



IN THE CONTINUUM

Vol. I. No. 7

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

An LXXII, 1976 e.v., Sun in 0° Aries
Published by the College of Thelema.
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
Founded in Service to
the A.'.A.'.

UT

I

Hail to the golden One
Seen in the midmost Sun!
Hail to the golden beard and golden lips,
His whole life golden to the finger-tips!
Hail to the golden hair in golden showers
Hiding the eyes like blue, blue lotus-flowers!
His name is Ut, for He
Hath risen above all things that be.

II

Ardent and white, the Lord
Whirls forth a strident sword.
Its blade is broader than the great World-Ash;
Its edge is keener than the lightning-flash.
Brighter than all the lights of heaven, it whirls
Out in a chaos of creative curls
And sheathes itself in Me,
Arisen above all things that be.

III

Even as the burning tongue
Of God to God that clung
Dissolved His being to a nameless naught,
Brake all the wings and waves of time and thought,
So in the quivering flame that hurled
Its founts of life to the remotest world
Supreme stood Death, and sware
Destruction to all things that were!

IV

Child, father, warrior,
I worshipped Thee before;
Friend, bridegroom, now I yield me to the rod.
My God, and very God of very God
As breath, as death, as all, as naught, unknown,
Known, is there not an end, when one alone
Stand I, and thou, and He
Arisen above all things that be?

Aleister Crowley

The Winged Beetle

Ordo Templi Orientis



March 20, 1976

Care Fratres,

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

It is true that the instructions for divination with the Tarot cards are very sketchy in Crowley's BOOK OF THOTH and well nigh impossible for the beginner to work with. Since most people wish to learn about the Tarot through the process of divination let us try to remedy the situation.

In THE GOLDEN DAWN by Regardie, you will find a very complete explanation of the divinatory process and also a shorter explanation in Paul Cases's THE TAROT. The original tradition comes from THE GOLDEN DAWN; Crowley and Case added their own explanations according to the degree of their Initiation. I know you own the BOOK OF THOTH but perhaps not the others, so I will stick to the aforesaid tradition and explain the matter anew.

First, let me explain the traditional attitude towards occult gifts which many individuals possess; whether the gift is spiritual healing, psychometry, clairvoyance, a particular sensitivity for methods of divination, prophesy or whatever else. The occultist knows that the gifted person does not sell his gift for personal gain in any way. Such motives would sully the pure workings of the Higher Self; the gift would be prostituted towards base ends and finally disappear altogether. It is the same as if an artist of the stature of Rembrandt should try to paint pictures according to the dictates of his audience and for the money he could gain from such a practice. The artist who does this soon becomes very second and third rate. He must follow his own divine genius as to what he paints, and how. Another consideration you should also keep in mind is that the higher you advance in the grades of the Order, the more must you strive to help your less advanced brothers and sisters. Indeed, progress is not possible until you have done this. If money is needed, then, one must rely on whatever interests one has outside of the Occult field - on one's material orientation, on an outside job - and not on one's gifts of sensitivity. It would be very unwise to use the Tarot for mere fortunetelling. One

should use it as an aid in solving serious problems and not to satisfy a frivolous curiosity.

"The abuse of divination has been responsible, more than any other cause, for the discredit into which the whole subject of Magick had fallen when the Master Therion undertook the task of its rehabilitation. Those who neglect his warnings, and profane the Sanctuary of Transcendental Art, have no other than themselves to blame for the formidable and irremediable disasters which infallibly will destroy them." THE BOOK OF THOTH, page 253.

For a further discussion of the subject of divination in general it would be necessary for you to consult MAGICK IN THEORY AND PRACTICE by Crowley, Chapter XVIII, part 4, page 155. (This is not Chapter XVII as stated in THE BOOK OF THOTH.)

You will notice therein that it is stated that working with the Tarot does not lend itself to the solution of spiritual questions. It is better to rely on the Yi Ching for questions of this type. The Tarot is better suited to answering material questions.

Before you start divinatory practices it would be wise to study one card each day. After all, this would only take 78 days and you would have better luck if you knew something about the cards. It might also be a help to you if you would make notes on the margins of the cards as to the meanings, attributions and behaviour. Since the cards are very shiny, it will be necessary to erase the surface of the particular edge upon which you will write. Then the surface will be rough enough that it will hold the ink without fear of wear and erasure in the future. When you are very practiced with the cards and have their meaning memorized, you may want to discard your learning pack and procure a new one. I suggest this because most students do not want to sit down and memorize things for hours and often they do not have the time for it. With the marking, one memorizes as one goes. In a space of time the cards will be very familiar and will open up further possibilities to the operator which are not written in any book.

There are many methods of using the Tarot for divination, but the closer you work to the divine scheme, or natural laws, the more pure will be the influence and the better will be the results. In the method of the Golden Dawn the start of the operation uses the divine Name - Yod He Vau Hé and proceeds

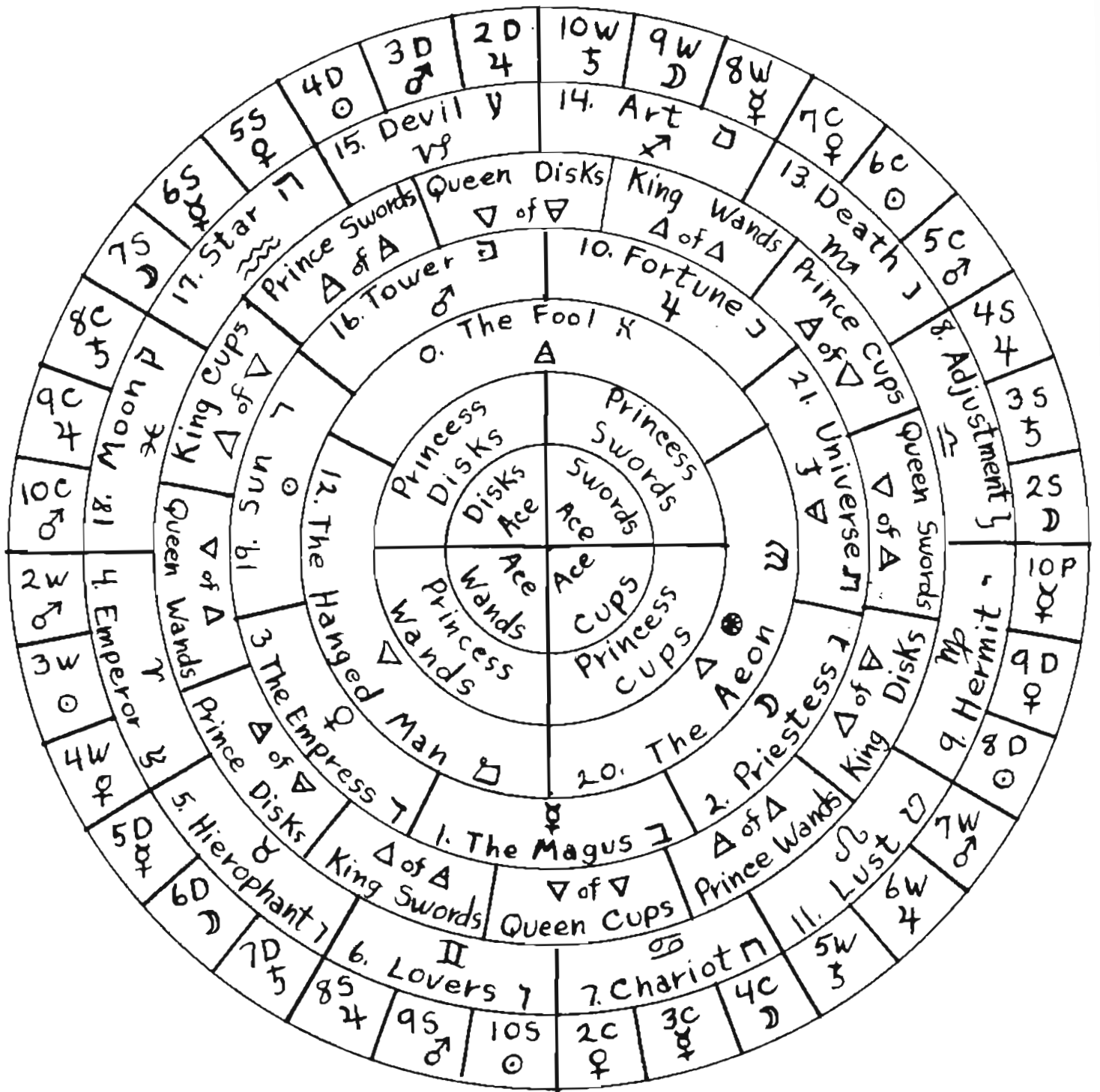
from there to the use of the 12 Houses of the Zodiac in the second operation and in the third operation the Signs of the Zodiac are used. In the fourth operation the division of each sign into three decans is used, and finally, in the fifth operation, the Tree of Life itself. Thus, you are working with the original laws of the Tarot itself and the way in which it relates to the Qabalah and the Tree of Life. In your working you have activated each division of the pack. The Court cards for the Zodiac Houses, the Atu for the Signs of the Zodiac, the small cards for the 36 decans, and the remaining cards and the scheme of the Tarot as a whole to the end of the operation, the Tree of Life.

