



IN THE CONTINUUM

Vol. 1, No. 3

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.:

DE ILLUMINATORUM OPERIBUS DIVERSIS

DO thou then understand how few be they whose Work in this their present Lives is our Way of Initiation. Yet it is written in the Book of the Law that the Law is for all, so that thou shalt in no wise err if thou establish it as the Formula of the Aeon, universal among Men. Also, even for them that are fitted to advance in our Light, there is Order and Diversity in Function, as regardeth their Work in Our Sublime Brotherhood. Thus, it might well be that, in a Profess-House of the Temple, or College of the Holy Ghost, each Knight or Brother might severally attain Experience of every Trance, unto the Perfection of all Illumination; yet by this there ought not Confusion to be confected, one usurping the appointed Office of another. For the Abbot, although he be not enlightened wholly, is yet Abbot; and the Place of the Cook, were he Saint, Arhan, and Paramahamsa in one Person, is in his Kitchen. Confound not thou in any wise therefore the Degree of Attainment of any Man with his right Function in Our Holy Order; for although by Initiation cometh the Light, and the Right, and the Might to accomplish all Works soever, yet these are inoperative save as they are able to use a Machine which is of the same Order of Things as the Effect required. As the best Swordsman hath Need of a Sword, so hath every Magician of a Body and Mind capable to the Work that he willeth; and he can do nothing, save it be proper to his Nature.

From LIBER ALEPH by Aleister Crowley, p. 188

From AHA!

And One supreme there is
Whom I have known, being He. Withdrawn
Within the curtains of the dawn
Dwells that concealed. Behold! he is
A blush, a breeze, a song, a kiss,
A rosy flame like Love, his eyes
Blue, the quintessence of the skies,
His hair a foam of gossamer
Pale gold as jasmine, lovelier
Than all the wheat of Paradise.
O the dim water-wells his eyes!
There is such depth of Love in them
That the adept is rapt away,
Dies on that mouth, a gleaming gem
Of dew caught in the boughs of Day!

For all the sky's aflame to be
A mirror magical of Thee!
The stars seem comets, rushing down
To gem thy robes, bedew thy crown.
Like the moon-plumes of a strange bird
By a great wind sublimely stirr'd
Thou drawest the light of all the skies
Into thy wake.

From AHA!
by Aleister Crowley

HYMN TO PAN

Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fawns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarled bole
Of the living tree that is spirit and soul
And body and brain - come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!
Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp-
Come, O come!
I am numb
With the lonely lust of devildom.
Thrust thy sword through the galling fetter,
All-devourer, all-begetter;
Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,

I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake,
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, maenad, man,
In the might of Pan,
Io Pan! Io Pan Pan! Pan! Io Pan!

Aleister Crowley

Ordo Templi Orientis



March 20, 1974

Care Fratre,

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

Let us take a look at the sentence above. It seems simple but to some it's simplicity is so elusive that they are unable to live up to this injunction. There are many passages in Liber Aleph by Crowley which deal with this problem. Indeed, to do what thou wilt is the first task of every Thelemite.

Not only must you learn to do your own will but you must allow others to carry out their wills. Let us take as an example the simple matter of criticism of another. Among Thelemites it ought to be understood that criticism implies that the critic wishes the other person to behave according to the code of the critic. In other words, the critic is obstructing the free flowing of the Will of the other. He is building a standard which is his own (the critical standard) and is applying it to another person. Does it not tell us in Liber Al Vel Legis to ---- "Bind nothing! Let there be no difference made among you between any one thing or any other thing; for thereby there cometh hurt." Cap. I, v. 22

Please to understand that I am not in any way referring to what happens between the guru and the chela - when the guru may have to use constructive criticism in certain very stubborn cases. This type of work - hardly criticism - is based on the knowledge the guru may have of the various factors in the nature of the chela which are obstructing the latter's Way to the Knowledge and Conversation of the Holy Guardian Angel.

No, I am talking about the everyday variety of criticism in which all too many would-be Thelemites might be tempted to indulge. I have seen a lot of this, and it is especially rife in Orders of various types or in certain types of religious groups. Everyone formulates their own idea of the ideal and then they proceed to ask that another person should live up to this idea. Do you see now the reason for control of the

tongue? If you are going to have the freedom to do your will, then you must give this freedom to another. Let me quote from Liber Aleph, p. 193

"DE EADEM RE ALTERA VERBA

By this understanding be they rebuked that make a Reproach of our Art, saying in their Insolence that if we have all Power, why are we betimes in Stress of Poverty, and in Contempt of Men, and in pain of Disease, and so forth, mocking us, and holding our Magick for Delusion. But they behold not our Light, how it guideth us in our Path unto a Goal that is not in their Comprehension, so that we crave not that which seemeth to them the sole Food and Comfort of Life. Also, this which we attain, though it be the Essence of Omniscience and Omnipotence, informeth and moveth the Material World (so to call it) only according to the Nature of that which is therein. For the Light of the Sun (by His very Wholeness itself) sheweth a Rose, red, but a Leaf, green; and His Heat gathereth the Clouds, and disperseth them also. So I then, though I were Perfect in Magick, might not work in Metals as a Smith, or become rich by Commerce as a Merchant; for I have not in my Nature the Engines proper to these Capacities, and therefore it is not of my Will to seek to exercise them. Here then is my Case, that I can not because I will not; and it were Conflict; should I turn thither. But let every Man become perfect in his own Work, not heeding the Rebuke of another, that some Way not his own is more Noble, or Profitable, but being Constant in Mindfulness concerning his Business."

