



IN THE
CONTINUUM

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Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

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THE WIZARD WAY

Velvet soft the night-star glowed
Over the ontrodden road,
Through the giant glades of yew
Where its ray fell light as dew,
Lighting up the shimmering veil
Maiden pure and aery frail
That the spiders wove to hide
Blushes of the sylvan bride
Earth, that trembled with delight
At the male caress of Night

Velvet soft the wizard trod
To the Sabbath of his God,
With his naked feet he made
Starry blossoms in the glade,
Softly, softly, as he went
To the sombre sacrament,
Stealthy stepping to the tryst
In his gown of amethyst.

Earlier yet his soul had come
To the Hill of Martyrdom,
Where the charred and crooked stake
Like a black envenomed snake
By the hangman's hands is thrust
Through the wet and writhing dust,
Never black and never dried
Heart's blood of a suicide.

He had plucked the hazel rod
From the rude and goatish god,
Even as the curved moon's waning ray
Stolen from the King of Day.
He had learnt the elvish sign;
Given the Token of the Nine:
Once to rave, and once to revel,
Once to bow before the devil,
Once to swing the thurible,
Once to kiss the goat of hell,
Once to dance the aspen spring,
Once to croak and once to sing,
Once to oil the savoury thighs
Of the witch with sea-green eyes
With the unguents magical.

Oh the honey and the gall
Of that black enchanter's lips
As he croons to the eclipse,
Mingling that most puissant spell
Of the giant gods of hell
With the four ingredients
Of the evil elements;
Ambergris from golden spar,
Musk of ox from Mongol jar,
Civet from a box of jade,
Mixed with fat of many a maid
Slain by the enchauntments cold
Of the witches wild and old.

He had crucified a toad
In the basilisk abode,
Muttering the Runes averse
Mad with many a mocking curse.

He had traced the serpent sigil
In his ghastly virgin vigil.
Sursum cor! the elfin hill,
Where the wind blows deadly chill
From the world that wails beneath
Death's black throat and lipless teeth.
There he had stood - his bosom bare -
Tracing life upon the Air
With the crook and with the flail
Lashing forward on the gale,
Till its blade that wavereth
Like the flickering of Death
Sank before his subtle fence
To the starless sea of sense.

Now at last the man is come
Haply to his halidom,
Surely as he waves his rod
In a circle on the sod
Springs the emerald chaste and clean
From the duller paler green,
Surely in the circle millions
Of immaculate pavilions
Flash upon the trembling turf
Like the sea-stars in the surf -
Millions of bejewelled tents
For the warrior sacraments.

Vaster, vaster, vaster, vaster,
Grows the stature of the master;
All the ringed encampment vies
With the infinite galaxies,
In the midst a cubic stone
With the devil set thereon;
'Hath a lamb's virginal throat;
'Hath the body of a stoat;
'Hath the buttocks of a goat;
'Hath the sanguine face and rod
Of a goddess and a god!

Spell by spell and pace by pace!
Mystic flashes swing and trace
Velvet soft the sigils stepped
By the silver-starred adept.
Back and front, and to and fro,
Soul and body sway and flow
In vertiginous caresses
To imponderable recesses,
Till at last the spell is woven,
And the faery veil is cloven
That was Sequence, Space, and Stress
Of the soul-sick consciousness.
"Give thy body to the beasts!
Give thy spirit to the priests!
Break in twain the hazel rod
On the virgin lips of God!
Tear the Rosy Cross asunder!
Shatter the black bolt of thunder!
Suck the swart ensanguine kiss
Of the resolute abyss!"
Wonder-waft the wizard heard
This intolerable word.

'Smote the blasting hazel rod
On the scarlet lips of God;
Trampled Cross and rosy core;
Brake the thunder-tool of Thor;
Meek and holy acolyte
Of the priestly hells of spite,
Sleek and shameless catamite
Of the beasts that prowl by night!

Like a star that streams from heaven
Through the virgin airs light-riven,
From the lift there shot and fell
An admirable miracle.
Carved minute and clean, a key
Of purest lapis-lazuli
More blue than the blind sky that aches
(Wreathed with the stars, her torturing snakes),
For the dead god's kiss that never wakes;
Shot with golden specks of fire
Like a virgin with desire.
Look, the levers! fern-frail fronds
Of fantastic diamonds,
Glimmering with ethereal azure
In each exquisite embrasure,
On the shaft the letters laced,
As if the dryads lunar-chaste
With the satyrs were embraced,
Spelled the secret of the key:
SIC PERVENIAS. And he
Went his wizard way, inweaving
Dreams of things beyond believing.

When he will, the weary world
Of the senses closely curled
Like a serpent round his heart
Shakes herself and stands apart.
So the heart's blood flames expanding,
Strenuous, urgent, and commanding;
And the key unlocks the door
Where his love lies evermore.

She is of the faery blood;
All smaragdine flows its flood.
Glowing in the amber sky
To ensorcelled porphyry.
She hath eyes of glittering flake
Like a cold grey water-snake.
She hath naked breasts of amber
Jetting wine in her bed-chamber,
Whereof whoso stoops and drinks
Rees the riddle of the Sphinx.

She hath naked limbs of amber
Whereupon her children clamber.
She hath five navels rosy-red

From the five wounds of God that bled;
Each wound that mothered her still bleeding,
And on that blood her babes are feeding,
Oh! like a rose-winged pelican
She hath bred blessed babes to Pan!
Oh! like a lion-hued nightingale
She hath torn her breast on thorns to avail
The barren rose-tree to renew
Her life with that disastrous dew,
Building the rose o' the world alight
With music out of the pale moonlight!
O She is like the river of blood
That broke from the lips of the bastard god,
When he saw the sacred mother smile
On the ibis that flew up the foam of Nile
Bearing the limbs unblessed, unborn,
That the lurking beast of Nile had torn!
So (for the world is weary) I
These dreadful souls of sense lay by.
I sacrifice these impure shoon
To the cold ray of the waning moon.
I take the forked hazel staff,
And the rose of no terrene graff,
And the lamp of no olive oil
With heart's blood that alone may boil.
With naked breast and feet unshod
I follow the wizard way to God.

Wherever he leads my foot shall follow:
Over the height, into the hollow,
Up to the caves of pure cold breath,
Down to the deeps of foul hot death,
Across the seas, through the fires,
Past the palace of desires;
Where he will, whether he will or no,
If I go, I care not whither I go.

For in me is the taint of the faery blood.
Fast, fast, its emerald flood
Leaps within me, violent rude
Like a bestial faun's beatitude.
In me the faery blood runs hard;
My sires were a druid, a devil, a bard,
A beast, a wizard, a snake and a satyr;
For - as my mother said - what does it matter?

She was a fay, pure of the faery;
Queen Morgan's daughter by an aery
Demon that came to Orkney once
To pay the Beetle his orisons.

So, it is I that writhe with the twitch
Of the faery blood, and the wizard itch
To attain a matter one may not utter
Rather than sink in the greasy splutter
Of britons munching their bread and butter;
Ailing boys and coarse-grained girls
Grown to sloppy women and brutal churls.
So, I am off with staff in hand
To the endless light of the nameless land.

