



IN THE
CONTINUUM

Vol. 1, No. 2

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

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The College of Thelema
Founded in Service to
the A.:A.:.

GNOSTIC ANTHEM

Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou art gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown; Thou aloof, alone,
Thou, the true fire within the seed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I
Appear most awful and most mild
As it is lawful, to thy child!
CHORUS: For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!
MEN: Glory to thee from gilded tomb!
WOMEN: Glory to thee from waiting womb!
MEN: Glory to Thee from earth unploughed!
WOMEN: Glory to Thee from virgin vowed!
MEN: Glory to Thee, true Unity
Of the eternal Trinity!
WOMEN: Glory to Thee, thou sire and dam
And self of I am that I am!
MEN: Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!
WOMEN: Glory to Thee, eternal Sun,
Thou One in Three, Thou Three in One!
CHORUS: Glory and worship unto Thee,
Sap of the world-ash, wonder-tree!

Aleister Crowley (From the Gnostic Catholic Mass)

THE CREED OF THE THELEMITES

from the

GNOSTIC CATHOLIC MASS

I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the word of whose law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMN, AUMN, AUMN.

Ordo Templi Orientis



Cari Fratres et Sorores,

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

You were asking if the publication of THE SECRET RITUALS OF THE O.T.O. as introduced by Francis King would not destroy our Order. I think not, and for these reasons:

1. Various Occult Orders are connected to a real Magical current which derives its power partly due to the workings of those still in Life and partly due to its Founder or Founders. Some of these currents are inimical and some beneficial to the particular individual. The candidate, unfortunately, cannot know in most cases whether it is for good or for ill that he has joined up with a certain Occult Order. He is guided only by his past Karma and his associations with others in this and in past lives, by his intuition and by the purity of his aspiration. If some lesson is needed, even though it be extremely painful, before he can turn to the true Light, then so be it. We have noticed the Thelemic current working on our Minervals and Probationers, some of whom never make it past these elementary Grades. We have noticed others who never make it past the First Degree of O.T.O. or Neophyte of A.:A.: In other words, when talking of The O.T.O., there is no doubt in our minds that the Thelemic current is working through this Order. The publication of our secret rituals is not going to change this fact.

2. THE BOOK OF THE LAW lets us know again and again who might be fit to be a Thelemite. It is a matter of action sparked by an acceptance of this Book as a Law of Life. I refer you to this Book so that you can draw your own conclusions. The O.T.O. has accepted the new aeon of Thelema and works with THE BOOK OF THE LAW very closely. So that, even should some take up these rituals and go through them and claim status as Thelemites under the O.T.O., it would be an empty thing, since they might not be allied with the current in its actuality. An Occult Order does not exist just in the imagination but has its roots in the affairs of the everyday world. Naturally, going through the ceremony with its pomp and attendant officers in actuality bears more meaning and truth than just reading about it. It is conceivable that other of the great Orders of antiquity may accept THE BOOK OF THE LAW, but to date only the outer Order of the O.T.O. has done so. So until such time when the

Law of the new Aeon shall be accepted around the world, if one feels one is Thelemic, and one wants to work in the political and social world of Thelema, it may be best to ally oneself with the O.T.O. The A.'.A.'. has been devised to aid those who wish to work with the spiritual aspect of things and who do not care for the outer Order. (Though there are many who work with both of these Thelemic Orders).

In case that you do not yet have an EQUINOX, Vol. III, No. 1, I have reprinted the O.T.O. manifesto in part taken from that book.

3. No one is admitted to the Grades beyond the Third Degree in the O.T.O. except by invitation of the governing body. Since the governing body should have alliances with the A.'.A.'. , you can see that any spurious claims on the basis of having read the rituals would be laughable. (I mention that the governing body should have alliances with the A.'.A.'. If these contacts are lost, the O.T.O. will suffer from the same fate as we have seen in Rosicrucianism, Masonry, Freemasonry and various major religions. That is, the true inspiration and aid from the highest sources leaves and the religion or the Occult Order becomes dead in its center, while still clinging to the ancient forms of worship.)

4. There is a definite set of rules and regulations and a skeleton Constitution of the O.T.O. in THE EQUINOX, Vol. III, No. 1 (The BLUE EQUINOX) which can be put into effect when the Order is strong enough. No exposure of our secret rituals can destroy this structure which is meant to aid each person on the way of discovering and working their own True Will. The Master Therion did indeed build wisely.

5. It may be possible to give mail order lessons on how to understand the many writings of Aleister Crowley, but nothing by mail can take the place of personal teaching by one skilled in living the Law of Thelema and in understanding various of the necessary instructions, and also in working out these instructions in personal life. The student, when writing letters often indulges in sham and lies to save his ego, even when these dodges are unknown to himself. It becomes too easy to build a dangerously unbalanced structure and on this point many a student has seen nothing but failure for his efforts. In other words, studying alone is all right up to a point, but there comes a time when an outside observer needs to steady the student or point out some bit of information heretofore neglected and which may have an application only in the one case. This can not be done by mail. Therefore, any outfit which calls itself the O.T.O. and proceeds to initiate by mail is laughable and pitiful. Here is where the student really takes a beating - at his own cost, unfortunately. Further, when learning, we need

be tested on whether that learning is complete and without error. Can you imagine taking certain sorts of exams by mail? And how about the Ordeals? They go on in spite of everything, but the student may need some help here too. And if in his letters he gives no inkling of what is going on, he may miss out on the teachings greatly. We are supposed to each of us find out the meaning of Thelema and the BOOK OF THE LAW by the own self. But how does one start? It is very difficult to work without some preliminary guidance!

Also, in a Thelemic group, we are admonished to - "Love one another with burning hearts; - - -" (Cap. II, v. 24). Since this is an important part of Thelema - can you imagine doing this by mail?

