

The Order of the G.'.B.'.G.'.

Its Origins and Beginning



INTRODUCTION

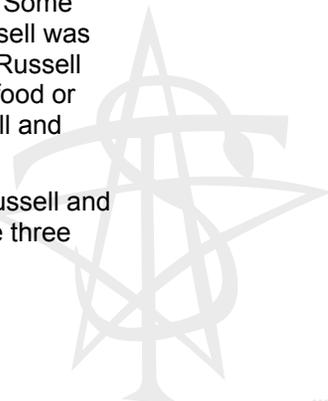
It is my conviction that the founder of the G.'.B.'.G.'. was the greatest and most efficient teacher of this Century in that field of occultism known as Magick'. (all members of the Order have concurred in this) I make no statement as to the height of his Initiation; only that he was the greatest and most efficient teacher, and upon this alone it seems sufficient to postulate that he had a dispensation.

Now, be it known that being the greatest teacher does not mean a great pedagogue, per se! The head of this Order knew what to teach to get the best and most rapid results, how to teach it and how to get the best response from the neophytes. All of this is included in this exposition of The Complete Magick Curriculum of the Secret Order G.'.B.'.G.'.

It is a mistake to evaluate one's personality against his ability and attainments, but some identification of a person is expected- Here is a brief statement about the head and founder of this Order.

In the outer world his name was C. F. Russell; his magickal name was *frater Genesthai*. Some further identification is to be had from the book *The Great Beast* by John Symonds. Russell was the man who had a tiff with Crowley at the Ab in Cefalu, Italy, about giving up his room. Russell went up on "The Rock" for a magical retirement and had been there sixty hours without food or water- Jane Wolf (called Elizabeth Fox in Symond's book) took food and water to Russell and brought him down.

Jane Wolf, whom I knew for years, told me that Crowley recognized the attainment of Russell and had given Russell his blessing for him to found his own Order—naturally based on these three points:



(1) Liber Legis, (2) Thelema, (3) The Aeon Of Horus.

The foregoing is given more for the purpose of providing an outline of the lineal descent and character of the Order.

In this we begin with the Hermetic Order of the Golden Dawn founded in England in 1887. This was the one and only great Order with a dispensation for the repose and promulgation of Western Magick. The Order of the Golden Dawn had been rocked by inner dissension about the same time that Crowley founded his Order A.'.A.'. Crowley had been a high initiate in the Golden Dawn and Russell had been a member of it also.

(This history of personalities and orders has been given as briefly as possible, and given only because so many people demand it.)

The Hermetic Order of the Golden Dawn is long since closed. Crowley's A. A., and O.'.T.'.O.'. are now closed. It is not within the scope of this book to venture theories as to how and why these orders die a natural death. Since the beginning of history occult schools have arisen, flourished and then disappeared from objective existence. Then in other times, in other places, other schools come to objective existence. Nations also rise, flourish and decay. So it is with all living forms.

The G.'.B.'.G.'. is now also closed, since 1937. This was a most esoteric Order, with binding oaths of Secrecy. It is only because of the time elapsed since the demise of the Order that the entire workings can be revealed. The Order was founded in 1931. Russell told me that he would "close the doors" in 1936, and he did. Activity continued in several groups, however, until as late as 1938.

In the year 931 this announcement appeared in the *Occult Digest*:

A shortcut to Initiation
The Choronzon Club
Box Chicago, Ill

Being one of the first to answer, a notice was received that if I wanted to receive full attention and benefit from Headquarters, there should be at least eight "loyal and active" members to form a "Neighborhood Lodge". My neighborhood was San Diego City and County in California.

Lest one think that this was a method for getting easy money and members, it should be stated that the fee for joining was only \$5.00, and that if a member brought in a new member he was allowed to keep half the \$5.00. Furthermore, there were no dues, and no solicitation for donations. Thus at the very outset the G.'.B.'.G.'. was unique among occult orders.

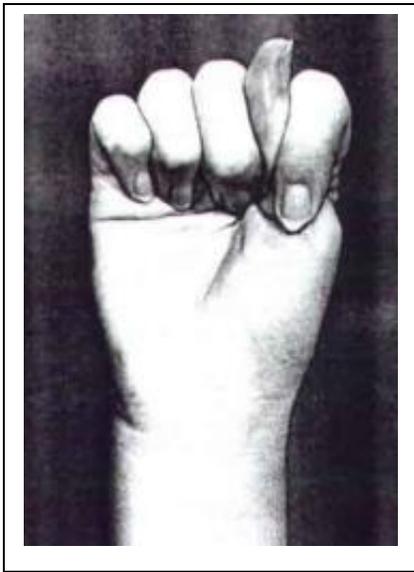
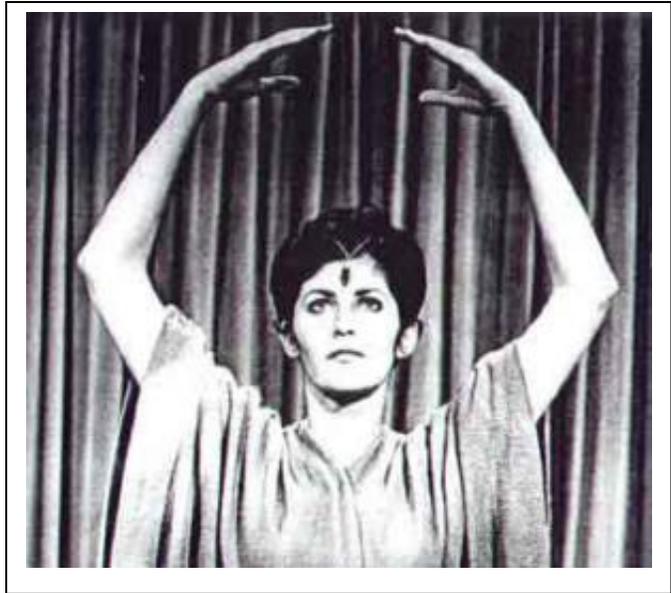
The structure of the Order was a hierarchy. When member A took member B into the Order, and B in turn secured member C, then it was B's responsibility to instruct C, and it was A's res to instruct B and also to supervise his entire hierarchy chain. The importance and efficiency of this system should be obvious. Also it should be stated that there is only one thing which qualifies me to set down the entire curriculum of the Order, and that is that I was the Neighborhood Phmate" (NP.) for the San Diego neighborhood". The NP. was the only member that was in communication th Headquarters; furthermore, he was the only one who received the official documents. The very good reason for this will also be explained.

There are those who would want to know about the extent of the membership of the Order. First, it should be stated that the curriculum was very demanding on the member's interest, effort and time, and this naturally led to dropouts. Therefore, we limited the word "member" to those who proved to be "loyal and active" members. In San Diego the membership averaged 25, In Los Angeles there were three lodges, total average membership of 75. In San Francisco, average of 50. In Denver the average was 125. Of the membership in other localities, I cannot give any idea.

Now, we will proceed directly to ~~THE COMPLETE MAGICK CURRICULUM~~ of the Order.

“Isis in Welcome” The sign of complete feminine reception, Nourishment and the Spiritual Objective.*

* Legs are also spread wide apart .



“There is no part of me that is not of the Gods”. Shows the clenched thumb used as the Magickal Wand instead of an instrument. See Chapter II

“Countenance beholds Countenance.” The Priestess, under the aid of the Magickal Ritual of the other three Ritualists, performed the Invocation of Pan eight times during a period of eight hours and received a great Illumination and transforming Initiation



The Ultimate Aim of Magick

The Knowledge and Conversation of ones holy Guardian Angel

CHAPTER I

A short-cut to Initiation!" The know-it-all says. "there is no short cut." This is tantamount to saying that the best material, the best methods, the best technic, the best direction and the best time savers can not bring quicker and better results than the worst—in ANYTHING.

The G.'B.'G.' demanded *regularity* in the work, day in and day out, not missing a single day. Let this be the first and most valuable lesson to anyone—REGULARITY. Thirty minutes daily until one has put in twenty hours brings more accomplishment than fifty hours of desultory practice, at least in Initiatory Magick.

THE FIRST OFFICIAL DOCUMENT

We recognise no less than the ultimate aim in Magick. which is to attain to the Knowledge and Conversation of one's Holy Guardian Angel (abbreviated in our literature as K & C of HGA). Albeit one may attain to actual UNION with the HGA if they are so blessed. The HGA though really nameless, has been called the Higher Self, the Augoeides, the All-Knower, the Divine Genius, the True Ruler, Adonai, the Indwelling Spirit, etc. Carl Jung calls it his Daemon (not demon!).

You will be given work which leads to the attainment of Magical Powers, Inst these powers are never to be regarded

as ends in themselves. They are aids to you in the Great Work (abbreviate G.W.), which is the attainment of the K & C of H G A.

All official documents are sent only to the NP. He or any other Immediate Superior allows the Immediate inferior to read them only in the presence of the I.S.. The .is I.I. is not allowed to make copies of these documents. Definitely we do not give out copies of documents for members to casually read and then file away. The member receives the communication of a document because he is NOW ready for it, and he must NOW thoroughly digest it and proceed with his work NOW! The I.S. should and must explain everything in the document until satisfied that the I.I. has mastered the contents and is ready to proceed.

Being groomed for the responsibility of NP., I received the following I from Headquarters:

The documents from Headquarters give the practices and workings demanded from each member. We do not give explanations of WHAT and HOW any given work is supposed to accomplish. In the first place, this would be a demand upon our time at headquarters. In the second place, we are not interested in passing our material which serves only to titillate the intellect. in the third place, to tell the member just what results he may expect and how and why it works, serves too often to defeat its own purpose. If a member cannot and will not begin at once to follow out the various practices given to him, then he is not a loyal working member. It will be HE who squeezes himself out of the Order—not the Order. It is very important that the NP. and the IS. see to it that this is understood well, and willingly accepted.

In the following chapter is given the first two practices which were undertaken by the beginner in his quest.

Note- -the author of this book holds firmly to the points in the above letter. However, I shall frequently give various results of practices of members of the Order, actual empirical experiences —without contrived theories.

The Borderland Consciousness

Dream Recall and Magickal Identity

CHAPTER II

The first practices undertaken by the neophyte occupy approximately two months time, and really start the process of integration at the beginning!

The First Practice Directive

Get a blank book and label it DREAM BOOK. Begin at once to record your dreams every morning—each and every morning—without skipping. Write down in all possible detail the dreams you recall. Seemingly insignificant details may be very relevant clues. However, one does not make any attempt to interpret the meaning of the dreams at the time of recording them. Why record the dream? Most dreams are soon forgotten, and it is in the light of the passage of time that one can see the significance of one's dreams.

- Upon reading a dream of two months past, one can often decipher the code and symbols of the dream. Indeed, in some cases, one does not get the message until a year or more later. Furthermore, within a few weeks of working in the Order Curriculum, many dreams have significance in terms of the conditions and progress in the magickal work and may serve as a valuable hint to the working neophyte—and to the I.S.

If the foregoing was solely for the purpose of capturing and recording dreams, one might well say, "This seems to be too much work and trouble for this end." Therefore, this one case where I feel I should not maintain the rule of not explaining the hows and whys of a prescribed magical practice.

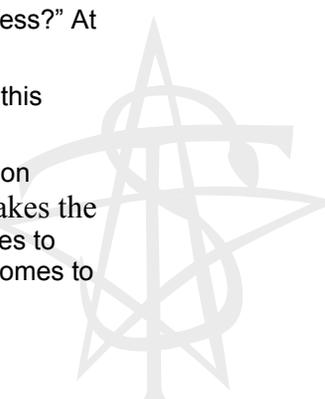
When one is 100% asleep one does not dream—at least dreams as we know them. When dreaming, we are in a partial state of waking consciousness. Be it 85% asleep and 15% waking (to hazard a percentage), this is a unique state of mind. In a private manuscript issued by "Ida C." called Heavenly Bridegrooms, she has called it the "Borderland". Again to hazard a percentage, even 15% sleeping state and 85% waking state is of the Borderland. The substance of the manuscript by Ida C. is given later in this book as a very potent magick practice.

So, the dream state is the Borderland consciousness state. The importance of the ability to function in a quasi borderland state may well be more than half of the technique of Magick. It is involved in making the IMAGINATION to be SUBJECTIVE REAL. Without this, a large part of Magick is a futile thing. Further, the ability to get the message of symbols, the intuition, a certain sense of awareness, all of which are magickal "tools", have some connection or relation with that what is here called the Borderland consciousness, and it is even involved in those important essentials called aspiration and inspiration.

"But," someone says, "Everybody dreams. What is so important about this dream business?" At this point, the plaint seems to have some validity there is more to be explained.

Certainly we all dream, not only a few dreams are recaptured unless one has mastered this practice of recalling then.

The technic of dream recall is very simple, but strangely enough it is not well known. Upon awaking, it is important that one not even stretch the body or do any other thing that shakes the sleep out of the eyes. Just lie in bed supine and relaxed, waiting to see if a dream comes to mind. Do not think too intensely lest it bring you closer to a full waking state..If nothing comes to



mind, do not give up. Resort to the mnemonic system. Ask yourself, 'Was my dream in a familiar place? Strange place? Weird place? About animals or insects? Familiar people or strangers, or relatives? Going someplace, etc., etc.'" The entire modus operandi here given is so efficient that a person who has been recalling only a few dreams in a month within a week is recalling at least one dream, every morning.

As efficient as this method is, I have seen it in print in only one book which is published in Spain under the title *Secretor de Suenos*. This book, however, fails to mention the thing of utmost importance—regularity. To miss one morning is to fall back two steps of the three steps advanced the previous morning.

Within two months of regular dream capture practice, one begins to remember so many dreams each morning that it would be impractical to record them. One may then cease the recording but not the practice of recalling the dreams.

The subject of dream recall practice is closed with a statement of the empirical observations of scores of G.'B.'G.' members. For the accomplishment of the aforementioned aims and results, other methods require three or four times as much time and effort to get equal results.

After two weeks of dream recall practice, the neophyte member received the second practice directive, as follows:

Every man and every woman is a Star—at least potentially. We assume that your one excuse for existing as an individual is that you are unique from all other Individuals. Each Star self-direction, albeit there is some inter-relationship among the totality of Stars, is in its own unique orbit under its own

The Great Work is to attain the K & C of the H G A—and even, ultimately, that Union when 'Countenance beholds Countenance'. The H G A, or your Daemon, is the arbiter of your unique true identity. Obviously it is consistent with the Great Work that you aspire to discover more and more of your true Magickal Identity.

Get another blank book and name it "Magickal Identity". On each and every evening (until notified to discontinue), concentrate on what you want to be—not what you want to do. This is not easy to do. You may find it difficult to make an entry in your book that is different from the entry of the previous day, and yet the previous entry seems to you to be inane or superficial. Concentration is necessary; perhaps no less than ten minutes.

This identity exercise is carried on for only two weeks. The I.S. examines the record of the I.I. on only the seventh and fourteenth entries. The I.S. does not criticize the record; he makes some corrections which were invariably called for. Here follows a sample record, and the corrections:

"I want to be a great singer. (a) I want to sing before thousands of people. (b) In order that I can give inspiration to them"

Correction by I.S.: 'you were instructed to write only what you want to be, but under (a) you have written what you want to DO, You have gone even farther astray under (b) where you write your reasons for wanting to 'do' what you list under (a). It is a very necessary lesson in Magick that you learn instructions PRECISELY and EXACTLY, and that you carry the instructions out in the identical way."

Note that there has been an explanation as to what this two weeks' practice accomplishes, and how it is done. Any psychologist worth his salt can clearly see how these explanations weaken or even completely defeat the purpose. In due time, the member sees the jist—if he sincerely and diligently follows the directive. What more Can be asked?

For centuries, It has been tradition, to Know Yourself,' and this does not refer to the outer personality.

Throughout the total Curriculum of Magick operations it is almost essential to know something of who you are, where you are going, and what is the hidden purpose of your going in your own individual unique orbit.

Understand well, if you dig deep enough into your Magical Identity' you have then obtained to some small degree of the K & C of the H G A,

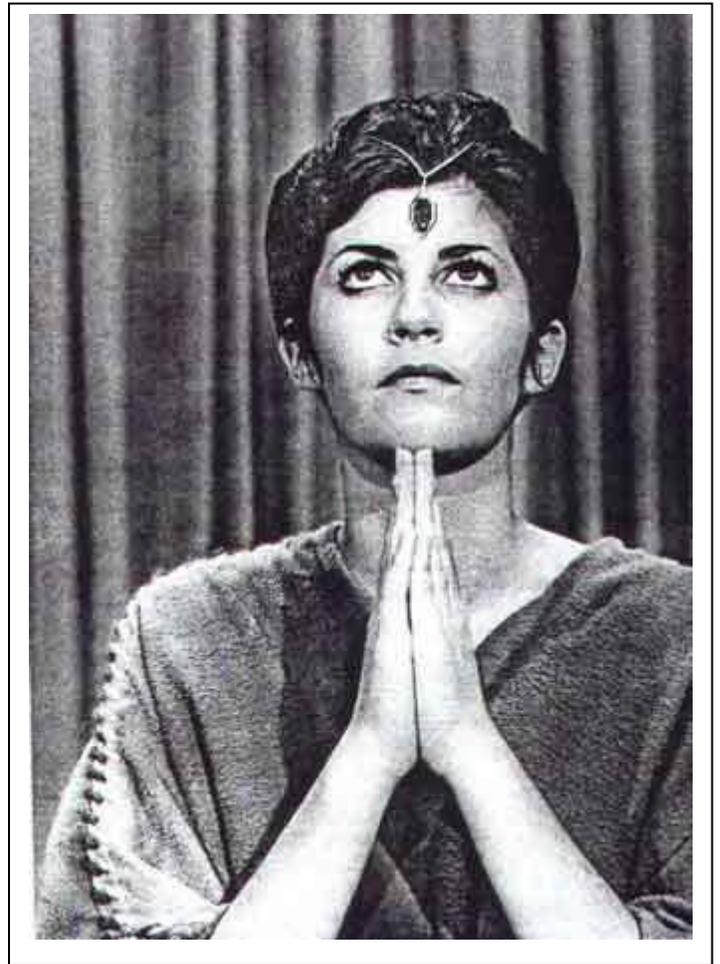
Recapitulative Reminders of Chapter 2

Practice of dream recall is an easy yet most efficient method of enhancing the borderland state in ALL magickal operations such as the 'magickal imagination, inspiration and aspiration and the awareness.

The importance of continued regularity whether hourly, daily or weekly should be realised and followed.

The Magickal Identity' record is the first step in coming to the knowledge of one's True Identity and is a drill in self honesty. Veil not your vices in virtuous words."

Prayer and Inspiration. This member automatically, or instinctively, assumed this position when she received a great Spiritual Inspiration. This was followed by the sign of Pan Triumphant (see picture at the end of the next chapter)



The Magickal Oaths

Putting Meaning into Daily Life

CHAPTER III

Within two months (or less) of active membership, the neophyte received two directives, as follows;

- (I) I swear to tell myself the truth.
- (II) I swear to regard every event (or condition) as a particular dealing between myself and the H G A.

First we should note that these oaths' are in no sense related to *New Thought Affirmations*". In the first Oath, an affirmation would be "I am Truth," which is not only a lie but also does not lead to that awareness and self and a concomitant *qui vive*, which is the purpose of this Magickal Oath. (If a person is 'Truth', then he has attained to the Crown and is way beyond the K & C of the H G A!)

For an exemplar of the Oath of Truth, let us take the Magickal Identity entry given in the second chapter. In that entry was: "I want to be a great singer so that I can inspire thousands of people" After having practiced the Oath of Truth for a few days, the neophyte said; "It now comes to me much more forcibly about trying to kid myself. veiling one's vices in virtuous words. Actually the desire was to have the applause of the multitudes, and for the money in it."

It should go without saying that this Oath is not something to repeat once daily. Indeed, it need not ever be spoken aloud; it is an aware attitude that should go on continually throughout the day. Yet the beauty and economy of this Oath is that it does not require one single minute of one's time. One lives it!

Nor does Oath Number II require any added expenditure of time.

I swear to regard every event or condition on a a part dealing between myself and the H G A.

Naturally, "every event" means what is within the sphere of one's person experience; it does not apply to the rise of the price of prunes in Zanzibar! Even with the sphere of personal awareness "every event" is to be regarded as a latent potentiality of the particular dealing. To regard, or rather to believe, that every thing which a person sees, feels or hears is an omen or message, is a psychopathic condition.

In one way of looking at it, every event is a "particular dealing", but in the sense intended that most of the events are of small import. Even from a practical standpoint, one does not regard every event to be of major significance. The main point is that one must maintain a sense of keen awareness. When this is done, the way is open for one's intuition or inspiration to inform one on any possible oracular import. Have no doubt about it. (one has assiduously and regularly carried out the practices so far given then one can get much symbology and "conversation" concerning his Great Work in the many things that touch his life. As he progresses. both the events and their messages are greatly increased—those that are of value.

Under this Oath, the budding magician stands between two extremes. On the one side is the near-psychopath who regards everything that touches the eye and ear as a particular secret personal message. On the other side is the impervious one who sees no *sould message* in anything. Here, the neophyte stands in the middle ground, with open eye and ear to heed anything that may be relevant to his Great Work.

NOTE—Consistent with the trickiness of all ideas below the Abyss, one must take refuge in those propensities which have been strengthened by the past practices, which are quite different from intellectual analysis. It seems exigent to give a few case histories here.

Exemplar No. 1. The N.P. of one of the Lodges at Los Angeles worked as a salesman in the central section of town. In this area were a dozen business houses on various streets that bore the address number "333". Now, 333 was the kabalistic number of the Order. He had noticed these numbers. but "Nothing came through" he said.

But on this particular occasion, it hit him and he then noticed that drawing instruments were sold at the location. Upon looking closer, he saw three geometric figures. Like a flash of light," he said. "these figures gave me the clue to how to proceed with the work that had hitherto baffled me." He went home and completed the work which was sent to G.'B.'G.'. Headquarters and it was incorporated in a very important section of the official workings of the Order.

An advised digression; We all know of cases such as "This tree speaks to me", "The raven settled close to me—it had a message for me", etc. Such beliefs among primitive people are explained as their typical state of mind in which they make little if any distinction between the objective and the subjective. Among modern peoples, it can be a case of so-called superstition, or in some cases close to the psychopathic. One should realize that it is a convenience of language to say: "The tree speaks to me" while being aware that it is really a purely subjective matter.

Therefore let the reader understand that what is written in this book about the "messages" of events or things is thus written as a convenience of language.

