



The Scribe



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

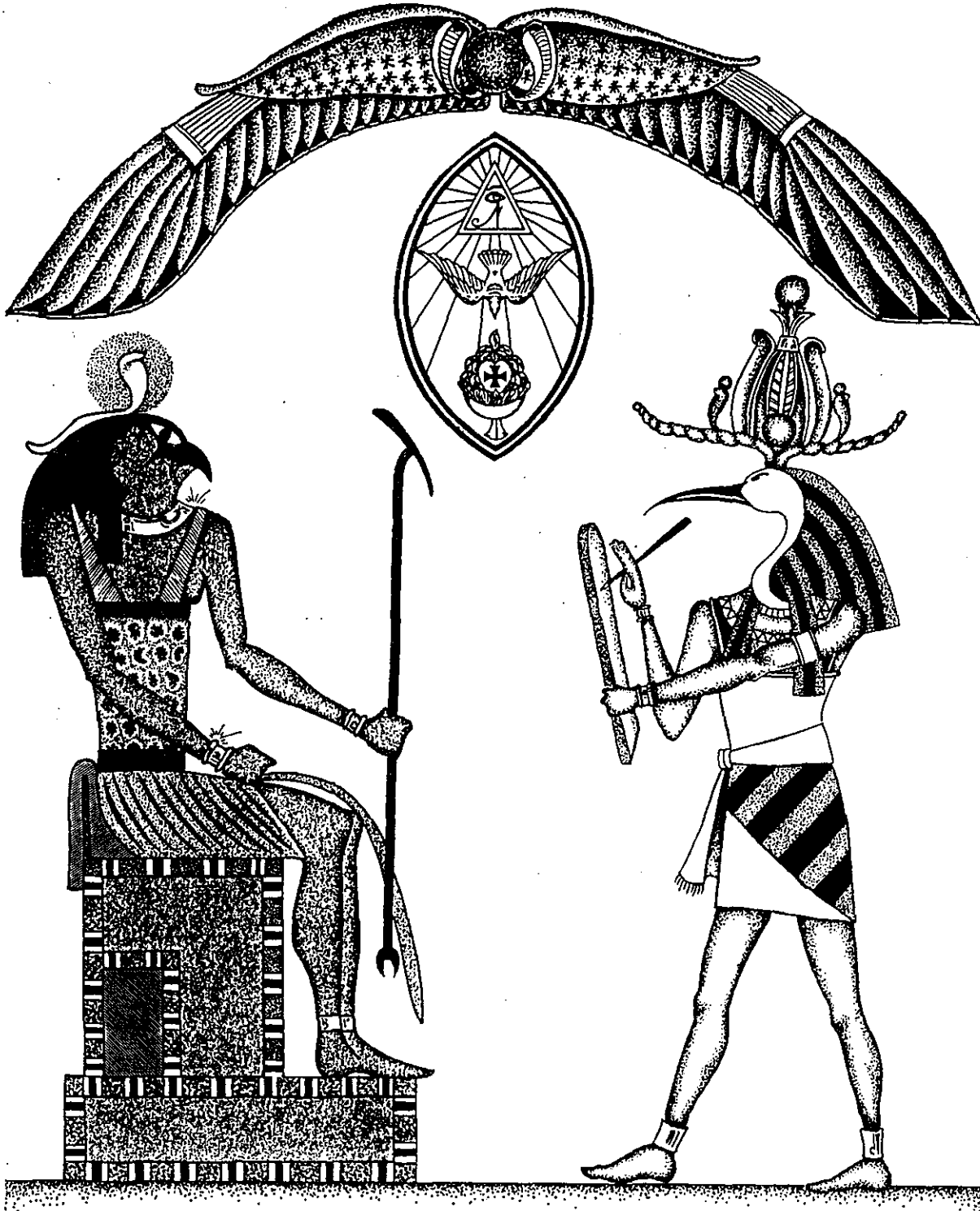


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Lodgemaster's Address

93! Welcome to the first issue of The Scribe. It is the hope of the editorial staff and its contributors to present a publication representing the aims of the Thelemic spirit and thought.

Thelema is relatively young compared to most established religions but its soul and aims are older than any that exist. In a perfected world, Thelema wouldn't need to exist for it should need no name or label. It should be represented by the way people live their lives - with joy and beauty; light, life, liberty, and love.

We need to identify what's good, be it government politics, education or health. They are all our concern. We need to make changes to improve our lot. Have you ever noticed the changes that a woman bearing child can and will make, for the sake of love, to insure the health of the fetus that she carries? We can do no less for ourselves.

I am actually hopeful that our work can come to fruition in my or my child's lifetime. That's a lot of work in a relatively short period of time to accomplish.

"Its like this... at certain junctures in the course of existence, unique moments occur when everyone and everything, even the most distant stars, combine to bring about something that could not have happened before and will never happen again. Few people know how to take advantage of these critical moments, unfortunately, and they often pass unnoticed. When someone does recognize them, however great things happen in the world."

Momo by Michael Ende.

Editorial Commentary:

WE MUST REMEMBER THE TRUTH

There have been several articles in print, books, and discussions on television and radio about modern history. They question the Holocaust's occurrence, and complain that Christianity and religion are being portrayed as being inherently evil by the news media and entertainment industry. This has brought to mind one of my favorite altruisms: "History is written by the victor".

The other day I went to one of the large conglomerate bookstores in Manhattan to purchase a copy of Buckminster Fuller's Operation Manual For Spaceship Earth. It was unfortunate enough that it wasn't available but Buckminster Fuller wasn't even listed in their computer. The store's information person was not even familiar with the grand man's name. Maybe I am getting old but I found it incredible that the man who has, probably, the most Honorary Doctorates from universities around the world (a mathematician; architect; and philosopher) could be an unknown.

It's similar to those who believe and preach that the Holocaust is a fabricated lie. Personally, I have a man who works with me who one day went into an anti-German rant because of an incident he just had with someone who was German. As I was about to admonish him for his comments, he mentioned that he had been a soldier and had been present as they opened the gates to liberate one of the Nazi death camps at the close of W.W. II. There is no question in his mind on what had happened there and who was in charge and who was responsible. His nervous drag on a cigarette and deep downward stare told me more than words could ever express. It was someone still trying to comprehend what he had seen and was trying to hold on to his mind. His soul had been raped.

Evangelists on television smirk and ask, "What have we done that is evil? How can we who are God's children, the chosen, the soldiers of his army, his servants, the vehicles of his will, his messengers, his interpreters and representatives on earth, be guilty of anything?" Maybe they (the bloody lambs) are ignorant of their own blood lust history. I definitely seem to be reading and interpreting the events of this century differently.

Is it paranoia to believe that there is something beyond our control and perception that exists and is causing the world's maladies? Conspiracy theories of Cartels and secret Societies of true power? Power struggles between gods and devils, between light and darkness, where we are either the victims or the prize? (Goddesses and Gods would need training, somehow and somewhere, to gain the experience necessary for their own perfection.). Maybe we're only experiencing the growing pains of human consciousness and existence necessary for its evolution.

In this incarnation there are the many (population), represented by opposites (woman and man), who again represent the many. Women and men have been separated by nationality, race, lineage, education, physical abilities and attributes. Let alone they have to deal with each other by religious, cultural, social, philosophical guidelines and moral codes of behavior.

Yet, it's "the One", the individual, that is being oppressed, isn't it? Be it female or male, it's "the One" who is punished, ridiculed and made an outcast by being truthful. It's "the One" who seeks him or herself. I am speaking of individuality and the rights of every man and every woman who are stars in their own orbit.

"I myself shall continue living in my glass house where you can always see who comes to call; where everything hanging from the ceiling and on the walls stays where it is as if by magic, where I sleep under a glass bed, under glass sheets, where who I am will sooner appear etched by a diamond." - Andre Breton, Nadja

Who should care or judge if all participants in this incarnation follow the basic rule of Thelema of "Do what thou wilt shall be the whole of the Law" and not be a busy body?

Then there is the second half of the equation of "Love is the law, love under will."

Let's talk of love and speak of sex or is it let's talk of sex and speak of love? Let's talk about Will or let's talk about Art (Atu XIV) instead. Let's speak of Magickal operations. Let's speak of life, birth and children. Let us think of a child growing and responsibility. No accidents.

No misadventures. Acts of love. Nothing less, possibly more. We can no longer profane the intellect and the animal nature of man and hope to control it or explain it away. There is no shame with "love under will". There can be no shame.

I am not implying that sex and love are only for use for procreation. We are not naive. But we do need to know the consequences of our actions and make proper use of our skills. We need to learn, teach and practice the Art of Love & Magick.

Thelemites need to make peace with who they are; not what they are. Life was intended to be a mosaic; not a checker board. No one was born to be a slave or cattle to be bartered.

It's going to be a growing and learning Aeon. It's going to be rough and it is already dangerous. Personal freedom is under attack by a right to know you and a right to simplify your life for your foe. Time, your time, is at stake. We are all like children raised by older children who have come to realize the dangers of the irresponsible games and things that have been done for money and power. We need to point out those things that encroach upon our laws and beliefs when they happen. Liber Oz is a good measuring stick.

Example: The Waco Branch Davidians was a CULT.

CULT(ISTS) are crazed individuals.

Crazed CULT individuals raise children in order to abuse and kill them.

These Branch Davidian CULT members paid taxes, worked, and exercised their rights to own and bear weapons as the Constitution of the United States of America guarantees. But, as they fitted the label of CULT(ISTS), they lost their individual rights and became targets for rumor and genocide. What a thrill it must have been to be able to take RESPONSIBILITY for the killing of CULT children, of CULT women, and of CULT men, and not have to stand trial for murder or acts against humanity. To be the Attorney General of the United States of America or a member of the F.B.I. or A.T.F. obviously excludes you from having to join the "Most Notorious Mass Murderers Of The Twentieth Century Club". As members of a CULT, they were no longer human beings. They were no longer sentient beings. They no longer had rights. Their CULT lives were of no consequence. They had fewer rights than a convicted mass murderer. Even an animal is checked to see if it is rabid before it is destroyed.

Truth and freedom were put on hold and notice of their suspension has been served on the American people. Those who care to notice anyway.

We don't have Presidents Reagan and Bush to kick around anymore as being the reason for the stations of the poor and middle class. They're obviously not the reason for the Right Winged WASP (a CULT in its own right?) backlash; once so proudly hailed as the Silent Majority. This "Majority" found out that they weren't of God's chosen. That they were mortals with just as many diseases of the soul as any other group of individuals in this country or the world - be it gender, race, nationality, religious/philosophical or sexual inclinations.

Anyone and everyone is a profane infidel of some other group of individuals. There's someone everywhere to save you, enlighten you, bless you, pray for you or curse you.

When these ordinary human beings got so fed up with man's inhumanity to man, man's destruction of himself and the planet, watching the blind masses following its inept leaders, they tried to change their lives away from it. An alternative way of living was tried. Thus becoming a CULT(ISTS) mentality. Thus of dubious and suspicious origin, nature and behavior. Not one of a group or the social norm. BANG! You're a dead CULT(IST).

Children died in Waco. Children were killed. Were the Branch Davidians on some weird self-fulfilling Masadian kick? Their own heroic replay of the Lodz Ghetto uprising? These Branch Davidians were reduced by the media and our government of being a genre group simply to be dismissed as CULT-(ISTS); obviously deserving of what they got. What they got was a surprise anti-terrorist type raid by the Bureau of Alcohol, Tobacco and Firearms under the believed assumption of wrong doing as reported by some 'mole' who was planted in their midst by the A.T.F. Doesn't this seem to be some kind of entrapment mentality?

It's not new. Irenaeus, Bishop of Lyons, and Ignatius, Bishop of Antioch, of the Catholic Church (c.180e.v.) both had a rule that no groups should ever come to meet unless supervised by a member of the Church for guidance and that if a group did meet without official Church supervision then it would be considered heresy. Things haven't changed much. The memories of those victimized heretics and Gnostics are remembered in our Gnostic Mass.

What the Waco Branch Davidians stood for and who they were may not have been my cup of tea. That is not important. The issue is that we are living in a society that is not of our own making. The world of Ray Bradbury's Fahrenheit 451 is really here and not very many people seem to be paying attention to it; let alone doing anything about it. I am not going to expound the points and plots of the book. Read it or rent the movie. It's scary, erudite and prophetic on the use of mass media and dis/mis-information.

