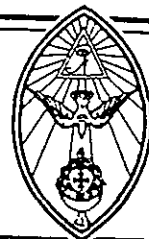




# THE SCRIBE



Volume II No. 1

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Spring Equinox 1995 E.V.

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



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**Art Panels on Pages 26 & 31 by Fra. Taceo**

**Cover Artwork: HERMES (Illustration, De Divinatione et magicis praestigiis by Jean Jacques Boissard, ca. 1615) from *Art and Symbols of the Occult* by James Wasserman.**

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## Lodgemaster's Address:

Invoke the Truth often, take a stand, and lay your cards on the table. Sound advice be it poker, magick or living one's life.

The following is an excerpt from the forthcoming release from New Falcon Publishing entitled *Rebels & Devils* which will feature such writers as W.S. Burroughs, R.A. Wilson, C.S. Hyatt and our own James Wasserman.

I believe it to be self-explanatory and not in need of an introduction per-se. Contrary to the opinions of others, Aleister Crowley and Liber AL need no explanations or apologies. Thelema in its nature is very "P.C."

This article reiterates the aims of my previous editorials and serves as a reminder to what we, as Thelemites, are about.

Crowley says it best in his own words.

## Guest Editorial Commentary:

### CROWLEY'S REBELLION

by Ad Veritatem

Aleister Crowley will be remembered as one of the most famous rebels and devils of all time. His proclamation of the Law of Thelema re-oriented the fundamental philosophical and religious foundations of Western society. And in recent years, O.T.O. (the first of the Orders of Antiquity to embrace the Law of Thelema) has helped extend the teachings of *The Book of the Law* to lands and cultures as distant as Japan.

In preparing this essay for publication, we have decided to let Crowley speak for himself, quoting his New Comment to *The Book of the Law*, 1925, copyright O.T.O., published in an abridged edition by New Falcon Publications as *The Law Is For All*, edited by Israel Regardie. Chapter and verse citations, as well as page numbers of the extracts, are provided for ease of reference.

The reader may decide whether these thoughts, penned some 70 years ago, remain at the very vanguard of modern concerns as we prepare to enter the 21st Century.

## ON THE NATURE OF MAN & GOD

Every man and every woman is not only a part of God, but the Ultimate God. "The Centre is everywhere and the circumference nowhere". The old definition of God takes new meaning for us. Each one of us is the One God. . . . [p. 75]

Each man instinctively feels that he is the Centre of the Cosmos, and philosophers have jeered at his presumption. But it was he that was precisely right. The yokel is no more 'petty' than the King, nor the earth than the Sun. Each simple elemental Self is supreme, Very God of Very God. Ay, in this Book is Truth almost insufferably splendid, for Man has veiled himself too long from his own glory: he fears the abyss, the ageless Absolute. But Truth shall make him free! [I, 4, p. 76]

We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'.... The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass. [I, 8, p. 81-82]

The type of tailless simian who finds himself a mere forked radish in a universe of giants clamouring for hors d'oeuvres must take refuge from Reality in Freudian phantasies of 'God'. He winces at the touch of Truth; and shivers at his nakedness in Nature.

He therefore invents a cult of fear and shame, and makes it presumption and blasphemy to possess courage and self-respect. He burrows in the slime of "Reverence, and godly fear"; and makes himself houses of his own excrement, like the earthworm he is. He shams dead, like other vile insects, at the approach of danger; he tries to escape notice by assuming the colour and form of his surroundings, using 'protective mimicry' like certain other invertebrates.

He exudes stink or ink like the skunk or the cuttle-fish, calling the one Morality and the other Decency. He is slippery with Hypocrisy, like a slug; and, labelling the totality of his defects Perfection, defines God as Faeces so that he may flatter himself with the epithet divine. The whole manoeuvre is described as Religion. [II, 77-78, p. 261-262]

## SOCIAL VALUES

This thesis concerning compassion is of the most palmary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other people's business. Each individual must be left free to follow his own path! America is peculiarly insane on these points. Her people are desperately anxious to make the Cingalese wear furs, and the Tibetans vote, and the whole world chew gum, utterly dense to the fact that most other nations, especially the French and British, regard 'American institutions' as the lowest savagery, and forgetful or ignorant of the circumstance that the original brand of American freedom - which really was Freedom - contained the precept to leave other people severely alone, and thus assured the possibility of expansion on his own lines to every man. [I,13-31, p. 89-90]

There is a good deal of the Nietzschean standpoint in this verse. It is the evolutionary and natural view. Of what use is it to perpetuate the misery of Tuberculosis, and such diseases, as we now do? Nature's way is to weed out the weak. This is the most merciful way, too. At present all the strong are being damaged, and their progress hindered by the dead weight of the weak limbs and the missing limbs, the diseased limbs and the atrophied limbs. The Christians to the Lions!

Our humanitarianism, which is the syphilis of the mind, acts on the basis of the lie that the King must die. The King is beyond death; it is merely a pool where he dips for refreshment. We must therefore go back to Spartan ideas of education; and the worst enemies of humanity are those who wish, under the pretext of compassion, to continue its ills through the generations. The Christians to the Lions!

Let weak and wry productions go back into the melting-pot, as is done with flawed steel castings. Death will purge, reincarnation make whole, these errors and abortions. Nature herself may be trusted to do this, if only we will leave her alone. But what of those who, physically fitted to live, are tainted with rottenness of soul, cancerous with the sin-complex? For the third time I answer: The Christians to the Lions! [II, 21, p. 176-177]

It has naturally been objected by economists that our Law, in declaring every man and every woman to be a star, reduces society to its elements, and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function in its galaxy proper to its own nature.

Much mischief has come from our ignorance in insisting, on the contrary, that each citizen is fit for any and every social duty. But also our Law teaches that a star often veils itself from its nature. Thus the vast bulk of humanity is obsessed by an abject fear of freedom; the principal objections hitherto urged against my Law have been those of people who cannot bear to imagine the horrors which would result if they were free to do their own wills. [II, 58, p. 225]

## PERSONAL VALUES

Each star is unique, and each orbit apart; indeed, that is the corner-stone of my teaching, to have no standard goals or standard ways, no orthodoxies and no codes. The stars are not herded and penned and shorn and made into mutton like so many voters! I decline to be bellwether, who am born a Lion! I will not be colliè, who am quicker to bite than to bark. I refuse the office of shepherd, who bear not a crook but a club. [I, 35-37, p. 93]

All strength and all skill should be flung with a spendthrift gesture on the counter of the merchant of madness. On the steel of your helmet let there be gold inlaid with the motto "Excess." [I, 52, p.126]

It is bad Magick to admit that one is other than One's inmost self. One should plunge passionately into every possible experience; by doing so one is purged of those personal prejudices which we took so stupidly for ourselves, though they prevented us from realizing our true Wills and from knowing our Names and Natures. The Aspirant must well understand that it is no paradox to say that the Annihilation of the Ego in the Abyss is the condition of emancipating the true Self, and exalting it to unimaginable heights. So long as one remains "one's self," one is overwhelmed by the Universe; destroy the sense of self, and every event is equally an expression of one's Will, since its occurrence is the resultant of the concourse of the forces which one recognizes as one's own. [II, 8, p. 166]

The secret of magick is to "enflame oneself in praying." This is the ready test of a Star, that it whirls flaming through the sky. You cannot mistake it for an Old Maid objecting to Everything. This Universe is a wild revel of atoms, men, and stars, each one a Soul of Light and Mirth, horsed on Eternity. [II, 34, p. 207]

## DRUGS

Drunkness is a curse and a hindrance only to slaves. Shelley's couriers were 'drunk on the wind of their own speed.' Any one who is doing his true Will is drunk with the delight of Life.

Wine and strange drugs do not harm people who are doing their will; they only poison people who are cancerous with Original Sin. In Latin countries where Sin is not taken seriously, and sex-expression is simple, wholesome, and free, drunkness is a rare accident. It is only in Puritan countries, where self-analysis, under the whip of a coarse bully like Billy Sunday, brings the hearer to 'conviction of sin,' that he hits first the 'trail' and then the 'booze.' Can you imagine an evangelist in Taormina? It is to laugh....

Truth is so terrible to these detestable mockeries of humanity that the thought of self is a realization of hell. Therefore they fly to drink and drugs as to an anesthetic in the surgical operation of introspection.

The craving for these things is caused by the internal misery which their use reveals to the slave-souls. If you are really free, you can take cocaine as simply as salt-water taffy. There is no better rough test of a soul than its attitude to drugs. If a man is simple, fearless, eager, he is all right; he will not become a slave. If he is afraid, he is already a slave. Let the whole world take opium, hashish, and the rest; those who are liable to abuse them were better dead. [II, 22, p.186]

## SEXUAL VALUES

There shall be no property in human flesh. The sex instinct is one of the most deeply-seated expressions of the will; and it must not be restricted, either negatively by preventing its free function, or positively by insisting on its false function....

The sexual act is a sacrament of Will. To profane it is the great offence. All true expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint to compel either abstention or submission, is entirely horrible, unnatural and absurd. [I, 41, p. 98]

We of Thelema are not the slaves of Love. "Love under will" is the Law. We refuse to regard love as shameful and degrading, as a peril to body and soul. We refuse to accept it as the surrender of the divine to the animal; to us it is the means by which the animal may be made the Winged Sphinx which shall bear man aloft to the House of the Gods.

We are then particularly careful to deny that the object of love is the gross physiological object which happens to be Nature's excuse for it. Generation is a sacrament of the physical Rite, by which we create ourselves anew in our own image, weave in a new flesh-tapestry the Romance of our own Soul's History. But also Love is a sacrament of trans-substantiation whereby we initiate our own souls; it is the Wine of Intoxication as well as the Bread of Nourishment. "Nor is he for priest designed Who partakes only in one kind." [p.109]

"As ye will." It should be abundantly clear from the foregoing remarks that each individual has an absolute and indefeasible right to use his sexual vehicle in accordance with its own proper character, and that

he is responsible only to himself. But he should not injure himself and his right aforesaid; acts invasive of another individual's equal rights are implicitly self-aggressions. A thief can hardly complain on theoretical grounds if he is himself robbed. Such acts as rape, and the assault or seduction of infants, may therefore be justly regarded as offences against the Law of Liberty, and repressed in the interests of that Law. [p. 110]

Every one should discover, by experience of every kind, the extent and intention of his own sexual Universe. He must be taught that all roads are equally royal, and that the only question for him is "Which road is mine?" All details are equally likely to be of the essence of his personal plan, all equally 'right' in themselves, his own choice of the one as correct as, and independent of, his neighbour's preference for the other. [p. 111]

The Beast 666 ordains by His authority that every man, and every woman, and every intermediately-sexed individual, shall be absolutely free to interpret and communicate Self by means of any sexual practices soever, whether direct or indirect, rational or symbolic, physiologically, legally, ethically, or religiously approved or no, provided only that all parties to any act are fully aware of all implications and responsibilities thereof, and heartily agree thereto. [I, 50-51, p. 114]

The act of love, to the bourgeois, is a physical relief like defaecation, and a moral relief from the strain of the drill of decency; a joyous relapse into the brute he has to pretend he despises. It is a drunkenness which drugs his shame of himself, yet leaves him deeper in disgust. It is an unclean gesture, hideous and grotesque. It is not his own act, but forced on him by a giant who holds him helpless; he is half madman, half automaton when he performs it. It is a gawky stumbling across a black foul bog, oozing a thousand dangers. It threatens him with death, disease, disaster in all manner of forms. He pays the coward's price of fear and loathing when pedlar Sex holds out his Rat Poison in the lead-paper wrapping he takes for silver; he pays again with vomiting and with colic when he has gulped it in his greed. [p.135]

Therefore, the Love that is Law is not less Love in the petty personal sense; for Love that makes two One is the engine whereby even the final Two, Self and Not-Self, may become One, in the mystic marriage of the Bride, the Soul, with Him appointed from eternity to espouse her; yea, even the Most High, God All-in-All, the Truth.

Therefore we hold Love holy, our heart's religion, our mind's science. Shall He not have His ordered Rite, His priests and poets, His makers of beauty in colour and form to adorn Him, His makers of music to praise Him? Shall not His theologians, divining His nature, declare Him? Shall not even those who but sweep the courts of His temple, partake thereby of His person? And shall not our science lay hands on Him, measure Him, discover the depths, calculate the heights, and decipher the laws of His nature? [I, 52, p. 136]

## **WOMEN'S RIGHTS**

Laws against adultery are based upon the idea that woman is a chattel, so that to make love to a married woman is to deprive the husband of her services. It is the frankest and most crass statement of a slave-situation. To us, every woman is a star. She has therefore an absolute right to travel in her own orbit. There is no reason why she should not be the ideal hausfrau, if that chance to be her will. But society has no right to insist upon that standard. It was, for practical reasons, almost necessary to set up such taboos in small communities, savage tribes, where the wife was nothing but a general servant, where the safety of the people

depended upon a high birth-rate. But today woman is economically independent, becomes more so every year. The result is that she instantly asserts her right to have as many or as few men or babies as she wants or can get; and she defies the world to interfere with her. More power to her - elbow! [I, 41, p. 99]

We of Thelema say that "Every man and every woman is a star." We do not fool and flatter women; we do not despise and abuse them. To us a woman is Herself, absolute, original, independent, free, self-justified, exactly as a man is.

We dare not thwart Her Going, Goddess she! We arrogate no right upon Her will; we claim not to deflect Her development, to dispose of Her desires, or to determine Her destiny. She is Her own sole arbiter; we ask no more than to supply our strength to Her, whose natural weakness else were prey to the world's pressure. Nay more, it were too zealous even to guard Her in Her Going; for She were best by Her own self-reliance to win Her own way forth!

We do not want Her as a slave; we want Her free and royal, whether Her love fight death in our arms by night, or Her loyalty ride by day beside us in the Charge of the Battle of Life.

"Let the woman be girt with a sword before me!"

"In her is all power given."

So sayeth this our *Book of the Law*. We respect Woman in the self of Her own nature; we do not arrogate the right to criticise her. We welcome her as our ally, come to our camp as her Will, free-flashing, sword-swinging, hath told Her, Welcome, thou Woman, we hail thee, star shouting to Star! Welcome to rout and to revel! Welcome to fray and to feast! Welcome to vigil and victory! Welcome to war with its wounds! Welcome to peace with its pageants! Welcome to lust and to laughter! Welcome to board and to bed: Welcome to trumpet and triumph; welcome to dirge and to death!