Darkness spreads its sombre streams,
Blotting out the elfin dreams.
I might haply be afraid,
Were it not that the Feather-maid
Leads me softly by the hand,
Whispers me to understand.
Now (when through the world of weeping
Light at last starrily creeping
Steals upon my babe-new sight,
Light - O Light that is not light!)
On my mouth the lips of her
Like a stone on my sepulchre
Seal my speech with ecstasy,
Till a babe is born of me
That is silent more than I;
For its inarticulate cry
Hushes as its mouth is pressed
To the pearl, her honey breast;
While its breath divinely ripples
The rose-petals of her nipples,
And the jetted milk he laps
From the soft delicious paps,
Sweeter than the bee-sweet showers
In the chalice of the flowers,
More intoxicating than
All the purple grapes of Pan.

Ah! my proper lips are stilled,
Only, all the world is filled
With the echo, that drips over
Like the honey from the clover.
Passion, penitence, and pain
Seek their mother's womb again,
And are born the triple treasure,
Peace and purity and pleasure.

---Hush, my child, and come aloft
Where the stars are velvet soft!

Aleister Crowley

Ordo Templi Orientis



Autumnal Equinox
Sol O Libra
1974 e.v.

Care Fratres,

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

You were asking some questions about your horoscope and I agree that interpretation is very difficult when you are just beginning. To make matters worse, the books on the market from which to study are much too numerous. Some are too simple and some are too complicated and just where does one start?

To further entangle the thinking, there is no book which can give the interpretations for three or more planets closely aspected to each other. Every horoscope is different from every other and the planetary pattern is not repeated again in something over 2,300 years.

Well, let us tackle the matter so that at least you have a grounding in interpretation and can read the books with a little more insight. For your convenience, there is a chart at the end of this letter with the various Astrological symbols and their meanings worded briefly. These symbols you must familiarize yourself with. They will also figure later in the Qabalistic correspondences, and we shall tie our Astrology into a study of the Qabalah and the Tarot cards. Very few authors have done this, but you will see that Crowley made a start. There is another author who wrote a book on Astrological interpretations for the placement of the Sun in reference to the Tarot, but her book is now out of print and difficult to get. If you can have it searched and somehow obtain it, I would recommend that you do so. It is Pursuit of Destiny by Muriel Bruce Hasbrouck and was first published by E.P. Dutton and Co., Inc., New York in 1941.

Let us first look at the over-all planetary pattern. Are most of the planets on one side of the chart? Or are they spread around? We must look at the horizon to gain an idea of the planetary placements. The horizon is defined by the rising degree - whether that degree is in Gemini, Leo, Sagittarius, or what have you. From that rising degree we draw a line to the exact opposite degree on the other side of the chart. This is the horizon. For convenience sake I have included a diagram.

If all planets are below the horizon, that is, in the houses 1 through 6, the native lives in more subjective realms. He lives an interior life, is aware of the interior self and of those things below the threshold of consciousness. He has internal reactions to events and is an introverted and intuitive type. For this reason, this type will carve out his own destiny. He has a great deal of freedom to do things as he likes without too much reference to outer events or other people.

If all planets are above the horizon, that is, in the houses 7 through 12, the native is affected by the visible, exterior world and everything that can be perceived by the senses. He is affected by others and events outside of himself. He is a collective type and his inner consciousness is formed by external events. Here we find a tendency to extroversion and an objective, often materialistic viewpoint.

If all planets are East of the Meridian the native is able to make his own choice in whatever issue comes up and even to create issues at will. His destiny is entirely in his own hands and we see here a tendency to a healthy self-realization. The elements of life are held in control. Thinking is accented as an element of free will. (Houses 10 through 3)

If all planets are West of the Meridian the native is managed by other people or agencies and must accept what happens to him. Life is more conditioned by exterior events and there is not the same freedom to carve his destiny as he desires as in the above paragraph. There is a feeling emphasis in this half of the houses (4th through 9th) and much external conditioning.

Few horoscopes are so simple as the above paragraphs might suggest. If the majority of planets lie either East or West of the Meridian, or North or South of the horizon, then the above descriptions can be applied with exceptions to the rule signified by the planet or planets which are not in the general pattern.

Next we must consider what kind of a pattern the planets make; for instance, are they all bunched together, are many of them in opposition, or are they scattered all around the chart?

Marc Edmund Jones in his The Guide to Horoscope Interpretation has given a very good analysis of the various types of planetary patterning. I shall use his terms and try to describe briefly how these patterns form the individuality.

If the planets are distributed fairly evenly around the zodiac this is called the Splash type. There is here a gift for universal orientation. We find people who spread things, who carry ideas, who expand experience. They have many interests and lack inhibition. At their best they can bring order out of confusion and at their worst they can waste things and experience bitter failure because there are too many interests. They can

lead others astray through a dispersion and wasting of energy and have the ability to disintegrate experience. If the energies are used positively, these people can bring the Universe to a center through their wide interests and broad approach and can be capable of an impersonal organization. Sometimes they exhibit great prodigality.

The Bundle type has all of the planets within the trine aspect, or at least the majority of planets lie within a trine segment of the zodiac. Here is a bunching of interests within very narrow limits and these people can show a great deal of inhibition. They are least responsive to universal stimulus (world events, the news, other people, etc.) At their best they have a great capacity for making much out of little and of building small and insignificant beginnings into great and often final results. Their energies are so concentrated that you often find trail blazers among people of this type. They consider things in terms of immediate and personal usefulness and their engine of will can prove to be formidable. At their worst they can be very selfish and much too concerned with themselves and their own world.

The Locomotive type has planets through most of the zodiac except an empty trine. One third of the chart is empty and the other two thirds contains the planets. This is an eccentric balance and the native has a strong sense of a lack or need or of a problem to be solved. He goes about it like a locomotive, running over anything in his path. Here we have a self-driving individuality with lots of power. He is dynamic and exceptionally practical, efficient and persistent. He is moved more by external events rather than by aspects of his own character. The way he applies his powerful drive is shown by the leading planet. This is the one which makes its aspect across the empty trine clockwise on the wheel. The house this planet is in will be very important. Also if this empty trine is thrown across the ascendant there will be a personal form of pioneering. If it is across the midheaven he will be a prophet in his age. At his best he can be a dynamic executive and at his worst he can be a ruthless, roughshod type of self-seeker. He is more concerned over the how than the what of his activity.

In the Bowl type, the planets lie to one side of the zodiac and divide the circle in halves. A hemisphere emphasis can be seen in some of this patterning - as described earlier. If the rim of the bowl is even, marked by the opposition of two planets, it will make an individual who has a sense of mission. The bowl configuration shows self-containment, a person who has something to bear or some special reason for existence - just as a bowl has a reason to hold things. This type feels set off against the part of the world signified by the empty hemisphere and he can place the elements of his character with consideration of larger matters. The occupied hemisphere reveals the type of activity and self organization and

the empty hemisphere shows the part of the world that the native feels he can not hold but which engages his attention at the same time. This person will be found advocating some cause or he will have a mission in life. He has an introspective concern over the purpose of experience and always has something to give to others. The leading planet is quite important in this pattern, and is more so if it makes an opposition aspect. This planet can show where and how the native tries to justify his existence or to carry out his mission. Attention should be paid to which sign and house it is in. The leading planet would not be as strong if it has no opposition aspect or if there is a hemisphere emphasis.