Remember the Gnostics, our Mass Saints, heretics and pagans, Cathars, G. Bruno, Hypatia, the Drunken Sufis, the Knights Templar and those who died for their beliefs in freedom. Their fates must be always remembered and never allowed to befall us again.

Fra. Roncelin

Editor's Note: Since this article was written the Branch Davidian survivors have been tried. Various sentences and acquittals have been pronounced upon them. It has been interesting how little coverage the trial generated in the news media. It has been interesting how little public protest, indignation or interest has been heard since the killing of the Branch Davidians.

It has been explained away by the glorious Fourth Estate.

The smoldering bodies of children laid in the ashes of the Compound as the "victorious" A.T.F. and F.B.I. raised the American flag in triumph. Who cries for the children? Who will wipe the blood stains from 'Old Glory'? What does justice mean?

My fellow Sisters and Brothers, until we learn the lesson of the Twentieth Aethyr, this scenario will haunt and hurt us throughout eternity. "To the Lions!"

Liber LXXVII



"the law of
the strong;
this is our law
and the joy
of the world."

--AL II:21

"Do what thou wilt shall be the whole of the Law." --AL I:40

"thou hast no right but to do thy will. Do that, and no other
shall say nay." --AL I:42-3

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

There is no god but man.

1. Man has the right to live by his own law--
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will;
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will:
4. Man has the right to love as he will:
"take your fill and will of love as ye will,
when, where, and with whom ye will." --AL I:51
5. Man has the right to kill those who would thwart these rights.

"the slaves shall serve." --AL II:58

"Love is the law, love under will." --AL I:57

UNDER THE FERULE: A Study of New York

by Aleister Crowley

[This essay is previously unpublished. It was written during Crowley's second stay in New York (1915-19) and may originally have been written for either *The International* or *The Fatherland*; two newspapers which Crowley was employed as editor. We wish to thank Lawrence Sutin for making available a copy of *Under The Ferule* for the O.T.O. Archives - Editors.]

"I do believe in Freedom's cause as far away as Paris is." - Lowell

I

Quarantined in New York Harbour, on an island too small for the poor lady even to sit down, stands the Statue of Liberty.

The American idealist is however, permitted to take ship and land upon the island, when to his inexpressible satisfaction he discovers the Statue to be completely hollow.

However, I think that the Authorities do well to be cautious, not allowing even a simulacrum of the torch-bearing goddess upon the main island; for a spark from that torch falling upon the dusty parchments of the Law, might kindle a conflagration which only blood - the inky blood of lawyers and legislators - could quench.

I have lived in New York for three months, and have received more spontaneous kindness and sympathetic understanding than I should have had in England in three years; Liberty is the only political principle I care for; and I should like to reward my hosts by explaining to them the nature of this principle. It is singularly infectious, and if even a few persons can be inoculated, they are liable to an access of fury which manifests itself by decorating the lamp standards of the towns with many prominent citizens.

II

"By Jove, mother, that's a bad cold you've got. Don't you think you ought to stay in bed?"

The criminal who utters these appalling words has broken the law twice. He, not possessing a license to practice medicine in the state, has (a) pretended to diagnose a disease, and (b) prescribed a medical treatment. By an oversight, there is at present no law requiring a son to take out a license to address his mother.

Of course, this is an extreme case, and so far as I know, there have been no prosecutions of this particular kind¹. Indeed, the laws of other countries might be strained to include such cases. The main difference lies in the fact that in New York they are strained nearly as far as this.

The Medical Graft of New York is the strongest and worst in the world. Within its fortress may be

found every type of quack. It was the American doctor who invented the "brain storm", now forsaken for a new love, "twilight-sleep-state", after a brief flirtation with "secondary personality" which didn't work with juries, owing to its lack of phrase-value. The coroners of New York have recently been exposed as using practices which are the apotheosis of bumptious ignorance, idleness, and venality.

In America it is quite easy to find a regularly qualified medical man who 'specializes' in forms of treatment which appear mere criminal jokes, and harmonize the obscene and the ridiculous into one grand sweet song. The general repute of the medical profession is so deservedly bad that the majority of the people seems to prefer any crank, however absurdly boastful and ignorant. For this reason the grafters employ armies of spies, and strain every engine of oppression to convict those who seem to be poaching on their preserves. For this reason Christian Science and New Thought and Mental Healing and all the rest of the rubbish thrive alike on medical incompetence and medical persecution. The doctors can't cure people themselves, and won't let others cure them; and they are concerned rather to prosecute their rivals than their own studies in medicine. License to practice medicine is really only a question of organization and money. Christian Science can fight its way to immunity and the Patent Medicine Graft² buys it outright by advertisement.

III

Another persecuted class is that of fortune-tellers. Again we find a perfectly proper law strained and twisted. People are indicted for advising others in the choice of profession. Quite serious students of astrology are in danger of jail, and students of palmistry are fined and imprisoned without mercy, even when they happen to be hunchbacks or invalids, and thus naturally incapacitated from more strenuous forms of dollar-chasing.

I do not believe in palmistry at all, and very little in astrology; but I do believe in the right of any one to be fool enough to believe in both - "He is of age. Ask him." - And while I think it noxious to the State for the fortune-tellers and their dupes to flourish, I think it still more noxious to employ the mean and treacherous methods of spies to uproot them. The palmist is no more than a house-fly; the police spy is a deadly serpent. In a country where magistrates will convict on uncorroborated evidence, and that evidence the manufacture of those whose wage and promotion depend on their obtaining convictions, there is no safety or liberty for anyone. One notorious spy, having run up against an honest and intelligent judge, and so failed to convict a very eminent student of astrology, a woman whose sincerity and learning is patent to the whole city, sent her a message³, "You've got off this time, so I suppose you think you're safe. But I'll get you yet." This is not justice, but vendetta; the vendetta of the rich against the poor, of the proud against the humble, of the tyrant against the people.

IV

But more than all this is the amazing slavery in which the so-called moral law has bound the people.

Again the two sides of the medal are plain to every stranger; the inhabitants of New York themselves are careful to arrange their minds in water-tight compartments. New York is in the matter of vice the grossest, foulest, most repulsive city that I have ever seen - and I know the world well enough.

To begin at the top, I have heard a society woman, in the presence of her own son (aet. 17) and of a young girl of 16, openly endeavour to get her hostess to procure her some wretched long-haired fiddler from the orchestra of a dancing-hall - "with such wonderful sad eyes". I have explored sailors' taverns in my time from Limehouse to Shanghai, and I have never been one-third as disgusted.

I have heard the filthiest language ever uttered in the mouths of the 'Four Hundred'. But I have no great objection to it; other folk, even if they do not say it, think it. But what revolts me is the class of thought, the sordid and even mechanical outlook on love. As for shamelessness, only an American woman could telegraph "Engage gardener as lover for Mrs..... at two hundred a month". That apart, a lover is to them only a kind of manicure, a specialized massuer. This is, I am aware, the usual attitude of the coarser type of bachelor man, and has become so familiar that only the poet is disgusted with it; but to hear the hags of the Four Hundred chaffering over Hungarian minstrels like charwomen cheapening spoilt butchers' meat on a Saturday night at a stall, nauseates even a hardened sinner like myself, who can read the works of Elinor Glyn, Victoria Cross, Laurence Hope and the sob-sister school generally without too atlantic a qualm.

Here too we have the women nearly naked to dinner - though God forbid that they should smoke! Here we see unseasonable vampires, ghouls who ought to have been buried decently in the early eighties, stauldbruggs of all infirmity, haunt the 'tango tea'. Our great-grandmothers, painted fathoms deep, pirouette like galvanized clothes-props. It makes one realize Ezekiel's vision of the Valley of Dry Bones. In London or Paris ridicule would kill this in twenty-four hours. But Americans have a totally different sense of humour to the English; this is one of the fundamental causes of misunderstanding. The proof is that they cannot see each other's jokes.

In the streets, too, one sees in their thousands perfectly respectable honest "chaste" women of all ages, faded and rouged and powdered in a way that would make ashamed the vilest prostitutes of Leicester Square. Dark blue under the eyes, necessary on the stage, is not beautiful by daylight. The eyelashes are smeared with antimony sulphide, the hair dyed with I know not what hell-broth.

"The women do it in Paris." No: they don't; not the decent women. And in Paris those who do do it can do it; the American woman can't. Why they can't is part of the Great Solution which I propose to offer in its proper place. To return to real vice from this consideration of the aping of its trappings.

I know a negro girl of the class that is only too glad to sell her body for a dollar or even fifty cents to the first comer; this girl pays sixty dollars a month to the policeman on the beat. "Can you beat that?"

In London only the frowsiest harlots drink gin - that is the stage which, beginning with port and continuing with brandy, ends all but for the last stage - water - the Thames.

In New York men and women of all classes drink it at all hours of the day and night. An average New York man's only idea of amusement is to get drunk. "Jesus Christ, I had the time of my life last night." "What did you do?" "Why, Jesus Christ, we all went to a party. I was so bloody drunk before I got there I could hardly stand." "And then?" "Oh, Jesus Christ, I don't know. We went on somewhere, I guess, but I don't remember anything after two o'clock. Oh, we had a hell of a good time." (The frequent reference to the Saviour by name is the only evidence I have yet obtained of the celebrated piety of America.)

Do I come to the conclusion from these facts that New York is a very bad place? Not at all. What do the facts mean? They mean just nothing. That is the curious part of the situation, and the Great Solution will show them in another light.

V

Now for the other side of the medal. Side by side with, arm in arm with, this shameless, senseless, mechanical vice, we find a kind of prudery which almost takes one's breath away.

If you take a girl for an auto-ride to Long Island, it may be called abduction. If you bring her back again, you can be indicted twice. Probably a draper can be held to account for inveigling a woman into his shop for immoral purposes, if the woman be anxious to buy "attractive" lingerie. I do not know if this point of law has been tested yet, but all who know New York know that the idea is not too fantastically improbable. And when it comes to merely being shocked!⁴

It is shocking for one of these naked, crudely painted society women to smoke in public.

And it was shocking for Maxim Gorky to live with a woman who was not his legal wife. This in a town where the best and biggest hotels allow their rooms to be used by common prostitutes and their clients, and their lounges to be used by the said women for soliciting.

It will be many years before America can live down the shame of the treatment of that great writer, a man who stood for freedom, and was only not married to the woman in question because of the very laws that Americans thought harsh!

Lately, of course, they have tried to draw a red herring across the track, to turn the whole affair to ribald laughter. They held up Marie Lloyd! Here was a steamer with two thousand immoral people landing at a port with five million immoral people. Marie Lloyd to the pillory!

The fact is that Americans go mad if any one mentions 'sex' in public. A friend of mine, a prominent sodomite of New York, took me to a club dinner of the most whisky-sodden blackguards I have ever met. "For God's sake", he whispered, when I was asked to speak, "keep off sex; they're all frightened of sex."

It reminds one of the girl who always blushed when she saw the number six. Because she knew Latin.

But besides this peel prudery and core grossness is another matter. There is a real fear in the people. They harbour among them a monster of hypocrisy, graft and craft whose name this preliminary description has already made it unnecessary to mention. He threatens all men; his hideous shadow chills the city. Who is he? Who is it that has the greatest library of indecent books and instruments in the world? Who is it that delights to flagellate children, and practices what Americans delight to call the "honey stunt"? Not a man in New York that reads this but knows at once whom I mean; yet this creature is not only tolerated, but feared. The word sex is so tabu that every one is not only afraid to mention it in public, but afraid lest for any other cause whatever his name may somehow be mixed up with it. If two business men wish to ruin a third, they ask "Couldn't we frame up some sex stunt, and sock him?" "It's a cinch."

This is the country which babbles daily of "soul-mates", "affinities", "love-wives", and the rest of the nauseating drivel. But stand for any real principle of purity or decency, and the shadow of the monster moves, and so potent is that mere oracle of pestilence that even brave men cower and flee. So will not Aleister Crowley.

In these three months I have continued to lead the unostentatious life of an Irish gentleman; and I have rendered myself liable to several thousand years of imprisonment. But I have so far not been prosecuted, and let those who might wish to do so remember the story of the Indian tyrant who rode over what he thought was an ant, but turned out to be the god Vishnu incarnated as an elephant, who trampled him to death.

