness. This stillness is achieved through the balancing of Yin and Yang. From understanding this mentally to actually realizing and manifesting a concept of Balance, or lack there of, pertaining to all aspects of life, throughout all time, is a huge step. Into this concept rides the strife and conflict of the heavy gravity plane, which we know as Physical Reality, or simply Life on Earth.

From its earliest days, Taoism has searched for the balance and stillness within strife. One of the oldest books in the Taoist cannon is The Art Of War, By Sun Tzu. It is over two thousand years old and teaches that the ultimate method of winning war is to win without fighting a battle. Use spies, diplomacy, or assassins, if you must. The idea is to accomplish the most, while doing the least. This is using the Taoist Principle of "Wu Wei", or non-action. The Art Of War teaches that the range of awareness and efficiency, of a Taoist adept, is imperceptible to others. This is because their critical moments take place before ordinary awareness has laid out a mental description of the situation. This over two thousand year old book has maintained its popularity in the Orient and is attaining recognition in the West, as it enters its third millennium. A study of the Art Of War reveals the fundamentals of Taoism as the underlying ideology of all Chinese martial arts.

The Han Dynasty saw the rise and fall of "The School of the Way of Supreme Peace". They were a large Taoist sect, who were known for holding mass fasting and healing ceremonies. At the height of the School's popularity, the Central Han government declared Confucianism to be the official religion of China. The School of the Way of Supreme Peace decided that they could not live in a world which was governed by the more than 3,000 rules which regulate the Confucian way of life. The only balance which they saw was a war

of independence. They wished to establish a government which ruled by the principles set forth in the Tao Teh Ching. Hundreds of thousands of converts to "The School" donned yellow head scarves and became the "Yellow Turban" rebellion of the Han Dynasty. The "Yellow Turbans" lost the war and evolved into a minor event in China's long history. They are best remembered as a Taoist sect who found their balance in the shifting fortunes of war. Perhaps, a strange fate for "The School of the Way of Supreme Peace", but this contains its own Yin-Yang balance.

The "Complete Reality" sect of Taoism arose at the end of the last millennium, circa 980 - 1175 C.E.. It was an answer to the spread of the Indian faith of Buddhism, within China. The sect based their teachings on the writings of two famous Taoist masters, of the first millennium C.E.. The ideas expressed by Lu Tung Pin, later to become even more famous, as the leading character in the popular tales of The Eight Immortals; and Chang San-feng, the legendary creator of Tai Chi Chuan; were the principles upon which this sect was built. To this foundation, they added liberal doses of Buddhist and Confucian philosophy. This congenial mix of the three most popular systems of belief in China formed the majority of the exoteric teachings of the "Complete Reality" sect. The esoteric teachings of the sect were comprised of many different methods of developing Life Force Energy, which is called Chi.

Chang Po-Tuan founded the Southern School of the Complete Reality sect. The inner door students of this school were taught deep spiritual practices through sitting meditation as the beginning foundation of their development. Martial arts were presented as a graduate student elective course. The Southern School became most famous for their Sexual Practices of Chi development.

The founder of the Northern School of the sect of Complete Reality was a warrior-scholar, named Wang Che. Until the age of 47, he was employed by the military of the Central Government. His promotions and fame were reported to have always come from his martial arts prowess, not his scholarly knowledge. When he left military service, he became a Taoist monk.

After visions of Lu Tung Pin and Chang San-Feng appeared to him, Wang Che founded the Northern School of the Complete Reality sect. Disciples of the Northern School always built a solid foundation of martial arts. These were, of course, martial arts which were based on the principles of Taoism. Only after building their martial foundation, were the students of the Northern School allowed to progress into the deeply spiritual, higher practices of meditation. Wang felt that this kept his disciples grounded, as they reached for their non-corporeal, spiritual identity. Wang's school took a laissez-faire attitude towards Taoist sexual practices. The Northern School became well known for their Chi Kung, or energy exercise regimens.

Celtic Taoism is in agreement with the Northern Complete Reality School's concept of Taoist martial arts as a solid foundation upon which to build a person's spiritual practices. First, build a solid, confident, whole human being and THEN have them reach for the spirituality that extends beyond their humanity. As the Kabbalists would say, "You must complete Malkuth, before you can move up the Tree of Life."

Modern technology has made all out war obsolete, since the turn of the last century. By the middle of the century, people began to realize this, of course, only after two world wars. Unfortunately, the gene pool can't seem to keep up with technology. Consider how many of us subconsciously continue to gather and store fat to protect us from the cold. Then we wonder why we are overweight. The cold protection codes in your DNA don't comprehend central heating and desk work. They are still trying to prepare you for manual labor

in the freezing cold. Much of the world's population still carry the aggressive and defensive DNA codes, which were essential to their ancestors who were from warrior based cultures. Celtic, Zulu, Mongol, or Aztec would be separations that would go unnoticed by the genetic codes, which were needed for survival in any primal, warrior based culture.