6. Many suggestive papers were published in THE SECRET RITUALS OF THE O.T.O. dealing with sex magick. So now anyone at all can jump to the use of these secrets through a right application of knowledge (sometimes too shallow) and intuition. A.C. warns again and again that these practices have their own safeguards. Sex Magick can be a short cut to illumination - but it is the most dangerous of all methods. Too many students forget that Crowley spent years training his mind, emotions and body through the practices of Western Magic in the Golden Dawn and of Yoga from the East. He succeeded in obtaining Samadhi and a very high degree of Initiation through these disciplines before he practised sex magick. Do you think these brazen young people are going to do the same? Hardly likely, for they are too impatient and cannot see that the pyramid must be built with a very broad and firm foundation. You and I are going to see many occult wrecks strewn over the landscape - persons in insane asylums or nearly there, those who commit suicide or murder or who have all chances for advancement in this life or in the lives yet to come completely wrecked. There is nothing in the world that can take the place of self-discipline and a thorough knowledge of one's self. I might add here that it is really necessary for most people to go through some sort of psycho-analysis; often better if it be Jungian and/or Reichian and combine this with some sort of Astrology analysis. To even begin to set foot on the Path one must obey that dictum of the old and wise Greeks, "Know thyself". You can see, I think, how the beginner may need a teacher for many aspects of this task. For instance, too many people live in a dream that they make up about themselves, and in so doing ignore the real Self.

7. Many of the needed disciplines and keys to the knowledge have been left out of THE SECRET RITUALS OF THE O.T.O. Our Order was structured to train the student in the necessary disciplines and knowledge. Reading about these disciplines piecemeal is not going to take the place of an ordered progression through the grades under wise guidance.

8. Almost any magick is dangerous without a one-pointed Will towards the Holy Guardian Angel. This is what is meant in THE BOOK OF THE LAW when Nuit admonishes - - - " - -if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!" - also, "But ecstasy be thine and joy of earth: ever To me! To me!" (Cap. I, vs. 52 & 53.) A little idea of what these words mean qabalistically is given in the "Qabalist's Corner" in this issue.

I can not do better now to sum this up than to quote from one of Crowley's letters in MAGICK WITHOUT TEARS, pp. 122 - 124.

"SYSTEM OF THE O.T.O.

Cara Soror,

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

"You inform me that the Earnest Inquirer of your ambit has been asking you to explain the difference between the A.'.A.'. and the O.T.O.; and that although your own mind is perfectly clear about it, you find it impossible to induce a similar lucidity in his. You add that he is not (as one might at first suppose) a moron. And will I please do what I can about it?

Well, here's the essential difference ab ovo usque ad mala: the A.'.A.'. concerns the individual, his development, his initiation, his passage from "Student" to "Ipsissimus"; he has no contact of any kind with any other person except the Neophyte who introduces him, and any Student or Students whom he may, after becoming a Neophyte, introduce.

The details of this "Pilgrim's Progress" are very fully set forth in "One Star in Sight"; and I should indeed be stupid and presumptuous to try to do better than that. But it is true that with regard to the O.T.O. there is no similar manual of instruction. In the Manifesto and other Official Pronunciamenti, there are, it is true, what ought to be adequate data; but I quite understand that they are not as ordered and classified as one would wish; there is certainly room for a simple elementary account of the origins of the Order, of its principles, of its methods, of its design, of the Virtue of its successive Grades. This I will now try to supply, at least in a brief outline.

Let us begin at the beginning. What is a Dramatic Ritual? It is a celebration of the Adventures of the God whom it is intended to invoke. (The Bacchae of Euripides is a perfect example of this). Now, in the O.T.O., the object of the ceremonies being the Initiation of the Candidate, it is he whose Path in Eternity is displayed in dramatic form.

What is the Path?

1. The Ego is attracted to the Solar System.
2. The Child experiences Birth.
3. The Man experiences Life.
4. He experiences Death.
5. He experiences the World beyond Death.
6. This entire cycle of Point-Events is withdrawn into Annihilation.

In the O.T.O. these successive stages are represented as follows:

1. 0^o (Minerval)
2. I^o (Initiation)
3. II^o (Consecration)
4. III^o (Devotion)
5. IV^o (Perfection, or Exaltation)
6. P.I. (Perfect Initiate)

Of these Events or Stations upon the Path all but three (II^o) are single critical experiences. We, however, are concerned mostly with the very varied experiences of Life.

All subsequent Degrees of the O.T.O. are accordingly elaborations of the II^o, since in a single ceremony it is hardly possible to sketch, even in the briefest outline, the Teaching of Initiates with regard to Life. The Rituals V^o - IX^o are then instructions to the Candidate how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life.

To return for a moment to that question of Secrecy; there is no rule to prevent you from quoting against me such of my brighter remarks as "Mystery is the enemy of Truth"; but, for one thing, I am, and always have been, the leader of the Extreme Left in the Council-Chamber of the City of the Pyramids, so that if I acquiesce at all in the system of the O.T.O. so far as the "secret of secrets" of the IX^o is concerned, it is really on a point of personal honour. My pledge given to the late Frater Superior and O.H.O., Dr. Theodor Reuss. For all that, in this particular instance it is beyond question a point of common prudence, both because the abuse of the Secret is, at least on the surface, so easy and so tempting, and because, if it became a matter of general knowledge the Order itself might be in danger of calumny and persecution; for the secret is even easier to misinterpret than to profane.

Lege! Judica! Tace!