It is we of Thelema who truly love and respect Woman, who hold her sinless and shameless even as we are; and those who say that we despise Her are those who shrink from the flash of our falchions as we strike from Her limbs their foul fetters. [p. 307-308]

*The Book of the Law* is the Charter of Woman; the Word Thelema has opened the lock of Her "girdle of chastity." Your Sphinx of stone has come to life; to know, to will, to dare and to keep silence. [p.308]

But now the Word of Me the Beast is this; not only art thou Woman, sworn to a purpose not thine own; thou art thyself a star, and in thyself a purpose to thyself. Not only mother of men art thou, or whore to men; serf to their need of Life and Love, not sharing in their Light and Liberty; nay, thou art Mother and Whore for thine own pleasure; the Word I say to Man I say to thee no less: Do what thou wilt shall be the whole of the Law! [III, 55, p.310]

## **POLITICAL LIBERTY**

*The Book of the Law* flings forth no theological fulminations; but we have quarrels enough on our

hands. We have to fight for Freedom against oppressors, religious, social, or industrial; and we are utterly opposed to compromise. Every fight is to be a fight to the finish; each one of us for himself, to do his own will; and all of us for all, to establish the Law of Liberty.

Let every man bear arms, swift to resent oppression, generous and ardent to draw sword in any cause, if justice or freedom summon him! [III, 57, p.317]

As the practical ethics of the Law, I have formulated in words of one syllable my declaration of the rights of man.

**RIGHTS OF MAN**  
DO WHAT THOU WILT  
SHALL BE THE WHOLE OF THE LAW.  
There is no god but Man.

Man has the right to live by his own Law.  
Man has the right to live in the way that he wills to do.  
Man has the right to dwell where he wills to dwell.  
Man has the right to move as he will on the face of the Earth.  
Man has the right to eat what he will.  
Man has the right to drink what he will.  
Man has the right to think as he will.  
Man has the right to speak as he will.  
Man has the right to write as he will.  
Man has the right to mould as he will.  
Man has the right to paint as he will.  
Man has the right to carve as he will.  
Man has the right to work as he will.  
Man has the right to rest as he will.  
Man has the right to love as he will, when, where and whom he will.  
Man has the right to die when and how he will.  
Man has the right to kill those who would thwart these rights. [III, 60, p.321]

[In a letter to Gerald Yorke, dated 9/13/41, Crowley wrote, "Rights of Man is an historical document. The items don't go easily on the Tree; but I've got them down to give sections: moral, bodily, mental, sexual freedom, and the safeguard tyrannicide...." - quoted in *Magick*, Weiser, 1994, ed. Hymenaeus Beta.]

Editor's Note: Thelema and The Bill of Rights run parallel and entwine peaceably about each other. It is up to the individual to access their Truths so that they work.

".... for I have seen in thee Independence and Sobriety of Judgment, with that Faculty (most rare, most noble!) to examine freely, neither obsequious nor rebellious to Authority."

*Liber Aleph vel CXI (The Book of Wisdom or Folly) The Master Therion [Aleister Crowley]  
Chapter 149: An Apology for His Writings.*

## THE BILL OF RIGHTS

### Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

### Amendment II

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

### Amendment III

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

### Amendment IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

### Amendment V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb, nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

### Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed; which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

### Amendment VII

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

### Amendment VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

### Amendment IX

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

### Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

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**Introduction:**

This work – believed to be the “Liber 206” projected as early as 1919 e.v. – was composed just after the completion of *The Book of Thoth*. Crowley’s note to the original holograph MS. in the OTO Archives indicates that it was “begun Dec. 23, ‘41 e.v. 12.30 a.m.” Crowley annotated the MS. “unfinished” – he completed just over half of the series. He also left a note to himself: “Have I used Fire as lower T[rigram]? Look through carefully” (he had). He completed commentaries to hexagrams 2, 3, 4, 6, 7, 8, 10, 12, 15, 16, 17, 20, 21, 23, 24, 25, 27, 29, 31, 33, 35, 39, 40, 42, 45, 47, 51, 52, 53, 56, 58, 59, 62 and 64, but left no commentaries for hexagrams with Sol, Phallus or Air as the lower component, and completed only two of eight Water hexagrams.

This paper will be published formally – probably in 1996 e.v. – in a new edition of *The Equinox* III (7) that will include the Legge translation of several wings of the *Yi King* with Crowley’s marginal comments, the text of the *Shih Yi* (his versification of the text), and other surviving material relating to his work with this Chinese classic. Its publication here in *The Scribe* is a preview (only lightly edited, and retaining Crowley’s original transliteration of Chinese names), as well as a thank-you to Tahuti Lodge from Grand Lodge for eight years of fraternal assistance and cooperation in the years we were located in New York City.

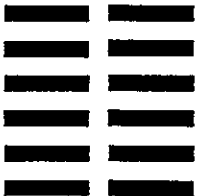

Hymenaeus Beta X°  
Frater Superior, OTO

**YI KING**  
by Aleister Crowley

A short explanation of the results of modifying each trigram by the superposition of each of the Eight.

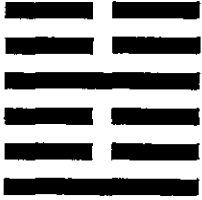

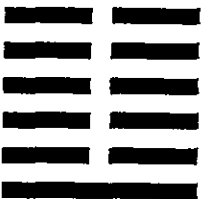

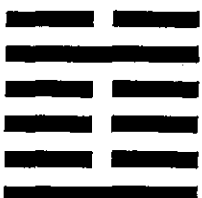
This shews how admirably analysis by pure Qabalah agrees with, and illuminates, the commentaries of King Wû and the Duke of Chau.

**YONI - KTEIS**

- |  |   |   |
|--|---|---|
| <p>2. <b>KHWAN</b><br/><b>Kteis of Kteis</b><br/><b>(Big Yoni)</b></p> |  | <p>Plain description; hardly requires comment.</p>                        |
| <p>8. <b>Pi</b><br/><b>Luna of Kteis</b><br/><b>(Love, union)</b></p>  |  | <p>Shews the universal Desire (readiness) fixed in the feminine form.</p> |

45.	<p><b>ZWUI</b>  <b>Water of Kteis</b>          (Collection,          things collected)</p>		<p>The image of the desire manifest by reflection.          Hence, the objects are now shewn to the senses.</p>
20.	<p><b>KWÂN</b>  <b>Air of Kteis</b>  <b>Scorpio</b>          (Big Earth)          ("Manifesting or          contemplating")</p>		<p>The intelligible setting-forth of the Desire:          intellectual presentation.</p>
23.	<p><b>PO</b>  <b>Earth of Kteis</b>  <b>Sagittarius</b>          ("Falling or          causing to fall")</p>		<p>Destroys the elasticity of the Yoni; hence it is brittle,          and ♂ smashes the whole formula.</p>
16.	<p><b>YÜ</b>  <b>Fire of Kteis</b>          ("Pleasure")</p>		<p>Desire enflamed: burns itself up for lack of material          strong enough to extrovert it.</p>
35.	<p><b>ZIN</b>  <b>Sol of Kteis</b>          ("Advance")</p>		<p>Here the proper male takes possession; so the desire          becomes fruitful, and its object is attained.</p>
12.	<p><b>PHI</b>  <b>Phallus of Kteis</b>  <b>Libra</b>          (? translation          of title)</p>		<p>Now the extreme ruthlessly masters the Yoni desire;          it has no `conscience` or special character: hence          the possession is violent, brutal, unintelligent.</p>

FIRE

51. **KAN**  
Fire of Fire  
("Fire")
- 
- Plain description of Fire, its sudden impact, its tendency to sink when unsupported.
25. **WŪ WANG**  
Phallus of Fire  
(? "Prudence")
- 
- The bold ruthless and indiscriminating Lingam takes hold of the practical Energy of Fire. Hence action is a gamble, and the results are surprising, various, incalculable.
24. **FŪ**  
Kteis of Fire  
("Return, )  
repetition")
- 
- The practical will of Fire is freed (by Yoni) to let itself go without control as desire may determine. Hence, it tends to follow well-trodden paths. When this is quite senseless and excessive, as in line 6, disaster follows.
21. **SHIH HO**  
Sol of Fire  
("Union by  
gnawing")
- 
- Fire has taken to itself a steady master, and becomes lasting energy as opposed to the flash-in-the-pan of 51 (∇ becomes Ω). This leads to achievement by persistent "hacking through"; if in excess (line 6) the effort ends in disaster.
3. **KUN**  
Moon of Fire  
("Difficulty")
- 
- The Moon restricts, chills, damps the will of Fire. Hence it struggles hard, and is a long time achieving any effort. This it does only by "getting on the soft-side" of its objective. When crushed despite all (line 6) it is quenched and balked altogether.

17. SUI  
Water of Fire  
("Following")



Water is less powerful than the Moon; so the Will can warm the image of its object, though slowly; at the end (line 6) it causes it to boil, and so attains success.

42. Yi  
Air of Fire  
("Increasing")



Air is by nature friendly to Fire, so that the will is able easily to attain its purpose and manifest it. But if this goes on to boasting, and the Air (intellectual form) is too weak, his victory vanishes, and he becomes lost and detested.

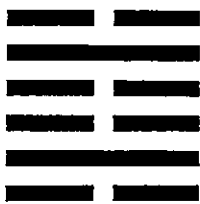
27. Í  
Earth of Fire  
("Nourishing")



Earth is friendly to Fire, and its substantial fuel; so the Will achieves its purpose (unless too ambitious, or ill-directed) and consolidates its gains.

### LUNA

29. KHAN  
Luna of Luna  
("Luna")



Plain description of the lunar qualities. But (as there is no positive action at work) the negative side of the Moon – restriction – is paramount. (Only the THWAN and line 3 give the bright aspects of the symbol). Narrowness and constriction are redoubled. In excess (line 6 as usual) there is complete restriction of all movement.

7. SZE  
Yoni of Luna  
("hosts")



The influence of Yoni frees the forces of Luna, but has no power to direct them, or even to organize them.

47. **KHWAN**  
**Water of Luna**  
 ("Distress")



The elasticity and solvent virtue of water enables the Moon to expand at least into its own plastic image. But there is no positive element to energize the lunar image; there is recognition of the urgent need for help.

6. **SUNG**  
**Phallus of Luna**  
 ("Contention")



The indeterminate vigour of the Lingam breaks up violently the restriction of Luna, fructifies her in fierce irregular ways, begets strife whose fortune varies, and no settlement is possible, even after victory has seemed complete.

40. **KIEH**  
**Fire of Luna**  
 ("Loosing")



Fire, less strong and less exalted than the Phallus, has yet a better effect upon the Moon. It burns away the cords of restriction, calcines the putrefaction of the uninspired lunar image of the Kteis. The symbol therefore implies release, and thus the original current, momentarily checked, resumes its course unhampered.

59. **HWAN**  
**Air of Luna**  
 ("Dispersion")



Air, still less energetic than Fire in the male line, is able only to begin the process of "loosing" shown in 40, KIEH. Nor is Air so concentrated in its action; the male Will is not only lowered in intensity, but modified and harmonized by the marriage of Fire and Water, its parents. Yet its intellectual virtue enables the symbol to appear better balanced and more intelligible.

4. **MANG**  
**Earth of Luna**  
 ("Youthful  
 ignorance")



The weight of Earth solidifies the fluidity of the Moon, and determines the meaning of this basic symbol as "maternity". The child has attained independent existence, but is as the clay which must be moulded as time goes on by education and experience.

64. WEI ZI  
Sol of Luna  
("Success  
impermanent")



Sol is the correct mate and master of Luna, and the symbol is that of the perfect achievement of the whole aim of the Yi. All is brought to utmost success; the only flaw is that the symbol is top heavy, and may be upset by the next series of changes. (All this is doctrine pertaining to the skeletal structure of this Book, and cannot be discussed in this series of notes.)

EARTH

52. KAN  
Earth of Earth  
("Mountain"?)



This hexagram describes Earth unmodified by other symbols. It is the clay of which all forms are shaped. Its virtue is to be utterly plastic, perfectly still, yet ready to take the impress of other forms of energy. It is in fact 2 KHWAN at the lower end of the scale.

33. THUN  
Phallus of Earth  
Virgo  
("Big Air")  
("Retiring")



The Phallus attacks Earth with its ordinary indiscriminating violence; hence an unwieldy and top heavy symbol unable to direct itself, yet – like Virgo – fertile (or, rather, fallow) and open (Big Air) to all impulse and direction alike. Its natural heaviness makes it resist, nonetheless, all attack; hence its virtue is to retire.

15. KHIEN  
Kteis of Earth  
("Humility")



This hexagram is the perfect twin of 33 "Retiring", as the impression made by Yoni is the precise counterpart of Lingam: both are "great, originating, penetrating, advantageous, correct and firm" though the type of firmness differs in form. Hence 15 shews what Earth feels, as 33 shews how it behaves, under the stress of the pantomorphous creative forces.

56. LÜ  
Sol of Earth  
("Strangers")



The Sun, the male harmonic next in rank to the Lingam, is determined in its creative will by its humanity. His action, accordingly, upon the element of Earth is to beget men, and the first appearance of these must evidently be as strangers, as travelers, as pioneers.

39.	<p><b>KIEN</b> Luna of Earth ("Lameness")</p>		<p>The Moon lacks male power to mould the plastic clay of Earth; her meaning of restriction emphasizes the impotence of the most passive of the elements. Her sincerity, her own need of Light, her inward fortitude, these never the less induce her to struggle although well knowing the difficulty of her Task. Lameness is an apt summary of her efforts. But her persistence is at last rewarded in Line 6, but not until she has fought herself to a standstill. "Only by passive love shall he avail" ?Prevail: Look up LXV or VII. It is the central doctrine of orthodox mysticism.</p>
62.	<p><b>HSIÃO KWO</b> Fire of Earth (Big Moon) ("Excess in trifles") (? Carelessness in details")</p>		<p>It is natural for fire to feed upon solid matter, but, lacking intelligent control, the effect may be to burn it uselessly. Hence, the symbols of a bird flying merely for the sake of the enjoyment, and of the Moon, no longer revolving (that is, alive) but carried along by the earth's motion, shining very brightly, but only by borrowed light which does not even affect her internal economy, are appropriate. Compare 62 and 28 with Luna, and 61 and 27 with Sol, for basic similarity of structure: one set is waste, the other conservation.</p>
31.	<p><b>HSIEN</b> Water of Earth ("Influence")</p>		<p>Water, the slowest, gentlest, elastic yet incompressible element exercises its subtle solvent virtue upon Earth, to fit it for any subsequent creative impression. The two passive elements, modifying each other, become the proper "well-watered land" for the development of life. No extroverted action, only silent interaction, is the virtue of this Hexagram. It influences by its still receptivity.</p>
53.	<p><b>KIEN</b> Air of Earth ("Gradually", advancing is implied)</p>		<p>The Element of Air is derived from its ancestors, Phallus, Sol, Fire, this last (its father having begotten it upon its proper mate, Water). Hence the effect of its attack upon its twin, and correlative, Earth is natural, easy and gradual. The symbol of the marriage of a young lady (in the Thwan) is point-blank Qabalah; that of the wild geese, rocks and trees (in the linear comment) suggests the process of Nature,</p>



where Earth, fertilized, realizes its destiny in evaporation, escape from the bondage of matter: vegetable as well as animal growth aid flight towards the highest ideals without losing the foundations of reality – the rocks, the hardest and most permanent manifestations of the Element of Earth, on which the wild (that is, free) geese may alight, whether on the shore, the “large rocks”, the “high mound”, or the “large heights beyond”. They eat and drink joyfully at their ease; their feathers may be used as ornaments; and the wife, who for three years had not become pregnant? In the end, the natural issue cannot be prevented. Such, then, is the issue of the marriage of the Son and the Daughter; the final operation in the formula of Tetragrammaton. Note specially that 53 is formed both by the superposition and right interlacing of Air and Earth: the wrong superposition gives 18, the wrong interlacing 12. (Contrast this with 18 KÛ, the same elements meet in wrong and unnatural conflict.)