During the past century, many martial arts masters have recognized that the time had arrived when the relative importance of their arts lie in their health, meditative, and personal protection aspects. Even if these masters still believed in the necessity of a war-like culture, they realized that there was little place for empty hand and close quarters weapons arts in the New warfare. No longer does a soldier look into an opponent's eyes and see the loss of the spark of life. Now death is delivered by mechanized means, which don't even allow any visual sighting of the enemy. There is no need to relate to them as human beings, at all, and herein lies the Great Unbalancing of modern warfare.

In the early years of the 20th century, a large percentage of Japanese martial arts masters evolved their arts from the "Jitsu", or warrior fighting technique based styles, into the "Do", or physical and spiritual development based styles. Some of these styles retained this focus, while others evolved again; this time, into styles which were based on sporting competition.

During the latter half of the 20th century, the Chinese Internal martial arts have circumambulated the globe with their fame as health and meditative arts.

In Celtic Taoism we believe that a serious study of a superior martial art can lead a person to completeness on the physical plane and introduce them to the development of their non-physical, spiritual self. A practice of regular martial training can feed a person's warrior gene codes, in a non-destructive manner. Furthermore, these practices can lead a person towards his development as a superior entity.

When approached in a proper manner, a practice of martial arts can bring the practitioner a measure of childhood joy. When left to their own devices, most boys will decide to play "Fight". There are many variations, wrestling, wooden sword fighting, Cowboy, Space Ranger, and Army games. In societies where they are not discouraged from doing so, the girls will be right with the boys, as they all play "Fight". Little animals only play two games, "Chase" and "Fight". Play fighting is the most natural play in the world. As soon as a person overcomes his fear of impact, he discovers that "Play Fighting" is a lot of fun.

With "Playfighting", the martial artist will improve his health and increase his physical and spiritual awareness. Exercises which strengthen one for fighting, also greatly improves one's general health. Learning how to deal with an opponent teaches one how to deal with the strife of daily life. Meditating to acquire the ability to be calm during a fight leads a person towards spiritual development practices. By fighting within the confines of controlled contact, a martial artist can achieve these goals without risk of serious injury. Also, your Celtic Warrior Spirit will be just as happy as if you had just decapitated a Roman. It's akin to feeding your fat genes quality low-fat ice cream or frozen yogurt. It will neutralize the hunger, without killing you.

When practiced correctly, training for fighting will relieve fear and anger. It also teaches the practitioner which of his ideas about violence have been created by the media and are completely unrealistic. These ideas are always the basis of the glorification of violence. Once a person understands destructive force, they see

that there is no glory held within it.

If a person could attain the range of awareness and efficiency of a Taoist adept, he would no longer fear violence. When one's critical moments take place before the antagonist's awareness can lay out a mental description of the situation; violent confrontation can easily be avoided. Training in superior martial arts will ultimately create a more peaceful person and this is the Harmony of Martial Spirit!

Chapter 9 - Ritual Practices: Tuning in to the Patterns of Change

Since the dawn of their time, humankind has sought to follow the cycles of nature through the practice of a regular cycle of rituals. Observing the cycles of nature with ritual practices maintains a person's awareness of these cycles and of the Flow of everything. Working with this Flow, and not against it, supercharges the power of various conscious changes that adepts will make during their lifetime. This could include a wide span of changes, ranging from material gain to spiritual unity. Correctly timed rituals, can be a power source for all of it.

On a world wide scale, the ritual approach to the regular cycle of change points varies drastically, but the change points are always the same. The Dark of the new moon always balances Yang forces with an increase of Yin. It doesn't matter if this is accomplished with a Wiccan Dark Moon banishing ritual or a Taoist New Moon meditation. It is always a time of Yin increase balancing a Yang excess. On the other side, The Light of the full moon is always a time when Yang forces enter, to level an unbalanced Yin energy. High Magick Invocations of the full moon are using the same energy as all of the Oriental full moon rituals and meditations.

All cultures have, or have had, rituals for the major life changes as well as seasonal and celestial change points. Many rituals are now hidden within modern religious practices, where although forgotten they at least still exist, to be practiced at the correct times.