Love is the law, love under will,"

Fraternally

666 "

To further elucidate upon the above remarks, I will include an excerpt from a letter by Crowley to Karl Germer;

"From Letter from 666, Sept. 16, 1946"

"The difference between the A.'.A.'. and the O.T.O., is very clear and simple. The A.'.A.'. is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

The object of membership is also entirely simple. The first objective is the Knowledge and Conversation of the Holy Guardian Angel. The next objective, omitting considerations for the present of the VI^o = V^o, and VII^o = IV^o degrees, is the crossing of the Abyss, and the attainment of mastership of the Temple. This is described very fully especially in Liber 418. Much less is written about the V^o = VI^o degree, i.e., the Knowledge and Conversation, because it is too secret and individual. It is impossible to lay down conditions, or to describe the experiences involved in detail.

The O.T.O. has nothing to do with this, except that the BOOK OF THE LAW and the Word of the Aeon are essential principles of membership. In all other respects, it stands by itself as a body similar to Freemasonry, but involving acceptance of a social and economic system which is intended to put the world on its feet. There is also, of course, the secret of the IX^o which is, so to say, the weapon which they may use to further these purposes.

To show you the difference, Theodor Reuss was Supreme Head of the O.T.O., but was not even a probationer of the A.'.A.'.".

666

"When in California I had been asked for a formal and official statement on the above subject, so I asked 666 for it, and here it is."

Saturnus"

As you can gather from all this, the practice of the secret rituals of the higher grades of the O.T.O. can be dangerous to the unprepared and unqualified and undisciplined student. These are hedged around with the necessary restrictions both from THE BOOK OF THE LAW and from the training of the O.T.O. itself; which training is engineered to aid the safety and well being of the individual. To have loosed these higher rituals upon the world in a popular book form is indeed an irresponsible act. I would shudder to generate such karma for myself.

You were asking me about another occult order which you had seriously considered. On this score, I might mention that they use the rituals of the past. THE BOOK OF THE LAW states: (Cap. II, v. 5) "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright." This ought to answer your question. And maybe you should ask yourself, have you really allied yourself to Thelema? On this point, dear brother, you may need to do some soul-searching.

In matters concerning the living of the Law of Thelema, and in how to conduct your life as a Thelemite, you should be consulting THE BOOK OF THE LAW. It is very wise to obtain a good Commentary on this Book written by Crowley, as he is the Prophet and knew more on this subject due to his high Initiations and genius. In this study always remember that one must maintain a balance. Too many people have taken one or two sentences without the balance to be found in the Book and have really stumbled on their Path, or lost it altogether.

If some of the passages seem to lean too far in one direction, the opposite point of view can be found elsewhere in the Book. One must never give up one's own common sense in favor of fanaticism for one chapter or sentence in this Book. One works with the forces of one's own time of incarnation and with one's own karmic background of family, nation, and events caused by the true self; but always maintaining one's own balance through a developed intuition, a pure aspiration to the H.G.A., a thorough knowledge of oneself and the force of one's own karma freely willed by oneself from the beginning.

You will find in this issue of IN THE CONTINUUM a page each for the Hebrew and Greek Qabalahs. It is necessary that you have these if you are to understand how Crowley worked out his numerations of various important words.

Remember that advancement in either the O.T.O. or the A.'.A.'. depends on your work. It is not possible to advance in either Order without this. This must be said now as there are too many who claim high grades who have not completed the work. Their claims are laughable and they only make fools of themselves. See to it then, that you do not fall into the trap of ego-aggrandisement and boasting without solid accomplishment behind you! May your True Will become clear to you as you advance!

Love is the law, love under will.

Fraternally,

Meral

GREEK QABALAH

Greek letter	Number	Corresponding Hebrew	English Equivalent
Alpha Α α αλφα	1.	Ⲱ	A
Beta Β β βητα	2.	ⲱ	B
Gamma Γ γ γαμμα	3.	Ⲳ	G - ng
Delta Δ δ δελτα	4	Ⲵ	D
Epsilon Ε ε εψιλον	5	Ⲷ	H E
Digamma Ϝ ϝ διγαμμα	6	Ⲹ	W F
Zeta Ζ ζ ζητα	7	Ⲻ	Dz Z
Eta Η η ητα	8	Ⲽ	I Ea
Theta Θ θ θητα	9	Ⲿ	T Th
Iota Ι ι ιωτα	10	ⲿ	I
Kappa Κ κ καππα	20	Ⲽ	K
Lambda Λ λ λαμβδα	30	ⲽ	L
Mu Μ μ μυ	40	ⲿ	M
Nu Ν ν νυ	50	ⲿ	N
Si Σ σ ξι	60	ⲿ	S Ks X
Omikron Ο ο ομικρον	70	ⲿ	O
Pi Π π πι	80	ⲿ	P F
Qoppa Ϙ ϙ ϙοπεπα	90	ⲿ	Q
Ro Ρ ϙ ϙω	100	ⲿ	R
Sigma Σ σ σιγμα	200	Sphere 2	S Z
Tau Τ τ ταυ	300	ⲿ	T
Upsilon Υ υ υψιλον	400	32 bis ⲿ	U Y
Phi Φ φ φι	500	Sphere 5	F P Ph
Chi Χ χ χι	600	Sphere 9	Kj Kh Ch
Psi Ψ ψ ψι	700	ⲿ	Ps
Omega Ω ω ωμεγα	800	Sphere 6	O
Stow Ϙ	900	ⲿ Sphere 10	