**WATER**

58. TUI  
Water of Water  
("Water")



The natural description of the element is, as in the case of Air, neglected in favour of the strictly moral or spiritual meaning. 58 is taken simply as “pleasure”. The same may be said of the Suit of Cups in the Tarot.

10. LI  
Phallus of Water  
(meaning of Li  
not given)



The creative Phallus inflaming the image of the lower Will (Fire) inspires resolute – sometimes rash – action. But its excess (line 6) produces “energized enthusiasm”, awakes the Divine Consciousness. The Heracleian madness, “going baresark”, “running amok”, are all examples of this exaltation excited by action. When this is enlightened, “great good fortune” results; the injunction is accordingly to make sure that the action is consonant with the True Will.

## JUSTINE

by

John Peter Lund

Another day, just like any other day, had dawned. Nothing important would likely happen that day. Nothing really important ever happened in the tiny corner of the world where a seven year old conducted his daily business. All the vast realms his imagination would visit that day dissolved into a minute drop in an immeasurably immense ocean of prolific potentialities, eager to spawn myriad universes. But the subtle ways his actions fed back into this massive manifold creatrix escaped him, too insignificant and imperceptible to have any effect.

How would this vast realm ever enter a young boy's mind? Though a boy by his years, he felt the impending ordeal of manhood thrust violently upon him. He could not escape the compulsion to maintain constant awareness of all the causes and effects and dangers around him, or risk becoming an absolute consequence of predeterminism. Yet the more he expanded his conscious horizon, the more difficult he found it to notably affect the things that really mattered, that shaped his world, and consequently his own life seemed to degenerate into the outcome of those primordial forces, of which he was now becoming aware.

But none of that mattered. Nothing mattered, since nothing ever happened, and nothing ever changed. Certainly, sometimes things changed too rapidly to remember their previous state afterwards, but this only reinforced the impression that everything had in fact stayed the same. The things that did matter to our boy couldn't possibly matter to anyone else, because no one else had any idea that these things existed at all. Lost in these worlds of fantastic images, our boy forged deeper and stronger connections with the one person he really knew himself.

Until the day, when, like a ray of sunlight piercing through all the dull haze, he beheld Her. What can one say of a vision so pure and lucid, so radiant and lovely, that everything that ever mattered before, along with everything that never mattered in the first place, all lumped into one unimportant, nondescript burden, awaiting release into the ocean of lost irrelevance?

Her full, tiny, gently moist lips, She held ever so slightly open, as if the words he longed to hear, and the kiss he yearned to hold, balanced precariously upon their exquisitely delicate aperture. Her soft gentle nose edged left or right when She smiled her always ever so slightly lopsided smile, revealing one of Her conspicuously protruding eyeteeth, of innocent yet vampiric pronouncement, and the soft ripple of teething gums in the center above the cleft in Her lower lip. And the eyes. The deep set eyes, barely open, squinted not to shut out the glare of the sun's rays, but to shield those that would behold Her from the deadly rays that could emanate from those dark sensuous orbs, the hypnotizing rays that had fallen upon our young boy, making him forever Hers.

He dared not set foot within a significant radius of safety from Her, neither in class nor at recess. He feared either Her extreme magnetic force field, or his own burning desire, might burn him, should he come too close. In the school yard, he found it always safer to look upon Her from behind, where he could in relative comfort melt into the waves of Her amber locks, joyously ebbing and flowing from Her back to Her shoulder, occasionally revealing a sleek portion of Her long gentle white neck. Yet sometimes, during class, he found himself glaring uncontrollably into those deep chasmic cosmic orbs, though they themselves gazed elsewhere, seeking a space between worlds where only a faerie like Her could peer, between the moments of now and other times.

He carried Her image deep within him for days, even weeks, that seemed immortalities to a boy yet so young. The nothing days faded to naught, while first gradually, then at a rampant, uncontrollable pace. The gravity and intensity of his love gave meaning and purpose to the vehicle of his soul, that body which had heretofore served only to guide him through the mundane functions of his daily routine.

On Saint Valentine's Day he ran home blindly through a tear filled mist. But Mother's gratefully sympathetic embraces no longer held the same comforting solace they always had before. In a single shear of merciless, unmitigated surgery, he had lost innocence, yet seemed to have gained nothing. She had rejected him. She had pocketed the little trinket he had presented to Her, as an offering to the Goddess of Beauty and Love, deferring even to read his carefully composed soliloquy, so devotedly inscribed upon the card he had created to proclaim his love. And when those forbidden orbs had gazed once more, deeply, directly into his own, he witnessed with absolute terror the coldness of their depths. Icy, pure, and crystal clear, yet perhaps even sad or heartless, he felt his heart's very blood sucked up into them, digested for all its worth, and then spewed back forth upon him, covering his pale skin with the encrusted residue of burnt, blackened blood, stinging his eyes and souring his lips.

Nonetheless, Her insatiable vampiric hunger could not lessen the power of Her image for our boy; Her calculating method, Her impeccable, uncanny ability to rip his heart right from its cavity and pierce its inmost core, only hastened Her virtual apotheosis in his eyes. But at the pinnacle of Her Godhead, he recognized Justine as only a mortal manifestation of the Almighty Goddess, who drowns men's and boys' little nothing days and lives in Her all-embracing ocean of Love and Lust. For in those little lives beyond the range of her deadly rays, nothing important ever happened. Nothing at all would probably ever happen in Her absence. And the sun set on another nothing day, just like any other day.

## CELTIC TAOISM

By Frank Allen

### BIRTH OF A SECT

Throughout its five to six thousand years in existence, Taoism has developed into many divergent philosophies, practices, schools, sects and subgroups. How could an idea based on the flow of change progress any differently?

Early Taoism was only a half step away from prehistoric Chinese shamanism. Its birth is shrouded in the mists of pre-history when much of the population of China still lived in caves. Somewhere out of the mists of time came the idea of achieving harmony and balance by learning to move with the inevitable and constant flow of change; instead of against it. This never ending, always changing flow, which permeated the existence of everything, was simply known as The Way or The TAO.

In the beginning the Tao was mostly an unspoken idea which permeated all aspects of early Chinese culture. It was the fundamental idea beneath the growth of all Chinese spirituality, philosophy and medicine. It could easily co-exist with the remnants of Chinese shamanism as they had no points of contention.

On the edges of pre-history, the symbol system for charting change, which was based on the use of the trigrams and hexagrams, coalesced into the first classic of the Taoist cannon: *The Book of Changes* or the *I Ching*. This symbolism was quickly adopted by the remaining Chinese shamans and Taoist magicians were afoot. Men began to retire from life to study and meditate upon this system and there were Taoist hermits and sages. Some of these reclusive early Taoist began to develop exercises for health, longevity, and spiritual involvement. This was the beginnings of Taoist Yoga and energy exercises or Chi Kung.

A little after 300 B.C.E., a man writing simply as Old Master or Lao Tsu, wrote a book of five thousand characters called *The Way and Its Virtue* or *The Tao Teh Ching*. This small book extols a lifestyle of trying to live in balance with the flow of the Tao and that this balancing will bring true virtue and morality. With the writing of the *Tao Teh Ching* there came scholarly Taoism and this book, together with the *I Ching*, became the foundation of a massive Taoist liturgy.

During the Lao Tsu reign, Taoist meditation and Chi Kung masters developed the Water Method; the soft system of melting and floating your way to spiritual harmony. A bit before 300 C.E., the Seven Taoist Masters of the Bamboo Grove created (or at least popularized) Artistic Taoism and even Surrealistic Taoism. During this period, Taoist meditation and Chi Kung masters developed the Fire Method. These are forceful methods which burn away all blockages to spiritual purity.

When the Buddhists finally achieved success in China, their efficient temple and priesthood system presented a threat to the spread of Taoist beliefs among the Chinese people. The Taoist quickly adopted the entire temple and priesthood system. They taught a mixture of Taoist philosophy and shamanistic (old multi-God) beliefs. Religious Taoism was in full swing and, as time progressed, Taoist thought pervaded all Chinese culture; heavily influencing Chinese Buddhism and Confucianism.

From the early 1600's to the early 1900's, China's best martial artists toiled at fusing the principles and exercises of Taoist Chi Kung to their existing martial arts systems. Taoist martial arts grew to gain the respect of the warrior class of China.

Through each stage of Taoism's development, different schools, sects, temples, clans and divisions, broke away, individualized, grew and developed. It was the only natural evolvement of the ideology of the flow of constant change. **STAGNATION IS THE ONLY SIN!**

During the twentieth century, Taoism stretched its reach unto the shores of the United States. Many thousand years from its birth and half a world away, Taoism has run into the ideas and beliefs of ancient Europe; particularly the teachings of the Druid priest of the Celtic Peoples and the rituals and beliefs of Saxon Wicca. In the late 20th century, Druidism and Wicca are blending into one new and modern Pagan religion.

It took American Hippy Culture to bring Druidism and Taoism together. It began with Tai Chi Chuan meets Witchcraft but it quickly developed beyond the sum of its parts. The basic theme of following the flow of nature (or the WAY), is the founding rock of both systems. Each have their own rituals but both are mutable down to their core and although many small differences could be cited, the basic similarities heavily outweigh them.

The blending of these two systems creates a new and natural outgrowth of both. **CELTIC TAOISM** is as timely as it is heretical. Mother Earth has given this ideology a natural birth in this most unnatural of times. Now we must nurture it and help it grow to fill the spiritual void that it has been thrust into.

## **WHY CELTIC TAOISM?**

Why blend Chinese Taoism with the culture and mysticism of the ancient Celts? Are they not from opposite sides of the earth and even antithetical to each other? Why try to devise a correlation between these two? The answer, of course, lies within the question. Because they are from opposite sides of the earth and antithetical toward each other is exactly why they are a natural blend. **CELTICISM IS THE PERFECT YANG TO THE YIN OF TAOISM!**

The end of the twentieth century is the time when East and West meet and blend and trade and change. Perhaps this is the foretold period when the science and logic of the West move East and the mysteries and mysticism of the East find a new home in the West. The late twentieth century has, at least, been a preparation for such a potential.

There is no more primordial blending of East and West on a spiritual level than **CELTIC TAOISM**. Taoism subtly pervades the underlying principles of all Far Eastern cultures. The harmonizing of the dual aspects of Yin and Yang to quiet the spirit so as to find the true way is the foundation of all Chinese religion and culture. It manifests (in different aspects) in Taoism, Buddhism, Confucianism, and Communism. It is there underlying other beliefs and making them all uniquely Chinese. One should never confuse Chinese Communism with any other kind for it is as unique to China as Chinese Buddhism is. Buddhist temples in China usually have a shrine within them set aside for the Eight Taoist Immortals.

As Chinese culture moved through and dominated Central and Southeast Asia, Korea, Japan and Okinawa, it instilled the philosophy of Yin and Yang into these cultures. To many of these lands the Chinese also brought the Taoist idea of spontaneous enlightenment. In Northern China, the idea merged with Buddhism and became Chan. Chan, in turn, moved to Japan where it became the religion of the warrior aristocracy called Zen Buddhism. The philosophy and mysticism of Taoism, with its intrinsic link with ancient Asian shamanism, should be considered the foundation of all FAR ASIAN [East of the Indian sub-continent] SPIRITUALISM.

The Celts are a cultural grouping; not a political one. When ancient Northern Europe emerged, its history and culture began with the Celts. At the height of their geographical spread, the Celts ranged from Turkey to Spain and from Northern Italy to Northern Scotland. The Celtic's spontaneous, nature worshipping and spirit of loyalty to tradition was the Heart and Soul of all Ancient Northern Europe and remained so until the bloody tide of Imperial Rome pushed it into the tiny tracts of Scotland, Ireland, Wales, Cornwall, Brittany and the Isle of Man where it survives intact to this day; but in fragments. Celticism has always been the underlying Spiritual flow of all of Northern Europe and its New World Colonies.

The coming millennium marks a time for spiritual change as this time is measured by one thousand year intervals. Two thousand years ago Christianity, Islam, and Buddhism began to sweep the world, one thousand years later their conquest reached their heights, now is the time for the three of them to fade. Disharmony, disunity, elitism, and prejudice must fall to the great blending of the mystic root teachings of the FAR EAST and the spiritual underpinnings of the ancient NORTHERN WEST. As technology shrinks our world and everyone strives to have what they have not, we must focus on our sameness and no longer on our differences.

CELTIC TAOISM represents a harmonizing of Great Opposites; a way of seeing the sameness within the differences. It is a Philosophy, a Spirituality, a Method of Understanding whose time has arrived.

## **CULTIVATING STILLNESS MEETS THE DIVING/SOARING CELTIC SPIRIT**

The incongruity of the Taoist objective of cultivating stillness of being with the manic-depressive nature of Celtic culture is not the imbalance that it would seem at first.

It is true that the Celtic culture, race, art and general attitude revel in the heights of the rising and the depths of the falling of the Celtic peoples fortunes, history, and temperament. A deep black hole of depression is as admirable as, and a balance to, a spontaneous out burst of singing and dancing for joy. The key word here is balance.

A Chinese Taoist adept will cultivate the stillness of his/her emotions, thoughts and inner movements so that he/she can feel the rhythm of nature, the balance and flow of the Tao. Once this flow is perceived, the adept can proceed on work to balance the changes in his/her life. Each change balanced, moves him/her closer to a life that moves with the flow of the Tao and not against it. This stillness is cultivated so that the Chinese adept may sensitize their being to a point at which they can actually feel, know, perceive and fully understand the eternal rhythm and flow of everything. This is a major first step in attaining the ability to flow with the Tao.

