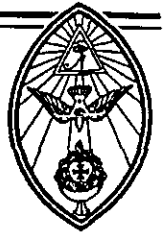




# THE SCRIBE

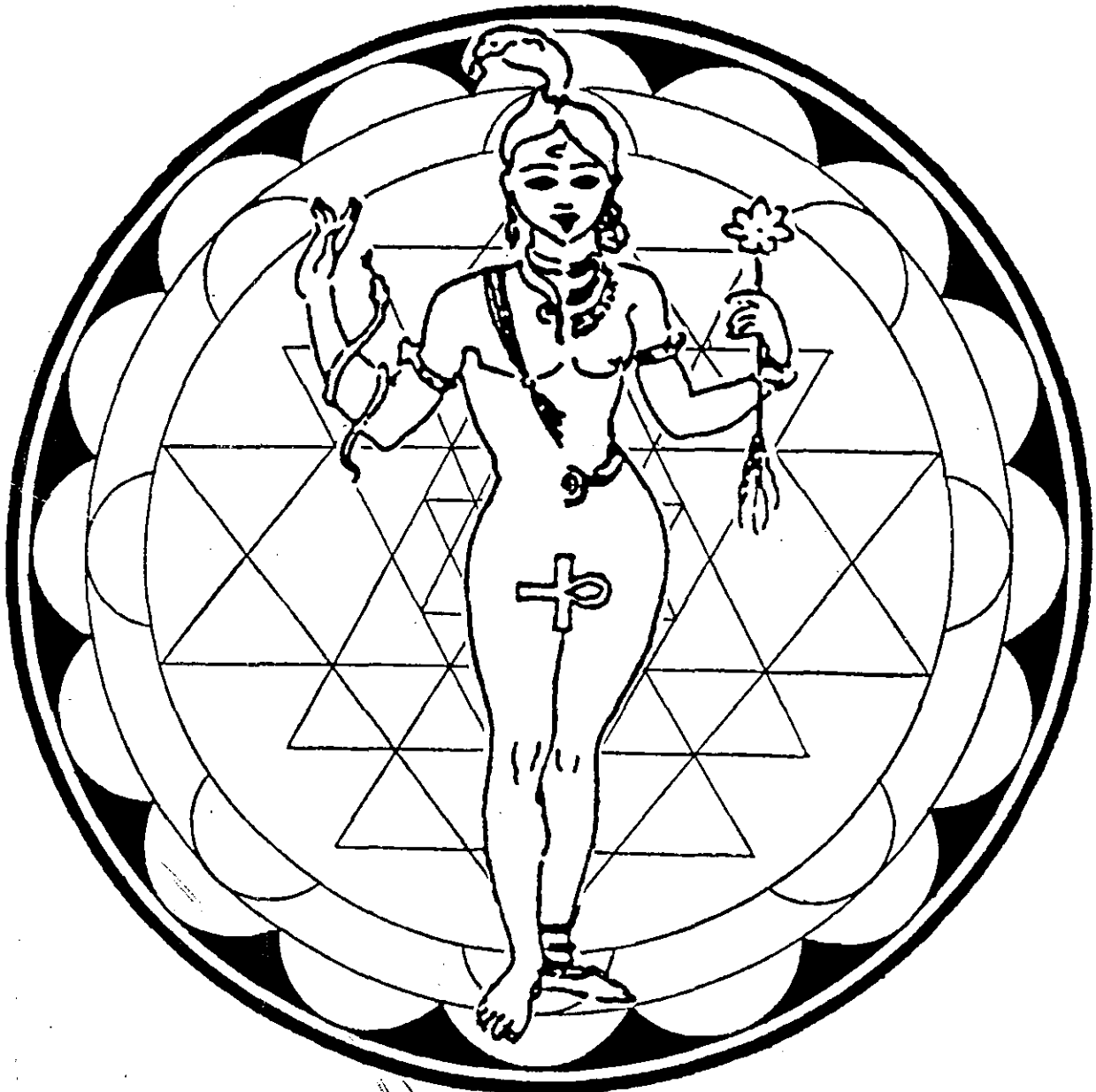


Volume I No. 5

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

Spring Equinox 1996 E.V.

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



## Table of Contents

<b>Lodgemaster's Address</b>	<b>Page 2</b>
<b>The Journey of the Fool</b>	<b>Page 4</b>
<b>Tantric Theory</b>	<b>Page 6</b>
<b>The Magickal Link (Part III)</b>	<b>Page 12</b>
<b>The Passion of Melqart</b>	<b>Page 16</b>
<b>Gaius Cassius and the Dark Side of the Moon</b>	<b>Page 20</b>
<b>A Taoist Meditation for Universal Usage</b>	<b>Page 22</b>
<b>Ulrich von Hutton</b>	<b>Page 24</b>
<b>The Thelemite Salutations</b>	<b>Page 25</b>
<b>A Comparison of Liber Librae with the Golden Dawn's "On the General Guidance and Purification of the Soul"</b>	<b>Page 30</b>
<b>Advertisements</b>	

### Illustrations:

Cover Art and Page 29 by Scorpius Yod

Pages 4, 11 and 21: Computer generated artwork by Fra. D.V.F.N.T.

Page 5: Tantric illustration by John Thompson, as found in *Sexual Sorcery: A Practical Manual of Sexual Sorcery* by Ganesha [Publ. by The Institute for Gnostic Studies, Australia, © 1991]

Page 19: "Magician Invoking Elementals", *The Secret Teachings of All Ages* by Manly P. Hall [Published by The Philosophical Research Society, Inc. ©1989]

Page 21: Collage by S.Y. from artwork by Fra. D.V.F.N.T and Otter Z'Gell, from *Wheels of Life*, by Anodea Judith [Published by Llewellyn Pub. © 1987]

Page 28 is by Richard Corben (*Up from the Deep* No. 1, 1971) from *A History of Underground Comics* by Mark James Estren [Published by Straight Arrow Books © 1974]

## Lodgemaster's Address:

Do the Gods and Goddesses ever seem as distant as your own family? Many do not know God, our Father, nor the Goddess, our Mother, in a balanced fashion. We are taught our Father's love by His wrath. Many found supernal guidance and peace in the bosom of The Mother, seeking to suck at her paps and bask in her beauty and love. Yet they are alone. Existing through the prayers and worship of their children. One day we will turn around and see that our parents and elders are human. That fact we cannot escape. They die. We die. Our children, too, will die.

I was raised by earthly parents of whom I do not complain or snivel at; they being of flesh and blood and not supernal beings. Is that good enough for a child traveling at the speed of sunrises and sunsets, years and decades? Who taught our parents anything? Yes, there are those who were lucky enough to have had parents who were in love and loved love in all its manifestations. Yet, this isn't the norm, nor is it now. Love, sex and chastity are confused by the media, pulpit, and social environments and so in ourselves.

Imagine realizing that 'one knows not love'. How sad... or is it?

Isn't it here that the adventure - the quest - can begin?

The majority of us are here because there is nothing better - no club, organization, church, Ashram or what have you. This is due to the dynamic potential that Liber AL and A.C.'s writings express.

Not easy though, is it?

One of the first things I became aware of through my current sojourn is this: once bitten by a snake one is scared of rope. And I tell you there are a lot of rope mirage producing objects out there that we deal with. At home, work, play and Temple - not to leave out Lodge settings - these shadows and shapes exist and threaten to exist.

Usually people do not listen and understand what others hear and say. The need for a speedy reply or verbal lunge is more important than thought, tact and a mutual understanding of the issues. This comes from the need to achieve a victory instead of balance. Understanding another's definitions and concepts so that they are not vague or foreign ideas never really occurs. Normally one hears emotionally heated adjectives added in dialogue or one views the other from a position of superior understanding; speaking from some invisible precipice. Whose fault of perception is that? Communication is everything.

Everyone has their pluses and minuses, scars, foibles, and excesses. They, you, I will learn and do better. That is a good beginning.

We can learn to open up. We can develop the four Powers of the Sphinx.

Then we can begin to succeed in what we call THE GREAT WORK.

What a journey us Fools have gotten ourselves into with this quest.

Life, Light, Love and Liberty are the basis for our gathering together. Brothers and Sisters sharing in a common certainty that there are higher principles and understandings than what we have been offered by our secular society.

*Power with us is service  
The aim of religion, the method of science  
Do what thou wilt shall be the whole of the Law  
Love is the law, love under will  
Thelema.*

Good sound principles. Let us not overlook them. Happy Equinox.

Fra. Roncelin

## Editor's Note:

93! Welcome to the fifth issue of The Scribe. I hope that you all have been enjoying our past issues. Personally, it continues to be a challenging experience to produce this journal. As such, I would like to point out that this number of The Scribe has returned to Volume One; being issued as #5 (rather than Vol. III, #1 as originally planned). Future reprints of issues one and two of Volume Two will be issued as #3 and #4 of Volume One making life miserable for archivists and bibliophiles the world over!

Fra. M<sup>n</sup>



The Journey of the Fool

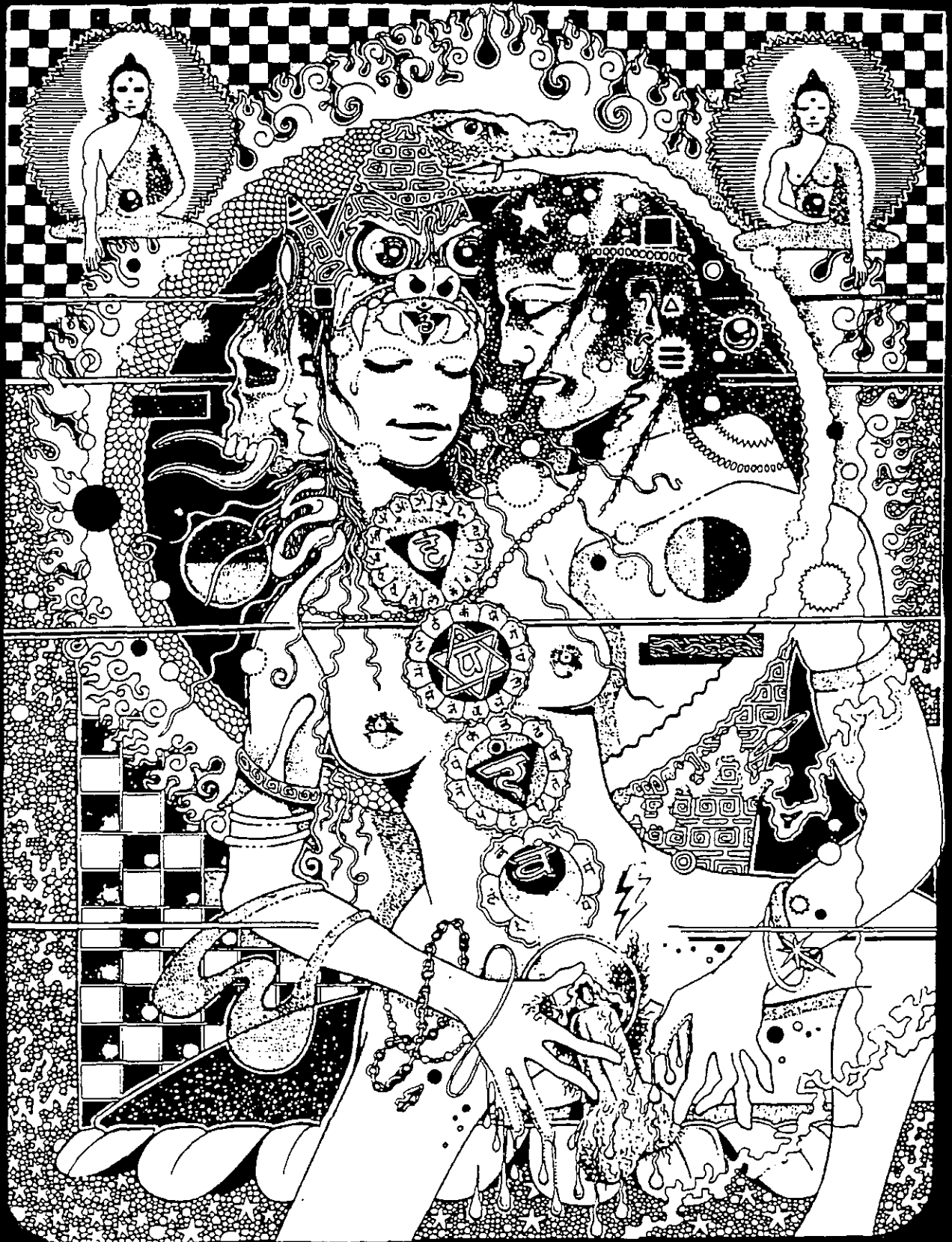
(from "The Flight of Feathered Serpent" by Peter Balin)

You stand  
there  
trembling  
on the Abyss.