This work is confined to giving the complete Magick Curriculum of the Secret Order G.'B.'G.'. and not an exhaustive inquiry into the hows and whys of its mechanism. However, before proceeding to some more case histories concerning the Oath, a brief explanation of the mechanism seems advisable if only to negate an automatic or ill-advised charge of superstition.

First we postulate the sincere member as being 'saturated' with the spirit and substance of the Oath, and that he is in a fairly constant state of awareness about all events. Suddenly some event serves as a mnemonic stimulus to what is already in the borderland consciousness, or the near-subconscious. Or, in another case, it may stimulate the intuitive mind. Whatever the mechanism may be, the result is a message" or a non-literal "conversation". The following case is an excellent example of the intuitive.

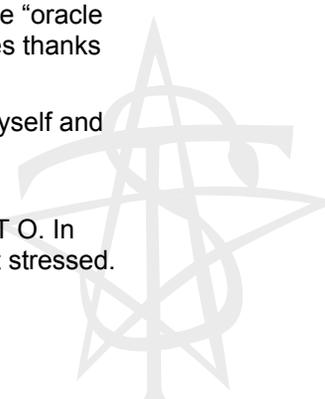
Exemplar No. 2. The Lodge was holding its regular weekly ritual. Frater Loge, a very regular attendee, was not present. During the ritual,

a crow flew through the skylight into the room. This could have happened during another meeting and the ritual would have been continued—but not this time! The acting Master of the Ritual, Frater Zeus, yelled, "Wotan's crow". In Nordic mythology, the crow was the messenger from Valhalla of impending death. Frater Loge is in trouble," shouted Frater Pan. "let's go!" When they arrived at the house of Frater Loge, they saw red streaks running up his arm into his shoulder—blood poisoning! Away to the hospital with him, automobile horn blasting. "A few hours later," said the doctor, "and the best that I could have done would be to amputate his arm, and he might have died.

Exemplar No. 3. Frater A. of the San Diego Lodge had been asked for some time to leave there and come to Los Angeles to give stimulus to the O.T.O. lodge. Came the time when he figured that the G.'B.'G.'. had given out the complete Magick Curriculum, and that there would be nothing more of value- This member very seldom looked at the mileage gauge on his car, but at the end of a trip, for some reason, this time he did look at the gauge. It registered exactly 33,333 miles! As before stated, 333 was the kabala of the Order. To him, this was a very definite "oracle that he should continue for six months more with the G.'B.'G.'. To this very day he gives thanks for that message; there was further invaluable working given out within the Order.

To repeat the Oath—I swear to regard every incident as a particular dealing between myself and the H G A. —is aspiration to invoke inspiration.

There is nothing new in this Oath. It ran through the Golden Dawn, the A..A. and the O T O. In fact it antedates the time of the Gnostics But there was a weakness- although it was not stressed.



There was no injunction *to keep this alive throughout the day, day after day*— with consistent regularity; and it is herein that its great strength and effectiveness lies.

Let us consider the magickal effect upon members of the G.'B.'G.' when practiced sincerely and continuously. Without being told, members could see the extended implications of the Oath, and practice it. They came to see clearly that their various actions were also 'events'. The almost automatic result was that *they made Magical Rituals out of various things they were doing*- When planting seeds in the garden, it would be done as a Magickal Ritual of "planting the seeds" of what was desired to be grown and developed within the Self, or developed in their Great Work. Weeding the garden would be a ritual of weeding out the undesirable and giving a better chance for the growth of the desirable. So, one can see that many activities are eminently suitable as little magick rituals. The case of a chemist whom I knew well is called to mind as a fine example of this.

Hans Olson who, due to his unorthodox methods in chemistry, had invented and patented waterproof plastic cement. His royalties furnished enough money to work continuously with his true love, alchemy. He was trying to transmute metals, particularly to make gold and silver from the baser metals. One day while watching him put his conglomerate in his furnace, he told me the following:

About a year after starting this alchemy venture, 'began to notice a few changes taking place in myself I now know that, because of having read so much on the occult angle of alchemy, I was unconsciously making a ritual over these batches that go into the furnace every day- I did not have any faith in this "Initiation" that the Theosophists read and talk about, but now! know what the real practice does instead of frigging around with intellectual gymnastics. It has transmuted me to such an extent that I am in awe.

Recapitulative Reminders of Chapter 3

These two Magickal Oaths are two practices that work strong magick when done with awareness continually, all day every day, and yet do not demand a minute of one's time from what one is doing, except such things as reading and writing.

"Pan Triumphant" -- *Hail! It is accomplished!* This position follows the preceding sign of prayer and inspiration. This is a very powerful sign and can be used on many different occasions.



The Retirement Ritual

The inner Relation with the Holy Guardian Angel

CHAPTER IV

One document that each member received individually was the outline of the ‘Retirement Ritual’. This was received after at least three months of membership, if one had been a loyal and active member. ‘Loyal’ meant being loyal to the Great Work and practicing, sincerely and regularly, all of the directed work. Naturally this implied loyalty to the “Neighborhood” group and also to Headquarters. The word “active” is redundant, except in cases where it was temporarily impossible for the member to carry on with the work.

Upon receiving a copy of the Retirement Ritual, the member was told also to choose his or her “Magickal Name”. The Magickal Name is a condensation into one word of your conception of your unique magickal identity in the Great Work. Later you may change your M.N.; it is a progressive knowledge of your Identity. It is a parallel to the “substitute word” in Freemasonry, but in the meantime it is your guiding word. (Note—see Table of Letters & Numbers in Chapter Five.)

Instructions for the Magick Retirement

You must first learn this Ritual by memory so that you can - speak the words and perform the gestures freely and without hesitation of memory.

The retirement is for three days and three nights, in a location where there are no distractions. You can drink water but eat no food. If deemed necessary for your well being, you may take nourishment in liquid form only.

The Ritual and your written record (in your blank book marked Book M.N.) to be performed eight times daily, at one or one and one-half hour intervals. You may arrange this schedule in two parts so that you may have a siesta period. Do not neglect to write your record of impressions after each ritual.

In those cases where one could not be free from worldly duties for the stated period, there was a concession of two days and nights, but the rituals were increased to eleven times daily. There were a few cases where the limit of free time was just Saturday afternoon and all day Sunday—seventeen rituals required.



RITUAL FURNISHINGS

Small table or box that is covered with a purple cloth, upon which is placed a lighted incense burner. A copy of the ritual may be placed here for emergency reference.

MAGICKAL INSTRUMENTS

None. The extended thumb between clenched fingers is the "Wand". The tight thumb is now to be always regarded as the Magick Wand".

ALL SIGNS AND GESTURES

Sign of Opening of the Temple —Palms open, fingers extended, arms held overhead in the form of an inverted triangle. Then drop the palms and fingers before the eyes; then raise them back up in the original position.

Sign of Closing of the Temple -- same sign, except that the three part motion begins with palms and fingers before the eyes, then overhead, then back to the original position.

Sign of Veneration or Eagle Sign —Arms crossed over chest, left palm over right shoulder and right palm over left shoulder, with the two thumbs interlocked. This is the 'Eagle' sign which means Countenance beholds countenance.

Sign of the Enterer —Lunge forward on the left foot and extend the arms straight forward, fingers extended hold this position while speaking the "Enochian Words."

Receiving or Welcoming Sign —Straddle the legs widely apart, sideways; extend the arms above the head in a half circle.

CLOTHES DURING RITUAL

The clothing should be something different than one's customary apparel. This is a reminder that the operation is apart from ones worldly activities.

INCENSE

5 parts Olibanum (Frankincense)

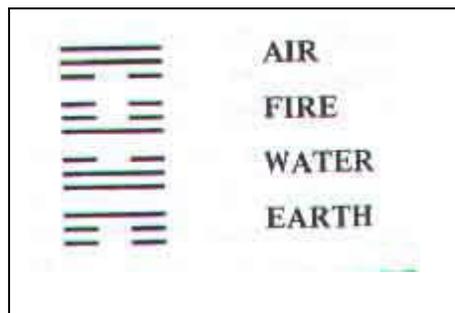
1 part Storax

½ part Lignum Aloes

Light well the char-coal cake (obtained from a church supply house) and place a generous amount of the mixed resins in the center of the lighted cake.

SIGNS USED AT THE FOUR CORNERS OF THE CIRCLE

These are derived from the eight Pa Kua of the Yi King. given forth circa 3000 BC. by the great initiate, Fu Hsi



OPERATION OF THE RETIREMENT RITUAL

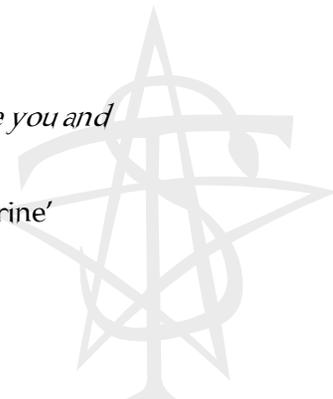
- (1) Make the Sign of the Opening of the Temple.
- (2) Pace slowly three times around the circle while holding the concentrated thought that the circle is encompassing all good magick forces and is excluding all distractions and whatever alien force
- (3) Go to the center and say: "Let the rituals be rightly performed with joy and beauty."
- (4) Go to the **EAST** corner and trace with the wand" the trigram of **AIR**, visualized as glowing yellow.
- (5) Make the Sign of the Enterer, saying; "Great Elemental of Air, I unite with Thee."
- (6) Make the Sign of Welcome, saying "Great Yellow Powers of Air, come thou forth and aid and guard me in this work of art."

Go to the **SOUTH** corner and repeat steps Four through Six above, except that the sign is the trigram of **FIRE** seen in red, and the name is changed to Great Red Fire

Go to the **WEST** corner and repeat as above, except the sign is the Blue trigram of **WATER**

Go to the **NORTH** corner and repeat as above, except the sign is the Green **EARTH**.

- (7) Go to the center, clap hands together in a rhythm of 1—3—3—3—1, a total of eleven claps.
- (8) Describe a circle (with wand) above the head, crying; 'Nuif."
- (9) Touch the wand (thumb) to the Muladhara (sex), crying: "Hadif."
- (10) Touch the wand to the center of the Breast, crying: **Ra- Hoor Khuit**
- (11) Now visualize yourself as being enclosed in a great silver cone that extends in great height above you- Project your consciousness higher and higher in the cone, saying: "Great Goddess Babalon carry me safely and closer to my Divine Genius, fly immortal Daemon, my Holy Guardian Angel.' Let this be done slowly and also lasting long enough that you do not feel like enduring the aspiration any longer.
- (12) Make the Eagle Veneration sign and hold it while saying:
"I hear and heed the words of mine Angel. My Angel tells me— I am above you and in you. My ecstasy in yours. My joy is to see your joy. To me! To me!"
- (13) Go to the edge of the circle and say: 'Now let there be a veiling of this shrine' Make the Sign of the Closing the Temple and say: "**Abrahadahra.**"



Now enter a record in the Ritual record book, giving an account of any thought or incident while you performed the Ritual, and also any thoughts and impressions that may come to your mind after having performed the Ritual.

The person who hurls the challenge, 'Tell me what this Magickal Ritual has done for your members--or any other Magick, for that matter,' is typically pugnacious or unfair. Nevertheless, if one could not report examples in which a three-day magickal retirement had accomplished far more than a three-month period with a psychiatrist, then the whole magick business is the bunk!

To quote Headquarters on what to expect from the Magickal Retirement;

In the first place expect nothing specifically. You do not know your own Self-created necessity in relation to the Angel or Daemon. You can in no way command your Daemon. You may have an energised feeling of freedom or of being rejuvenated and it may last for many weeks. You may have a completely empty feeling that absolutely nothing has taken place—and this is a sure sign that something of no value has been taken from you, which you will later realize. On the other hand, something outstanding may manifest almost immediately. Above all things, as an aspiring magician you must learn in your aspiration to "Lust not for result" To lust for result is anathema in Magick

Here, however, it seems exigent to give the case of the Retirement of soror Johana. I had offered her the use of my cabin for her Retirement. She went this one better; she climbed the hillside above the cabin and made her camp under an oak tree. Her record mentions the yip-yip of the coyotes as they nightly came down from the upper hills, but she took this as a reassurance of the outcome of her Retirement.

After her Retirement, she straightway set herself to sculpture a work in which she had been inspired. She was a fair sculptress. Two weeks later when she showed me her clay model I was awe-struck; it was masterpiece worthy of Rodin. Lo after these many years, I still regret not having photographed this inspired work.

Now I do not mean to say that this masterpiece itself is the significant thing. The prime significance is that the sculpture was an outward and visible manifestation of what had taken place in her being.

Speaking of visible signs, it is well to tell about our observation of members who after the Retirement said, "I do not feel anything—nothing is different. but we, as brother members and observers, could see various signs that something indeed had taken place—good signs and manifestations. On this point is the saying *The seer cannot be at the same time, the seen*. It is much easier to make observations in another person than in oneself, in their outer and visible char. However, one's inner relations with one's H.'G.'..A.' is quite another matter—unknown to the outsider.

It may well be that it is illogical to expect results immediately after a magickal operation. Furthermore, I have also had results of which I did not become aware until several months later. Let us be practical! The manuscript of this book was written a long time before there could come the objective magickal result—the Book.

The Qabalah of Numbers

Tarot of Letters & Numbers, Tarot Correspondences

CHAPTER V

Within a few days after assuming the M.N. (Magickal Name), the member received a copy of the correspondence between the Hebrew alphabet and the English alphabet, including the numerical attributions to the letters (Qabalah) and also the attributions to the twenty-two Tarot Trumps.

Here it should be explained that, in ancient Hebrew, the vowel sounds were never written. However, by certain rules the English vowels are in correspondence with certain Hebrew consonants which are quasi vowels. This will be seen in the table on the next page.

A brief explanation of the Tarot card numbers is also advisable. In the original major Tarot cards (twenty-two in number) the card called "The Fool" was positioned at the bottom, the 22nd position. This card is now numbered Zero and positioned at the top of the pack-the Pure Fool" instead of the "Rank Fool".

The concepts of the Tarot cards have kept pace with the evolution of advancing knowledge, the concepts and psychology of the European peoples, and there have been a few other changes in the numerical sequence of the cards. These changes were well known in the Hermetic Order of the Golden Dawn; such men as Paul Foster Case, former member of the Golden Dawn, openly taught these changes. The "secret order" of the cards is given in the table.

The letter that I received from Headquarters about the Qabalah of Numbers, the Tarot, the Tree of Life, and their interrelated correspondences, read:

Eventually, members, will run across things in wonder why they had not received it from Headquarters. Our practical use of these things is limited to obtaining the number of Magickal Names (and a few other words) and the correspondences of these with the Tarot and the Tree of Life.

(Note-The Tarot and Tree of Life tables and diagrams are given at the end of this book, along with other tables)

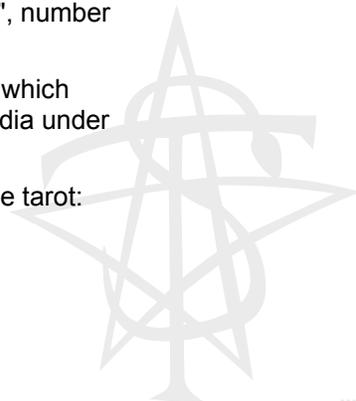
A few examples of the Qabalah of Numbers as used, are in order.

Example No. 1. Soror. Iva-the total number is 17 In this case it was seen that there was a significant relationship to the number 17 Tarot card called the "Star". (See later comment on the secret import of this card.) Also, by reduction, 1 plus 7 equals 8. We shall see later that the 8 Pa Kua Hexagrams of the Yi King were a very important part of the Ritual Working. We can now see that, regardless of the doubts which beset the Soror, she could not escape the reassurance of her M.N. that she was in the right work". (Note- B G also totals S.)

Example No. 2. Frater. Aequila totals to 153, and these three numbers added together give 9. Now 9 is the number of Man-Mankind. The Hebrew spelling of "Adam" is ADM which totals 45, and 4 plus 5 also equals 9. In Magick 9 is the number of those who aspire to the K & C of the H G A. And the Beast of the Apocalypse-"Count well its number 666, it is the number of Man"-666 totals 18, which reduces to 9. When the K & C of H G A is attained, it is "abrahadabra", number 11. Frater Aequila was also reminded of the 153 fish as recounted in the Bible.

Example No. 3. Choronzon. In Hebrew this is spelled CHVRVNZVN which totals 333, which reduces to 9. Other alphabets with their numbers are to be found in a good encyclopedia under alphabet'.

To continue with the correspondence from Headquarters about the Tree of Life and the tarot:



in preoccupation with these subjects, some people have attained to various Magickal Powers", but this does not directly lead to the K & C of HG A, which is the prime

objective of the G.'B'.G.'. Furthermore, for the attainment of magickal powers, our methods are more direct and proficient, time savers, and always In relation to the Great Work, if you must pursue the study of these outside disciplines, then you must do it in your spare time and not at the expense of the Order workings

You may have read that a knowledge of a vast array of correspondences is necessary for the "testing of various intelligences. As long as you are an active, loyal, aspirant to the Knowledge and Conversation of the Higher Guardian Angel. and using the oracle of the Yi, you cannot be a victim of "alien" intelligences. Being well-armed and knowing that there is nothing outside of yourself that is not also within yourself (and which you are daily facing), is enough to keep you sincerely and conectly on the path of the Great Work, Weaklings, cowards, and the unworthy, are not of us.

Coupled with your practical state of 'awareness' some Knowledge of this Table will be of value even though you do not penetrate deeply into the subject.

For example, I have profited by being led into the significance of the number 17 Tarot card, 'The Star,' which has been a sign or 'word' to me on many occasions. Incidentally this card has a large star pictured on it which should have seven points, if correctly depicted. The seven-pointed star is the sigil of the Goddess Babalon.

TABLE OF LETTERS AND NUMBERS

Hebrew Letter	English Letter	Numerical Value	Tarot Card Number
Aleph	A	1	0
Beth	B	2	1
Gimel	G	3	2
Daleth	D	4	3
He	H and E	5	17
Vau	V and W	6	5
Zain	Z F (o)	7	6
Cheth	Ch	8	7
Teth	T	9	11
Yod	I and Y	10	9
Kaph	K	20	10
Lamed	L	30	8
Mem	M	40	12
Nun	N	50	13
Samekh	S	60	14
Ayin	O	70	15
Peh	P	80	16
Tzaddi	Tz or X	90	4
Qoph	K soft, Q	100	18
Resh	R	200	19
Shin	Sh	300	20
Tau	T soft, Th	400	21

The Group Ritual

The Calypso Moon Language, the Enochian Language, the Barbarous Words

CHAPTER VI

Those who had performed the Magickal Retirement were then given a copy of the Group Ritual which was performed regularly—weekly, without fail.

If a starting group can not muster enough to perform the individual parts then they can resort to a doubling up so that each member may undertake two roles.

Here follows a list of the minimum of performers required, along with instructions for using a greater number of participants when available. (Note—Considering the fact that, in the event of absenteeism, it is sometimes necessary to have some performers 'fill in', there should be those who have memories more than one part to take care of this exigency.)

- (1) Master of Ceremonies.
- (2) King or Priest.
- (3) Queen or Priestess.
- (4) Acolyte.
- (5) to (8) Four ritualists for the four corners but one ritualist may take all four corners

Furnishings of the Temple

Altar (this can be a simple square box).

A pair of dice is upon the altar. The die on the left has the number '6' facing upwards. The die on the right has the number '1' facing upwards.

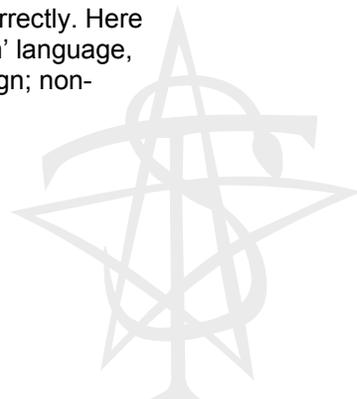
Four pieces of colored cloth:

- Yellow at the East
- Red at the South
- Blue at the West
- Green at the North

Costumes. Plain robes, with green stockings Or green house slippers. The Master of Ceremonies and the King and Queen should wear some distinguishing marks or symbols.

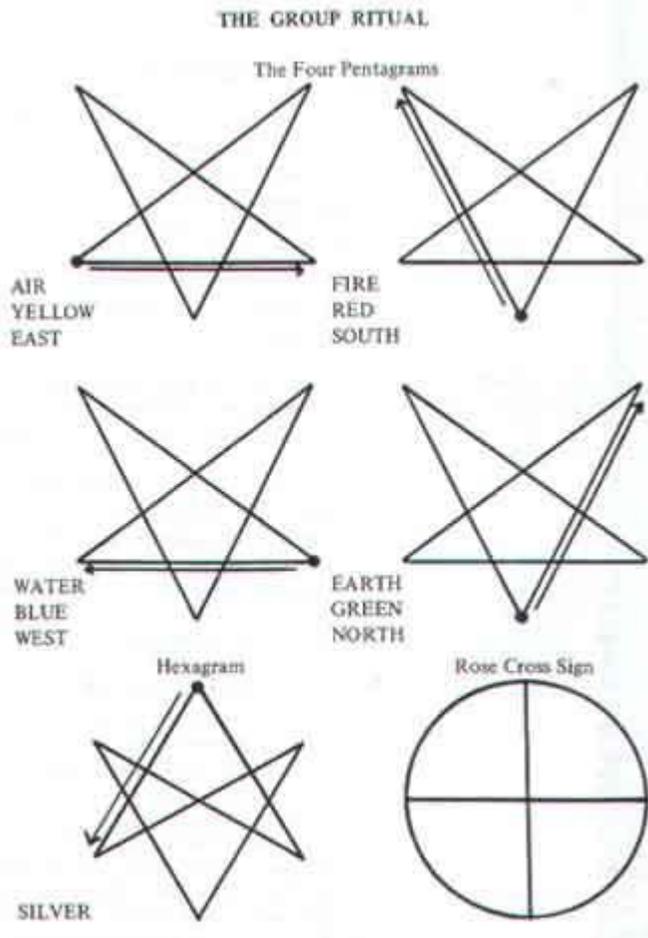
Four large open-top incense burners at the four corners, which the Acolyte has lighted before the ritual starts. He has also prepared a swinging incense burner which he carries.

There is a distinct magickal importance to pronouncing the words used in the ritual correctly. Here are the rules for pronouncing the letters of the Calypso Moon language, the 'Enochian' language, and the so-called Barbarous' words. ("Barbarous" in the dictionary definition as "Foreign; non-Hellenic, non-Roman, etc.")



- A — as in Father.
- Æ — as in the 'a' of Ate.
- I — as in the 'e' of Meet.
- ⊙ — as in Note.
- U — as in Rule.
- ƒ — as in the 'oo' of Book
- Ai — asEye.