Many processes are used to achieve this understanding of the flow. Seated and standing meditations lead the list with moving meditations right behind them. The adept must open and clear the mind, nervous system and energy channels. It takes many hundreds of practice hours to begin to feel the flow and it is THE prerequisite to ever moving with the flow.

China has been a land of over crowded population centers since the Neolithic Era as archaeologists have recently found the remains of over-crowded caves. From its beginnings, it is a culture of little privacy and overbearing social obligations. Of course, China has also long had a massive farming population which were not so cramped, although space between communities may not always reflect the space within actual living quarters. There may have been a little more privacy in the rural areas but this was more than offset by the complete lack of leisure time in a farming lifestyle. As thought freeing as a country life often seems to many city dwellers, history proves that almost all great ideas have their beginnings in population centers. Cities breed leisure time. Thoughts born of urban leisure time gives birth to rural retreats, temples and hermitages. Taoists adepts began their careers by trying to find their inner stillness while surrounded by an oppressive urban environment. This vastly increased the need for a quiet, mid-range emotional cycle to achieve sensitivity amidst chaos.

In Taoism all changes are recognized and all things are not only possible but must exist to balance their opposites. There are, of course, outstanding exceptions to the Taoist quietist mentioned previously. For instance, the surrealistic and artistic attitudes of the Seven Sages of the Bamboo Grove show a much wider emotional range than the quietist school. The antics exhibited in the tales of the Eight Taoist Immortals reach the emotional ranges of the best Bardic tales.

A case could be made for the idea that once internal quietude is achieved, a much larger emotional range can envelope this inner stillness. A move from the urban environment, where the seed of quietude was planted, to a rural retreat where it can be nurtured, may facilitate a shortening of development time and the need for severity.

Celtic culture developed in an uncrowded society. As urbanized as the Celtic world has become, the roots of its heart strings and the depths of its soul are in the highlands, the hills, the dells and the moors of the old lands. The Celtic Psyche was born in a land and time of under population where its urban centers were relatively small and uncrowded. Respect for privacy was bred into the culture from its beginnings. A Celtic mystic mind was seldom farther away than walking distance from quietude. Emotional control was less of a factor in the development of sensitivity, in such an environment. One's spirit and emotions were more likely to be compelled to soar to the heights of the sun and crash down with the ferocity of a flash storm. It was a time and a place for big cycles and a balance of extremes, again the key word is Balance.

The mysticism and magic of the Celts and Saxons fastidiously follow the cycles of nature. These cycles create the ultimate balance which is the physical manifestation of the flow of the Tao. That they allowed for a wide range of emotional extremes does not detract from the overall balance of these systems. Celtic Taoism seeks to harmonize the traditional Taoist principle of quietude with the far flung emotional range of the true Celtic spirit. The Celtic Spirit cries out for the beauty and drama of emotional extremes and would never be tethered to a system of emotional moderation.

Like all Taoism, Celtic Taoism seeks to develop inner quietude through various meditative practices

resulting in an ultra-sensitivity which would allow one to experience energy. This inner quietude is then put to the test through various martial arts practices. How calm can you stay at the center? How aware can you stay? Can you feel the Flow? WHEN? You are in a whirlwind of activity, an ebb and flow of great emotional range and intensity, and under constant threat of intellectual overload. The various martial arts practices present these aspects in varying degrees of intensity. Learning to hold on to quietude and awareness while under pressure allows one to enjoy a full emotional range while maintaining a natural flow. It allows ritual work to be accomplished with complete awareness and a deep emotional content.

A full life with a Celtic appreciation for the aesthetics of a wide emotional range can be in balance with the Flow of the Tao. Its simply a matter of maintaining enough inner stillness to see the Balance of the Large Cycles as well as the Small Cycles.

## **THE MORALITY OF NO MORALITY**

The Morality of No Morality is a phrase which lends itself to as large a morass of misinterpretation as Do What Thou Wilt Shall Be The Whole of the Law. Suffice to say that neither phrase is meant to be 'carte blanche' for unacceptable behavior.

The Taoist idea of No Morality is the concept of natural morality through balance and understanding as opposed to forced morality through rules and regulations. It is an idea which walks hand in hand with the Taoist philosophy of NON-ACTION. Non-Action or Wu-Wei is not a condemnation of laziness. It is a philosophy of non-interference whenever possible with spontaneous direct action when necessary but with no residual merit or shame attached to the action.

Taoism teaches that when all people are free from physical attachments and accept all of life's circumstances as enriching to one's experience and part of a major long range balance, that balance becomes morality. Hence the ancient adage that a Taoist does not see right or wrong - it is all a question of balance. A Taoist sees that without low there is nothing to measure high; without far, close would have no meaning; without sorrow we couldn't recognize joy; and without evil we could never understand good.

This idea is based on a hypothetical world populated with only mystics. In the real world, however, most people thrive on their various attachments to the physical plane and see most of the negative circumstances in their lives as a personal plot of the universe against them; it is easy to see which way the unbalancing is always piled. For Balance to be achieved in the real world there is a need for some weight to be added on the positive side for if you treat both polite and impolite people politely; you help to balance politeness. If you are generous to both generous and stingy people; you help to balance generosity. If you are kind to kind and unkind people; you help to balance kindness. There is never a question that balance is usually needed on the side of correctness but it is still a question of Balance; not of right or wrong. This must be tempered with an understanding that all things will always act according to their own nature. Whenever possible a Taoist tries not to interfere with the nature of anything. For example, it is the nature of the scorpion to sting so you walk around her to avoid being stung but you don't interfere with the nature of her stinging.

This philosophy allows one's spontaneous and direct action to protect and fulfill one's personal well being but never unto greed and always without guilt, shame, or merit. This is done while attempting to disturb

the nature of all things around us as little as possible.

The ancient Celts believed in only victim creating crime; a victimless crime was no crime at all - a simple logic which is lost by most modern societies. Any debt due for a criminal act was to the victim or the family of the victim. Debt to the state for a crime was an unconcieved concept. Contingent on the severity of the crime and the nature of all involved, the payment could range from a simple monitory exchange to a Blood Feud. In either extreme or inbetween, it became more a matter of balancing the situation than a strict adherence to the letter of laws probably written by people with little or no understanding of the situations or the nature of the people involved.

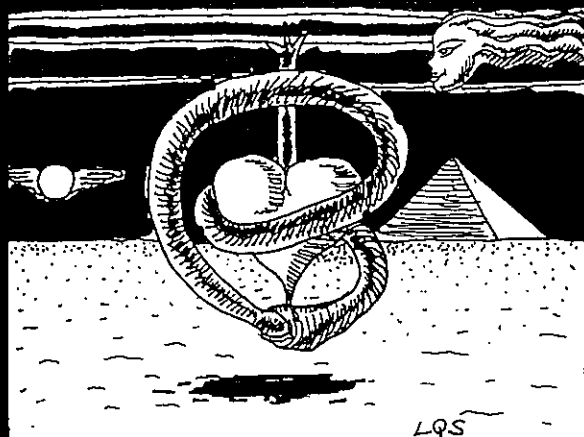
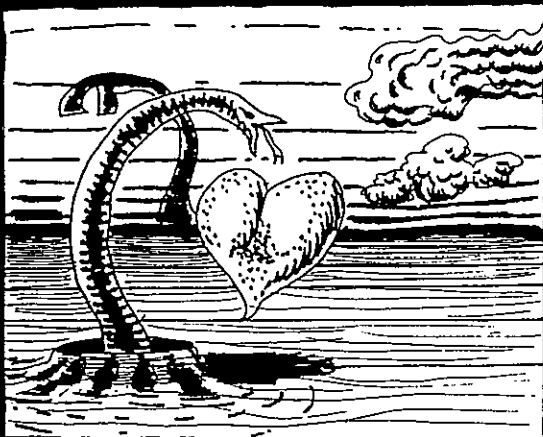
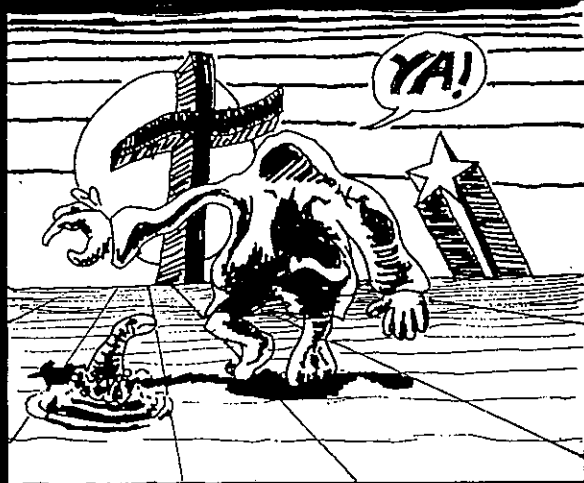
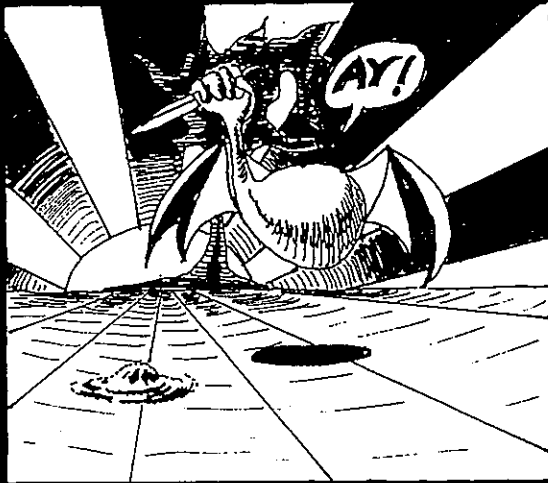
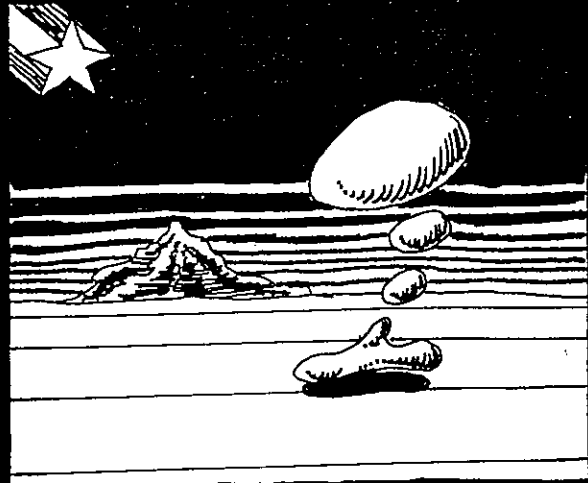
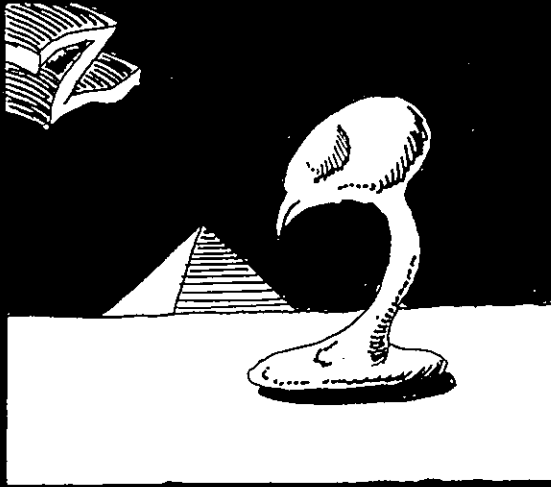
Celtic Taoism adheres to the principles of both of these philosophies. Morality should come from an understanding of the balance (or lack thereof) of an entire situation and how it pertains to the balance of the TAO. All actions should be spontaneous, natural and balanced and not forced into being by strict adherence to someone else's code of conduct.

(To be continued.)



Mr. Crowley, I want to talk to you about your approach to school prayer

From *The Magickal Link*, Vol. II (9), Sept. 1982 e.v.



## THE MAGICKAL LINK

by Frater Taceo

### PART ONE: PERCEPTION AND CONSCIOUSNESS

When one performs the Lesser Banishing Ritual of the Pentagram (LBR), why does anything happen at all? How do our gestures, words, intonations and vibrations translate into tangible, perceivable change? To begin to answer these questions, we must examine the nature of perception.

When you were born, you did not see the world as you see it now. You had to *learn* to see the way you do. It is not unreasonable to say that the entire *perceived* world is a construction, or artifact, manufactured by your highly specialized sensorium to suit your highly specialized survival needs. The image projected on your retina is upside-down; you were born seeing this. You *constructed* the right-side up picture a piece at a time starting with the horizon (general up and down) and gradually incorporating individual objects (people, toys, bottle).

Your ears are assaulted by a multitude of highly complex sounds and vibrations. At your birth, you heard them all without discrimination (with the exception of the mother's voice which is heard a bit better). Now you *select* the sounds you are aware of; discarding the great majority of them.

It becomes apparent that perception is functional and specialized. In fact, it is something of a distortion; albeit a distortion which enables you to function in a number of specific ways. **When we do magick, we are altering our world by altering our perception of that world. Specifically, we create a bridge between the reality our perceptions imposes upon us and the reality *our* perceptions impose upon the world.**

To illustrate: you are in a room full of people, arranged randomly. This room has a feel to it, a sound, a texture. There are clumps of folks talking, listening, thinking to themselves and out loud. Everyone's concerns are many and varied. They are thinking about today, about yesterday, about tomorrow, about themselves and each other. You then call the crowd to order. You have raised your voice a bit and used a code (language) to draw their attention from whatever it might have been on over to you. There doesn't seem to be anything mysterious or mystical about this little act of perception (and it is purely an act of perception; the combination of yours and theirs), but the basic principle of magick has just been activated. **Your intention to get the group to focus on you was effected by means of a projected, coded signal. You coded your intention, projected it by means of your voice (vibrations), and this coded signal was subsequently decoded by those who heard it.** The sound in the room is now different. It looks and feels different. People's thoughts are suddenly different. Eyes and ears are now on you. Reality has been affected.

You instruct the group to gather into a circle with you at the center. You have now changed matters greatly. If every living thing is a magnetic field (and there's more than good reason to assume so), you have created a specific geometry of forces which didn't exist a few moments before. With a little practice, you should be able to feel the physical difference while standing in the center of the circle. Additionally, people's perceptions are now far more *concentrated* - that is, from the multitude of differing thoughts and concerns

occupying the collection of people. They are now much more a *group* - they are concentrating on you.

You face East, further delimiting and defining the nature of what is being created. The circle is squared; you have called attention to the fact that we are to consider the space as having *four primary directions* - in this case, the points of the compass. You raise your right hand to your forehead and vibrate the Hebrew word "Ateh."