All these operations take a great deal of time; one might say that the Tarot is a rather unwieldy system of divination, and so it is, if done right. You should plan on at least 2 hours for a question to be answered; shortening the necessary time may lead to disappointment and incompleteness. However, keep in mind that your divination is introducing you to a system which describes the Universe, the macrocosm and the microcosm, and man's place therein and how he may attain to Spiritual Illumination.

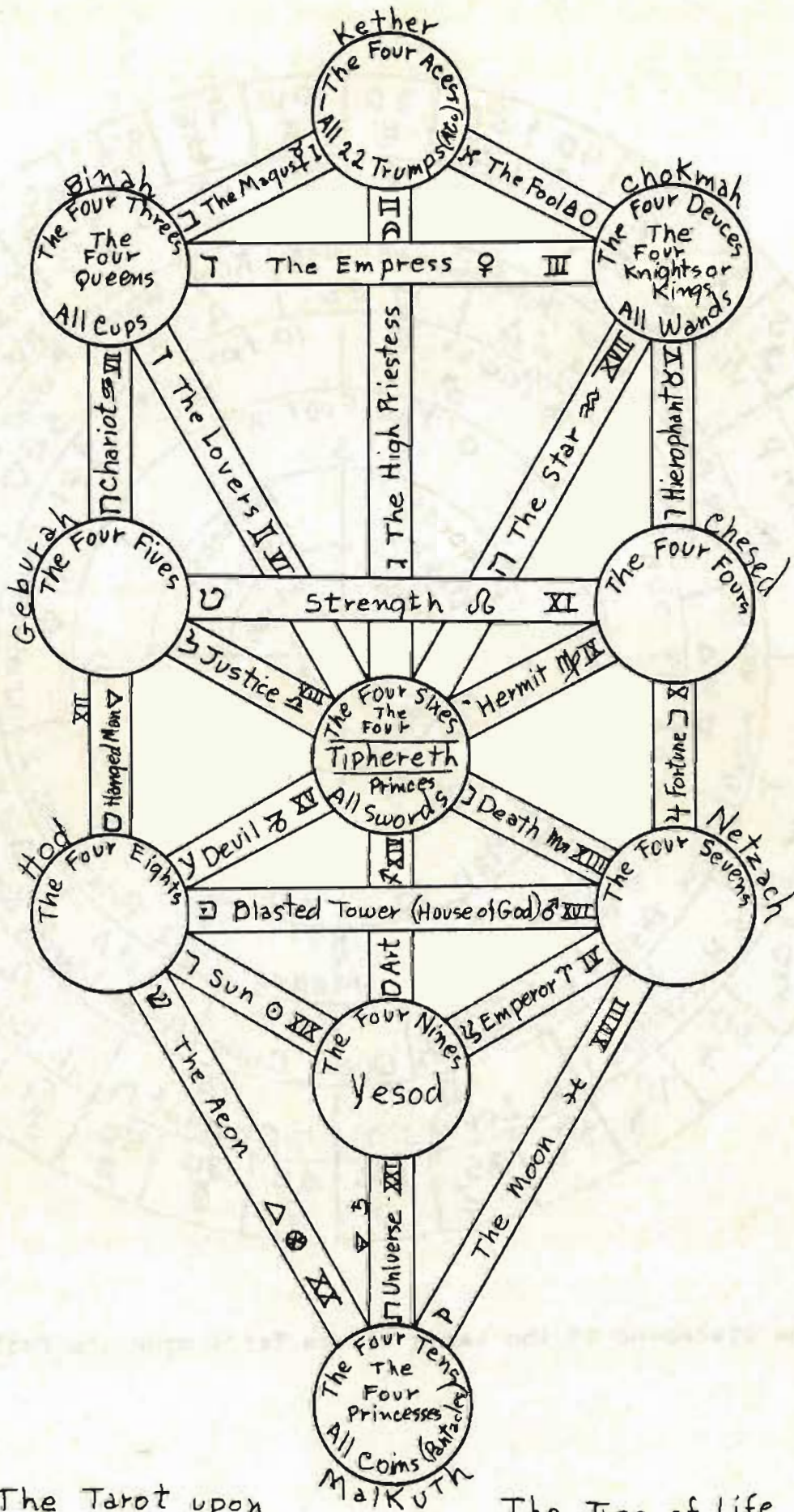
If you expect unbiased results in your divination you must clear your mind and even your subconscious mind of any bias whatever, either pro or con, towards the results. You must not be emotionally disturbed in any way; you must be a paragon of detachment as to the outcome. For this reason, it is better not to use the cards on a question for oneself but to ask a friend to silently ask a question which you do not have any idea about. It is only the Adept who can achieve the detachment mentioned and for beginners it would be wise not to have any element of self delusion in the divination.

In order to aid the working of the finer forces through you the Golden Dawn document advises that you have near you the four elemental weapons of the Tarot; the wand, the cup, the sword (or dagger), and the disk. These could be quite simple, such as a pencil for the wand, a vessel of some sort for the cup, a letter opener for the dagger, and a flat circle for the disk. The latter could be of cardboard - but see BOOK 4, Part 2 or THE GOLDEN DAWN if you want anything more elaborate.

Then invoke the aid of the Most High with these words:
"I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden



The Placement of the cards of the Tarot upon the Zodiac Wheel



The Tarot upon

The Tree of Life

things, to the glory of thine ineffable Name. Amen."*
 As you say this, the cards should be in your left hand and you should be holding the wand over them in the right hand.