HEBREW QABALAH

Name of Letter	Letter	Meaning	Numerical Value	Hebrew Spelling	Value of Hebrew Spelling	English Equivalent
Aleph	א	Ox (plough)	1	אלף	111	A
Beth	ב	House	2	בית	412	B
Gimel	ג	Camel	3	גמל	73	G
Daleth	ד	Door	4	דלת	434	D
Hé	ה	Window	5	הה	10	H, E
Vau	ו	Nail	6	וו	12	U, V, W, O
Zain	ז	Sword	7	זין	367	Z
Cheth	ח	Fence	8	חית	418	Ch
Teth	ט	Serpent	9	שית	419	T
Yod	י	Hand	10	יוד	20	I, Y, J
Kaph	כ, ק	Palm	20, 500	כפ	100	K
Lamed	ל	Ox-goad	30	למד	74	L
Mem	מ, ם	Water	40, 600	מים	90	M
Nun	נ, ן	Fish	50, 700	נון	106	N
Samekh	ס	Prop	60	סמך	220	S
Ayin	ע	Eye	70	עין	230	O, Ng, A'a
Pé	פ, פה	Mouth	80	פה	85	P
Tzaddi	צ, ץ	Fish-hook	90, 900	צדי	104	Tz
Qoph	ק	Back of head	100	קוף	186	Q
Resh	ר	Head	200	ריש	510	R
Shin	ש	Tooth	300	שין	360	S, Sh
Tau	ת	Tau cross	400	תו	406	T, Th

QABALIST'S CORNER

A few of the meanings for the number 418.

Ch	-	8	Spelling for the letter Cheth.
I		10	
Th	-	400	
		<u>418</u>	

A	1	Spelling for the "Minister of Hoor-paar-kraat" See
l	10	"The Book of the Law" Cap. I, v.7. This Name can
F	6	also be enumerated to 93 and 78.
A	1	
Σ	200	
Σ	<u>200</u>	
	<u>418</u>	

H	5	R	200	H	5	See "The Book of the Law" Cap. III,
E		A	1	A	1	v. 35. This is the complete God
R	200					who is made up of the two parts,
U	6					Hoor-pa-kraat and Ra-Hoor-Khut.
	<u>211</u> plus <u>201</u> plus <u>6</u> - 418					

ABRA	-	204	For the mysteries in this word see "Magick in
HAD	-	10	Theory and Practice", Cap. 7.
ABRA	-	<u>204</u>	
		<u>418</u>	

M	40	- water	"The Word of the Aeon" - see Liber
A	1	- air	418, "The Vision and the Voice".
K	20	- wheel, 4	
A	1	- air	
Sh	300	- fire	
A	1	- air	
N	50	- death, M ^a	
E	5	- the Star	
	<u>418</u>		

B	2	Betsayfa is another spelling of Betulah, which
E		also enumerates to 93 spelled another way.
Th	400	Betsayfa is a form of Proserpine or of Malkuth.
S (Z)	7	The name can be considered as the "first matter
A	1	of the work" in Alchemy, or as the final Hé in
A (Y)	1	Yod Hé Vau Hé - the daughter who is set on the
F	6	throne of the mother. See Liber 418
A	<u>1</u>	
	<u>418</u>	

L	30	A	1	V	6	L	30	Credit for this one goes to Karl Germer.
I	10	L	30	E	1	E	5	
B	2			L	30	G	3	
E						I	10	
R	<u>200</u>					S	<u>60</u>	
	242	plus	<u>31</u>	plus	<u>37</u>	plus	<u>108</u>	= 418

T	T	300	M	M	40	See "The Book of the Law", Cap. I. Greek Qabalah
O	O	<u>70</u>	E	H	<u>8</u>	
		370	plus	<u>48</u>		

A	1	S	60	A	Atu O	61	"Nothing is a secret key of this law. Sixty- one the Jews call it; I call it eight, eighty, four-hundred and eighteen." "The Book of the Law." Cap. I, v. 46
I	10	O	6	U	6	151	
N	<u>50</u>	P	80	R	<u>200</u>	<u>206</u>	
	61	H	<u>5</u>		<u>206</u>	<u>418</u>	
			151				
R	200	H	5	See "The Book of the Law", Cap. III.			
A	1	O	6				
		O	6				
		R	<u>200</u>				
	201	plus	<u>217</u>			= 418	

P	Π	80	A	A	1
A	a	1	Th	ϑ	9
L	λ	30	E	η	8
L	λ	30	N	γ	50
A	a	1	E	η	8
S	σ	<u>200</u>			
		342	plus	<u>76</u>	= 418

B	2	See "The Equinox of the Gods" by A.C. Also, "The Confessions of Aleister Crowley." See Liber AL, Cap II, v. 78
O	6	
L	30	
E		
S	300	
K	20	
I	10	
N	50	
E	<u>418</u>	

P	Π	80	See "The Book of Thoth", Atu O
A	a	1	
R	p	100	
Z	s	200	
F	f	6	
A	a	1	
L	λ	<u>30</u>	
		418	

THE VOICE OF ADONAI

Thy small voice whispers, Oh, Adonai,
Thy quiet voice of silence
Whispering my name, my Adonai,
And holds in abeyance
The material blame; transcending the mind
Of mundane caution, descending to blind
My earthly sight.