Are you  
searching  
the days  
of your  
Are you youth?  
looking  
for the  
time of

Then live your life?  
beyond the minute,  
the hour  
in time where no clock works  
& no day dawns.

In that place  
where freedoms,  
years pass,  
the endless successions  
of not suns,  
of not earths turnings  
but of minds opening,  
of human beings  
In Love.



[The Editors of The Scribe would like to thank the O.T.O. Archives for allowing us to publish this essay by Gerald Yorke.]

[Crowley lived] ... three score years and ten and left a formidable volume of unpublished work at his death. Never certain of his rent after 1914, nor often of his next meal, he published his works at his own expense and always had a bottle of old brandy and a good cigar in a cupboard for a friend. The skeptic scoffs. Magic and particularly sexual magic is - like religion - unprovable. To those who experience it, it is a fact, to others a figment of the imagination. Energised enthusiasm is the key both to worship and to creative work. If however you try to extend the operation to the material world, the result appears so uncertain as to invalidate the theory. So it will always be. Magic cannot be measured by science as science is known today - but that is a criticism of the measuring rod, it is not proof that magic exists only in the imagination.

## Tantric Theory

by G.J. Yorke

Buddhism is a cathartic religion which preaches that the world is bad. It advocates celibacy and insists on the suppression of the senses. At the same time it is full of hope. Buddhists work and pray for the salvation of all living creatures, not merely for themselves.

Hinduism is hedonistic. It seeks the spiritual through the senses whilst denying validity to them. Every single thing in the universe is an aspect of God and in that respect sacred. It is a religion of light, life and love, in which the sting is taken out of death by the rosary of skulls round the neck of the Goddess Kali, and in which sex, regarded as sacred, is freely portrayed in temple sculpture. Music, dancing and the drama are still tied to religion and have not been secularized as in the West. Danger lies not in the suppression but in the riot of the emotions. Yoga technique supplies the required correction.

In the Macrocosm that is the Universe of the Hindu, the Sun symbolizes the creative aspect of God, and is daily hailed as such in the Gayatri mantra, the oldest prayer still in use in the world. The Moon is the receptive principle. In the microcosm that is man and woman these two planets are replaced by Lingam and Yoni, which carved in stone or cast in metal are worshipped in temples dedicated to them.

God (Brahman) is without attributes, being neither male nor female nor neuter, neither Unity nor Trinity. From That came an Egg, which divided into two, Male and Female. These uniting created the Universe. Vedantic, Vaishnava, and Shivite sects worship the male, Shakti sects the female, half of these twin creators. All four schools agree that to return to Brahman, to realize "That art thou", it is necessary to remarry the opposites and merge the resulting Unity into That. Some Tantrics still do in the flesh what others have sublimated in symbol.

In developed religions the Sacrament is the supreme ritual of regeneration. In origin it is a fertility rite to celebrate the death and rebirth of the god concerned. In the myth the god is slain to be reborn. In the ritual a substitute is killed and regeneration takes place when the sacrifice is consumed. As man develops he

refines. Instead of identifying an animal with a god and slaying it, he substitutes a talisman (yantra). The essence of the god is then invoked into the talisman which is consumed. A sexual variant of this sacrifice can be traced back into the remote past and survives among Tantrics as the Mass of the Five M's, the last M being maithuma, the sexual act. In theory this should never degenerate into an orgy, as no one is allowed to take part until he or she has passed tests in a yoga technique designed to disassociate the mind from the senses.

In Hindu theory - as in Hermetic tradition - the Macrocosm that is the Universe is reflected exactly in the microcosm that is man. Yogis, regardless of sect, teach that man must re-enact in his body, or rather bodies, the actual stages by which the universe evolved only in reverse order (nivritti marga) before he can become free (mukti) and be reabsorbed into Brahman. The first stage of the return journey is realized in Muladhara chakra at the base of the spine. There sleeps Kundalini, the coiled serpent of sex, representing the creative principle at rest. She has to be roused and sent up the spinal cord (sushumna) to the Sahasrara in the top of the skull. There she meets Shiva. There the Sun and Moon mingle in Immaculate Conception, and the subtle body is flooded with Amrita, the Elixir of Life.

Tantrics who follow this path say that the imagination is not enough. They insist that bodily processes are involved. For them bindhu (semen) is a physical product of which Amrita is the essence. This essence is essential for the sublimation of the subtle body, for which it is not available if it has been spent in bindhu. Hathayogins therefore secure retention by means of vajroli mudra. There is however more to it than this. Man has to become whole by uniting with woman before he can transcend that whole. This transcendence depends on Amrita, which is not available when in the form of bindhu. Physical union is therefore useless without vajroli which is a treasured secret of Hathayogins. The Bhairavi Diksha overcomes the difficulty without recourse to physical contact, but the details are not suited for publication.

Ascetics are in danger of turning sour through repression, while hedonists can fail by becoming slaves to the senses. Both are in equal danger of taking the means for the end. No one in his right mind practices bestiality for its own sake. If he does, he suffers accordingly in this life or the next: but his retribution is as nothing to the fate of the man who desecrates the temple once he has recognized it as such.

There are few teachers of extreme Tantric rites in India today. Knowing the dangers they are most careful whom they guide along this left-hand path (vama marga). Some use one, some another system of training before initiating a disciple. In yoga terminology, pratyahara is the technical term for withdrawing the mind from the senses. It is reasonably easy to acquire since it is a natural concomitant of abstract thought. The next stage is dharana, which is the concentration of the mind thus withdrawn. This merges with practice into dhyana and finally samadhi on the object chosen. It can only be acquired after much hard work which is in itself so dry and tedious that the casual investigator never completes the course. In the same way the vajroli techniques of the Hathayogins are the culmination of increasingly complicated physical exercises which take years to master. In the Bhairavi Diksha the candidate has to complete a seven year period of probation during which strict continence in thought and deed is the least of the trials he has to endure before he is admitted to the Kaula circle in which the Suvasini dances naked.

Enough has been said and more than enough hinted about those Tantrics who make physical use of sex. Their practice is indigenous, originating in the primitive rites of pre-history, on to which theories and techniques have been grafted. Those concerned with the alchemical use of certain salts and fluids seem to

have been imported about the 5th century A.D.. The followers of today are few, secret and chosen, which does not mean that their method is necessarily the best. They should not however be condemned out of hand by anyone who has not been admitted to their circle.

Today as in the historical past few Tantrics make a specialized use of sex. They employ erotic imagery with the freedom of the unrepressed, but that does (not?) imply the actual use of sex in the ritual. They marry and are taught to honour their partner as a living symbol of the Divine Mother. They worship in one of two ways, externally with the idol of their choice, or internally by installing the chosen deity in a secret temple in the heart.

The external ritual is elaborate and colourful, whether done in private at home or publicly in a temple. In the morning the image is woken with a hymn, bathed, clothed and fed, honoured with flowers, incense and light, and worshipped as if it was the god or goddess in the flesh. The educated do not believe that the deity in question is there unless someone with sufficient spirituality and experience of yoga technique has previously performed the ceremony without which a wooden image is no more than a piece of carved wood.

To give life to an idol you must identify yourself with the living essence of the deity concerned, which you then transfer to the image. Identification is made by touching the specific parts of your body to which the various attributes of the god or goddess concerned are traditionally assigned, while repeating the correct bija mantras. These are short sentences made up for the most part of monosyllables like aum, hrim, hring, etc., which it is useless to repeat unless you know the secret meanings which they conceal, and are so developed technically that you can merge with a deity without losing consciousness. The theory behind these words of power and how to vibrate them is known in the West and used in the 'barbarous words of evocation' of certain magical ceremonies, though the words themselves are not the same. There are two main methods of transferring the living essence of a deity from yourself to the image, one by touch, the other by breath. Some sects maintain that the transference is an act of grace of the god or goddess, others that the power (siddhi) of the yogi or priest concerned is responsible.

Success in the external worship of an image is achieved when it becomes for the worshipper the deity which it represents. The shape, colour, ornaments and other accessories of the idol represent in a visible or tangible form the attributes of that particular aspect of the attributeless One that you are seeking. They assist through the senses in getting your mind and imagination to work along the right lines. At first there is an idol, if properly consecrated a particular deity indwells it, but that does not mean that you are consciously aware of the fact. It is easier to become so if you work with a consecrated image, that is all. Finally you have the deity and not the image, as a rule only for a moment and only for yourself in your mind's eye. It is however claimed that on very rare occasions the god or goddess as well as the image has been present to the normal sight and touch of more than one person at the same time.

The external worship of an idol is comparatively simple and requires no knowledge or experience of yoga, but to set up that image in the heart needs specialized training and long practice. It is not enough vaguely to imagine that something is there. The actual image with all its accessories has to be seen in the mind's eye, placed in the region of the heart (anahata chakra) and held still with all parts in proportion. It cannot be worshipped before it has been set up, otherwise all that you are doing is to localize in your body a vague urge towards God in general, instead of the precise worship of a particular aspect in a given place. Vague mystical wool-gathering is a dangerous practice leading to self-hypnosis and the myriad simulacra of

the genuine experience. This danger is so great that Tantrics insist on the necessity of learning the technique from a qualified teacher and then working under his direct guidance. Success leads not to the external appearance of a god or goddess in vision but to the internal merging of yourself with the deity concerned. The complete process entails setting up and worshipping in this way different deities in the various centres of your body. You start in Muladhara and finish in Sahasrara, the number of chakras and their internal disposition differing with the various sects and systems. In Tantric theory transcendence cannot take place without the cooperation of Kundalini, who represents in you the creative aspect of the Demiurge at rest. She has to be sent up the sushumna dwelling in each chakra in turn, where you and she unite with the presiding deity, repeating in reverse order the process of creation until in the highest centre you realize and become Brahman.