The bucket type has all planets but one in a bowl or bundle formation. This is like a handle on the bowl. This singleton planet set in a different half of the zodiac from the other planets is very important. All the development of the individual will be thrown into an expression which is signified by the planet; which sign and house it is in. The person has a singular capacity or a gift for action according to the single planet. Sometimes the handle is formed from two planets in conjunction. If the position of the handle is upright or perpendicular to the bowl, the special direction of the energies is intensified. If it lies slightly to the left, life tends towards caution and self-conscious preparedness. If it is towards the right, life is more impulsive and the native is inclined to respond towards immediate challenges rather than to future promise. With this type there will be an underlying interest in a cause but not too much concern over the end results. There is usually no basic desire to conserve the self or the resources. At its best this person can be the instructor and inspirer of others and at its worst this can show the agitator and malcontent. In all cases the native is one who dips deeply into life and pours forth the results of experience with a great deal of zeal.

The seesaw type shows a symmetrical clustering of two groups of planets opposing each other in the horoscope. It can be two opposed to eight, or three to seven or four to six, or five to five. The two opposite segments ought to have at least a square aspect span each, but this rarely happens. However, the two unoccupied sections must always be present in opposition. Neither section should be less than a sextile. This is similar to the bucket personality but is less sharp and more refined. The native moves to achieve a balance and this action is like a see-saw effect. He acts through a consideration of opposing views and is sensitive to contrasting and antagonistic ideas. He lives in a world of conflict. At his best he can develop through unsuspected relations of ideas and actions and at his worst he may waste energies through a bad alignment in various situations. The life tends to be more significant on the side of the zodiac where there are most of the planets.

The splay type has a strong and irregular grouping of planets at irregular points. No single planet shows up as the focal point and the planets seem to lie at random in the signs and houses. The native will show a good deal of certainty in the approach he makes to the problems of life. It is difficult to place this person into any neat pattern of ideas as he is quite individual and impersonal in his action and thinking and interests. He can be quite an opportunist and have widely diversified talents and activities. At his worst he can show a great deal of stubborn self interest.

These are the main general types. Some horoscopes do not lend themselves easily to such typing. The analyst must use his own best judgment in such mixed-up cases.

Now let us look at the triplicities and the quadruplicities. The triplicities involve three signs of the zodiac and are divided into our familiar Fire, Earth, Air and Water.

Fire signs are sanguine and show inspiration. They are energy, force, the power of doing, courage and self-reliance, enthusiasm, zeal, daring, the ability to command and the love of activity.

Cardinal fire is Aries as this sign is in the cardinal position of the fire signs. Fixed fire is Leo and mutable fire is Sagittarius.

Earth signs are melancholic or bilious and show practicality. These show fixation and express ideas concretely and always with a practical slant. People of these signs apply patience to the affairs of life and all that they contact is turned to some material use. They rely upon reason and the reports of the senses. They are toilers with the affairs of earth.

Cardinal earth is Capricorn, fixed earth is Taurus, and mutable earth is Virgo.

Air signs are choleric and show aspiration. Natives of these signs do a lot of thinking, they are mentally alert and nervous, volatile, changeable and socially inclined. They live on the mental plane and desire refinement and intellectual pursuits.

Cardinal air is Libra, fixed air is Aquarius and mutable air is Gemini.

Water signs are lymphatic and show emotion. These natives live in the emotions, are centered in the affections, are sympathetic, dreamy, timid, submissive, receptive, and mediumistic and are influenced by their surroundings.

Cardinal water is Cancer, fixed water is Scorpio, and mutable water is Pisces.

The quadruplicities involve four signs of the zodiac and arrange themselves as a cross. These are: Rajas or Cardinal, Tamas or Fixed, and Sattva or mutable or common. The Bhagavad-Gita has a very good explanation of Rajas, Tamas and Sattva, or the three Gunas. I recommend that you read about them.

Rajas or Cardinal is action and doing. Many planets in Cardinal signs make the doers of the world; they are pioneers and are very energetic. On the positive side they have ambition and are enterprising and enthusiastic and like to be at the head of things to be happy. They love change and activity. On the negative side they are self-assertive, capricious, uncertain and aggressive. These people break trails for others to follow and start actions for others to finish. Often they don't care to finish for themselves.

Tamas or Fixed are the perfectors, the builders of the world. People with many planets in Fixed signs have a great resistance to pressure of all kinds and are difficult to alter in any way, either as to character or environment. On the positive side they are strong, dependable, steadfast and reliable. They are patient and have a great deal of pride and dignity. They have self-reliance and independence and a considerable amount of firmness and perseverance. On the negative side they are inert and stubborn, firm, rigid, immobile and dogmatic. In short, very stubborn with a sort of drowsy inertia. They are not enthusiastic originators nor do they develop matters very much; but when development does occur, they help to work out improvements.

Sattva or Mutable is adaptable and versatile. People with many planets in Mutable or Common signs seldom originate action but they do develop it. They are sympathetic, sensitive, and fond of intellectual pursuits. They have much understanding and are flexible and have the ability to tune in on events and other people when being positive. When behaving negatively, they are indecisive and often not sufficiently firm and determined and they need to cultivate thoroughness. They are often inconstant and have a feeling of want and of discontent with the self. They exhibit restlessness and uncertainty and in order to be happy they need to cultivate a firm self-reliance.

There are many and various combinations of the three gunas (Rajas, Tamas and Sattva) and of the four elements (Fire, Earth, Air, and Water) in the individual horoscope. The ideal combinations would be fairly evenly balanced but few horoscopes are ideal. If one of the Gunas or one of the Elements is missing, then we can expect a gap or weakness in character signified by that Guna or Element. Sometimes there is a very heavy emphasis on one Guna or Element. If this is the case, then we can expect that the person will function according to the emphasis.

Next, let us look at the aspects which the planets make. If all planets are in close aspect to each other; that is, if the aspects are not wider than 2 or 3 degrees for the planets, and about 5 degrees for the lights, then we can expect a near genius, or one who is capable of accomplishing much, provided the planets do not say the reverse due to overwhelmingly bad aspects or poor placements in Signs. Further, even though the energies of the planets are dissonant, we could still expect that the person will be able to pull all the elements of his life together and achieve what Jung calls "integration".

The horoscope which shows too many easy and good aspects and which also has some planets not in aspect with others at all, is a weak horoscope and the native will be tempted to drift with the tides of life, not achieving very much, nor leaving much of a mark on the world.

Now it is time to look at the placement of the Sun. This is where our Book of Thoth can be put to very good use. Observe which Court Card rules the section of the Zodiac wherein the Sun is placed. This will be an overall description of the person involved. There will be other fine modifications of the character and for these, one can refer to any good Astrology Book. I append a list of some that I have found useful and accurate.