With the free information flow of the late 20th century, people can find and practice, whatever rituals strike a chord within them. It doesn't matter what the rituals are, only that they focus and join the body, mind, and spirit at the correct time, and sometimes, the correct place. After a thorough study of the change points that a practitioner wants to use, including a study of previous rituals for those change points; creating one's own rituals may become more productive, than using someone else's work. The big exception to this is when the adept has the ability to invoke the energy of an entire lineage, that has practiced the ritual before them. This is the most powerful form of Traditional Ritual.

Traditionally, Taoism has catered to the ritual needs of the Chinese people. Taoist ritualist would, and often still do, appear at all Chinese rituals, large and small. These would include such occasions as birth, puberty, marriage, death, seasonal, and agricultural times of change, such as invocations for plentiful crops at planting and banishment of inclement weather during extremely wet or extremely dry seasons. These occasions extend to any and all of the transitional milestones of life which require ritual accompaniment. Some Taoist schools of thought teach rituals as the major method of balancing one's inner and outer self and then to help bring the world, the cosmos, the entirety of being into balance, through ritual practice. There is a ritual for every circumstance of change, from easing the passage of a dead soul into union with the Tao, to

channeling the flow of the Tao into a general revitalization of the world at large. These rituals could range from simple recitation of liturgy, to deeply energetic practices of moving meditation.

In the back country of China's numerous rural regions, Taoist Priest still roam from village to village, performing rituals of exorcism and rites of passage. These rites of birth, puberty, marriage, old age, death and agricultural and seasonal change points are universal ritual time periods, that were used by the early pre-taoist shamans of ancient China. These change points have been incorporated into the rituals of shamans, across the globe and throughout time. Even now, affluent Chinese families and all major businesses in modern Hong Kong before deciding on a building site, will bring a Taoist Ritualist into their homes and places of business, to perform the ancient art of Feng Shui. This is the art of placing one's physical environment in harmony with the energy channels of the planet, earth. Through this art, a person seeks to avoid the flow of evil influences and adverse forces.

Chinese Ancestor Worship predates Taoism, but the teachings and rituals of the two systems are most often compatible. In this practice, one's ancestors of the last five generations are worshipped to help influence or guide the worshipper on the proper course of action. If proper respect is not shown to the ancestors, it is believed that they will they punish their progeny. Older ancestors are not called upon because it is believed they have already started to either be reincarnated onto this earth or have been unified with the Tao.

The traditional ritual celebrations of the Chinese year are joyous, colorful, exuberant, and far to numerous to present a complete listing. A vision of a few can give a person a picture, upon which to multiply. Chinese New Year celebrations always begin on a new moon. They continue until the following full moon, which is known as the "Feast of the Lanterns". May 2nd, of the lunar calendar, is one of the ancient Ancestor Worship ritual days. It is now known as "Ch'ing Ming - the Festival of Pure Brightness". It is a time of renewal and, as always, a time to honor one's ancestors. May 3rd is the "Holiday of Forbidden Smoke", when no cooking is allowed on the day following "Ch'ing Ming". The October full moon marks the Chinese mid-autumn Festival. This rite celebrates the Yin energies of the season and is an ancient harvest ritual. November 7th brings the "Chrysanthemum Festival", a Chinese Solar celebration of life, health, and longevity. These common holidays help to ritualize the lives of the working class, in the same manner that deep, energetic ritual meditation practices help to harmonize the spirit of the Taoist adepts.

The Druid Priests were the ritualist of the Celtic world. Their rituals covered the full range of seasonal, celestial, agricultural, and rites of passage. The foundational rituals of most modern schools of High Magick and Wicca follow the ancient Celtic patterns of the seasonal and celestial rites, of the Druid priests. This pattern is often referred to as the Eight Spokes on the Wheel of a Year. The four major spokes of the wheel are comprised of the Winter and Summer Solstices and the Spring and Autumnal Equinoxes. The four points which lie between each pairing of the major spokes, complete the wheel.

The four minor spokes are commemorated by the "Four Great Festivals". Between Summer Solstice and the Autumnal Equinox lies LUGHNASADH, or LAMMAS, on August 1st. SAMHAIN is November 1st and lies between the Autumnal Equinox and the Winter Solstice. It's early beginnings sprung from ancient European ancestor worship. IMBOLG, also known as IMBOLC, or CANDLEMAS divides the Winter Solstice from the Spring Equinox. It lies on February 1st. May first is known as BELTANE, or LA BAAL TINE. In modern times it is simply called MAY DAY. This time of fertilization lies between the Spring

Equinox and the Summer Solstice. The "Four Great Festivals" are the change points of the seasons and times of great energy shiftings. Due to these great energy shiftings, the "4 Great Festivals" are considered to be even better times for rituals of great power, than the Solstices or Equinoxes. As in Taoist Internal Martial Arts, the transitions are more powerful than the postures.