Along this line, let me remark that every person when they have but a small amount of development sees the world and others through a narrow window. This window is the own nature. As aspirants to Initiation they formulate an idea in themselves of what an Initiated person ought to be like. This idea is none other than the idea of the own Higher Self which has broken through into the mental and conscious life. We could also use Jungian terms and label them the Anima or Animus which Jung states is a bridge to the knowledge of the Divine. They are the ideas of all that is good or true or beautiful or of the highest that we may know. The student who has found a guru or a teacher immediately begins to project his own idea of his Higher Self on to the guru and begins to demand that the guru live up to this idea! If the guru is quite different from the student's ideas of him there is bound to be much disappointment. Worse, the student may be seriously hampering the guru in his function, for if the guru says not what the student expects to hear, there is much trouble. Still worse, the student is not allowing another to live in Freedom. Is not Thelema a Law of Freedom? For this reason the position of teacher or guru

could be a very dangerous position for anyone not firmly set in his own Will. Consider how little freedom is vouchsafed to public figures - whether he be President or Minister, Principal of a School, movie star or any other in public life who must bear the burden of public projections. Consider the venomous letters such persons receive from poor crazed souls expert in projection who can not see that they wish conduct from others which is fitting only for themselves.

Is it any wonder that the Sage would wish to remain unknown? Unless, indeed, it is his Will to teach or to bring a New Word to mankind.

Further, this habit of the projection of one's own characteristics upon another can take ominous turns. How about when the whole German nation projected their frustrations onto a man like Hitler? Or when suppressed sex is linked up with death and we have a lynching party?

The same thing happens with first loves. Indeed, some people are forever looking for their Higher Selves (for the Anima or Animus) in the opposite sex. For this reason they are blinded to the True Nature of the Beloved. Just as they could be blinded to the True Nature of the guru. Of course they will never find the anima or animus or the Higher Self in the other person. This would be an impossibility against Nature. Each person is a Star in and of themselves. "Every man and every woman is a star." Liber Al Vel Legis, Cap. I v. 3. Sometimes these people become disappointed because they cannot find the True Self in the other. Sooner or later the loved one insists on being herself or himself. Such disappointments may lead to more and more marriages or the person may refuse to marry and wishes only to "play the field". Such a person never grows to the point where he can face himself. In the case of the search for a proper guru who will combine in himself all the ideals the student wishes for himself, this may lead the student to join one Occult Order after another in hopes that, finding himself in another, he may then attain Initiation more quickly.

What is needed in all such situations is a more thorough understanding of the own nature and a maturing process which leads one to know and to be one's own Higher Self. It is the path of a slave and of a coward not to realize that the ideals one projects upon another are one's own and do not necessarily belong to the other. Further, it is a serious attempt to enslave and hamper another person in their true nature to demand or even to think that he or she should live up to one's own formulated ideals. Here we see the root of the reason why the lower levels of mankind wish to pull the genius down to their

own levels. The undeveloped person cannot recognise his own projections, be they of the higher or lower variety, and so when he learns of others who live above the laws of his herd mind, he becomes afraid of such freedom and desires to pull the genius to his own level of thinking. This is one reason why the Book of the Law states, "Ye are against the people, O my chosen!" Cap. II, v. 25. For ramifications of this problem it might be very profitable for you to study Nietzsche and especially his "Thus Spoke Zarathustra".

By the way, it is a mark of a slave religion if everyone is expected to come up to the ideals of the founder of that religion. Christianity is a good example of this. Or perhaps I could say Churchianity?

Sometimes I think that Crowley deliberately acted to break some projection or other that his students were thinking up. Therefore, we hear strange stories about his behaviour to others. Should we not consider that this might have been one of his motives for action? Let us refer to Liber Aleph again, pages 147 and 148.

"DE MYSTERIO MALI

Moreover, say not thou in thy Syllogism that, since every change soever, be it the Creation of a Symphony or a Poem or the Putrefaction of a Carcass, is an Act of Love, and since we are to make no Difference between any Thing and any other Thing, therefore all Changes are equal in respect of our Praise. For though this be a Right Conclusion in the Term of thy Comprehension as a Master of the Temple, yet it is false in the Eyes of him that hath not attained to Understanding. So therefore any Change (or Phenomenon) appeareth noble or base to the imperfect Mind, according to its Consonance and Harmony with the Will that governeth that Mind. Thus, if it be thy Will to delight in Rhythm and Oeconomy of Words, the Advertisement of a Commodity may offend thee, but if thou art in need of that Merchandise, thou wilt rejoice therein. Praise then or blame aught, as seemeth good unto thee; but with this Reflection, that thy Judgment is relative to thine own Condition, and not absolute. This also is a point of Tolerance whereby thou shalt avoid indeed those Things that are hateful or noxious to thee, unless thou canst (in our Mode) win them by Love, by withdrawing thine Attention from them; but thou shalt not destroy them, for that they are without doubt the Desire of another."

"DE VIRTUTE TOLERANTIA

Understand then heartily, o my Son, that in the Light of this my Wisdom, all Things are One, being of the Body of Our

Lady Nuith, proper, necessary and perfect. There is then none superfluous or harmful, and there is none honourable or dishonourable more than another. Lo! in thine own Body, the vile Intestine is of more Worth to thee than the noble Hand or the proud Eye, for thou canst lose these and live, but not that. Esteem therefore a Thing in Relation to thine own Will, preferring the Ear if thou love Musick, and the Palate if thou love Wine, and the essential Organs of Life above these. Have Respect also to the Will of thy Fellow, not hindering him in his Way save as he may overly jostle thee in thine. For by the Practice of this Tolerance thou shalt come sooner to the Understanding of this Equality of all Things in Our Lady Nuith, and so to the high Attainment of Universal Love. Yet in thy partial and particular Action, as thou art a Creature of Illusion, do thou maintain the right Relation of one Thing to another, fighting if thou be a Soldier, or building if thou be a Mason. For if thou hold fast this Discipline and Proportion, which alloweth its true Will to every Part of thy Being, the Error of one shall draw all after it into Ruin and Dispersion."

Of course you have observed how each person will seek out and befriend those who come closest to his own ideals and type of thinking. Also, you know from everyday experience how those who deviate from the own mental capacities are criticized and avoided. By this means, we also enslave ourselves as we build a fence of misunderstanding around ourselves. We refuse to learn from a large segment of mankind because they are not like us.

Actually, each contact one has with one's fellow beings may become a lesson of smaller or greater magnitude. Each contact has been freely willed by the soul to begin with, even as it has willed the circumstances of birth and death. Life is a school - it is a living out of the Will. This can scarcely be better expressed than it is in Liber Aleph, p. 144.

" DE HARMONIA VOLUNTATIS ET PARCARUM.