The Ascendant degree can also be referred to a Court Card in the Thoth Tarot if you remember that the Ascendant will rule the outer face that the native shows to the world - it is the personality. The Sun represents the deeper force of the Individuality and this is the part that we do not change. "Yea! deem not of change: ye shall be as ye are, & not other." Liber AL, Cap. II, v. 58. Aspects can be modified in their effect and the emotions represented by the Moon can be controlled, but we do not change our deepest Individuality, we merely try to live up to its best potential.

Now I think you can see how important it is that you understand your own best way of action. It is like gaining a road map where there was none before. The Joy mentioned in Liber AL comes from living up to one's own best potential and fulfilling the Will that is foreshadowed in the horoscope.

I have merely given you a toehold on Astrology in these pages, and I think you can now turn to the various books and figure out a few things for yourself.

You asked why a certain person was not suited to the College of Thelema or to the Ordo Templi Orientis. Please, let us be very clear on this point. You have been chosen with the greatest of care as Thelema needs successes - not failures. Since the movement is small at present, it is judged in the eyes of the world by its members. Should we allow the drifter, the drug abuser, the

selfish and careless, the criminal type, the weak, within our ranks we would not long hold together as an Order or a College. The weak would drag down the strong, as they have always done since the dawn of history.

Let me quote to you from a few letters which Crowley wrote to Jane Wolfe when she was struggling mightily with various people and Agape Lodge.

1921

"Sane people fight shy of you if you are surrounded by a group of crazy fanatics."

"If you will kindly discover your True Will and do it and not bother me or yourself or any one else, your troubles will cease."

March, 1925

"Keep mind sane and body healthy, but only so that they shall not disturb you by complaints. Do not permit yourself to cherish any ambition about either. One keeps one's instruments clean and in safety; one does not try to improve them. If they are inadequate, one gets better ones. - - - Prepare in every way for the solemn ordeal before you: the test may be terrible, and failure most probably final, as far as your present incarnation is concerned. Fail yourself not! Fail Me not! "There is success"."

Sept., 1943

"J----'s plan for the Lodge is not a bad one, if he will use the time of recess to get some idea of discipline, of dignity, of "reverence and godly fear" into the proceedings.

You do not need people of J's own "class and age", but serious, steady folk who will take the O.T.O. for what it is: an effort to reconstitute human society on a basis of Individual Freedom, Nobility, Generosity and Wisdom. We don't want harum-scarum "good-timers"."

Not for one instance did Crowley condone the inept, the egomaniac, the confused or the lazy. Thelema is for the strong. You might refer to Liber AL vel Legis for more on this theme.

Now a further caution in your conduct in the world. Liber AL states in Cap. III, v. 42 ---"argue not; convert not; talk not overmuch!---" We are not out to convert the world as the Christians and Mohammedans tried to do.

Crowley, from the first to the last of his work with the O.T.O. hoped to find within its ranks the finest of the human beings that were possible. A great many of the ordeals were structured on the hope that he had Kings and not slaves as members. "If he be a King, thou canst not hurt him." Liber AL, Cap. II, v. 59. So then, dear

fellow, raise your head high that you are among the chosen and may you accomplish the discovery of your True Will and shine as a star among us.

Love is the law, love under will,

Moral

Some books on Astrology that are very useful.

Adams, Evangeline. 'Astrology, Your Place Among the Stars'

Carter, Charles E. O., 'Astrological Aspects'

" " " " 'Principles of Astrology'

Chamberlin, Uya, 'Astro-Analysis'

Crowley, Aleister, 'Astrology'

Goodman, Morris C. 'Astrology and Sexual Analysis'

Heindel, Max, 'Simplified Scientific Astrology'

Jones, Marc Edmund, 'Astrology, How and Why It Works'

" " " " 'The Guide to Horoscope Interpretation'

Hone, Margaret E. 'Modern Text Book of Astrology'.

Leo, Alan, 'How to Judge a Nativity' Part 1

" " 'The Progressed Horoscope'

" " 'The Key to Your Own Nativity'

" " 'The Art of Synthesis'

Rhudbyer, Dane 'Astrology for New Minds.'

" " 'The Practice of Astrology'

" " 'Astrological Houses'

" " 'The Astrology of Personality'

Lewi, Grant, 'Astrology for the Millions.'

" " 'Heaven Knows What'.

Whitman, Edward W. 'The Influence of the Houses' Astro-Kinetics I

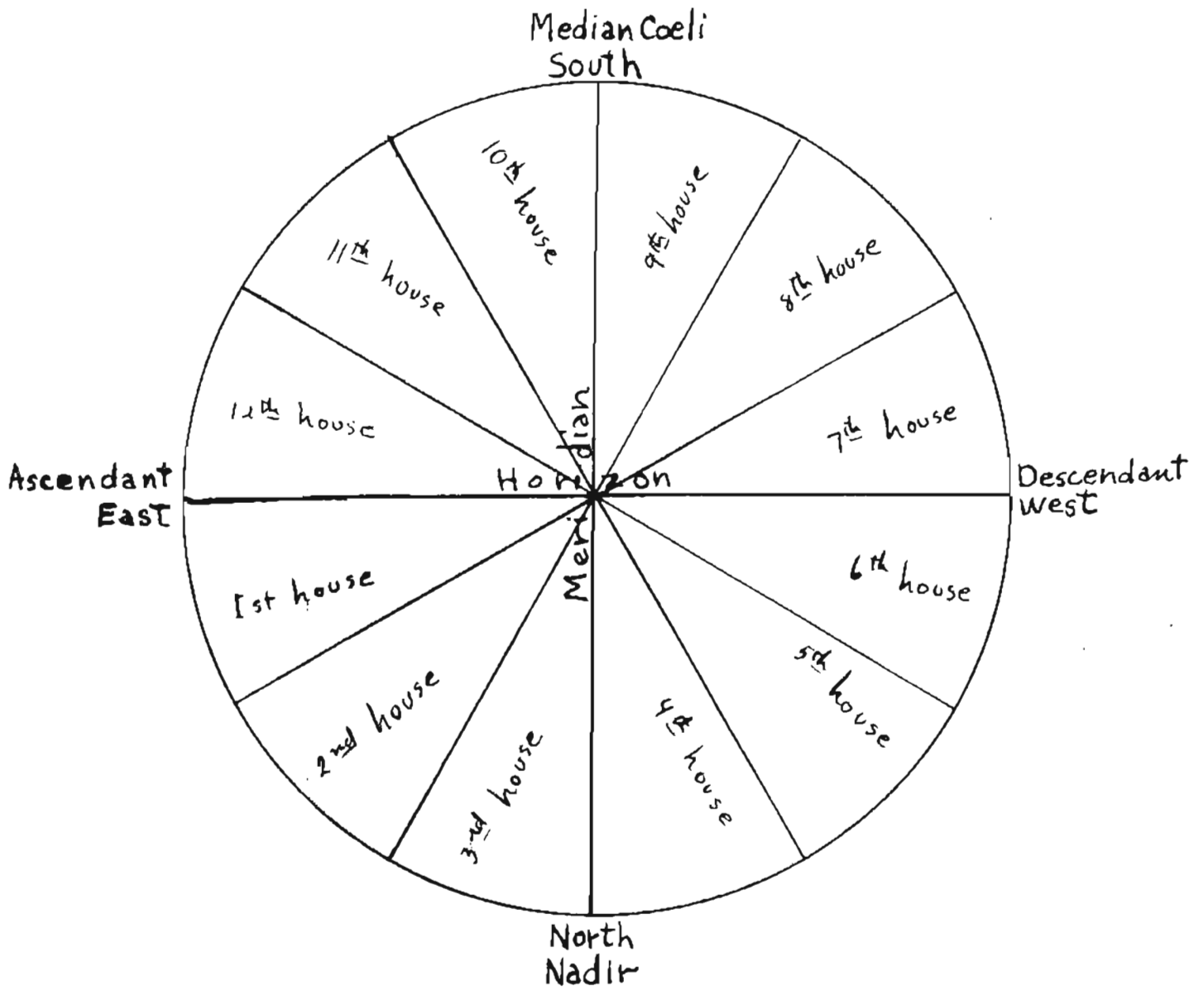
" " " 'The Influence of the Planets' " " II