The Druid Priests also worked with the rhythms of a yearly 2 phase solar cycle, which was in harmony with the 24 phase yearly lunar cycle. The first half of the year, from SAMHAIN to BELTANE, was known as the "Time of Little Sun". This was a Yin time and coincided with the monthly waning of the moon. The "Time of Big Sun" ran from BELTANE to SAMHAIN. This was a Yang time period which was akin to the monthly waxing of the moon. Celtic rituals would take the large Solar Cycle into consideration, as well as the smaller Lunar Cycle.

Celtic Taoism prescribes ritual practices for its adherents, but it does not preach which rituals to do, or when. Quietly meditate on the silence of mid-winter, or throw a lusty party to celebrate the fertility of BELTANE, burn candles at the cycles of the moon, or practice martial arts at the rising of the sun, perform great theatrical rituals for the "Four Festivals", or simply gather with your family for birthdays, anniversaries, and the local holidays. It doesn't matter what you do - just do it regularly and in tune with one of the many cycles of nature and the cosmos!

To broaden one's perspective, it is best to study the rituals of many cultures, creeds, religions, philosophies, mysticisms, magicks, and social groups. Find the rituals that call out to you. If none speak to you, find the ritual parts that appeal to you and use them to create your own, personal rituals. Whether your rituals are personal or traditional, be sure that you use them with, and not cross current to, the cycles of nature. Ritual practices are your periodic connection points into the cyclic flow of the Eternal Everything, that is sometimes called The Tao.

CELTIC TAOISM



INVOCATION

**Aiwaz! confirm my troth with
Thee! my will inspire
With secret sperm of subtle, free,
creating Fire!**

**Mould thou my very flesh as
Thine, renew my birth
In childhood merry as divine,
enchanted Earth!**

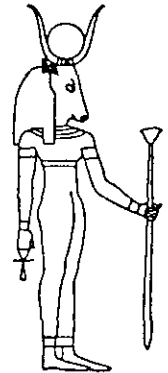
**Dissolve my rapture in Thine
own, a sacred slaughter
Whereby to capture and atone the
Soul of Water!**

**Fill thou my mind with gleaming
Thought intense and rare
To One refined, outflung to
Naught, the Word of Air!**

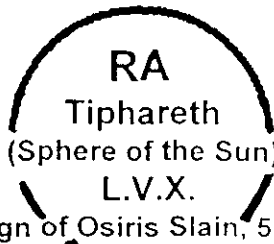
**Most, bridal bound, my
quintessential Form thus freeing
From self, be found one Selfhood
blent in Spirit-Being.**

Aleister Crowley

Attributions to Liber Resh vel Helios

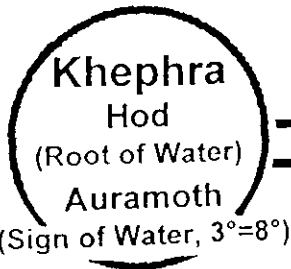


East
Rising Sun



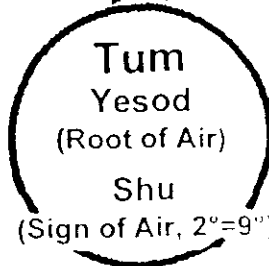
S
A
M
E
K
II

North / Midnight Sun



PEH

South / Mid-day Sun



West
Setting Sun



Some Thoughts on Liber Resh vel Helios

by Fra. Scorpius Yod

“LIBER CC. The Book of the Sun. Here are given the four Adorations to the sun, to be said daily at dawn, noon, sunset, and midnight. The object of this practice is firstly to remind the aspirant at regular intervals of the Great Work; secondly, to bring him into conscious personal relation with the centre of our system; and thirdly, for advanced students, to make actual magical contact with the spiritual energy of the sun and thus to draw actual force from him.”

“Every man and every woman is a star.”

One of the most important practices that any Magician should incorporate into his or her daily magical routine is the ritual of Liber Resh vel Helios -- the salutations to the four quarters of the Sun. The spiritual significance of this ritual in our lives and the psychological effects resulting from frequent practice is really a matter for individual discovery; each Thelemite working it out for themselves. However, for the benefit of those just starting to perform Liber Resh, what follows are a few personal comments and observations from working this ritual steadily over the years.

If Thelema is a religion, then perhaps it would not be wrong to suggest that the basis for our particular form of spirituality is what can be called a new “Solar Consciousness”. Many of Crowley’s rituals are based on this concept along with Liber Resh (i.e., Liber V vel Reguli, Liber XLIV and Liber Samekh.) Diverse cultures and religions of the past also recognized the Sun as the source of Light and Life and called it GOD. However, the major difference between the Old and New Aeon mode of consciousness is the correct understanding of our relationship to this symbol of GOD in our lives and rituals. The religions that were formed during the Aeon of Osiris employed the magical formula of the God that dies and is subsequently resurrected. This was based on (1) the daily observation of the setting Sun and Sunrise (death/rebirth), and (2) on the observance of the seemingly waning or diminishing powers of the Sun’s strength after summer solstice when the Earth begins to orbit further away as we approach autumn and winter.