Gestures to be used are the same as given in the Retirement Ritual, Chapter IV. In addition, the following described Signs are to be traced by the Thumb-Wand. Make them about three feet in diameter. The Pentagrams and Hexagram are to be made in one continuous line. In the Rose Cross Sign the outer circle is drawn first, then the inner cross.



- (1) The Master of Ceremonies makes the Sign of Opening the Temple.
- (2) Master of Ceremonies says: "Let the Rituals be rightly performed with joy and beauty"
- (3) As the Master of Ceremonies begins to speak the next sentence: the Acolyte immediately starts to pace the circle with the swinging incense burner.
- (4) Master of Ceremonies says: "My incense is of resinous woods and gums and there is no blood therein, because of my hair the trees of eternity."
- (5) One of the three principle officers says; "Be reminded, all of us, of the words delivered from the feminine aspect of Divinity—yea, also the words of the Holy Guardian Angel—"
- (6) The Reader (who may be any of the officers, and who should be understood as speaking for ALL the participants) reads in an impressive voice—yea God-like:

My number is eleven, as all their numbers who are of us. The Five pointed Star with a Circle in the Middle, and the circle is Red. My color is black to the blind, but the blue and gold are seen of the seeing. Also I have a secret glory for them that love me.

But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour... I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple— To me To me — calling forth the flame of the hearts of all in her love-chant.

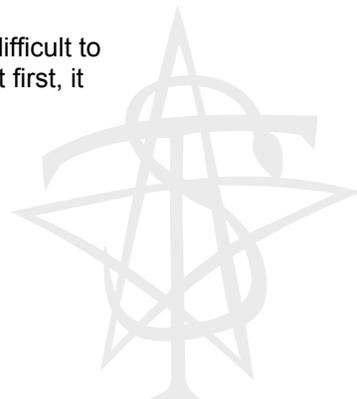
Sing the rapturous love-song unto me! Burn to me the perfumes! Wear to me the jewels! Drink to me, for I love you! love you!

*I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.
Tome! To me!*

The MC again says, "Let the rituals be rightly performed with joy and beauty."

Everybody chants the four verses below in strict rhythm as shown, while a female ritualist dances—just a swinging, pacing step around the circle going widdershins (counter clockwise), and at each Corner makes a complete turn-around, also widdershins.

To chant the following in strict and correct rhythm requires some group practice. It is difficult to memorize these quasi-Enochian words (called the 'Moon Language') and therefore, at first, it would seem advisable to have a reader lead the group.



The rhythm can be scored as follows:

<i>1</i>	<i>2 and</i>	<i>3</i>	<i>4,</i>
<i>1</i>	<i>2 and</i>	<i>3</i>	<i>4,</i>
<i>1 2</i>	<i>3 4,</i>	<i>1 2 3 4,</i>	<i>1 2 3 4.</i>
Mu pa-te	la i,	Tu wa-me	la i,
Tu fu-tu	lu u,	Tu fu-tu	lu u,
Qui mu-te	la i,	Ya pa-me	la i,
Se gu-me	la i,	Pe fu-te	la i,
O chi-ba	la i,	Wa pa-ma	la i,
Ge fu-la	tra i,	Le fu-ma	la i,
Al rel-o	a i,	Rel a-mo	a i,
Wa la-pe	la i,	Tu fu-la	ta i,
		A A,	A.
		Pa Sa,	Ga.
		U U,	U.
		Fu Tu,	Lu.
		Ut Ut,	Ut.
		Kut Hut,	Nut.
		Ti Ti,	Ti.
		Wi Ni,	Bi.

Then all retire—rapidly but orderly.

The English translation of the four verses is as follows:

Silence! The moon stands still.
That also was sweet
In the air, in the air, in the air!
Who will shall attain!
Who will shall attain!
By the Moon, by Myself, by the Angel.

Now silence ceases,
The moon waxes sweet.
The hour of Initiation, Initiation, Initiation,
My own Will is ended,
for will hath attained.

Behold the lion-child swims
And the Moon reels:
It is Thou, Thou, Thou.
Triumph, the Will retreats,
The Strong will that staggered
Before Ra Hoor Khui! — Hadit! — Nui!

To the God OAI
Be praise
In the end and the beginning;
And none may fall
who will attain
The Sword, the Balance, and the Crown.

Everybody stands in the sign of veneration (the Eagle), while the Priest or Priestess intones:

Thou Guardian Angel, Thou immortal Daemon, that art the essence of every True Man and every True Woman, continuing our sacred Magick from generation unto generation, we commemorate those Great Initiates of old that did adore thee and manifest thy glory. Particularly do we name these great ones of our Order: Pan, Babalon, Profeus, Simon Magus, DeMolay the martyr, Dee and Kelley, Thomas Vaughan and Diana Vaughan, and Richard Wagner, May their essence and force be here present and potent to aid and guard us in this Great Work of Art.

Now comes the section of invoking the aid of the four powers, at the four corners: Air/East Fire/South, Water/West, Earth/North. In the group ritual, it is well that the four corners be taken by four ritualists, even if for no other reason than the difficulty of memorizing the part so that one may operate without any effort to exercise the memory—no clumsy hesitation.



First corner—Air/East.

(1) The ritualist advances to the East and traces a large Air Pentagram, visualized in glowing yellow color.

(2) Ritualist makes the sign of the enterer and holds it while intoning the magick words and feeling a penetration into and through the Pentagram, deeper and deeper.

(3) The magick words:

"Ar Thiaoo Rheibef A-thele-ber-set A Belatha Abeu Ebeu Phi-teta-sou Ib Thiaoo."

(4) Makes and holds the sign of 'Isis in welcome' while saying:

Powers of Air. come thou forth and aid and guard us in this Work of Art.

Makes the Rose Cross sign upon the corner and retires.

Second corner—Fire/South.

(1) Ritualist advances to the South and traces a large Fire Pentagram, visualized in red.

(2) Makes the sign of the enterer, holding it while intoning the magick words, feeling that he is penetrating deeper and deeper into and through the Pentagram.

(3) Intones these magick words:

"Ar-⊙-go-go-Ru-Abrao Sofou Mudorio Phalarthao ⊙⊙⊙ Aepe."

(4) Makes the sign of isis in welcome while saying:

"Great Red Power of Fire, come thou forth and aid and guard us in this work of art"

Makes R .C- sign on the corner and retires.

Third corner—Water/West.

(1) Ritualist advances to the West and traces a large 'Water Pentagram, visualised in blue.

(2) Makes the sign of the enterer holding it and penetrating deeper and deeper into the Pentagram as he intones the magick words.

(3) intones these magick words:

'Ru-abra-Iao Mriodom Babalon-Bel-Bin-Abaoof. Asal-on-ai Aphen-Iao Photeth Abrasax Ischure."

(Note—A that it is better to intone only the first half of the words rather than to bungle the whole thing.)

(4) Makes the sign of Isis in welcome while saying:

Great Blue Power of Water. come thou forth and aid and guard us in this work of art"

Makes the R.C. sign on corner and retires.

Fourth corner—Earth/North.

1) Ritualist advances to the North and traces a large Earth Pentagram in the air, visualized in green.

(2) Makes the sign of the enterer, holding it with feeling as if he is penetrating deeper and deeper into and through the Pentagram, and intoning the magick words:

(3) Intones:

"Ma Barraio Ioel Kofha Athor-e-eBaI-o Abraoof."

(4) Makes the sign of Isis in welcome while saying:

"Come thou forth Great Green Power of Earth, and aid and guard us in this work of art" Makes the B.C. sign on corner, and retires.

Next follows the invocation of Thoth. When a group has not yet practiced the ritual for a sufficient number of times, and the total job of memorizing is still too much for the ritualists. then this Invocation may be read by the "Reader"; but the Reader should be able to read it easily and with feeling.

As in, all parts of the ritual where words are spoken, the other ritualists and members should hold the sign of the Balanced Eagle' (which you should know has the meaning of Countenance beholding Countenance").

(Note—this invocation of Thoth is to be found in a later section of this book.)

The invocation of Thoth may be substituted by the following aspiring words. Until well memorized it may be given by the 'Reader'. The Reader, as in all cases, should read the part in an imposing way as though it were the voice of some demigod who "aids and guards" in the "work of art" The following may be read by the Priest or Deacon, or the Reader.

Oh sublime Goddess Nuit, may your words bring the light to every ultimate particle of our bodies as we hear you say "But to love me is better than all things: if under the night-stars in the desert thou presently burn mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. I charge you earnestly to come before me in a single robe, covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

'Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

"I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

"To me To me!"

When the words have reached the point of 'Pale or purple . . .', all members should advance rapidly to a long, shelf-like bench or table, upon which is an individual small glass of wine for each one and which is taken in one single draught at the words 'To me To me!' This should be done in a manner in which there is no distraction—artistically. While orderly returning to their places, the members should slowly and rhythmically chant: "Let there be no part of me that is unworthy of the Gods'.

The Master or Ceremonies (the King or Priest) advances to the center and traces the six-pointed star overhead, and then intones the following:

Aoof Abaoof Bas-aumgn. Isak Sabaoof."

Then, in the sign of the Eagle, says;
Oh nameless sacred One, grant thy benediction upon us"
and then continues th:



“leou Puf lou Par laooth jaco hUe Edu Angelos Ton Theon
Anlala Lai Gaia Aepo Diathama Thoron.”

(Note-- If at first these words are difficult to memorize, then only a few may be used until such time as the entire is learned.)

Then the entire membership intones:

Above the gemmed azure is
The naked splendour of Nuit;
She bend. in ecstasy to kiss
The secret ardours of Hadif

Also says Nuit—
I am above you and in you.
My ecstasy is in yours.
My joy is to see your joy.

All assume the S. of the Eagle The priest or priestess advances to the center, and intones The following invocation:

Now we be to pray. ☉ Circle of Stars, marvel beyond imagination,
before whom time is ashamed. the mind bewildered and the
understanding dark, not unto thee may we attain unless thine image be
love. Let it be the love of and unto the Guardian Angel, the Holy
Daemon. For this do we seek the Knowledge an Conversation of the
holy Guardian Angel, each individual for his or her Holy Daemon.
Therefore let us now invoke the WORD of the Holy Daemon

At this point the King and Queen immediately advance to the altar, where they face each other with crossed arms, i.e. with the arms extended each clasps the right hand of the other with his own right hand and the left hand of the other with his own left hand. All others remain in the Eagle Sign.

The King says:

The Daemon of each man and of each woman hath said,
I am above you and in you.
My ecstasy is in yours.
My joy is to see your joy."

The Queen says;

Above the gemmed azure is
the naked splendour of Nuit;
She bends in ecstasy to kiss
the secret ardours of Hadif.

Unity uttermost manifest.
I adore the might of thy breath.
Supreme and beautiful God
who maketh the Gods and Death
to tremble before thee,
we adore thee.



The King then uses his right hand to manipulate the die which has the number "1" face up. He turns it over in various directions but NEVER allows the fingers to lose contact with the die. When he finally has the feeling to stop, he looks at the number that is then face up. If it is an odd number—1, 3, or 5—it is male; if it is an even number—2, 4, or 6—it is female.

He calls out "Male" or "Female", whichever it is, and the person who is designated as RECORDER writes down a line—a whole line for male or a broken line for female.

The Queen does exactly the same thing with her die which had the number "6" face up.

The King and Queen go through this procedure three times each. They have thus designed a figure which has six lines. The Pa Kua figure is built from the bottom to the top.

The King then reads from LIBER HEXAGRAMMATON what the Oracle of this- figure is. Each member considers this to be a 'conversation' from the Holy Daemon, and regards and follows it faithfully until the next meeting.

Yes, each member regards the Oracle with veneration, It is viewed as the 'Conversation of the Holy Guardian Angel' and each member abides by the Oracle until the next ensuing ritual.

King, Priest or Master of Ceremonies now proceeds to close the Temple. All present stand in the Sign of the Eagle.

The King says:

Now let there be a veiling of this shrine. May the Light penetrate every ultimate particle of your bodies, May you accomplish the Great Work, which is True Wisdom, Perfect Happiness, and the consummation of your True Self—which is the Knowledge and Conversation of the Holy Guardian Angel.

All respond together;
"So mote it be!"

The King makes the sign for Closing the Temple.



"The Enterer" –invoking the aid of the Elements. Arms should be a little lower, at the same level as the traced Pentagram.

Imprinting the Yi King

Magickal Writing

CHAPTER VII

Next on the Curriculum was the learning of a special Magickal writing alphabet. There was actually only one purpose for this alphabet. It was in conjunction with a practice which the instruction was to write certain given sentence in 8 different ways, as follows;

- (1) All letters of the letter to be written deosil (in a clockwise motion) from left to right as in normal writing.
- (2) Next from left to right, but with all letters made widdershins (counterclockwise)
- (3) Same as in number "1" -except that the sentence is written from right to left.
- (4) Same as in number "2" except from right to left.
- (5) Same as in number "1" except written upside down.
- (6) Same as in number "2" except written upside down.
- (7) Same as in number "3" except written upside down.
- (8) Same as in number "4" except written upside down.

(Note: It is most important that the pencil never leave the paper in this magickal writing— write continuously.)

This makes a total of eight different ways of writing. Now the English alphabet script does not lend itself to being written either deosil or widdershins in one continuous line without the pencil leaving the paper, so it was necessary to learn the special G.'B.'G.'. alphabet.

One cannot be blamed for thinking that this is a rather senseless exercise which accomplishes nothing much, but it has been definitely proven that attaining proficiency in this exercise accomplishes the 'Magick' of leading one psychologically to regard any idea from four different standpoints. This enlarges the scope of the perceptive mind, and encourages intuition. It tends also to kill out any dogmatic tendency.

It seems relevant to quote a very valuable axiom from Aleister Crowley:

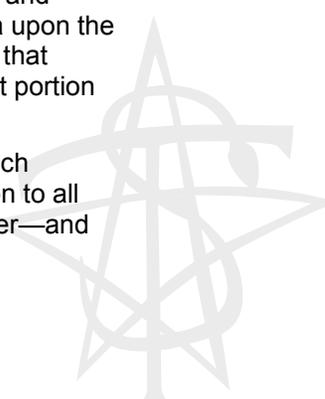
"No idea is worth entertaining unless it can be seen how, where, and why its opposite is equally true"

While the importance of this writing in different ways remains true, a later practice of still greater value was substituted for the G.B.G. alphabet. The eight Pa Kua of the Yi King are ideal in this practice because the Pa Kua is an intimate part of the magickal workings.

The Instruction:

Let the feet and legs be bare. Sit in a comfortable position. Concentrate all your attention and awareness on the inner ankle bone with the idea that you are imprinting one of the Pa Kua upon the skin. Continue this concentration for ten minutes. Some good success is indicated when that portion of the skin seems to become sensitive. Some have even been able to cause that portion of the skin to blush red during the practice.

As one becomes more efficient in the concentration, five minutes will be sufficient for each evening practice, and therefore not too much time is required to extend the concentration to all parts of the body. Before one has thus covered the whole body one is ready to go deeper—and should do so.



Any practice that is worthy of the name short-cut", or of being termed "very efficient", should accomplish several goals—or aid toward several accomplishmentL

The virtues of this practice of imprinting the Yi King on the body are:

- (1) It is a very efficient method of attaining the ability to concentrate -
- (2) Facile concentration is a must for a good Magickal Imagination, which is in turn a must for magickal work. Furthermore the faculty of awareness is important and it is enhanced by the ability in both concentration and imagination.
- (3) As one prints upon the skin and flesh one should mentally "imagine" that every ultimate particle of the body is penetrated by the "Great Black Light" which is in effect, being more spiritualized to the "Knowledge and Conversation of the Daemon or Holy Guardian Angel. In different words, one is being psychologically conditioned in the "Great Work".

Note—The foregoing practice was given forth by a high Initiate of German birth, named Koenig and was set to print in a now rare book, "Man, and His Highest Purpose' It is well to again remind he neophyte that the G.B.G. (with good cause) did not use the complicated and difficult postures of the Far East on the contrary, a comfortable position is advised, which in some cases may mean sitting upright and, in other cases, taking a reclining position.

One should have good respect for this thing called 'imagination'—the 'Imago' is a manifestation of the force of Spirit- To those having proper respect for the word 'imagination', it can be told that the Magickal Imagination may well be over 50% of the total of Magick itself. Naturally, it is meant that kind of Imagination that is brought to a point of 'Subjective Reality' - and most certainly never the non-willed and uncontrolled ramblings of what can hardly be called 'mind' in the undisciplined person.

Sign of "Aspiration", FIRE, is made by forming an upright triangle with two thumbs and two fingers. It is in contradistinction to *Inspiration*



The Book of the Law

Thelema

CHAPTER VIII

In order to keep the minds and feelings of the members who were in the practice of Alphaim, (explained in a later chapter) occupied, it was decided by Headquarters to provide intensive mental work in another channel. Each member in the referenced grade was required to make a copy of the first chapter of Crowley's BOOK OF THE LAW. This book consists of three short chapters which total only 27 pages, and is published as a very small volume.

The occult name of the book is "Liber AI" which qabalistically numbers 31, which is one third of the formula of "Thelema" or Will, 93. The Greek word does not mean will power in the Book of the Law, but has wider and profounder implication.

The central aim of western Magick as first instituted in the nineties of the last century in the Hermetic Order of the Golden Dawn is to attain to the "Knowledge and Conversation of the Holy Guardian Angel"—the Daemon one's true spiritual identity. This aim was taught in the Golden Dawn, then descended to Crowley's A.'.A.'. and the O.T.O., and then the G.B.G., but the word "Thelema" did not appear until the giving forth of the *Book of the Law*, at the Spring Equinox of the year

Thelema implies drawing closer to the consciousness of one's real Individuality (the Khabs) in contradistinction to the active conscious Personality (the Khu). It then becomes the aim of the aspirant to be and to express one's True Individuality as much as possible, instead of being submerged in the Personality.

The key to the cryptic word "Thelema"—Will—then is to recognize and DO THE TRUE WILL in conformity with the Conversation of the H G A, the Daemon.

Incidentally, the foregoing is a good example of the crypticisms to be found in The Book of the Law.

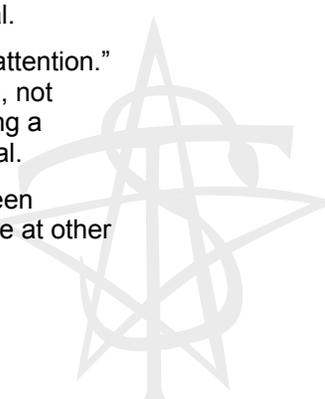
The instructions from Headquarters to the Alphaist members was to begin with the first verse of the first chapter of The Book of the Law, and take one sentence every day, in sequence, and meditate on that sentence. One sentence, not one entire verse.

"Beware most rigidly," the instructions said, "against making an intellectual study of this book. This is a very cryptic book, and is beyond intellectual rationalization. Get what you are capable of getting by inspired meditation." Concentration is a better word for what is required here.

The dictionary defines meditation as: "To contemplate, to muse, to reflect." This state can go farther, into reverie, and one is likely to slip into near sleep. Meditation is a negative, dreamy state which is of no value here. It is possible in such a state to wander into hallucinations and visions. These last can sometimes be useful in Magick, when they can be made subjectively real.

Concentration, on the other hand, is defined as: "Close mental application or exclusive attention." When one is working out the cube-root of 4,913 (the answer is 17), one is concentrating, not meditating. The mental activity is confined to a definite point. When one visualizes tracing a pentagram in green light, one must really concentrate in order to make it subjectively real.

Concentration on one sentence of The Book of the Law for at least an uninterrupted fifteen minutes should be practiced at least once a day; though one can and should concentrate at other



times of the day even if for a few minutes only. Incidentally, this becomes a form of Yoga breathing, without effort and intention—all to the good.

The members of the G.B.G. were put to a great task in trying to get something from Liber AI, working from scratch. The G.B.G. students had no idea as to what the Book implied, whereas students working under Crowley had the benefit of his commentaries on the Book.

As I see it, the aspirant deserves to have the benefit of some comment, and to satisfy this need I shall give a short commentary of my own, which has been approved by Crowley himself. Most of it I gleaned from Crowley's own writings.

Religion and psychology are so generally inter-related that, in their evolution, there may be said to be many distinctions without differences. The advances and demands of both psychology and religion are concomitant. There is an involved question as to whether the "inspired prophet" gives impetus by his words to this evolution, or whether the self-created need of the people gives rise to the stimulus of the prophet. It is, however, rather a sterile speculation for the active and devoted disciple in Magick

The significant point is the nature of the Prophet of Liber AI in relation to the necessity of a people. A prophet worthy of the name is at least conscious of the demand for the evolution in Magick, even though the people's awareness of their need lies submerged in the subconscious. And the prophet serves to bring this into more conscious awareness.

The Book is an inspired document prophetic of a "New Aeon", called the Aeon of Horus, the Redeemer. The Old Aeon, or Patriarchal Aeon should lie down and die. but it persists in a most determined, although subtle, way. Its very subtlety gives it a tricky persistence.

People at large are so drenched in the propaganda of the Old Aeon that it was an almost miraculous phenomenon that a capable prophet, Aleister Crowley—666, arose above the morass and was able to receive and be a channel for the word of the revolutionary New Aeon. It can hardly be denied that Aleister Crowley was the Great Outstanding Deviate from the Old Aeon. Crowley had vowed, "I shall take no man's directives as sacrosanct. I shall test all. I shall try doing everything that they say one must not do, and I shall not do what they say one must do." But even he wrote in many places bemoaning his inability to completely free himself from the Old Aeon.

The Old, the Patriarchal Aeon has taught man not to live and

think by his own individual Light, but instead to by the dicta of a se regimentering, all-powerful intelligentsia. Crowley Was the arch-rebel against this.

Almost every verse in The Book of the Law is better understood by reference to several other verses in the Book. These others are required to make the meaning complete. Seldom if ever is there any literary sequence in the Book. The related verses are scatt helter-skelter through it.

It is for this reason that one should read the entire first chapter several times and thereby one gains considerable light on the sentence that is the object of concentration.

Such cryptic sentences as Number Four—"Every number is infinite, there is no difference." are difficult if one tries to unravel the implication to the core. On the one hand, 'differences' are of great importance, while from a higher sphere differences are but as ornaments.

The Book of the Law

Liber Al vel Legis—Liber 31

CHAPTER VIII (Continued)

Chapter I

Verse 1. Had! The manifestation of Nuit.

See the co-relative Chapter II, Verse 1. The first verse announces that Nuit is speaking through an intermediary who is not identified until Verse 7.