Next, a significator should be chosen. This represents the person who is asking the question, the querent. For this we look at the Court Cards, referring to their descriptions in the BOOK OF THOTH. Though I published previously the chart of "The Placement of the cards of the Tarot upon the Zodiac Wheel" in this magazine, No. 1, I am going to reproduce it again so that you will have the necessary items close at hand. Notice that the Court cards rule from 20 degrees of one sign to 20 degrees of the next. Since these cards always signify persons, they are somewhat better to use than the cards which refer to the zodiac signs, as these latter can signify forces of nature and are in the schema of the Atu. The Princesses are somewhat difficult to use in the description of a person and one may have to use whatever intuitional powers one has to guess if the querent is an elemental as described in the BOOK OF THOTH. They can also refer to children or adolescents. It is easy to determine which Court card is the significator when the querent tells you his birth date. Thus, a person born with the Sun at 10 degrees of Aries will be signified by the Queen of Wands. Here is a chart of the dates within which a person may be born and which Court card describes him.

March 12 to April 10	Queen of Wands	21° ♃ to 20° ♃
April 11 to May 11	Prince of Disks	21° ♃ to 20° ♃
May 12 to June 11	Knight of Swords	21° ♃ to 20° ♃
June 12 to July 12	Queen of Cups	21° ♃ to 20° ♃
July 13 to Aug. 13	Prince of Wands	21° ♃ to 20° ♃
Aug. 14 to Sept. 13	King of Disks	21° ♃ to 20° ♃
Sept. 14 to Oct. 13	Queen of Swords	21° ♃ to 20° ♃
Oct. 14 to Nov. 12	Prince of Cups	21° ♃ to 20° ♃
Nov. 13 to Dec. 12	King of Wands	21° ♃ to 20° ♃
Dec. 13 to Jan. 10	Queen of Disks	21° ♃ to 20° ♃
Jan. 11 to Feb. 9	Prince of Swords	21° ♃ to 20° ♃
Feb. 10 to March 11	King of Cups	21° ♃ to 20° ♃

If you wish to be even more accurate, then arm yourself with an Astrological Ephemeride for the querent's year and check the position of the Sun on his birth date. This will give you the exact degree of the zodiac and may be necessary where the birth date is on one of the above changeover dates. For instance, a person born on May 11 may be better described

* The BOOK OF THOTH, page 250

by the preceding Court card, the Prince of Disks. The placement of the Sun in the Zodiac degrees has slight variations from year to year because of variables such as leap year, etc. However, in the majority of cases the above dates are quite sufficient.

In your spread, you may come upon other than the Significator as a person strongly influencing the reading. Perhaps you would not know the placement of the Sun in the Zodiac for this person. If not, then you must judge who it is according to the more traditional method. Here it is as taken from THE GOLDEN DAWN.

WANDS - very fair-haired and red-haired persons with fair complexion.

CUPS - Moderately fair persons.

SWORDS - dark persons.

DISKS - very dark persons.

KNIGHTS - generally men.

QUEENS - generally women

PRINCES - generally young men

PRINCESSES - generally young women

It is also possible to choose what seems to you an appropriate card and concentrate very heavily to make it be the Significator. This is when you are doing a divination for someone at a distance and are at a complete loss for a Significator.

Also, the Court Card representing a person may be modified by the card on either side of it.

When the Court cards appear in a spread they almost always represent persons connected with the question, but there is a further refinement which can be used. If the Kings look against the direction of a reading as if meeting it, thus:



they can represent the coming of a person or an event, but if they are looking with the direction of a reading, thus:



they can represent the departure of a person or event.

Two of the Princess cards have directional faces. If one of these is looking with the direction of the reading, she can represent a general opinion in approval of the matter and in harmony with it. If she is looking against the direction of the reading, it would be the reverse.

As you count the cards from the Significator, you should start counting the Significator as 1 and then count out 4 from this card. Read the meaning of the card you light on and then count from that card for the next meaning. Whatever card you start from should be counted as 1. Here is the counting chart:

Knights, Queen, Princes - count 4 cards out

Princesses - count 7

Aces - count 11

Small cards, count according to the number on the card. Thus, the 7 of Wands would need to have 7 cards counted from it.

For the Trumps or Atu - count out 3 for the Elemental Trumps

These are: 0. The Fool - Air

XII. The Hanged Man - Water

XX. The Aeon - Fire

Count 9 for the Planetary Trumps. These are:

I. The Magus - Mercury

II. The Priestess - the Moon

III. The Empress - Venus

X. Fortune - Jupiter

XVI. The Tower - Mars

XIX. The Sun - Sun

XXI. The Universe - Saturn

Count 12 for the Zodiacal Trumps. These are:

IV. The Emperor - Aries,

V. The Hierophant - Taurus

VI. The Lovers - Gemini

VII. The Chariot - Cancer

VIII. Adjustment - Libra

IX. The Hermit - Virgo

XI. Lust - Leo

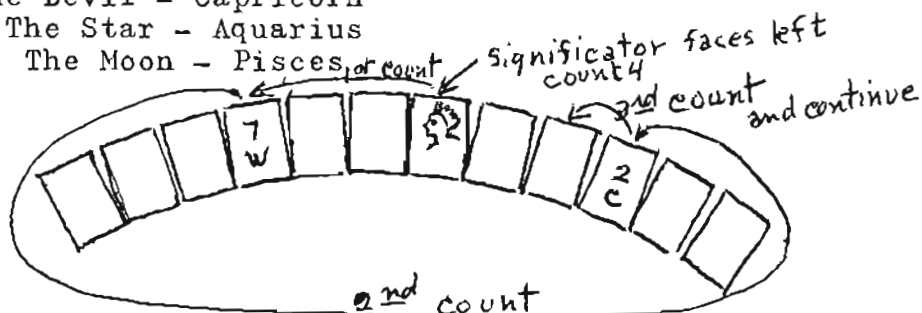
XIII. Death - Scorpio

XIV. Art - Sagittarius,

XV. The Devil - Capricorn

XVII. The Star - Aquarius

XVIII. The Moon - Pisces



Continue the counting and reading until you land on a card already read. Then stop and go on to the next Operation.

Remember that while shuffling and dealing the operator should have a calm and untroubled mind, passive to the Higher Influences. The querent should think earnestly of the question that has been asked. If a card is dropped while dealing or cutting, it would be necessary to reshuffle until the operator feels that all is right again. It is better not to look at the face of the dropped card but just to slip it into the pack again. If some cards get turned upside down, do not right them as their meaning is not in any way disturbed. It is only that a Court card may be looking in a different direction when upside down and so you may count in a different direction as you start your counting from the direction in which the Court card faces and you keep to that direction for the spread you are presently working on. Thus, if your significator is the Prince of Swords, his head is leaning to the right, so the counting is started to the right from his position. If a Court card is facing straight out at you, looking neither to right nor left, then the counting would go to the left. Do not change the order in which the cards lie, as this would negate your work.

Sometimes one might want to decide on the relative strength of a card. For this, look on either side of the card you are reading and decide if the cards there help or hinder the general idea. Cards of the same suit are very helpful and strengthen the matter whether for good or evil. Cards of an opposite nature weaken the card you are reading.

Wands - Fire - do not mix well with Cups but go well with Disks and Swords.

Swords - Air - do not go well with Disks but go well with Cups and Wands.

Cups - Water - do not go well with Wands but mix well with Swords and Disks.

Disks - Earth - do not mix with Swords but do go with Wands and Cups.

If a card falls between two other cards which do not work well together, then the influence is neutralized.

In your spread, you may come upon a majority of one suit. If so, this is what it means:

Wands - energy, quarreling, opposition, activity, desire

Cups - pleasure, merriment, love, marriage

Swords - Trouble, sadness, quarreling, loss, maybe sickness.
Disks - Business, money, possessions, material matters.