In Tantric theory the universe evolved gradually from Brahman through various spiritual stages to the physical world now manifest. After a certain period not yet reached the reverse process will begin, and the cosmos return in orderly regression back whence it came. This completes a cycle (manvantara). After a pause (pralaya) the whole process is repeated and the series is infinite. Man can and should escape from his own minor cycle of incarnations by consciously completing the cosmic process in himself. This evolution and involution of the universe as in man obeys the laws of sound and follows a certain canon of proportion. (Check the many correspondences here with early Greek philos).

A theory of creation, destruction and rebirth through sound (shabda Brahma) as manifested in speech lies behind the Tantric use of mantra, but is too complex for inclusion here.

The idea of God as Architect of the Universe is not confined to Masonry. The Demiurge made use of Measure and Proportion, of which the Canon is known, so that each temple is a pattern of the Macrocosm in stone. The ground plan and vertical cross sections correspond with those parts of the human body in which a yogi works when following Tantric rituals of internal worship.

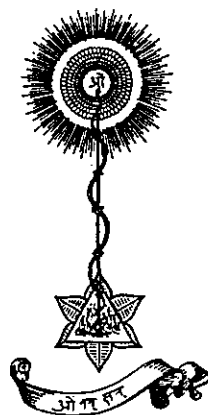
Patterns drawn in accordance with this Canon and called mandala play an important part in Tantric ritual. During the second world war the Hindu community held a Maha Yajna (great sacrifice) to restore peace in the world, and the Dalai Lama cooperated in Tibet on behalf of Mahayana Buddhism, of which many of the rituals are Tantric. Certain gods and goddesses in both systems represent the ideas of peace rather than of war, and they must partake of the sacrifice if it is to succeed. To ensure their presence a temple specifically suited to them is required. This is provided by means of a mandala traced on the ground, the spaces between the lines of the diagram being filled in with colour. The pattern and colours vary with the deities concerned in accordance with traditional correspondences. This ensures the presence of the right spiritual beings at the symbolic sacrifice which is the main feature of the ceremony.

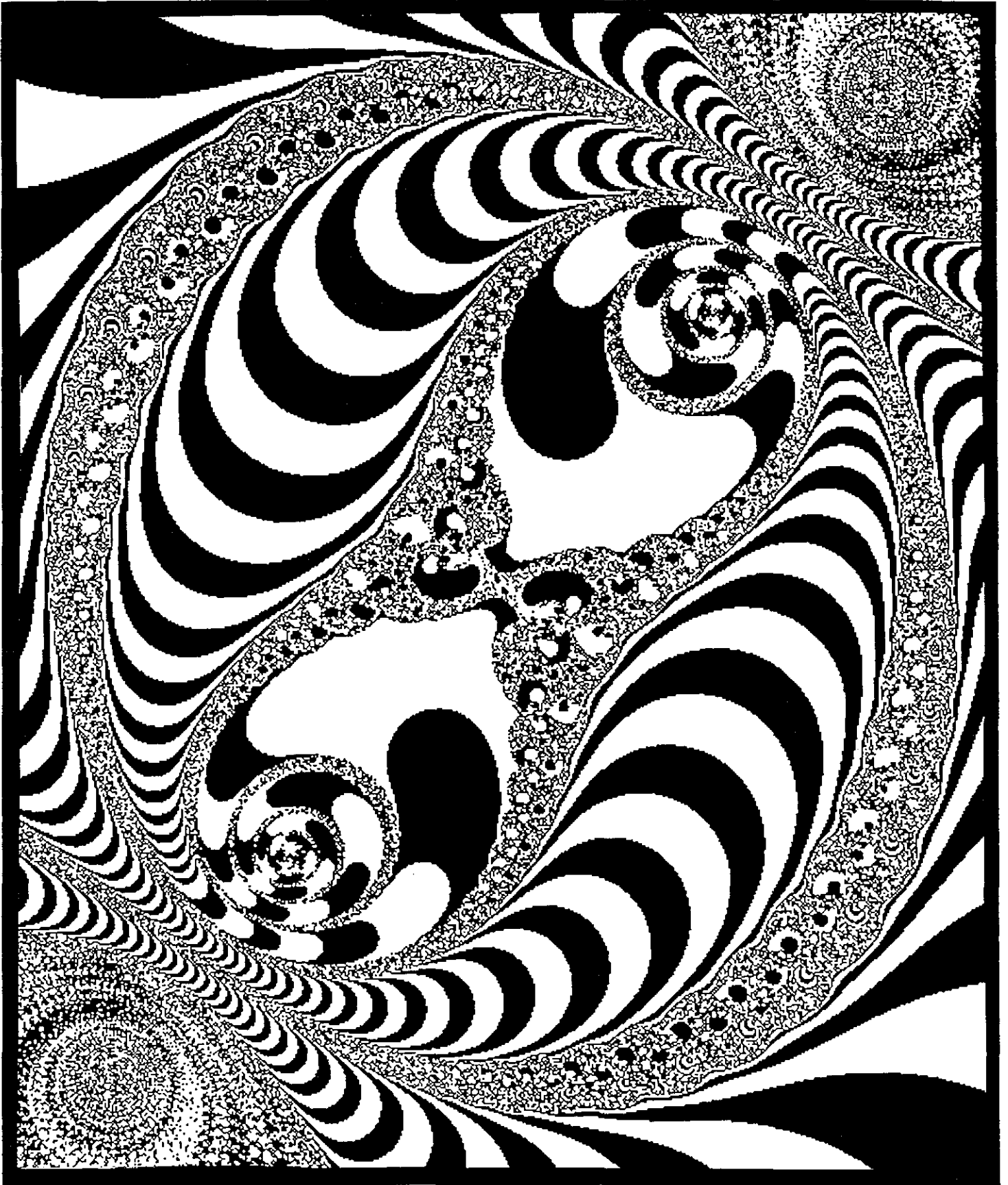
The pattern in most general use for daily work is the Sri Chakra of the Mother Goddess. The overall design gives the measure of Her qualities, while Her various aspects correspond with the different angles and segments of the figure. The attributeless Brahman is represented by an imaginary point in the centre. In external worship this mandala or yantra is engraved on gold or drawn in dust, the goddess is invoked therein and worshipped. In the Bhairavi Diksha the pattern forms the basis of a ritual dance. In internal worship the figure is correlated with various parts of the yogi's body so that when identification is complete he merges with Her.

Many Tantrics follow the path of love (Bhakti marga) with the deity of their choice. But love is a vague term and needs defining before it can be used in specialized forms of worship. There is the love of a child for its parents, a disciple for his master, a man for his mistress, the human for the divine and vice-versa - there are other forms as well. Each must be experienced in turn in an orderly progression before Love itself can be mastered. One way to do this is to take suitable stories from the Hindu scriptures and live them in your imagination. A devotee wishing to learn the love a parent for its child without himself raising a family turns to the charming tales of childhood of Sri Krishna. If made that way, or trained in the visualizing techniques of Yoga, he soon experiences what till then he had merely imagined as in a glass darkly. For him, but only for him, this Child of his imagination is real and they play together. Now children are tyrants and the young Krishna is no exception. He soon takes charge. It is a development of what takes place in the mind of a novelist when his hero takes control of the story and finishes it otherwise than he had planned. In the East danger lies not in the lunatic asylum but in taking one aspect of love for the whole. In mysticism as in life the one crime is to stand still. Instead of scaling the heights and becoming a source of inspiration for the world you wander about playing with a child of your imagination or you turn practical and found a home for waifs and strays.

For a man the male half of Love is easy to achieve, but it is not enough. He must learn to surrender as well as to win. It is told of one Hindu saint how in despair at his failure to develop the feminine in him, he put on a sari and lived for some weeks as a woman in the harem of a friend. On resuming his spiritual exercises he quickly achieved love from the feminine standpoint. In this way a Tantric yogi following bhakti marga works through a planned series of exercises in each of which he experiences love from a different angle until he becomes one with Love itself.

The principle is the same whatever path you follow. To achieve the Unitive Vision you have to deny everything you meet on the way. Since the Tantric regards everything as an aspect of God, the higher his aim the broader must be his base. Every achievement won must be sacrificed else he becomes a fanatic for whatever he happens to have reached. He must forever refine, forever seek new paths and scale fresh heights before he can experience the Whole. Finally he find Brahman, that which cannot even be thought of since it is "not this, not this" (neti, neti) nor even that. Before so doing he must however decide whether or not to return to this world afterwards. To return he must deny the only vision which is no vision in order to devote the rest of his life to helping others along the path. He cannot describe the goal, since That is beyond thought, but he has found freedom while on earth (jivan mukti) and so is at last qualified to guide others each along his path whether or no that path be Tantric.





## THE MAGICKAL LINK

by Fra. Taceo

### Part Three: What is "Creation?"

When we dealt with spirits, we partook of a world already existing, in that the rituals themselves, the language used, and the world-view superstructure upon which our conceptions depended, were created in the past by our forebears. These practitioners differed from us in their relatively limited access to certain kinds of information and in their state of scientific and philosophic development (as far as it related to the sheer *mass* of knowledge they were able to obtain under the circumstances). We see the remnants and mutations of the Judaic and Christian religions, as well as the intrusion of Pagan elements, into the proceedings of the alchemists who more or less defined such ceremonial magick. All this took place in the last several hundred years.

In keeping with their ambitions and their view of the world, such alchemists very much wanted to explore the possibility of "creation". That is: **the purposeful and conscious arrangement of the raw materials of existence into a living shape of their own choosing for their own purposes.** Now, obviously, such concepts were highly controversial because they smack of the ultimate blasphemy. To *create life* was considered the office and domain of an impersonal "God"; a bodiless and distant patriarch of thought and rule, making the act of creation itself an untouchable quantity. This viewpoint conveyed a feeling of safety or relief since it absolved from responsibility the physical human with all the imperfections and desires associated with it. The alchemist or adept, on the other hand, began at that time to view humankind as a microcosm of the universe with all the attendant attributions and powers of that universe residing within it; waiting only to be released in the course of attainment - or, that the "perfection" of the adept must needs master the powers of "God" to be truly human and truly conscious.

There is a difficulty with the phrase "create a living being" because it calls to mind either the Genesis-style magic act of world-making or, on the other extreme, the scientist in the laboratory, concerned with carbon, proteins, DNA, cells, etc. Mary Shelley's *Frankenstein* reiterates the fear of treading on God's territory and warns of the fate of retribution (from God?) which will befall any who violates the ancient covenant of obedience. One can also associate the story with a warning to the adept not to over estimate one's own knowledge and wisdom when dealing with the handling and manipulation of forces. Anyone can learn a lot more than they know presently and thus improve their judgment and decision-making faculties to a great extent. A little knowledge, after all, can be a dangerous thing. In any case, when we say "a living being," we include in the definition **any coherent conglomeration of forces acting in a purposeful fashion;** some computers might get close to that definition. For our purposes, suffice it to say that the "spirits" may be considered "living beings," even though they are non-corporeal. Another similar operation available to magicians, the creation of an "elemental," also results in the creation of a "living being." An elemental, however, is actually **created by the magician during the ceremony by the careful arranging of existing raw materials** sometimes referred to generally as "aether" (or "ether"), and taking for its "map" (or the equivalent of a corporeal being's DNA code) the manipulation and organizing of the elements Fire, Water, Air, Earth, and Spirit (active and passive). With the use of the elements to formulate "reality," and the subsequent charging and fine-tuning of the "reality matrix" (a properly placed framework of the elements)

with planetary and other specific influences, the adept, if successful, creates a being "whole cloth" from his own substance and consciousness.