Crowley says, “By Had is Nu manifested. Nu (56) plus Had (9) equals 65, the number of Adonai, the Holy Guardian Angel.”* Note that there are 65 pages to the manuscript of the Book.

Verse 2. The unveiling of the company of Heaven.

“This Book is a new revelation or unveiling.”

Verse 3. Every man and every woman is a star.

“Latent or undeveloped in each person is the sublime starry nature to be attained.”

A star moves in its own orbit by its own direction and not by some director-general of stars. It has its own unique nature, one star from another, and not to be directed into a common mold of conformity. The entire book spells out that the Great Work is to unite with and do the will of one's own True Self—one's own Genius—not a collection of automatons under the direction of all this under which he has been dominated. Without the entire concept of this Verse 3, the entire Book of the Law is vacuous.

Verse 4. Every number is infinite; there is no difference.

“This startled my intelligence into revolt. I now see that the limited is a mere mask.”

Verse 5. Help me, O Warrior Lord of Thebes, in my unveiling before the Children of Men!

“Appeals to me to still my rebellion and to help her, the speaker, Nu, to unveil herself. She needs a mortal intermediary aid and, to uplift me, she identified me as the warrior lord of Thebes, so I thought, but it was actually identification with Aiwaz, mentioned in Verse 7.”

Verse 6. Be thou Hadit, my secret center, my heart and my tongue!

“She again appeals to the Hadit identification of Aiwaz.”¹

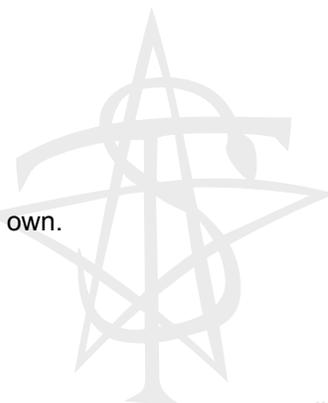
Verse 7. Behold! It is revealed by Aiwass the minister of Hoor-paar-kraaf.

Aiwass finally announces himself as the speaker and intermediary between Nu and the scribe.

Verse 8. The Khabs is in the Khu, not the Khu in the Khabs.

The text now actually begins.

¹ in quotes is direct from Crowley's commentary. Otherwise the comment is the author's own.



"The Khabs is the innermost light in the Khu, the entity man." This very clearly states that the Divine is not outside of man. This is quite different from being a puny spark outside of the Great Divine Flame.

Verse 9. Worship then the Khabs, and behold my light shed over you.

This is clear. Worship the "Heart of the Star" and not the outer form of the star. Verses 8 to 15 are addressed to Mankind in general. Also refers to Verses 12, 13 and 14.

Verse 10. Let my servants be few and secret; they shall rule the many and the known.

This is the rule of Thelema. The 'few and secret' refers mostly to the 'secret' ruler, the Holy Daemon and a few of the higher emissaries. The 'many & the known' is to be taken more than literally. The many automatic intelligences in every man, despite his denial motivated by his strange egotism.

Verse 11. These are fools that men adore; both their Gods & their men are fools.

The folly of seriously giving too much credit, credibility and quasi-worship to man's falsely revered tinsled aristocracy of the intellect or of the State—straight folly.

Verse 12. Come forth, o children, under the stars, & take your fill of love!

'Under the stars'—why under the gloom of sin and guilt? Under the stars is joy-openly. "The key of the worship of Nu," says Crowley.

Verses 12, 13 & 14 state certain high secrets of the O.T.O., though in disguised metaphor.

Verse 13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

"Human ecstasy and divine ecstasy interact." Here there is not one speck of room for the long face of gloom, saturated with guilt or hate for all that is joy and ecstasy. The Gods take delight in the joys

and ecstasies of Man. This is the prime key of the required attitude in what is vulgarly called 'Sex-Magick'.

Verse 14.

*Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadif.
The winged globe, the starry blue,
Are mine, O Ank-af-na-khonsu.*

This is a poetical translation of the "Stele of Revealing" which is the Magickal Pentacle of the Book. See the two preceding verses.

Verse 15. Now ye shall know that the chosen priest & apostle of Infinite Space (Nuit) is the prince-priest the Beast; and in his woman called The Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

Referring to the last book of the Christian Bible, the Book of Revelations, an extremely wild vision of a man called 'John of Patmos'. He saw the "Great Beast" and knew its name in Greek, "Tomega Therion," and said, "Count his name, it is 666." Now this is accurate enough because in Greek Gematria, "Tomega Therion" adds to 666. He also saw "the great whore," Babalon, "drunken upon the blood of the saints." But John's vision was seen through the eyes of a psychopathic fanatic. He himself said that 666 is the number of MAN. But he did not have the sense to see that this is not anathema, i.e. Man, the Great Beast—greatest of all living flesh on earth. Nor could he see that Babalon, 777, is Mother Earth. Summed up, the Book of the Law presents the symbology in its real perspective.

In Verse 15 The Great Beast and the Scarlet Woman are personifications of the ruling spirit of Man and the ruling spirit of Earth. They are also titles

of office—and also of paths and grades in magick. It is also interesting to note that the sum of the Qabala of Nuit and Hadit is 666; and by inference the four preceding verses are to be considered as relevant to Verse 15.

Verse 16. For he is ever a sun and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

This is a continuation or extension of Verse 15; it also bears some reference to what the vulgar call 'Sex-Magick', which is to be found scattered throughout the Book.

Verse 17. But ye are not so chosen.

That is the uninitiated, the "Trogloodytes."

Verse 18. Burn upon their brows, o splendrous serpent!

Verse 19. O azure-lidded woman, bend upon them!

See verses 15 & 16. Under certain rituals, may the inspiration and spiritual force of Nuit and Hadit be with them.

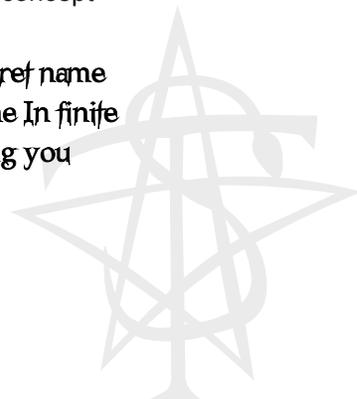
Verse 20. The key of the rituals is in the secret word which I have given unto him.

Crowley suggests that this word may be 'Abrahamadabra' which in essence, means the accomplishment of "The Knowledge and Conversation of the Holy Guardian Angel. This is indeed the key of the teachings of Aleister Crowley.

Verse 21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

"This refers to the actual picture of the stele. 'Nothing' means beyond human category. The knowledge is only to be attained by adepts." Herein is an injunction that one should not regard a lesser God (a specialized reflection) with the Supreme, and as Crowley writes: "It is a concept beyond all men have thought of the Divine. Nuit is not a mere star-goddess."

Verse 22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby cometh hurt.



Verse 23. But whoso availeth in this, let him be chief of all!

Verse 24. I am Nuit, and my word is six and fifty.

Verse 25. Divide, add, multiply and understand.

“This is a charge to quell the faculty of discrimination between illusions—the seeming. The ‘chief is he who has destroyed the sense of duality.”

Referring to verse 25, the number of Nuit is 56. 56 equals 7 times 8. Now in an extensive preoccupation with the 64'ligures of the Yi King, Frater A.. noted that there are 56 figures which have no Yang element in the upper trigram; also 56 which have no Yin element in the upper trigram. The same 56 number was noted in the lower trigram. This led to the discovery of what might be called the prime key of the Yi King—that Yang and Yin are not a pair of dualisms, they are co-equal co-operating co-relatives. This is a most remarkable concept of NON-dualism, given forth more than 5000 years ago, although unrecognized until recent years. In a way, the Book of the Law calls attention to the fact that all modern

prevailing religions are based upon conflicting dualisms.

It is not amiss to call attention to such a concept which came after the time of the giving of the Book of the Law. Throughout the thousand pages of Charles Fort's books are scattered references to his “Law of the Hyphen”, which is contained most clearly in Verse 22 of the Book of the Law.

Verse 26. Then saith the prophet and slave of the beauteous one: who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth & her lithe body arched for love, and her soft feet not hurting the little flowers; Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

Crowley says that this was his question and the answer received, which was personal. However, the last sentence is addressed to all mankind.

Verse 27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of Thee at all, since Thou art continuous!

Here the scribe was caught up in a vision of ecstasy. Again, Nuit is referred to as “None”—no limiting category—the sum total of all possibility.

Verse 28. None, breathed the light, faint & faery, of the Stars, and Two.

The ecstasy continues, but there follows a reference to “two” which continues in the next verse.

Verse 29. For I am divided for love's sake, for the chance of union.

Verse 30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

This is to be interpreted in the light of the grade and of each individual.

“There are three grades, the Hermit, the Lover, and the Man of Earth.” See verses 39 to 41 inclusive, of Chapter I; also Chapter III, verses 63 to 68 inclusive.

Verse 31. For these fools of men and their woes, care thou not at all! They feel little; what is, is balanced by weak joys; but yet are my chosen ones.

Again the scribe had rebelled against the idea of pain of the people. He was assured that their “weak joys” compensated for their weak woes—“They feel little.” This is the compensation that is also declared in Chapter II, Verse 9, for ALL people.

Verse 31 is not as cynical or heartless as it seems to be. We also have assurance in the next following verse, “The joys of my love will redeem ye from pain.”

Verse 32 Obey my prophet! Follow out the ordeals of my Knowledge! Seek me only! Then the joys of my love shall redeem ye from all pain. This is so. I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

This is far from a light oath, as delivered through Aiwass, not only to the scribe personally but to “ye all.”

Verse 33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; write unto us the ordeals; write unto us the rituals; write unto us the law!

Verse 34. But she said; the ordeals I write not; the rituals shall be half known and half concealed; the Law is for all.

Verse 35. This that thou writest is the threefold book of Law. These three verses need no comment.

Verse 36. My scribe Ank-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-if.

The charge is made to the scribe personally, that he shall not change a single letter. It directs that the comment be in ‘open’ thought, not by initiated wisdom.

Verse 37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these shall he learn and teach.

Verse 38. He must teach; but he may make severe the ordeals.

These two verses are personal injunctions to the scribe, Crowley.

Verse 39. The word of the Law is Thelema.

In the original script the word Thelema is in Greek letters; and by Greek gematria, the letters total the number 93. Thelema and 93 are synonymous with PURE WILL. One fourth of the entire book is relevant to Thelema.

Verse 40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein three grades, the Hermit, and the Lover, and the Man of Earth. Do what thou wilt shall be the whole of the Law.

The first sentence is in answer to those of dishonest prejudice. Frater A. . proposed “Do what thou wilt” to a professor of philosophy. The professor replied, “You cannot act as you please.” But ‘act’ is not a synonym for ‘do’, ‘as’ is not a synonym for ‘what’, and ‘please’ is not a synonym for ‘wilt’. The professor’s answer is prejudiced and his lack of insight is reprehensible.

The grades are explained in the following verse.

Verse 41. The word of Sin is Restriction. O man! refuse not thy wife if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.



“Man” here refers to the “Man of Earth” grade mentioned in the previous verse, and “lover” to the “Lover” grade. A reference to “the Hermit” is to be found in Chapter II, Verse 24. What is written about man and lover in this verse is to be taken as metaphor rather than literally.

Verse 42. Let be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

“Stevenson suggests that man may be discovered to be a ‘mere polity’ of many individuals. The sages knew it long since. But the name of this polity is Choronzon (mob rule, Chaos) unless one can serve his own and the common good without friction nor restriction. The curse of society has been its procrustean morality, the ethics of the herd-man. A mere glance at Nature should suffice to disclose her scheme of individuality made possible by order.”

Verse 43. Do that, and no other shall say nay.

The power of asserting one’s own true will is a magick which ultimately kills oppression and regimentation.

Verse 44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

The ‘true will’ is an expression or action derived or in consonance with one’s true and unique individuality, with one’s Genius. Certainly this is perfect. ‘Unassuaged of purpose’ means not sugared up. Self-deception by means of sugar-coating one’s motives will boomerang badly.

The ‘lust of result’ refers to the fact that pure will is expressed in a love of doing rather than looking for rewards or consequences. Both Wagner and Shakespeare expressed their true genius purely for the love of expressing it, and with no pressing motive of gain or ‘lust of result’. Those possessed by the lust of result are rendered desperate and impatient; and they wind up in disillusionment.

Verse 45. The Perfect and the Perfect are one Perfect and not two; nay, are None!

Verse 46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen.

Verse 47. But they have the half; unite by thine art so that all disappear.

Verse 48. My prophet is a fool with his one, one, one; are they not the OX, and none by the Book?

These four preceding verses and also verses 15 and 16 of Chapter II are involved in the Qabalistic Tree of Life, in the major Tarot and in Qabala.

Crowley has worked out an extensive and complicated set of Qabalistic computations and correspondences which are of interest only to a profound student of same. One thing is certain, at the time of writing the Book, this complicated Qabala was not in either his conscious or his subconscious mind. This is one of the many testimonies that something did genuinely come to him from outside sources, from far beyond his earthly self.

Verse 49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendor is the Lord initiating.

This simply declares that all of the ‘Old Aeon’ Gods are no longer the ‘Lords initiating’. Let Asar (Osiris) and Isa (Isis) be mere officers. Hoor (Horus) is the Lord of the New Aeon. The character of the New Aeon is to be found in almost the entire Book of the Law.

Verse 50. There is a word to say about the Hierophantic task. Behold! There are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in the intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

It is here obvious that 'grades' are involved, and necessarily so. It does not merely refer to system.

Verse 51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; Jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink! But there are means and means. Be goodly therefore; dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

To 'enter at once the four gates', thus perhaps taking on more than one can handle, brings up the possibility that one will 'sink'. But Nuit assures one that 'there are means and means', that there is more than one method of the aesthetic life or than the secluded life of the mystic. Therefore it is stated in sensual terms that one can be knee-deep in the enjoyment of life. Crowley puts it that, "The point to remember is that one is a 'Member of the Body of God', a Star in the Body of Nuit. This being sure, we are urged to the fullest expansion of our several natures, with special attention to those pleasures which not only express the soul, but aid it to reach the higher developments of that expression."

One should include 'unto Nuit' in every activity, so that one will see every other star as equal in interest and importance to one's own. This will save one from falling into the trap of egotism. The Holy Guardian Angel is included with Nuit in this attitude toward life.

Verse 52. If this be not aright; if ye confound the space-marks, saying: They are one, or saying, They are many: if the ritual be not ever unto me: then expect the direful fudgements of Ra-Hoor-Khuit.

"Neither intellectually, morally, nor personally should one make lop-sided distinctions before Nuit. Metaphysics, too, is intellectual bondage." Note again the injunction 'ever unto me.'

Verse 53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: Ever to Me! To Me!

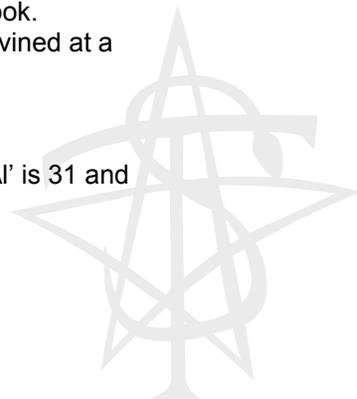
Crowley says that this verse tells him that he is not to be allowed to rest on his laurels even though he be of 'the princes' (see Tarot), but that he must continue his work.

Verse 54. Change not as much as the style of the letter; for behold! thou, o prophet, shall not behold all these mysteries hidden therein.

Crowley always admitted that he had not divined all of the mysteries hidden in The Book. However, if the Book remained literally intact, there is a hint that something may be divined at a later time.

Verse 55. The child of thy bowels, he shall behold them.

Crowley gives credit to Frater Achad. for divining an important key of the Book, that 'Al' is 31 and that 3 times 31 (the triune form of the Book) equals



93—Thelema. But more, the Books says 'he shall behold them' (the mysteries); it does not say that he shall solve all.

Verse 56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solved the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

The 'clear light' is intellectual truth. The 'dark' or 'black light' is the initiated wisdom of the sphere of Chokmah, riding high on the Qabalistic Tree of Life.

Verse 57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress and the great mystery of the House of God.

"Invoke me", etc. I take literally. Love under will—no casual pagan love; nor under fear or guilt. But love magically directed, and used as a spiritual formula," says Crowley.

Verse 57 All these old letters of my Book are aright; but continued, is not the Star. This also is secret: my prophet shall reveal it to the wise.

Verse 58. I give unimaginable joys on earth: certainly not faith while in life; upon death, peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

This is clear enough, and sublime. No comment necessary.

Verse 59. My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of eternity.

The word 'hair' is used as in Shakespeare and in classical literature. It means true or inherent nature.

Verse 60. My number is 11, as all their numbers are who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My color is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

It is a true metaphor that some see only the black of the night sky and others see the blue and gold of infinite space.

Verse 61. But to love me is better than all things: if under the night-stars in the desert thou presently burn incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations in splendor & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me.

Again an interlocking mixture of the sensual and the spiritual.

Verse 62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she extends bare and rejoicing in my secret temple—To me! Calling forth the flame of the hearts of all in her love-chant.

Verse 63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

Verse 64. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky.

Verse 65. To me! To me!

The beautiful ritual, as read in the G. .B..G..

Verse 66. The Manifestation of Nuit is at an end.

By Qabalah computation, Nu=56, Had = 10.

56 plus 10 equals 66 which is Nu and Hadit conjoined. And there are 66 verses in this chapter. Is this a mere coincidence?

Sex Magick

Dianism—The Second Degree

CHAPTER IX

By the time the disciple has attained some practice in the art of proper concentration, he is ready for a continuance of the concentration in a far greater magickal way.

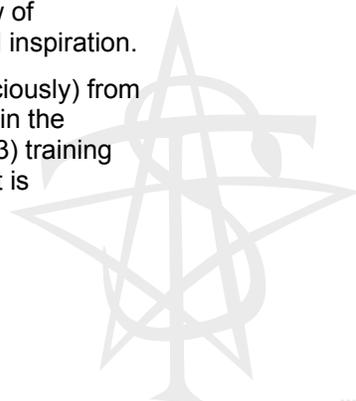
The first two or three weeks of this practice in the original Curriculum concerned the discipline of sexual Aiphaism. Aiphaism, originally then the First Degree of Sex Magick, was deleted from the Curriculum as having no particular magickal value by itself. The rule of Aiphaism was a testing course of no sexual intercourse. The important point was that the neophyte must not allow any sexual feelings, emotions nor imagination to enter into the consciousness. Note that it is not mere physical chastity that is of value, but rather that one should reserve sexual interest and imagination for the time of actual sexual congress and its preparation. The injunction is valuable as a daily practiced discipline between the actual time of the Dianism practice. In short, Aiphaism is and should be part of the technic of Sex Magick rather than as a separate degree.

Now the disciple received instructions in the practice of sexual Dianism, the original Second Degree of Sex Magick in the Complete Magick Curriculum.

Dianism is sexual congress without bringing it to climax. The participants should be warm and ardent, yet not allow themselves to be carried to the point of concupiscence. Practice in this art presently produces a condition in which there is no sense of frustration because

of this rule of no orgasm. Rather than allowing oneself to be submerged in the full flow of pleasurable sensation, one should allow the ecstasy to feed the fires of aspiration and inspiration.

The first point of practice was to aspire to draw something additional (at least unconsciously) from each of the sentences of the Book of the Law. This served three ends: (1) proficiency in the practice of Dianism; (2) obtaining inspiration from Liber AI, the Book of the Law; and (3) training and skill in other practices of Dianism, particularly the 'Magickal Imagination'. This last is extremely important in the third degree of Qodosh, described in the next chapter.

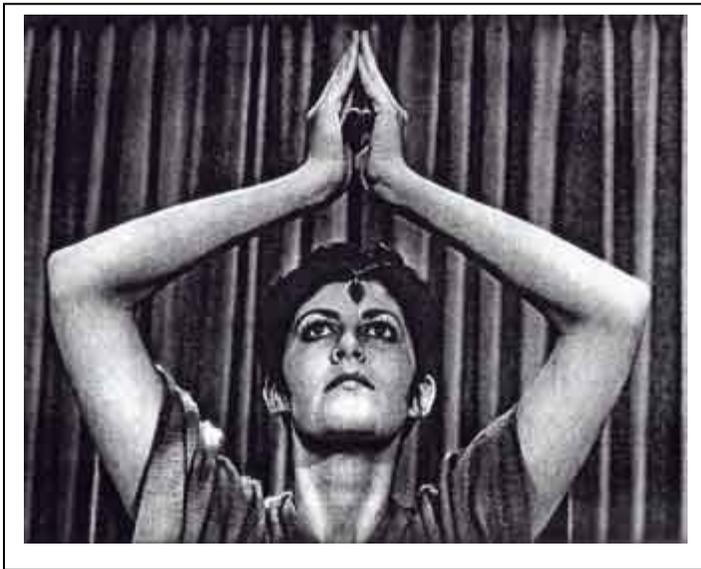


Both concentration and meditation disciplines are involved in the practice of Dianism. Each participant in the congress should do his best to regard the partner as a god or goddess, or at least a favorite daughter or son of one of the gods. He should withhold from consciousness any awareness of a known earthly personality. While it is natural at first for the known personality to intrude persistently, it should be as persistently suppressed, so that the partner is regarded as a visible manifestation of one's own Holy Guardian Angel.

The aim of Dianism and its highest magick lies in continuing the union until such time as one goes into the "Borderland" state. An hallucinatory meditation may be achieved, in which one is submerged in spiritual inspiration and aspiration.

All things require time, regularity and persistence for results. Many experiments indicate that one or two hours, or even more, are required to attain to the Borderland state. And it takes time to build up the energized enthusiasm of the Magickal Imagination which gives one's thoughts subjective reality. It might take thirty minutes or it might take hours to build up a satisfactory force.

Individuals are different, and each must work out his individual technique. Dianism is not to be regarded as an end in itself, but as a great means to further very great ends. In time one will learn through practice to concentrate on a chosen point, while at the same time suffering the sexual ecstasy. The fire of concentration will replace the preoccupation with sexual sensation.



Prayer and Inspiration. The sign of the initiating of the Magickal "Offspring" (the Magickal Complex) in Sex Magick. See Chapter X

“Abrahamadabra” –the Great Work performed, finished and consecrated. Sign of the feminine aspect of Containment and Nourishment of the Sex Magick Creation. See Chapter X.