A majority of the Trumps will show forces beyond one's control. If there are 3 or 4 cards of the same type, such as 3 or 4 Aces, or 7's, then this chart should be referred to for the meaning:

Majority of Court cards - Society, the meeting of many people.
Majority of Aces - Strength. Aces are always strong.

4 Aces - great power and force

3 Aces - riches and success.

4 Knights - great swiftness and rapidity.

3 Knights - unexpected meetings.

Knights generally show news.

4 Queens - Authority and influence.

3 Queens - Powerful and influential friends.

4 Princes - Meetings with the great.

3 Princes - Rank and honour.

4 Princesses - New ideas and plans.

3 Princesses - Society of the young.

4 Tens - Anxiety and responsibility.

3 Tens - Buying, selling, commercial transactions.

4 Nines - Added responsibilities.

3 Nines - Much correspondence.

4 Eights - Much news.

3 Eights - Much journeying.

4 Sevens - Disappointments.

3 Sevens - Treaties, contracts, compacts.

4 Sixes - Pleasure

3 Sixes - Gain and Success.

4 Fives - Order, regularity.

3 Fives - Quarrels, fights.

4 Fours - Rest and Peace.

3 Fours - Industry

4 Threes - Resolution and determination.

3 Threes - Deceit.

4 Twos - Conferences and conversations.

3 Twos - Reorganization and recommencement of a thing.

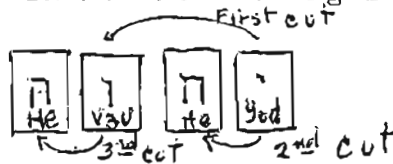
In part of your divination you will need to pair the cards on either side of the significator. These 2 cards you are looking at are of equal force and are modified by each other as given before in the list of which cards work well or ill with each other.

Now we are ready to begin.

FIRST OPERATION

This operation shows the present situation of the Querent and the matter he is interested in or it might show the past history of the Querent or question.

After invoking, shuffling and cutting by the Querent, if possible, cut the whole pack as accurately in the middle as possible and place the top half to the left. You now have two stacks and each of these must be cut in half again and placed to the left. Try to be as accurate as you can about it being a cut in the middle. There are now four stacks which represent Tetragrammaton and by inference refer to the four Princesses, the four Suits and the four Aces. Tetragrammaton, the name of four letters, is spelled Yod He Vau Hé in Hebrew. Since Hebrew is written in reverse to English, the four stacks would read thus:



Look for the Significator in the four stacks without disturbing the order of the cards. If it is found in the Yod stack the question will refer to work, business, energy and strife. If the Significator is in the He stack, the question will refer to pleasure, love, marriage. If in the Vau stack, the question would refer to trouble, loss, scandal, quarrels, and sickness. If in the Hé final stack the question will refer to goods, money and material matters.

From this part of the Operation you can tell the Querent what he has come for; but if wrong, abandon the divination and try it at some other time if it is an important question. If right, retain the packet containing the Significator and put the others aside. Spread out this packet in a sort of fan or horseshoe shape and start reading the meaning of the cards as you count them off as previously explained. This first story is the beginning of the affair and all its details may not necessarily match up with what the Querent knows about it, but the main idea should come through. Stop counting and reading when you land on a card already read and go on to the next part of the Operation.

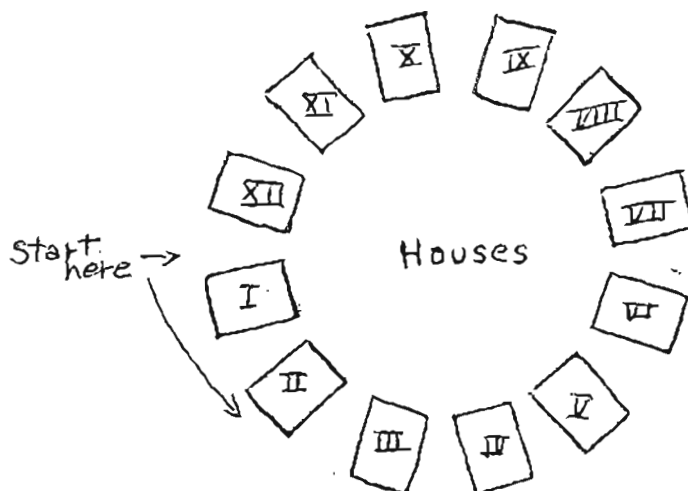
Pair the cards on either side of the Significator and read their meaning as a further explanation of the affair. Some people prefer to pair the cards from opposite ends of the horseshoe, but do it the same way for all your divinations. In other words, be consistent.

When doing the counting and pairing Operations, don't forget to notice if there is a majority of Wands, Cups, Atu, small cards, etc., as given in the foregoing chart. Also, it may be necessary to notice if a card is weak or strong according to the cards on either side of it.

SECOND OPERATION

This is a development of the question. Shuffle and invoke as before. It is not necessary that the Querent cut the pack for the following operations, but if he does, do it the same way all the time.

Deal the cards around in a circle of 12 stacks which represent the 12 Astrological houses of the Zodiac. The order in which this dealing is done is according to any Horoscope chart. Start with the First House or Ascendant in the East and move counterclockwise.



Decide in which stack you should find the Significator. He should be in a stack which has something to do with the question he has asked. If not, abandon the divination.

Here are the meanings of the 12 houses:

First house - Name, form, appearance, personality, personal and private affairs, childhood and its home, the ego.

Second house - Money earned by the self, possessions, belongings, voice, memory.

Third house - Social mind, relatives, neighbours, communications, short journeys, minor changes and discoveries, practical reason, useful arts and intelligence, education.

Fourth house - Domestic and home environment, the unconscious

life, complexes, childhood impressions, conditions in old age, family affairs, land and estates.

Fifth house - Love, children, courtship and love affairs, romance, investments and speculation, brain children, self-expression and aesthetic matters, amusement, recreations, creative and procreative activity.

Sixth house - Health and disease, master and slave relationships (in the own body as well as in the outside world). Occupational affairs, employment, labor, service, the boss and your position as boss.

Seventh house - Partnership and marriage, sociability, ego of matrimonial partner, co-operative affairs of life, or an important co-operator. The selective faculty, point of attraction to the opposite sex, interchange of vital ideas and energies, giving and taking, lawsuits, fine arts.

Eighth house - Other people's money, taxes, pensions, investments, legacies, gifts, benefits, inheritance, death and regeneration. Self-immolation, magical identification, giving up of belongings, sex life, length of life. Practical occultism.

Ninth house - Great travel and publicity. Higher education and philosophy. Important changes. Reason and science. Idealism, justice and philanthropy, religion, the abstract mind.

Tenth house - Social environment, career and professional life, fame, ambition, occupation, reputation, honor and preferment, public life, prestige, publicity, state affairs.

Eleventh house - Friendships, hopes, desires and wishes. Dreams and ideals. Ambition and romance. Luck, magical participation. Creative aspect of participation and pleasure. Brotherhood and magical love. Fraternal organizations.

Twelfth house - Hidden enemies, confinement (voluntary or otherwise), atonement for earned karma, the overcoming of karma. Occupational environment, health matters. Detachment, the use of experiences learned through the other houses. Sorrow and trouble. Self-denial, self-sacrifice. Fate, self-undoing and transition to a new life. Conflict with the inertia of society and rising above this level of consciousness by an effort of will.

Take up the stack in which you find the Significator and put the other stacks aside. Spread out the selected stack and read as described before, first by counting out from the Significator and then by pairing.