" " " 'Aspects and Their Meanings' " " III

...SOME ASTROLOGICAL CORRESPONDENCES

Hebrew Letter	Symbol	Meaning	Tarot card correspondence
Aleph		Air	0. The Fool
Beth		Mercury	1. The Magus
Gimel		Luna	2. The Priestess
Daloth		Venus	3. The Empress
Hé		Aquarius	17. The Star
Vau		Taurus	5. The Hierophant
Zain		Gemini	6. The Lovers
Cheh		Cancer	7. The Chariot
Teth		Leo	11. Lust
Yod		Virgo	9. The Hermit
Kaph		Jupiter	10. Fortune
Lamed		Libra	8. Adjustment
Mem		Water	12. The Hanged Man
Nun		Scorpio	13. Death
Samekh		Sagittarius	14. Art
A'ain		Capricorn	15. The Devil
Pé		Mars	16. The Tower (War)
Tzaddi		Aries	4. The Emperor
Qoph		Pisces	18. The Moon
Resh		Sun	19. The Sun
Shin		Fire Spirit	20. The Aeon
Tau		Saturn Earth	21. The Universe

Mundane Houses



Gabalist's Corner

Some meanings for the number 111

L	30	Aleph	A	1	Mentu	M	40
O	70		L	30		U	6
V	6		P	80		N	50
E	5			111		T	9
	<u>111</u>					U	6
							<u>111</u>

" I am thy Theban, O Mentu,
The prophet Ankh -af-na-khonsu." Liber Al, Cap. III, v. 38

N	50	"Let men speak not of Thee as One but as None."
O	6	Liber Al, Cap. I, v. 27 and 28
N	50	See also Cap. II, v. 15
E	5	
	<u>111</u>	

"My prophet is a fool with his one, one, one; are not they the Ox and none by the Book?" Liber Al, Cap. I, v. 48.

Ox, 111 Aleph, Atu O, The Fool and Aleph is the Ox

A	1
L	70
M	40
	<u>111</u>

L	10	} This word is found in <u>The Vision and the Voice</u> by A.C. p. 232. It has 8 letters and is a secret name of God.
A	1	
D	4	
N	50	Total 65, or Adni
A	1	} Total 46, or Maad - alternate spelling of Maad
M	40	
A	1	
D	4	
	<u>111</u>	

A	1	H	5	A	1	A name of God
Ch	8	V	6	L	30	13 plus 12 plus 86 = 111
D	4	A	1	H	5	
	<u>13</u>		<u>12</u>	I	10	
				M	40	
					<u>86</u>	

See Liber D, Equinox Vol I, No. 8 for other meanings

THE PENTAGRAM

In the Year of the Primal Course, in the dawn of Terrestrial
birth;

Man mastered the mammoth and horse, and Man was the Lord of
the Earth.

He made him an hollow skin from the heart of an holy tree,
He compassed the earth therein, and Man was the Lord of
the Sea.

He controlled the vigour of steam, he harnessed the light-
ning for hire;
He drove the celestial team; and Man was the Lord of the
Fire.

Deep-mouthed from their thrones deep-seated, the choirs of
the aeons declare
The last of the demons defeated, for Man is the Lord of the
Air.

Arise; O Man, in thy strength! the kingdom is thine to
inherit.
Till the high gods witness at length that Man is the Lord
of his spirit.

Aleister Crowley

Taken from THE WINGED BEATLE by Crowley.

Selections from TAO

III.

Despair behind Beauty lies,
Crimson cloaked in grey, whose guise
Is a spiteful bridge.
Would I could reach the faithful ridge
To stay the seeping liquor in its course
And essay, with might, to force
One furtive drop betwixt my swollen lips;
To sense the pulse that soars and dips
Then lies dormant in the embrace
Of the lust that is my taste!
The night is reachless; ignoring end
The braziers glare yet hardly lend
Darkest of the dark in silent awe,
Truth is the destiny that shall fall,
The black moon would fain surmise
Death is vain demise.
Thrill thou, there are no sentinels behind
That seek to push, but only bind
One that would give them half the chance.
Gone is all pure romance.
A trumpet dashed upon its nest
I turn away, lest
The stream attempts to sing the score
That accompanies mankind for evermore!

* * * * *

Death endeavors an extended bliss;
Yet Pan rules venom whose gist
Is exaltation - the madness of Knowledge complex:
Infinity driven by a masculine vex
This barren Sabbath, pervading in spiral force
The sun upon its northward course
Against the innumerable insanity of Spring.
The summit of self is the centre ring,
A God triumphant; within the breast of the tree
Testicles of youth, yet a thousand are free.
There is ecstasy throughout the earth.
Embers assailed affirm the birth
Of a diamond in concrete form:
Idea, not Thought, is born!

By John Steadman (March 22, 1973 to December 7, 1973)

THE ROSE OF LOVE

The rose gleams in the wildwood,
Silvery dewdrops on petals lie,
Red and green diamond-glitters brood
In the heart of the flower
And so do I.

The fern, soft green and glistening,
Tendrils unfolding to wide sky,
Scatters drops of dew, deepening
The color of scattered leaves;
And there am I.

Fresh breezes assault my nostrils
Wafting pine smell as they pass by;
And so I wait, a poetic wastrel;
Waiting until my soul stirs;
Ah, I could die.

Oh, Adonai, steal close to me
On the lift of the breeze, draw nigh
To my parched heart and see
How I wait as the rose does!
I wait, even I.

I am the flower, petals unfurled,
My red heart blown open, a sigh
Of love on my lips, dewdrop pearled
With impressions of senses. Thou'rt hidden
And where am I?

Thy finger traces it's fire upon my breast.
I whirl and dance; I reach to the sky.
So suddenly has Thy caress blessed
My heart now aflame with love.
A flaming fire am I.

I am the red scented rose and Thou
Art my essence; I am no longer I.
We are wed, we are blessed, allow
Me this moment of bliss. Thou art.
I am no longer I.