VI

I had as lief live in Germany or Switzerland. There nearly everything is 'verboden' and sometimes 'strengstens verboden'; but one always knows what, and one nearly always knows why. There is a definite disciplined standard of right conduct with an intelligible aim. In New York one can never be certain whether one is breaking the law, and if so, whether some busybody will take action. For example, there is a proposed law to prohibit "ball-dodgers" at country fairs!⁵ Again, consider spitting on the sidewalk. This accomplishment - for it is certainly that, though I hesitate whether to classify it as an art, a science, or a social pleasure - is the key to the happiness of eleven-twelfths of this unsophisticated people. I have not noticed any arrests but the point is that if some person became obnoxious to those in Power by the Will of the People, he may be seized and held up to execration as a disseminator of tuberculosis. A lumber-room law of this kind is only used - can only be used - as an instrument of oppression. It is useless for the defendant to urge that judge, counsel, jury and spectators might all be indicted for the same offense. They merely reply that they are innocent until they are proved guilty - and meanwhile the question is whether the man in the dock is guilty or no. He is, and that settles it. Hence prudent citizens take care to keep in with some powerful graft, the clerical, or the medical, or the financial; and they choose the lawyer who advertises the largest number of judges on his pay-roll.

The worst sign that any community can show is that its citizens are afraid of the police. It implies that one or both parties are composed of scoundrels, and this is certainly the case in New York. Fear is the dominant emotion, after greed.

VII

It is fortunately easy to explain all these strange facts, so obscure and so conflicting, so strenuously startling to the stranger. The Great Solution is simple enough. America is a toy republic, and its inhabitants are children.

Everything goes to show this. Consider the eager rush for every new plaything, be it scandal, opera singer, or idea. They grab it, use it up, throw it away. They make no use of it, never develop it, never become attached to it. It is a nine days' wonder. The attention rises suddenly to full pitch, flags, is diverted by the next new thing.

Even their seriousness is childish. The habitual irony of the English is utterly lost on them. They take

everything au pied de la lettre, and au grand serieux. In England if you say you have a machine to fly to the moon, the common sense of the people assumes some symbolic meaning; some satire or fable is expected, or it is mere extravaganza, demanding repartee on the same string. In New York they simply give you a page in the Sunday paper, with illustrations and photographs of you, and of the machine, and of the moon.⁶ If the story is a priori impossible beyond the credulity of even the lower classes of America, they take the author to a lawyer, and make him swear an affidavit to its truth.⁷ And he does it!

Even the sky-scrapers, magnificent in their sublime simplicity, are somehow like children's constructions with boxes of bricks. Again, the love of exaggeration is childish. They do not care for beauty, or even for greatness; only for bigness.

A bell-boy took me over the Hotel McAlpin. He was an English boy, and five years in America had subdued him. The native awe of the great was upon him. He spoke like a verger showing a cathedral. His voice was a hushed monotone. "This is the biggest hotel in the world." "There are more rooms in this hotel than in any other hotel in the world." "There are more elevators in this hotel than in any other hotel in the world." "This is the biggest Turkish bath in the world." "This is the biggest dancing floor in the world" and when we got to the roof, and like Nebuchadnezzar looked forth upon the city: "This is the biggest harbour in the world." "More people pass that corner in Broadway than any other corner in the world." "That's the biggest building in the world." And so on, until when I tipped him, I said "You've forgotten one thing..." - he looked startled, but sorrowful - "you're the biggest liar in the world." He took it quite seriously, and as a compliment.

Children - why, their very diseases are the ills of childhood - the "mullygrumps and the collywobles". The gum-chewing is the symptom of childish restlessness, and no adult people would tolerate this stinking habit in public. Only the possession of a buzzard's breath could justify it. So also is the craze for amusement, in one class, the craze for 'education', in another. It is just like a school: some of the children restless, excited, always crying for new toys and sweets and pleasures; the others owlishly serious, hardworking, anxious to 'get on', and to win prizes and scholarships. But where do you find Americans with a fund of pleasure within themselves?

Childlike, too, is the absence of true moral responsibility. They argue in copy-book phrases. There is (even today, after eight months of world-war) an influential school of 'pacifists'. They say the Allies would be more Christ-like⁸ if they did not resist. They cherish idealisms about right, and justice, and democracy, never having grown up to learn that these are figments, and that the world is run by bold unscrupulous men who care for nothing but wealth and power, and for their sakes despise even luxury. There are just a few adults in the country, and they are its millionaires. The average American really believes that the war is the 'fault' of some wicked person - the Kaiser, or Sir Edward Grey: does not understand that it has been economically and politically inevitable for decades, and that the only alternative was universal pestilence.

The purblind professor that is President is truly a symbol of America (educated America) as Roosevelt was of the real backbone of the country in the strenuous West. He is polished, far-sighted, a 'Highbrow' of the 'Highbrows', all for the 'uplift'. And his policy is like Martin Tupper. "Watchful waiting" is a rotten phrase when the interests he is supposed to protect are ruining under his eyes. "All Mexico is not worth the life of a single American" is true; but it was uttered when Americans were being murdered unavenged; and the British policy is nobler "Perish the Empire, but let the meanest half-caste horse-thief be safe, or be

avenged, if he be a British subject." That Britain did not instantly and terribly avenge the murder of Benyon was the sign of her decadence; no victories on sea or land can ever undo the damage of that one cowardice.

And now America stands on the verge of war - which will include civil war. For the moment Wilson should indeed wait. Instead, buttressed by academic arguments which would convince any University, he tried to push through a shipping bill which will give England and Japan (which are not universities, but aggressive nations) the excuse they want. They are already afraid of American hegemony resulting from the exhaustion of the other nations; and they wish to exhaust her also. I am told that this is the idea of a crank; but I know British diplomacy, and I am prepared to abide by the decision of Referee Time.

Again, the universal attitude toward sex is that of children. There is one class whose members discuss sex just as naughty children tell each other dirty stories; in the other class they refuse to discuss sex just as good children 'resist the corruption of evil companions through the Blood of the Lamb'.

There is none of that ardent reverence for sex which comes of knowledge, none of that silence about sex which comes of that reverence. Half-manic, half-grafter, Billy Sunday's blasphemies and antics in the pulpit shock every one who has real religious feeling; but in this country there are plenty of quite serious people ready to defend him. A prize-fight in a church with an imaginary "Satan" punctuated by vivid description in the manner of the ring journalist is just as much a symptom of absence of true apprehension of the meaning of religion as the "Jesus Christ, what the hell, the god-damned son of a bitch", which amplifies the exiguity of thought in nearly every sentence that comes from the class of American whom he is trying to 'save'.

VIII

In Shaw's essay "Man and Superman" - in any other hands this theme would have made a drama - John Tanner occasionally explains himself. He remembers, as many men do, the crisis of puberty. It is usually marked by exacerbation of the religious sense, but in the case of more developed men, is recognized as the onset of self-consciousness, or of the ego. It carries with it the idea of moral responsibility. This crisis does not occur with Americans. The sex-sense is not developed; and so they must be governed⁹ like children, amused like children, fed like children, reprov'd like children, and whacked¹⁰ like children. Until that principle arises man is not man, and still less free man. For this principle has four names, which are One; and they are Light, Life, Love and Liberty.

One day it will come, and suddenly. The nation will spring to Manhood in an hour. What will call it forth I am not prophet enough to foresee; but that it will come I doubt not. If not, America will continue to depend for population on the immigrant; for the old families are already sterile in fact, as in genius. There is no art, no poetry, no science in America; only a sort of playing at art and science and poetry; and the smart lad's handiness in the application of principles elsewhere discovered. American literature is infantile diarrhoea.

But it will come. I sometimes think that the war, collecting as it has Europe's men of genius in New York, is Nature's scheme for the impregnation of this continent with the sex-principle. It will come.

IX

The night after I landed a very distinguished Englishman, tall, languid, aristocratic, took me after dinner for a walk. "They will tell you", he said, "that it is impossible or dangerous to tell the truth about this country in this country. Do not believe it. You can write the truth, the whole truth, and nothing but the truth in fiery letters ten feet high if you go the right way to work". "Look!", he continued "how's that for Truth?" and he pointed to a tall building south of Central Park on whose roof was the blazing sky-sign:

U N I T E D S T A T E S
T I R E S .

"It won't tire me," said I. "I love children."

NOTES

¹ However, how's this for Freedom's land?

"Out in Colorado is a case illustrating the point. A female spy of the office department wrote to a physician for information as to means of preventing conception. She made a eugenic plea, telling a story of a husband discharged from an asylum, defective children already born and a desire to avoid others. The desired information was sent by mail. The spy changed her name and location, wrote a similar appealing letter and received the same information. That doctor is now serving a ten year sentence in a federal prison five-years for each of these letters." Theodore Schroeder in "The Forum"; Jan. 1914

² Vide the articles of Samuel Hopkins Adams in the N.Y. Tribune. I do not agree, though, that newspapers should be responsible for their advertisers.

³ She also heard from The Legislature "We have a law on the way to make the practice of astrology a misdemeanor instead of mere disorderly conduct. I think I can get sidetracked. If I succeed, will you and your colleagues give me a little freewill offering of say Two Thousand Dollars?"

⁴ In America naked statuary is 'disgusting'. The only decent statue ever produced by any one even remotely claimed by America, the Bacchante of McMonnies, was barred in Boston. No man ever fashioned sculpture purer than that. On the other hand, on the door of the lavatory of the Claridge, one of New York's best hotels, is a copper relief, crude and clever, of two naked men embracing as they micturate. "Woe unto you, Scribes and Pharisees, hypocrites, who strain at a gnat and swallow a camel!"

⁵ Evening Post, Feb. 9, 1915

⁶ I wrote this at random. On re-reading, I remembered Poe's "Moon-Hoax", which did actually fool a number of quite responsible people in the United States.

Similarly, I happened to be discussing chemical theory the other day with a most distinguished man of science, who can change the colour of precious stones. I suggested certain experiments to him. This conversation took place in the presence of a third person who told me jokingly that all that had come of my suggested experiments was that the man had spoiled several diamonds so I chanced to ring him up today, and began, "I hear you've spoiled a million dollars' worth of diamonds over my experiments." An Englishman would have replied "Well, the exact sum is nine hundred and ninety-seven thousand dollars and eight cents, and I'm expecting a cheque from you in the morning." But my friend replied quite seriously that it was not through my suggestions at all, and that the diamonds spoiled were few and valueless.

⁷ NY World, Aug. 2, 1914

⁸ To illustrate the difference of English and American ideas of the ridiculous, the "Forum", a high-class 'advanced thought' magazine, printed "The Sermon on the Mount" by "Jesus of Nazareth" just as if it were an ordinary article by a promising young writer. The idea of the publication was to influence opinion against war!!!

I despair of getting any American to see the complex ribaldry, the ludicrous blasphemy, and the childish fatuity of the act. To any European mind it is a masterpiece at which comment stands agog and agape. One gets a real God-glimpse at humanity, knows not whether to be more amused at them, or ashamed of them.

⁹ They treat even their doctors like children. A medical man may not buy more cocaine, morphine, etc. than some lay official thinks is good for him!!!!!!

¹⁰ The idea of self-control is altogether absent. A man killed his family and himself with a "Maxium silencer" on rifle. The only remedy suggested was to stop the sale of "Maxium silencers"! [...Rest of footnote illegible]

AN HYMN

FOR THE AMERICAN PEOPLE

(Independence Day)

Brothers and sisters, on this day
Of deathless glory, let us come
United in our glad array
To hymn our fathers' martyrdom.
Ashes to ashes? Dust to dust?
So let it be! In God we trust.

They died - they died - and we are free.
Take up the cross! Deserve their crown!
The stainless flag of liberty
By man shall not be trodden down!
Ashes to ashes? Dust to dust?
So let it be! In God we trust.

In war and earthquake, wreck and wrong,
Still let the flag of freedom fly!
In peace and safety, still be strong!

For we will live as we would die.
Ashes to ashes? Dust to Dust?
So let it be! In God we trust.

Through ruin wash the world in blood,
Through death devour, through time decay,
Let but our hearts hold brotherhood,
And this they shall not take away.
Ashes to ashes? Dust to Dust?
So let it be! In God we trust.

Stand! and join hands! and let us sing!
Shake out Old Glory to the skies!
With heart and hand defiant fling
Our purpose against Destiny's.
Ashes to ashes? Dust to Dust?
So let it be! In God we trust.