Sex Magick

Qodosh—The Third Degree

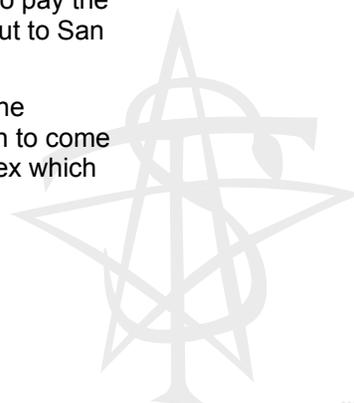
CHAPTER X

The first half of the Third Degree was designated Qodosh, and the papers of instruction were called Liber Qodosh. Qodosh is a Hebrew word meaning supreme, or holy.

Before being given this book, the Neighborhood Primate of each Lodge was required to pass rigorous tests, and it was no easy task for the first members to achieve success. The book was kept highly secret, and there were, in fact, many lodges to which this book was never communicated.

The test given the writer, as Neighborhood Primate of the San Diego lodge, was first to pay the expenses of a chosen woman member of the Chicago Headquarters group to travel out to San Diego. He chose Soror 17...

In the Rite of Diana, the Primate was required to give evidence of his ability to make the imagination become subjectively real. He was further tested on his ability in meditation to come very close to the “Borderland” state. He achieved all of this during one Dianism congress which lasted three hours without break.



In choosing members from his lodge who were prepared to receive this first step in Qodosh, the Neighborhood Primate always considered deeply the readiness and worthiness of the member. But he did not resort to the rigorous tests to which he himself had been subjected. It is to be remembered that the principle of Hierarchy prevailed in the government of the Lodge, and that the force inherent in the Magickal Hierarchy has been recognized for over three thousand years.

Its concept is that the spiritual energy of the Superior is transmitted to some extent to the Inferiors in the Hierarchy, and particularly to those directly under the Superior's guidance. But the concept works both ways, in that the Inferiors have contributed no small amount of magickal support and force to the Superior.

Therefore, if a woman member was a loyal and active member of good promise, who had been practicing Dianism satisfactorily, upon performing the Qodosh congress with the Superior in a serious and worthy manner she automatically received the secrets of the first half of Liber Qodosh. At a later time, upon the same conditions, the last half of Liber Q. was given her.

Among other instructions received from Headquarters, the Primate was referred to a paper-bound booklet of some hundred pages, written by Ida C. Even back in the thirties this book was scarce and hard to come by, although it had been used by the psychiatrist Dr. Theodore Schroeder in his publication, "The Erotogenesis of Religion". The title of the book published by Ida C. was "The Heavenly Bridegroom".

The chief value of the book from Headquarters' point of view was that reference could be made to various passages in the book by their brief official documents, and thus cut down on the typing. It is possible also that some thought was given to the United States Post Office's rules on the transmission by mail of such material. In the present work, however, the writer gives the complete official instructions plus material privately received from Headquarters as additions, and also a certain amount from "The Order of Palladians".

In the year 1939 it was my good fortune to meet an elderly doctor who had been an intimate of Ida C., the author of "The Heavenly Bridegroom". He told me her full name, Ida Craddock. She had done a tremendous amount of research, and beginning with a native gift of psychic intuition, improved with psychic training, she was able to attain to the knowledge of highly secret citadels, which citadels guard the secret workings of Sex Magick.

She had written and circulated several privately-printed pamphlets on the subject, and for this she was most viciously persecuted by the public. Who are the members of this public? Those who fornicate every

night when first married and then become guiltily virtuous and cry that "sex is dirty and sinful, and that it is blasphemy to teach the use of it as ritual for spiritual advancement and illumination."

But unless one's mind is completely in the gutter, one will acknowledge that the drive for sexual union contains no small amount of yearning, conscious or subconscious, to transcend oneself—even to striving for the Knowledge and Conversation of the Holy Guardian Angel by this means. Admittedly it is a clumsy drive in many cases, but it is pure Nature, and it must and will operate. From this fact did Ida Craddock write, "Share your joy and pleasure with God." Crowley's Book of the Law beautifully makes the same point.

(Note—All Magick can be perverted into Black Magick if one is evil enough to divine how it is to be done.)

Everything learned in Dianism applies to Qodosh, with the single exception that there is no abstention from the climax. In fact, in Qodosh the climax is the essential thing.

To use the language of Alchemy, the "Red Lion" is the male of the magickal sex rite; the "White Eagle" is the female. The "Elixir" or "blood of the Red Lion" is the essence of the male orgasm. The vagina or the vessel which receives "the blood of the Red Lion" is "the retort". The "menstruum" is the "solvent of the White Eagle" in the retort. Together, the effluvia of the Lion and the Eagle is the "First Matter", the original Creation. This First Matter is to be transmuted by the

magickal imagination, by aspiration and inspiration and by the “Fire” which is the ecstasy. Ecstasy is, as it were, the magickal fire for transforming all into inspiration and aspiration.

The simplest operation of Qodosh is the invocation of some desired human quality into one’s personality in an intensified manifestation. One may invoke understanding, wisdom, logic, love, beauty, harmony, or a greater ability in magickal imagination. What it is to be must be determined beforehand, and both Lion and Eagle must be in full accord.

If, for instance, “beauty” has been chosen, it must be made the central focus of the entire concentration and imagination from beginning to end of the congress. One may imagine beauty in all

possible forms and manifestations, but one may never drift away from the subject of Beauty.

One does not try NOT to be aware of the pleasure of sexual union. In fact if there were not sexual ecstasy, the operation would be sterile from a magical standpoint. The physical ecstasy must be made to become the psychic ecstasy, the fire to excite the magickal imagination; and the magickal imagination in turn attains to a greater realization of the objective “Beauty”. You can see how this is an application of what was learned in the practice of Dianism.

As before mentioned, every endeavor of man takes time, and time is certainly no illusion as it is so often said to be by would-be occultists. Three minutes would accomplish very little. It takes much more than that to build up the magickal visualization of the desired objective, and the inspiration necessary to its accomplishment. Just as long as the force can be kept building up, the participants should continue their endeavor. A general rule is not under twenty minutes, and usually it would take an hour or more for the best accomplishments. Herein is the importance of having mastered Dianism. Both people and conditions vary, however, and the operation would be a weak one if the operators are continually distracted and diverted by a fight against the climax.

One of the best applications of Qodosh is the aspiration to union with the Holy Guardian Angel, the Daemon, the Soul. Here again applies the instruction in Dianism that one should submerge the consciousness of the personality of the partner in the imagination of the person of a god or goddess, or the soul itself. The partner then becomes an objective embodiment of the H G A, and the result to be sought after. From my own experience and that of others, I can state that this is the most efficient, powerful and ecstatic rite of Union with the Divine that can be imagined.

The result is almost unbelievable to the uninitiated. Typically, one may retain and exult in the “Trance of Beatitude” for more than a week; and the result increases in geometrical progression when practiced regularly with a good partner.

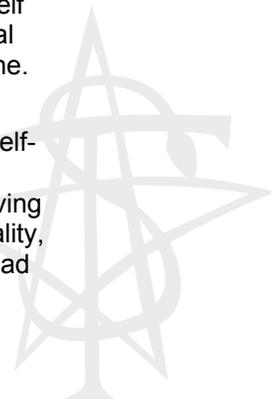
The practice is far more potent if the Lion and Eagle share the Eucharistic Rite of the Elixir. If any person objects to absorbing the

transmuted First Substance, then he is a poor magickal operator.

At this point it is exigent to explain both the physical and psychological mechanisms operating in sex magick. It really is only a quasi digression, although a necessary one. We have some strange disguised hints in several writings but before examining these writings we should bring one important point to the fore.

This point is the extended application of the Hermetic axiom, “As above, so below.” Man is a microcosm of the vast macrocosm. The ‘Magickal Axiom’ derived from the above Hermetic axiom completely includes the Q.E.D. axiom that there is no magickal phenomenon outside of oneself that is not also inside oneself. Thus, if you believe in the existence of “elementals” in the astral then, perforce, you must also accept that there are likewise elementals within your own psyche.

The foregoing leads to the subject of ‘objective reality’ and ‘subjective reality’. Psychologists recognize the fact that those people who have subjective experiences which have not been self-induced and self directed are in a bad way when they think that the experience is actually an objective reality. Thus, for instance, the psychopathic personality (or the one nearly so) in having the subjective experience of St. Peter talking in his ear, thinks that it is an actual objective reality, and is in a bad way. Take note that he thinks it to be something from outside of himself: but had



the whole experience been a result of self-will and intelligent direction he would have known it for what it is—something of his own self rather than something he thought to be entirely from outside his self.

Therefore, in letters of fire, let the Zealator know, and so operate, that all psychic forces in Magick originate from within, as willed phenomena and never shall he let himself be seduced into being a victim of non-willed subjective delusions and obsessions.

However, the Zealator asks a good question. He says, "If I invoke and evoke the 'Intelligence of Beauty', for example, then how can it communicate to me more than what I already have, since it is nothing but a part of me?"

The answer to this question is simple, logical, and what experience

has indicated to be factual. The 'Intelligence' that is in the 'microcosm' (the person) is a channel through which the same 'intelligence' of the 'macrocosm' operates and communicates a greater scope of the particular intelligence. Naturally the amount of the force of the intelligence depends exclusively upon the amount of aspiration and inspiration of the magician—first; and secondly on how much verility and power of persistence (long life) that has been given to the said intelligence. In this, there is nothing that remotely equals the power of Sex Magick when efficiently performed.

In magick, these evoked 'intelligences' are traditionally called 'Magickal Offspring', and more particularly as a 'Homonunculus', 'Elemental' and the more widely known 'Familiar'. The 'Familiar' is not limited to only one specialization (as our example of Beauty) but may finally be cultivated to have a number of specialized characteristics. Its first invested characteristic should be to serve one with its higher intelligence—and for one's best magickal interests. However it is possible that there might be something that the Zealator regards as more exigent.

The foregoing seeming digression should now have put to rest any apprehensions and even fears that the 'Familiar' is something alien to oneself—rather it is a part of one's own psyche which has only the characteristics which the Magician has projected to it in a state of subjective reality, and its superior 'intelligence' is attained by it being an integral part of the Great Macrocosm even though basically being entirely a projection of part of one's own self. There is only one other question to be resolved: "Is it the creation of the Eagle of the Lion?" The answer is: According to the preliminary decision (mutual or otherwise) it can belong to either partner or both according to whether it is exclusively individual or not. Certainly both parties can mutually agree on such categories as are universal, such as 'Beauty,' 'Intelligence,' etc., but the text will also give examples where the aim is almost exclusively individual. In those cases where it is individual there is the question of whether the individual should be the sole repository and nourisher of the 'quintessence' or if instead it should be both operators. It is the male 'Lion' who is in command of the process of putting the quintessence in the care of the absorbing 'Mother Eagle', i.e. the various mucous membranes, and therefore the male Lion should have a conscience about making an undue imposition upon the Eagle when the operation is entirely for the benefit of the Lion.

Before covering the technic of bringing 'Intelligences', the Familiar, etc. to the light, it is better to give descriptions of other workings of Sex Magick.

First, the Zealator should be reminded that he or she now has a double concentration and magickal imagination. The Zealator must perform the congress with all of the attitudes set forth in the second degree; then besides this, it is necessary to also concentrate on the object desired. Here follows several suggested applications.

1. The letter method—This is to be used in cases where a letter to a particular person has the potential of accomplishing the purpose. First, concentrate on the desired purpose during the congress. Second, place a quantity of the quintessence upon the written letter and immediately seal the envelope and mail as soon as convenient. This writer and his associates in Magick can testify that they have never seen this to fail in bringing about some result. If another letter is advisable, it should be treated in the same manner. The force is augmented if one traces some kind of sigil or symbol which pertains to the objective on the letter—traces it with the elixir.

2. The money method—Where some objective is desired with some money or a check (also to bring money). Proceed exactly as given in Number 1, above.
3. For mental and emotional improvement—Such as Joy, Concentration, Imagination, Systematic Concentration, Love, Awareness, Wisdom, Understanding, and many others. Keep the mood of the Second Degree and also concentrate upon the particular propensity desired. Keep it specific and do not allow the mind to wander. Whether the quintessence is preserved via the 'Mother Eagle' of the man or of the woman is a matter of judgement and decision. If the objective is solely for the woman the virtue of the operation is enhanced by tracing an appropriate symbol upon the skin of the woman with some of the 'medicine of metals'. Again it is well to repeat that the elixir should remain in the 'curcurbit' (vagina) for at least ten minutes—and in the other Mother Eagle for at least five minutes.
4. Divination—All serious workers in Magick are desirous of attaining ability in divination (or should be). The favored methods, beginning with the most simple, are tea leaves, playing cards, Tarot cards, Horary Astrology, and the Yi King (also spelled 'I Ching'). Note—The Yi King is the most definite, reliable and, in being less tricky, does not require so much so called 'psychic ability'. (There is also the more direct method of depending upon one's psychic propensities—this requires the development of the faculty of 'Awareness' which is here given separately in Number 5, below.)

In this method the Zealator should choose one definite method of divination in the Magick working. Let him or her devise a chosen symbol of this method. It is assumed that both partners in the congress welcome development in this divinatory ability and therefore both parties are involved in taking part in the absorption of the magick elixir. On a prepared paper may also be traced the symbol and upon the forehead of both operators. During the congress working do not fail to visualize the symbol and also the working of the divination. As in all of these magick workings, added strength and wisdom is attained by several repetitions of the magick congress workings.

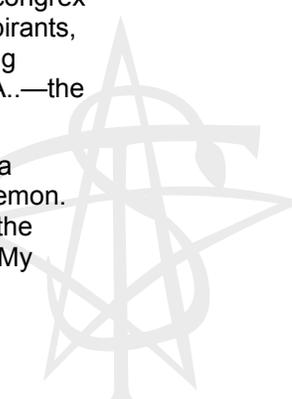
5. Awareness—The attainment of awareness is of first degree importance in all magick working. The mind should be attentively aware of anything that comes to one's sight or feelings and the sight and feelings must be alert and aware! When a person seeks knowledge and guidance and indications of the future, be it either by one of the oracular methods or by the psychic faculties, it may be some very small or apparently insignificant thing which is the key and clue to guidance and, in order to recognize this, a keen and active sense of awareness is required. The magick technic in the congress is the same as given in Number 4, above.

6. The attainment of the 'Knowledge and Conversation of the Holy Guardian Angel', also called the Daemon, the Divine Ego, the Divine Genius, the Immortal Self, the All Knower, the One that Goes—the True Inner Guidance. One should review the required attitude as given in the Second Degree, Dianism. This is very important: the partner must be identified as an actual manifestation of the Daemon—one's Divine Self—and yet as a Lover!

This should be the central aim of all Magick, which is to attain the knowledge and conversation of one's Daemon and, prosper chance, finally actual union. This is the true definition of 'Initiation'—to discover one's true identity and thereby fulfill the purpose of one's existence on this planet.

Then what about the 'magickal powers' as here given in the first five applications? What better reason than to aid one and in this 'Great Work', as it is called! Actually if one confines the congress to this central aim there comes, automatically, enough of the 'magick powers' for many aspirants, though not specifically so, as for example, one must first master the principles of the Yi King before expecting to get added psychic inspiration through the rite dedicated to the H. .G. .A.—the Daemon.

The attitude of the magicians is described in the Second Degree. The partner is no longer a certain known person but rather identified as a spiritualized manifestation of the Divine Daemon. The whole congress is as an enchanted spiritual feeling. Let one imagine (realistically) that the Divine presence communicates, "I am above you and in you. I am here and now with you. My



ecstasy is in yours. My joy is to see your joy. I love you; I love you. Come unto me. To me. Thou art verily with me.” The aspirants should really feel the benediction of the spiritual presence—and it should persist long after the congress.

If the aspirants have felt nothing it is due to one of three things:

(1) Inhibitions; (2) They are not capable of spiritual feeling; or (3) More practice is needed. Every human endeavor improves and develops by practice.

The results of this magick rite ever increases with continued practice and even leads to an Initiation. No sexual congress should be without this Rite—the physical, psychological and spiritual benediction is too great to be neglected.

The Rite of ‘Transubstantiation’ is naturally the summation of this rite. In the Christian churches the consecrated wine and wafer is declared to be the body and blood of Jesus Christ. The only difference—in the herein described magick rite is that there is an actual spiritualized substance that is consecrated. This is a sufficient hint the wise. To the troglodytes, the whole subject of magick must e

as an ignorance which even results in their anathema.

The subject is now closed with a comment by a medical doctor who is also a practicing psychiatrist.

Too many people will object to ‘Sex Magick’ upon grounds that the sexual act is “supposed” to be solely procreation. They base their argument upon the sex life of animals, saying that animals copulate only during the menstrual season, resulting in procreation. Very well, if they want to base the argument upon physical phenomena and ignoring the spiritual and psychological part, let us meet them upon their own ground

Animals (excepting monkeys) can produce offspring only when the union occurs during the menstrual period or so called ‘season’ but, with humans, copulation during the menstrual period is the one time that it is impossible to produce offspring. Thus we see that it is impossible to make a human-animal comparison based exclusively upon physical phenomena. Incidentally, the one exception mentioned, the monkeys, happens to be much the same as humans in sexual habits—the same as so many humans whose physical ways occlude the qualities of soul.

The sexual mores of the ancient primitives is illuminating. The most ancient primitives extant in the world are the natives of the Isle of Melville, of the northern coast of Australia and secondly the natives of the Isle of Iffia. Both of these peoples have a natural instinct to celebrate sacred sexual rituals. So it also goes with primitives of lesser age and lesser succeeding age until it finally degenerates into merely sexual orgies, just as do modern humans. Strangely enough, it is just this class of humans who are most inclined to decry any ideas of associating spirituality with the sexual act; not so strange either, it is merely a left-handed way of showing their subconscious guilt of practicing the mere gross physical act.

I also find it interesting to observe the instinct for hygiene in the primitives as, for example, the use of a small sponge soaked with the juice of some fruit or plant which is aciduous, such as lemon juice. It really is a mystery to me how the so-called teenagers come by their information—such as using a warm bottle of some acid drink such as Seven Up or Coke as a contraceptive.

In conclusion, let us not overlook the fact that one of the eight reasons that Sex Magick has been under the cloak of vowed secrecy is that it inevitably would meet with derision, accusations, feigned horror and persecution by that great mass, the Troglodytes.

(Name withheld by request)

7. The Magickal Child—This has been reserved for the closing of this chapter. The secret of this operation was given only to the few who had been ‘tried and proven’, especially as to being greatly proficient in all phases of ‘Dianism’.

It has been called the generation of the 'Magickal Offspring' (or 'Child'). In some ways, a better name is 'The Bud Will Intelligence'. The idea of a 'Magickal Child' puzzles and even repels and frightens some people—therefore it is exigent to give an explanation from modern psychology.

In the language of psychology, the manifestation is called a 'complex'. "A complex is any group of ideas and feelings, heavily charged with energy, (can be conscious or unconscious) that is capable of functioning autonomously to influence personality and general behavior in its own characteristic way." Now it will be seen that when this is 'unconscious' in the person, it only too often indicates a psychopathic personality.

However, the general public is dead wrong in assuming that a 'complex' is always subversive. Under certain conditions it can be quite the opposite.

There is one condition in which the complex is the result of a great magickal achievement. Under cogent and willed creation it aids and serves and even informs the individual, even to a point of Genius.

Let one again read the definition of the 'complex'. Take note that it "functions autonomously" i.e., as an existing functioning

Intelligence, apart from one's own thinking state. When one creates or generates this functioning Intelligence it has the actual subjective reality of being a Magickal Offspring, and it is both good psychology and good Magick to regard it as an Autonomous Intelligence, apart and separate from oneself, albeit also an extracted and generated part of oneself.

Here is the tremendous value of the 'Child'. For example you have concentrated on 'Beauty' as its outstanding characteristic. Although it is generated from your 'microcosmic' principle of beauty, it becomes greatly magnified and specialized and 'communicates' to you an infinitely greater sense of beauty than you ever had consciously.

Also note in the definition, "heavily charged with energy". There is nothing equal to the force of 'charging' by Sex Magick.

To return to the points raised in comparing human and animal sexuality—when we exclude man and monkeys, we know that sexual union produces an offspring by the rule of Nature. In man there is also a psychic factor—and for all we know, also in animals. So that we can assume that the sexual union of male and female produces either a physical or a psychic offspring. In this application of Qodosh we call it 'the generation of the Magickal Child'.

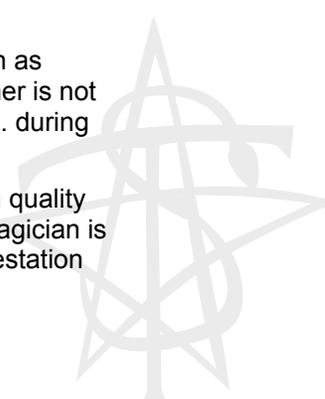
There is little point in quibbling about the term, as this is exactly what it is on the subjective plane. I quote from C. G. Jung, "It is unintelligent to spend one's energy and time denying the existence of the gods, when one could be learning much about those forces which operate just as the gods are said to act." This quotation is applicable in all Magickal workings, and particularly so in this subject of creating the 'Magickal Child'.

Assuming that the operator has mastered the first part of the operation (which I wish to emphasize is very necessary) the rules are simple. The operators concentrate vividly and intensely on the nature of the desired Magickal Child. It is very much better if both parties in this Rite are agreed on the nature of the Child to be produced. If the woman knows nothing about this Rite, the man should certainly adjust the nature of the intended Child in conformity with the nature of the woman.

One may name the Child 'Love', 'Beauty', 'Wisdom', 'Inspiration',

or whatever human quality it is desired to produce. Or one could choose an activity such as 'Clairvoyance', 'Power of Speech and Writing', 'Union with the Daemon', etc. If the partner is not an initiate, extra care should be taken by telling the partner in advance, "Let us think of . . . during this congress", so that there is no potential disharmony between the two psyches.

The Magickal Child is a sort of demi-god of the quality for which it is named. Any human quality that may be invoked already exists in the subconscious of the person. The aim of the Magician is to increase the strength of the quality, and when it is brought to a quasi-objective manifestation



and seems to have an independent existence outside of one's body and personality—then it is indeed a psychic child.

If the name of the Child is 'Beauty', then assuming that the magickal operation has been performed fairly well, one is given an intensified awareness of beauty of greatly extended scope and almost continuous application. Again, "One should not deny the existence of forces when these forces operate just as they are supposed to act."

When is the Child 'born' and how long does it live? The Child comes into manifestation almost immediately in some cases. In other cases it may take as long as nine days. The length of its life depends upon the force of the magickal operation. Both the first-hand and second-hand experiences of the author is that the Child should be given a new lease on life by the same operation every seven to nine days. It increases in strength to a maximum after three magickal rites. And it is only after this Child has attained full stature that a differently named Child should be attempted.