It is unfortunate that we are still engulfed in traditions and values based upon outdated theology. Take Christmas Day for example (no, thanks!) when Christians around the world celebrate the birth of their Lord Jesus Christ. The most superficial study of history and comparative religion would instantly reveal that what is unconsciously being celebrated is the so-called “rebirth” or renewal of the Sun’s powers as it (from our viewpoint) enters into the zenith of our zodiacal belt -- the southern most House of Capricornus; which corresponds to Atu XV of the Book of Thoth -- The DEVIL. Talk about irony!

The old truth of the dying Sun was an illusion, as is death itself. This illusion was destroyed when we learned that greater truth of how our solar system works. We are no longer fearful when the Sun “disappears” each evening; for we now know that the Sun isn’t going anywhere -- it’s just the Earth turning upon Her axis. The Sun is always in the Heavens burning ever brightly “even when we perceive him not.” It is this ever present source of Light and Life and its reflection in our reproductive and creative abilities that we worship and celebrate. There is a very sacred Arcanum that acknowledges a direct magical correspondence between the Sun with the Phallus and semen; as the Moon with the Yoni and blood. In the New Aeon, we worship the

Star that never dies but continues to burn just as brightly at Midnight as it does at Noon. We seek union with this Star of Force and Fire, a spark of which burns in the heart of every man and core of every star. There is a new spirituality dawning upon Humankind based on this ever present reality -- it is THELEMA!

Throughout the ages, the Sun has always represented the highest ideals of human consciousness. In Astrology, it is a symbol of our Individuality -- the Self -- and the source of both psychic and personal energy. Through consciously seeking union with the course of the Sun, our individual capacity for Magick is greatly increased. Liber Resh is a specifically structured ritual based on this New Aeon formula. It enables the Magician to partake of this new solar consciousness and, once consumed, it empowers our Magick.

The practice of Liber Resh is an exercise of background concentration; when we can go about our busy day and yet remember that, at certain intervals, we must pause and nurture ourselves. We consciously and willfully make ritual gestures of adoration acknowledging our relationship and magical link with the Sun so that our lives becomes consecrated, sanctified and devoted to the Great Work. For the Thelemic Magician it is a constant reminder of that Light without which we would be as nothing. As we fortify our vehicle with this Light, we radiate the same to those about us.

“Neglect never the fourfold Adoration of the Sun in his four Stations, for thereby thou dost affirm thy Place in Nature and her Harmonies.” -- (Liber Aleph, Chap. 16, On Discipline)

Through the practice of Liber Resh the Magician's mind and body are brought into sync with the diurnal cycle of the Sun. At the four stations of the day, our minds and bodies change to match the course of the Sun. The steady and regular practice of Liber Resh will eventually give additional insights into these states and a comprehension of the eternity of the Cycle of the Sun. It should be integrated into our daily pattern of living becoming a regular part of our everyday life until it becomes for us a way of life.

The effects of Liber Resh are most potent when performed at those exact moments when the Sun crosses the local horizon (east or west) or local meridian (south or north). In astrology this is identical with the moments that the Sun crosses the 1st, 4th, 7th and 10th House of the horoscope (or Sunrise, Noon, Sunset and Midnight). These are the moments when we can become consciously in tune with the Sun's energies; when it is easiest for our everyday human consciousness to tap into Solar Consciousness.

Midnight and noon are the moments when the Sun reaches the most northern and most southern parts of the heavens -- not Midnight or Noon on our clocks and watches. To identify with the Sun, we must observe the Sun's time rather than society's. This being the case, during the time of the year when Daylight Savings Time is in effect, we have to remember to perform our Midnight and Noon adoration one hour ahead; approximately 1:00 a.m. or 1:00 p.m..

Newspapers do not carry the time when the Sun crosses the local meridian (unlike the times for Sunrise and Sunset). Therefore to perform the Adorations to Ahathoor and Khephra as close as possible to when the Sun is at the Southern and Northern position in the Heavens (Noon and Midnight respectively), use the formula below to calculate a reasonable approximation: (1) Add 12 hours to the time of Sunset, (2) Subtract the Sunrise time from this total, giving you the number of hours of daylight for that day, (3) Divide this time by two, and (4) Add this total to the Sunrise time.