THIRD OPERATION

Here the development of the question continues.

Shuffle as before. There is a difference of opinion here whether the cards should also be cut. The GOLDEN DAWN manuscript is quite definite that they should not be cut. Deal the cards out in a circle with 12 sections exactly as in the Second Operation. Only now the cards will refer to the signs of the Zodiac and the Atu which correspond to them. See the chart for the placement of the cards on the Zodiac wheel. Remember that in dealing you start with Aries in the East and move counterclockwise until you end with Pisces and so on around again until all the cards have been dealt.

Find the Significator and retain the pack in which he is and put aside the rest. When looking for the Significator in these stacks, see if you can use your intuition to find where he is. Certain Zodiac signs or Atu might not go with the nature of the question; which by now you have a good idea about. Spread out the cards with the Significator, being careful not to disturb their original order and read the stack first by counting in the direction in which the Significator faces and continue until you land on a card already read. Then stop and read the cards by pairing them on either side of the Significator. Since you will be reading only about six or seven cards, this won't take too long.

Note the meaning of the Zodiac sign or Atu which rules the pack where you have found the Significator. This might have a general bearing on the question. By now you should be familiar with the Signs and Atus from your studies. Note also if there is a majority of the Atu in the pack, which would mean that the matter has gotten out of the control of the Querent, or if there is a majority of any other suit, etc. This might be difficult in a pack which has only six or seven cards, but it could happen.

FOURTH OPERATION

Again shuffle. The Querent really does not cut the pack in this Operation. The Diviner takes the pack and places it face upward. Then he looks through it carefully until he finds the Significator, using great care not to disturb the order of the cards. He cuts the pack just in front of the Significator so that the Significator is on top of the pack on the bottom. The pack with the Significator is then placed on top of the former top half of the stack. The Significator is now on top of the whole stack as it faces upward. Remove the Significator and set him in the middle of the circle which you will make next. Turn the cards upside down in your hands. Now deal out 36 stacks around the Significator, starting with

the first decan of Aries and going counterclockwise. Since you are dealing from a pack which is face down in your hands, turn up each card as you place it on the table. The 36 stacks represent the 36 decanates of the Zodiac and the 36 small cards which refer to them.

Note if there is a majority of Atu, or of a certain suit, or if there are 3 or 4 of a kind in the whole circle before you start counting. Refer to the charts for the meaning of these.

In this Operation the whole circle is used and no one pack is to be the only one read. Start counting from the first decan of Aries, going counterclockwise, which was the direction in which the cards were dealt. For instance, if the first decan of Aries holds the Princess of Swords, you would count 7 from her, starting with her as No. 1. Read the card you land on and continue counting and reading until you come to a card already read.

Next it will be necessary to pair the cards. The pairing starts with the card in the first decan of Aries, which in our example is the Princess of Swords. This card is paired with the card just above it which sits in the last decan of Pisces. The next pairing uses the card which sits below our starting card, the Princess of Swords, and the card which sits above the card in the last decan of Pisces. In other words, we are pairing the cards which sit in the 2nd decan of Aries and the 2nd decan of Pisces and so on out through the circle.

This is an extremely detailed part of the divination and since so many cards will be involved, it is possible that you may come across cards which seem to have nothing to do with the matter in consideration. If your intuition tells you that these odd cards unnecessarily clutter up the results of the divination, then play down their significance. Those cards which strengthen what has already been found out will prove to be the most useful.

FIFTH OPERATION

This is the conclusion of the matter.

The cards are shuffled again but not cut. They are now dealt out one by one, face down, on the Tree of Life diagram. Start with Kether as the first card, Chokmah as the second, Binah as the third and so on down the Tree. Continue until all the cards have been dealt.

Find the Significator and remember that wherever he is, the Sphere in which you find him will have a great deal to do with the judgment. Take the pack in which the Significator is found and discard the other packs.

Spread out the Significator pack and read as before, first by counting and then by pairing. Note also in which direction a King might face if one turns up in your pack. This could indicate whether more is yet to come or whether the matter is dissolving. Note also any emphasis on Atus, Suits, Court cards, etc.

I have tried to take nothing for granted as I explained how to do this Divinatory process. Perhaps I have repeated myself unnecessarily, but it is in the interest of being absolutely clear. Well I know what it means to be a frustrated beginner and to have nothing much make any sense out of the system of the Tarot and the Qabalah. These frustrations of the Neophyte are ever in my mind and so what could be more natural than that I should try to help someone else who may be suffering in the same way? So I hope you will forgive me, dear Brother, if these instructions seem to insult your intelligence. As you work, many of your stumbling blocks will disappear, for you cannot help but absorb the system of the Tarot, the Qabalah and even somewhat of Astrology as you go.

May all your divinations turn out to be excellent ones!

Love is the law, love under will,

Fraternally,

Meral

QABALIST'S CORNER

Some meanings for the number 156

B	⌐	2	The Victorious Queen
A	X	1	
B	⌐	2	$(7+7) \div 7 + 77 + 77 = 156$
A	X	1	The way this is worked out is as follows:
L	⌐	30	$7 + 7 = 14 \div 7 = 2 + 77 + 77 = 156$
O	Y	70	
N	⌐	50	
		156	

Tz	Y	90	Zion, the Sacred Mountain of Initiation.
I	⌐	10	Zion, the City of the Pyramids ($8^0 = 3^0$) in the
V	⌐	6	A.:A.: See THE VISION AND THE VOICE for an
N	⌐	50	account of this. (9th Aethyr)
		156	

K	D	20	Chaos - infinity of space, formless matter.
A	Y	70	"The mystery of CHAOS is beyond the comprehension
O	⌐	6	of any but Masters of the Temple. One can only
S	⌐	60	hint that this is at once the formula of the femi-
		156	nine trinity and of the all-Father. THE VISION AND
			THE VOICE, 3rd Aethyr, Note 31.

M		40	Marie - enumerated by the Greek Qabalah.
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A		1	
P		100	
I		10	
E		5	
		156	

Pi (π) correct to 6 places = 3.141593. Add these numbers and they make 26. $26 \times 6 = 156$ (Six places)

Add the Sephiroth of the Middle Pillar of the Tree of Life. (A glyph of the Phallus). $1 + 6 + 9 + 10 = 26$. $26 \times 6 = 156$
 26 is also the sum of the letters מןןן. Six is a number of Tiphereth and is made up of $1 + 2 + 3$, the first 3 spheres of the Tree of Life. See LIBER 65 and LIBER AL VEL LEGIS and its commentary for a further understanding of the aspiration to the Khabs or 418 or Holy Guardian Angel and how this symbol turns into Nuit. TO ME is part of this formula of going.
 "My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible." LIBER 65, Cap. I, v. 28.