The sensational press publicized at one time the supposed fact that Aleister Crowley, Black Magician, "eats babies". By now, the student should have come to suspect that this may mean that one does take to one's self the essence of the Child. The partner should also do this if she is in agreement with the project.

If the Child is solely of the woman's choosing, then she 'sustains the essence'.

The Qodosh Rite is also used for other things than those applications described in this chapter. It is not advisable to go into detail about all the possible applications of the Q. Rite, as the operators will undoubtedly resort to their own ingenuities. Emphatically, however, it must be stated that the operation must never be used for any purpose that might harm another person in any way whatsoever.

In closing, let me say that the Q. Rite never fails to produce some result.

Conversation with a God

Selection of the Totem

The next advanced work was the selection of one's Totem, an animal form which most nearly describes the aspirant. It is important to have a full knowledge of the nature of the animal and to give considerable thought to the appropriateness of the selection.

In nobility, the lion is an inspiring example, yet many animals can whip the lion in spite of the common belief that the lion is the King of Beasts. Possibly man calls the Lion King of Beasts in order to beat his chest with egotism when he has killed one and can sport its noble mane. Nor let anyone think that the hyena is a coward; the hyena is intelligent enough to avoid man as he would the plague, and this same intelligence will not allow senseless bravery to overrule experience.

One may ask, "Of what use is the totem?" One's totem can be a valuable psychological reminder, if it has been chosen with care and with some inspiration. It has its own manner of "conversation" of the sort that will next be described.

After the totem was chosen, the next instruction received was about the practice of holding a conversation with an appropriate God. In choosing both the totem and the God, great accuracy and an understanding of the subject are of paramount importance.

Let us take the god Proteus as an example.

Proteus is a prophetic sea-god to whom Poseidon (or Neptune) assigned the guardianship of seals, and we are led to the conclusion that Proteus rules all sea-going mammals such as Cetaceans, whales and dolphins. Now all mammals have much in common with man and, since time immemorial, the sea has been a symbol of the vast ocean of man's unconscious. We are assured that this is the symbology intended for Proteus.

Proteus is also a god of wisdom, and dispenses wisdom to those who consult him, under certain conditions. Proteus, on being approached, at once assumes a weird and frightening form in which he gives his first answer to the consultant. If the consultant refuses to be fooled or frightened by this swift change, but persists in his question, Proteus again changes into another form and gives another answer. There are always three possible reactions for the consultant. One, he may be frightened (either of the strange form or of the answer he gets, because imperfect and incomplete manifestations of Truth can be frightening) or, two, he may accept this partial form of Truth as the final illumination. If he does that he is apt to go about starry-eyed, imposing his weird, half-baked 'illumination' on all who will listen. Or, three, the consultant may be one of the few who will persist to the end, - when Proteus finally reveals his true nature in all his glorious wisdom. Proteus may repeat the whole process five or six times, each time getting closer to the wise answer

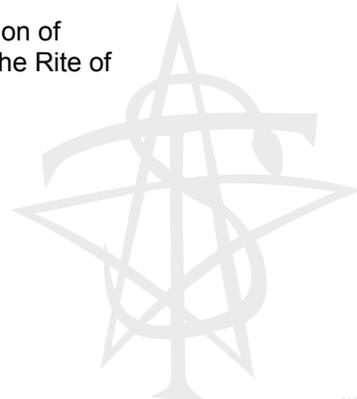
Now let us see what a sloppy and imitative analysis of Proteus would lead one to believe Says the dictionary, "Proteus when seized would assume different shapes," and it is of course true that wisdom has many forms The inept could be influenced by the use of the word 'protean' in psychology, where it describes the phenomena of a patient getting rid of one bad habit or neurotic quirk, only to find that it breaks out in another form For example, a person may give up smolung with considerable effort, only to be plagued by compulsive eating But the real god Proteus does not sigmfy this sort of thing

Let us examine this puerile and superficial description of the god In the first place, dozens of gods and demigods have the ability to change forms, and there is no uniqueness about this ability of Proteus Also, the conditions under which Proteus changes forms has no relation to that which the dictionary misnames 'protean'

The technique of conversing with a God is well described in that classic, "The Invocation of Thoth" which is to be found in The Equinox, Volume I, Number VI, under the title of "The Rite of Mercury". It is also in Israel Regardie's magnum opus, The Golden Dawn.

Invocation of Thoth

The Banishing



Procul, 0 procul este profandi. Bahiasfi Ompehda! In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations. I invoke Tahufi, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.

Section One.

Oh thou majesty of Godhead, Wisdom-crowned Tahufi, thee, thee I invoke!
O Thou of the Ibis Head, Thee I invoke! Thou who wieldest the Wand of Double Power, Thee I invoke! Thou who bearest in Thy left hand the Rose and Cross of Light and Life, Thee I invoke! Thou whose head is as an emerald, and thy nemmys as the night-sky blue, Thee I invoke! Thou whose skin is of flaming orange as though it burned in a furnace, Thee I invoke!

Section Two.

Behold, I am Yesterday, Today, and the brother of Tomorrow! I am born again and again. Mine is the unseen Force whereof the Gods are sprung, which is as Life unto the Dwellers of the Watchtowers of the Universe. I am the Charioteer of the East, Lord of the Past and of the Future. I see by mine own inward Light. I am Lord of Resurrection, who cometh forth from the dusk, and my birth is from the House of Death. O, ye two Divine Hawks upon your pinnacles, who keep watch over the Universe! Ye who company the bier to the House of Rest, who pilot the Ship of Ra advancing onward to the heights of heaven! Lord of the Shrine which standeth in the Center of the Earth! Section Three.

Behold, He is in me and I in Him! Mine is the Radiance wherein P'tah floatheth over the firmament. I travel upon high! I tread upon the firmament of Nu! if I say, "Come up upon the mountains," then shall the Celestial Waters flow up at my Word. For I am the Eidolon of my father Tmu, Lord of the City of the Sun. The God who commands is in my mouth. The God of Wisdom is in my heart. My tongue is the sanctuary of Truth, and a God sitteth upon my lips, and the desire of my heart realizes itself. I am Eternal, therefore all things are as my design.

Section Four.

Therefore, do thou come forth unto me from Thine abode in the Silence. Unutterable Wisdom, All-Light, All-Power, Thoth, Hermes, Mercury, Odin—by whatever name I call Thee, Thou art still nameless to Eternity. The wind hath borne Thee in its bosom, and Earth hath ever nourished the changeless Godhead of Thy Youth.

Come Thou forth, I say, come Thou forth, and aid me in this work of art!

I invoke the priestess of the Silver Star, Asi the Curved One, by the Ritual of Silence. I make open the gate of Bliss; I descend from the Palace of the Stars. I greet you, I embrace you, O children of Earth. Let there be the Shaking of the Invisible, the rolling asunder of the Darkness, the Becoming Visible of Matter, the Piercing of the Scales of the Crocodile, the Breaking Forth of the Light.

Let the Silence of Darkness be broken and let it return into the Silence of Light.

Let us now examine the ideal artistic and magical structure and procedure of an invocation such as this. The first section is an eager prayer with an active projection of the will. It also describes the beauties of the God.

In the second section the God speaks, while the magician becomes passive. He listens to and catches the reflection of the God, imagining that he is hearing and echoing the words at one and the same time. And

he understands the words to be true also of himself.

In the third section, it is as though the God and the man become one. "Behold, He is in me and I in Him!" The magician loses objective consciousness, as it were.

In the fourth section, the magician becomes silent, listening. It is not really the magician who says, "Do thou come forth unto me," but rather the God who is listening to the far-off utterance of the magician.

Now, in carrying on a conversation with a God, one follows a very similar mental pattern. At the outset, one should have a clear, concise picture of the God and His Nature, and the imagined conversation should be on lines consonant with the God's Nature. One should certainly not be talking about legal codes and customs to the Goddess of Love! And further, one should not expect the God to converse a great deal at the beginning, except perhaps superficially. It is the magician who is active in initiating the conversation.

Presently, as in the second section of the Invocation, the magician should become passive and receptive. He may imagine that he is receiving conversation from the God even though he knows consciously that it is his own thoughts that he is hearing.

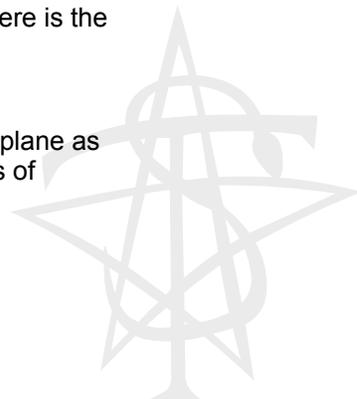
He progresses to the third stage wherein "He is in me and I in Him," and now there should be a strong feeling that the God is directing the conversation. Since the two are one, they now speak as one.

In the fourth section, if the invocation has been successful, the magician knows that he is no longer forming the words and the ideas. Unique concepts develop and the ideas produced are such as have never been before in the magician's conscious mind.

It is not advisable that this 'conversation' be held with anyone other than a God or demi-god--- never with a human being. No matter what God one converses with, it is assumed that the particular God is a part of the psyche of every human being, in spite of the fact that the conversation appears to be with a stranger. The Great Unconscious is a stranger to one's conscious mind unless and until the great union has been achieved, and even then there is the strange element.

Why? "If will stops and cries 'why?' then will stops and does naught."

If the practice of conversation with a God as given here, seems no to be on as high a plane as the Invocation of Thoth, at least it will be found that there are several applicable points of technique in the Invocation that will assist the conversation.



Author's Note: Despite the doubts that many have had about the value of the conversation, it is my own testimony and of many others that there finally results in the "Conversation," ideas and even wisdom that absolutely was not of the conscious self.

Many will argue that it did not come from a "God"—and worse, argue themselves out of seeing the real value. It is results that count—not explanation (which, after all, are mere theories) of the mechanisms involved. It is well to again heed the words of Carl Jung, "Why argue against the existence of the God, when there are forces that act just as the Gods are supposed to act."

At first one may feel silly in holding a conversation with an "imagined" God, but suddenly, under due perseverance, comes the empathy with a great force and in addition, inspiration and even wisdom of which was not in one's conscious mind.

The Individual Ritual

Use of the Barbarous Words

CHAPTER XII

The disciple has been taking part in the weekly ritual for many months now, and has memorized it and made it a part of himself. In addition, he will have been constructing his own individual ritual. Many ritualists find that they develop a great liking for the 'Barbarous Words'. Although the words are unintelligible, they are found to have two great effects: first, the sound of the consonants and vowels as they are pronounced, serves as a sort of magickal music; and second, added magickal force has been given to these words by centuries of use by magicians. The actuality of this force can only be discovered by long practice.

For the construction of one's individual ritual, there are given below the Barbarous Words belonging to the four Quarters of the

Earth: Air is East, Fire is South, Water is West, Earth is North. The words should be intoned while the magician holds 'The Sign of the Enterer' and should be projected outward into the 'corner', or quarter.

AIR—Ar, Thiaoo, Rheibef, A, Thele-ber-sef, Belaftha, Abeu, Ebeu, Phi-fhesefa-soe, Ib.

FIRE—Ar-⊙-Co-Co-Ru-Abrao, Sofou, Mudorio, Phalarthao, Ooo, Aepe.

WATER--Ru-Abra-Iaoo, Marridom, Babalon-Bal-Bin-Abaoof, Asal-On-Ai, Aphen—Iaoo, I, Phifefh, Abrasax, Aeouu, Ischure.

EARTH—Ma, Barrajo, Joel, Kofha, Athor-Bal-⊙, Abrauf.

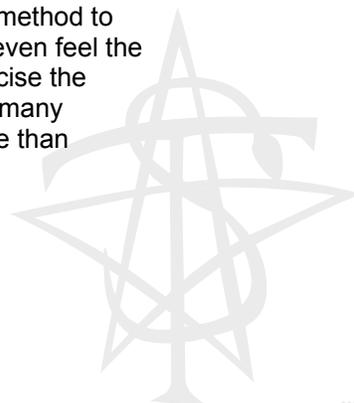
The climax of the Ritual, upon tracing the six-pointed Star overhead calls for the words of:

SPIRIT—leou, Pur, Lou, Pur, Iaoofh, Taco, Ioou, Abrasax, Sabriam, Oo, Uo, Adonai, Ede, Edu, Angelos-Ton-Theon, Anlala, Caia, Aepe, Diatharma, Thoron.

In the construction of the Individual Ritual, many have used passages selected from Crowley's Book of the Law. This is highly recommended. Nothing is recommended which might startle one or jar one into full objective consciousness, as would perhaps the tinkling of a bell. The Ritual must work up without interruption to an absorbed seeking of inspiration from the Holy Guardian Angel. Nor must the fundamental point, regularity, ever be forgotten or neglected.

The way that one feels when intoning the words should be a guide as to whether they are properly intoned. If one is not stimulated by the words, then it is not properly done.

Sending out the words rapidly is a very bad mode. A slow, sonorous intonation is the method to be achieved and the first time that it is really properly and effectively done one might even feel the effect of "goose-pimples running up and down the spine." A good technique is to exercise the magickal imagination. Imagine that the magickal power of the words derives from the many magicians of centuries past who have used these same words—this may well be more than "imagination."



The Great Lunar Trances

Specialized Studies

CHAPTER XIII

The three final directives for the G..B..G.. Curriculum were not specific in content, that is the practicing member made his own specific selection. The objective, in any case, was the same.

In the first of these, each member was advised or required to select as a specialized study or hobby, some subject involving the laws of Nature, such as botany, biology, zoology, zoography, chemistry, etc. The object of the study was to learn to observe the sublime design, harmony and beauty inherent in Nature.

In the second directive, the student was advised to practice several 'trances', each for a number of days. The method of the 'trance', for instance a trance of beauty, a trance of joy and laughter, a trance of beatitude, was to see that quality in everything throughout the entire days and nights of the given period. In the trance of Beauty, one sees beauty in everything that touches one's consciousness, allowing no feeling or idea of ugliness to enter. In the trance of Laughter, one should imagine, feel and see life and living as a Divine Comedy without intrusion of any element of the Divine Tragedy. In the trance of Beatitude, the breeze caresses one, the birds sing to one, every person that crosses one's path has a most friendly glance or smile for one, etc.

Let the cynic or quibbler, who would think that this is an avoidance of realism, a kidding of one's self, practice the opposite of these trances! He would then get a well-deserved dose of his own medicin.

The third directive was for the student to choose some specialized field of the Occult for study, such as the Tarot and/or the Tree of Life Such study must be done from the viewpoint of the magician and not merely to satisfy the seven-year-itch of the mind.

The word 'trance' is not used in the sense of a condition where a person is in a near complete abstraction of the normal mind. Rather it is a state of willed engrossment, of the mind in being absorbed in some particular facet of the emotions and feelings—even though it might lead to a state of ecstasy. At the outset, an illustration seems to be advised.

The first rule of the trance practice is that it is not a thing of a minutes practice daily. It is an ATTITUDE to be maintained for at least a week. This may be partly imagination but it must be a willed imagination. Let us suppose that the chosen trance is JOY. Then one must apply the act of concentration, fortified by imagination, which becomes a close mental application or exclusive attention to that emotion and feeling called 'joy'. If and when this is done there remains small room for feelings of sadness. There is just plenty of room in one's living, and attention for engrossment of the feelings in joy, so that the melancholy and sad have small chance of crowding out the willed concentration upon the manifestations of joy.

A case history of one of these trances that did not conform to all of the rules serves to help describe our genuine trance—i.e. ' when properly practiced, given as follows.

Frater J., through a series of happenings was made a subject of the Trance of Beatitude for one day. Take note that it was not a willed trance (as it should be) but rather it was the result of a series of incidents in which the Frater was involved. He says, "Everything of which I was conscious was blessing me. The gentle breeze caressed my face as though it were figers of loving benediction. The birds were not merely singing—they were singing to me! The flowers were blooming just for me! All the animals and all of the people that I passed seemed to be messengers of the Gods and were giving their loving blessings."

The foregoing describes what one should experience in the trance of Beatitude, but in this particular example it did not happen as a result of a WILLED ENGROSSMENT OF THE MIND AND FEELINGS. It was not maintained by willed attitude for the duration of the week, and we must remember that the duration of time is important. The result was therefore as a flash in the pan and had no lasting effect upon the Frater. Only too often does the budding magician regard a flashing experience as something that persists while actually all that he really has is a memory of it. What he really should have is a continuing persistence—because it should have been an added part of oneself.

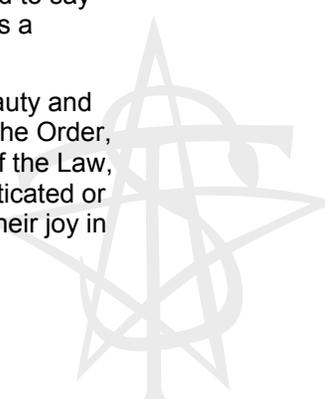
Now to some case histories which have been performed more correctly. Here is a case of the Trance of Beauty, my own case, and it is given because it is at least first-hand. It was interesting to remember one of the 'New Testament' apocryphal stories. As Jesus and his disciples were walking along they passed a dead dog. The disciples cried, "What a foul stench." Jesus said, "Its teeth are as beautiful as rare pearls." Here we note that the rules are in operation. Jesus, in holding to the trance of Beauty, had no room for such distractions as an objectionable odor to crowd out the persisting sense of Beauty.

I speak only of the virtue of the trance rather than from any sense of self-praise in saying that although this trance dates back some thirty years, the resultant union with the principle of Beauty grows stronger each year rather than diminishing. Moreover one should know that these trances are actual EXPERIENCES rather than something that one has heard at lectures or from reading of books. It is no exaggeration to state that, in the realm of Magick, one pound of experience is worth a ton of books! One thing is certain, I know more about BEAUTY per se than all of the books on the subject, lumped together, could ever reveal. Beauty, as with the other trance subjects, can not be defined—not even divined; experience needs no definition, nor could tolerate it.

When experience is absorbed and is part of oneself it even becomes something that is communicative to others. Here is an exemplar of the communicative force. It was at that wonderful zoo in San Diego, California. I was looking at two fine specimens of the wild African dog. Two college girls stopped to have a look and one of them said, "How ugly they are". I spoke to her, "The appearance of this animal is strange to you and also you seem to have no empathy with the wild and all of this contributes to the sense of ugliness, but please look again and look for beauty." For a moment she seemed to be transfixed and then she exclaimed, "Why they are incredibly beautiful." Then she said, "Say, are you some kind of magician or wizard?" I left her in open-mouthed wonder when I replied, "It is you that is the magician. You have looked at those animals through the spectacles of your soul which understands more than you do."

The seriously interested person can easily see that there is good reason for not giving out the trance practices to a green beginner. Imagination, concentration and willed direction of the mind and feelings make up the three abilities that are necessary for any worth-while practice of the trances. The disciple has now had practice in these three disciplines through his previous Curriculum work. Both will and concentration must have been practiced in keeping the oath: I swear to regard every event as a particular dealing between myself and my soul. He has also vowed: I swear to tell myself the Truth. Further, he has undertaken the practice of making everything that he does serve as some sort of magick ritual. Then also the weekly Group Ritual has required imagination, will, and directed emotions. And these three great disciplines are crowned by the great prince, AWARENESS. Surely one has seen the indispensable necessity for continual awareness in the trance practices. Awareness! Awareness! I would be tempted to say that 'awareness' is the most important word in Magick were it not for the fact that there is a dangerous hazard in being 'hung up' with one such category.

What are good subjects for the lunar trances? The G.'B.'.G.'. favored the Trance of Beauty and the Trance of Joy because they cover such large segments of the sphere. Members of the Order, in practicing the Trance of Joy, would naturally be influenced by the verse in the Book of the Law, "Remember all ye that existence is pure joy." Then when one observes animals, domesticated or wild, very often what they see puts man to shame. Almost all of animals' actions show their joy in their existence—the mere fact of their existence.



This JOY was of great importance to the Order. Existence is pure joy. Existence in the Order was infinite joy!

“Let the Rituals be rightly performed with Joy and Beauty.”

“I am above you and in you. My ecstasy is in yours. My joy is to see your joy.”

“Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.”

The members were permeated with the spirit of the Book of the Law and were fired by such as the foregoing quotations. It is easy to see that they would have a good head start on such trances as Beauty and Joy— not to mention their previous disciplines of willed direction of the mind and feelings, imagination, concentration and awareness.

Here is a different trance. It is for attaining the knowledge of one's TOTEM (see previous chapter). In most cases the trance is for only a few hours—never more than one day. There is a very real correspondence between animals and facets of human individuality. The technic is to think about some essential characteristic of oneself in relation to the 'Great Work' and to identify with that animal of like basic character. Naturally this is progressive and as one advances in the Great Work one may be impelled to change the totem just as also one may change (progressively) one's magick name. To possibly aid one in this, the nature correspondence of the animals is given in the Table of Tree of Life Correspondences. There is great magickal value in having a totem and in being guided by it—precisely just what value is impossible to say because each individual is a different unique case. “Every man and every woman is a Star”—unique and travelling in one's own orbit and direction.

This is the end of the G'.B'.G'. curriculum. No more work was issued from Headquarters. In a more significant way, however, there cannot be an end to magickal work. “Practice often, invoke often” and with unfailing regularity. This and inspiration continually open up new horizons of Initiation. The Magician will be able to find his own ways to greater heights.

The remaining material offered in this book supplements and augments the actual G'.B'.G'. Curriculum. There is, of course, no limit to the materials that can be studied as part of the Occult—but one must also, and first of all, WORK the Occult. This book has been written to

give the reader the opportunity of undertaking a purposeful and efficient practice of a proven system of Occult training never before available outside of an Occult Order. If the reader undertakes this training—whether by himself or as part of a Group, there is no practical limit to the attainment that he can reach—except his own determination.

The G'.B'.G'. Curriculum is herewith closed with the same line that opened it. Every conscientious and aspiring member of the G B G found by his own first-hand experience that the method of the G B G was indeed a “short-cut to initiation”

An important reminder here repeated:

If one practices consistently, daily and regularly, then one should begin to see automatically why reading books about the theories and philosophy of Magick and other phases of occultism is a sterile thing

Those with a seven-year itch of the mind, who are preoccupied with books on the subject, will never, never, be magicians. The true magician's method is practice, not books and lectures. The magician's proof is results, the proof of the others is always beyond the rainbow', end.

Here is the real proof—just practice the trance of Joy or Beauty for one week (every minute) and see what happens!

The Tree of Life

In correspondence with the Tarot Trumps
and the Quaballah of Numbers, etc.