Aleister Crowley The Winged Beetle

THE YI-KING: An Introduction to the Ancient Chinese Oracle

By Fra. Scorpius Yod



"It is... useful to possess an art by which one can obtain at a moment's notice any information that may be necessary. This art is divination. The answers to one's questions in divination are not conveyed directly but through the medium of a suitable series of symbols.

"...In a system of divination each symbol stands for a definite idea. ...A system of symbols suitable for divination must be a complete representation of the Universe.

"The principal means of divination in history are astrology, geomancy, the Tarot, the Holy Qabalah, and the Yi-King.

"The Yi-King is the most satisfactory system for general work... It is in some ways the most perfect hieroglyph ever constructed. ...Its figures may be interpreted to suit all classes of questions. The Master Therion has found the Yi King entirely satisfactory in every respect."

The various techniques of divination which Aleister Crowley examines in Chapter XVIII of *Magick in Theory & Practice* all have one thing in common: they may be classified as 'triggering devices' which, if used continually over a period of time, can develop the dormant precognitive abilities of our subconscious which makes divination possible. Of course, this is just one working theory for Crowley also suggests that it may simply be "more convenient" to think of outside (i.e. objective) agencies working with us and giving us the answers to our inquiries.

Divination was a highly respected art form in the ancient cultures of Egypt, Greece, Rome and China and it was valued for its practical as well as its spiritual ends. The word divination itself comes from the root word 'divine'.

Many people are fearful of discovering what the future has in store for them believing that having found out something negative was going to happen, nothing could be done about it except worry in advance. But Initiates, from ages past to the present, have always sought to see into the future precisely because we understand that something can be done about it.

Personal action is the key to the process of true divination as opposed to mere fortune-telling. From an Initiates' viewpoint, we know that our actions today create our future tomorrow. We are continually creating our future and it is our actions that shape this future for ourselves. When we peek ahead into the time/space continuum, what we see is not fixed or inevitable. They are TRENDS. These trends are "seeds", the "first beginnings", of a situation that is still unformed and changeable.

To notice the 'seed' of an upcoming situation or a new cycle of change; by understanding the patterns of the cyclical movement in nature and thus basing our actions is what the Yi King (the Book of Changes) is all about.

"To know the seeds, that is divine indeed... the seeds are the first imperceptible beginnings of movement, the first trace of good fortune (or misfortune) that shows itself. The superior man perceives the seeds and immediately takes action." - Confucius

THE HISTORY OF THE YI KING

The teachings of the Yi King (pronounced Yee Jing) is derived from the philosophy of Taoism which is the foundation of the Eastern Mystery Tradition, just as the Tarot could be said to reflect the principles of the Holy Qabalah; the foundation of our own Western Esoteric Tradition. The Tarot is the practical application of the Qabalah. The Yi King is applied Taoism.

The Yi King is one of the oldest books in the world and, like the Tarot, its genesis is difficult to pin-point exactly as it was originally an oral tradition; lost amongst the myths of prehistoric Time. Debating authorities have placed the date of origin back 3,000 years to as much as 6,000 years. What is certain, however, is that the elements that make up the profound wisdom of the Yi King were formulated more than 4,000 years ago; perhaps existing before the institution of writing was invented. Also, that its conception is credited to the great Chinese Initiate - Fu Hsi.

There is a colorful tale that has Fu Hsi, a King of China at the time, sitting next to the Yellow River to meditate on the meaning of life. As he was meditating, his attention was drawn to a turtle that was crawling out of the river. He took notice of the curious designs that were marked on its shell. These markings consisted of patterns of straight and broken lines. It was from this that he derived the eight figures called Trigrams which form the basis of the Yi King.

The first written texts of the Yi King dates back to 1142 B.C. by King Wan who wrote his impressions and visions on the sixty-four Hexagrams. [A Trigram is a figure containing three lines which, when you place one Trigram on top of another, make up one of sixty-four figures called Hexagrams.] Later on King Wan's son, the Duke of Chou, continued his father's work and wrote material concerning the six individual lines that make up each Hexagram. It is the writings of these two Chinese philosophers, along with the additional Commentaries added over time by sages (i.e. Confucius) that makes up the material for the various translations of the Yi King that exists today.

The Yi King reached the Western world in 1882 when it was translated into English by James Legge as part of a series called "The Sacred Books of the East". It was this edition of the Yi King that Aleister

Crowley used throughout his life. The Legge translation is somewhat difficult to work with for divination purposes. The problem is that Legge himself never recognized the Yi King as a practical Oracle. His sole objective was to translate the book, among many in the series, into English. Legge's translation of the text is dry, lifeless, and depreciating of its contents.

In great contrast is the Wilhelm/Baynes translation in which the Yi King is regarded as a living and timeless Oracle. Jungian scholars worked on publishing this edition.

Seeing the problems with the Legge translation, Richard Wilhelm sought to rectify the situation by returning to the original Chinese sources. Wilhelm was a German expert in Chinese studies and he also lived in China. He devoted his life to the study of the Yi King's philosophy and application. He translated the Book from Chinese into German between the years 1911 and 1923 with the assistance of the Chinese scholar Lao Nai-hsuan. Shortly before his death in 1930, he asked his close friend and pioneer psychologist Carl Jung to continue the translation process into English. Jung chose Cary F. Baynes, who was a student of analytical psychology in Zurich, to carry on the work.

[It is interesting to note that World War One interrupted the translation of the Yi King from Chinese into German and the translation from German into English was interrupted by World War Two. It seems that when great books of spiritual import are being worked on for mankind, major upheavals are taking place around the globe. Just as when The Book of the Law was first published and reprinted each and every time.]

TAOISM & THELEMA

The two great literary classics of Taoism is the Tao Teh King and the Yi King. Both played a major role in the life of Aleister Crowley. The time that he spent in China (1905 to 1906) was a period of considerable initiation for him. He began his studies and meditations of these two classics during this period and continued working with them up until the day he died in 1947.

The book called Tao Teh King is attributed to the great Chinese Magus Lao Tzu - the founder of Taoism. Traditionally, it dates back about 2,500 years. The text is divided into two books and arranged into 81 short chapters. The first book is called "The Principles of Tao" and recommends that we become one with the Tao. The second book is called "The Application of Tao" which recommends practical ways of action and non-action.

This work provides the foundation for the Chinese schools of mysticism. Tao Teh King is the 'Book of the Tao Teh' just as Yi King is the 'Book of Changes'. The words Tao and Teh are more difficult to define. Tao is incomprehensible to the finite mind. It is beyond speech and thought as any definition limits it and therefore fails. It is a label for that which is nameless; the Great Unmanifest. The word Teh is translated as meaning virtue; the virtue that is derived from the practice of Tao. The Tao Teh King recommends that we should seek to unite with this Tao because it is the source of all that exists. *"The Tao absorbeth all."*

There are many similarities between the concept of Tao and the Gnostics' Pleroma, the Qabalistic Veils of Negativity, and the Egyptian Goddess Nuit. [Interestingly, one of the various translations of the

word Tao is TO ON and according to the system of Hebrew numerology called Gematria, ON has the numerical value of 56, O (Vau = 6) + N (Nun = 50). A number attributed to Nuit in the Book of the Law - "*I am Nuit, and my word is six and fifty.*"

"... For this Tao is the true Nature of Things, being itself a Way or Going, that is, a kinetic and not a static Conception. Also He (Lao-tze) taught this Way of Harmony in Will, which I myself have sought to shew thee in this Epistle (Liber Aleph). So then this Tao is Truth, and the Way of Truth, and therefore was Lao-tze Logos of His Aeon, and his true Word or Name was TAO."
- Liber Aleph, Chapter 69.

One of Aleister Crowley most important scholarly contributions to modern occultism is his application of the concepts of Eastern Taoism to the Western Hebrew Qabalah; working specifically on the glyph known as the Tree of Life.

Tao is equated to Ain (No-thing) or Nuit and Tao-Teh is Kether (Hadit). As it is written: "*Had! the manifestation of Nuit.*" It is through Hadit that Nuit manifests as the conception of Being. Tao manifests through Teh in the same way. Of course, Tao and Nuit cannot, by definition, manifest (it being names for the Great Unmanifest) but through Tao-Teh and Hadit, respectively, Creation, our Universe, is made possible. The conception or the idea of manifestation represented by Tao-Teh becomes actual through the division of Yin/Yang; the interplay of which expresses the nature of the Universe in action. It is through the union of Yang and Yin (Chokmah and Binah respectively) and the continuous flow between them, that Tao-Teh (Kether) actually manifest as all created things. "*For I am divided for love's sake, for the chance of union.*"

[In correlating these Taoistic principles to the Supernal Triad of the Tree of Life one may gain insight and additional understanding of the underlying 'theology' of the Book of the Law. The above may be translated into Thelemic terminology as such: the conception of manifestation inherited in the union of Nuit and Hadit is made manifest through the division of the 'Twin God' Heru-ra-ha. In which case, Ra-Hoor-Khuit is the active or Yang mode of activity and Hoor-paar-kraat is the passive or Yin mode.]

Not only is Tao the unchanging, underlying unity behind the shifting patterns of polarity - Tao is "The Way" or the state of mind where all change is irrelevant and non-action is the essence of existence. To accept the Tao, to practice the path of non-action as a way of existence, is to flow with the tides of the universal currents. One perceives the seed of upcoming change and the subtle trends underlying surface events and harmonizes one's actions accordingly. One doesn't attempt to work against the currents of change; swimming against the tide as it were (body-surfing anyone?). A person accepting the Way of the Tao as a way of life goes forth with the power of the Universe behind them because they flow with this energy rather than clashing against it. One's strength is not wasted and their objectives are achieved without much effort. They are exercising their 'True Wills' and maintaining a steady course through the whirlpools of time and space.

Crowley, of course, recognized these similarities between the Way of the Tao ("*The Doctrine of doing Everything by doing Nothing*") and the discovery and implementation of one's True Will. He put forth the idea that Taoism and Thelema were the passive and active modes of essentially the same thing. The Tao Teh King advocates freedom from man-made rules and regulations and the elimination of restraints. That if all men and women conformed to the Way, to their appointed place in the great scheme of things, there would be no conflict. Crowley taught that each individual "Star" should maintain their own orbit and follow their

True Will. The following quotation is from Magick Without Tears (Letter 34 entitled The Tao (1)):

"The Book of the Law states the doctrine of Tao very succinctly; "Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." (AL, I: 42-44)

"Thus also the Sage, seeking not any goal, attaineth all things; he does not interfere in the affairs of his body, and so that body acteth without friction. It is because he meddleth not with his personal aims that these come to pass with simplicity." (The Tao Teh King, VII: 2)

"The ideal analogy seems to be that of a planet in its orbit. It has its "true motion"; it meets the minimum of friction from circumambient space. When it suffers the attraction of another body, it sways slightly to make the proper adjustment without effort or argument; it can, consequently, continue indefinitely in its orbit.

"This is roughly the plan of the Taoist in his attitude to life. Having ascertained the path which satisfies the equations of his Nature (as we say, "found his True Will") he continues "without lust of result," acting only when it happens to be necessary to adjust himself to any external stress that affects him, and so preceeds happily..."

The Chinese sages created a symbol to express Tao-Teh - the Yin/Yang. It consists of a circle divided into black and white portions by a serpentine curve. The black portion representing the Yin and the white portion the Yang.

Yang represents the male principle in nature: positive, activating and initiating. Yin is the female principle in nature: negative, yielding and sustaining. They aren't rigidly divided into opposites. They flow into one another in a constant interchange of energies. This is symbolized by the white spot of Yang in the field of Yin and the black spot of Yin in the Yang portion. The Yin and Yang are never to be thought of as an antagonistic dualism; one good and the other evil. This is one of the major differences of Eastern theology from the religions and philosophies of the West. Yin and Yang are two great co-equal, co-operating partners. There is no opposing dualism.

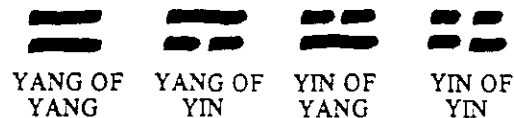
Once you grasp this concept, it becomes easier to understand the Tao Teh King. One should become aware of the Yin/Yang within oneself and in the Universe. To balance these aspects within oneself, and to flow with it, basing our actions upon it.