We must examine this moment in more detail. Once the group was gathered into a circle, normal social intercourse ended. When you performed the purely ritualistic move with hand and voice, you shifted all communication into an entirely other realm. A foreign language is being used, forcibly shifting the audience's attention to a relatively unused lingual circuit. Your arm and hand motion is specialized and unusual in that it simply would not occur in your daily life for almost any reason. *The perceptions of the people in the room are being moved, step by step, into a sphere of awareness normally not available to them.* This is not to say that this sphere of awareness is locked or forbidden or anything of the sort. Quite the contrary. It takes relatively little effort to reach this space. **However, one will never reach this particular space without having performed all the prior actions described or at least some kind of equivalent of those actions** (there are choices and variations in this game). It is safe to say that the physical performance of the acts described above create a link between the individual, or group of individuals, and the **perception of the world - the actual experienced "reality."**

The room feels different. The inside of your head feels different. We now confront the question: *is your external reality actually changed?* Remember what we said earlier about one's contact with "external reality." We have nothing but **perception** to tell us what is what. In fact, "what is what" is perception, pure and simple. **When perception has been successfully altered, the world is actually changed.**

In the case of a group of people observing and experiencing one person's performance of a ritual, there will be an actual consensus to back this up. Admittedly, people's reactions or perceptions will vary somewhat but, fundamentally, no one will argue that a perceived change has taken place. In the case of the LBR being exemplified here, "banishing" is accomplished by concentration or *reduction* of perceived impressions. Individual perceptions have been caused to coalesce on more or less *a point*, invoking the *one* over the *many*. Inside this room, during this time, the universe (the sum of your conscious perceptions at the moment) is *quieter*. One could metaphorically think of all the people's random thoughts and intentions as "demons" whose job it is to distract and disperse consciousness. The banishing ritual gets rid of them.

What happens if you only *think* the ritual? Do it silently (sometimes known as "astral invocation")? Is it any different from performing it physically and vocally? Here is the crux of the matter. **A ritual performed astrally is fundamentally different than the same one performed aloud. The "code" is targeted to a different place and space and performs its work in that different place and space.** You will primarily feel the effects of your silent banishing. Interestingly, some more sensitive types might also feel the banishing effect if you have a particularly good skill for visualization. In any case, your own awareness will be altered. To the extent that you now represent a different element of presence in the room, the others who perceive you will sense a difference; although they may not know how it happened or to what the change may be attributed. However, if everyone is observing your full-blown ritual, many, many more changes will take place across the board. Also, doing your ritual silently will affect you differently than when you perform it physically and vocally; *even when alone.*

I believe everyone instinctively knows the truth of this and the reason for it. It's like the difference between remembering a melody in your head, hearing a recording of the same melody, hearing somebody play the same melody in your presence, and playing the melody yourself. **In each case, the effect will be different because the magickal links being made are different in their direction, structure, intensity, and impression.** The melody is the same but each act is different. The nature of the magickal link can be determined by the difference in the *effect* of each of these acts.

Much of the magick you have experienced is designed to create an internal effect upon you. The Middle Pillar is a good example. By visualizing colors and forms in connection with your body, you are creating a link between your perceptions and the actual flow of energy within your body. An LBR is also intended to create an internal effect in *you and others; as well as the space you perceive yourself to inhabit at the moment.* The act of vocal projection, of physical movement, of causing others to observe rules of action during the performance (standing quietly in a circle, quieting extraneous thoughts in a purposeful fashion, etc.) causes a general change in the group consciousness which thereby creates a **genuinely different environment.** Everyone now sees, hears and feels their surroundings in a different way than before the ritual started and *this change is not "merely subjective"* - your environment has altered in a very real way. Of course, you may argue that this essay earlier put forth the proposition that all reality is perception and jump to the conclusion that this makes reality subjective, but that would be a specious use of logic. **Perception is a tool, your only tool. Of course, it can be mistaken but even the "mistakes" have an unfailing "correctness" to them.** With a proper method of criticism accompanying your perceptual experience, you can sort out the "reality" from the "fallacy" - if you learn not to think in absolute or "either-or" terms, but rather relativistically. This point, however, deserves a discussion of its own.

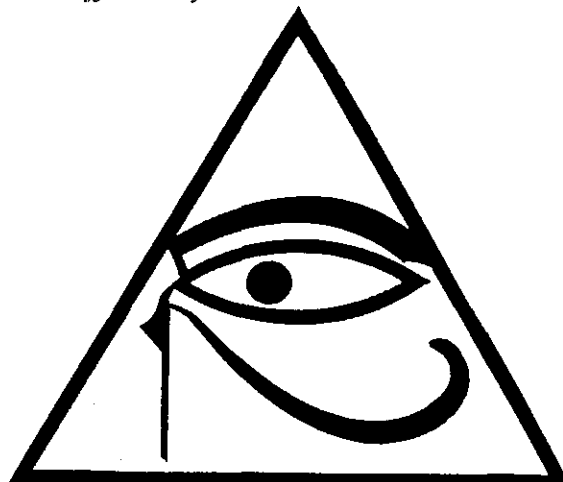
Let's consider magick performed to the end of affecting someone or something else. Suppose that you wish to attract the amorous attentions of someone but have failed when using your usual magickal methods (talking, looking a certain way, etc.). If you go home, think about that person, visualize that person being attracted to you, and repeat the process, say, twenty times, you will increase the impression *in your own mind* that this attraction actually exists. The person, not in contact with you, feels nothing. However, when you next see this person, *your changed impression, however subtle, will affect that person's perceptions also.* It may not be enough to work the miracle but it will make some kind of difference. If that person believes in the efficaciousness of magick, **telling that person what you have been doing will increase the effect** (of course, their immediate reaction could be quite negative - who wants to think they are being manipulated? - but the seeds of change will have been planted nonetheless). Notice that *contact with the object of desire is essential for success.* The contact is the magickal link between your perception, intentionally altered by you in a simple ritual, and the other person's perception. If, after having admitted to that person what you are doing, you repeat the process, *that person might now be able to feel you doing it;* whether they are consciously aware of this or not. The effect is stronger.

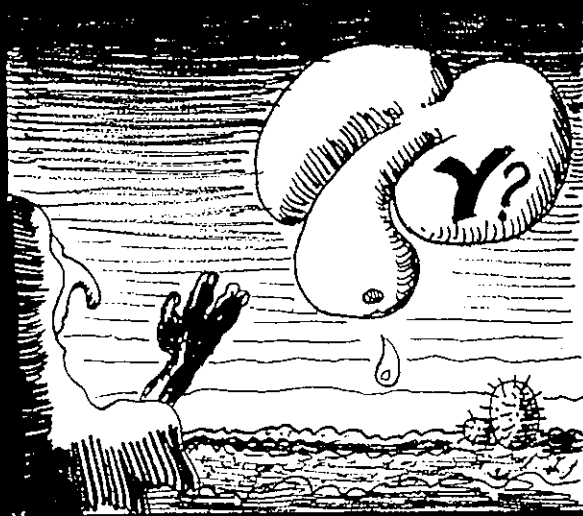
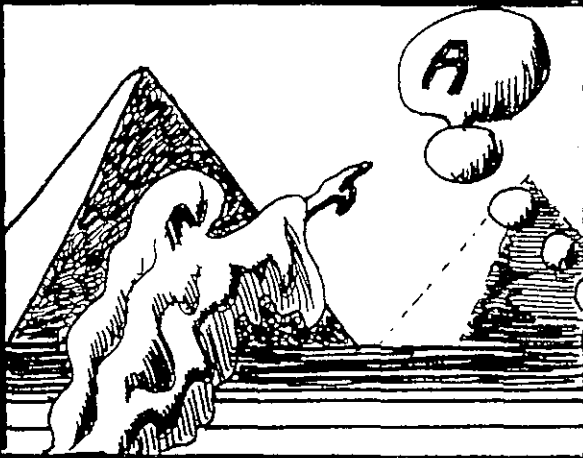
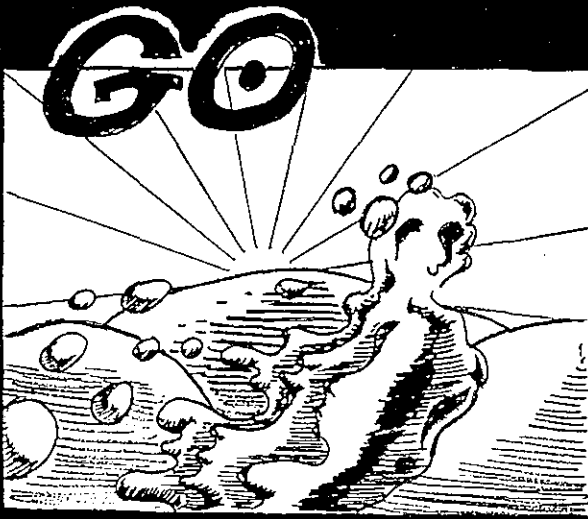
To take this a step further: you acquire a personal possession of the object of your desire (a piece of clothing, jewelry, photograph, handwriting sample, etc.) and perform your little ritual while holding or looking at the acquired object. It has been demonstrated time and again that this creates a link between you and that person which otherwise would not exist. In the first instance, you were alone. In this instance, you have a "piece" of that person's reality with you. In that sense, *the person is present; waiting to be affected.* A strand of hair or fingernail clipping is perhaps the strongest possible link to someone because it is part of their living being and actually gives you access, in a sense, to their DNA code (their essence). Even non-magicians

have heard of this trick; associated with the "voo-doo doll" image. The method is well-known because it is incredibly effective. A word of warning though: meddling with the basic structure and apparent Will of another person opens a two-way street. The results of which can be absolutely disastrous to you and the other person. You can create only so much change if the essential change desired is not truly in the nature of the person or situation targeted. Failure to recognize this will make you very sorry you started.

It should be evident by now that the "Magickal Link" is determined by the thoroughness of elements used to effect it. If you just hear an LBR without seeing it, only a certain section of your awareness will be "decoding" the transmission and, consequently, the effect for you will be limited to the areas in you which are reached by the aural signal and the associations made there. If you hear and see the LBR, that much more will happen because the route of your visual sense is now activated, spurring many more associations (think of the difference between listening to a recorded song and seeing it performed live, even on video or film). If the entire sensorium of sight, hearing, touch, smell and taste is utilized, the magickal link is strengthened more and more in the direction of affecting your entire perceived world. The Gnostic Mass gives an example of the ultimate in magickal links - the "sacrament." You observe the ceremony, hear it, smell the incense, feel the fingers offering you the cake of light, and finally *consume* the object of the charge - it is taken into your very body to be "transmuted into spiritual substance." Whatever the intent of the ritual was, you have now made it your own - literally. The impact is physically palpable and impossible to reproduce through any symbolic or metaphorical-means. It is possible to "astrally" perform the Mass; even to "communicate the sacrament" to one or more person astrally, but the effect will fall far short of the actual charging and physical consumption of a real cake of light.

It is important to remember that the performance of magick obeys rules not much different than the laws of physics. Although magick's rules are not necessarily as evident to the usual logical processes and might confound a conservative thinker. It may help to use the analogy of the telephone: you know you have to dial a number. You have to use specific digits in a specific order to reach a specific party. Disobey this rule and you will not make contact. You must pick up the receiver before dialing (in most cases), otherwise, you will not make contact. There is even an analogy to the fact that you have to pay for the call - or get someone or something to pay for it - either at the time of the call, or before, or afterward - or, either the call will not be made, or you will be prevented from making further calls by the same means. It's important to remember that energy is *finite*; you only have so much available at one time for a given purpose and it must be used judiciously in order to work *effectively*.





## **Mass of the Dragon: A Thelemic Meditation on Samhain**

by Fra. Puck

(with assistance from Sor. Hypatia and Fra. Scorpius Yod)

### **I. Temple Arrangement**

A large circle is created in the Temple by the placement of twenty-two alternating blue and red candles. At each compass point of the Circle is located a physical representative symbolically appropriate to that particular quadrant. The following attributions and "weapons" are employed for this particular ritual:

North quadrant	Air	Incense
East quadrant	Earth	Salt
South quadrant	Fire	Censer
West quadrant	Water	Bowl

Also located at the Western quadrant is a large (6'x3') rectangular mat of blue velvet spread out along the radius of the Circle. This section is also referred to as the Tomb. There is also a blue shroud.

East of the center of the Circle, stands a small, slim altar upon which is the Adept's Wand and Bell; hereafter called the Wand Altar.

West of the center of the Circle is another altar upon which rests the Cup; henceforth known as the Font. Both altars should be of equal height and dimension.

### **II. The Officers**

The Priestess is clad in a blue robe. She bears the Water Bowl. Her stations are the Western and Northern quarters. She rests upon the Tomb. She is both Nuit and Babalon.

The Priest is clad in a red robe. His stations are the Eastern and Southern quarters. He is both Therion and Hadit.

The Adept is clad in black and gold. His station is the center of the Circle; between the Wand Altar (before him in the East) and the Font (behind him in the West). He is both Baphomet and, after another manner, R.H.K..

### **III. The Ritual**

At the beginning of the rite, the Priestess is seated in the West facing the Center with her Water Bowl before her. The Priest is seated in the East facing the Center. The Adept is seated in the Center of the Circle facing East.

The Priestess begins the ritual. She stands and circumambulates thrice deosil around the Circle with her Water Bowl; sprinkling her mist as she goes. During her last circumambulation, the Priestess seals this act of purification with the words of our Lady Nuit: **Pure will unassuaged of purpose, delivered from lust of result, is every way perfect.**

She returns to her station and assumes her position.

After a moment's pause, the Priest rises and approaches the South where he takes the Fire Censer; adding some incense if necessary. The Priest circumambulates thrice deosil around the Circle burning incense. During his last circumambulation, the Priest seals this act of consecration with the words of our Lord Hadit: **I am uplifted in thine heart; and the kisses of the stars rain hard upon the body.**

He replaces the Fire Censer in the South and, still walking deosil, returns to the East where he assumes his position.

When the Adept is ready to proceed, he rises and performs *Liber XXV (Star Ruby)*. The banishing is followed by *The Ritual of the Mark of the Beast - Liber V vel Reguli*.

The Adept strikes once upon the Bell and recites **The Oath**, circling the Temple deosil.

**I, Puck, a Man and a Brother, a fledgling aspirant, just beginning on the Path, stand here upright, and ready to celebrate Life and Death, each a side of the same coin.**

**This is my Will!** (Raises Wand)

**It is firm and unyielding. I aspire to be master of both the Darkness and the Light. I Will that my head extend above the Heavens, and my feet below the Hells.** (Assumes Classic Hailing Sign of the Magician)

**I shall bow down before no one, and nothing.** (Strikes Wand upon the ground)  
**All elements of this Temple are subservient to my Will.**

**The Ceremony tonight is a Celebration of Death, and is as necessary as Death is necessary to Life!**

**O Lord Of The Universe! I swear solemnly to not leave this Temple until success has been achieved. Nothing shall prevent me from performing this ritual which it is my Will to perform. Any and all things which attempt to thwart me I shall destroy.**

The Adept strikes the Bell once and faces West. He then recites Chapter 8 of *The Book of Lies: Steeped Horsehair*.