For Example:

November 6, 1996 e.v., New York City
 Sunrise: 6:35 a.m. -- Sunset: 4:52 p.m.

- 1) $12:00 + 4:52 = 16:52$
- 2) $16:52 - 6:35 = 10:17$
- 3) $10:17 \div 2 = 5:08$
- 4) $5:08 + 6:35 = 11:43$ a.m.

Liber Resh vel Helios sub figura CC is a Class D publication of the A.:A.:; the classification for official rituals and principal instructions. Crowley calls Liber Resh is a "highly important magical ritual for daily use and work." This is a ritual of the Sun, Helios = Sun, attributed to the Hebrew letter "Resh." The number assigned to this Liber is the Gematria value of Resh that is 200 or CC. Crowley considered it a commentary to The Book of the Law and is directly connected with it. This is especially true if we include the verses from the Stele of Revealing from the Third Chapter of Liber AL as the Adoration.

The fact that Liber Resh is a A.:A.: ritual is important to keep in mind as "Thy Superior" would be providing personal instruction and guidance to suit the Aspirant. Also within the text itself is the instruction to "give the sign of your grade." This would mean whatever grade you happen to be if you were in the A.:A.:. For the practitioner of Liber Resh who is not (yet) a member of this Order, Crowley recommended using the L.V.X. signs at dawn, $4^\circ=7^\circ$ at noon, $2^\circ=9^\circ$ at sunset, $3^\circ=8^\circ$, at midnight. The instruction to give "the L.V.X. signs" at dawn can be abbreviated with good advantage by using the Sign of Osiris alone. These last three grade signs correspond to the lower triad of the Tree of Life. In the practice of Liber Resh, the Magician imagines himself standing at the intersection of the Paths of Samekh and Peh -- a nice place to be, especially if you just finished performing the LBRP! Facing East at Dawn, Tiphareth is before you; this would place Netzach on your right in the South; Yesod is behind you in the West, and Hod is located on your left in the North. These grade signs thus accompany the Solar Adoration given at each quarter.

In Chapter 18 of Magick Without Tears Crowley remarks that the Thelemic salutation should preface and close each performance of Liber Resh. In practice I've found this to have added a great deal of energy to my adorations personally. I give the Sign of Horus as the Enterer while proclaiming "Do what thou wilt shall be the whole of the Law." I visualize and feel an open channel or gateway towards the Sun and this "simple" addition has such an effect as to strengthen the current exchange between myself the object of my Adoration.

Thus at Dawn the Magician turns East and faces Tiphareth, the Sephira of the Sun. He gives the Sign of the Enterer and proclaims the Law of Thelema. After recovering, the astral tunnel thus formed, give the Sign of Osiris Slain which is a shorten form of the L.V.X. formula attributed to the $5^\circ=6^\circ$ grade of Tiphareth. The Magician identifies his consciousness with that aspect of the Sun called by the ancient Egyptians the great god RA, rising and strong. Astrally assuming his God-form, recite the Adoration to RA:

***Hail unto Thee who art Ra in Thy Rising,
 Even unto Thee who art Ra in Thy Strength,
 who travellest over the Heavens, in Thy bark at the Uprising of the Sun.
 Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
 Hail unto Thee from the Abodes of Night!***

Give the Sign of Silence while taking a moment to assume the God form of Harpocrates. If one is just beginning to work Liber Resh into their life, give the closing Thelemic salutation of "Love is the law, love

under will" while still in the God-form. Then give the Sign of Silence and become Harpocrates; a babe in an egg of blue light.

The next step to incorporate, when the Magician is ready to advance in his/her practice of Liber Resh, is to include the Holy Book Adoration. Recite the last line of Resh followed by the Sign of Silence. After a pause cross your arms upon your chest, the Sign of Osiris Risen, and continue with this most Holy Adoration from the Stele of Revealing from the Third Chapter of Liber AL. One should feel free to experiment and recite other personally powerful and spiritually elevating passages from our other Holy Books (i.e., Liber LXV).

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy, presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! Let it fill me!

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

Take a moment to feel the Sun's Light filling your being with Its Glory. Affirm the presence of the Lord of the Aeon in your Life, in your heart. "Love is the law, love under will." The Magician again gives the Sign of Silence while assuming the God form of Harpocrates.

Just like no two Magicians will perform a banishing the same way while adhering to the basic skeletal structure, the practitioner of Liber Resh should have artistic liberty to elaborate and make the Adoration their own. Some interesting variations include replacing the name Ankh-af-na-khonsu with your own personal magical motto and replacing the second stanza of verse 37 with this most holy and powerful Egyptian mantra below which means the same.

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu nur af an nuteru!