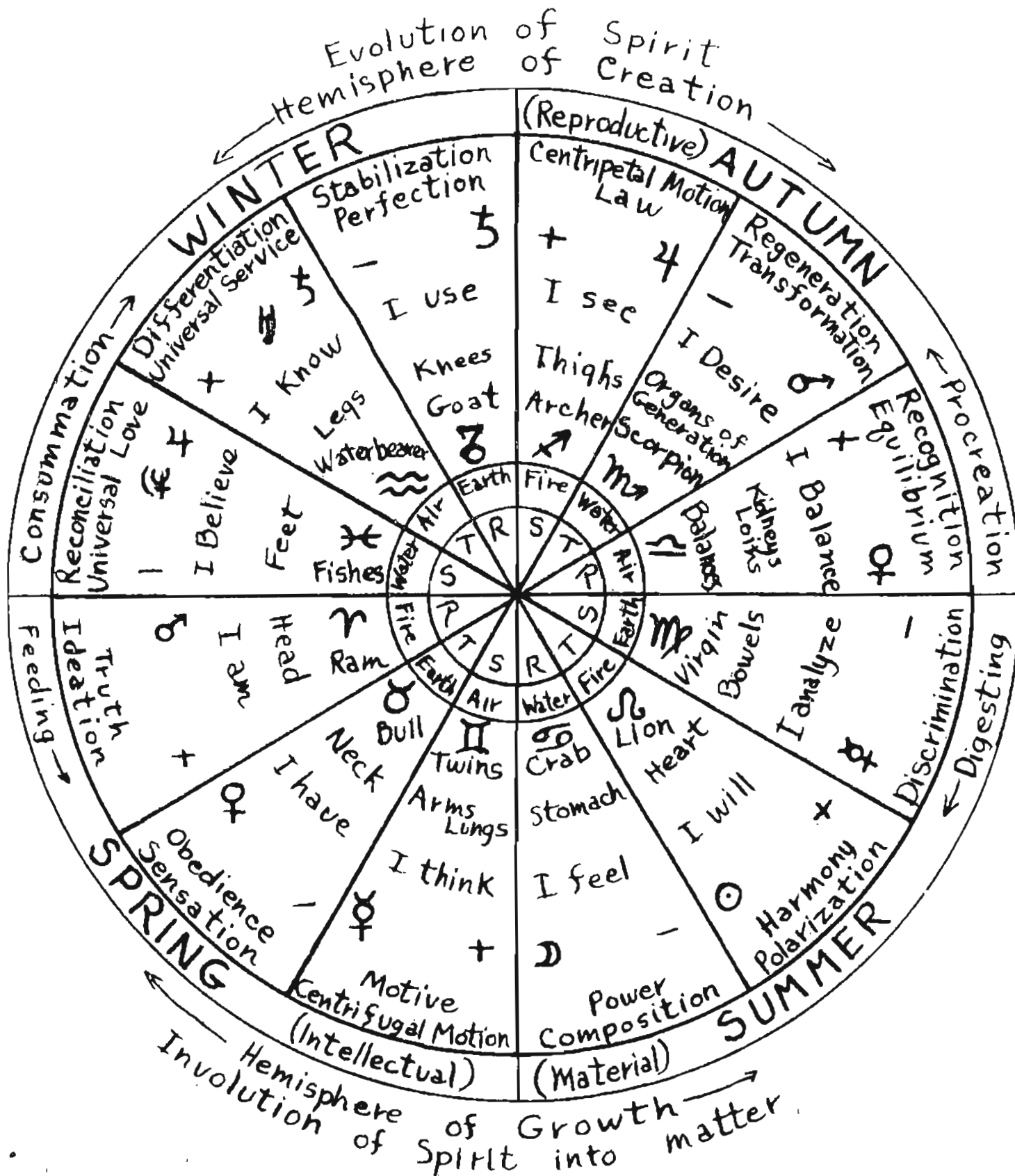
Thy soft voice thunders, oh, Adonai,
Storming self and bending my way
To Thy pure Truth, my Adonai,
And Thy Word lives through all of day
And I carry Thy Will in my captured heart
As I wend my steps to my higher part,
My brightest light.

Thy voice rings through me, Oh, Adonai,
And sings of our greatest joy;
Thy voice thrilling me, my Adonai;
Pure gold showers sans alloy,
Shimmering brilliance of Voice of Gold,
Showering down whate'er I may hold
From ethereal height.

I hear inwards Thy Voice, Oh, Adonai,
Bidding me listen and follow,
Voice of Sun and Moon transcendant, my Adonai,
As kneeling before Thee I vow
To drink at Thy Fount of Inspiration,
To follow Thy Voice of Intuition
In my dark night.

Meral





Rajas or Cardinal $\gamma \text{ } \text{♄} \text{ } \text{♋} \text{ } \text{♌}$
Doing, Aggressiveness

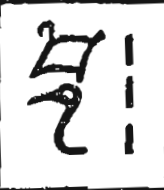
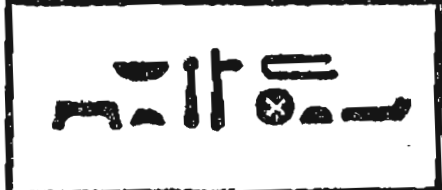
Tamas or Fixed $\delta \text{ } \text{♋} \text{ } \text{♌} \text{ } \text{♍}$
Rooting down, Inertia, Fixation

Sattva or Common $\text{II} \text{ } \text{♌} \text{ } \text{♍} \text{ } \text{♎}$
Flexible, Vibration, Tuning in

Fire $\gamma \text{ } \text{♋} \text{ } \text{♌} \text{ } \text{♍}$ Sanguine, Spiritual
 Earth $\delta \text{ } \text{♋} \text{ } \text{♌} \text{ } \text{♍}$ Melancholic, Material
 Air $\text{II} \text{ } \text{♌} \text{ } \text{♍} \text{ } \text{♎}$ Choleric, Intellectual
 Water $\text{♁} \text{ } \text{♌} \text{ } \text{♍} \text{ } \text{♎}$ Phlegmatic, Emotional



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 PREFACE. THE LAW
 I. OF LIBERTY
 II. OF LOVE
 III. OF LIFE
 IV. OF LIGHT



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PREFACE. THE LAW

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

In Righteousness of heart come hither, and listen: for it is I, TO MEFA OHPION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willetth your whole Freedom, and the arising within you of full Knowledge and Power.

Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you!

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

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By Light shall ye look upon yourselves, and behold All Things that are in Truth One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now as by Light ye beheld, by Love ye feel. There is an ecstasy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things diverse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.