This is the evident and final Solvent of the Knot Philosophical concerning Fate and Freewill, that it is thine own Self, omniscient and omnipotent, sublime in Eternity, that first didst order the Course of thine own Orbit, so that which befaller thee by Fate is indeed the necessary Effect of thine own Will. These two, then, that like Gladiators have made War in Philosophy through these many Centuries, are made One by the Love under Will which is the Law of Thelema. O my Son, there is no doubt that resolveth not in Certainty and Rapture at the Touch of the Wand of our Law, as thou apply it with Wit. Do thou grow constantly in the Assimilation of the Law, and

thou shalt be made perfect. Behold, there is a Pageant of Triumph as each Star, free from Confusion, sweepeth free in his right Orbit; all Heaven acclaimeth thee as thou goest, transcendental in Joy and in Splendour; and thy Light is as a Beacon to them that wander afar, strayed in the Night. Amoun."

Because this matter of projection is so common and so little understood by most people, I would suggest that you make a record of the times when you expected others to act as you think and feel. Why do someone's actions make you angry? You would not be angry if you did not have the tendency in yourself, for we do not recognise that which we have never had as a part of ourselves. All events which cause a strong emotional or mental reaction can be analysed as showing yourself to yourself. Take the responsibility for your reactions, for this is your mirror to nature and life. The key to your being lies here. If projections are not controlled and understood, if the aspirant to initiation does not know the nature of his own Being, then he is indeed in a dangerous position when his own demons come home to roost.

There is great danger that the person obsessed by the contents of his own unconscious may project the demonic nature of his own self upon other people or even upon disembodied entities. He may sink under the horror of the repressed areas of the unconscious. He may become maddened. All humans are made up of positive and negative factors, of the demon and the angel, of the beast and the man. The first task, then, of He who Goes, is to Understand Yourself.

Indeed, until you understand yourself, you are not fit to teach others, for you would then have a tendency to fasten your own projections, good or bad, on the students. I think you can deduce from all this explanation, how very dangerous certain "occult" teachers may become to the unwary student. This is a blade with two edges, of a certainty. For this reason, Crowley said that no one was fit to teach unless he be a 5^o= 6^o (or in other words, had attained to the Knowledge and Conversation of the Holy Guardian Angel).

This Way to the K. and C. of the H.G.A. is so personal that any informed teacher would shudder to dictate any part of the path. Each person must grow on his own. Each person, even though his going seems a stumbling, must somehow bring himself to this attainment.

However, the God would find it difficult to indwell a temple poorly prepared. "Wisdom says: be strong! Then canst

thou bear more joy." Liber Al Vel Legis. Cap. II, v. 70.

Towards this aim, you can strengthen yourself. You can analyze the projections, the emotions, the thoughts, so that you can understand the self and begin to know the Will and to carry it out. Sometimes a teacher can be helpful in these first steps, pointing out the weaknesses which may become major stumbling blocks, or prescribing the exercises both mental and physical which will enable the body and mind to withstand the rapture of Union with the H.G.A. without going under.

But remember that the teacher is only a bystander to the inner growth, a helping hand, a person who puts up signposts for a path through the forest. Remember that the teacher is not your own Higher Self; even though the type of teacher that you choose is close to your idea of the Higher Self! Also, remember that the work to be done is of your own choosing, as was the choosing of the teacher. Both events will give you insights into the self.

In summation, in order to know ourselves, we must take the responsibility for our own thoughts and actions and for the events that happen to us. You have made your life to a startling degree. I think it is one of the marks of an Initiate that he or she knows this, and knowing it, begins to create events under Will.

In the great complexity of our being, we need to single out a few salient ideas and work on them for a time so that they do not again catch us so unawares and so vulnerable to our own unconscious depths, repressions which warp our thinking and projections both terrible and idealistic. For the present, let us work on the latter since it can be so great a block to Initiation.

May you find success in this work!

Love is the law, love under will,

Soror Meral

QABALIST'S CORNER

Some meanings of the number 65

This formula was used in the Golden Dawn Rituals:

I.N.R.I. - Yod - Nun - Resh - Yod

I = Virgo, Isis, Mighty Mother

N = Scorpio, Apophis, Destroyer

R = Sol, Osiris, Slain and Risen

Isis, Apophis, Osiris = I A O = LUX = 'JTK' = 65

L VX = LXV = 65 in Roman Numerals

See KONX OM PAX p. 19

A = 1

D = 4

Adonai is one title of the Holy Guardian Angel

N = 50

See 777, p. 53

I = 10

65

N = 50

Spell this also as NOT

U = 6

I =

T = 9

65

H = 5

Hele means, to conceal (in Anglo Saxon)

E =

Thus hell refers to the concealed place or to the

L = 30

unconscious.

L = 30

65

N = 50

Now add H = 5 and D = 4, H(a)D = 9

U = 6

56 + 9 = 65 - which also refers to the union of

56

Nuit and Hadit

A = 1

G = 3

Achad means Unity or God = 13

Ch = 8

O = 6

13 times 5 or 5 = 65

D = 4

D = 4

Hé refers to the feminine principle of

13

13

Tetragrammaton. יהוה "

See LIBER AL VEL LEGIS, Cap. I, v. 57

---"He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."

Thus God is described as partaking of the great opposites, the negative and positive, light and dark, Sun and Moon and so on through all of manifested existence.

V = 6

Vau refers to the card of the Hierophant in the

A = 1

Tarot. LIBER AL VEL LEGIS, Cap II, v. 16

U = 6

"I am the Empress and the Hierophant. Thus eleven,

13

as my bride is eleven."

Vau and Hé refer to the solar twins - the result of the Union of Nuit and Hadit. Vau = 6 and Hé = 5 = 11; but write these numbers also as 6 and 5 or 65.

Both Hé and Daleth are considered as aspects of the feminine principle in Nature - thus in their highest refinement they also refer to Nuit. Notice that the word God makes use of the masculine Vau in the center with a feminine letter on either side. See LIBER AL VEL LEGIS, Cap. II, v. 19.

"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen; who sorroweth is not of us." If we spell chosen the way it sounds we will also arrive at 65.