Yes, that's correct. You are, in fact, exteriorizing a piece of your own consciousness (also composed of "aether," remember) and shaping it into an artifact to your own specifications, ready to move, and act as spirits move and act; without encumbrance of the spatial, temporal and gravitational limitations set upon corporeal beings in this world. The reason I remind the reader that the elemental is composed of his or her own substance is to balance out the tempting notion that you are "reaching out" into some kind of "astral soup" unrelated to you; as you would pick vegetables to make a stew. This is not the same thing. Not even close. The vegetables you pick for your stew have life already; they have independent existence (within the context from which we speak here). You cannot be said to have created them or even their form but only to have *arranged* their manifestation in your world. Creating an elemental is much like impregnating oneself and giving birth except that the impregnating force is non-corporeal and so is the receiving womb. The familiar tools of ceremonial magic, in fact all those used in evocation of spirits, are used here to create structure in the same kind of world. The creation then goes forth.

All the rules concerning the magickal link heretofore mentioned apply in this case. The effect desired from your operation must be *bridged* along the plane of operation. For example: an elemental can be created to warn you of danger to your person or psyche when entering an uncertain situation. You may decide that the active alarm should be a prickling of the hairs on the back of your neck. This is a good choice because all the energy involved is economized and familiar. Your elemental is likely to understand and comply as easily as you can visualize the situation yourself. On the other hand, while it might be possible to order a situation whereby a glowing red neon sign spelling out DANGER appears before your eyes, your success might be grossly limited. After all, such special effects would be enormously costly in energy and the flexibility and control of your visual function would have to be supreme. Additionally, you would be asking for an abstract, linear, intellectual response to a situation which probably would more effectively call for a clear emotional response (and one easy of conveyance and perception). Magick obeys the laws of the conservation of energy as completely as does the world of matter appear to in that energy (of any kind) can be neither created nor destroyed. There is a limited quantity of it and some things take more energy than others to accomplish.

The Greater Invoking Ritual of the Pentagram, found in *Magick in Theory and Practice*, is considered by some suitable for the creation of an elemental since all the elements are ceremonially invoked in this ritual. (See the works of Franz Bardon for further practical, "engineering-style" approaches and methods along these lines). In each case, it is up to the adept to make the connecting link in his mind to turn the magickal weapons from symbolic indicators into actual movers of aetheric energy and to cause this energy to align itself along the patterns generated by the mind of the adept. The use of physical tools and the temple cause a manifestation of apparent spatial and temporal reality through which your *creation* shall act.

To give a personalized example: perform the GIR mentioned above in a temple setting with an altar. Equip the altar with the weapons appurtenant to the elements being organized, such as candles, chalice, incense, dagger, and pantacle on which, in this case, a *talisman* will be placed in which the focus of your designs for the newly-created being shall reside. This talisman can be a piece of paper (appropriately colored) containing signs and sigils appropriate to your purpose. If, for instance, you need a protector from outside danger, let the talisman be mercurial (orange paper, sigil of Mercury drawn on it, other sigils of your own

making, etc). Remember, Magick is an art as well as a science requiring imagination and creativity. Visualize a "spy" or "scout" who accompanies you wherever you go, checking out the situations just ahead of you (in time as well as space), ready to raise those hairs on the back of your neck when it spots danger. The danger could be an actual impending physical attack or something as subtle as the presence of a person with whom you could become involved to no good result. Remember, you can't be too perceptive in this game. Whatever your unconscious wisdom regards as "danger" will be incorporated in the programming of the elemental and you must know as much about your own inner workings as you possibly can for the quality and fortune of your result.

It is the ritual of the calling of the elements which provides the "matrix" in which a purposeful being could manifest. It is the dressing of the altar in the style and attribution of your choice which provides the personality and type of power and activity your elemental will manifest, and it is the physical presence of the candles (Fire), the chalice (Water), the incense and dagger (Air), and the pantacle on which rests the talisman (Earth) which bridges the gap between this world and others; allowing your elemental to act in this world while partaking of the powers of the world from which it was formed.

There are a nearly unlimited number of variations on the theme just detailed. I didn't even cover the methods by which an English-language sigil can be created out of a chosen word, such as taking the letters of the word "protection" and combining them into a design and other manipulations of the tool of language and code. Your method should always be clear and logical (to you!), but the crucial factor still remaining is your mastery of the link - the crossover point between thought and image and perceivable energy and motion.

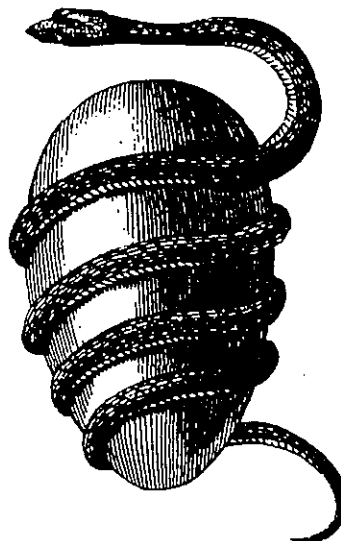
It would now be appropriate to discuss a deeper concept of creation. Thus far we have relied on viewing the universe as composed of four (sometimes five or six) elements or components of manifestation. This is not the only possible view. The universe manifests according to your state of mind and your ability to apprehend states of being. You can see your universe as an enormously complicated and varied collection of details with no apparent connection. This is probably the most common view in use among people at this time. On the other hand, a specialist, such as a physicist, might organize impressions into categories such as space, time, energy and matter. This physicist is still seeing houses, streets, tables and chairs but when he thinks of "matter," he is raising his awareness of his universe to include all such things into a **general category of reality**. The magician might call "Earth" what the physicist is calling "matter." In fact, the mental actions are much the same.

Physicists ideas concerning the creation of the cosmos consider it to have been a great explosion consisting of all existence from an infinitesimal point to the multi-varied extensions of matter and energy into three spatial dimensions and one temporal dimension or the collection of galaxies and other matter we call our universe. They say that the forces which rule the dynamics of our universe were "fused", so to speak, so that gravity and electromagnetism were one non-differentiated thing at one remote time. In the same way, the magician should contemplate an idea like "four elements" and see how this is a complication arising from a more primal perceivable state, for instance, two elements. The oriental concept of Yin and Yang embodies this concept as does the Thelemic concept of Nuit and Hadit. In the case of Yin and Yang, the I Ching shows us that the Chinese calculated many permutations of these two primal forces resulting in the multiplicity of manifestation of everyday life.

One of the most obvious analogies we can find is sexual reproduction of living beings. We see that the magician can formulate the universe and that it happens in the interplay between the male force (Hadit, Yang, active, penetrative, programming) and the female force (Nuit, Yin, reactive, encompassing, manifesting). (These terms may not be entirely satisfactory, and we keenly await a better way of describing and thinking about such things.). If a spermatozoon and ovum combine to create an entirely new, complete, living being, can the concept of birth serve as a model with which to perform creation on non-physical planes? The phallus and the yoni can easily be well represented in terms of magickal weapons (wand and chalice), and the mind of the magician should be able to visualize the process of encoding the *child* (as a sperm brings certain strands of DNA to combine with their complement in the egg) by seeing the commands take the form of a *beam* from a wand, targeting a material basis (such as a talisman) to be *born* out of the cup. The possibilities are unlimited.

The sexual fluids of men and women are capable of *charging*, or of becoming the material basis for a preconceived specific pulse of energy. At the moment of orgasm, the male mind *stops*, surrendering to the experience, and is particularly susceptible to an act of his Will. The sperm itself is, in a sense, the very embodiment of his *true nature* (DNA structure), and its only purpose is to impregnate the appropriate complementary DNA container with itself. If the sperm does not reach a human female egg to produce a zygote, its energy is nonetheless still in motion; perhaps to combine with some other kind of target to produce...? To wrap up this little hint, let's just say that forward motion can be diverted and/or re-directed to any object for just about any conceivable purpose. My own experience has shown me that sperm sprayed on a talisman will charge the talisman (if you know how to concentrate at the right moment) with whatever conceived *pulse* you produce at that moment. A woman's various vaginal fluids can be directed by her mind to serve as a *womb* to a pulse created by her Will (which she might formulate with the use of a wand or similar instrument). Take a look at the Gnostic Mass in this light.

And so we see that all things soever begin and end with the magickal link. This field is in bad need of new ideas and modern experimentation to *flesh out* the concepts of which we are already possessed and bring them into the modern world in which we live. Do what thou wilt shall be the whole of the Law. Love is the law, love under will. Exceed!



## The Passion Of Melqart

(A Working In Four Parts)

by Fra. Clavis

### Point I

It is a balmy summer day. The sun, our beneficent father, is in the south. He pours a blessing of life upon the earth, and warms the air. There are a few clouds, moving here and there across the pale blue of the sky, but they do not obstruct the sun.

The magician stands atop a high mountain. Its slopes are green and thick with flowers and plants of every type, and its summit is level and verdant. At the foot of the mountain, surrounding it, is a great city. This city shall be different for every magician, for each builds his own city where he reigns as king and priest.

The plumage of the magician is scarlet and gold, on white skin. From his vantage point he can see all the nations of the earth before him, and he could fly to any of them on his royal wings. Alone, he addresses the universe. Facing the sun, he stands in the hailing sign of the magician, the white unicursal hexagram glowing in his heart. He says:

*I invoke you, HERU RA HA, to witness this drama of earth. By IAO I celebrate the continuity of life and the mystery of resurrection.*

Having announced himself with due solemnity, he continues.

*Who amongst the legions of the Earth is like unto me? There is none.*

*I am the Phoenix, the silent watcher of the aeons.*

*Mine is the power of going, and none can oppose me.*

*I am TAMMUZ, son and lover of my mother ASTARTE; truly I am a lambent flame of heaven.*

*I am HERU, suckled at the breast of mighty Auset; I go forth to destroy death.*

*I am HADIT, husband of blue-lidded NUIT; I know the secret parts of her body.*

*I am the point and the center,*

*I am purity manifest.*

*I am the flame that moves across the land, in my hands is the secret of life.*

*I am that which is, has been, and will be.*

*I am beyond the turnings of the wheel, for I am the axle from which all projects.*

*I am the author of sorrow and joy; I love the world I have fashioned.*

*Love me, oh my Goddess, for I love you above all others.*

*I am the plummed one of heaven, my body is the sacrament of life.*

*In purity I work my will, unto the glory of Our Lady. AUMGN.*

He departs, having proclaimed his life and royal power.

**Point II**

With Autumn comes the winding down of things. The sun has set in the western sky. What light there is illuminates only dying vegetation on the once vibrant slopes of the great mountain. The streets of the city below are dusty, and the once great buildings are in disrepair. Everywhere shadows cling in dark recesses, and the world betrays its weariness.

The magician has tied himself to a pole of acacia wood, which he has made from the whole trunk of the tree. It stands in the midst of a pyre of cinnamon, myrrh, and olibanum. His arms are free, and he holds them in the sign of Apophis the destroyer. In his heart burns the red upright pentagram. He once again addresses the universe, his grave words carrying to the west. He says:

*I invoke you HERU RA HA, to witness this drama of Earth. By IAO I celebrate the continuity of life and the mystery of resurrection.*

Having declared his connection with The One, he continues.