For a deeper understanding of these concepts, one should study and meditate on the Tao Teh King and the Yi King itself. Crowley has his own interpretations of these two classics based on the Legge's translations. He also noticed the fault with Legge's versions and sought to re-write them from an Initiates' point of view. Other works by Crowley that are a great source of illumination in the understandings of these concepts are Magick Without Tears (letters 5 through 8, and 34 and 35 specifically), Liber XXI, Liber Aleph (Chapters 29, 30, 57, 69 and 161), and Liber Trigrammaton. Also, a great indication as to how Crowley employed the Yi-King in his day to day life are his diaries of 1923; published as The Magical Diaries of Aleister Crowley (ed. Stephen Skinner).

THE TRIGRAMS

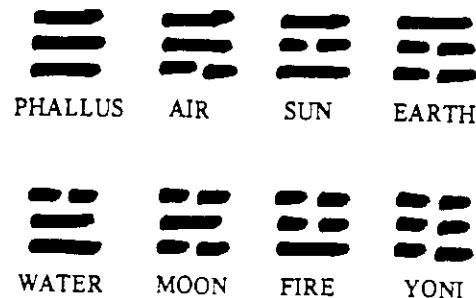
The Yi King, as applied Taoism, begins with the Tao-Teh in the form of Yin-Yang. Yin is symbolized by a broken line and Yang by a straight line. This is how the Tao-Teh manifests itself in our Universe.

Fu-Hsi derived the beginnings of the Yi King with this concept of Yin and Yang interaction which gives us four simple figures called Digrams:



If you had two sets of these Digrams and you placed a Yang line on top of one set and then placed a Yin line on top of the other set, the results would be the eight Trigrams or Pa Kua.

The following are these eight Trigrams of the Yi King with Crowley's Yetziratic attribution as the title for each figure:



The line positions that make up the Trigrams can be read individually and can give you an indication as to what kind of energy each Trigram is composed of:

The Bottom Line (line one) represents feelings, emotions, instincts & the subconscious mind.

The Center Line (line two) represents the thinking, rational, conscious mind.

The Top Line (line three) refers to the superconscious mind or the source of real wisdom in each of us; one's Holy Guardian Angel.

Example: in the Trigram called the Sun. The top line is Yang, strong and projecting. The top line position is the higher mind. The central line, the conscious and thinking mind (the Ruach) is Yin, fully receptive to the top line. The central line is also receptive to the Yang of the lower line which indicates good grounded emotions and desires. By this method of reading each of the lines of any given Trigram by polarity and position, our description corresponds well with the traditional meaning of this Trigram; which is Illumination, Intelligence, Brightness and Elegance.

THE HEXAGRAMS

YI KING/LIBER 777 ATTRIBUTION CHART

Traditional Names of Trigrams	Trigram Figures	Liber 777 Planetary Attributions	Liber 777 Yetziratic Attributions	Description
CHEN (The Creative)			Phallus (♂)	Will, Force, Creativity, Projecting strength, Firmness, Power
TUI (The Joyous)			Water (♁)	The Soul, Joy, Openness, Easy movement, Pleasure Satisfaction,
LI (The Clinging)			Sun (☉)	The Self, Clarity, Illuminating, Intelligence, Brightness, Elegance
CHEN (The Arousing)			Fire (♂)	Arousing movement, Growth, Activity, Exciting, Power, Physical will
SUN (The Gentle)			Air (♁)	The Mind, Concepts, Flexible, Penetrating, Small efforts
KAN (The Abysmal)			Moon (♁)	Restricts, Mysterious, Profound, Peril, Difficulty
KEN (Keeping Still)			Earth (♁)	The Body, Material, Still, Resting, Immobile, Solidity, Tranquil
KUN (The Receptive)			Yoni (♀)	Yielding, Receptive, Sustaining, Nourishing, Submissive

Thus far we have eight Trigrams which represents energies that correspond with the Four Elements of Fire, Water, Air and Earth; the Sun and the Moon; and their 'vice-regents' on earth - the Phallus and the Yoni. However, the Chinese sages thought that these eight symbols were not enough to give us a detailed understanding of the Universe. So they multiplied these original eight Trigrams with the same eight Trigrams thus giving us sixty-four Hexagrams. These are the figures that are commonly thought of when one thinks of the Yi King.

Keep in mind that each and every Hexagram is two distinct Trigrams. The Lower Trigram represents manifestation on the tangible, visible and material plane. The Upper Trigram represents the invisible, spiritual force regarding the situation. The Upper Trigram is always the dominant figure. (I like to think of the top Trigram as one's H.G.A. and the bottom Trigram as our personality or ego.)

Just like the reading process of the Trigrams, we can determine the meaning of an individual Hexagram by combining the meanings of the two Trigrams which make up the Hexagram. In synthesizing the two figures, one has to consider their compatibility and their relation according to whether they are the top or bottom trigram. The chart above shows the traditional names and Trigrams of the Yi King along with Crowley's attributions from Liber 777 and a description of each figure.

In comparing the Chinese cosmos to the Tree of Life, Crowley also attributed some of the Hexagrams to several minor arcana cards of the Tarot. Example: the energy or current represented by the Six of Cups (Tiphareth in Briah and Sol in Scorpio) is the same as the 20th Hexagram: Kwan (Air of Kteis).

The application of the Yi King to our studies are only limited to our imagination. For instance, the Hexagrams can be used for Astral traveling - visualizing and stepping into a Hexagram as you would a Tattwa symbol or one of the Major Atus of the Tarot. In the book, "Techniques of High Magic", Francis King and Stephen Skinner documents an experiment conducted along these lines by W.B. Seabrook, an associate of A.C. in the 1920's, with very interesting results.

Louis T. Culling (author of two very good books on the Yi King) indicates in his book called "A Manual of Sex Magick" how the Hexagrams can be used as indicators to determine when it's a good time for

sexual union. It has interesting time tables and commentaries on the Hexagrams as they pertain to sex magick. For instance, regarding Hexagram 50, 'The Cauldron' (Air of Sun), he writes:

"... transforms and transmutes various substances to make them suitable for human consumption... transform[ing] the sexual impulse. For Sex Magick devoted to the attainment of the Knowledge and Conversation of one's Holy Guardian Angel there is no better figure in the entire Yi King."

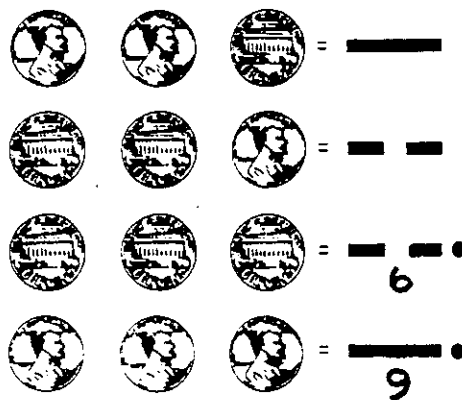
PRACTICAL APPLICATION

All that has been stated doesn't have to be committed to memory in order to consult the Yi King. It is solely my intention to present some interesting ideas based on my own studies of this system of divination and its underlying philosophy of Taoism and to show how it can be applied along with Crowley's system of Magick and the theoretical rationale for this application as best as I currently understand it. It is perhaps best to keep in mind a quote from Dr. Jung from his Foreword to the Wilhelm/ Baynes edition: *"The less one thinks about the theory of the I Ching, the more soundly one sleeps."*

If you wish to consult the Oracle, just think of a question and, while concentrating on it, you perform any number of mechanical operations that will give you a Yang and a Yin line so you can build up your Hexagram.

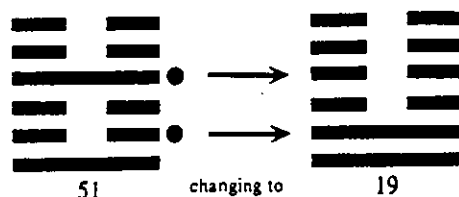
There are many methods of working the Yi King; using the one or three coin method, using Yi King wands (like Crowley used) or the traditional method of using fifty yarrow sticks to get your Hexagram. Basically, any binary system that will give you a Yin/Yang line can work. The simplest is to get yourself a coin and let heads be Yang and tails be Yin. Flip the coin six times, building your Hexagram from the bottom up and look up the Hexagram number in the Trigram chart that comes with most editions of the Yi King. The Hexagram that you get represents your question 'frozen' here and now, isolated from the rest of time and space, so that it can be clearly contemplated.

Another popular method of working the Yi King is the Three Coin Toss. Get yourself three coins of equal weight and that you can easily tell heads from tails. Toss all three coins at once and note the values below when they land. Do this six times. Once again building your Hexagram from the bottom up.



The Three Coin Toss method has the advantage of giving a more detailed answer to your inquiry. The three tails gives you a "Moving Yin" which as the value of six. The three heads gives you a "Moving Yang" which has the value of nine. These Moving Lines in the Hexagram are called such because they change or move from one polarity to another. They are particularly important in regards to your question.

These Moving Lines changes the Hexagram to create a new one. When you get a Hexagram with Moving Lines, redraw a second Hexagram that looks like the first but replace the Moving Yang or Yin line with its opposite polarity in the second Hexagram. Do this for each Moving Yin or Yang line in your first Hexagram and you get a completely different figure which will give you additional information.



This illustrates how the Yi King shows us how one pattern of energy, representing a moment in time and reflecting a situation that you may find yourself in, is going to naturally evolve into the next phase. These Moving Lines are the prime indicators of either action or non-action.

To reiterate: Our actions create our future and they can be directed to change that future. The sixty-four Hexagrams of the Yi King (particularly any Moving Lines) can give us an indication of the seed, or the first beginnings, of a situation that is still unformed and taking shape hidden within any circumstance that we may find ourselves in. To base our decision whether to act or not in any given circumstances upon our understanding of the cyclical patterns of energy in nature, the flow and ebb of the universal current, the Yin and Yang, is what the Yi King (the Book of Changes) is all about.

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DA PIGE

NARCISSUS (or Oedipus)

An act of will occurred	He had studied the arts and learning with his Merlin.
no opening line	He lived by his oath to serve his land and people.
A wave	He became King.
flowed through him	He took a Queen.
He was in motion	Served his land but not his Queen.
with the other	The brave knight had fought the dragon and saved the
Silence	damsel it had held in its clutches.
his body floated with his mind	Became the Champion.
Time and thought	For the love of his King as he loved his Queen.
will and love came	The King mistook love from love.
Narcissus's enslaving passion	So also the land.
was ended	The Grail was not full nor filled.
Love entered him	All was dry and infertile.
	'til the memory of the Grail returned.
	When love was remembered and prevailed

Dear Sigmund,

Read your letter of Little Hans and I agree that it will make an interesting paper. Your theories, however, concerning the roots of that which you have observed, in themselves, can be construed to contain a certain subliminal taint of self-condemnation.

In other words I question whether you or anyone can truly be totally objective and impersonal enough to translate the makeup of the mind, much less than the soul of another human being.

I question this Oedipus Rex example you use. I would like to think you will agree that there is pleasure physically and spiritually in sex otherwise it would be purely mechanical and without purpose, other than procreation for its own sake. I would hate to believe that to be true. I find it difficult to believe that the fantasy of, a young and healthy male child, copulating with his own maternal mother is to produce a classical condition of sexual ecstasy.

No, Sigmund I believe what you will find is that the male-child mind is astute enough to see that there is an imbalance between his mother and his father. He is trying to equalize what is stolen from her so that he may feel that he himself is completed as a human being and able to grow without compromise.

Think about it.

Your friend always,
J.T.

(From the collected writings of Jeremy Taylor; June, 1920)

Sexo-Talismanic Magick

by Fra. Abrasax

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

I intend to discuss the Sexo-Talismanic technique of Austin Osman Spare and its use in ceremonial Magick. The use of these techniques actually applies to any other Magickal field, whether it be Divination, Voudoun, Necromancy or whatever. And the first idea I want to impress upon you is one way of thinking about your mind and will; magickally. It is desirable to use this framework because of the ease of concept formation for us. For our purposes I'd like to think of each of you as working in tandem with me magickally. To this end, if you will, make the experiment of suspending concepts of Magick developed both through personal experience and from the reading of books. I will try to elaborate on a few points that may be useful.

First, I'd like to regard each of us as having a conscious and a unconscious, or subconscious, mind. I expect the two of them to work together in our persons, and I expect both of them to participate here this evening. When I am speaking to a person at the conscious level, I expect that person to be listening to me at an unconscious level as well. And, therefore, I am not very greatly concerned about concentration. I've found that one can perform effective Magick in an in-between state of concentration which Austin Osman Spare called Kia, or Neither-Neither.