Oh essence, Oh, dewdrop, oh, pearl;
The Dweller in the abode that is I.
Oh, light at the heart of creation's curl,
Curving inward in delight. I am Thou
And Thou art I.

Meral

WHO ARE YOU?

DO

BE

KNOW YOURSELF



A.:A.: CURRICULUM

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

In order to facilitate the study of The Official Instructions and other publications of the A.: A.:, the Præmonstrator of the Order now issues a series of courses corresponding to the various grades. The grades themselves represent magical and mystical progress, corresponding to which will be grades of studentship representing intellectual progress, and an examination in each such grade must be passed before the equivalent magical grade is officially conferred.

It must be understood that the highest occult attainments are possible even to people who have no intellectual knowledge whatever. But this has been in the past a source of great iniquity, as it represents an overdevelopment of one organ of the Nature at the expense of others.

It is the particular object of the A.: A.: to see to it that progress is orderly and thorough. It must further be stated that although certain books have been chosen for particular study, the student is not thereby absolved from the general study of all of them. For it is important to him to make from the beginning a comprehensive effort to understand the entire system, first, because it is desirable that he should choose his practices from the whole armoury at his disposal, and, also, because as he advances he must be to some extent familiar with all these practices, so that he may be fitted to instruct those entrusted to his guidance.

CURRICULUM OF A.:A.:

COURSE I

GENERAL READING

SECTION I. Books for Serious Study:

LIBER CCXX. (LIBER LVEL LEGIS.) The Book of the Law. This book is the foundation of the New Æon, and thus of the whole of our Work.

THE EQUINOX, Vol. I. Nos. I.-X. The standard Work of Reference in all occult matters. The Encyclopædia of Initiation.

LIBER ABA (Book 4). A GENERAL ACCOUNT in elementary terms of magical and mystical powers. In four parts: (1) Mysticism. (2) Magical Theory. (3) Magical Practice. (4) The Law.

LIBER II. THE MESSAGE OF THE MASTER THIERION, which explains the essence of the new law in a very simple manner.

LIBER DCCCXXXVII. THE LAW OF LIBERTY, which is a further explanation of the Book of the Law in reference to certain ethical problems.

COLLECTED WORKS OF A. CROWLEY. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the Robe of sublimest poesy.

"THE YI KING." (S. B. E. Series, Oxford University Press.) The "CLASSIC OF CHANGES"; gives the initiated Chinese system of Magick.

"THE TAO TEH KING." (S. B. E. Series.) Gives the initiated Chinese system of Mysticism.

THE EQUINOX

TANNHÄUSER, by A. Crowley. An allegorical drama concerning the Progress of the Soul; the Tannhäuser story slightly remodelled.

THE UPANISHADS. (S. B. E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

THE BHAGAVAD-GITA. A dialogue in which Krishna, the Hindu "Christ," expounds a system of Attainment.

THE VOICE OF THE SILENCE: by H. P. Blavatsky, with an elaborate commentary by Frater O.M.

THE GOETIA. The most intelligible of the mediæval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

THE SHIVA SANHITA. A famous Hindu treatise on certain physical practices.

THE HATHAYOGA PRADIPIKA. Similar to The Shiva Sanhita.

ERDMANN'S "HISTORY OF PHILOSOPHY." A compendious account of philosophy from the earliest times. Most valuable as a general education of the mind.

THE SPIRITUAL GUIDE OF MOLINOS. A simple manual of Christian mysticism.

THE STAR OF THE WEST. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

THE DHAMMAPADA. (S. B. E. Series, Oxford University Press.) The best of the Buddhist classics.

THE QUESTIONS OF KING MILINDA. (S. B. E. Series.)

CURRICULUM OF A.:A.:

Technical points of Buddhist dogma, illustrated by dialogues.

LIBER DCCCLXXVII. Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ.

A complete Dictionary of the Correspondences of all magical elements, re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

VARIETIES OF RELIGIOUS EXPERIENCE. (James.) Valuable as showing the uniformity of mystical attainment.

KABBALA DENUDATA, von Rosenroth: also the Kabbalah Unveiled, by S. L. Mathers.

The text of the Qabalah, with commentary. A good elementary introduction to the subject.

KONX OM PAX. Four invaluable treatises and a preface on mysticism and Magick.

THE PISTIS SOPHIA. An admirable introduction to the study of Gnosticism.

THE ORACLES OF ZOROASTER. An invaluable collection of precepts mystical and magical.

THE DREAM OF SCIPIO, by Cicero. Excellent for its Vision and its Philosophy.

THE GOLDEN VERSES OF PYTHAGORAS, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

THE DIVINE PYMANDER, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.

THE EQUINOX

THE SECRET SYMBOLS OF THE ROSICRUCIANS, reprint of Franz Hartmann. An invaluable compendium.

SCRUTINIUM CHYMICUM, by Michael Maier. One of the best treatises on alchemy.

SCIENCE AND THE INFINITE, by Sidney Klein. One of the best essays written in recent years.

TWO ESSAYS ON THE WORSHIP OF PRIAPUS, by Richard Payne Knight. Invaluable to all students.

THE GOLDEN BOUGH, by J. G. Frazer. The Text-Book of Folk Lore. Invaluable to all students.

THE AGE OF REASON, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

RIVERS OF LIFE, by General Forlong. An invaluable text-book of old systems of initiation.

THREE DIALOGUES, by Bishop Berkeley. The Classic of subjective idealism.

ESSAYS OF DAVID HUME. The Classic of Academic Scepticism.

FIRST PRINCIPLES, by Herbert Spencer. The Classic of Agnosticism.

PROLEGOMENA, by Emanuel Kant. The best introduction to Metaphysics.

THE CANON. The best text-book of Applied Qabalah.

THE FOURTH DIMENSION, by H. Hinton. The text-book on this subject.

THE ESSAYS OF THOMAS HENRY HUXLEY. Masterpieces of philosophy, as of prose.

CURRICULUM OF A.:A.:

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavoring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A.: A.: does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. Other books, principally fiction, of a generally suggestive and helpful kind:

ZANONI, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about mysticism.

A STRANGE STORY, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

THE BLOSSOM AND THE FRUIT, by Mabel Collins. Valuable for its account of the Path.

THE EQUINOX

PETRONIUS ARBITER. Valuable for those who have wit to understand it.

THE GOLDEN ASS, by Apuleius. Valuable for those who have wit to understand it.

LE COMTE DE GABALIS. Valuable for its hints of those things which it mocks.

THE RAPE OF THE LOCK, by Alexander Pope. Valuable for its account of elementals.

UNDINE, by de la Motte Fouqué. Valuable as an account of elementals.

BLACK MAGIC, by Marjorie Bowen. An intensely interesting story of sorcery.

LA PEAU DE CHAGRIN, by Honoré de Balzac. A magnificent magical allegory.

NUMBER NINETEEN, by Edgar Jepson. An excellent tale of modern magic.

DRACULA, by Bram Stoker. Valuable for its account of legends concerning vampires.