*Long is the term of life.*

*In its time I have enjoyed love, and I have suffered hate.*

*I have been the agent of despair, and the bringer of happiness.*

*I have been the begetter, and the destroyer.*

*I have drunk deeply from the cup of Our Lady, and tasted the wisdom that was within.*

*It said:*

*Go forth my lover, into the temple of the sun.*

*There build you a pyre of rare woods and spices; all that you may own.*

*Stand in the midst of it, and bring a cleansing fire to burn away the inequity of the world.*

*Do not fear, for I shall find you wherever you may be. And I will bring you back into this world though the serpent of Hell shall bite at me.*

*I shall reach my hand into the pit, and bring you forth into day. And we will consummate our love in the temple of my body.*

*I have done as she asked.*

*In the dark of the world I stand here, and I am ready.*

*Come Oh APOPHIS, you who would destroy the world, you who would eat the sun for I know your secret.*

*For you do naught that is not the will of the highest.*

*Therefore you may have this body, for you can partake only of corruption.*

*Therefore that which I truly am is beyond your jaws, for it is the perfect light.*

*Let the fire burn away the man, and leave only a god!*

With those words a fire lights at his feet. The flame shoots up the column of the magician's body, and rushes out in all directions, immolating the flesh and burning away the corruptions of Physis. It purifies the soul, and consumes all that is not the Center.

As the fire dies, the charred remains of the magician's arms drop until they are straight out from the body. With his last breath, the magician says:

*It is finished. AUMGN.*

The body collapses into ash, save for an egg of myrrh in the midst of the dead pyre.

### Point III

There is nothing but silence in the winter of the world. Only darkness greets the small worm that hatches from the egg of myrrh. He does not in his blindness see the dead world around him. He knows only the promise that has been made to him. All else is illusion. He may in his hope face the sun in the north, sunken beneath the Earth. He has nothing else.

### Point IV

The morning of the world the worm opens his eyes and finds himself re-born. He is facing east towards the rising sun, in the attitude of the blazing star. He is both a man and a bird, and as he looks down from the mountain he can see the world is green again. The trees and flowers are budding, and children play in the streets of the city below. It is weathered, but mighty crews echo the will of the magician, and set about the task of restoration. He is Christos, the anointed one, who has triumphed over death. With victory and thanksgiving he says:

*I invoke you, HERU RA HA, to witness this drama of Earth. By IAO I celebrate the continuity of life and the mystery of resurrection.*

Feeling those words reverberate in his heart, where stands the golden adverse pentagram, he says:

*I have traveled the dark abodes of night as a worm, blind and sightless.*

*Now is the time of return and completion.*

*Here at the end of the cycle is its beginning.*

*That which was, is again.*

*The prince of fear is banished from the realm.*

*I am alive, as I am life itself.*

*I have been brought back by Our Lady to make grow the flowers and trees.*

*I am the vine that has been cut, and yet bears new fruit.*

*In everything that is, I am.*

*I am the newborn that bids its mother  
greetings from the Otherworld.*

*I am the innocent that knows the ways of Earth.*

*I am he that destroys the darkness, that which holds the mountains together.*

*I am every goat that braves the peaks, and the hawk that soars on air.*

*I am the round fish of the oceans, and the serpent that dwells in flame.*

*I am the fire that burns in the flower of woman, and propels the rod of man.  
I am MELQART, king of the city, and I will rebuild it to a splendor it has never known.  
My plumage is the scarlet and gold of new life, my skin has the whiteness of purity.  
My eyes are obsidian; in them are reflected the faraway lands I have known.  
A mighty and royal bird am I, and yet a man.  
A man am I, and yet a god.  
And all these things that I am, I am through Our Lady, who restores and sustains the world.  
She and I shall once again make love in her temple.  
In all the worlds that have been, are, or will be, there is no truth but death.  
In all the worlds that have been, are, or will be, there is no certainty but life. AUMGN.*

He goes forth into the reborn world.



**GAIUS CASSIUS  
AND THE DARK SIDE OF THE MOON**

The wine cup touched by the lips of a thousand fools  
remains forever a cup.

But the goblet kissed by the lips of a god becomes divine.

Now, what of that which fills the cup, but makes the fool divine?

Gaius Cassius likes to tell of a certain vintage that one time  
passed his thirsting lips during the time of his wild and untried youth.

His story tells of a wine purportedly distilled of red grapes  
grown on that side of the moon never to be seen by the eyes of Man,  
and harvested by mad slaves not said to be altogether human in their appearance.

But it must be remembered that  
none truly believe these bald tales of Gaius Cassius in their full measure,  
and then again, none either disbelieves them in their part.

Now, on this one particular occasion did Gaius Cassius produce  
from amongst his many and wondrous wares an unusually good flagon of this notable vintage.

Stolen, or so he claims, from Great Pan himself  
And this he placed, along with two fine cups of gold,  
before his great good friend of old,  
the Jackal God of Khem, called Anubis by his priests  
and the mortals who loved him.

Then did these two go forth upon a well loved and oft times traveled path  
to drunkenness and complete abandon.

But all too quickly Gaius Cassius found himself  
in a dark, and grim and forbidding landscape,  
whereupon him fell a great silence

and beneath his feet lay the moon of his madness  
and the crushed and bleeding bodies of the grape.

But the Jackal's laughter rained long and sweet upon his ears  
and he knew at last that it mattered not.

For here it was ever midnight,  
and silhouetted upon the distant sky, black upon black,  
the Twin Towers of sorcery and of madness.

And Gaius Cassius saw his great peril, for he knew  
that he must pass betwixt these two if he would live, and home was very far away indeed.

And again did the Jackal's laughter rain hard upon him,  
and Gaius Cassius saw the towers rise up high as mountains before him,  
blocking out the night sky as though they might crush him beneath.

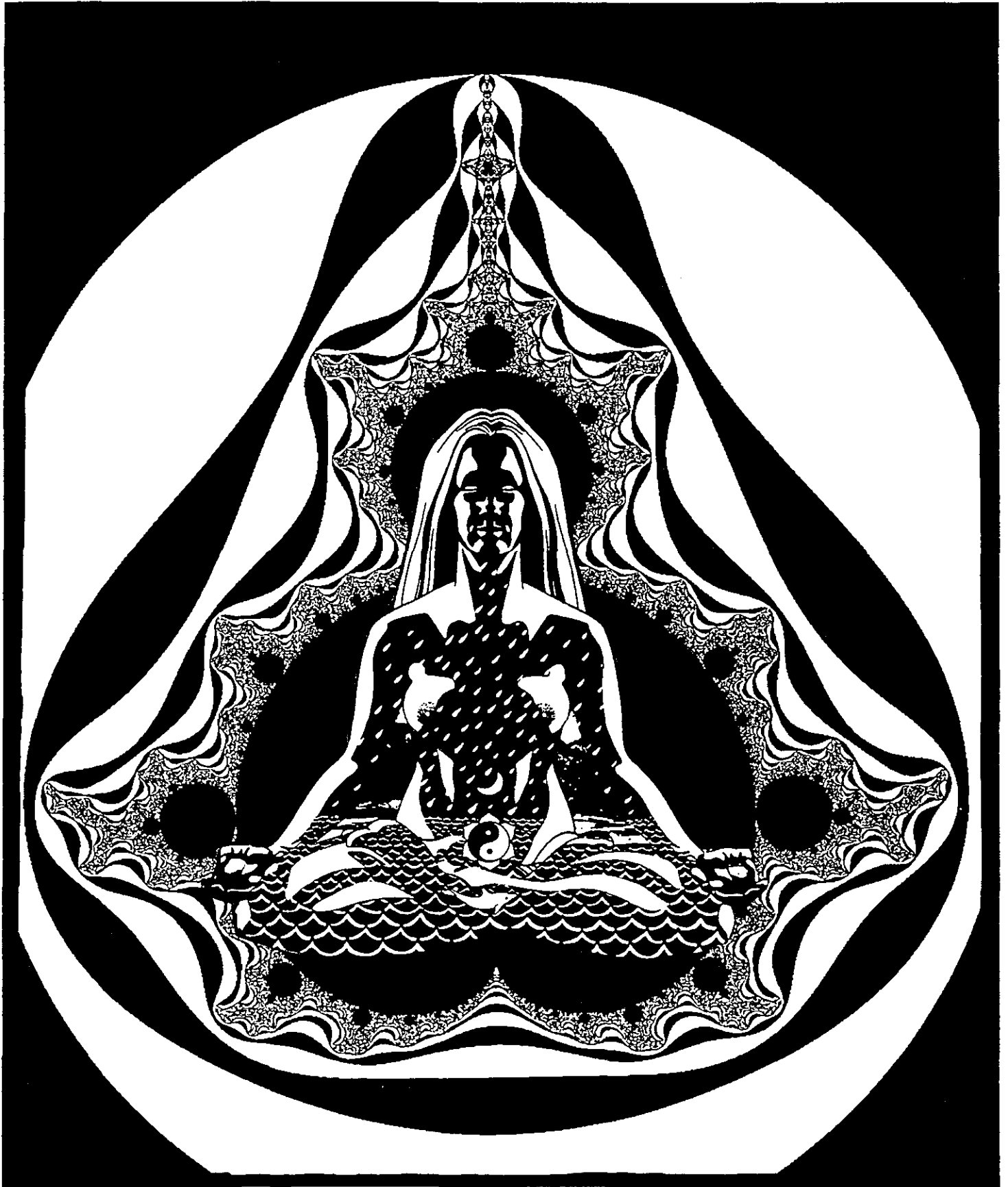
And once again Anubis pressed the cup into the hands of Gaius Cassius  
wherefrom he drank unto the last sweet drop.

And then he wept, and laughed out loud and fell into a deep, languid  
swoon, like unto that which calls the soul  
unto the sweet, sweet promise of the grave.

And when again he awoke unto the light of the Sun upon the Earth,  
he knew at once all the many secrets of sorcery and of madness, and of laughter.  
And he lived to tell of that which befalls those who go drinking and adventuring  
with a god to that side of the moon never to be seen by the eyes of Man.

But if thou wouldst learn of that which fills the cup  
and makes the Fool divine,  
thou must go and seek the laughter of the Jackal for thyself.

Sor. Akhen Anubis



## A Taoist Meditation For Universal Usage

By Frank Allen

Ritual or meditation burnout; most of us have seen it even if we didn't recognize it. One of our Sisters or Brothers seems exceptionally alive, energetic, and full of spirit for weeks and then, suddenly and unexplainably, he or she crashes. In what seems like a few hours they become near catatonic, intensely hyper, or oscillate between these two states.

This syndrome often appears in Wicca, Magick, Kundalini Yoga, Taoist Meditation, Tantric Sexual Practices and any other system which has the capabilities of running abnormally large amounts of energy through their practitioners. Physically, this syndrome is the result of an overtaxed nervous system. It is not unlike combat fatigue or the more severe shell shock.

This burnout is created when an abnormally large amount of energy, which is passing through a person's body, encounters a solid blockage in the path of its flow. The legendary irresistible force hits the equally legendary immovable object and something has to give. That something is the person's nervous system.