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I

OF LIBERTY

It is of Liberty that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with

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society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfilment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: "Thou hast no right but to do thy will. Do that, and no other shall say nay." Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points—it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and

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the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make open confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect—and for very shame I have not emphasized that imperfection—if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions

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from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now they will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and

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shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

“There is no law beyond Do what thou wilt:” but it is only the greatest of the race who have the strength and courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many æons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfilment of thy transcendent Will, that is hidden within thee. For this, then, up, to arms! Win thine own Freedom for thyself! Strike hard!

II

OF LOVE

It is written that “Love is the law, love under will.” Herein is an Arcanum concealed, for in the Greek Language ΑΓΑΠΗ, Love, is of the same numerical value as ΘΕΛΗΜΑ, Will.

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By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the

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aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not coeval with Eternity!

Consider that as Love is mighty to bring forth all Ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically "Dryness." For this there is, as I believe, no cure but patient persistence in a Rule of Life.

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But this Dryness hath its virtue, in that thereby the Soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth

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focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjuvant to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

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For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.

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In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the Operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

III

OF LIFE

SYSTOLE and diastole: these are the phases of all component things. Of such also is the life of man. Its curve arises from the latency of the fertilized ovum, say you, to a zenith whence it declines to the nullity of death? Rightly considered, this is not wholly truth. The life of man is but one segment of a serpentine curve which reaches out to infinity, and its zeros but mark the changes from the plus to minus, and minus to plus, coefficients of its equation. It is for this cause,

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among many others, that wise men in old time chose the Serpent as the Hieroglyph of Life.

Life then is indestructible as all else is. All destruction and construction are changes in the nature of Love, as I have written to you in the former chapter proximate. Yet even as the blood in one pulse-throb of the wrist is not the same blood as that in the next, so individuality is in part destroyed as each life passeth; nay, even with each thought.

What then maketh man, if he dieth and is reborn a changeling with each breath? This: the consciousness of continuity given by memory, the conception of his Self as something whose existence, far from being threatened by these changes, is in verity assured by them. Let then the aspirant to the sacred Wisdom consider his Self no more as one segment of the Serpent, but as the whole. Let him extend his consciousness to regard both birth and death as incidents trivial as systole and diastole of the heart itself, and necessary as they to its function.

To fix the mind in this apprehension of Life, two modes are preferred, as preliminary to the greater realizations to be discussed in their proper order, experiences which transcend even those attainments of Liberty and Love of which I have hitherto written, and this of Life which I now inscribe in this my little book which I am making for you so that you may come unto the Great Fulfilment.

The first mode is the acquisition of the Magical Memory so-called, and the means is described with accuracy and clearness in certain of our Holy Books. But for nearly all men this is found to be a practice of exceeding difficulty. Let then the aspirant follow the impulse of his own Will in the decision to choose this or no.

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The second mode is easy, agreeable, not tedious, and in the end as certain as the other. But as the way of error in the former lieth in Discouragement, so in the latter are you to be ware of False Paths. I may say indeed generally of all Works, that there are two dangers, the obstacle of Failure, and the snare of Success.

Now this second mode is to dissociate the beings which make up your life. Firstly, because it is easiest, you should segregate that Form which is called the Body of Light (and also by many other names) and set yourself to travel in this Form, making systematic exploration of those worlds which are to other material things what your own Body of Light is to your own material form.

Now it will occur to you in these travels that you come to many Gates which you are not able to pass. This is because your Body of Light is itself as yet not strong enough, or subtle enough, or pure enough: and you must then learn to dissociate the elements of that Body by a process similar to the first, your consciousness remaining in the higher and leaving the lower. In this practice do you continue, bending your Will like a great Bow to drive the Arrow of your consciousness through heavens ever higher and holier. But the continuance in this Way is itself of vital value: for it shall be that presently habit herself shall persuade you that the body which is born and dieth within so little a space as one cycle of Neptune in the Zodiac is no essential of your Self, that the Life of which you are become partaker, while itself subject to the Law of action and reaction, ebb and flow, systole and diastole, is yet insensible to the afflictions of that life which you formerly held to be your sole bond with Existence.

And here must you resolve your Self to make the mighti-

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est endeavours: for so flowered are the meadows of ~~this~~ Eden, and so sweet the fruit of its orchards, that you will love to linger among them, and to take delight in sloth and dalliance therein. Therefore I write to you with energy that you should not do thus to the hindrance of your true progress, because all these enjoyments are dependent upon duality, so that their true name is Sorrow of Illusion, like that of the normal life of man, which you have set out to transcend.

Be it according to your Will, but learn this, that (as it is written) they only are happy who have desired the unattainable. It is then best, ultimately, if it be your Will to find alway your chiefest pleasure in Love, that is, in Conquest, and in Death, that is, in Surrender, as I have written to you already. Thus then you shall delight in these delights aforesaid, but only as toys, holding your manhood firm and keen to pierce to deeper and holier ecstasies without arrest of Will.

Furthermore, I would have you to know that in this practice, pursued with ardour unquenchable, is this especial grace, that you will come as it were by fortune into states which transcend the practice itself, being of the nature of those Works of Pure Light of which I will to write to you in the chapter following after this. For there be certain Gates which no being who is still conscious of dividuality, that is, of the Self and not-Self as opposites, may pass through: and in the storming of those Gates by fiery assault of lust celestial, your flame will burn vehemently against your gross Self, though it be already divine beyond your present imagining, and devour it in a mystical death, so that in the Passing of the Gate all is dissolved in formless Light of Unity.