Ch = 8	The Chosen are described then, as having attained
Z = 7	to the Knowledge and Conversation of the Holy
N = 50	Guardian Angel. The number 65 also describes
<u>65</u>	the method of attainment.

Returning to Vau - we took liberties with it's spelling. Spelled in Hebrew it is ך = 12. But translated into English it becomes 13 and thus equates itself or is explained by the word God and Unity. This seems appropriate in view of the quotation from LIBER AL VEL LEGIS.

However, on a higher plane we can quote from Liber 65; Cap. III vv. 25 and 26.

"But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things.

For there is no Symbol of Thee."

and:

"But as Thou art the Last, Thou art also the Next and as the Next do I reveal Thee to the multitude."

Ibid, Cap III, v. 62

Liber 65 is a Book of Love - or the marriage of any idea with it's opposite.

S = 60	Spell Samech in full	שש	= 600
H = 5	Spell Hé in full	הה	= 10
E =			<u>610</u>
<u>65</u>	Now add NU = 56		56
			<u>666</u> = the Beast

666 is also one of the numbers of the Sun or of the Sphere of Tiphereth on the Tree of Life.

It is no surprise therefore, to find that LIBER AL VEL LEGIS consisted of 65 pages in the original version.

1st chapter has - 2 x 11 or 22 pages

2nd chapter has - 2 x 11 or 22 pages

3rd chapter has - 3 x 7 or 21 pages

65

Note: there are 22 trumps in the Tarot which are corresponding with the 22 paths of the Tree of Life.

There are five points in the Pentagram and this is used as a symbol of Nuit:

"My number is 11, as all their numbers who are of us. The Five Pointed Star, with a circle in the middle, and the circle is Red -----"

LIBER AL VEL LEGIS, Chap. I, v. 60

$N = 50, U = 6 = 56 = 11$

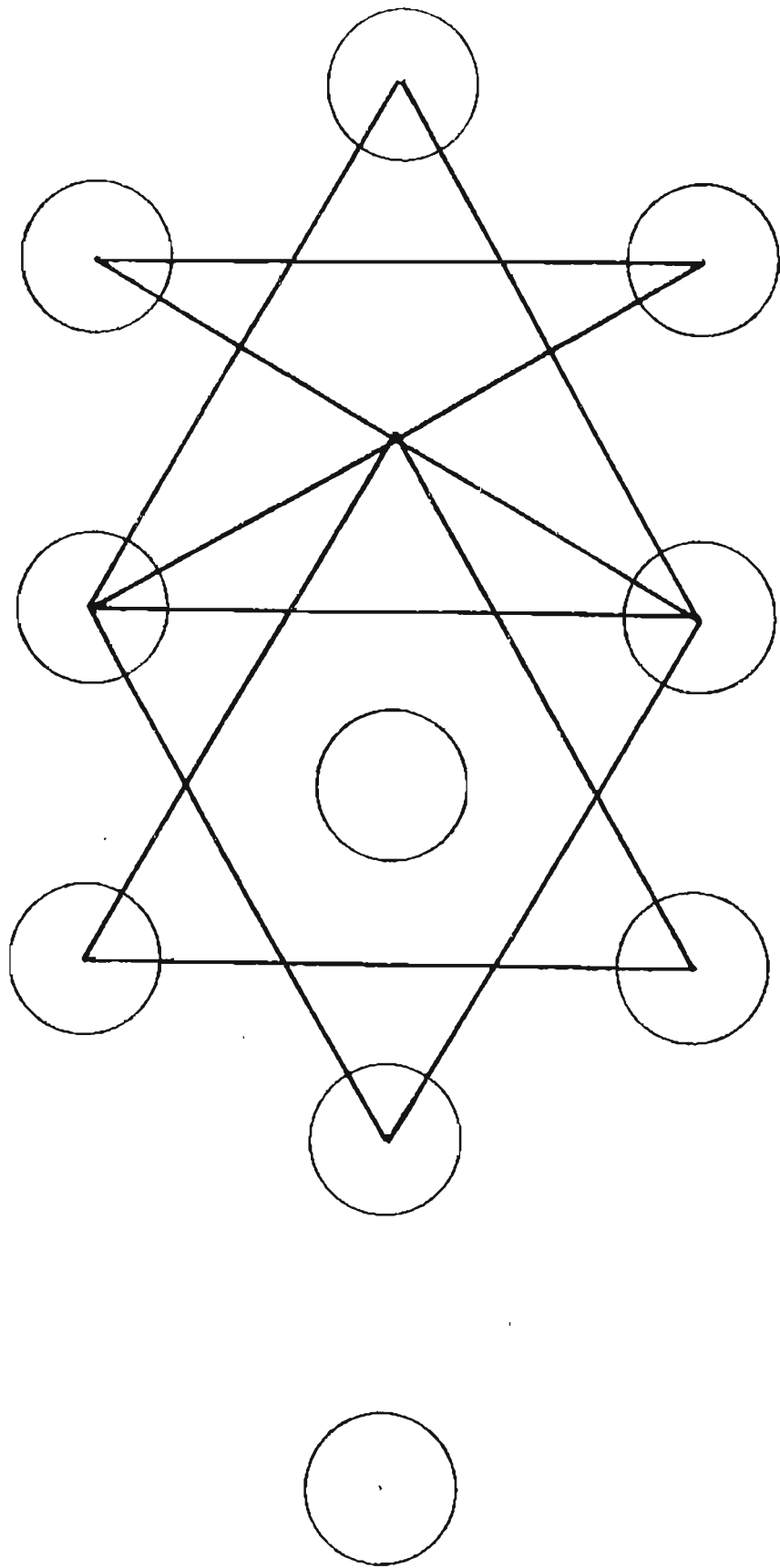
The Pentagram describes the elements among other things.