When large amounts of energy circulate through a person's body, it travels first through the nervous system, then through the circulatory system, into the meridian lines, to the side channels and finally into the central energy core. Because it is first in line, the nervous system, takes the first and the worst damage.

The Taoist Water Methods of energy work and meditation contain a safeguard against energy system burnout. This safeguard is taught as the beginning foundation of the system. It is an energy blockage dissolving exercise which is known in America as Taoist Clearing Down Meditation. The Water Methods are the oldest techniques in Taoism. Their trademark is the dissolving of all obstacles. They differ from the later Fire Methods which burn, blast or blow out all blockages in their path.

Clearing Down meditation can be done in either standing or seated postures. In either standing or sitting, it is essential that your spine is erect, your muscles relaxed, your breathing is gentle and continuous (never hold your breath), and your eyes closed.

The first meditation is called, What's Alive and What's Dead. It is an exercise to awaken the nervous system. The first step is to realize that every nerve in your body is made of the same gray matter as your brain. Every nerve has potential intellect. Access and awaken a nerve and it can tell you all about its surrounding area. Next, you assume your meditation posture and begin to feel the top of your head. You want to feel it until you can feel the plates of your skull and where they meet. Then let your feelings descend through your body, slowly and with the same intensity. You want to feel your organs, your bones, your fluid systems, EVERYTHING! The parts which can feel are ALIVE. The parts which you can't feel are essentially, DEAD to you. You practice the exercise until everything is ALIVE.

Energy is just a little more diffuse than flesh. An awakened nervous system can feel energy, but first it must be awake enough to feel all of its flesh. An awakened nervous system allows you to feel the energy in your rituals and meditations, not just the effects of this energy passing through you.

Next comes the actual CLEARING DOWN MEDITATION. It is essentially the same as What's Alive and What's Dead, except you start at the top of your energy field, above your head, and finish at the bottom of your energy field, below your feet. As you feel your way down, you must be careful not to visualize. JUST FEEL! If you visualize, your mind will trick you into thinking that you have felt and cleared an area which you have only visualized. When the meditation is completely familiar to you (about 100 practice hours down the line) you can retrieve your visualizations for a sort of supercharger effect. As you feel your way down your body, you are looking for all points that feel blocked, congested, too tight, or too strong. Feel these areas with your mind until they take a shape. Then, with your mind, dissolve this shape, from solid to liquid to vapor. The vapor floats out to the edge of your energy field. Dissolve each of these areas to the best of your ability, but don't try to be perfect; people aren't made that way. Keep moving smoothly down your body, feeling everything, missing nothing. The exercise should take a minimum of 20 minutes at the beginning. After about a year it can become a quick continuous hum, which cycles repeatedly through your body.

When an energy blockage is completely dissolved, it will release the sensation which created it. You could experience sensations of heat, cold, electricity, pressure, internal shaking, or emotional rushes of all varieties. These sensations should be felt, not repressed, then let go and not held on to. Above all, put no importance on them. The feeling of true energy flow is a lack of sensation; a pure emptiness passing through you.

To develop the safeguard aspects of CLEARING DOWN MEDITATION, you must learn to move it into your secondary consciousness. This is the part of your mind which can sing along with the song on the stereo, while your primary consciousness carries on a conversation with your significant other. With practice you can learn to keep your continuous clearing down hums in your secondary consciousness, while your primary consciousness can do anything else you might want to do.

This secondary consciousness clearing down, when done in conjunction with various energy gathering or channeling practices, will create a ground wire for blocked energy. If energy hits any remaining blockages, it will immediately exit through the clearing down. This safeguard can be added to any and all high energy channeling or gathering practices.

The CLEARING DOWN MEDITATION teaches us to train our minds to concentrate on a single idea, and then to clearly concentrate on two things at once. It coordinates the brain and the nervous system. It allows us to feel, as well as visualize energy. Above all else, it builds your safeguard against High Energy Burnout.

---

Frank Allen is the Director and Chief Instructor of the Wu-Tang Physical Culture Association, where the Taoist Water Methods of Chi Kung and Meditation are taught.

He may be reached at (212) 533-1751.

Ulrich von Hutton  
(1488-1523)

(An impoverished Knight of the Empire, Humanist and emphatic Lutheran propagandist, and Gnostic Saint - translated from the German, submitted by J.P. Lund)

I dared to do my Will  
And I still have no regret;  
Though naught therefrom may I  
gain,  
My honesty must be plain,  
This much I do know:  
Not one man alone,  
Should one serve,  
But rather the greater good,  
I believe it, even though,  
People do call me a Priest-hater.

I leave everyone to lie  
And say what they like.  
Had I concealed the Truth,  
I'd have many admirers.  
Now I've spoken out,  
And been banished for it;  
I appeal to all honest men,  
I shall flee no further,  
And may yet return.

Yet this sort of thing  
Oft has happened before,  
Those in authority having lost  
What seemed a sure game.  
Often a big fire  
Began with a small spark;  
Who knows - I may get mine!  
When things start moving,  
I'll stake what I have,  
To win or lose all!

Though the benefice-hunters  
Are after me with their cunning,  
One whose heart tells him he's right  
Cannot be put off.  
I know many others  
Who want to play too,  
Even to the death:  
Up, good Countrymen  
and gallant Knights,  
Don't let Hutton down!

[Originally published in O.T.O. Newsletter Vol. I (2) September 1977 e.v. (reprinted in 1984 e.v.).  
Appearing in The Scribe by kind permission of the author.]

## The Thelemic Salutations

by Bill Heidrick

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

“Love is the law, love under will.” - Liber AL - I:57

These are the salutations of Thelemite to Thelemite. They begin and close letters. They are given in greeting and return. Many have pondered their meaning; and some, in open defiance of The Book of the Law, have seen fit to change them. The following is a consideration of the meaning of these statements from the view of one person. No authority is claimed, and none can be claimed. “Every man and every woman is a star.”

It is the stand taken by the Order under the Caliphate that no change be made in the text of The Book of the Law. Those who are initiated into O.T.O. are required to affirm this. Acceptance of Liber AL in whole or in part is another thing entirely; yet without the tradition of the veridical text, such an acceptance is impossible. To preserve the form of our Sacred Book, we must guard it against decay. Many abuses have arisen of late, especially in the use of the salutations.

A particularly common change is current among our kindred of the Wicca: “An it harm none, do what thou wilt shall be the whole of the Law.” A sound qualification in ordinary opinion, surely. Is this a case of common observation? No, this versical is not a vague “hello, have care and be at ease.” It's every bit as poignant as the greeting of the Christian monastics; “Remember, Brother, that thou must die!” and far more positive. The “what” is the *why* you are alive. Even if doing that “what” in accord with your True Will threatens a nation, do it. There is nothing to fear. When you do what you have incarnated to do, no harm will come to any acting in their own Great Work.

Another alteration long in vogue is “Do *as* thou wilt...” Crowley himself objected to this. It's merely libertine slithering. To do as you please is not Thelema. Such a philosophy accomplishes nothing (small 'n' at that). There is no practical merit in it. “What” means some definite thing. That definite thing can be a deed, a role in life, a work of art or any tangible accomplishment. It may change its appearance from time to time, but it will remain true to its essence. That is the Law, the order of life in the Aeon of Horus. It is the whole of the Law; there are no vague exceptions or vague “outs”.

So, what do we do? Declare that the pet project of the day takes precedence over the needs of others? Nope. First find the nature of your True Will. The versicle doesn't say “... *is* the whole of the Law.” It says “... *shall be* the whole of the Law.” This passage cannot actively apply until you know what your True Will is in a given situation. Once you have caught the essence of your Will, the deed will take no more than an instant. “This is my Will”, says the waster of time. “It was done quickly and in silence”, is the thought of an observer of Thelema in action. What do you do until the Angel comes? “Love is the law, love under will.” Follow the leanings of your heart; Agape and Thelema are both 93.

Too many would-be-Thelemites feel bound to be on top of their Wills all the time. It's far better to be a loving mortal half of the time than to be half divine king and half-ass. If you don't know what to do, always take the path of love. Love is the gentle sleep of Thelema, even as doing the Great Work is the wakeful labor.

The most common change in Liber AL is the alternation of Capital and small letters in the text. Changes of punctuation are also frequent. Some of this is understandable. Many parts of the manuscript are ambiguous. Crowley's handwriting was not his most shining perfection by any means. However, with regard to the salutations there is little doubt as to the correct form. These passages are relatively clear in the MS. Where a capital letter begins a sentence, that may be considered simple grammar (in other words, the essential mystery may be the common one of language). Where a capital letter appears in an unlikely place, look for a special meaning. "Law" is capitalized in the first versicle of the salutation, but not in the second. Active in the first and passive in the second, or emphatic in the first and then subtle - the gist of possible interpretation should be obvious. To sprinkle capitals about at random is to muddy the water.

Occasionally one may make a simple typo in using these salutations. Such errors may generally be ignored, but they can be revealing. In the first issue of [The O.T.O.] Newsletter, the opening salutation came out, "Do what thou *will*..." May one suppose an earnest grammarian at work? Could be, but I've noticed something about my own typo's. When I have a lover in the house, I have to fight against typing: "Love is the law, *lover* under will" on letters. Doubtless, a tendency to brag; but that's show biz, not Thelema.

"So what if there's a little looseness, that won't change the spelling of a book already printed." True up to a point, but books wear out and get reset and reprinted. For a Thelemite in O.T.O., it's not valid to let things take care of themselves and "Do as thou jolly well might," about The Book of the Law. For some Thelemites, this is not a major concern. They are into their Wills and don't really read Liber AL anyway. For those of us who pursue Thelema through Aleister Crowley's Ordo Templi Orientis, the instructive nature of the Order requires safeguarding of the Book. Any Thelemite with the Will to do a book knows that nothing can stop the appearance of that book in print. Some have rewritten or augmented Liber AL with their own writings. Such things are fine for those people and their followers; but we have Crowley's version, and we are going to make sure that it remains accessible throughout the Aeon of Horus. That's simple. Writing this article is part of making it work. Calling attention to slips, slides, typos and deliberate changes is also part of making it work.

Carelessness in using these salutations sometimes stems from something in the understanding of the meaning. Those who substitute "Do *as* thou wilt" for "Do *what* thou wilt..." generally tend to understand that this passage means freedom from all restraint. That's true as far as it goes, but it doesn't even go as far as the skull. When you are linked to your True Will consciously, you are indeed totally free to do your Will. The way you do it is not generally free at all. If you will to act as president of the country, you may be able to shoot the incumbent and take his place; but if you think you have a right to do that, you are sick. Circumstances may justify such an action, but very rarely. At times, there may seem to be several ways to do your Will. Actually, there is only one - and "success is your proof". If you don't meet with success, you have tried to force the wrong way to your goal. The theory is infinitely complex, but the manifestation is always sublimely simple.