SCIENTIFIC ROMANCES, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

ALICE IN WONDERLAND, by Lewis Carroll. Valuable to those who understand the Qabalah.

ALICE THROUGH THE LOOKING GLASS, by Lewis Carroll. Valuable to those who understand the Qabalah.

THE HUNTING OF THE SNARK, by Lewis Carroll. Valuable to those who understand the Qabalah.

THE ARABIAN NIGHTS, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

CURRICULUM OF A.:A.:

MORTE D'ARTHUR, by Sir Thomas Mallory. Valuable as a storehouse of occidental magick-lore.

THE WORKS OF FRANÇOIS RABELAIS. Invaluable for Wisdom.

THE KASIDAH, by Sir Richard Burton. Valuable as a summary of philosophy.

THE SONG CELESTIAL, by Sir Edwin Arnold. "The Bhagavad-Gita" in verse.

THE LIGHT OF ASIA, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

THE ROSICRUCIANS, by Hargrave Jennings. Valuable to those who can read between the lines.

THE REAL HISTORY OF THE ROSICRUCIANS, by A. E. Waite. A good vulgar piece of journalism on the subject.

THE WORKS OF ARTHUR MACHEN. Most of these stories are of great magical interest.

THE WRITINGS OF WILLIAM O'NEILL (BLAKE). Invaluable to all students.

THE SHAVING OF SHAGPAT, by George Meredith. An excellent allegory.

LILITH, by George MacDonald. A superb tale of Magick.

LĀ BAS, by J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

THE LORE OF PROSERPINE, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

EN ROUTE, by J. K. Huysmans. An account of the follies of Christian mysticism.

SIDONIA THE SORCERESS, by Wilhelm Meinhold.

THE AMBER WITCH, by Wilhelm Meinhold.

These two tales are highly informative.

THE EQUINOX

MACBETH; MIDSUMMER NIGHT'S DREAM; THE TEMPEST, by W. Shakespeare. Interesting for traditions treated.

REDGAUNTLET, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

ROB ROY, by James Grant. Interesting for traditions treated.

THE MAGICIAN, by W. Somerset Maugham. An amusing hotch-pot of stolen goods.

THE BIBLE, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologues, and recounts many tales of folklore and magical rites.

KIM, by Rudyard Kipling. An admirable study of Eastern thought and life.

Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Greek and Latin Classics generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.

CURRICULUM OF A.:A.:

COURSE II

The basis of our whole work is the Book of the Law. It is essential for every Probationer to study this book and those which are directly connected with it, as commentaries:

LIBER CCXX. LIBER L VEL LEGIS SUB FIGURA CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER II. THE MESSAGE OF THE MASTER THERION. It explains the essence of the New Law in a very simple manner.

LIBER DCCCXXXVII. THE LAW OF LIBERTY. This is a further explanation of the Book of the Law in reference to certain ethical problems.

LIBER CL. DE LEGE LIBELLUM. A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by its acceptance.

LIBER CXI. (ALEPH.) THE BOOK OF WISDOM OR FOLLY. An extended and elaborate commentary on the Book of the Law, in the form of a letter from the Master Therion to his magical son.

LIBER X. LIBER PORTA LUCIS. This book is an account of the sending forth of the Master by the A.: A.: and an explanation of his mission.

LIBER XC. LIBER TZADDI VEL HAMUS HERMETICUS, Sub Figura XC. An account of Initiation, and an indication as to those who are suitable for the same.

THE EQUINOX

LIBER CCCCXVIII. LIBER XXX AERUM VEL SÆCULI. Being of the Angels of the thirty Æthyrs the Vision and the Voice.

Besides being the classical account of the thirty Æthyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

The instruction in the 8th Æthyr pertains to Class D, *i.e.* it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Æthyrs given in the 18th Æthyr.

LIBER LXV. LIBER CORDIS CINCTI SERPENTE. An account of the relations of the Aspirant with his Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. Similarly Liber VII. is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and Liber CCXX. to Zelator, since that carries him to the highest of all possible grades. Liber XXVII. is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and Liber DDCCXIII. to the Philosophus, as it is the foundation of the highest practical Qabalah.

LIBER VI. LIBER O VEL MANUS ET SAGITTÆ. The instructions given in this book are too loose to find place in the Class D publications.

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the

CURRICULUM OF A.:A.:

Rituals of Pentagram and Hexagram, and their uses in production and invocation, a method of attaining astral visions so called, and an instruction in the practice called Rising on the Planes.

LIBER IX. LIBER E VEL EXERCITIORUM. This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

LIBER XXX. LIBER LIBRÆ. An elementary course of morality suitable for the average man.

LIBER LXI. LIBER CAUSÆ. The Preliminary Lecture, including the History Lecture. Explains the actual history of the origin of the present movement. Its statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopœia.

LIBER XXXIII. An account of A.: A.: first written in the language of his period by the Councillor Von Eckartshausen, and now revised and rewritten in the Universal Cipher.

LIBER XXV. This is the chapter called the "Star Ruby" in the Book of Lies. It is an improved form of the "lesser" ritual of the Pentagram.

LIBER CC. RESH VEL HELIOS. An instruction for adoration of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices.

THE EQUINOX

LIBER CCC. A SPECIAL INSTRUCTION for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the Character and Karma which form the Spine of Attainment.

LIBER ABA (Book 4). A GENERAL ACCOUNT in elementary terms of magical and mystical powers. In four parts: (1) Mysticism (2) Magical Theory (3) Magical Practice (4) The Law.

LIBER CCVII. SYLLABUS. An enumeration of the Official Publications of the A.: A.: with a brief description of the contents of each book.

This course of reading will furnish the Probationer with a thorough general knowledge of the whole system of Attainment, and of the practices tending to this goal, so that he may choose freely as to what way he will take in his Beginning. For this is always left by the A.: A.: to his Free Will; They only begin to advise and criticize him on the information supplied to Them by himself in the Magical Record which he prepares for Their Instruction.

COURSE III

The following books are officially appointed for the study of the Neophyte:

LIBER CCXX. LIBER I. VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

CURRICULUM OF A.:A.:

LIBER VII. LIBER LIBERI VEL LAPIDIS LAZULI, ADVMBRATIO KABBALÆ AEGYPTIORVM Sub Figura VII., being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

The nature of this book is sufficiently explained by its title. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

LIBER VI. LIBER O VEL MANUS ET SAGITTÆ. The instructions given in this book are too loose to find place in the Class D publications.

Instructions are given for elementary study of the Qabalah, Assumption of God-forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so called, and an instruction in the practice called Rising on the Planes.

LIBER IX. LIBER E VEL EXERCITIORUM. This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

LIBER XCVI. LIBER GAIAS. A Handbook of Geomancy. Gives a simple and fairly satisfactory system of Geomancy.

LIBER LXXVIII. A description of the Cards of the Tarot with their attributions, including a method of divination by their use.

THE EQUINOX

LIBER CCCCXII. A VEL ARMORUM. An instruction for the preparation of the Elemental Instruments.

LIBER CDLXXIV. LIBER OS ABYSMI VEL DAATH. An instruction in a purely intellectual method of entering the Abyss.