F	1	6	The cry of ecstasy of the Seer in THE VISION
A	X	1	AND THE VOICE.
L	5	30	Note 28, p. 66. "See LIBER VII, Cap. V., v. 30.
U	Y	70	It is the cry of the consummated rapture of the
T	W	9	dissolution of any symbol by virtue of love. FAL
L	5	30	is a permutation of the letters of Aleph, thick
I	,	10	darkness; PLA, the hidden wonder - a title of
		156	Kether. The whole symbolism of Aleph, 111, must
			be studied thoroughly. It is especially the
			equations: One = Zero; and Three = One. Aleph
			is Iacchus, Lord of Ecstasy; Harpocrates, Lord
			of Silence; Zeus Arrhenothelus; Bacchus Diphues,
			Baphomet, etc. Lord of the Two-in-One Love:
			Parsifal, the Pure Fool, the wandering spirit of
			God, who impregnates the King's Daughter. (The
			best account of all of these symbols is to be
			found in that section of THE BOOK OF THOTH con-
			cerning The Fool). UT is the title of the Holy
			Guardian Angel in the Upanishads. LI is the
F	Φ	500	Hebrew for "to me". See LIBER AL VEL LEGIS, I,
A	A	1	vv. 51, 53, 61, 62, 63. (L is Atu VIII - Adjust-
L	A	30	ment - the Satisfied Woman; 1 = Yod, Atu IX -
U	T	400	the Hermit).
T	T	300	See LIBER AL VEL LEGIS, II, v. 24. The hidden
L	A	30	virtue which satisfies her.
I	I	10	"FALUTLI (in Greek) is 1271 = 2542 divided by 2.
		1,271	2542 Is Thelema spelt in full in Greek" Crowley.
			(Also, 1271 adds to 11, the union of the 5 and
			the 6, q.v.)

78 x 2 = 156. 78 refers to the 78 cards in the Tarot. See other meanings of 78.

"By wise Ta-Nech I weave my spell." LIBER AL, Cap. III, v. 38. By = 2 T = 9 By a combination of the above
W = 6 A = 1 underlined words, we again get
I = 10 N = 50 156.
S = 60 I = 10
78 Ch = 8
78

78 is also MEZLA, the influence from on High. Multiplied by 2 (Beth, the Magus or Magician) = 156

4 x 39 = 156. 39 = אהה (26) + אכד (תמס - 13)
Meaning of above - Tetragrammaton is One. This represents the victory over the power of the number 4. First manifestation of the powers in the first 3 Sephiroth. See THE BOOK OF THOTH.

JUNO = JUN = 136 + Jupiter - J - 20 = 156. See THE VISION AND THE VOICE, 7th Aethyr. "And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter". (The bird referred to is the Universal Peacock.)

N J 50 See THE VISION AND THE VOICE, 7th Aethyr.
 O I 6 $\otimes = \text{NOX} = \text{N.O.X}$ (As drawn in the original manuscript.) This is the Ordeal X of LIBER AL VEL
 X P 100 LEGIS. Cap. III, v. 22.
 156
 Alternate spelling of N.O.X. is Nun, Ayin, Tzaddi = 50 + 70 + 90 = 210. See THE VISION AND THE VOICE, 14th Aethyr, note 14.

A X 1 AIMA, the bright fertile mother (because there is
 I . 10 a yod in the name of AMA)
 M M 40
 A X 1
 52 52 x 3 (3rd Sphere, Binah) = 156

N J 50 See THE VISION AND THE VOICE. "Nephthys whose
 E E 5 name is Perfection." P. 203, 5th Aethyr.
 P P 80 Also LIBER 65, Cap. 4, v. 31. "I felt the red
 H H 5 lips of Nature and the black lips of perfection."
 Th Th 9
 Z Z 7
 156

"BABALON = 156 = 12 x 13, Which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, BABALON is indicated as Shakti. For the elements are the manifested powers of the all-Father. Again we may consider the watchtowers as the City of the Pyramids, though in a sense less exalted than that usually implied in these visions." (See the Enochian section in Vol. IV of THE GOLDEN DAWN for an elaboration of the truncated pyramids to the squares of the Elemental Tablets and the significance of the Sphinx. Unfortunately, the Enochian Sections in THE EQUINOX do not go into quite as much detail in order to render this note intelligible. I.R.) THE VISION AND THE VOICE, 9th Aethyr, Note 2. Also, 12 = HUA, a title of Kether and 13 = AChD, Unity.

Note 25 - 24th Aethyr. "Elyon, the exalted one. Ayin, Lamed, Yod, Vau, Nun = 156, a name of BABALON, with the phallic Yod in the midst."

THE ARIAN

When the chill of earth black-breasted is
 uplifted at the glance
Of the red sun million-crested, and the forest
 blossoms dance
With the light that stirs and lustres of the dawn,
 and with the bloom
Of the wind's cheek as it clusters from the
 hidden valley's gloom:
Then I walk in woodland spaces, musing on
 the solemn ways
Of the immemorial places shut behind the
 starry rays;
Of the East and all its splendour, of the West
 and all its peace;
And the stubborn lights grow tender, and the hard
 sounds hush and cease.
In the wheel of heaven revolving, mysteries
 of death and birth,
In the womb of time dissolving, shape anew
 a heaven and earth
Ever changing, ever growing, ever dwindling,
 ever dear,
Ever worth the passion glowing to distil a
 doubtful tear.
These are with me, these are of me, these
 approve me, these obey,
Choose me, move me, fear me, love me, master
 of the night and day.
These are real, these illusion: I am of them,
 false or frail,
True or lasting, all is fusion in the spirit's
 shadow-veil,
Till the Knowledge-Lotus flowering hides the
 world beneath its stem;
Neither I, nor God life-showering, find a
 counterpart in them.
As a spirit in a vision shows a countenance
 of fear,
Laughs the looker to derision, only comes to
 disappear,
Gods and mortals, mind and matter, in the
 glowing bud dissever:
Vein from vein they rend and shatter, and are
 nothingness for ever.

In the blessed, the enlightened, perfect eyes
these visions pass,
Pass and cease, poor shadows frightened,
leave no stain upon the glass.
One last stroke, O heart-free master, one last
certain calm of will,
And the maker of Disaster shall be stricken
and grow still.
Burn thou to the core of matter, to the
spirit's utmost flame,
Consciousness and sense to shatter, ruin sight
and form and name!
Shatter, lake-reflected spectre; lake, rise up
in mist to sun;
Sun, dissolve in showers of nectar, and the
Master's work is done.
Nectar perfume gently stealing, masterful and
sweet and strong.
Cleanse the world with light of healing in the
ancient House of Wrong!
Free a million, million mortals on the wheel of
being tossed!
Open wide the mystic portals, and be
altogether lost!

Aleister Crowley

Collected Works
End Vol. II.

TO A MAGNOLIA

I see a crumpled petal of purity
Of white magnolia shining in the sun.
A sunbeam kisses away its serenity
And a dappled shade its whiteness overcomes
Whilst gently swaying among its leaves alone.

Sweet and gentle breezes fondle its silk,
Cup creamy white and heavy scented,
Whiter even than the white of milk.
Now blown by the breeze and slanted
The heavy leaves encompass it around.

Like thee, magnolia, I am afloat, afloat,
Hungering ever for the kiss of day
And folded tight against the coming night.
Oh, blissful white, pearly, secure, oh, stay!
Stay magnolia, my heart surround.

Thy image sears itself against my brain
As I gaze into thy hungering depths;
Thy form cupped to receive a gentle rain.
Visiting insects assert their troths
With thy lambent light newly found.

Oh, pure magnolia, surely the unseen hand
That set thee there on thy tree
Is also the hand that reflected and fanned
Thy blaze of purity in my soul. May I be
Forever cupped, to Eternity betrothed and bound.

Meral

June 1976

Soliloquy

A strange being walks the earth
Disguised in chains of flesh;
Lost to heavenly Self and bound
By laws of Karma. So walks
The hidden light. But joy
Of brilliant sunshine illuminates
The darkness of the day
And flames of fire flicker
Within the hidden heart.
A glory surrounds the earth
Kneeling dark and unheeding.
Black is the soil heaving
With hidden life. Clouds of heaven
Gather and darken day unto fitful night.
So run events for the Angel soul
As the dark earth are events,
As clouds that frighten the sky.
And the spirit shudders and cries,
"Woe! There is bitter loneliness
And darkness and hateful terror across
The face of the Earth.
Deep and heavy clouds and furies gather
To shake the heavens and rush
Wildly through affrighted air and beneath
They rumble through ancient earth.
With laments and cries man dies in chains
Of lust and flesh and appetites."