The worst possible use of these salutations comes dangerously close to their best outward use. Many

of us are teachers. We are often in a place of power to dictate to others. When this power is used to tell someone what their Will is, that is Restriction and the Word of Sin. When this power is used to tell willing people what to do, that's all part of normal living. If they do it, fine. If they don't do it, it's not their Will. All this can be frustrating to someone who is trying to get a commune together. Periodically, some test must be made to separate the subhuman sluggard from the Thelemite who doesn't do things the way the rest do. The basic trick is not to bluster and shout, but to simply tell the person to do something interestingly stupid. If this suggestion is ignored, fine. If the suggestion is followed, serious doubt is thrown on the Thelemic convictions of the person tested. For an example, consult Liber Jugorum, Section I, paragraph 2. A second test may well consist of warning the person against a particular thing that is obviously pleasurable but probably harmful. If the thing is done anyway, with harmful results, evidence is strong against active awareness of the True Will. Generally speaking, such tests are only rarely necessary. Their extensive use is cause to suspect the teacher of having a mildly sadistic sense of humor.

The salutations of Thelema have curious parallels in other traditions.

Consider the four injunctions of the Sphinx:

“Do what _____ thou wilt _____ shall be the whole of the Law.”	to know to will
“Love _____ is the law, _____ love under will.” _____	to dare and to keep silent.

When you know your Will, knowledge is essentially of “what” to do. It is not a vague inclination that doesn't come to any active release. Neither is it a sense of the presence of the Angel. It's as pure and simple as a mechanic knowing what wrench to use to tighten a particular bolt. A magician in practice knows exactly what energy or entity is needed.

The active Will you possess is not desire alone, for that may be frustrated in a number of ways. It is the mysterious force that moves the arm on command from the brain. Will is a pressure and a direction - very much like the concept of a single vector of force as used in physics. The only difference is that the force is drawn, not from a discrete cause, but from the field of power that is your Genius. The presence of this Genius is not in itself the active Will, but that essence is prior to the manifestation of the Will.

Love is an ultimate act of daring. Love cannot effectively act within a person. It must be directed toward another. Inactive love, like the presence of the Genius, is prior to outward love. Unless you love yourself, you cannot love another in anyway. Once the inner love is established, it may be projected outward. This active form is a giving of energy without fear of loss or abuse. You simply add without condition to the life force of another in any way that can work. There is no forcing. The transfer of life energy must flow according to the True Will of the Other - which is ultimately in harmony with your own. Sexual love making may be involved, or it may not.

The injunction to keep silent is quite profound. This means nothing so obvious as the deliberate

concealment of one's secrets. This silence is the ultimate respect for Truth. If a thing is spoken or written, it is half a lie. Make no attempt to explain an act performed according to True Will. Inform if you will, should such information be a part of the act; but do not try to play at "because" when the source of your deed is the outpouring of your Will. There are other forms of legitimate silence, but this one is particularly important to Thelemites.

At some time or another, every Thelemite has to face the familiar question: "If you are so smart, why ain't you rich?" If such a question or its kindred troubles you, take a little time to meditate on the Thelemic salutations. If you are doing your Will and loving under will, you are rich. The perfection of these things is known only to one doing them.

All Thelemites display imperfection. At its best this is a defense mechanism to avoid the local equivalent of crucifixion. At worst this is only the part of the self that is not fully functioning. Let those who would take the Oath of the Abyss beware, for the entire mortal self cannot attain to perfect knowledge and remain alive in the lower world. Such an attunement to Will means an end to doing - there is no "what" left undone. In the main flow of life expect confusion. Hide it only from the more stupid of your enemies. When a student asks for something that you cannot give, follow the manner of the fellow who said: "Expect an occasional snort; but I'm an addict, not a peddler." Leave room for the other's doing and loving under will.





## A Comparison of Liber Librae [The Book of the Balance] and the Golden Dawn's "On the General Guidance and Purification of the Soul"

Submitted by Fra. Scorpius Yod

While recently re-acquainting myself with some of the documents found in The Golden Dawn, I paused as I came upon the short essay that concludes the Fourth Knowledge Lecture. This Knowledge Lecture was assigned to an aspirant upon attaining the Practicus grade in the G. D. initiation system. The essay is entitled "On the General Guidance and Purification of the Soul." As I began reading, I immediately recognized it as one of my favorite papers from the G.D. As I continued, however, I noticed that it wasn't *quite* as I had remembered it. The spirit behind the words struck me as somehow different.

What I thought was one of my favorite teachings from the Golden Dawn turned out to be one of my favorite Libers from Aleister Crowley!

This G.D. paper is Liber Librae or The Book of the Balance that appears in The Equinox III (10) and seems to have been authored by The Master Therion (A.C.). I was puzzled by this 'plagiarism' by Crowley until further investigation led me to the Index of the revised edition of Magick - Liber ABA. Wherein Liber Librae is listed under "works *edited* by Crowley"; along with the Bornless Ritual and The Goetia.

Liber Librae is a Class "B" A.:A.: publication that is reserved for "books or essays which are the result of ordinary scholarship, enlightened and earnest." It first appeared in the first issue of The Equinox in the Spring of 1909.

The meaning behind the title Liber Librae (sub figura XXX, The Book of the Balance) may be derived at by Qabalistic analysis. Thirty is the numerical value of the Hebrew letter Lamed assigned to the Atu entitled Adjustment in Crowley's Book of Thoth. The energies represented by this Atu is expressed through the zodiacal sign of Libra: the Scales.

In the Official Instructions of the A.:A.:, Liber Librae is noted as "an elementary course of morality suitable for the average man" and "as a principle instruction for practice for every student" along side Liber E and Liber O. It is also mentioned as a commentary to Liber AL in "Literature Recommended to Aspirants" and in chapter III of Part One of Book ABA concerning Yama and Niyama; the whole subject of which "is to live so that no emotion or passion disturbs the mind."

The (then complete) teachings and papers of The Hermetic Order of the Golden Dawn were published in four volumes between the years 1937-1941 by Aries Press by Israel Regardie; although, the rituals themselves were made public by Crowley when he published them in issues two and three of The Equinox in 1909-10.

I referred to another work edited by Regardie. A collection of some of the more important teachings from The Equinox called Gems From The Equinox. In his Introduction (Section III - Yoga), Regardie states

the following in regards to Liber Librae: "A simple instruction in Karma Yoga, having been adapted without any major change from a Golden Dawn document" [emphasis mine].

However, if one takes the time to compare the two it becomes quite clear that the differences between the two texts are not all together minor or insignificant. I believe the major variations are reflective of the spiritual and psychological contrarities between the G. D. and the teachings of Aleister Crowley. Both documents are valuable instruction towards the attainment and accomplishment of the Great Work. However, the progression of the Aeonical magical formula, from Osiris to that of Horus, is evident. I believe this was Crowley's intention for modifying and adopting this paper for A.:A.:.

"Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods ..." LIBER AL I:49

"Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright." LIBER AL II:5

What follows below is a verse by verse comparison of these two documents. The G. D. version is given first in bold italics. Liber Librae is in regular type with the numeration of the verses intact. Both documents are given in their entirety for individual analysis with the objective that it may better enable the reader to discover for him or herself the import behind Crowley's modifications and to arrive at your own conclusions.

***Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?***

0. Learn first - Oh thou who aspiest unto our ancient Order! - that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

***Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavor be to seek the Light through their reconciliation.***

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.

***Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.***

2. Thou then who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

*How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?*

*Is it but now that the higher life is beset with dangers and difficulties; hath it not ever been thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men; yet through this has their glory increased.*

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

*Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said, "Blessed art thou."*

4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

*Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knoweth much; but he who knoweth much has learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.*

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much has learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

*Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldest thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.*

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldest thou despise one who is weaker than thyself?

*Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue.*

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

*Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.*

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

*A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect himself only, but also those with whom he is brought into contact, either for good or for evil.*

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

*Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.*

10. Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

*Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.*

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

*Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet Evil.*

12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.

*True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom.*

13. True ritual is as much action as word; it is Will.

*Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawllest and grovellest, thou wouldst even then be but an atom and one among many.*

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawllest and grovellest, that thou wouldst, even then, be but an atom, and one amongst many.

*Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject spiritual truth, but every sin and act leaveth its effect.*

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

*To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself.*

16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

*Fixed thought is a means to an end; therefore pay attention of the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin".*

*Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?*

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin". Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

*Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word*

*issued in the birth of the dawning universe.*

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

*As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice."*

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

*So shalt thou gradually develop the powers of thy Soul and fit thyself to command the Spirits of the elements.*

*For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?*

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger for Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

*In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou dost this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH. "Ask of God and ye shall have, Seek and ye shall find. Knock, and it shall be opened unto you."*

21. In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהושע . Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

Some significant differences between Liber Librae and the Golden Dawn paper are found in the following verses:

- Verse 0: Liber XXX: The omission of the word "true" in connection with Equilibrium.  
GD: "... basis of the Soul".  
Liber XXX: "... basis of the Work".
- Verse 1: GD: "Darkness of Matter".  
Liber XXX: "Darkness of Nature".
- Verse 6: Crowley edits three sentences from the original G.D. verse.
- Verse 7: In Liber XXX "Weak Ones" replaces "Evil One". The concept of one, sole "Evil" entity is replaced by the concept of unbalanced energies.  
GD: "Humble thyself before thy God".  
Liber XXX: "Humble thyself before thy Self."
- Verse 8: GD: "Lead thee into sin".  
Liber XXX: "lead thee astray."  
Also Crowley edits the second reference to the "Evil One".
- Verse 9: GD: One's actions affects oneself and those that he comes into contact.  
Liber XXX: Man's action effects not only himself but the entire Universe.
- Verse 10: The GD advocates the aspirant to restrain the animal passions.  
Liber XXX advises to strengthen and control the animal passions
- Verse 11: GD: "Do good unto others for God's Sake".  
Liber XXX: "Do good unto others for its own sake.";
- Verse 12: An important addition in Liber XXX: "Act passionately, think rationally, be Thyself."
- Verse 13: GD: "True Prayer." Liber XXX: "True Ritual." Also Crowley omits last sentence of verse.
- Verse 15: Liber XXX expands the notion of the unpardonable sin to not only willfully rejecting truth but also to fear knowledge if that knowledge doesn't fit in with your way of thinking.
- Verse 20: GD: "... attract the evil." Liber XXX: "... attract the Weak."
- Verse 21: Ask of God and it shall be given unto you? Thelemites ask of ourselves (... in whom is GOD!)



Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order.

To all whom it may concern: Greeting and Health.

The O.T.O. is a serious and secret Order, pledged to the high purpose of securing the Liberty of the Individual and his advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit on the Foundation of Universal Brotherhood.

The letters O.T.O. stand for Ordo Templi Orientis, or Order of the Temple of the Orient and have a secret meaning for initiates. It is the most revered of the Orders of antiquity, and dates back beyond the dim ages of history.

Under the name of Templars alone we find the Order's Historical records in the year 1118, over 800 years ago. Through treachery some 200 years later, in the year 1312, the Order was overthrown. This is true in that its external manifestation was no longer apparent to all but the fewest.

Though it ceased to wield the same power in the affairs of man which it had done formerly, it has existed in secret right down to the present time. The continuity has been maintained, and the inner secrets have been transmitted to us through an unbroken line of Grand Masters.

Most of the great Initiates and Geniuses of history are numbered among its members and their names are listed in other manifestos of the Order.

In its bosom repose the Great Mysteries, its brain has resolved all the problems of philosophy and of life.

It possesses the Secret Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a secret capable of realizing the world old dream of the Brotherhood of Man.

This knowledge reposes in the Sanctuary of the Ordo Templi Orientis and in none other on earth and may be attained by those who prove themselves worthy.