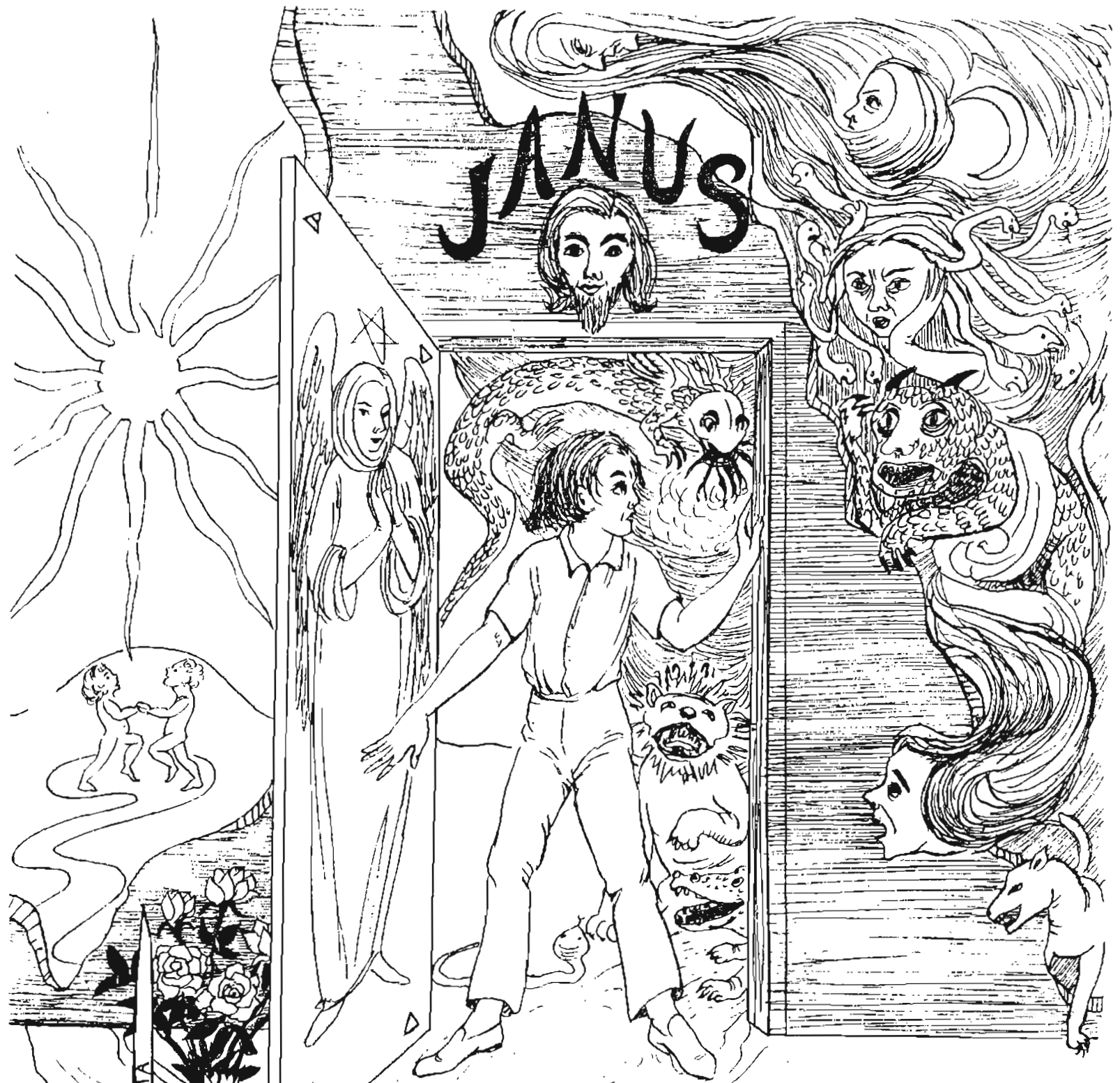
Six refers to the Hexagram, the six pointed star, made up of an ascending and a descending triangle. In other words, of the symbol for Fire Δ and the symbol for Water ∇ . Again there is a union of two opposites, Hadit and Nuit, or the Father and Mother (Abba and Aima). The points of the Hexagram refer to the planets and it's center is the Sun. The symbol may be placed on the Tree of Life (see diagram), as the symbol of the pentagram is also placed thereon.

Six is a number of Tiphereth, the point which is self-conscious of itself.

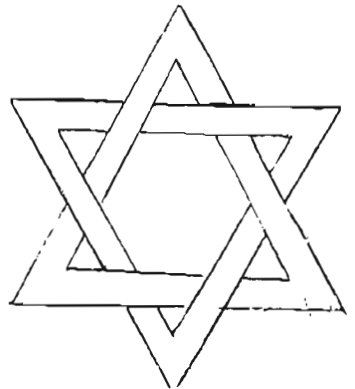
If we reverse 6 and 5, we get NU or ON, which equals 56.

"My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible." Liber 65, Cap. I v. 28





JANUS



WILL

To be said before meals.

Knocks are usually given with the handle of the knife.

3 knocks - pause - 5 knocks - pause - 3 knocks. ¹

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

B. - "What is thy will?"

A. - "It is my will to eat and drink".

B. - "To what end?"

A. - "That my body may be fortified thereby".

B. - "To what end?"

C. - "That I may accomplish the Great Work". ²

All - "Love is the law, love under will".

A. - gives single knock. ³ "Fall to".

The number five is surrounded by the battery of three. Six is the sum of the threes on either side of the five. (Refer to the analysis of 6 and 5 or 65 in the Qabalist's Corner.)

2. An alternate answer is: "That I may do battle in the cause of freedom according to the BOOK OF THE LAW."

3. The single knock refers to Unity or God.

DELIGHT

What splinters the sky into a thousand tiny darts;
What perfume of roses and lavender etches itself apart;
What sweet earth is this upon which I walk;
And what gentle stream amidst the stones in whispering talk?

Sweet is the sky in blue and purple enclosing me here,
Long rays reach out from the stars fairy clear,
The full bright moon whispers her secret ecstasy
Against the velvet night and I burn with empathy.

Sweet is the gift of life amidst the gardens and the roses
Ecstatic is the song wafting along the breeze that blows.
Ah, Lord, 'tis a Paradise on the dark benign earth,
Ours is the transmutation of sense, ours the love, ours the mirth.