Now then, returning from these states of being, and in the

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return also there is a Mystery of Joy, you will be weaned from the Milk of Darkness of the Moon, and made partaker of the Sacrament of Wine that is the blood of the Sun. Yet at the first there may be shock and conflict, for the old thought persists by force of its habit: it is for you to create by repeated act the true right habit of this consciousness of the Life which abideth in Light. And this is easy, if your will be strong: for the true Life is so much more vivid and quintessential than the false that (as I rudely estimate) one hour of the former makes an impression on the memory equal to one year of the latter. One single experience, in duration it may be but a few seconds of terrestrial time, is sufficient to destroy the belief in the reality of our vain life on earth: but this wears gradually away if the consciousness, through shock or fear, adhere not to it, and the Will strive not continually to repetition of that bliss, more beautiful and terrible than death, which it hath won by virtue of Love.

There be moreover many other modes of attaining the apprehension of true Life; and these two following are of much value in breaking up the ice of your mortal error in the vision of your being. And of these the first is the constant contemplation of the Identity of Love and Death, and the understanding of the dissolution of the body as an Act of Love done upon the Body of the Universe, as also it is written at length in our Holy Books. And with this goeth, as it were sister with twin brother, the practice of mortal love as a sacrament symbolical of that great Death: as it is written "Kill thyself": and again "Die daily."

And the second of these lesser modes is the practice of the mental apprehension and analysis of ideas, mainly as I have

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already taught you, but with especial emphasis in choice of things naturally repulsive, in particular, death itself, and its phenomena ancillary. Thus the Buddha bade his disciples to meditate upon Ten Impurities, that is, upon ten cases of death of decomposition, so that the Aspirant, identifying himself with his own corpse in all these imagined forms, might lose the natural horror, loathing, fear or disgust which he might have had for them. Know this, that every idea of every sort becomes unreal, phantastic, and most manifest illusion, if it be subjected to persistent investigation, with concentration. And this is particularly easy to attain in the case of all bodily impressions, because all material things, and especially those of which we are first conscious, namely, our own bodies, are the grossest and most unnatural of all falsities. For there is in us all, latent, that Light wherein no error may endure, and It already teaches our instinct to reject first of all those veils which are most closely wrapt about It. Thus also in meditation it is (for many men) most profitable to concentrate the Will to Love upon the sacred centres of nervous force: for they, like all things, are apt images or true reflexions of their semblables in finer spheres: so that, their gross natures being dissipated by the dissolving acid of the Meditation, their finer souls appear (so to speak) naked, and display their force and glory in the consciousness of the aspirant.

Yea, verily, let your Will to Love burn eagerly toward this creation in yourselves of the true Life that rolls its waves across the shoreless sea of Time! Live not your petty lives in fear of the hours! The Moon and Sun and Stars by which ye measure Time are themselves but servants of that Life which pulses in you, joyous drum-beat as you march trium-

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phant through the Avenue of the Ages. Then, when each birth and death of yours are recognized in this perception as mere milestones on your ever-living Road, what of the foolish incidents of your mean lives? Are they not grains of sand blown by the desert wind, or pebbles that you spurn with your winged feet, or grassy hollows where you press the yielding and elastic turf and moss with lyrical dances? To him who lives in Life naught matters: his is eternal motion, energy, delight of never-failing Change: unwearied, you pass on from æon to æon, from star to star, the Universe your playground, its infinite variety of sport ever old and ever new. All those ideas which bred sorrow and fear are known in their truth, and thus become the seed of joy: for you are certain beyond all proof that you can never die; that, though you change, change is part of your own nature: the Great Enemy is become the Great Ally.

And now, rooted in this perfection, your Self become the very Tree of Life, you have a fulcrum for your lever: you are ready to understand that this pulsation of Unity is itself Duality, and therefore, in the highest and most sacred sense, still Sorrow and Illusion; which having comprehended, aspire yet again, even unto the Fourth of the Gifts of the Law, unto the End of the Path, even unto Light.

IV

OF LIGHT

I PRAY you, be patient with me in that which I shall write concerning Light: for here is a difficulty, ever increasing, in the use of words. Moreover, I am myself carried away con-

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stantly and overwhelmed by the sublimity of this matter, so that plain speech may whirl into lyric, when I would plod peaceably with didactic, expression. My best hope is that you may understand by virtue of the sympathy of your intuition, even as two lovers may converse in language as unintelligible to others as it seemeth silly, wanton, and dull, or as in that other intoxication given by Ether the partakers commune with infinite wit, or wisdom, as the mood taketh them, by means of a word or a gesture, being initiated to apprehension by the subtlety of the drug. So may I that am inflamed with love of this Light, and drunken on the wine Ethereal of this Light, communicate not so much with your reason and intelligence, but with that principle hidden in yourself which is ready to partake with me. Even so may man and woman become mad with love, no word being spoken between them, because of the induction (as it were) of their souls. And your understanding will depend upon your ripeness for perception of my Truth. Moreover, if so be that Light in you be ready to break forth, then Light will interpret to you these dark words in the language of Light, even as a string inanimate, duly adjusted, will vibrate to its peculiar tone, struck on another cord. Read, therefore, not only with the eye and brain, but with the rhythm of that Life which you have attained by your Will to Love quickened to dancing measure by these words, which are the movements of the wand of my Will to Love, and so to enkindle your Life to Light.

[In this mood did I interrupt myself in the writing of this my little book, and for two days and nights sleeplessly have I made consideration, wrestling vehemently with my spirit, lest by haste or carelessness I might fail toward you.]