Interestingly, Austin Osman Spare was born either on December 31, 1888 or New Years' Day 1889, so he once said that he was never sure whether the two-headed god, Janus, was looking at him from the front or from the rear. Spare was a magician with a rare comprehension of 'time-binding' in his magickal technology. Humankind is, as far as we know, the only animal that binds and conceptualizes time. In our culture, the more time bound a person is, the more socially successful that person tends to be. However, as the entrapment of time into seconds, minutes, hours, days, weeks, months, and years is entirely an invention of the human mind, one can get into a lot of trouble living strictly by the clock. Yet such people usually achieve, in a social manner, more easily than those of us who eat when we're hungry and drink when we're dry; unless the fates intervene. This intervention of fate is often called Magick.

Aleister Crowley postulated that: *"ANY required Change may be effected by the application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object."* As an addendum to his illustration, he stated: *"Every Change has its own conditions"*.

For example, the art of divination is often a precursor to the study of ritual vocations and such rituals often are succeeded by dreams of prophecy or psychic *deja-vu*.

As a young man, Austin Spare was taught a method of causing change in an unusual and effective way. Spare's teacher was an old woman named Mrs. Paterson. An American, Mrs. Paterson claimed descent from the Salem witches. Spare stated that she could give thoughts physical manifestation. Her intelligence was not very high and her vocabulary unusually poor. When she was performing a psychic reading and came upon an idea or vision that she could not describe, she had the ability to project that

image into a corner of the room so it was visible to her client. In my own study of the Spare method, I have found that "intellectualizing" is the greatest hindrance to success. It merges into what is referred to in Liber AL as "lust of result." When we first study sex magick, we are taught to concentrate our thoughts on our object at the point of orgasm. We prepare the unconscious consciously prior to the act. During the act itself the mind is encouraged to indulge in the grossest lust fantasies.

The specifics of Spare's technique is best studied in his book "The Book of Pleasure" subtitled "Self-Love, The Psychology of Ecstasy". It's a short and very complex work which describes Spare's magickal philosophy: Zos-Kia, Neither-neither, or 'Does not matter, need not be.' Some writers on Spare find these concepts to be closely related to the Law of Thelema, "Do what thou wilt..", which certainly influenced Spare. I don't personally agree. In experimenting with Spare's technique, I find it much simpler, less intellectually, morally and emotionally demanding, than Crowley's and more immediately effective. It does, however have its drawbacks.

Zos was Spare's magickal motto and he understood it to mean his physical body, or the physical body. By Kia he meant the self, or awareness-of-awareness unit, consciousness as an unmodified sexual magnet. These two were further identified respectively with the hand and the eye; in our system of tarot correspondences, this translates as the Hebrew letters Yod and Ayin (The Hermit and The Devil), and our own cry of "IO" which means praise. Spare understood the physical act of love as the primary means of praising and invoking the gods. Numerically, Yod and Ayin add up to 80 or the Hebrew letter Peh (mouth), The Tower card of the Tarot which is attributed to Mars; God of War and the act of love. The ordinary idea of mouth, however, is traditionally attributed to bisexual Mercury, and here is a mystery, for the mouth invoked by the union of Yod and Ayin is the vulva of Babalon; the insatiable mouth of love.

Of this magnetism, Crowley wrote in Liber Aleph:

"Concerning the Love of Women, O my Son, it is written in the Book of the Law that all is Freedom, if it be done unto Our Lady Nuit. Yet also there is this Consideration, that for every Parsifal there is a Kundry. Thou mayst eat a thousand Fruits of the Garden; but there is One Tree whose Name for thee is Poison. In every great Initiation is an Ordeal, wherein appeareth a Siren or Vampire appointed to destroy the Candidate. I have myself witnessed the Blasting of not less than ten of mine own Flowers, that I tended when I was NEMO, and that although I saw the Cankerworm, and knew it, and gave urgent Warning. Now then consider deeply in thyself if I were rightly governed in this Action, according to the Tao. For We that are Magicians work without Fear or Haste, being Omnipotent in Eternity, and each Star must go his Way; and who am I that I should save this People? "Wilt thou smite me, as thou smotest the Egyptian yesterday?" Yea, although mine were the Might to save these Ten, I reached not forth mine Arm against Iniquity. I spake and I was silent; and that which was appointed came to pass. As it is written: The Pregnant Goddess hath let down her Burden upon the Earth."

What Crowley alludes to here is the "Magickal Test"; the central structure of the initiation process. It always strikes the emotional field of the initiate first, detonating other fields as it moves. If the initiate is prepared, the energy is passed. If not, it wells up at a given point and causes an imbalance which must be corrected before the initiate can proceed. This may take incarnations.

Spare, in writing on the subject, was less specific: "*Anterior to Heaven and Earth, in its aspect that transcends these, but not intelligence, Kia may be regarded as the primordial sexual principle, the idea of pleasure in self-love. Only he who has attained the death posture can apprehend this new sexuality, and its almighty love satisfied. He that is ever servile to belief, clogged by desire, is identified with such and can see but its infinite ramification in dissatisfaction.*" His footnote here continues: "*The unmodified sex principle refracted through the dual principle emanates the infinite variety of emotions or sexualities, which may be called its ramifications.*"

By the death posture, Spare meant the sublime exhaustion of physical love when the mind is neither asleep nor awake. It is a state where astral projection occurs spontaneously. It does not occur at every act of love and can be simulated by hashish. A similar state is said to be created during the second bardo of the LSD experience and the best syntheses of the state is ether. In "The Book of Pleasure", Spare created a magickal alphabet which he called the Alphabet of Sentient Symbols, each shape having special meaning for him. The use of this alphabet, or any alphabet to the same ends for that matter, is very simple and immediately effective. Choose a sentence that expressly states your desires toward a certain end. Eliminate all redundant letters. Regroup the remaining letters into a glyph or sigil that may be stored in the unconscious, then put it out of your mind. Indulge your senses in the most dynamic debauchery as earthy, even vulgar as you can make it, provoking if you can, the death posture. When you re-emerge to the earthly plane, take a portion of the first matter and retrace the sigil on paper or parchment, or submerge the sigil in the Elixir. Destroy the sigil in fire and consume the Elixir.

Now I want to discuss how this works, why it works, and what to expect when things go wrong. Spare's technique is an evocation, that incorporates a desire interior to the magician working it, governed by specific demonic entities and passed on sexual energy along a thread of the web matrix to the desired object. Such rituals are usually sent as Presentments to other individuals who are expected to respond in a specific manner. A Presentment is in the nature of an initiation.

First, let's consider what occurs when a Presentment is passed from one initiate to another. A Presentment may take the form of a blessing or a curse, its intent is unimportant because of the bipolar "test" inherent in it. Perhaps the easiest way to curse someone is to give your victim an automobile that's power exceeds the victim's driving skills. A friend of mine placed a blessing of this sort on a certain pious popular personality. He prepared and anointed a red figure candle for the evangelist and used the verse from Liber AL: "*Lust, O man, enjoy all things of sense and of rapture. Fear not that any god shall deny thee for this.*" The magician's will was done within two days! Outside the initiation process, and many believe even within it, the sending of Presentments is always sorcery and, as Castenada defined it, sorcery is Interference, the Eight of Swords, Jupiter in Gemini. Initiates are polarized individuals, our sexual energy directed to ends of which we may not be entirely conscious. Therefore, if I, in the lust of my pride or in the day of my wrath, interfere in a psychic manner with you, I am forcing your orbit contrary to conditions which I, by my oaths, am sworn to uphold. I am not so much interfering with you as with Ra-Hoor-Khuit. I thereby invoke the eight invisible guardians into play and the results of the spell, where it may not entirely fail in its intent, ultimately creates problems for the sorcerer.

With this regard, let's look at another pertinent quote from Liber AL: "*If he be a king thou canst not hurt him, therefore, strike hard and low and to hell with them master.*" There are, of course, powerful magicians working outside of our magickal technology. How does a Presentment strike an initiate of

another system?

There are three forms a Presentment takes and they rely on the individual being approached. When communicating from you to him, it is a Presentment. When it strikes the target, it becomes an Empowerment. Every curse you may choose to cast is an Empowerment at some level. Why? Because you launch it with sexual energy; that is, you are concentrating energy on the person you curse. This works exactly as an initiation does. Most of the time your curse will cause a good deal of difficulty. Occasionally, however, you will meet the magician who can absorb as much hate and anger as you can direct and turn it to other effects. This is like an entertainer or politician who thrives on bad publicity. Crowley was such a person and in Liber 65 he said: "there is a Light so bright, it is perceived as darkness." Light emanates, darkness absorbs. So you may gage the effects of a spell by deducing the positive or negative display of light coming from your target.

An Empowerment is the receiving end of a Presentment and it is captured in the Qoph center at the back of the head, the seat of the unconscious and relayed to hot-points activated by the process in the target body. Nearly always the receiver is aware of the change but, because this form of communication is not recognized in our culture, he cannot put his finger on what is different. Therefore, a negative Empowerment may take the form of lingering depression making the conscious mind hard to control.

Falling victim to this kind of attack, one may resort to the techniques described in Part One of Book Four. Consciously stop the mind in its spiral course into whatever avenue of hot-points the Empowerment creates and, by force of your will, take it in a more useful direction. Lingering depression is a form of apathy which is one step from death. A step up from apathy is anger. One may use fury as a scourge for the will. Accept what is happening and work it internally.

Exactly the same thing occurs if the Empowerment assumes the form of a blessing. Instead of lingering depression we have energized enthusiasm perhaps. When we feel exhilarated we tend not to be very resentful toward the person who has caused the change. Nonetheless, this is interference, inflicting an unknown variable into the life stream of a person other than yourself. The gutters of the universe are littered with the victims of love and fame and wealth.

I make no value judgment on this kind of work, but I see the results. A certain woman came to me desiring to control a male lover. We used the Spare technique. She always chose her own sentences and created her own sigils. I never gave her much feedback on these; just watched the reaction.

We worked on two successive Friday nights and closed Saturday morning. In the first working, her sentence read: "X is my good, warm, true lover." The sigil looked like a kind of bird sitting on a perch. Our interaction was intense and I achieved the death posture as did she. In the trance, I saw a tree with a door set in its roots. I did not enter but emerged from the trance. She placed the sigil into the Elixir then burned it and I consumed the Elixir. When she went home, she had five messages from her lover who had been calling her all night. She was very pleased. Never satisfied, however, she wanted to try the rite again and push the man a little further. We determined in our initial interview that our target was very insecure, extremely manipulative and emotionally fearful. Nevertheless, she postulated that she wanted this person as some sort of permanent fixture in her life. Her sentence this time read: "X admits he loves me to himself." The sigil was a bat-like butterfly.

The rite was very violent. She was confident and knew what to expect of me so she really let herself go. In the death posture I had a wonderful hovering sense. I could see bevelled glass above me and two men staring down at us. One was short and elderly with a bristly mustache and wearing a lab coat. The other was tall, wearing wire rimmed glasses, and an Edwardian suit with long blonde hair. He looked to be in his mid-twenties. I found the experience disconcerting and came out of the trance rapidly. She once again placed the sigil in the Elixir and burned it. I consumed the Elixir. Sunday evening, the lover called to tell her he couldn't see her any more. The relationship was becoming too serious. She called me furious. Why didn't the spell work? The spell worked perfectly. He had admitted he loved her to himself but, in doing so, he couldn't deal with it. He had a lot of problems with his emotions, his parents were alcoholics and he was very closed off; couldn't trust. She knew this at the outset. Still she cast this stupid spell. It goes back to Crowley's *"proper kind and degree of Force in the proper manner through the proper medium to the proper object."* The medium and the object were fine and the kind of force had proven itself effective but this time the degree was too great.

The third aspect of a Presentment is a Pheonismes and this occurs when the receiver encounters the Empowerment consciously at reception, fully accepting it as an initiation. In this instance, the initiate explores the body of light discovering the hot-points and allowing the Pheonismes to detonate through each, conducting it with the conscious mind. A Pheonismes occurs either by chance, by design, or by extreme sensitivity.

If by chance, you happen to be in your asana working deep in your consciousness and you see and feel this energy enter at the back of your head. Follow the light rays to the points and absorb the emotional charge.