Oh, birth of Joy, springing out of the gates of hell;
The underworld of dark emotions melts under Thy spell,
Gone are the frustrations and the sad world of fear.
Oh, ravish me away in ecstasy; I feel Thy presence near.

Blue and silver gilt sparkle down the skies in whirling motion,
Ancient Lover since before the world began or rolled the ocean,
Fire and brooding water since the aeons primevil,
Ah, come to me, sing to me, Thy song of beauty eternal.

In Light transcending and transforming this world I celebrate
In paeons of praise, in arcs of forms, on Thy wine inebriate.
Oh, Splendor of Glory, Thou hast caught me up in Thy Light,
I - a tiny spark in Thy vast abode, swoon in delight.

by Meral.

THE SOUL OF THE DESERT

by Aleister Crowley

Written at
Tozeur
17 March, 1914

"I, too, am the Soul of the Desert; thou shalt seek me yet again in the wilderness of sand." Liber LXV, IV, 61.

I. The Journey

The soul is in its own nature, perfect purity, perfect calm, perfect silence; and as a well springs from the very veins of the earth itself, so is the soul nurtured of the blood of God, the ecstasy of things.

This soul can never be injured, never marred, never defiled. Yet all things added to it do for a time trouble it; and this is sorrow.

To this, language itself bears witness; for all words which mean unhappy mean first of all disturbed, disquieted, troubled. The root idea of sorrow is this idea of stirring up.

For many a year man in his quest for happiness has travelled a false road. To quench his thirst he has added salt in ever increasing quantities to the water of life; to cover the ant heaps of his imagination he has raised mountains wherein wild beasts and deadly prowl. To cure the itch, he has flayed the patient; to exorcise the ghost, he has evoked the devil.

It is the main problem of philosophy, how this began. The Rishis, seven that sat on Mount Kailasha and considered thus answered, that the soul became self-conscious; and crying, "I am That!" became two even in the act of asserting it was One. This theory may be found not too remote from truth by who returns to that tower upon the ramparts of the soul and beholds the city.

But let us leave it to the doctors to discuss the cause of the malady; for the patients it is enough to know the cure and take it. Abana and Pharpar, rivers of Damascus, are not worth the simplicity of Jordan. The prophet has spoken; it is our concern not to obey: and so sweet and so full of virtue are these waters that the first touch thrills the soul with the sure foretaste of its cure.

Doubt not, brother! reason indeed may elaborate complexities; are not these the very symptoms of the disease? Use but the

made common sense, heritage of simpler and happier forefathers, that they have transmitted to thee by the wand.

The cure of disease is ease; of disquiet, quiet; of strife, peace. And to attain horsemanship the study of folios aids not, but the mounting of a horse; as the best way to swim is to enter the water and strike out; so it is cool sense, not feverish reason, that says: to attain quiet, practice quiet.

There are men so strong of will, so able to concentrate the mind, to neglect the impressions that they do not wish to receive, that they can withdraw themselves from their surroundings, even when those are as multitudinous and insistent as those of a great city. But for the most part of men, it is best to begin in easier circumstances, to climb the mountain in fine weather before attacking it in the snowstorm. And yet the eager aspirant will answer: Provided that the cure is complete. Provided that the sickness does not return when the medicine is stopped.

Ah! that were hard: so deepseated is the malady that years after its symptoms have passed, it seizes on a moment of weakness to blaze out again. It is malarial fever that lurks low, that hides in the very substance of the blood itself, that has made the very fountain of life partaker with it in the sacrament of death.

"Had a spider found out the communion-cup?
"Was a toad in the christening font?"

No: the remedy cures surely enough; but not often does it cure once for all, beyond relapse. But it is simple; once the symptoms have properly abated, they never return with equal force; and if the patient has but the wit to stretch out the hand for another does, the fever dies.

What is then the essential? To cure the patient once; to give him faith in the efficacy of the remedy, so that perchance he falls sick, and no doctor is near, he may be able to cure himself.

If Thought then be that which troubles the soul, there is but one way to take. Stop thinking.

It is the most difficult task that man can undertake. "Give me a fulcrum for my lever", said Archimedes, "and I will move the earth." But how, when one is within, and part of, that very system of motion which one desired to stop? Newton's First Law drops like the headman's axe on the very nape of

our endeavour. Well for us that this is not true as it is obvious! For this fact saves us, that the resolution of all these is rest. The motion is but in reciprocal pairs; the sum of its vectors is zero. The knot of the Universe is a fool's knot; for all it seems Gordian; pull but firmly, and it ravel's out. It is this seeming that is all the mischief; gloomy is the gulf, and the clouds gather angrily in monstrous shapes; the false moon flickers behind them; abyss upon abyss opens on every hand. Darkness and menace; the fierce sounds of hostile things!

One glimmer of starlight, and behold the golden bridge! Narrow and straight, keen as the razor's edge and glittering as the sword's blade, a proper bridge if thou leanest not to right nor left. Cross it - good! but all this is in the dream. Wake! Thou shalt know that all together, gulf, moon, bridge, dragon and the rest, were but the phantasms of sleep. Howbeit, remember this, that to cross the bridge in sleep is the only way to waking.

I do not know if many men have the same experience as myself in the matter of voluntary dreaming, or rather of contest between the sought and the unsought in dream. For instance, I am on a ridge of ice with Oscar Eckenstein. He slips to one side. I throw myself on the other. We begin to cut steps up to the ridge; my axe snaps, or is snatched from my hand. We begin to pull ourselves up to the ridge by the rope; the rope begins to fray. Luckily it is caught lower down on a cleft of rock. A Lammergeier sweeps; I invent a pistol and blow its brains out. And so on through a thousand adventures, making myself master of each event as it arises. But I am grown old to-day and weary of thrills. Nowadays at first hint of danger I take wings and sail majestically down to the glacier.

If I have digressed, it is to superpose this triangle on that of the task "Stop Thinking". Simple it sounds, and simple it is - when you have mastery. In the meantime it is apt to lead you far indeed from simplicity. I have myself written some million words in order to stop thinking! I have covered miles of canvas with pounds of paint in order to stop thinking. Thus may it be that I am at least to be considered as no mean authority on all the wrong ways; and so perhaps, by a process of exclusion, on the right way!