At Noon the Magician turns his attention to the South and faces Netzach, the Root of Fire. He proclaims the Law of Thelema as the Enterer then proceeds to give the Sign of Fire (Thoum-aesh-neith, $4^{\circ}=7^{\circ}$). The Magician here forms a link with the Sun in his aspect as the Goddess Ahathoor (trans. House of Horus). She is beautiful and triumphant, at this time reaching the greatest victory over darkness. She is identical to Venus and Aphrodite of Roman and Greek mythology. Astrally assume Ahathoor's form, merge with her, and recite the Adoration:

*Hail unto Thee who art Ahathoor in Thy Triumphant,
Even unto Thee who art Ahathoor in Thy Beauty,
who travellest over the Heavens in Thy bark at the Mid-course of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Morning!*

Give the Sign of Silence followed by the Sign of Osiris Risen and continue with the Holy Book Adoration if you so Will or Close with "Love is the law, love under will" and again give the Sign of Silence.

As the Sun sets, the Magician turns his attention to the Western quarter and faces Yesod, the Root of Air. He proclaims the Law in the Sign of the Enterer and recovers with the Sign of Air (Shu, $2^{\circ}=9^{\circ}$). The Magician here forms a link with the Sun in His aspect as Tum, the Great Father, the creator of the world, setting and joyful. Astrally assume his God-form and recite the Adoration:

*Hail unto Thee who art Tum in Thy Setting,
Even unto Thee who art Tum in Thy Joy,
who travellest over the Heavens in Thy bark at the Down-going of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Day!*

Give the Sign of Silence followed by the Sign of Osiris Risen and continue with the Adoration from Liber AL. Close with "Love is the law, love under will" and again give the Sign of Silence.

At Midnight the Magician turn to the North facing the Sephira Hod, the Root of Water. He proclaims the Law of Thelema as the Enterer then proceeds to give the Sign of Water (Auramoeth, $3^{\circ}=8^{\circ}$). The Magician here forms a link with the Sun in his aspect as the god of metamorphosis and regeneration, the Sacred Scarab Beetle Khephra -- "He who rolls the sun across the sky". He is hidden and silent but always there. Astrally assume his God-form and recite his Adoration:

*Hail unto Thee who art Khephra in Thy Hiding,
Even unto Thee who art Khephra in Thy Silence,
who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Evening!*

Give the Sign of Silence followed by the Sign of Osiris Risen and continue with the Adoration. Close with "Love is the law, love under will" and again give the Sign of Silence.

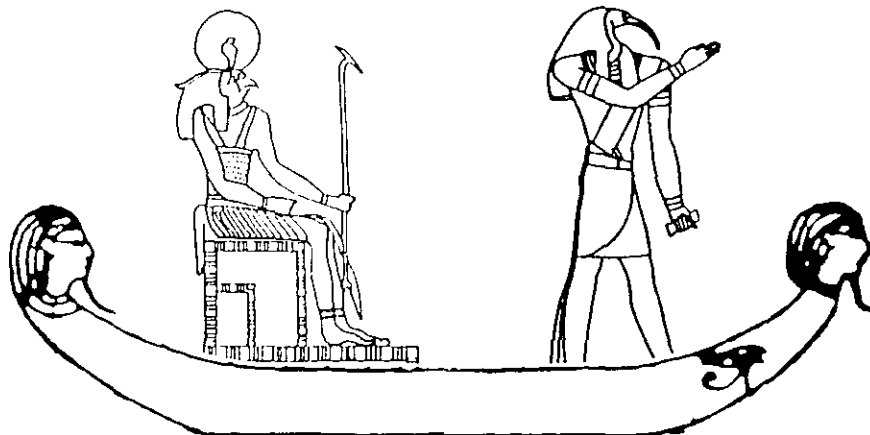
"... every student should make a point of saluting the Sun (in the manner recommended in "Liber Resh") four times daily, and he shall salute the Moon on her appearance with the *mantra gayatri*." (Eight Lectures on Yoga, p. 70)

I would emphasis Crowley's recommended that we also incorporate the practice of the Mantra Gayatri as a Lunar Salutation in *conjunction* with the daily Adorations of the Sun. This balances the effects of Liber Resh quite nicely. After all in the Sun and Moon conjoined is the Great Work accomplished.

The Adoration of the Moon is recited upon her full appearance. "The best way is to say the Mantra (Gayatri) instantly one sees the Moon, to note whether the attention wavers, and to repeat the Mantra until it does not waver at all. ..."

Aum! tat savitur varenyam
Bhargo devasya dimahi
Dhiyo yo na pratyodayat.