By design, you say to your magus friend, "send me this energy at this time and lets see what happens." Or you have a highly literal, book-trained enemy who always performs his rites of revenge in accordance with the time table in the Greater Key of Solomon, so you know when to expect him.

Extreme sensitivity is a continual conscious awareness of the minute changes that occur in the mind. It is, by its nature, very intuitive and so anti-intellectual. Mrs. Paterson was certainly one of these. Spare himself had moments of such sensitivity but, by his own admission, they were unsustainable. Crowley's character Simon Iff in Moonchild displays this ability ideally without diminution of intelligence. Dion Fortune's Dr. Taverner also idealized this ability.

The underlying technique of Spare's system is to take a conscious desire and sigilize it. This idea has been used extensively in advertising where logos abound. His next point is to charge it sexually. Most magickal and psychological systems recognize the sex urge as primordial energy. All life comes from it, energy toward any other goal is diverted out of it but in healthy people, not to its detriment. Spare's own sigil are elaborate examples of the beautiful and grotesque. Like Crowley, Spare was interested in experimenting with grotesque love objects in part to exercise personal physical and mental control. Magick, in my experience, has a lot in common with weight lifting.

Love is the law, love under will.

Liber
 Sanguine vel Homo
 sub figurâ
 mcm lxxx
 vel
 □ 78 □

West of the altar facing
 the sun: I am the One that
 is borne of the None: Facing
 the East at the gates of
 dawn: I am the life that the
 night hath spawned: The fire
 extinguished, having burnt up
 the cake: The other was soked
 with the blood and then ate:
 The blade of the burin left
 its permanent scar: The
 echoes of the bell hath been
 heard afar: From Ten Crowns
 of Creation the True Self was
 found: Above evil and good
 we have reached higher ground
 For the Crowned and
 Conquering Child's Holy
 Reign: hath commenced
 with the cry of an Oath
 and a Name: So thank
 the High Gods we can all
 take our fill: Of Love,
 that is Law, that is,
 Love under Will

fra.: ccc lxx

THE CHAKRAS

by Sor. Arcanum Astrum

"The living body of man and the living body of the earth were constructed in the same way. Through each run an axis, man's axis being the backbone, the vertebral column, which controlled the equilibrium of his movements and his functions. Along this axis were several vibratory centers which echoed this primordial sound of life throughout the universe..."

The Book of the Hopi by Frank Waters

The Chakra System is a powerful esoteric philosophy which incorporates both art and science for the expansion of mind, body, and consciousness - thereby making it a Magical System.

Until recently much of this information has been kept secret by the priesthoods since antiquity. The Chakra System is known to the Hindu yogis and to many other cultures but most specifically to the Tantric tradition.

Chakra is a Sanskrit word meaning 'wheel'. The chakras are similar to wheels in that they are spinning vortexes of energy. There are seven main vortexes or seven major energy centers down the center line of our body. The seven distinct energy centers are located up and down the spine and in the brain itself where great streams of energy meet and cross. These energy centers correspond to the glandular system, the major organs, and the nervous system in our physical body but they also relate in all four aspects of our being: PHYSICAL, EMOTIONAL, MENTAL and SPIRITUAL. So each chakra has four levels in which it can effect us.

The human body is like a microcosm, or little world, reflecting the vastness of the universe. The chakras are centers of activity for the reception, assimilation, and transmission of life energies.

Chakras can open and close like a flower. When a chakra is closed, the life force energy cannot travel through that part of the body and one might say the programming in that chakra is locked in a restrictive pattern. A chakra can also be over blown or excessive if it is out of balance with the other chakras in the system. As we discuss each chakra individually, we will learn the results of a chakra, that is too closed or too open.

We can control and influence our chakras with understanding and patience. Development of the chakras occurs through understanding the system as a whole and then working directly on specific areas. Techniques include physical exercises (most especially Yoga), visualization, meditation, chanting, working with their elements, herbs or gemstones, and personal ritual. As we open our chakras, we become more conscious and more fully alive.

Muladhara: The Root (Base) Chakra

Element: Earth. Color: Red. Statement: I Have. Attributes: Survival, Grounding, Solidity, The Body

The Base Chakra is found at the base of the spine. Its name, Muladhara, means 'root' and the paths of energy in this chakra extend downward through the legs and feet to contact solid earth. This chakra also feeds the life-giving principle, the will-to-live, to all parts of the physical body resulting in the fundamental instinct of self-preservation and survival. A simple way to energize this chakra is to remove your shoes and stand on the grass or dig your toes into the sand at the beach.

The Muladhara Chakra is the foundation for the whole chakra system. Its function is survival: eating, sleeping, exercising, recovering from illnesses, making a living, or simply feeling safe and secure. If our survival needs are taken care of, then we can move on to the other levels. Damage at this chakra level can lead to repeatedly finding ourselves coping with survival problems which keep us from accomplishing other things. Such situations as job changes, having to move, recurrent health problems, weight problems, or anxiety over one's safety could indicate a First Chakra problem when they become a frequent pattern.

Children who are abandoned, unwanted or separated from their mothers at birth, physically abused or suffered from severe childhood illness are more likely to have First Chakra problems throughout their lives.

Psychological problems would be dependency on others, lack of focus or discipline, being vague or spacy. If the chakra is too open, then one can become obsessed with money and become greedy.

The element of the Muladhara chakra is Earth. Earth is solid and heavy. Earth is below us and supplies us with our survival needs like food, clothing and shelter. Grounding is the process of dynamic contact with the Earth.

Eating is a basic survival activity. Eating disorders (too much or too little) indicate a First Chakra imbalance. Eating is also a grounding activity. Excess weight can be an attempt to ground out high stress in order to protect the body or as a substitute for proper grounding techniques. Eating too little food, anorexia, can be an attempt to avoid grounding when physicality seems too frightening or confining.

Svadhithana: The Seat of Life

Element: Water. Color: Orange. Statement: I Feel, I Want. Attributes: Polarity, Movement, Sexuality, Pleasure, Emotion

Second Chakra = Change. Singleness becomes duality. The point becomes a line, a solid, a liquid. Stillness becomes movement. Through change we discover difference. Difference at its extremes is polarity. Polarities create attraction and movement.

The Sanskrit name, Svadhithana, means 'sweetness' (as in the sweetness of desire, pleasure and sexuality) and is located in the region of the lower abdomen; between the navel and the genitals. This is the area of the sacral vertebrae and the nerve ganglion called the Sacral Flexus known as the 'seat of life'.

The element attributed to this chakra is Water and it governs the bodily functions having to do with liquids such as circulation, urinary elimination, sexuality and reproduction. Like water, it is ruled by the Moon which influences both the tides and our emotions.

When this chakra is too open, we may find ourselves obsessed with sex or feeling everyone else's emotions and dramatic episodes. When this chakra is too closed, a person would be flat, dull, lifeless and dry. Out of touch with their emotions, little desire or passion and no interest in sex.

Ideally, when this chakra is balanced, a person would be friendly and optimistic. They would have concern for others, have a sense of belonging and have warm links with others. They are in tune with their feelings and have a desire for children.

Sexuality is the life force. Robbed of our pleasure, we are robbed of power. When we lose our desire, we lose our will. Power and will are attributes of the Third Chakra; pleasure and desire are their seed. Sexuality is the flower of that seed. Power and will are its fruits.

Manipura: The Power Chakra

Element: Fire. Color: Yellow. Statement: I Can. Attributes: Power, Will, Energy, Transformation

With Earth at Muladhara our bodies are grounded. At the Second Chakra, Svadhisthana, our emotions are flowing and now we move on to the Third Chakra, Manipura. On to power, energy, and will.

Manipura means 'lustrous gem'. We can think of it as a glowing yellow sun radiating through the center of our body. The Third Chakra rules metabolism and the digestive processes. Digestive or stomach problems, hypoglycemia, diabetes, ulcers or addictions to stimulants are related to malfunctioning of the Third Chakra. Also weight problems can result because food, which is matter, is not being turned into energy properly.

If the Third Chakra is closed down, we can feel tired, afraid, shaky, quiet and withdrawn. If too open, we may find a bully archetype or one who is constantly seeking after power and prestige. When this chakra is balanced, we find a warrior who is in touch with their feelings. They take a task and complete it; acting in a role of leadership without domination or self-aggrandizement.

Fire is the spark of life that ignites will to action. Fire is the spark that lies between the poles and the Third Chakra creates power by combining the polarity introduced by the Second Chakra; just as electricity is made by the combination of polarities.

Anahata: The Heart Chakra

Element: Air. Color: Green/Pink. Statement: I Love.. Attributes: Love, Balance, Relationship, Compassion

Halfway through the spinal column, the Heart Chakra is the balance point between the more physical

lower chakras and the more mental higher chakras. Believed to be the home of the Spirit, the Heart Chakra is attributed to the element of Air and the qualities of love and compassion. It is the humanitarian center. The majority of people have closed off their Heart Chakra at a very young age. This would account for the apathy in the world.

Air is formless, largely invisible, absolutely necessary and the least dense of our first four elements. Air is expansive as it will expand to fit any space it is put into yet it is soft and gentle. So too is love. Love is the expansion of the heart, the transcendence of the boundaries, the interconnectedness of spirit. Love is balance, ease, softness and forgiveness. The basis of all healing is Love.

In Sanskrit, Anahata means the sound made without any two things striking - like moving with graceful harmony, graceful acceptance, also an acceptance of oneself. When the Heart Chakra is closed down the very core of our being suffers. Our breathing becomes shallow thus slowing down metabolism. We are blocked at our center causing division between mind and body. When we are withdrawn at this level, this can manifest as being terrified of rejection and a need for constant reassurance. If the Anahata Chakra is too open, we can give all our time away to others or suffer from a martyr complex and conditional love, "I'll love you if ...". So the Heart Chakra encompasses two types of loves: outward, love of others and inward, love of self.

Visuddha: The Throat Chakra

Element: Spirit as well as Sound. Color: Bright Turquoise. Statement: I Speak freely and openly; I Sing
Attributes: Communication, Creativity

Chakra Five is located in the region of the neck and shoulders. Visuddha means purification and to open the Fifth Chakra you must achieve a certain level of purification which helps to achieve the sensitivity needed for the subtler levels of the upper chakras.

All sound is a vibration and all things, living and non-living, have a unique vibration. Without sound and language there is no form - sound creates. Communication is a way we expand ourselves involving both listening and speaking. Non-communication is isolation. If the Fifth Chakra is closed, it could indicate itself by a fear of expressing oneself; of being timid. If it is too open, there may be too much talking and no listening.

Chanting is an activity that increases the overall resonance of our being, allowing all internal systems to enter into rhythmic harmony. When chanting is practiced as a group activity, it enhances resonance and communication within the group as a whole.

Ajna: The Vision Center

Element: Light. Color: Indigo. Statement: I See. Attributes: Clairvoyance, Memory, Dreams, Vision,
Color

Chakra Six, located at the center of the forehead, is known as the Third Eye. This is the center for

visual, psychic and intuitive perception. The place we store our memories, perceive our dreams, and imagine our future.

The Sanskrit word Ajna means to perceive and to command. A visualization held strongly is the first step in bringing an ethereal thought-form into manifestation. The element of Light is a higher, faster vibration than that of sound.

When the Ajna Chakra is closed, it could manifest as eye trouble, headaches, or troubling dreams. When it is too open, one could suffer from hallucinations and confusion. Over interpretation of everything one sees. Being spacey; a dreamer.

The Third Eye embraces Eternity. Meditation is part of the work, profound and purposeful, that opens up to light frequencies at the soul level. All evolvment will be duly noted.