Unfortunately, it is not as easy as this:---
There are nine and sixty ways of constructing tribal lays.
And every single one of them is right.
And right for A is often wrong for B.

But, luckily, the simpler the goal is kept, the simpler are the means. Elsewhere in my writings will be found a fairly painstaking and accurate account of the process. The present essay is but to advocate a mighty engine adjuvant - the shoulder of Hercules to the cart-wheel of the beginner whose diffidence whispers that he is incapable of following those instructions in the difficult circumstances of ordinary life, or for the enthusiast who wisely determines like Kirkpatrick to 'mak siccar'. Indeed, the cares of this world, the deceitfulness of the riches, the lusts of the flesh and the eye, the pride of life, and all the other enemies of the saint, do indeed choke the word, and it becometh unfruitful.

II The Desert

As a monastery imposes the false peace of dullness by its unwholesome and artificial monotony, so is the desert nature's own cure for all the tribulations of thought.

There the soul undergoes a triplex weaving. First, the newness of the surroundings, their strange and salient simplicity charm the Soul. It has a premonition of its cure; it feels the atmosphere of home. It is sure of its vocation. Next, the mind, its frivolity once satiate with novelty, becomes bored, turns to acrimony, even to passionate revolt. The novice beats against the bars; the stranger to the desert flies to London or to Paris with the devil at his heels. A wise superior will not restrain the acolyte who cannot restrain himself; but in the desert, the refugee, if he doubts his own powers - still more, maybe, if he does not mistrust them! - would wisely make it impossible to return. But how should he do so? Believe me, who have tried it, the longest journey, the most bitter hardships, are as nothing, an arrow-flight of joy, when the great horror lies behind and the sanctuary of Paris ahead!

For, indeed, this is the great horror, solitude, when the soul can no longer bathe in the ever-changing mind, laugh as its sunlit ripples lap its skin, but, shut up in the castle of a few thoughts, paces its narrow prison, wearing down the stone of time, feeding on its own excrement. There is no star in the blackness of that night, no foam upon that stagnant and putrid sea. Even the glittering health that the desert brings to the body, is like a spear in the soul's throat. The passionate ache to act, to think: this eats into the soul like a cancer. It is the scorpion striking itself in its agony, save that no poison can add to the torture of the circling fire; no superflux of anguish relieve it by annihilation.

But against these paroxisms is an eightfold sedative. The ravings of madness are lost in soundless space; the struggles of the drowning men are not heeded by the sea.

These are the eight genii of the desert. They are the eight Elements of Fohi:

Male	Female
The Lingam (Life)	The Yoni (Space - the Stars)
The Sun	The Moon
Fire	Water
Air (Wood)	Earth

In the desert all these are single; all these are naked. They are pure and untroubled; not breaking up and dissolving by any comingling or communion; each remains itself and apart, harmonizing indeed with its fellows, but in no wise interfering. The lines of demarcation are crude and harsh; but softness is incomprehensibly the result. They are immitigable, these eight elements, and together they mitigate immeasurably. The mind that revolts against them is ground down by their persistent careless pressure. It is as when one throws a crystal - say of microscopic salt - into water; it is eaten silently and rapidly, and is no more; the water is untroubled always; its action is like Fate's, infinitely irresistible yet infinitely calm.

So the mind reaches out to think this or think that; it is brought back into silence by the eight great facts. The desert wind suffers no obstacle to impede it; the sun shines invincibly upon the baked earth of the village; the sand invisibly eats up the oasis, save for a moment where man casts up his earthworks against it. Yet despite this, the spring leaps unexpected from the sand, and no ~~silence~~ ^{silence} can stifle, nor even evaporate it; nor can the immense sterility of the desert conquer life. Look where you will, every dune of sand has its inhabitants - not colonists, but natives of the inhospitable-seeming waste. The moon itself, serenely revolving about earth, changes in appearance, as if to say: "Even so goest thou about the sun. Am I new or full? Never think of it; that is but the point of view from which thou chancest to regard me. I am but a mirror of sunlight, dark or bright according to the angle of thy gaze. Does the mirror alter? Is it not always the untroubled silver? Have not I always one face turned sunward? Thou but mockest thyself if thou call me 'The Changeful'".

With such reflections or their kin, it may be, shalt thou make an end of the revolt of the mind against the desert.

For life itself, here in the oasis, is a thing ordered by these elements. Night is for sleep; there is nothing whereat to wake. There is no artificial light; no artificial food - literature. There is no choice of meats; one is always hungry. The desert sauce is hunger, unique as the Englishman's one sauce. Having eaten, one must walk; there is only one place to walk in. There is only one lesson to learn, peace; only one comment upon the lesson, thanksgiving. Love itself becomes simple as the rest of life. A glance in the Cafe Maure, a silent agreement with delight, a soft withdrawal to some hollow of the dunes under the stars where the village is blotted out as though it had never been, as are in that happy moment all the transgressions of the sinner, and all the woes of life, by the Virtue of the Holy One; or else to some dim corner of a garden of the oasis by the stream, where through the softly stirring palms strike the first moon-ray from the East, and life thrills in sleepy unison; all, all in silence, not names or vows exchanged, but with clean will an act accomplished. No more. No turmoil, no confusion, no despair, no self-tormenting, hardly even a memory.

And this too at first is horrible; one expects so much from love; three volumes of falsehood, a labyrinth rather than a garden. It is hard at first to realize that this is no more love than a carbuncle is part of a man's neck. All the spices wherewith we are wont to season the dish to our depraved palates, Maxim's, St. Margaret's, automobile rides, the Divorce Court, these are unwholesome pleasures. They are not love. Nor is love the exaltation of emotions, sentiment, follies. The stagedoor is not love, (nor is the stile in Lover's Lane); love is the bodily ecstasy of dissolution, the pang of bodily death, wherein the Ego for a moment that is an aeon loses the fatal consciousness of itself; and becoming one with that of another, foreshadows to itself that greater sacrament of death, when "the spirit returns to God that gave it."