APPENDIX I

This is actually a condensed diagram of the Symbology which originated in the Secret Magick Orders.

No small part of Magick is replete with symbology. A symbol is something like a mental 'shorthand' in that a symbol (if a good one) contains a number of ideas magically related to each other—called 'correspondences'. All good Magickal Rituals contain correspondences which are magickal stimulants to the ritualist. Thus, for instance, the mere symbol of the number '93', the True Higher Will, is, at once, a mnemonical of a number of verses in the Book of the Law.

One need not be a deep student to get much of Magick utility from the 22 Major Tarot cards. Merely studying the designs of these cards (and in relation to their order sequence) should be sufficient in most cases. If one desires to take some notes from a book on the subject, the one which the author recommends is "The Tarot" by Paul Foster Case. Case had been a member of the Hermetic Order of the Golden Dawn, and he has given the Tarot cards in the proper sequential order (for this age)—and particularly from the Magickal standpoint. Only one change has been added to the Golden Dawn order: it is that card Number Four, The Emperor, changes places with card Number 17, The Star. This is because, in the New Aeon (now trying to manifest) we recognize the God of ALL LIVING NATURE to take precedence over the regimenting patriarchal ruler and law giver, The Emperor. It may puzzle some that The Star pictures a woman instead of the masculine God Pan of all living Nature. The woman is Babalon, the feminine aspect of Pan (note—the 'aspect', not the counterpart).

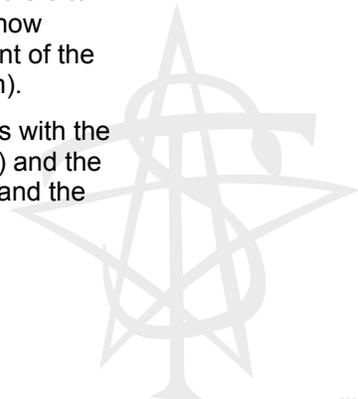
(Note—It is not the fault of the Magi that John of Patmos had a hangup against Nature which he pictured as Babalon the Great Harlot. After all, even in modern times, William James wrote, "Nature is a harlot with whom we can hold no decent communion." Since William James is a part of Nature and perforce consorts with her, he is, by his own words, a whore-monger!)

And now a few remarks on the Tree of Life Correspondences must be given.

The ten spheres of the Tree of Life represent the stages of Man from that of the animal to the highest possible spiritual. The bottom sphere (Malkuth), called the Universe, represents the physical world containing unregenerate materialistic Man. Sphere Number One, Kether, which means 'the Crown', represents the few highest men of such as have traditionally been known as Christ, Buddha, etc.—Men of an Aeon.

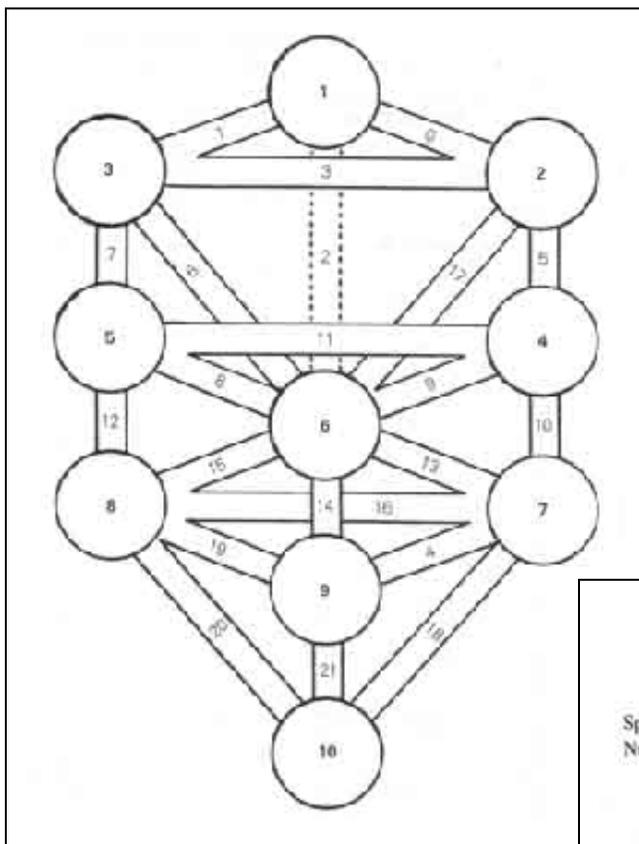
Take particular note that the grades of attainment have the grade number followed by a zero and the sphere number by a square. For example, the beginning 'Zelator' is 1° 10[□] which refers to Malkuth, Number 10. Adeptus Minor is designated as 5° 6[□] which means that he has now reached Tiphareth and that his direct work is to consolidate and maintain his attainment of the 'Knowledge and Conversation of the Holy Guardian Angel' (not, however, actual union).

A caution! Each Tarot trump has a letter and a number. Do not confuse these numbers with the numbers of the letters per se. Example: The number of the card, The Fool, is '0' (zero) and the letter is 'A', but the number of 'A' is '1'. The letter for The Wheel of Fortune card is 'K' and the number is '10', but the number of the letter 'K' is '20'.



Originally the letters on the Tree of Life were Hebrew letters. Long since, these letters have been translated into English letters. The result has been that there are two instances where one Hebrew letter has had to serve for more than one English letter. This is to be noted under the letter 'H' and the letter 'V'. Also there are two letters which are compound. There is a 'T' and also a 'Th', and a letter 'S' and also 'Sh'.

One last remark—one of the Tarot cards is called 'The Devil'. This card represents the sex drive and procreation. It seems that even the most enlightened of the ancients had religious inhibitions about sex—so it was called 'The Devil (or Satan) and his works'. Just why and how the fallen angel Satan was able to outwit the Omniscient God and to gull even His most favored Saints to be tempted by sex leaves one wondering—the 'injustice of it 'all'! Even poor Babalon, 'The Great Harlot', is 'drunken upon the Blood of the Saints' (see Book of Revelations). But those of the Golden Dawn, the OTO, A.A., and GBG still look with reverence upon the sublime creation of God, Nature—Nature with a capital 'N'.



The old Hebrew names of the spheres are unimportant. What is important is the advancing implication of each sphere. Actually, the old traditional meaning of Number 8, Hod as 'Splendour' had better be described as the high "intelligence" of Mercury; Number 7, Netsach, better as beauty and love of Venus. The description of Number 6, Tiphareth, as here given is identical with the meaning of the Chinese trigram of the Pa Kua, "Brilliant Realization of the Sun", in the sense of Attained Knowledge and Conversation of the 'Great One'.

The Grade number and name of any particular sphere does not mean that the person has mastered that sphere. One has advanced to that sphere and is taking on the task of fully realising that sphere

THE TREE OF LIFE			
TREE OF LIFE CORRESPONDENCES			
The Ten Spheres			
Sphere Numbers	Sphere Names	Sphere Characteristics	The Grades
1	Kether	The 'Crown'—highest possible attainment	10 ^o - 1 ^o
2	Chokmah	Masculine 'Wisdom' Father	9 ^o - 2 ^o
3	Binah	Feminine 'Understanding' Mother	Magister Templi 8 ^o - 3 ^o
4	Chesed	'Mercy' Sustainment	Exemptus 7 ^o - 4 ^o
5	Geburah	'Severity' Discipline	Adeptus Major 6 ^o - 5 ^o
6	Tiphareth	'Brilliance'—The Sun K. & C. of H.G.A.	Adeptus Minor 5 ^o - 6 ^o
7	Netzach	'Victory' Venus	Philosophus 4 ^o - 7 ^o
8	Hod	'Splendour' Mercury	Practicus 3 ^o - 8 ^o
9	Yesod	The Moon Feelings, Emotions	Theoricus 2 ^o - 9 ^o
10	Malkuth	'The Universe' Man of Earth	Zelator 1 ^o - 10 ^o

Hebrew Letter	English Letter	Numerical Value	Tarot Card Number
Aleph	A	1	0
Beth	B	2	1
Gimel	G	3	2
Daleth	D	4	3
He	H and E	5	17
Vau	V and W	6	5
Zain	Z F (o)	7	6
Cheth	Ch	8	7
Teth	T	9	11
Yod	I and Y	10	9
Kaph	K	20	10
Lamed	L	30	8
Mem	M	40	12
Nun	N	50	13
Samekh	S	60	14
Ayin	O	70	15
Peh	P	80	16
Tzaddi	Tz or X	90	4
Qoph	K soft, Q	100	18
Resh	R	200	19
Shin	Sh	300	20
Tau	T soft, Th	400	21

In the first column of letters is the number value (Quaballah) of each letter. Following the Tarot trump names are the corresponding letters of these cards and proper initiated numerical order of these cards –but retaining the old numbers.

In the last column are a few listed animals related to the various Tarot cards and also some corresponding 'Gods'.



Liber Yi King

The Oracular Meanings of the 64 Hexagrams

APPENDIX II

The two best books available on the meanings of the Yi King, or I CHING, one by Legge and the other by Wilhelm, are founded on translations from the Chinese texts of King Wan and his son. These texts were written about eleven hundred years B.C. In the work of the G.'B.'G.', however, it soon became apparent that the writings of King Wan and his son were, in many places, incorrect and contradictory. Legge, the translator, had already called attention to these errors.

The Wans had written after the manner of fortune tellers, and had treated the hexagrams as one integral figure, even though they should have known better. The figure called a hexagram is actually two trigrams, the upper conditioning the lower and vice versa.

For example, Figure 18 has 'Sun' for its upper trigram and 'Air' for its lower trigram—Sun is thus conditioned by the Air trigram, and the entire hexagram should be considered as 'Air of Sun'. Analysis of this position is considerably different from, for instance, Number 22 which is 'Moon of Sun'.

King Wan had two good excuses for his inaccurate interpretations. He had been jailed by a rival King and, while in jail, King Wan wrote on the Yi much that was intended as a secret message to his followers. Also he used the Yi figures to preach to his followers and to give them advice. It is these meanings, used instead of the actual meanings of the hexagrams, which confuse the interpretations.

Now the Yi King is the greatest Magick Oracle ever given to man, and the G.'B.'G.' felt that it was necessary to get the true essence of the Yi, that is to say, to bypass the Wan texts and reach back to the pristine Yi as given by the great sage, Fu Hsi, three thousand three hundreds years B.C. The pristine Yi is not Chinese in thought, but is universal, ageless, and as 'modern' as today's English language.

The writer played a very considerable part in the reformulation of the Yi in its pristine meaning, for which reason the meanings of the 64 Yi figures are given in the writer's own words. It was in this form that the Yi King was used in the G.B.G. rituals.

The trigrams which, doubled, compose the hexagrams are made up of combinations of Yang and Yin lines. The Yang is customarily represented by an unbroken line, and the Yin by a divided or broken line. One should become well acquainted with these elements of structure and commit to memory the eight original Pa Kua or trigrams with something of their basic meanings.

The following is a table of the basic correspondences of Yang and Yin:

YANG	YIN
Male	Female
Projective	Receptive
Startling	Sustaining
Initiating	Responding
Active	Passive
Beginning	Developing
Hard	Soft
Leading	Following
Extrovert	Introvert
Strength, energy	Nourishment, preservation
Sun	Moon
Brilliance	Reflected Light
Mid-day	Mid-night
Summer	Winter
Will	Emotion

Never are Yang and Yin to be regarded as antagonistic, or as a dualism. They are co-equal and co-operating partners in the basic concept. There can be no manifestation without the union of the two Great Principles, any more than there could be offspring without the union of male and female.

The worker in the Yi should know the meanings of the three positions of the lines of the trigram. The trigram and the hexagram are always constructed from the bottom line upward, the bottom line corresponding to the Body, the second line to Mind, and the top line to Soul or Spirit. To show this in more detail:

The Bottom Line Position

The physical body; the lower instinctive actions; the automatic or uncontrolled emotions. Also the drive to action.

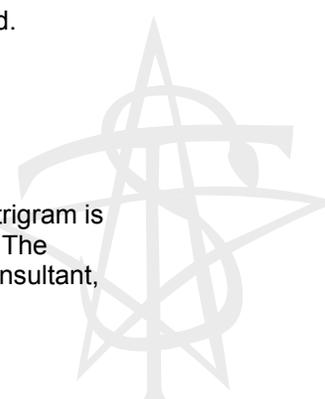
Central Line Position

The Mind, or Thinking Man; Intelligence; the more or less consciously self-directing Mind. Conscious Will.

Top Line Position

Inspired direction, Wisdom. The highest inspiration, thinking and action of Man.

Now the line positions of the Hexagram have added significance and correspondences, depending upon whether the lower or the upper trigram is being considered. The lower trigram is called 'the Inferior', and the upper 'the Superior', and this should be taken quite literally. The Superior trigram describes everything or every person which may be 'superior' to the consultant,



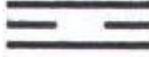
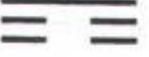
while the Inferior trigram relates to any inferior person or thing. For instance, any dealings with one's 'Boss' relate to the upper trigram. Also the Superior trigram often speaks of what the Chinese call 'The Great One' or 'The Great Man', that is, one's Daemon or a reflection of it in wisdom and direction.

The line positions of the hexagram also correspond astonishingly with the chessmen on the chess board. There is convincing evidence, in fact, that chess is derived from the Yi philosophy.

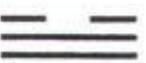
- Bottom line, or Line 1, = Pawns, the many, foot soldiers.
- Line 2 = Knights, more independent and self-directive.
- Line 3 = Bishops, high thinking and intelligence.
- Line 4 = Castle. The Yi texts call this the 'Prime Minister'.
- Line 5 = The King, called 'the King' in the Yi texts.
- Line 6 = The Queen, Great Mother, or the Womb.

There is one Great Key, and only one (almost secret), to the interpretation of each of the 64 hexagrams in relation to any question or to any consultant. This Key is the right comprehension of the meaning of each of the eight trigrams, plus the special implications of the trigram's position in the hexagram, upper or lower. The worker in the Yi should be able to deduce the meanings of the hexagrams as applied to the hundreds of questions that may be asked, simply by considering the nature of each trigram and the special meanings of its position in the hexagram. He would not, then, have to depend entirely on the list of meanings which will presently be given.

Try to memorize the following short exposition of the natures of the eight trigrams, or Pa Kua as they are named in Chinese.

<p>NUMBER 1 KHUEN</p> 	<p>Great. Originating. Penetrating. (Note: There is no Yin, or female, line in this trigram. It represents the pure Initiating Energy.)</p>
<p>NUMBER 2 AIR</p> 	<p>Penetration. Also easily penetrated. Rules the mind. Ease of operating but not solidly substantial or long lasting.</p>
<p>NUMBER 3 SUN</p> 	<p>Realization, great Brilliance. Realized manifestation. Union.</p>
<p>NUMBER 4 EARTH</p> 	<p>Solid and fixed. Not easily moved or changed. Materialistic. Consolidation.</p>

NUMBER 5
WATER



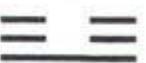
Pleased satisfaction. Passive, receptive, and without initiative. Can be too easy going, or can carry too much sensual desire; but in general it is 'pleased satisfaction'.

NUMBER 6
MOON



Called 'Peril'—not an easy situation or condition. Inclined more to ambition than to ability or favorable conditions.

NUMBER 7
FIRE



Exciting energy and action. May be too rash in action. The exciting will of the desires.

NUMBER 8
KHWAN



Fully receptive, nourishing and developing. Infinite response. Infinite desire. Seeks to be filled up. Totally feminine (no Yang line), and dependent on outside initiative and strength—hence it is said to be weak.

Each of the meanings given in the following pages for the 64 Hexagrams has two parts, (1) the Man-Woman relationship, and (2) the Superior-Inferior relationship.

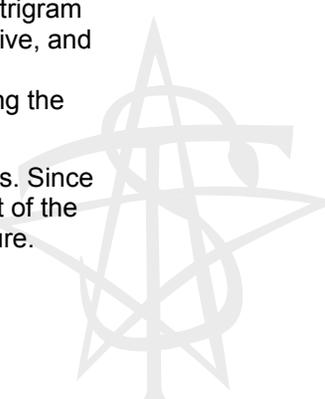
The Man-Woman relationship is often indicated to be poor because of bad polarity. However, if the woman in the case is strongly masculine while the man is strongly feminine, then the augury would be read as a good Hex. (See Hex. No. 57.)

The Superior-Inferior relationship is treated here as applying strictly to human beings. However, when the question of the querent applies to himself alone' does not involve another person, the reader

should pay particular attention to the other aspect of the Superior-Inferior relationship. For there is a higher meaning to the Superior-Inferior relationship in which the Superior represents the Daemon, the Higher Self, the Holy Guardian Angel.

Let the student pay particular attention to those hexagrams which have as the Superior trigram either Water Trigrams (5), or Kwan Trigrams (8). These are hexagrams 33 to 40 inclusive, and 57 to 64 inclusive. The interpretation in these cases should be that the Daemon is fully complacent (if not interfered with) and will allow the querent a full, free course in following the indications of the Inferior Trigram. (Again, see Hex. No. 57.)

The Wan texts, placed first in each analysis of a Hexagram, are given in quotation marks. Since King Wan did not always write correctly, one should check his text carefully with the rest of the analysis. In only 38 out of the 64 hexagrams has he provided a good analysis of the figure.



Meanings of the 64 Yi Hexagrams

The following initial abbreviations are used, not for space saving but rather for emphasis:

- S.T. —Superior, or upper, Trigram.
- I.T. —Inferior, or lower, Trigram.
- M. —Man.
- W. —Woman.

In any question involving both Man and Woman, S.T. represents the man, and I.T. represents the woman, unless the W. holds a superior position to the M., such as being his boss.

S.—The Superior. Any person who holds the superior position involved in a question. Also, if the question does not involve other people, the S. may be one's own supersensual mind or Genius, or one's own superior directing force (called the 'Daemon' by Dr. Carl Jung).

I.—The Inferior. The one who holds the inferior position in the involved question. May also represent the desires, emotions and involuntary instincts rather than intelligent willed direction.

Take note that the 64 figures are divided in series of eight, i.e. in the first series of eight figures Khien is the S.T., in the next eight figures (9 to 16 inclusive) Air is the S.T. One may gain more insight in the implications of the various figures by keeping each series of eight figures in mind and making comparisons between them.

In the delineation of each of the 64 figures there is a short comment on the Man-Woman Relationship (abbreviated M.W.R.). This is to describe the auspice of the social or sexual relationship which may be in question (or often should be).

The 64 Hexagrams

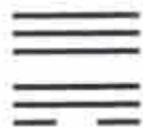
Upper Trigrams

		KHIEN	AIR	SUN	EARTH	WATER	MOON	FIRE	KHWAN
		1	2	3	4	5	6	7	8
Lower Trigrams	1								
	2								
	3								
	4								
	5								
	6								
	7								
	8								

Hexagrams 1 to 8. Khien is the S. T.



1. Great originating or initiating force, but there is no Yin line to give response, nourishment and sustainment—therefore it requires vigilance and restraint to keep the force within bounds. The Oracle for the outcome must wait until there is a Yin response. Time to meet the 'Great Man' (one's Divine Genius).



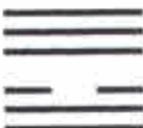
2. The Yin response is confined to the lowest line which is the materialistic desires and instincts. Ideally, the I. should be desirous and responsive to the direction of the S., and the S. should not squander the forces on the unworthy. M.W.R., at best (as the figure indicates in all ways), is good for only a short time and not of long duration because it is pleasant but superficial.



3. 'Union of Men'—'Cross the Stream'—'Progress'. Brilliant Realization (Sun 3) of the Great (Khien). M.W.R. is too masculine. Responsive only mentally. S. to I. relationship is very good if of the same interest and aspiration.



4. There is a growth and increase in power of small people before the superior. Earth 4 is fixedness and consolidation and is good if not restrictive to Khien, the Great. The fixedness is not conducive to the new and progressive. Let it be 'consolidating' rather than restrictive fixedness, and then all goes well. The same applies to the M.W.R.



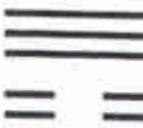
5. Complacency and even laziness brings some pleased satisfaction. In the Man-Woman Relationship, let the S. give 'pleased satisfaction' only if the W. (or I.) is aspirationally receptive rather than sensually demanding. Even the Daemon is willing to grant pleased satisfaction to the desires. Restraint may be only a matter of exigency.



6. Moon 6 is restrictive to the best correct force of Khien. It is a good time to 'meet the Great Man' but not to try to 'cross the Great Stream' because there is more ambition than developed ability. M.W.R. is exciting but requires caution. At best, it is good for the I. if not too emotionally ambitious and if the S. makes a willing sacrifice.



7. This is the Fire 7 of exciting energy of the physical will, desires and instincts in conjunction with Khien 8, the Great Creative Will. Obviously, this requires intelligent regulation for the best outcome and is then best for starting rather than developing. The M.W.R. is conflicting, though could be good if confined to the highest aspiration and inspiration.



8. Khwan 8 is absorbing and developing the Khien 1 superior projection. M.W.R. is very good if the Yin supplication is not too selfish and sensuous. The Great Yang is a drive to 'fill up' a worthy Yin, therefore let Yin invoke the highest and then this Hex. is of Great Augury—otherwise, not.

Hexagrams 9 to 16, Air is the S. T.



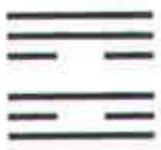
9. Easy penetration and easily penetrated. There is a small restraint movement, good fortune and quick success, but not in the great things unless it be the creation of great mental concepts.

M.W.R.—there is strong superficial mutual response. Let the I. submit to the higher direction of the S. for the best outcome, otherwise no development of great value and duration is indicated.

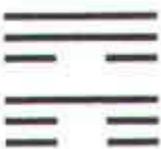


10. Easy movement, but only small attainment. Flexibility, line of least resistance.

M.W.R.—easy small attainments full of superficial desires, but not bad. Time to see the 'Great Man'—for the substantial.



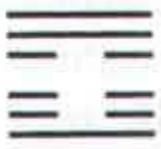
11. Sun 3 gives realization and integration of Air 2, the mental image or plan. This requires due exercise of consistency, regulation and cooperation. Here we see that the 'Inferior' is truly Superior to the 'Superior' in the subject matter, but the S. grants free course to the I. M.W.R.—not a good polarity response.



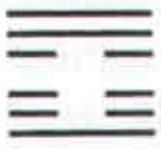
12. Good for maintaining anything in a fixed or stable way in conformity with certain fixed patterns or conditions. Not very promising for starting something new. M.W.R.—though the man is pliant, yet he has some capability in penetrating the fixed solidity of the woman, if correct.