DE LEGE LIBELLVM

In exercise of Will and of Love are implied motion and change, but in Life is gained an Unity which moveth and changeth only in pulse or in phase, and is even as music. Yet in the attainment of this Life you will already have experienced that the Quintessence thereof is pure Light, an ecstasy formless, and without bound or mark. In this Light naught exists, for It is homogeneous: and therefore have men called it Silence, and Darkness, and Nothing. But in this, as in all other effort to name it, is the root of every falsity and misapprehension, since all words imply some duality. Therefore, though I call it Light, it is not Light, nor absence of Light. Many also have sought to describe it by contradictions, since through transcendent negation of all speech it may by some natures be attained. Also by images and symbols have men striven to express it: but always in vain. Yet those that were ready to apprehend the nature of this Light have understood by sympathy: and so shall it be with you who read this little book, loving it. However, be it known unto you that the best of all instruction on this matter, and the Word best suited to the Æon of Horus, is written in the Book of the Law. Yet also the Book Ararita is right worthy in the Work of the Light, as Trigrammaton in that of Will, Cordis Cincti Serpente in the Way of Love, and Liberi in that of Life. All these Books also concern all these Four Gifts, for in the end you will see that every one is inseparable from every other.

I wish to write to you with regard to the number 93, the number of ΘΕΛΗΜΑ. For it is not only the number of its interpretation ΑΓΑΠΗ, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A.:A.: which word representeth in itself the arising of the Speech

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from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra-Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

I have already written to you of how, in the Will of Love, Light ariseth as the secret part of Life. And in the first, the little, Loves, the attained Life is still personal: later, it becometh impersonal and universal. Now then is Will arrived, may I say so, at its magnetic pole, whence the lines of force point alike every way and no way: and Love also is no more a work, but a state. These qualities are become part of the Universal Life, which proceedeth infinitely with the enjoyment of the Will, and of Love as inherent therein. These things therefore, in their perfection, have lost their names, and their natures. Yet these were the Substance of Life, its Father and Mother: and without their operation and impact Life itself will gradually cease its pulsations. But since the

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infinite energy of the whole Universe is therein, what then is possible but that it return to its own First Intention, dissolving itself little by little into that Light which is its most secret and most subtle Nature?

For this Universe is in Truth Zero, being an equation whereof Zero is the sum. Whereof this is the proof, that if not, it would be unbalanced, and something would have come from Nothing, which is absurd. This Light or Nothing is then the Resultant or Totality thereof in pure Perfection; and all other states, positive or negative, are imperfect, since they omit their opposites.

Yet, I would have you consider that this equality or identity of equation between all things and No thing is most absolute, so that you will remain no more in the one than you did in the other. And you will understand this greatest Mystery very easily in the light of those other experiences which you will have enjoyed, wherein motion and rest, change and stability, and many other subtle opposites, have been redeemed to identity by the force of your holy meditation.

The greatest gift of the Law, then, cometh forth by the most perfect practice of the Three Lesser Gifts. And so thoroughly must you travail in this Work that you are able to pass from one side of the equation to the other at will: nay, to comprehend the whole at once, and for ever. This then your time-and-space-bound soul shall travel according to its nature in its orbit, revealing the Law to them that walk in chains, for that this is your particular function.

Now here is the Mystery of the Origin of Evil. Firstly, by Evil we mean that which is in opposition to our own wills: it is therefore a relative, and not an absolute, term. For everything which is the greatest evil of some one is the

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greatest good of some other, just as the hardness of the wood which wearieth the axeman is the safety of him that ventur-eth himself upon the sea in a ship built of that wood. And this is a truth easy to apprehend, being superficial, and intelligible to the common mind.

All evil is thus relative, or apparent, or illusory: but, returning to philosophy, I will repeat that its root is always in duality. Therefore the escape from this apparent evil is to seek the Unity, which you shall do as I have already shewn you. But I will now make mention of that which is written concerning this in the Book of the Law.

The first step being Will, Evil appears as by this definition, "all that hinders the execution of the Will." Therefore is it written: "The word of Sin is Restriction." It should also be noted that in the Book of the Thirty Æthyrs Evil appears as Choronzon whose number is 333, which in Greek importeth Impotence and Idleness: and the nature of Choronzon is Dispersion and Incoherence.

Then in the Way of Love Evil appears as "all that which tends to prevent the Union of any two things." Thus the Book of the Law sayeth, under the figure of the Voice of Nuit: "take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." For every act of Love must be "under Will," that is, in accordance with the True Will, which is not to rest content with things partial and transitory, but to proceed firmly to the End. So also, in the Book of the Thirty Æthyrs, the Black Brothers are those who shut themselves up, unwilling to destroy themselves by Love.

Thirdly, in the Way of Life Evil appears under a subtler form as "all that which is not impersonal and universal."

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Here the Book of the Law, by the Voice of Hadit, informeth us: "In the sphere I am everywhere the centre." And again: "I am Life and the giver of Life . . . 'come unto me' is a foolish word: for it is I that go." "For I am perfect, being Not." For this Life is in every place and time at once, so that in It these limitations no longer exist. And you will have seen this for yourself, that in every act of Love time and space disappear with the creation of the Life by its virtue, as also doth personality itself. For the third time, then, in even subtler sense, "The word of Sin is Restriction."

Lastly, in the Way of Light this same versicle is the key to the conception of Evil. But here Restriction is in the failure to solve the Great Equation, and, later, to prefer one expression or phase of the Universe to the other. Against this we are warned in the Book of the Law by the Word of Nuit, saying: "None . . . and two. For I am divided for love's sake, for the chance of union," and therefore, "If this be not aright: if ye confound the space marks, saying: They are one: or saying, They are many . . . then expect the direful judgments. . . ."

Now therefore by the favour of Thoth am I come to the end of this my book: and do you arm yourselves accordingly with the Four Weapons: the Wand for Liberty, the Cup for Love, the Sword for Life, the Disk for Light: and with these work all wonders by the Art of High Magick under the Law of the New Æon, whose Word is ΘΕΛΗΜΑ.

O. T. O.

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

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

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