**Mind is a disease of semen.  
All that a man is or may be is hidden therein.  
Bodily functions are parts of the machine; silent,**

unless in dis-ease.  
 But mind, never at ease, creaketh "I".  
 This I persisteth not, posteth not through generations,  
 changeth momentarily, finally is dead.  
 Therefore is man only himself when lost to himself  
 in The Charioting.

(Kneels before the Font and adores)

**O Babalon, Lady of Night!** (Strike Cup with Wand)  
**May this Cup be Thy Cup, for it is my Will to drink from the Holy Grail.**

The Priestess stirs, rises and approaches the Font. She pours Wine into the Cup and returns to the West where she remains standing. She faces the Adept who then takes the Cup in his hands and proclaims:

**Fermented with the breath of Thy kisses; the Blood, it is Life.  
 May my Lust be enflamed!**

(Raises the Cup before the Priestess)

**Glory unto the Scarlet Woman, Babalon, the Mother of Abominations!**

The Adept drains the Cup. The Priest in the East now stands erect.

The Adept replaces the Cup on the Font and slowly rises. Standing at the center of the Circle, he begins to revolve on his pivot (widdershin). He enflames himself in a drunken ecstasy on the Blood of the Saints from the Cup of Babalon. The Adept's *"tongue breaks forth in a weird and monstrous speech"*; **Hymn to Pan**. The Priest and Priestess (always opposite of each other and maintaining eye contact) circumambulate deosil around the circumference of the Circle during the Adept's Invocation. The Priest and Priestess begin to chant **IO PAN** as they walk and those in attendance should be inspired to join in. The chanting should be soft, low and steady in the background as an aid to the Adept. The energy generating movement of the Priest and Priestess together with the energy dispersing movement of the Adept will create a vortex astrally the center of which he stands. This will further aid him in exalting his consciousness to the proper pitch.

### **HYMN TO PAN**

**Thrill with lissome lust of the light,  
 O man! My man!  
 Come careering out of the night  
 Of Pan! Io Pan!  
 Io Pan! Io Pan! Come over the sea  
 From Sicily and from Arcady!  
 Roaming as Bacchus, with fauns and pards  
 And nymphs and satyrs for thy guards,  
 On a milk-white ass, come over the sea**

To me, to me,  
Come with Apollo in bridal dress  
(Shepherdess and pythoness)  
Come with Artemis, silken shod,  
And wash thy white thigh, beautiful God,  
In the moon of the woods,  
on the marble mount,  
The dimpled dawn of the amber fount!  
Dip the purple of passionate prayer  
In the crimson shrine, the scarlet snare,  
The soul that startles in eyes of blue  
To watch thy wantonness weeping through  
The tangled grove, the gnarled bole  
Of the living tree that is spirit and soul  
And body and brain - come over the sea,  
(Io Pan! Io Pan!)  
Devil or god, to me, to me,  
My man! my man!  
Come with trumpets sounding shrill  
Over the hill!  
Come with drums low muttering  
From the spring!  
Come with flute and come with pipe!  
Am I not ripe?  
I, who wait and writhe and wrestle  
With air that hath no boughs to nestle  
My body weary of empty clasp,  
Strong as a lion and sharp as an asp  
Come, O come! I am numb  
With the lonely lust of devildom.  
Thrust the sword through the galling fetter,  
All-devourer, all-begetter;  
Give me the sign of the Open Eye,  
And the token erect of thorny thigh,  
And the word of madness and mystery,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! Pan Pan! Pan,  
I am a man:  
Do as thou wilt, as a great god can,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! I am awake  
In the grip of the snake.  
The eagle slashes with beak and claw;  
The gods withdraw:  
The great beasts come, Io Pan! I am borne

To death on the horn  
 Of the unicorn.  
**I am Pan! Io Pan! Io Pan Pan! Pan!**  
 I am thy mate, I am thy man,  
 Goat of the flock, I am gold, I am god,  
 Flesh to thy bone, flower to thy rod.  
 With hoofs of steel I race on the rocks  
 Through solstice stubborn to equinox.  
**And I rave; and I rape and I rip and I rend**  
 Everlasting, world without end,  
 Mannikin, maiden, mænad, man,  
 In the night of Pan.  
**Io Pan! Io Pan Pan! Pan! Io Pan!**

The group mantra of **IO PAN** continues until the Adept retrieves both the Cup and Wand and holds each in his hands, arms out stretched, facing East. He stands erect motionless at the Center. The Priest and Priestess stop the circumambulation. This should be timed so that they are each at their original stations. They face the Adept; focusing the accumulated energy into the center of the Circle. Silence.

The Adept proclaims in all directions of the compass:

**Behold! I am Pan!**  
**I am the Creator of All!**  
**I am the Destroyer of All!**  
**I wield the energy of Creation (Raise Wand)**  
**and Destruction! (Raise Cup)**  
**The Lion and the Serpent!**  
**I am Baphomet!**

The Adept turns West and approaches the Font. He replaces the Cup upon the Font. He holds onto the Wand with both hands; fingers interlaced, thumbs crossed. At the appropriate moment, he thrusts the Wand into the Cup and exclaims: **Behold, the steady force of Death!**

The Adept leaves the Wand in the Cup. He steps back to behold. He is at his Center and assumes the Dragon asana; facing West. The Priestess recites Chapter 157 of *Liber Aleph vel CXI*:

**Threefold is the Nature of Love: Eagle, Serpent, and Scorpion. And of these the Scorpion is he that, having no Lion of Light and of Courage within him, seemeth to himself encircled by Fire, and, driving his Sting into himself, he dieth. Such are the Black Brothers, that cry: I am I; they that deny Love, restricting it to their own Nature. But the Serpent is the Secret Nature of Man, that is Life and Death, and maketh his Way through the Generations in Silence. And the Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its Appurtenance unto High Ecstasy upon his Wings. It is by Virtue thereof that the Sphinx beholdeth the Sun unwinking, and confronteth the Pyramid without Shame. Our Dragon, therefore, combining the Natures of the Eagle and the Serpent, is our**

Love, the Organon of our Will, by whose Virtue we perform the Work and Miracle of the One Substance, as saith thine Ancestor Hermes Trismegistus, in his Tablet of Smaragda. And this Dragon is called thy Silence, because in the Hour of his Operation that within thee which saith "I" is abolished in its Conjunction with the Beloved. For this Cause also is its Letter Nun, which in our Rota is the Trump Death; and Nun hath the value of Fifty, the Number of the Gates of Understanding.

The Priest moves to the South as the Priestess to the North. They continually face each other across the Circle. The Priest recites Chapter 154 of *Liber Aleph*:

**Of the Lion, O my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for thy Prey. His Letter is Teth, whose Implication is a Serpent, and the Number thereof Nine, whereof is Aub, the Secret Fire of Obeah. Also Nine is of Jesod, uniting Change with Stability. But in *The Book of Thoth* He is the Atu called Strength, or more truly, Lust, whose Number is ELEVEN which is Aud, the Light Odic of Magick. And therein is figured the Lion, even THE BEAST, and Our Lady BABALON astride of Him, that with her Thighs She may strangle Him. Here I would have thee to mark well how these our Symbols are cognate, and flow forth the one into the other, because each Soul partaketh in proper Measure of the Mystery of Holiness, and is Kin with his Fellow. But now let me shew how this Lion of Courage is more especially the Light in thee, as Leo is the House of the Sun that is the Father of Light. And it is thus: that thy Light, conscious of itself, is the Source and Instigator of thy Will, enforcing it to spring forth and conquer. Therefore also is his Nature strong with Hardihood and Lust of Battle, else shouldest thou fear that which is unlike thee, and avoid it, so that thy Separateness should increase upon thee. For this Cause he that is defective in Courage becometh a Black Brother, and To Dare is the Crown of all thy Virtue, the Root of the Tree of true Magick.**

The Priestess and Priest begin in unison to walk the Circle as in the prior Invocation. However, in this instance, there are 3 1/2 circumambulations in a widdershin direction. They each recite one line of the following at each completed circle:

Priest:           **The Dance of Death whirls Life!**  
 Priestess:       **And It leads to the Gates of Understanding!**

Priest:           **Initiation is guarded on both sides by Death!**  
 Priestess:       **Resist not change! Deny not love! Fear not Death!**

Priest:           **This path is dangerous! I am in darkness and confusion!**  
 Priestess:       **Be not divided in Will, but united in Love under will!**

By the end of this dialogue, the Priest is at the North facing the Priestess in the South. The Priestess then continues to walk back to her station in the West and she entices the Priest to follow suit, beckoning him: **Come unto me... To me... To me....**

The Priest approaches. He travels through the East and the South and finally enters upon the West. The Priestess is standing at the foot of the Tomb. The Priest walks upon the blue mat and comes face to face with the Priestess.

Priest: **I am the Sun. I come to thee.**

Priestess: **Now you shall drown within the Sea.**

The Priestess places both her hands upon the Priest's shoulders and gently pushes him down as the Priest lies upon the Tomb and assumes the "Hanged Man" asana. The Priestess places the blue shroud over him; covering him completely. The Priestess walks around the Circle (widdershin) and extinguishes the eleven red candles. She returns to the West and stands at the foot of the Tomb when she is finished. While the Priestess is extinguishing the red candles, the Adept rises, faces West, and recites Chapter 163 of *Liber Aleph*:

**Verily, O my Son, herein lieth the Danger and the Treason of thy Scorpion. For his Nature is against himself, being the deepest Ego, that is, a Being separate from the Universe; and this is the Root of the Whole Mystery of Evil. For he hath in him the Magick Power, which if he use not, he is self-poisoned, even as any Organ of the Body that refuseth its Function. So then his Cure is in his Ally the Lion, that feareth not the Crocodiles, nor hideth himself, but leapeth eagerly forward. The Path of the Mystick hath this Pitfall; that, though he unite himself with his God, his mode is to withdraw from that which himseemeth is not God, whereby he affirmeth and confirmeth the Demon, that is, Duality. Be thou instant therefore, O my Son, to turn from every Act of Love at the Moment of full Satisfaction, flinging the Invoked Might thereof against a new Opposite; for the Formula of every Dragon is Perpetual Change, and therefore to dwell in the Satisfaction of thy Nature is a Stagnation, and a Violation thereof, making the Duality of Conflict, which is the falling Away to Choronzon. Unto the which be Restriction in the Name of BABALON!**

The Adept remains standing and faces West. The Priestess recites Chapter 16 of *The Book of Lies: The Stag-Beetle*.

**Death implies change and individuality; if thou be  
THAT which hath no person, which is beyond the  
changing, even beyond changelessness, what hast  
thou to do with death?**

**The birth of individuality is ecstasy; so also is its death.  
In love the individuality is slain; who loves not love?  
Love death therefore, and long eagerly for it.  
Die Daily.**

The Adept turns to the East and strikes once upon the Bell.

The Mass of the Dragon is accomplished.

**ABRAHADABRA!**

## A STUDY GUIDE FOR MAGICK IN THEORY & PRACTICE

by Bill Heidrick

(Originally appeared in The O.T.O. Newsletter Vol I (2) in 1977; since revised.  
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Many Thelemites are a bit appalled by the evident complexity of this work. Crowley wrote it in obedience to the injunction in *The Book of the Law*: It is this verse that prompted Crowley to write Book Four. (*Magick in Theory and Practice* is Part III of Book Four.)

*"Also the mantras and the spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach." 1:37*

The twenty-two chapters of *Magick in Theory and Practice* (MT&P) are numbered to match the Tarot Trumps or Atus. This can be something of a help in understanding the why and what of Crowley's writing. There are many footnotes and references throughout the book and most of these can be ignored on a first or second reading. One particular exception is the matter of the letter 'F'. This letter is sometimes the Greek letter "digamma" with a 'u' sound like the Hebrew letter "Vau". Watch for it in formulas especially.

In addition to several other aids, the student will be better armed for the fray with a copy of *Magick Without Tears*. This book is composed of letters written by Crowley to Jane Wolfe and they explain many of the more difficult points in *Magick in Theory & Practice*.

There is also a slender volume (sometimes published separately from MT&P) entitled *Book Four (pts I & II)*. This is an introduction to the technical aspects of *Magick*; especially the physical equipment and the more basic methods. *Liber Aleph* is also very useful in this study.

*Magick in Theory & Practice* is roughly divided into two parts: Theory and Practice - hence the title. This Study Guide will chiefly concern itself with the Theory part. Notes will be added on some of the Rituals but they require a more extensive discussion than is here possible.

Obviously, the first thing to do with the book is to have a good look at it. Mark especially the diagrams of the signs given at the beginning and the list of recommended reading found in the middle. These two short items are doors to understanding the rest. Many of these signs derive from the Hermetic Order of the Golden Dawn. There are additional signs and gestures described in the essay with *Liber V vel Reguli* in the latter part of the book.

### Introduction

This is intended to perform several functions. For a person already able to confront *Magick* without undue skepticism, it may be unnecessary. For the beginner, it includes a pseudo-rational exposition of the *Magickal* world-view. I consider this introduction to be a series of images and tropes. It is intended to begin an opening of the more closed minded reader and to trap the minds of those who should not study this work so that they will not enter into danger. Crowley's definition of *Magick* is here, but that definition seems to reduce itself to include almost any deliberate action. Perhaps that is not so far off.

**Chapter 0**

Basic philosophy and method. This is the real introduction to the Work. Some knowledge of Qabalah, especially the Tree of Life, is necessary to make sense of it. Note also that Crowley espouses a Hegelian concept of "Thesis, Antithesis, Synthesis" in his approach. This is also drawn from the Qabalah.

**Chapter I**

Definition of terms and fundamental advice. Learn this before going further. The material here is relatively light. Any difficult points may be returned to later. Such difficulty will be more a matter of trying to find problems that aren't there than it will be of confronting real obstacles.

**Chapters II through VII**

Magical formulas. These are mental ways of organizing thought and ritual. The reader will not be able to understand them perfectly at first. They must be firmly understood before any of the Rituals can be fully and consciously mastered. However, each of these chapters should be studied and learned in succession before any but light reading of the rest is undertaken. Crowley provides a minimum set of correspondence columns from *Liber 777* in the latter half of *Magick in Theory and Practice*. These chapters will teach you how to use that material and therefore also how to use *Liber 777* to some extent. Crowley's formulas are his original contribution to Magical method.

**Chapter VIII**

This sets the method for the whole of the Work. It must be studied well. It may be studied along with Chapters II through VII without full mastery of the former material first.