The spirit, shaking, cries thus and is afraid.
Miasma and fears darken the inner world;
Smearing events like veils across that Self.
Regrets return, ancient wrongs knell fury
And black death hovers o'er the torture.
The soul is lost, vainly shaking its chains.
O soul that forges thine own chains!

Above the clouds the luminous air carries
The smiles of the sun ever shining
Upon the teeming earth.
A wearied man, scarcely guessing, looks up
To catch the splendour of sun dimly seen
Through the drifting and changing mists.
"Oh, shining sun!"

Always the Angel is behind the soul
Always a flame burns within.
Events are clouds that come and go
And the Angel cannot be chained or lost
"Angel, depart not because of the clouds!"
"Man, thou art that angel"
Is the eternal reply.

Meral





I

CHAPTER I

1. I am the Heart; and the Snake is entwined
About the invisible core of the mind.
Rise, O my snake! It is now is the hour
Of the hooded and holy ineffable flower.
Rise, O my Snake, into brilliance of bloom
On the corpse of Osiris afloat in the tomb!
O heart of my mother, my sister, mine own,
Thou art given to Nile, to the terror Typhon!
Ah me! but the glory of ravening storm
Enswathes thee and wraps thee in frenzy of form.
Be still, O my soul! that the spell may dissolve
As the wands are upraised, and the aeons revolve.
Behold! in my beauty how joyous Thou art,
O Snake that caresses the crown of mine heart!
Behold! we are one, and the tempest of years
Goes down to the dusk, and the Beetle appears.
O Beetle! the drone of Thy dolorous note
Be ever the trance of this tremulous throat!
I await the awaking! The summons on high
From the Lord Adonai, from the Lord Adonai!
2. Adonai spake unto V.V.V.V.V., saying: There must be ever
division in the word.
3. For the colours are many but the light is one.
4. Therefore thou writest that which is of mother of emerald,
and of lapis-lazuli, and of turquoise, and of alexandrite.
5. Another writeth the words of topaz, and of grey sapphire,
and of deep sapphire with a tinge as of blood.
6. Therefore do ye fret yourselves because of this.
7. Be not contented with the image.
8. I who am the Image of an Image say this.
9. Debate not of the image, saying Beyond! Beyond!
One mounteth unto the crown by the moon and by the Sun, and
by the arrow, and by the Foundation, and by the dark home of
the stars from the black earth.
10. Not otherwise may ye reach unto the Smooth Point.

COMMENTARY

The five chapters refer to the five Elements. I. Earth, II. Air, III. Water, IV. Fire, and V. Spirit. Each shows its Element in the light of the relation between the Adeptus Minor and his Holy Guardian Angel. Thus, in Chapter I. the material world, or the sensible aspect of Nature is shown to be a mere symbolic picture of something altogether different. - - - - -

1. Invocation of Kundalini.
The Adept 'dies' to the natural world and blooms as a Lotus. He ceases: and enters the midnight silence where he adores Khephra. Then he awaits the coming of his Lord.

- 2 - The Angel says: Each man sees Nature in his own particular way. What he sees is only an image. All images must be ignored; the Adept must aspire single-heartedly to the Smooth Point. This matter cannot be discussed in common language; the king must speak of kingly things in a kingly way.

11. Nor is it fitting for the cobbler to prate of the Royal matter. O cobbler! mend me this shoe, that I may walk. O king! if I be thy son, let us speak of the Embassy to the King thy Brother.
12. Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.
13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.
14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.
15. I breathe, and there is infinite dis-ease in the spirit.
16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.
17. I shall not rest until I have dissolved it all.
18. So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.
19. Therefore, O my darling, art thou black.
20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.
21. O the filthy one! the dog! they cry against thee. Because thou art my beloved.
22. Happy are they that praise thee; for they see thee with Mine eyes.
23. Not aloud shall they praise thee, but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.
24. Yea! the night shall cover all, the night shall cover all.
25. Thou wast long seeking Me; thou didst run forward so fast that I was unable to come up with thee. O thou darling fool! what bitterness thou didst crown thy days withal.

12. Silence. The adept reports his impressions. The highest degree of any given kind of energy surpasses the receptive power of the observer. Thus it appears as if of some other order.

13. The subtler the form of energy, the more potent, but it is less easily observed.

14. Truth destroys the reason.

15. Life disturbs the placidity of the mind's acceptance of dead symbols as reality.

16. The Knowledge and Conversation of the Holy Guardian Angel gives a new and higher form of energy which destroys the grosser types of existence.

17. The process continues until complete.

18. Phenomena results from resistance to 'love'. Perfect union is silent.

19 -V.V.V.V.V. being perfectly Adeptus Minor appears evil.
21.

23 -They do so in secret ways.

24.

25. Perdurabo hindered his own success by over eagerness.

26. Now I am with thee; I will never leave thy being.
27. For I am the soft sinuous one entwined about thee, heart of gold!
28. My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible.
29. I have found that which could not be found; I have found a vessel of quicksilver.
30. Thou shalt instruct thy servant in his ways, thou shalt speak often with him.
31. (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
32. Further Adonai spake unto V.V.V.V.V. and said:
33. Let us take our delight in the multitude of men! Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!
34. Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?
35. (The Magister saw it and rejoiced in the beauty of it.) Listen!
36. (From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent.
37. So they will reproach thy servant, saying: Who hath set thee to save us?
38. He will be sore distressed.
39. All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.
40. The joy of men shall be our silver gleam, their woe our blue gleam - all in the mother-of-pearl.
41. (The scribe was wroth thereat. He spake:

26- Union once made is permanent.
27.

28. The Angel is crowned with the Zodiac. His body is that of Nuit.

29. Stability has been found on a basis of continual change.

30. Seems an injunction to the Holy Guardian Angel to keep in close touch with the Adept.

31. The Adept accepts this as a definite promise.

32- Proposal to view phenomena from the new standpoint.
33.

34- Two points of view: as a girl's smile involves the death
36. of many cells in her body.

37. The above explains why men should resent their saviour.
They misinterpret his acts as destructive.

38. He in his human mind is distressed at this.

39- But the whole relation is illusion. In reality the Angel
40. and the Adept are simply arranging to sail through eternity together; the Work of the Adept in redeeming Mankind is only an image seen as he fashions his mother-of-pearl.

O Adonai and my master, I have borne the inkhorn and the pen without pay, in order that I might search this river of Amrit, and sail thereon as one of ye. This I demand for my fee, that I partake of the echo of your kisses.)

42. (And immediately it was granted unto him.)
43. (Nay; but not therewith was he content. By an infinite abasement unto shame did he strive. Then a voice:)
44. Thou strivest ever; even in thy yielding thou strivest to yield - and lo! thou yieldest not.
45. Go thou unto the outermost places and subdue all things.
46. Subdue thy fear and thy disgust. Then - yield!
47. There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness.
48. Even instantly rode Hades heavily upon her, and ravished her away.

49. (Then the scribe knew the narcissus in his heart; but because it came not to his lips, therefore was he shamed and spake no more.)
50. Adonai spake yet again with V.V.V.V.V. and said:
The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon.
51. And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men?
52. And He answered him: not as thou canst see.
It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it.