13. This is the real imagination in its true sense, but studied self-honesty and due deliberation is advised because of the possible lack of stability in both of the trigrams, Air and Water. The S. should condescend and the I. should intelligently respond—i.e., mutual response. M.W.R.—very good, particularly if in sincerity with aspiration and inspiration; there is mutual satisfaction.



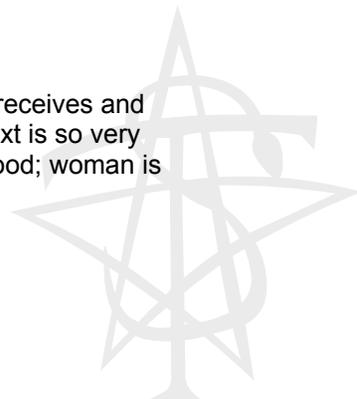
14. Good for meditation or concentration, but emotional impressions or obstructions may interfere. The wise man should 'retire to the ancestral temple.' There is a dissipation or scattering of values with the average run of people and of good augury to superior people if not venturing beyond good judgement. M.W.R.—not recommended.



15. The Wan text says, "Adding or increasing; advantage in every movement even to crossing the stream." Actually, this can apply only to superior people, and if one does not move by intelligent restraint and well planned objective it can be a poor augury. The same goes for the M.W.R.

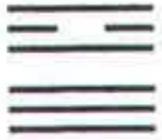


16. The upper, Air 2, manifests to the lower, Khwan 8, and the lower receives and contemplates the higher. This is one of the rare times that the Wan text is so very correct in saying, "Showing, contemplating, manifesting." M.W.R.—good; woman is fully responsive to the man.

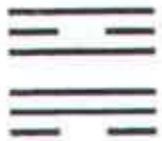


Hexagrams 17 to 24, Sun is the S. T.

(This trigram implies Understanding/and Inspiration. Brilliance and Realization—self realization).



17. The I.T., Khein—creative impulse and forceful drive—applies to the S.T., Sun—realization of self. This Hex. has been called 'Great Havings'—but it is not particularly promising for further acquisition. S. & I.—good if there is a mutual aspiration for realization (involving real individuality) rather than for over ambitious energy.



18. This is well named 'The Cauldron' because it is the great transformer. This is the mental concept of brilliant realization (including the nourishment of talent and virtue); hence progress and success. S. & I.—mutually excellent if held to the general meaning of the Hex. M.W.R.—none better for inspired 'Sex Magick', real magick transmutation. A Magickal Transmutation.



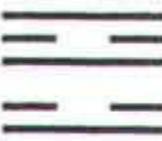
19. This is the Sun trigram doubled. It is Brilliance, Intelligence, Inward adherence. No advance promised. M.W.R.—good only as platonic.



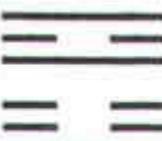
20. This is a fixation or consolidation (sometimes restriction) of realization or the realized self. S. & I.—should not try to contend with each other, just consolidate. M.W.R.—the Woman gives solid substantial support to the Man or S. Also Materialism, Stubbornness, Restriction and Constriction—not for good results.



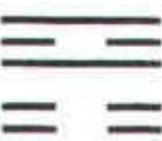
21. The I. is the Water trigram, which indicates a strong desire for pleasure and pleased satisfaction and therefore some pleased diversity is indicated even though in general agreement. It is a very good union or agreement of Yang to Yin. Should rest in satisfaction of some realization rather than a drive for further advancement. M.W.R.—is the same as implied in the foregoing.



22. Here the I., the Moon, generally indicates more drive and ambition than is possessed in the subject matter and hence there is some peril in the situation. However, if the S. is of great potential (or there is enough resourcefulness) to relate with the I., it can be a good outcome. M.W.R.—good only if both have self-integration and they are both sincerely aspiring. Can be very bad and also very good.



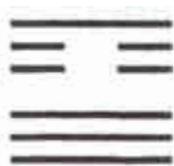
23. The exciting moving energy of the Fire trigram can lead to realization if there is enough discipline and enough sustained action, rather than a mere flash. Emotional or instinctive action without intelligent direction is to be avoided. M.W.R.—not auspicious except for exciting, driving energy.



24. The S. advances in whatever direction while Inferiors give support is the best interpretation of this Hex. Let the integrity, intelligence and nobility of the S. evoke the responding support and development of the I.

Hexagrams 25 to 32, Earth—or Mountain—is the S. T.

(The good phase is desired stability and solidity, fixation and consolidation. The unfavorable phase is stubborn fixedness and immobility up to the point of restriction or constriction.)



25. The I.T., Khien, gives strength and volumes of virtue and force and energy which is accumulated and fixed and consolidated in the S.T.—therefore this Hex. is called ‘the Great Accumulation’ as what is being accumulated is not spent or dissipated. It obviously requires intelligence and planning to avoid the stubborn restriction of the Earth trigram. This is good for the conservation of energy and force, but not very propitious for advancing or growing. M.W.R.—can be good if there is mutual agreeable response between ‘forceful energy’ and disciplined restraint.



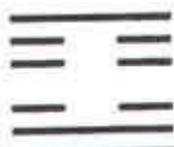
26. Some painful requirements must be met if there is no mutual good response between the hard and restrictive S. with the I.T. of easy motion and easy penetration. The best augury is for both the S. and I. to look to the ‘higher self’, the Daemon, the Real and True Superior. M.W.R.—only for ‘accumulation’ for later expression or use.



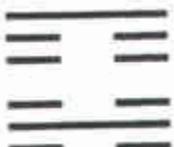
27. The Earth trigram puts a limit upon the ‘Brilliance’ of the Sun. The brilliance is not of a high order and is materialistic. Therefore it is called ‘Ornament’ which is, at least to some extent, superficial or materialistic. This is more outward show than inner greatness but it has its useful and desirable aspect. Beauty can mitigate binding conditions. M.W.R.—best only for planning and preparing rather than advancing activity.



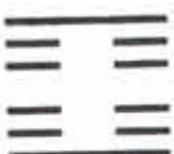
28. This Hex. is called ‘resting and arresting’ for it is the Earth trigram doubled. Body rest—thoughts do not go beyond the position. Absolute fixed concentration is possible—or impregnable immobility and fixedness. Not an augury for new action or advance. Good for status quo. M.W.R. and S. & I.—generally to be stolid, fixed, uninspired and unmoveable—and stubborn.



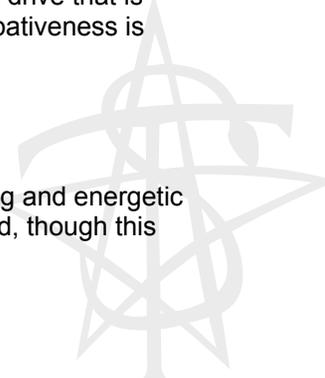
29. Water under Earth. The stolid fixedness of the S.T., Earth, is softened somewhat by the easy-going pleasant I.T. of Water, unless, under some conditions the fixedness of Earth and the pleasure seeking satisfaction become irreconcilable. M.W.R.—can be excellent as a FIXATION of pleasurable desires in ‘matter’, i.e. leading to realization.



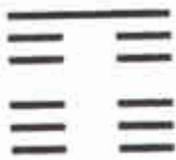
30. Moon under Earth. The S.T., with patience, and involving practical skill might influence the I.T. to be also practical and to subdue an overly ambitious drive that is beyond good ability and good judgement. Simple sincerity with no combativeness is necessary for any good augury. M.W.R.—good for the woman.



31. The S. is fixed and not easily moved and yet the I. has much exciting and energetic drive to advance or move. Obviously this requires much to be reconciled, though this



can be done if there is a cherishing of real values and is carried out with temperate regulation. Conflicting unless there is plenty of 'give & take.' M.W.R.—not a propitious augury.



32. The I.T., Khwan, indicates nourishment and development of the already established S.T. However, this will bring fresh conditions and expansions for a FUTURE time. At present, any advancing move in any direction is not well advised. At best, it is good only for very stable and materialistic conditions. M.W.R.—good only if in accord with this Hex., which is nourishing, supporting, sustaining and consolidating—for a later time.

Hexagrams 33 to 40, Water is the S. T.

(The S. T. of Water always indicates a DOMINANCE of pleasure; easy-going, and pleased acquiescence).



33. Khien, the forceful will, is in the process of challenging the easy-going Water. Also, on the other hand, the S.T., Water, can indicate pleased acquiescence to the initiating strength and vigor of Khien, and, in this case, complacency brings emoluments. This Hex. generally indicates free course for and to starting energy. M. W. R. —the polarity of the two trigrams are in reverse.



34. Water in combination with Air—the person may not act out the requirements even though he or she may have them, and also we note that the I. can outwit the S. The ancient text says that this Hex. indicates extraordinary methods (even wits and trickiness). There is much adaptability indicated which if applied can lead to good results, though the results are inclined to be superficial with no great depth or solidity. M.W.R.—as indicated above.



35. There is a realization of the superficial Water images and thereby a welcome for change for the better—otherwise it may bring surfeit. S. is inclined to be complacent and tolerant, and even pleased with the brilliant character of the I. M.W.R.—the polarity is opposite of what is called 'correct'—it is auspicious only if the W. (or I.) is of high character and potential brilliance and the M. (or S.) recognizes it.



36. Means Jointly—all together, mutual influence. This is the best potential which is mutual agreement between S. & I. (or understanding of the conditions which is then the free movement bringing about stability and consolidation), but there is no advantage in pushing forward. M.W.R.—is good only if there can be mutual agreement, understanding, and a desire and willingness to be mutually influencing.



37. Both trigrams are Water. Appease thyself; harmonious in thy sphere. Single thy desire, most utterly sincere. Turn not aside when siren pleasures woo, But search well thyself to make thy purpose clear, Swim the placid waters for thy pleasure, But let not the sensuous be the total measure. Not a promise of long-time stability and sound foundation.



38. The augury is much difficulty and even peril in the contemplated subject. The best way to cope with this is to have a full comprehension of the difficulty and to gird oneself and make only necessary moves. There is a complacent Superior with an incapable or over-demanding Inferior. Wait! Wait!



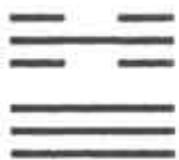
39. For any good there must be a reconciliation between the exciting energy of Fire and the easy-going complacency of Water. There is a rare possibility that a complacent man might gain the adherence of a highly energetic and fiery woman, to bring some 'fire'. In the same way, might that indicated by the Superior trigram profit by that indicated in the energetic drive of the Inferior.



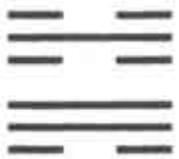
40. Khwan indicates great capacity and sustainment of the upper Water trigram, pleased satisfaction. Therefore, there is no dispersion nor separation for ill. M.W.R.—on the one hand, is inordinate desire for sensuous fulfillment—on the other hand, can be one of the best Hexs for even high 'Sex Magick'. Mutual desire of the nourishment and development of 'pleased satisfaction.' Very auspicious to 'repair to the ancestral temple' and to 'meet the Great Man'—in preparation for a new progressive cycle.

Hexagrams 41 to 48, Moon is the S. T.

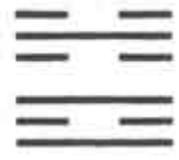
(In this series that which is indicated by the S. T. is inept and over-ambitious and generally inferior to the I. T.)



41. Moon over Khien. In any question, the great originating energy of the I.T. is far superior to the inept, undeveloped and over-demanding S.T. This indicates strain and constriction and it is better to 'walk the due mean' until more propitious for action. If the querent is indicated as the Inferior (lower trigram) he or she can successfully cope with the 'Superior' if anger or stubborn resistance is not aroused.



42. Generally unstable or upset conditions—at best or easy but small worth and not long lasting. A fair time to try to get ideas or make plans, all of which must later be improved or modified. Superior is inclined to need experience but is willful. The Inferior can grasp good mental concepts, but of no great depth. M.W.R.—No.



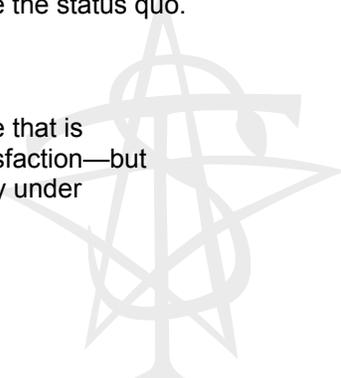
43. Incompetent Superior; very good Inferior. the Sun, ameliorates the unauspicious to the extent that, while advising to do nothing new, nevertheless is good to complete and consolidate the past up to the present. M.W.R.—polarity is reversed.



44. Good only for completing what has been started—to make stable and to consolidate every thing in relation to the prevailing conditions. Let discreet small movement alternate with discreet inactivity—be very cautious. Difficulty in advancing. One must be continually on guard to be correct: a time not to challenge the status quo. M.W.R.—not promising.



45. The trigrams (both S. & I.) indicate some small satisfaction, but one that is restricted. Advises suppression of too much desire for pleasure or satisfaction—but some good. M.W.R. and S. & I.—some good can be extracted, but only under disciplined desires, necessary restraint.





46. Both trigrams are the Moon—double difficulty. It is best to be reconciled to just maintaining one's position (or status quo) and to make no unnecessary moves. M.W.R. and S. & I.—this Hexagram is the runnerup for the worst of possible auguries.



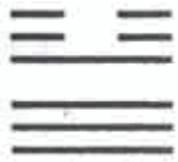
47. One should struggle under the difficulty but not to attempt great things. This is the striving of the first stages of growth—movement amid hazards—no static security. Let there be prudence in action. M.W.R.—No.



48. Difficult conditions but good adherents and help can be secured if one lives up to the requirements. Let the S.T. sincerely invoke all help and support possible from the I.T.M.W.R.—from the foregoing it can be seen that the relationship is good, if mutually aspiring.

Hexagrams 49 to 56, Fire is the S. T.

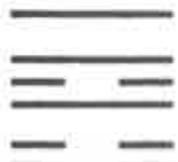
(Whether it be superior conditions, superior person or persons, one's superior self (even the Daemon), or superior 'destiny', there is always great exciting energy indicated—energetic instinctive drive to do or to advance.)



49. The lower trigram, Khien, is also great strength and initiating energy which, in most cases is too strong to handle unless held in subordination to intelligent direction and 'correctness'. Be warned against violent action and contention. Good for STARTING but must await the future for a 'place to go' and for development. A third factor or person is required. M.W.R.—polarity is in reverse and not good.



50. Air is the I.T.—the mind assisting the fiery will of the S.T. This is very good for movement and easy penetration, and in any direction is advantageous—but it is also either superficial or unsubstantial. M.W.R.—fiery and sensual.



51. The ancient text calls this 'large and abundant' because it is best to receive, manifest and maintain the 'large and abundant' in manifestation rather than to be overconcerned with forward movement. The I.T. is superior to the S.T. M.W.R.—in the G.'B.'G.' tradition It is stated to be "Excellent for Sex Magick."



52. I.T. is Earth. S.I.—the S. gives some needed stimulus to the stolidness and fixedness of the I., while the I. gives some fixing stable focus for the energy stimulus or the S. Some success is indicated but it is limited and no advance is promised. M.W.R.—good for what the Hex. indicates only, which is good for formulating the 'Magick link' for future action.



53. The Water trigram is under Fire, and this is one of the rare occasions when the ancient text is right, call this "Disparity of conditions or things." The easy-going pleasure-seeking Water is not in much agreement with the exciting energy of the upper Fire trigram. However intelligent worthy people will see and apply a mutual amelioration

between the two trigrams—Water dampening the undirected Fire exciting energy, and the exciting Fire giving stimulus to the pleased satisfaction of Water. S. & I. and M.W.R.—is very good if completely taking advantage of the conditions just described.



54. The complication of Moon under Fire is difficult to resolve or unravel, but must be done to extract any good from the augury of this Hex. In this Hex. the so-called 'Inferior' IS inferior in that there is more ambition than good judgement or ability. Just fully recognize the hazards and proceed intelligently.



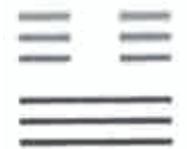
55. This is the trigram of exciting Fire doubled. One should not meet this great exciting movement recklessly nor head-on. There are no responding compliments of polarity which give reception and development. Even one's judgement may be adversely influenced by the exciting Fire. Be very cautious—even to waiting.



56. A great deal of what was written for Hexagram No. 53 also applies to this Hex. However, there is more harmony and contentment. The Inferior gives cooperation and nourishment, support and development to the energetic drive of the Superior trigram. However, for the best, it should be expansion and development of the status quo rather than advancing 'across the stream'. M.W.R.—excellent—even for Magick. Contrary to some indications of No. 53 about 'disparity', this Hex indicates great potential for harmony and contentment—and development.

Hexagrams 57 to 64, Khwan is the S. T.

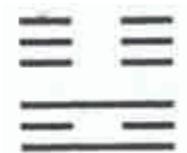
(The upper trigram, Khwan, is totally female and hence out of the correct polarity position. In some questions this indicates too much passivity, or a desire to be filled up. However, in many cases it serves the I. T. very well in being not only passive or permissive, but also in giving 'nourishment' and full development of the subject matter.)



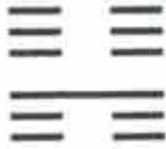
57. Khwan over Khien. The great originating force of Khien is given full acceptance and support by the Khwan, the S.T. This is a great beginning where even the 'Daemon' gives complete acquiescence and support to that which is initiated, but it must await a later time for full realization. M.W.R. and S. & I.—relationships, containing reversed polarities in trigram positions, can be good only under the foregoing described conditions, i.e. dominant I. and passive



58. Khwan over Air. Everything in 'high position' is in accord with the easy penetration of Air (the I.), but it is not promising for a great or extended advancement because this is mostly a mental initiation starting or a very good plan which must await realization. All relationships can be very good if there is mutual understanding and sincerity above blind desire.



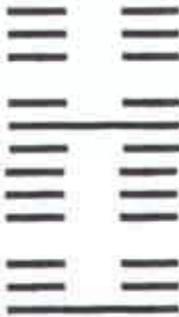
59. The lower trigram, Sun, gets no opposition from the S.T. and gets great support. In its best phase, the S. gives great free course to manifested intelligence and brilliance; therefore, let the S. depend upon and cooperate and develop that brilliance of the I. M.W.R.—Woman must be of a high type for any good.



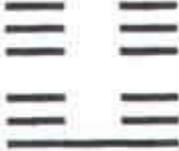
60 The I.T. is Earth, which is fixedness, stability and consolidation (at its best) and therefore the I. (for the best) should be humble and honorable within one's own sphere. The I. must not restrict the S., but should seek support. This is (from the Occult view) the consolidation in matter of Infinite Desire. It is good for diminishing excesses and for ACCUMULATION rather than for advancing. Danger is grossly materialistic and selfish desires and stubbornness in maintaining status quo.



61. The 'Higher authority' of the 'Superior' submits to (and even supports) the expansion of gratification and pleased satisfaction of the I.T., Water—the infinite expansion of pleasure and desires. Both trigrams are 'easy going', excepting there may be great sensual desires for pleasure and satisfaction. There can be a contentment in submitting to the S., whether benevolent or not. M.W.R. and S. & I.—good for the expansion of pleased satisfaction.



62. Full sway is given to even immaturity, rashness and incompetence. Inclined to excessive optimism, but it is better to seek the blessing of the 'Great One'—and wait.



63. Fire is the Inferior trigram. There is no deterring obstacle except what might be unfavorable in a blind drive for action, misdirected energy plus a too ready acquiescence. Only with intelligent direction and due restraint against bad moves can this be a good augury and very good on the materialistic level.

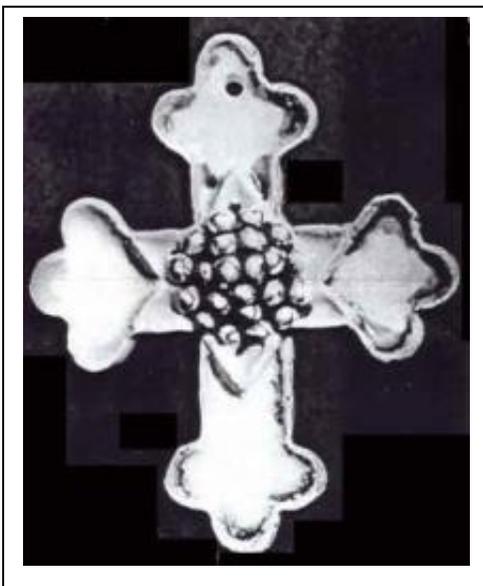
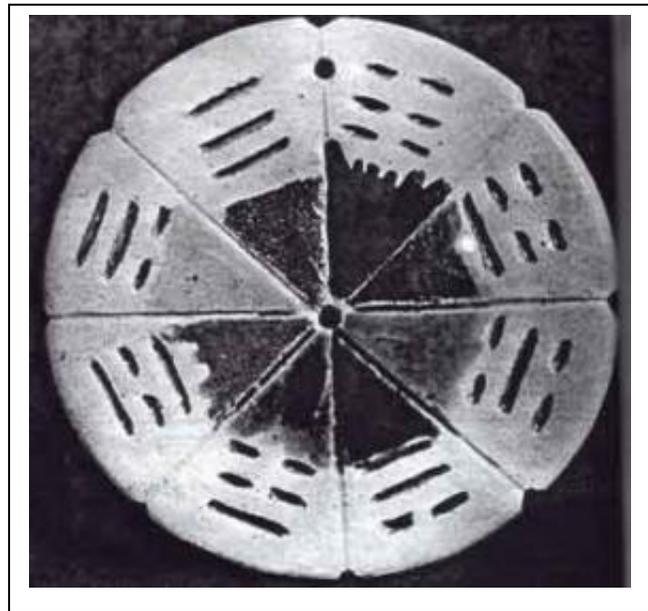


64. This is the doubled trigram of Khwan. It is totally feminine, just as Hex. No. 1 is totally masculine. What can the feminine polarity be without the masculine polarity, and vice versa? This Hex. indicates great capacity and development of what has been started BEFORE hand; if not, then resting in the womb of potentiality for an initiating start.



A very ancient plaque of Babalon unearthed in Persia and worn as an magick amulet by the Priest. Babalon, the feminine aspect of Pan, is the Highest Goddess of Sex Magick

An ancient amulet and magick plaque of the Chinese secret order, "The Order of the Singing Tree"—worn by the reader of the Yi King Oracle. See Appendix II



The Cabalistic Gnostic Cross of the crusading Order of the Templars. Worn by the Priest or priestess, or the Deacon, or the Master of Ceremonies—according to the number of people in the operation.