**Chapter IX**

Basics of the use of sound and general notes on working theory. Necessary for ritual but not absolutely necessary for understanding of general theory. Some valuable points of philosophy are to be found here.

**Chapter X**

Method of physical action in ritual. Necessary for the rituals.

**Chapter XI**

The critical work of performing Magick rests in the development of the Body of Light. This chapter introduces the method and concept. Study and master the ideas here before going on. Techniques come later.

**Chapter XII**

Technical instruction. Not all of this material is to be taken literally. Those who wish to become involved at this level of working should proceed cautiously and with instruction from those they can accept as teachers. Learn before you burn. Bloody sacrifice is not all it seems. Some of this refers to preconception birth control. Postpartum birth control is murder. Don't get the two confused! When Crowley says that he has sacrificed a child, he means that he has diverted the act of conception to magical ends (or as M. Aquino puts it, "...made a wish.")

**Chapters XIII & XIV**

This must be studied closely. The material here is of very wide application in all workings.

**Chapter XVI (Part One)**

The main point is not to take a Magical Oath until you are ready to set the pattern for your life's work.

**Chapter XV**

Read and re-read this material until it becomes an integral part of your thought. This is absolutely basic technical and attitudinal orientation. You can't even disagree with it until you at least understand it. Until you have a working understanding on these levels, you are a dabbler.

**Chapter XVI (Part Two) & Chapter XVII**

This is not generally important unless you are going into Goetic or Solomonian style working. If you like Faust, this is for you!

**Chapter XVIII**

Very important. Study closely. This material is essential to successful working and control. Without the knowledge presented here, your Body of Light will be effectively blind and blundering.

**Chapter XIX**

Specialized work again. Study if it appeals to your interest. References here are mostly to the Rites of Eleusis or any other dramatic ritual involving a significant number of people.

**Chapter XX**

This will appear obscure at first. It is the advanced theory of ritual design. Without this material, one cannot understand some of the shorter rituals given in the rest of the book. Some of the ideas presented here are misleading if looked at lightly. Study of this chapter should come after work with the earlier part of the book. This chapter is especially suited to extended work of a particular sort of Magical Journal or Diary. In that, you would devote extended portions of your writing to developing ideas presented here. Devise experiments to make them real (not that easy!) and restate the ideas at greater length in your own words.

**Chapter XXI**

The material here is mostly advanced philosophy of Magick. Some parts will appear clear on the first reading. This chapter may be read chiefly for entertainment until one has read *The Book of the Law*.

While the theory chapters of Magick in Theory & Practice are being studied, one should practice several rituals. Study of Appendix III is advised. Rituals for special attention include *Liber E* (general exercises), *Liber O* (especially the Lesser Pentagram Banishment), *Liber Resh* (daily). The student is advised against *Liber III* in instruction #2 - the basic method is excellent but this particular technique is not for most people, including the most promising students.

In the process of reading MT&P, one comes across many references to the Equinox. In most instances, the point to be found in the reference is unnecessary for the average student. When unusual difficulty arises,

Associates and Initiates of the Order may apply for specific instruction. Here are some brief notes on some of the rituals in the "Practice" section of *Magick in Theory and Practice*.

### **Liber Samekh**

Excellent for gathering magical force. Should be performed only in conjunction with banishing rituals or in a consecrated place. The injunction that no names be used unless understood perfectly may be considered as a trope. This is re-written material from a Greco-Egyptian 6th century exorcism ritual and contemporary material will be found in the Leyden Papyrus. Liber Samekh is especially useful to study with the formula chapters as a sort of a work-book of the method.

### **Appendix VI - "Grimorium Sanctissimum"**

The Latin portion beginning this section. This material may be interpreted as a method for securing the fluids of the sex-act for magical application. It is unwise to attempt this work without instruction, an effective Body of Light under control, and either someone you know well or with a clean HIV test.

### **Liber XXV - The Star Ruby**

The advanced form of the Pentagram Banishment. Should only be undertaken after study of The Book of the Law. Another version is to be found in *The Book of Lies*.

### **Liber V vel Reguli**

Difficult. Successful performance of this ritual may be a goal to set in testing your own comprehension of MT&P. Liber Reguli is most important for those who would seek to understand the magical nature and invisible working of the O.T.O. Degree initiations. By comparison of this ritual with its explanations to the initiation rituals received in O.T.O., the initiate will be able to learn how to perform unique ritual and Magick for each degree in O.T.O. Such a study is a very fit object for the K. of the E. & W. Thesis.

### **Liber XV**

This is the principal group ritual of the O.T.O. and the central act of worship of the Thelemic Gnostic Catholic Church. It is also a complete, though symbolic, presentation of the IXth Degree technique advocated by Crowley in his private instructions.

### **Liber HHH**

This material is mostly in the line of the Order of the Golden Dawn to some extent. Alteration and adaptation to circumstance is valid.

### **Liber E vel Exercitiorum**

Very important to take up with the study of the theory sections.

### **Liber O vel Manus et Sagittae**

Basic Golden Dawn rituals for practical working. This material should be relatively easy to understand and it is the basis for Crowley's own education in ritual Magick. It is assumed knowledge for the more elaborate workings presented before and after it in the text. The Lesser Pentagram Ritual is the single most important ritual to learn in the entire body of Golden Dawn and Thelemic literature.

**Liber Astarte vel Berylli**

Very useful. It may be undertaken without reading the rest of the book because the elements in it which can kill or drive the practitioner mad are not generally effective until some considerable progress is made. It is better to study this material before you know enough to get hurt.

**Liber RV vel Spiritus**

Yoga instruction. Should be taken up as an independent practice throughout one's working and study. It furthers all efforts.

**Liber Yod**

Another item that may be considered a sort of self-proficiency test. Very good mental yoga when attained. It furthers all efforts. Some hazards for the overly determined.

**Liber Thisharb**

For very advanced working only. Do not attempt it until skilled in all other workings and experienced by several years of magical practice. It may be studied, however, at any level (if the temptation to practice it can be mastered). The traditional hazards of "sickness, insanity and an early death" apply. Still, what's life without some fuss or other?

**Liber B vel Magi**

Its value is wasted on those who are not ready for it.

**Liber Resh vel Helios**

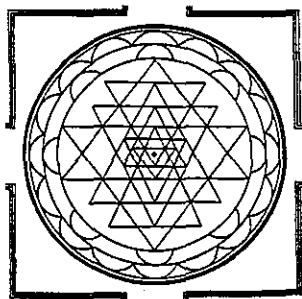
For daily use by all.

**Liber III vel Jugorum**

Excellent discipline, if the part about the razor is not taken rashly. Crowley must have his little joke.

Those who are more interested in A.A. should read *One Star in Sight* and collect the library in the middle of *Magick in Theory and Practice*. There is also *Liber 185* published in Regardie's *Gems from the Equinox*. The original A.A. still exists and is reached at 418 Lodge, P.O. Box 415, Oroville, CA 95969. Soror M., in residence, received A.A. membership directly from Jane Wolfe, who had it directly from Crowley. Soror M. is also approaching her Golden Anniversary of 50 years as an O.T.O. member and only one other living person can make that claim!

**Sage advice:** If you can't stand going to a plastic supermarket, you are meditating too much. Agoraphobia is nature's way of warning you that your work in Magick needs a break. This is not to be confused with disliking plastic supermarkets or the government. That can be symptomatic of good, mental health. Losing function is the thing to watch out for.



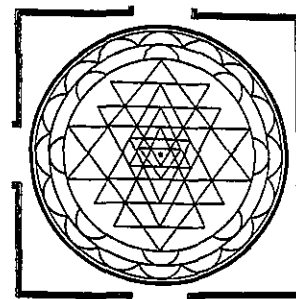
## Crowleyian Yoga

(or the doctrine of:

**"Sit Still. Stop thinking. Shut up. Get out!"**)

by Fra. Abrasax

*"We place no reliance  
On Virgin or Pigeon  
Our method is Science  
Our aim is religion"*



The system of Magick which makes up the fundamental practices, the flesh, muscles and blood under which the Law of Thelema is the skeletal structure, was developed over a very interesting life time. Aleister Crowley began his study of yoga after disillusionment with the ritual system of The Golden Dawn. It began with a visit to his friend and teacher Allen Bennett in Ceylon in 1900. Bennett, Frater Aihî Auer of the G.D. moved to Ceylon from London after a serious bout with asthma and there, became a Buddhist monk. Crowley took to the study of yoga with a vengeance and discovered in it another system of magic in every way compatible with Qabalah, which he had already taken long strides toward mastering. It was clear to Crowley that the most important weapon in the arsenal of a magician was the control of his own mind but before his exposure to yoga he had only a sketchy method taught to him by Oscar Eckenstein during his mountain climbing explorations. To this end, Crowley found yoga to be a perfect system. Years later, at Cefalu, Sicily, when he began to write the first part of his magnum opus *Magick* (Part One of Book 4), he placed yoga as the first practice for those who would learn his methods.

Crowley's system of yoga is outlined, as mentioned, in Part One of *Book 4, The Temple of Solomon the King in The Equinox* (Vol. I, no. 4), and *Eight Lectures on Yoga*. There is also much valuable information in *The Confessions of Aleister Crowley* and significant photo plates from *The Equinox* are better reproduced there. Crowley took his theory and basic instructions from *Raja Yoga* by Swami Vivikananda who wrote tracts in English on all the yogas except Hatha. This very useful and easy-to-read volume is back in print and tremendously valuable. It cuts through most of Crowley's intentionally misleading jibes which often make prolonged practice for the novice impossible. Where Crowley was concerned, "Let the fine be tried in intellect..." was a credo. It is not logical, for instance, to place the human body in a new and uncomfortable position and hold it for an hour. If the position is sufficiently complex you will do physical damage to yourself and your practice will cease. Crowley weeds his garden like no other guru. Our law is for the strong, mentally, morally, physically, and the system will bounce you if you fail to read between the lines. A new Asana should be held for a few minutes. It is no disgrace to hold it for a mere thirty seconds. Thirty second a day every day for a month and the position is no longer uncomfortable. Little by little, and the thing is done.

The term "Yoga" is a Sanskrit word which means "union". It is the root of our English word yoke, thus L = Lamed = an Ox goad, the 8th Tarot Card Adjustment. The union implied is that of subject and object: to make the practitioner one with his environment. To this end, yoga has eight limbs:

**Yama, Niyama, Asana, Pranayama,  
Pratyahara, Dharma, Dhyana, Samadhi**

**Yama** means control of self and environment to make practice possible. That is, eliminate all hindrances to performing yoga daily. Your temple needs to be clean, level and free of insects; neither cold nor hot. Likewise, your body needs to be clean and well-cared for; neither over-fed nor under-fed, over rested nor under-rested. One can not be a magician who sleeps all day, neither can one be who does not sleep; One can not be a magician who eats continually, neither can one who will not eat; One can not be a magician who works without pause, neither can one who does not work. To these ends, the Hindus required vows of poverty and celibacy, etc. that make the practice unappealing to modern devotees. In *Eight Lectures on Yoga*, Crowley points out the fallacy of moral implications in bodily functions and appetites. One needs only a moment's thought to see how ridiculous this is. Would one be more virtuous if one could prevent oneself from sweating entirely? Crowley, in his inimitable style has cut through this nonsense. Where a Hindu student is expected to devote every waking moment to yoga, it is possible for one working in Crowley's system to go to a normal job and practice when one comes home. It is necessary however to *come* home. Not to work overtime nor stay out consuming large quantities of food and liquor. As one practices, the yoga itself will impose powers and disciplines that test and refine the aspirant.

**Niyama** are the positive qualities which Crowley attributed to the powers of the sephiroth. (See *Eight Lectures*, chapter 3). Where Yama are qualities you lock out, Niyama are those you lock in and employ.

**Asana** are postures designed to make the body first calm, then steady, and last but by no means least, physically strong and supple. Asana first teaches control over the pain factor. Although Yama and Niyama require basic concentration, Asana is the first practice that brings concentration to consciousness. This is how Hatha yoga evolves into raja yoga. In order to overcome simple pain one must develop the ability to lock the mind to another thought and create rhythmic breathing. Rhythm is the secret to success in yoga.

**Pranayama** means energy control or control of breath. It consists of three parts, inhalation, retention, and exhalation. By its nature, Pranayama requires and creates intense concentration. It may be resorted to at any time concentration is jeopardized. In circumstances of stress it should always be brought into play. There are several methods, but the general concept is to draw in breath through either or both nostrils, hold it for a period, and let it out, holding again at the end of exhalation. Generally, the practice is best if exhalation is about twice as long as inhalation due to the idea that prana (energy) is lost when exhalation is rapid. This is not entirely superstition. Take a deep breath and let it out with a quick sigh; how do you feel? Now take a deep breath and let it out slowly. The former leaves me with a sinking, mild depression while the latter gives me a feeling of confidence and a glow at the top of my chest where the Ruach is said to be located.

**Pratyahara** is the art of observing the movement of thought without judgment or attempting control. It is actually easier to do this after the next limb, Dharana, has been mastered. Traditionally however, Pratyahara is taught first. Perhaps this allows the aspirant to understand the difficulty inherent in what would appear to be the easier practice.

**Dharana** is the exercise of holding the mind to a single idea for a period of time without the thought moving. These ideas are usually a simple geometric shape, but in more advanced practices may be a mantra, a yantra, a mechanical moving part (gear of pendulum) or a body part. When one attempts to control, it is easy to see where control is lacking and to observe the objects for which the mind has a natural draw. (See the introduction to *The Book of Lies*.)

**Dyana** is the beginning of true meditation. In its elementary form you choose a sequence of events and follow them in your mind to a natural conclusion watching vigorously that the sequence remains natural and that extraneous ideas do not leak in.

**Samadhi** is the union of the observer and the observed. Samadhi generally occurs spontaneously when Dyana or Dharana are continued steadily over a prolonged period. Usually an hour or less of steady thought is sufficient to produce Samadhi, but the key word is "steady". In our environment, both physically and economically, many hours of work are necessary to produce one hour of steady thought. In my last year of regular work I believe I experienced Samadhi twice. Subsequent work will perhaps alter this view. It is as pointless to strive for Samadhi as it is to strive for true love (which, by the way, is a very similar mental state.) It either happens or it doesn't.

Speaking of true love, Louis Cullen gives a very useful account of Dharana, Dyana and Samadhi in his little book *A Manual of Sex Magick*. This book is based on and is very much in keeping with Crowley's teachings.

It is a good idea to study Part One of *Book IV* by Aleister Crowley before you begin these practices.

The following is a sequence and descriptions of twenty-one Asanas to facilitate your work. I recommend as little utilitarian clothing as possible. Swim clothing is best. Men should, at a minimum, wear athletic supporters because the genitals get in the way in the leg lift and the plow pose and are distracting in the shoulder and head stand. Women with large breasts should wear halters for the same reasons. Jewelry should not be worn.