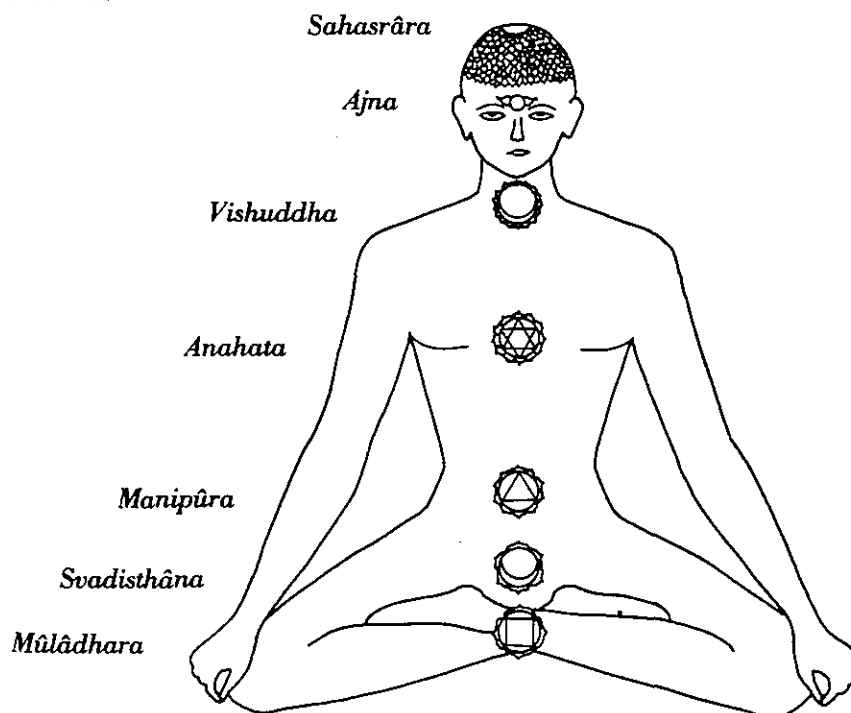
Sahasrara: The Crown Chakra

Element: Thought. Color: Violet, White, Silver or Gold. Statement: I Know

Attributes: Information, Understanding, Awareness, consciousness, patterns, meditation

The Crown Chakra, located at the top center of the head, is the most abstract of all the chakras. This is where we know without knowing how we know. This is the foundation of our instinctual beliefs. The Sanskrit word Sahasrara means 'thousandfold' and it is a means of expressing Infinity. The Crown Chakra is the gateway to higher consciousness.

Together the seven chakras form a connecting ladder between matter and consciousness, body and mind, Earth and Heaven.



BOOK REVIEW:

Aleister Crowley and the Practice of the Magical Diary; Edited by James Wasserman

[Published by New Falcon Press]

Elder Order members have always regaled me about the difficulty they had in their early magical careers in finding reading and instructional materials pertinent to their studies. We are lucky that we have publishers such as 93 Publishing, Samuel Weiser Inc., and New Falcon Press - to name a few - getting the material out to the public. I am pleased that there is a valuable treatise in print on one of the most basic recommended and necessary practices of magic(k), the keeping of the magical record or diary. "Aleister Crowley and the Practice of the Magical Diary", edited by J. Wasserman.

As a Lodgemaster I am always asked; "What practices should I do to further myself on this path which I am on?" I quote constantly the advice of my predecessor Fra. Gernon "study and practice Liber E and Liber O. The diary is the proof of your efforts."

The introduction by J. Wasserman is a well written synopsis of topics of interest to the seasoned student of magic as well as the newcomer. He covers A.C.'s many comments about the importance of keeping a proper magical record. The comments and criticisms of his students' diaries can only be helpful to improve one's own methods. There are several biographical notes of interest included in the volume. J. Wasserman has included a section containing his own personal thoughts and anecdotes concerning First Amendment rights and principles which diaries pose to their author. He gives two of the prime examples of diary methods with the inclusion of: John St. John and The Master of the Temple from the Equinox, as well as Liber E, and from Book IV: The Book. This is a wake up call, a statement to reinforce the necessity for the proper practice of our basic magical tenets. It is very well researched and written. I highly recommend it.
- Fra. Roncelin

Art and Symbols of the Occult: Images of Power and Wisdom by James Wasserman

[Published by Destiny Books]

This large format paperback is beautifully produced. It contains over 300 illustrations, most in full color, which are printed on high gloss paper which serves to enhance the magnificent artwork.

Each chapter opens with a short introduction to the various subjects. The material is presented in eight chapters dealing with topics ranging from Initiation and Sexuality to Astrology and the Tarot. The text is both informative and valuable as it presents to the casual reader a general overview of these subjects which helps one to appreciate more fully the illustrations which follows. Even if one is familiar with these topics, I should think that a few new insights might still be gained. The underlying thread which ties together the text and the related illustrations is the Law of Correspondences. That is, how symbols and images, throughout history and by all cultures, reflect this law of nature in their respective art forms.

While most other 'picture book' types gives only a superficial peek into these subjects, the author presents the basic theory in a style that is easy to comprehend and appreciate.

The purchase of this book for one's personal library is money well spent. - Fra. S.Y.

Ordo Templi Orientis: ONE WOMAN'S PERSPECTIVE

by Soror Sapere Aude (Senator)

"... Let the woman be girt with a sword before me..." (Liber AL vel Legis, III.11)

One of the most frequent objections I encounter among many of the self-described "neo-pagan/Wiccan/New Age people" (mostly female) I have met in my travels around the country, has been that the O.T.O. does not respect or encourage women to advance in their personal and/or spiritual lives. In fact, some would go so far as to say that the Order does not respect the rights of women at all and that its leadership is living in the Dark Ages - with attitudes that are (to put it kindly) provincial, chauvinistic and completely out of context in an enlightened "new age".

As a woman who has worked very hard for and with the O.T.O. for over seven years, I find it extremely insulting when people who do not understand our initiatory system or know our background make this assumption. However, it is much more alarming when people within the O.T.O. complain about the system and do not stop to analyze the initiatory path they are allegedly on, or take the time to observe the fraternal order to which they belong. It's very disheartening to hear the same complaints coming out of the mouths of people who continue to remain in the Order year after year.

Since my observations differ so drastically from the views of the people I have just mentioned, I think it's time for me to share them with you.

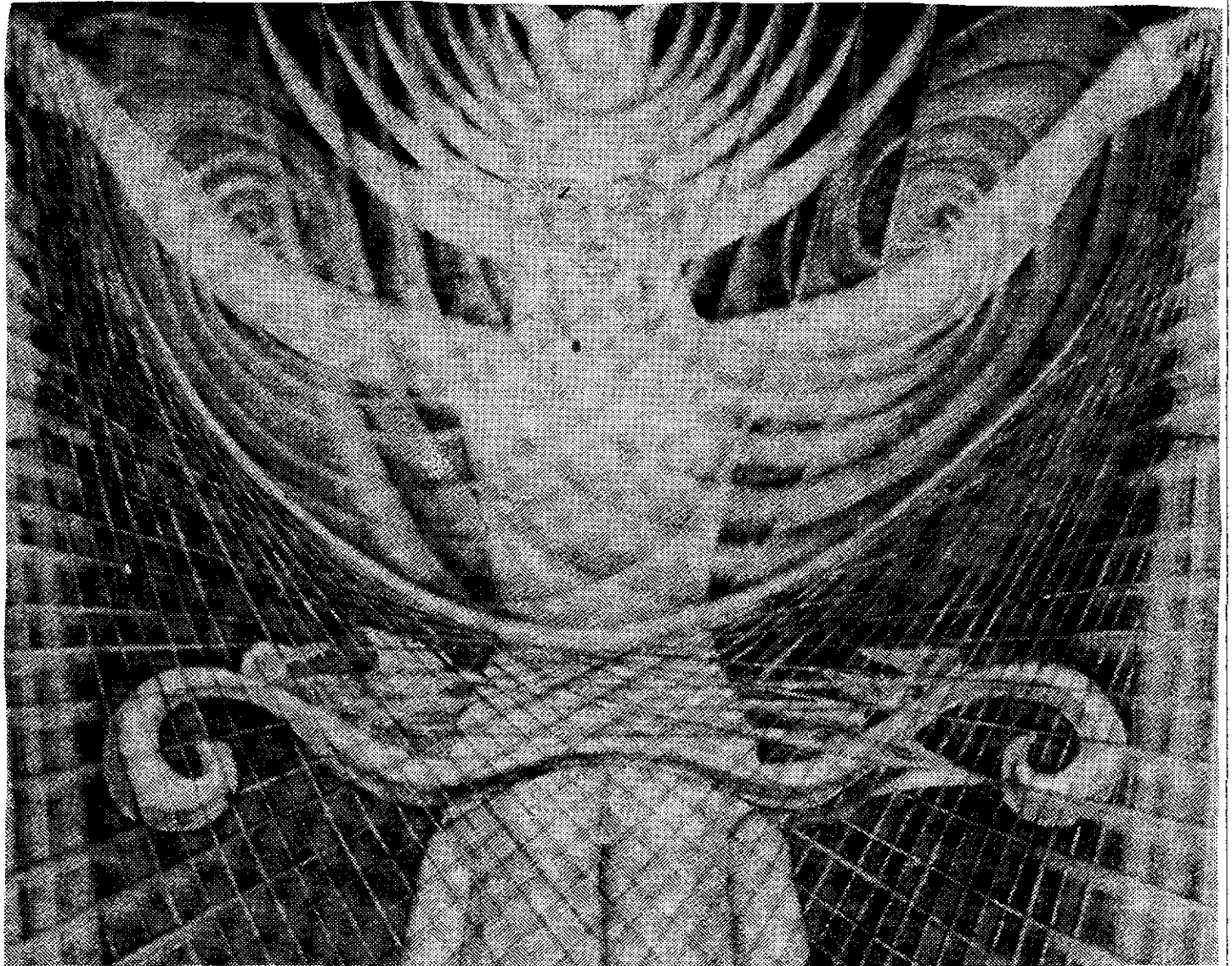
On a psycho/spiritual level, one can use the Priestess role in the Gnostic Mass as one example of the position of women within the Order. This is a particularly appropriate example since many people think the role is demeaning to women. Also, along with the role of Priest in the Mass, it constitutes the only "official" gender specific roles within the O.T.O. In the Mass, the Priestess enters the temple from a spiritually superior stance. She requires no consecration - she is the wandering initiator. She resurrects the inert form of the Priest and confers both priesthood and kingship upon him. She chooses whether to appear before the congregation naked and rejoicing, or to appear in robes of blue and gold, because she has the power to commune with the Godhead (or I suppose you could say she hears the voice of the Goddess). It is no one else's choice. The Priest is always attendant on the Priestess and she remains in the forefront of his consciousness throughout the Mass. This is most appropriate as she is his Creatrix. The role of Deacon as the "priest of the people" is gender neutral. It is effectively performed by either a male or a female.

The practical progress the Order has made under the direction of our current Caliph has been extraordinary. In a very obvious way, our common terminology now includes phrases like "Woman-And-Sister" as well as "Man-And-Brother". An increasing number of Camps, Oases, and Lodges are now under the leadership of women. In fact, the entire state of Texas is under the jurisdiction of women and is thriving. The Electoral College has more female members than ever before (the ratio of female-to-male members parallels general membership); and this is also true of Grand Lodge Officers. The two most senior members of the Order are female. They are highly influential and highly respected and (believe me) their

suggestions receive top priority at Grand Lodge

It is sometimes very hard for women to face the responsibilities of the New Aeon. We have been trained since infancy to take a submissive position due to the predominant Judeo-Christian culture. It can be difficult for some of us to assert ourselves; but, as they say, "no pain, no gain!" The role of woman in the New Aeon, as defined by The Book of the Law, is a very difficult path for a woman to tread, but it's also the most honest, the most balanced and the most empowering. I feel this is because we learn (hopefully) to see ourselves for what we are. We are all human and we all have our faults. We all come to this path with our own gifts and shortcomings and psychological blocks to hurdle. We all are here to grow strong and whole, ready to "do battle in the cause of human freedom."

The bottom line is that if you are a woman in the O.T.O. and you wish to take a leadership position, your chances are as good as any man's. The criteria for selection is exactly the same too. Participate, contribute and support your local leaders. To paraphrase Crowley, learning to work is the first step of the Great Work.



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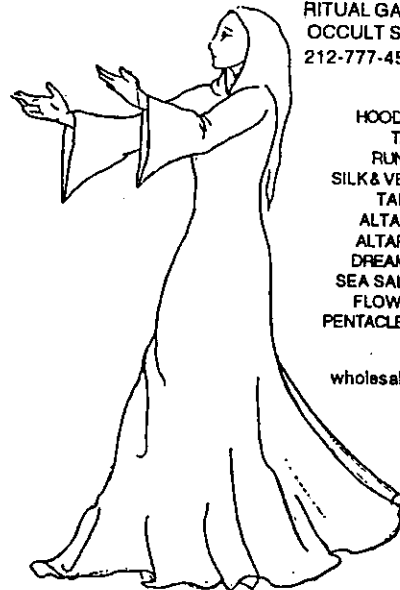
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Love is the law, love under will.