To join the Order is to ally yourself to the Royal line and connect yourself to the Occult Current that has initiated every movement which has made for Man's real advancement and illumination.

It is the first of the great orders of antiquity to accept the Law of the New Age, which is DO WHAT THOU WILT, and to reorganize in accordance with the modern needs of humanity, to guide Mankind into a more noble social order.

The candidate, through a series of initiations, is gradually led to a perception of truths undreamt of by the profane.

There are 10 principal degrees, and every man and woman of full age, free, and of good report, has an indefeasible right to the first 3, beyond which advancement is invitational.

The aims of the O.T.O. can only be understood by its highest initiates, but it may be said openly that it teaches all branches of the Secret Wisdom of the Ancients, and its plans embrace all the activities of human life and endeavor.

The more mundane aspect of the objective and principles of the Order may be embraced in the term Brotherhood of Man, involving the mutual co-operation of each for the weal of all.

Tahuti Lodge, O.T.O.  
is proud to present a musical adaptation of  
**THE HEART OF THE MASTER**  
by  
Aleister Crowley

Final performance is scheduled to take place,  
Sol in Libra, Fall Equinox 1996 e.v.  
at Tahuti Lodge, New York.

Call or write for order information  
and reservations.

Original music by

**BABALON SUN**

and entire Cast performance  
will be available for sale.





CAROL A. BULZONE, PROP.  
OPEN 7 DAYS A WEEK

**Enchantments, INC.**

341 EAST 9TH STREET  
(BETWEEN 1st & 2nd AVENUE)  
NEW YORK CITY, NY 10003  
212-228-4394



HERBS, INCENSE, BOOKS, JEWELRY, CRYSTALS  
ESSENTIAL OILS, CANDLES, TAROT READINGS  
MAGICAL APOTHECARY, CRYSTAL BALLS, AND MORE.

THE GODDESS IS ALIVE AND LIVING IN ENCHANTMENTS

**Pa Kua Chang**

The Taoist Martial Art based on the  
energy changes  
of the I Ching.



Free classes for  
OTO members  
Mondays 9 pm

Frank Allen's Wu-Tang P.C.A.

7 1/2 2nd Ave. For info & admittance call: 533-1751  
donations welcome

**SERPENT'S OCCULT**

Books & Supplies • P.O. Box 290644  
Pt. Orange, FL 32129  
(904) 760-7675

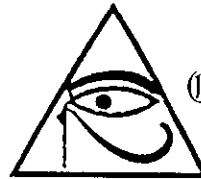


**NEW & USED BOOKS**

Top \$\$\$ paid for  
used occult books!  
Crowley,  
Levi, Waite  
1st editions  
out of print

**CATALOG \$2.00**  
(refundable w/ 1st order)

OPEN DAILY 2-10 PM




**Other Worldly Waxes . . .  
and Whatever, Inc.**

POTIONS, OILS, INCENSE, MAGICAL CANDLES  
READINGS & SPIRITUAL ADVICE

131 E. 7th STREET  
NYC 10009

212-260-9188



**WAXES IN THE MOON  
BE GLAD RELIGION CRAFT SHOPPE  
ALGEMICAL CANDLE MASTERS & TAROT READING**

*WE CARRY: ALL KINDS OF ROOTS, OILS, INCENSE, CANDLES,  
RITUAL KNIVES, WOOD & BRASS MORTAR & PESTLES,  
30 DIFFERENT TAROT DECKS, ALL KINDS OF BOOKS,  
CAULDRONS, CRYSTAL BALLS, PEWTER FIG., CERMIC FIG.,  
HANDMADE: CLOKES, ROBES, CAPES, COATS, DRESSES,  
T-SHIRTS, BANNERS, RUNES, INDIAN JEWELRY, SILVER JEWELRY*

*OUR SHOPPE IS AT 115 ST. MARKS PL. BETWEEN 1ST & A*

**WE ALSO TEACH CLASSES IN WITCHCRAFT, TAROT & CANDLE MAGIC**  
212-473-8486 OR 1-800-473-8480

**6 RAYS OF GOLD**

230 Mulberry Street  
New York City 10012  
(212) 431-8348

between Prince and Spring

~~~~~  
Astrology Books  
Charts Calculated  
Tarot Cards and Books  
Occult Books ~ Qabalah  
Magick, Thelema, Tantra  
Mythology, Psychology  
Unusual Tales, Gnosticism  
Artwork ~  
Magickal, Mystical and  
Profane:  
Paintings, Prints, Boxes  
Bells, Sculptures, Jewelry

~ Opening after Samhain ~

# 93 Publishing

JAF Box 7865  
NEW YORK, NY 10116-4634 USA

## Price and Ordering Information

### RETAIL PRICES

|                                                                                                    |          |
|----------------------------------------------------------------------------------------------------|----------|
| THE EQUINOX III(6) — <i>Liber Aleph vel CXI:</i><br><i>The Book of Wisdom or Folly</i> .....       | \$ 50.00 |
| THE EQUINOX III(9) — ΘΕΑΗΜΑ:<br><i>The Holy Books of Thelena</i> .....                             | \$ 50.00 |
| THE EQUINOX III(10) .....                                                                          | \$ 50.00 |
| THE EQUINOX III(3-4) — <i>Eight Lectures</i><br><i>on Yoga &amp; The Equinox of the Gods</i> ..... | \$ 50.00 |
| THE EQUINOX I(1-10) .....                                                                          | \$395.00 |

### O.T.O. MEMBER PRICES

|                                                                                                    |          |
|----------------------------------------------------------------------------------------------------|----------|
| THE EQUINOX III(6) — <i>Liber Aleph vel CXI:</i><br><i>The Book of Wisdom or Folly</i> .....       | \$ 35.00 |
| THE EQUINOX III(9) — ΘΕΑΗΜΑ:<br><i>The Holy Books of Thelena</i> .....                             | \$ 35.00 |
| THE EQUINOX III(10) .....                                                                          | \$ 35.00 |
| THE EQUINOX III(3-4) — <i>Eight Lectures</i><br><i>on Yoga &amp; The Equinox of the Gods</i> ..... | \$ 35.00 |
| THE EQUINOX I(1-10) .....                                                                          | \$355.00 |

### SHIPPING COSTS

In USA/Canada, please add \$5 for the first book and \$2.00 for each additional book for UPS ground or 4th Class Book Rate. For shipments of *The Equinox* I(1-10), please add \$25 shipping & handling. Note that UPS does not deliver to post office boxes; a street address is therefore recommended, although not required. O.T.O. members ordering *The Equinox* I(1-10) receive free shipping within USA/Canada.

Outside North America, please add \$9 for the first book and \$4 for each additional book for overseas air book post. For shipments of *The Equinox* I(1-10), please enquire for shipping costs. Specify whether air or surface delivery is desired. Reply will be by proforma invoice.

Wholesale inquiries: 93 Publishing titles are distributed by New Leaf in Atlanta, Georgia.

Prices, specifications and availability subject to change without notice.

## HARD-CORE



## NEW AGE

(Formerly *The Warlock Shop*)

RETAIL-WHOLESALE  
Free Mail Order Catalog

QUARTZ CRYSTAL GEMSTONES  
TAROT CARDS  
HERBS-OILS-BATHS-JEWELRY  
POWDERS-INCENSES-FLOOR WASHES  
RITUAL ACCESSORIES-VIDEOS-AUDIOS  
CURIOS-SKULLS-BOOKS-CRYSTAL BALLS

TAROT READERS ON PREMISES

HOURS: MON-SAT 11AM-8PM  
SUN & HOLIDAYS NOON-6PM  
35 WEST 19TH STREET  
NEW YORK, NY 10011  
(212) 242-7182

## ROZEUSAS

P.O. BOX 335 - KINGS HWY. - SUGAR LOAF - N.Y. - 10980

914 - 460 - 0923

HOURS - TUES - FRI - 12 - 5 PM

SAT - SUN - 11 - 6 PM

KNOWN FOR AWARD WINNING JEWELRY

OUR SHOP ALSO CARRIES:

EGYPTIAN ARTIFACTS

TAROT CARDS

BOOKS

CANDLES

ALTER PIECES

PERFUME VESSELS

CURIOS

ECLECTIC GIFTS.

WE BLEND OUR OWN STICK - CONE - & LOOSE

INCENSE - & OILS

ALL OUR PRODUCTS ARE 100 PERCENT NATURAL

WE USE THE FINEST INGREDIENTS

SPECIMEN IS:

KHYPHI

BY THE OUNCE

SEND A S.A.S.E. FOR A BROCHURE  
OR COME VISIT

WHEN YOU NEED THAT  
SPECIAL GIFT  
AT THE RIGHT PRICE  
COME TAKE A WALK OFF THE BEATEN PATH  
AND DISCOVER.

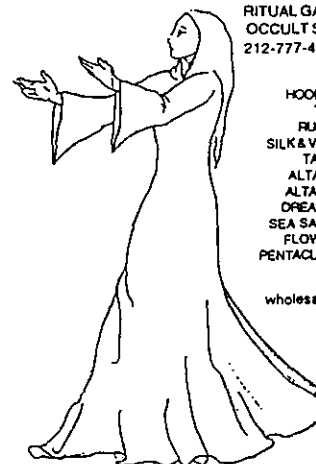


ROZEUSAS



## BETWEEN THE WORLDS

RITUAL GARMENTS  
OCCULT SUPPLIES  
212-777-4520



CAPES  
HOODED ROBES  
TAUROSES  
RUNESTONES  
SILK & VELVET  
TAROT BAGS  
ALTAR CLOTHS  
ALTAR FIGURES  
DREAM PILLOWS  
SEA SALT &  
FLOWER BATHS  
PENTACLE PATCHES

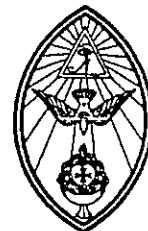
wholesale & retail

catalogue in preparation



## THE SCRIBE

is published by Tahuti Lodge, O.T.O., New York City  
Editors: Fra. Roncelin & Fra. Scorpius Yod



### TAHUTI LODGE

## Ordo Templi Orientis

P.O. Box 70-1109

East Elmhurst, New York 11370-3109

FRA. RONCELIN, Lodge Master  
FRA. SCORPIUS YOD, Initiation Secretary

FRA. D.V.F.N.T., Lodge Secretary  
FRA. PUCK, Lodge Treasurer

**THE SCRIBE** is published bi-annually, scheduled upon the Equinoxes. Subscription information and all submission queries may be addressed to SCRIBE EDITORS c/o Tahuti Lodge.

Those wishing to submit materials to **THE SCRIBE** are encouraged to do so. Please include a self-addressed stamped envelope. Those manuscripts selected for publication will be kept for editorial purposes and are subject to minor corrections for the sake of spelling, grammar and punctuation only. No other revisions will be made. Please indicate if you wish to see a final draft. All other materials will be returned. Do not submit original art through the mail. Send either color or B/W photo copies or submit to a Lodge Officer directly.

All contents Copyright (c) 1996 by Ordo Templi Orientis. ALL RIGHTS RESERVED and assigned to the respective authors. All writings by Aleister Crowley, Copyright (c) 1996 Ordo Templi Orientis. The viewpoints and opinions expressed herein are the responsibility of the respective authors

Love is the law, love under will.