- 41- The human mind demands to be relieved of its sorrow by
42. seeing Nature in this light on the ground that it has served the Masters with unselfish devotion.
43. The mind demanded complete relief.
- 44- The method. Know everything possible, become indifferent
46. to all. This attained, become perfectly passive.
- 47- Persephone, the earth-bound soul. Corn - material nourishment;
48. ishment; the result is sorrow. Narcissus - the sexual instinct flowering as Beauty. Instantly the soul forgets the 'corn' and desires the flower, Hades comes and carries her off, Hades is the lord of 'Hell', i.e. the dark and secret but divine Soul within every man and woman. The rape thus means that the desire for beauty awakes the Unconscious Self who then takes possession of the Soul, and enthrones her, only allowing her return to earth (Knowledge of the material world) at certain seasons, in order to attend to the welfare of mankind.
49. I was seized by the impulse to adore Beauty, and felt ashamed at my inability to write a poem on the spot which should be worthy of the theme.
- 50.-
58. An elaborate parable in dialogue.
50. The angel bids the Adept rejoice in certain events which are about to occur on earth.
51. The Adept doubts whether his doctrine will be understood rightly by mankind.
52. The Angel agrees; but is more sceptical still, suggesting that any event may be taken as meaning anything one chooses.

53. And He answered Him: Have I not the key thereof?
I am clothed with the body of flesh; I am one with the
Eternal and Omnipotent God.
54. Then said Adonai: Thou hast the Head of the Hawk, and
thy Phallus is the Phallus of Asar. Thou knowest the
white and thou knowest the black; and thou knowest that
these are one. But why seekest thou the knowledge of
their equivalence?
55. And he said: That my Work may be right.
56. And Adonai said: The strong brown reaper swept his
swathe and rejoiced. The wise man counted his muscles,
and pondered, and understood not, and was sad.
Reap thou, and rejoice!
57. Then was the Adept glad, and lifted his arm.
Lo! an earthquake, and plague, and terror on the earth!
A casting down of them that sate in high places; a famine
upon the multitude!
58. And the grape fell ripe and rich into his mouth.
59. Stained is the purple of thy mouth, O brilliant one, with
the white glory of the lips of Adonai.
60. The foam of the grape is like the storm upon the sea; the
ships tremble and shudder; the shipmaster is afraid.

53. The Adept claims to be able to interpret phenomena rightly; that there is one special relation which is true, and all others false. He reminds the Angel that he realises Himself (as an unique Being always identical with Itself) alike in the lowest matter and the highest spirit.
54. The Angel asks why one who possesses absolute Sight and Lordship and power to soar (the Head of the Hawk) who has creative energy able to fertilize Nature, his mother, sister, and wife (the Phallus of Asar) one who knows the pairs of opposites, and the fact of their identity, should trouble to calculate the equations which express the relations between the illusory symbols of diversity.
55. The Adept replies that he must understand the laws of illusion in order to work in the world of illusion.
56. The Angel replies that such calculations lead one to believe in the reality of the illusions, to become confused by their complex falsities, and ultimately, mistrusting one's own powers, to fail to act for fear of making mistakes; whereas it does not really matter what one does, since one set of illusions is just as good as another. The business of the Adept is to do his Work manfully and joyously, without lust of result or fear of accident. He should exercise his faculties to the full; the free fulfillment of their functions is sufficient justification. To become conscious of any organ is evidence that it is out of order.
57. The Adept takes this advice, and puts forth his energy. The apparent result of his Work is disaster.
58. But the whole idea of his relations with mankind as a Redeemer proves phantasmagoric. The truth of the matter is that he has 'eaten a grape', i.e., begun to enjoy the banquet with his Angel proposed in Verse 50. (Cf. CCXX, I, 31.)
59. Every act of the Adept is really the kiss of his Angel.
60. The ecstasy of the relation between the Adept and his Angel disperses 'Normal' thoughts; the Ego fears to lose control of the course of the mind. This (of course) occurs in a less real sphere, that of normal consciousness. The Ego is justly apprehensive, for this ecstasy will lead to a situation when its annihilation will be decreed so that

61. That is thy drunkenness, O holy one, and the winds whirl
away the soul of the scribe into the happy haven.

62. O Lord God! let the haven be cast down by the fury of
the storm! Let the foam of the grape tincture my soul
with Thy light!

63. Bacchus grew old, and was Silenus; Pan was ever Pan for
ever and evermore throughout the aeons.

64. Intoxicate the inmost, O my lover, not the outermost!

the Adept may cross the Abyss and become a Master of the Temple. Remember that the Ego is not really the centre and crown of the individual; indeed, the whole trouble arises from its false claim to be so.

61. The ecstasy of the Knowledge and Conversation of the Holy Guardian Angel brings peace to the soul of the scribe (his conscious mind) by impressing such energy on his thoughts that their normal conflict (which causes sorrow) becomes negligible, just as the personal antagonisms in a cavalry regiment are forgotten in the excitement of a charge.
62. But the mind, knowing that the old quarrels will revive when the ecstasy has passed, asks that this anaesthesia may be removed. It aspires to enter into that rapture with every element of its being, no matter for the pain. It knows that it can never be truly content until each separate fibre thrill harmoniously to that supreme enchantment.
63. It knows that the lower types of intoxication were excitements, and end in stupor and senility. It demands the madness of Pan, the building up of every particle of its being into a single symbol to include All. This symbol is to combine the intelligence (omniscience) of Man with the omnipotence typified by horns, and the creative rapture of the leaping Goat. This Pan is not intoxicated but wholly insane, being beyond distinction (Knowledge) as including all in itself; he is also immune to time, since whatever happens can only be within himself; that is, all events are equally the exercise of his functions, and therefore accompanied by rapture, since He has included all possibilities in His unity so that any change is part of His life, an act of love under will.
64. This is presumably once more the voice of the Angel. He bids the Adept pay less attention in the future to the transmutation of gross impressions into the raptures of union. The greater work is to cause the Unconscious to interpenetrate with the Angel. For such is the ultimate Sacrament. The Adept is only too liable to be contented with the conscious joy of causing just those thoughts which have always been the source of error to glow with purity and splendour at the touch of the Angel. But it is far more important to renounce these rewards, ineffably holy and delightful though they be, in order to perfect

65. So was it - ever the same! I have aimed at the peeled
wand of my God, and I have hit; yea, I have hit.

-----000 0 000-----

the inmost Self, to purge it of personality and unite it with the Universe, though such Attainment lie too deep for direct conscious apprehension.

65. In a secret code the Adept affirms that he is of the same sex (so to speak) as his Angel. It is not a union of opposites to produce a tertium quid, but a realization of identity, like the return to consciousness from delirium, whose ecstasy bears no fruit involving new responsibilities, new possibilities of sorrow, but is all-sufficient to itself, with neither past nor future. The 'peeled wand' is the creative Energy of the Angel, stripped of all veils, pointing to the Zenith, ready and eager to act. The Adept exclaims with joy that he has aspired to unite himself with this idea, and has attained.

* * * * *

Thus concludes the description of the relations of the Adept and his Angel so far as the element of Earth, the concrete and manifest aspect of Nature, is concerned. The whole illusion has been destroyed; the bread has become the body of God. Yet this is but the lowest form of existence; in the next chapter we shall understand how the mind - as distinct from the matter of thought - is concentrated and sanctified by the Magick of the Adept.

————— 88888888 —————

(To be continued)