**Caveat:** Under no circumstances should you practice the following Asanas while intoxicated, hungry, tired, or having consumed food and drink within two hours. These exercises are strenuous and are likely to make you sick on a full stomach. If you are in poor physical shape (i.e. no planned physical exercise for a long time) these Asanas will tone your body, alter your food intake, and calm and strengthen your constitution. For maximum effect, you need to perform the exercises daily; for minimum success, three times a week. If you work only once a week, you will never get beyond the pain phase, if you work daily for two weeks, you will pass the pain threshold and can progress to concentration exercises. Before beginning these practices, be sure that your stomach is settled and that you have had a bowel movement. When your body is clean and in an attitude of worship, begin with:

### **Soorya Namaskaram** (The Salutation to the Sun- in conjunction with *Liber Resh vel Helios*)

There are eleven positions in each round of Soorya Namaskaram:

1. Stand straight, feet together; the palms touching each other at the Anahata cakra, fingers pointed upward.
2. Reach over your head, lock your thumbs and say: "*Hail unto thee who art...* (Sol as appropriate to the time)". Bend backward as far as you can maintain a steady stance.
3. With head remaining between the arms, bend forward with knees straight in an attempt to place the palms on the floor saying: "*...in thy...* (as appropriate)."

4. Stretch the left leg back, bend the right knee and stretch the arms again over the head, saying: "*Even unto thee that art... (as appropriate)*"
5. Let the right leg move back to meet the left, the body assuming the shape of Nait. Concentrate the eyes on the feet.
6. Bring chest, knees and chin down, and with the arms under the shoulders, slide the body forward until your back is arched and your eyes looking toward the stars, saying "*...that travelest over the heavens in thy bark at the... (as appropriate)*"
7. Return to the arc position as in step 5 assuming the position of Nait.
8. Lunge forward with the left leg, hands on the floor, right leg stretched out behind, the reverse of step 4 and again raise the hands above the head.
9. Returning the hands to the floor, stand erect, leaving the hands on the floor, saying "*Tahuti standeth in his splendor at the prow...*"
10. Reach up and backward, the head between the arms as in step 2 and say "*and Ra Hoor abideth at the helm.*"
11. Return the palms to the first position at the Anahata cakra saying "*Hail to thee from the abodes of (as appropriate).*"

If possible, perform Soorya Namaskaram four times a day, facing the quarters. In any event, always begin these exercises with it. Three rounds are recommended.

### **Bhujangasana (The Cobra)**

Stretch out, face down, hands palms down under shoulders, forehead on floor. Legs and feet are together and tense, toes pointed. Slowly raise the head, neck chest and back, arching as far backward as possible. Hold the pose for thirty circulations of breath. When you feel steady you may raise the palms from the floor. Throughout the pose, no weight should be on the palms.

### **Arddha Salabasana (The Half Locust)**

Lie face down, forehead on the floor. Make fists of both hands and place them under the groin, tucking in the elbows at the chest. With hips pressed down, weight on the arms, raise first the left leg as far up and back as possible. Hold for thirty circulations of breath, then alternate legs.

### **Salabasana (The Locust)**

Lie face down, forehead on the floor. Make fists of both hands and place them under the groin, tucking in the elbows at the chest. With hips pressed down, weight on the arms, raise both legs as far off the ground as possible. Hold for thirty circulations of breath, then alternate legs.

**Dhanurasana (The Bow)**

Lie face down, forehead to floor. Bend first the left leg and catch the left ankle with the left hand. Do the same with right ankle and hand. With feet together, press arms and legs in opposite directions. Hold for thirty circulations of breath.

**Janusirshasana (Head to Knee)**

Seated on the floor with both legs stretched out before you, bend first the right leg, pressing the sole of the right foot into the thigh of the left leg. Hold the left foot or ankle with the left hand and bend forward placing the head to the knee. Hold for sixty circulations of breath, then alternate legs.

**Paschimothanasana (Forward Bending)**

Lie supine on your back, arms stretched over head. Make the body rigid and raise the head body and arms to a sitting position in one movement. Grasp the feet or ankles and hold for sixty circulations of breath.

**Halasana (The Plow)**

Supine on the back, hands and arms beside the body, press the palms firmly against the floor and raise the legs without bending the knees. Raise the hips and lower back and on an exhalation, place the toes on the ground behind the head and hold for thirty circulations of breath.

On coming out of Halasana, keep the legs as close to the face as possible and transfer the weight from vertebrae to vertebrae as slowly as possible until legs are again in the natural position.

**Sarvangasana (Shoulder Stand)**

Supine on the back, hands beside the body, raise the legs and torso until they are perpendicular to the floor. Hold for thirty circulations of breath then stretch the feet, ankles and legs. Come out as in Halasana.

**Matsyasana (The Fish)**

Lie flat, palms on hips. Rest weight on elbows and raise the head and torso. Arching the spine, bend head backward placing the crown of the head (The Sahasrara cakra) on the floor. Open the chest and relax the face. Hold for thirty circulations of breath.

**Pavanamuktasana (Wind Relieving)**

Lying on back, bend the right knee and press it tightly to the abdomen with both arms. Hold for thirty circulations of breath and alternate legs. Perform a third time with both legs in position for thirty circulations.

**Mayurasana (The Peacock)**

Sitting on the heels, place palms together as though looking in a mirror. Press elbows, forearms and wrists tight together. Lean forward, place palms on the floor and press elbows into solar plexus. Rest forehead on floor, stretch legs out behind you, raise head, raise legs balancing entire body on arms. Hold for thirty circulations of breath.

**Arddha Matsyendrasana (Half Spinal Twist)**

Sit clasping the calves, spine straight. Lower the left leg to the ground and cross the right foot over it at the

knee. Press the right knee left with the left arm as you turn the body to the right, right arm behind the back, neck, face, and eyes stretched right. Hold for thirty circulations of breath. Release, eyes-head-neck-body-arms. Reverse direction and work the left side in the same manner.

### **Trikonasana (The Triangle)**

Stand knees straight, left leg forward. Bend forward and clasp the left foot with the left hand, stretching the right arm forward, eyes on the fingers of the right hand. Hold for thirty circulations of breath. Reverse legs and perform on the opposite side.

### **Trikonasana (Lunge Variation)**

Lunge forward on the right leg, left knee bent forward, left palm on floor, right arm extended, eyes on fingers of right hand. Hold for thirty circulations of breath and work the other side in the same manner.

### **Padahasthasana (Hand to Feet)**

Stand straight, feet together, arms stretched above head and bend forward, clasping the feet or ankles. Hold for sixty circulations of breath.

### **Arddha Chandrasana (The Half Moon)**

Stand straight, feet together, palms facing each other at the Anahata Cakra. Raise the hands over the head and back, bending backward as far as possible. Hold for a count of ten and repeat three times.

### **Sirshasana (Head Stand)**

Kneel and clasp the fingers of both hands tightly, creating a triangle on the floor with the forearms. Place the Sahasrara cakra on the floor, back of the head firmly against the folded palms. Walk the legs forward until the knees touch the armpits. Contracting the abdomen, bring both legs over head. When balance is attained, straighten legs. Focus eyes on floor about a feet from face. Hold for thirty circulations of breath.

### **Uddhiyana Bandha (Stomach Lift)**

With feet apart, bend the torso forward, hands on knees. Exhale completely and contract the stomach muscles until the rib cage is prominent. With lungs empty, let the stomach drop and expand and contract the stomach muscles between ten and sixteen times. Perform seven rounds.

### **Nauli Kriya (Rolling the Abdominal Recti)**

Standing with feet together, bend slightly forward, hands clasped loosely in front of groin. Exhale and expand and contract first the left abdomen and then the right. Perform five rounds.

### **Yoga Mudra (The Yogic Seal)**

Sit in the Lotus Pose or the Easy Pose. Clasp the right wrist with the left hand behind the back and bend forward allowing the forehead to come in proximity to the ground. Hold for sixty circulations of breath.

## BOOK REVIEWS by Fra. S.Y.

**ALEISTER CROWLEY**



BOOK FOUR • LIBER ABA

PART I • MYSTICISM  
PART II • MAGICK (ELEMENTARY THEORY)  
PART III • MAGICK IN THEORY AND PRACTICE  
PART IV • THELEMA - THE LAW

REVISED AND ENLARGED

**MAGICK - Liber ABA - Book 4 (Parts I - IV)**  
by Aleister Crowley (with Mary Desti and Leila Waddell); Edited, annotated, and introduced by Hymenaeus Beta [Samuel Weiser]

After what has been several years of painstaking proof reading, comparisons, editing and updating from several original manuscripts do we have **MAGICK - Liber ABA** by Aleister Crowley, so completely revised and enlarged to the extent that all previous editions are outdated and useless. Within the realm of occult literature, it is not often that a book has the potential for as much historical significance and magical impact as the publication of this new title.

**MAGICK - Liber ABA** is the definitive Book Four containing for the first time in its long history all four parts collected together in one volume. Parts I & II (Mysticism & Elementary Theory on Magick respectively); Part III - Magick in Theory & Practice and Part IV entitled in this new edition as The Law (of Thelema). This being not the commentaries to Liber AL but the text previously published separately as The Equinox of the Gods.

The Editor's Introduction is exhaustively detailed as to the history behind the birth of this most important book.

Extending to about sixty pages, it is thoroughly fascinating reading; as it takes us through the years and the results of the magical workings that led Crowley and his early colleagues to the writings of this work. Mary Desti and Leila Waddell are both recognized and given co-authorship credit with this edition and rightfully so. The Introduction leaves the reader with a feeling of being incredibly fortunate to be holding in one's hands the manifested results of the efforts of those individuals, past and present, who have trended the path before us.

A detailed listing of all the virtues of this edition of **MAGICK** would extend this review beyond what is called for, so I'll just mention a few of the many outstanding features. Besides the restoration of previously omitted text, there are over 100 illustrations and photos (many which are new) such as a two page spread of the Grades Sign reshot for this edition. The table of columns from Liber 777 have been revised making it much easier to understand and assimilate the information. Both Crowley's original handwritten manuscript of the Book of the Law and the Stele of Revealing (with the catalog number 666) has been rephotographed. Included in the section Supplemental Papers are two original Crowley rituals one of which (The Great Invocation) reflects his early utilization of the formulas received via Liber AL. A valuable contribution is the Editor's Notes at the end of the book. The student will find many useful clarification and study materials

on various technical points of the rituals and theories which abound in the book.

Thankful acknowledgment must be given to the Samuel Weiser Publishing for issuing *MAGICK* in hardcover. Anything less would have been insufficient. *Liber ABA* is a handsome edition that should take on years of study and usage.

If you buy only one book for the entire year, let this be the one. There is simply nothing else that surpasses this edition of *Magick* as far as a complete working manual of the Art and Science of Crowley's system of attainment called Scientific Illuminism. An entire case of modern day "occult" books does not even come close in matching the brilliance and thoroughness of this one volume.

No matter how many times you may have read *MT&P* and parts one and two of *Book Four*, *MAGICK - Liber ABA* must simply be re-read from cover to cover to fully discover and appreciate the numerous revisions and restoration of the previously edited passages many of which are of major importance and makes clearer what was before confusing.

This is a monumental effort by Hymenaeus Beta and I extend my appreciation to him and all those who are mentioned in the Foreword who were involved in this production. *MAGICK - Liber ABA* is *THE Grimoire* of the New Aeon which has arrived just in time to accompany and guide the Guardians of the Flame of Thelema into the 21st Century.



### **The Enochian Magick of Dr. John Dee by Geoffrey James**

[Published by Llewellyn Publications]

Over the past several years the folks at Llewellyn Publications has given us many useful titles clarifying and elaborating upon the magical system called Enochian in their High Magick series of books. Particularly beneficial to one's understanding of this specialized area of practice are those books by Gerald & Betty Schueler.

Llewellyn's most recent offering in this series is the re-release of Geoffrey James' "The Enochian Evocation of Dr. John Dee" (first published in 1984 by Heptangle Books). The last eleven years has seen this edition become relatively scarce thereby making it difficult to obtain and costly when successful. Therefore the re-appearance of this volume in paperback is most definitively welcomed and appreciated.

The book is based upon and contains the original and unexpurgated manuscripts of Dr. Dee's magical diaries and workbooks. The question of how applicable the material is without some already established familiarity is debatable. Be that as it may, *The Enochian Magick of Dr. John Dee* should prove to be a handy and useful supplement to the other available titles on Enochian as it is an excellent source of reference.

# THE CHILD

[Prologue:           *... Love is an Expression of the Will of the Body;  
yea, and more also, of That which created the Body;  
and its Operation is commonly between One and One,  
so that the Interference of any Third Person is Impurity,  
and not to be endured. ... For it is perfect in itself.*

Liber Aleph, Chapter 112]

Act I. Scene 1.

A Magician walks by and over hears, "I think I am going to fuck Sam." The Magician smiles for Sam's good fortune to come. Being that it doesn't concern the Magician in any particular way, he shrugs his shoulders and continues on with his walk of life.

*[... For Horus that is Lord of the Aeon is the Child crowned and conquering. ... But we take living Things, and pour in Life and Spirit of the Nature of our own Will, so that instantly and without Corruption the Child (as it were the Word of that Will) is generated; and again immediately taketh up his Habitation among us to manifest in Force and Fire. This Mass of the Holy Ghost is then the true Formula of the Magick of the Aeon, even of the Aeon of Horus, blessed be He in His Name Ra-Hoor-Khuit! ...*

Liber Aleph, Chapter 85]

The Magician walks by and over hears, "Don't worry, pregnancy is curable." The Magician sighs and wearily walks on his way.

The End

The teacher shuts off the projector and faces the students and asks: "What needs to be learnt?"

"What do you think?"

[From *Transitions* by Jeremy Taylor - Unpublished.]

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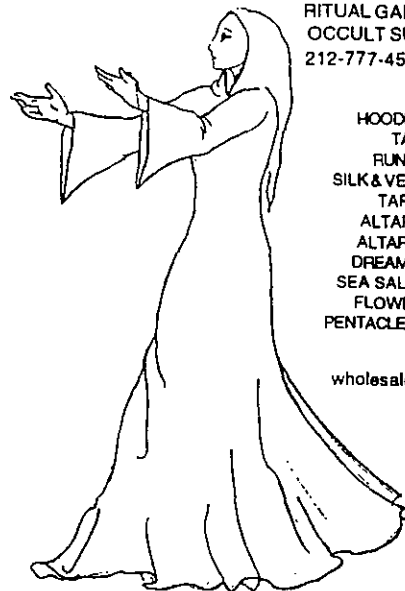
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Love is the law, love under will.