Translation: "O! let us strictly meditate on the adorable light of that divine Savitri (the interior Sun, etc.) may she enlighten our minds!"



STEPPING OUT OF THE OLD ÆON INTO THE NEW

by Fra. Achad, from The Equinox III (1)

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

As all of you should know, we have entered a New Æon. A Higher Truth has been given to the World. This truth is waiting in readiness for all those who will consciously accept it, but it has to be realised before it is understood, and day by day those who have accepted this Law, and are trying to live it, realize more and more of its Beauty and Perfection.

The new teaching appears strange at first; and the mind is unable to grasp more than a fragment of what it really means. Only when we are living the Law can that fragment expand into the infinite conception of the whole.

I want you to share with me one little fragment of this great Truth which has been made clear to me this Sun-Day morning: I want you to come with me -- if you will -- just across the border-line of the Old Æon and gaze for a moment at the New. Then, if the aspect pleases you, you will stay, or, it may be, you will return for a while, but the road once open and the Path plain, you will always be able to get there again, in the twinkling of an eye, just by readjusting your Inner sight to the Truth.

You know how deeply we have always been impressed with the ideas of Sun-rise and Sun-set, and how our ancient brethren, seeing the Sun disappear at night and rise again in the morning, based all their religious ideas in this one conception of a Dying and Re-arisen God. This is the central idea of the religion of the Old Æon, but we have left it behind us because although it seemed to be based on Nature (and Nature's symbols are always true), yet we have outgrown this idea which is only apparently true in Nature. Since this great Ritual of Sacrifice and Death was conceived and perpetuated, we, through the observation of our men of science, have come to know that it is not the Sun which rises and sets, but the earth on which we live which revolves so that its shadow cuts us off from the sunlight during what we call night. The Sun does not die, as the ancients thought; It is always shining, always radiating Light and Life. Stop for a moment and get a clear conception of this Sun, how He is shining in the early morning, shining at mid-day, shining in the evening, and shining in the night. Have you got this idea clearly in your minds? *You have stepped out of the Old Æon into the New.*

Now let us consider what has happened. In order to get this mental picture of the ever-shining Sun, what did you do? You identified yourself with the Sun. You stepped out of the consciousness of this planet; and for a moment you had to consider yourself as a Solar Being. Then why step back again? You may have done so involuntarily, because the Light was so great that it seemed as Darkness. But do it again, this time more fully, and let us consider what the changes in our concept of the Universe will be.

The moment we identify ourselves with the Sun, we realize that we have become the source of Light, that we too are now shining gloriously, but we also realize that the Sunlight is no longer for us, for we can no longer see the Sun, any more than in our little old-æon consciousness we could see ourselves. All around us is perpetual Night, but it is the Starlight of the Body of Our Lady Nuit in which we live and move and have our being. Then, from this height we look back upon the little planet Earth, of which we, a moment ago, were

a part, and think of Ourselves as shedding our Light upon all those little individuals we have called our brothers and sisters, the slaves that serve. But we do not stop there. Imagine the Sun concentrating His rays for a moment on one tiny spot, the Earth. What happens? It is burnt up, it is consumed, it disappears. But in our Solar Consciousness is Truth and through we glance for a moment at the little sphere we have left behind us, and it is no more, yet there is "*that which remains.*" What remains? What has happened? We realize that "every man and every woman is a star." We gaze around at our wider heritage, we gaze at the Body of Our Lady Nuit. We are not in darkness; we are much nearer to Her now. What (from the little planet) looked like specks of light, are now blazing like other great Suns, and these are truly our brothers and sisters, whose essential and Starry nature we had never before seen and realized. These are the 'remains' of those we thought we had left behind.

There is plenty of room here, each one travels in His true Path, all is Joy.

Now, if you want to step back into the Old Æon, do so. But try and bear in mind that those around you are in reality Suns and Stars, not little shivering slaves. If you are not willing to be a King yourself, still recognise that they have a right to Kingship, even as you have, whenever you wish to accept it. And the moment you desire to do so you have only to remember this -- *Look at things from the point of view of the Sun.*

Love is the law, love under will.





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Love is the law, love under will.

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is

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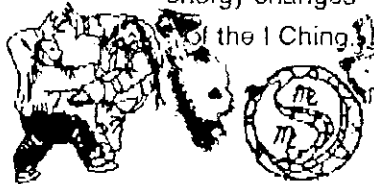


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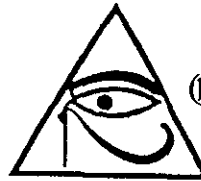
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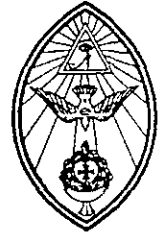
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Love is the law, love under will.