LIBER DCCCXI. ENERGIZED ENTHUSIASM.

This course is specially adapted to the Task of this Grade, the Attainment of Control of the Body of Light, development of Intuition, et cetera.

COURSE IV

The Zelator will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER DCCCCLXIII. (Only the short note pertains to Class A.) This Book is a superb collection of Litanies appropriate to the Signs of the Zodiac.

LIBER CMXIII. LIBER VIÆ MEMORIÆ. Gives methods for attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life.

LIBER III. LIBER JUGORUM. An instruction for the control of speech, action and thought.

LIBER XIII. GRADUUM MONTIS ABIEGNI. An account of the task of the Aspirant from Probationer to Adept.

CURRICULUM OF A.:A.:

LIBER XVII. LIBER I.A.O. Gives three methods of attainment through a willed series of thoughts.

This book has not been published. It is the active form of Liber HHH. The article "Energized Enthusiasm" is an adumbration of this book.

LIBER XXXVI. THE STAR SAPPHIRE. Is Chapter XXXVI. of the Book of Lies, giving an improved ritual of the Hexagram.

LIBER CLXXXV. LIBER COLLEGII SANCTI. Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official paper of the various grades. It includes the Task and Oath of a Probationer.

LIBER CCVI. LIBER R V VEL SPIRITUS. Full instruction in Pranayama.

LIBER CCCLXI. LIBER HHH. Gives three methods of attainment through a willed series of thoughts.

LIBER CCCXXXIII. THE BOOK OF LIES falsely so called. This book deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Its Chapters XXV, XXXVI, and XLIV are in Class D.

LIBER DCCCXI. ENERGIZED ENTHUSIASM.

This course is specially adapted to the Task of this Grade, the Attainment of Hatha-Yoga.

THE EQUINOX

COURSE V

The Practicus will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER XXVII. LIBER TRIGRAMMATON, being a book of Trigrams of the Mutations of the Tao with the Yin and the Yang.

An account of the cosmic process: corresponding to the Stanzas of Dzyan in another system.

LIBER CCXXXI. LIBER ARCANORUM τῶν ΑΤΥ τῶν ΤΑΗΥΤΙ QVAS VIDIT ASAR IN AMENNTI Sub Figura CCXXXI. Liber Carcerorum τῶν QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina Eorum.

This is an account of the cosmic process so far as it is indicated by the Tarot Trumps.

LIBER CD. LIBER TAV VEL KABBALÆ TRIUM LITERARUM Sub Figura CD. A graphic interpretation of the Tarot on the plane of initiation.

LIBER LVIII. This is an article on the Qabalah in the Temple of Solomon the King, EQUINOX V.

LIBER LXIV. LIBER ISRAFEL, formerly called ANUBIS. An instruction in a suitable method of preaching.

LIBER LXXXIV. VEL CHANOKH. A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Its publication is at present incomplete.

LIBER DXXXVI. BATRACHOPHRENOBOOCOSMOMACHIA. An instruction in expansion of the field of the mind.

CURRICULUM OF A.:A.:

LIBER D. SEPHER SEPHIROTH. A dictionary of Hebrew words arranged according to their numerical value. This is an Encyclopædia of the Holy Qabalah, which is a Map of the Universe, and enables man to attain its Perfect Understanding.

LIBER DCCLXXVII. VEL PROLEGOMENA SYMBOLICA AD Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ.

A complete Dictionary of the Correspondences of all magical elements, re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

LIBER LXVII. THE SWORD OF SONG. A critical study of various philosophies. An account of Buddhism.

LIBER MMCMXI. A NOTE ON GENESIS. A model of Qabalistic ratiocination.

This course is specially adapted to the Task of this Grade, the attainment of Gñana Yoga.

COURSE VI

The Philosophus will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER DCCCXIII. VEL ARARITA Sub Figura DLXX. This book is an account of the Hexagram and the method of reducing it to the Unity, and Beyond.

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LIBER LV. THE CHYMICAL JOUSTING OF BROTHER PERARDUA. An account of the Magical and Mystic Path in the language of Alchemy.

LIBER LIX. ACROSS THE GULF. A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Æon.

LIBER CXCVII. THE HIGH HISTORY OF GOOD SIR PALAMEDES the Saracen Knight and of his following of the Questing Beast. A poetic account of the Great Work, and enumeration of many obstacles.

LIBER CCXLII. AHA! An exposition in poetic language of several of the ways of attainment and the results obtained.

LIBER CCCXXXV. ADONIS. This gives an account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following upon the victory of the latter.

LIBER XVI. LIBER TURRIS VEL DOMUS DEI. An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

LIBER CLXXV. ASTARTE VEL LIBER BERYLLI. An instruction in attainment by the method of devotion, or Bhakta-Yoga.

LIBER XLVI. THE KEY OF THE MYSTERIES. A translation by Frater O. M. of the masterpiece of Eliphas Levi.

This course is specially adapted to the task of this Grade, the Attainment of Bhakta-Yoga.

CURRICULUM OF A.:A.:

COURSE VII.

The Dominus Liminis will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER XCV. THE WAKE WORLD (in Konx Om Pax). A poetical allegory of the relations of the soul and the Holy Guardian Angel.

LIBER DCCCLX. JOHN ST. JOHN. A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

LIBER VIII. See CCCCXVIII.

LIBER XI. LIBER NV. An instruction for attaining Nuit.

LIBER DLV. LIBER HAD. An instruction for attaining Hadit.

LIBER DCCCXXXI. LIBER IOD, formerly called VESTA. An instruction giving three methods of reducing the manifold consciousness to the Unity.

This course is specially adapted to facilitate the Task proper to the Grade of Adeptus Minor, the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel.

COURSE VIII

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Aeon, and thus of the whole of our Work.

LIBER I. LIBER B VEL MAGI. This is an account of the Grade of Magus, the highest grade which it is ever possible

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to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.

LIBER LXVI. LIBER STELLÆ RUBRÆ. A secret ritual, the Heart of IAO-OAI, delivered into V.V.V.V.V. for his use in a certain matter of Liber Legis, and written down under the figure LXVI.

LIBER CLVI. LIBER CHETHI VEL VALLUM ABIEGNI Sub Figura CLVI. This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual.

LIBER XLIV. THE MASS OF THE PHŒNIX. A Ritual of the Law.

LIBER XLI. THIEN TAO. An Essay on Attainment by the Way of Equilibrium.

LIBER DCCCLXVIII. LIBER VIARUM VIÆ. A graphic account of magical powers classified under the Tarot Trumps.

Course VIII. publications are specially suited to the grade of Major Adept, whose task is the attainment of the full Magical Power. It is highly desirable that Aspirants to this grade should have attained the 9th degree of O.T.O., in which case much secret knowledge is offered them besides that openly published. The methods of examination for the Inner College differ therefore from those employed in the Outer.

Additional publications will be referred, as they are issued, to the proper course.

The Exempt Adept will possess a thorough knowledge of all these courses, and present a thesis of his own, as a general Epitome of his own Attainment as reflected in the sphere of the Mind.

Love is the law, love under will.