And this secret has also its part in the economy of life. By the road of silence one comes to the gate of the City of God. As the mind is gradually stilled by the courage and endurance of the seeker, and by the warring might (that is peace unshakeable) of these Eight Elements of the Desert, so at last the Ego is found alone, unmasked, conscious of itself and of no other thing. This is the supreme anguish of the soul; it realizes itself as itself, as a thing separate from that which is not itself, from God. In this spasm there are two ways: if fear and pride are left in the soul, it shuts itself up, like a warlock in a tower, gnashing its teeth with agony. "I am I", it cries, "I will not lose myself", and in that state damned, it is slowly torn by the claws of circumstance and disintegrated bitterly, for all its struggles, throughout ages and ages, its

raggs to be cast piecemeal upon the dunghheap without the city. But the soul that has understood the blessedness of that resignation which grasps the universe and devours it, which is without hope or fear, without faith or doubt, without hate or love, dissolves itself ineffably into the abounding bliss of God. It cries with Shelley; as the "chains of lead about its flight of fire" drop molten from its limbs: "I pant, I sink, I tremble, I expire", and in that last outbreaking is made one with the primal and final breath, the Holy Spirit of God.

Such must be the climax of any retirement to the Desert on the part of any aspirant of the Mysteries who has the spark of that fire in him.

He is drawn to physical quiescence (to regularity, simplicity, unity of motion) by the constant example and compulsion of the Elements. He is obliged to introspection by the poverty of exterior impression, and through this he soon finds the sensation behind the thoughts, the perceptions behind the sensations, the laws underlying even the perception, and finally that consciousness which is the lawgiver. Sooner or later, according to his energy and the sanctification of his will, must he tear down the great veil and behold himself upon the shining walls of space, must he utter with shuddering rapture: "This is I!" Then let him choose!

From this moment of the annihilation of the Self in Pan, he is cured of the disease, "self-knowledge". He may return among his fellows, and move among them as a king, shine among them as a star. To him will they turn insensibly for light; to him will they come for the healing of their wounds.

He shall lift up the sacred Lance, and touch therewith the side of the king, that was wounded by no lesser weapon; and the king shall be healed.

He shall plunge the point of the Lance into the Holy Grail, and it shall again glow with life and ecstasy, giving forth its bounty of mysterious refreshment to all the company of knights.

Then, should the rocks of life tear him, and its snow chill him, knoweth he not where to turn? Hath he not attained the secret? Has he not entered into the Sanctuary of the Most High?

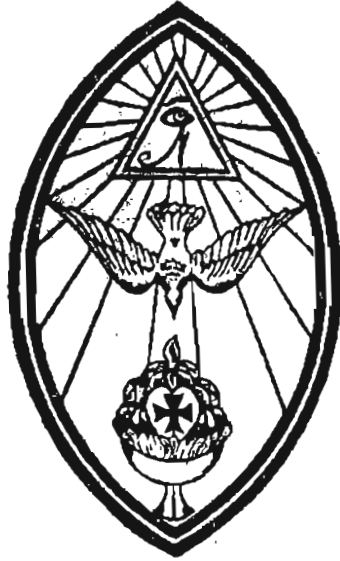
Is he not chosen and armed against all things? Is he not master of Destiny and of the Event? What can touch him, who hath become intangible, being lost in God? Oh conquer him,

who hath become unconquerable, having conquered himself and given himself up to God? As well write upon the sand, as write sorrow in his soul. As well seek to darken the Sun, as to put out the Light that is in him.

Thus I wrote in the palm gardens of Tozeur, by the waters of its spring; thus I wrote while the sun moved mightily down the sky, and the wind whispered that it came no whence and went no whither, even as it listed, from everlasting to everlasting.

Amen

O. T. O.



LIBER CI

AN OPEN LETTER TO THOSE WHO MAY
WISH TO JOIN THE ORDER;

ENUMERATING THE DUTIES AND PRIVILEGES.
THESE REGULATIONS COME INTO FORCE
IN ANY DISTRICT WHERE THE
MEMBERSHIP OF THE
ORDER EXCEEDS ONE THOUSAND SOULS.

O. T. O.

Issued by Order:



Baphomet

XI^o O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS

LIBER CI

O. T. O.

(Ordo Templi Orientis)

AN OPEN LETTER TO THOSE WHO MAY WISH TO JOIN THE **ORDER**; ENUMERATING THE DUTIES AND PRIVILEGES. THESE **REGULATIONS** COME INTO FORCE IN ANY DISTRICT WHERE THE MEMBERSHIP OF THE ORDER EXCEEDS ONE THOUSAND SOULS.

An Epistle of BAPHOMET to Sir GEORGE MACNIE COWIE, Very Illustrious and Very Illuminated, Pontiff and Epopt of the Arcopagus of the VIIIth Degree O.T.O. Grand Treasurer General, Keeper of the Golden Book, President of the Committee of Publications of the O.T.O.

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

It has been represented to US that some persons who are worthy to join the O.T.O. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards **material affairs**. And for convenience we shall classify

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these as pertaining to the Twelve Houses of the Heaven, but also by numbered clauses for the sake of such as understand not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

ORDO TEMPLI ORIENTIS

OF THE DUTIES OF THE BRETHREN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and impostors, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent instead of temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

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5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

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11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and so sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and

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great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.

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23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially for the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or to accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.

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29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited

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fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead æon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its ægis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

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40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to join the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles.

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

ELEVENTH HOUSE

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavour to make new friends outside the Order, for the purpose of widening its scope.

TWELFTH HOUSE

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the VI°; as it is written, "The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all." It is to be observed that punctual performance of these duties, so that the report thereof is noised abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King him-

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self, will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

OF THE PRIVILEGES OF THE BRETHREN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted the Book of the Law as the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

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FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:—

VI°. Two weeks.

G.T. One month.

P.R.S. Six weeks.

VII°. Two months.

S.G.C. Three months.

VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, *ipso facto*, a Profess-House of the Order.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. "They shall rejoice, our chosen; who

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sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual at-

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traction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

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68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand

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Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all possible means, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.



BAPHOMET X° O.T.O. IRELAND,
IONA, AND ALL THE BRITAINS.