

THE OFFICIAL ORGAN OF THE U.S. GRAND LODGE OF ORDO TEMPLI ORIENTIS

# AGAPÉ

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*The Official Organ of the  
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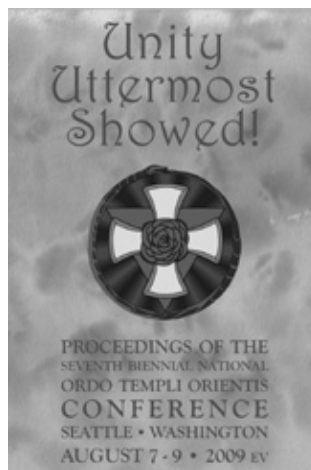
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## PROCEEDINGS OF NOTOCON

If who were unable to grab a copy at its NOTOCON launch in August, *Unity Uttermost Showed!* is now available from [Amazon.com](http://Amazon.com) and [CreateSpace.com](http://CreateSpace.com).



**UNITY UTTERMOST  
SHOWED!**  
**PROCEEDINGS OF THE  
SEVENTH BIENNIAL  
NATIONAL ORDO  
TEMPLI ORIENTIS  
CONFERENCE:**  
**SEATTLE,  
WASHINGTON,  
AUGUST 7-9, 2009 EV**  
United States Grand  
Lodge, O.T.O.,  
2011 EV

*Unity Uttermost Showed!* offers a selection of papers from the seventh biennial National Ordo Templi Orientis Conference (NOTOCON) of the United States Grand Lodge of O.T.O., held in the Valley of Seattle, Washington, in 2009 EV. The papers cover diverse topics including Enochian magick, sacrifice in Aztec mythology, the sacred geometry of an astral cathedral, producing ritual theater, personal responsibility in Magick, promulgation of the Law of Thelema, textual analysis of *The Book of the Law*, and more. Other highlights include the original ritual, the "Feast of Babalon," and the address given by U.S. National Grand Master Sabazius.

### STILL AVAILABLE:

**BEAUTY AND STRENGTH:  
PROCEEDINGS OF THE  
SIXTH BIENNIAL  
NATIONAL ORDO TEMPLI  
ORIENTIS CONFERENCE:**  
**SALEM, MASSACHUSETTS,  
AUGUST 10-12, 2007 EV**

United States Grand Lodge,  
O.T.O., 2009 EV

Includes addresses and articles by Sabazius X°, Richard Kaczynski, Lon Milo DuQuette, James and Nancy Wasserman, Dionysius Rogers, Frater Humachis, and many Others of equal Merit, if less Fame.



## FROM THE GRAND MASTER

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

### A BRIEF EXAMINATION OF *THE COMMENT*

The short statement reproduced here was received by Crowley in November, 1925 EV in Tunis. It is occasionally referred to as “The Short Comment,” “The Tunis Comment,” “The 1925 Comment,” or “The Class A Comment.” Crowley referred to it simply as “The Comment,” as distinct from the “Commentaries.” It is typically included at the end of all printed editions of *The Book of the Law*.

These days, *The Comment* is sometimes regarded as a bit of irony, or an anachronism, or an example of “reverse psychology,” or even a joke. But Crowley took this statement quite seriously, even if not perfectly literally.

Crowley recounts his reception of *The Comment* in Chapter 50 of *Magick Without Tears* (1939 EV).

As to Part IV [of *Book 4*], *The Book of the Law* section, the idea was that the volume should comply with the instructions given in AL III:39: “All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the *Book of the Law* shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!” I mistook “Comment” for “Commentary”—a word-by-word exposition of every verse (and much of it I loathed with all my heart!) including the Qabalistic interpretation, a task obviously endless.

What then about AL III:40?<sup>1</sup> This problem was

<sup>1</sup> AL III:40: “But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.”

#### THE COMMENT

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

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.


Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

*Love is the law, love under will.*

The priest of the princes,

*Abkh-f-n-khonsu*  


solved only by achieving the task. In [Tunis],<sup>2</sup> in a mood of blank despair about it all, out came the Comment Easy, yes; inspired, yes; it is, as printed, the exact wording required. No further cavilling and quibbling, and controversy and casuistry. All heresiarchs are smelt in advance for the rats they are; they are seen brewing (their very vile small beer) in the air (the realm of Intellect—Swords) and they are accordingly nipped in the bud. All Parliamentary requirements thus fulfilled according to the famous formula

of the Irish M.P., we can get on to your other questions untroubled by doubt.

One *Textus Receptus*, photographically guaranteed. One High Court of Interpretation, each for himself alone. No Patristic logomachies!<sup>3</sup> No disputed readings! No civil wars and persecutions. Anyone who wants to say anything, off with his head, and On with the Dance; let Joy be unconfined, You at the prow and Therion at the helm! Off we go.

The “famous formula of the Irish M.P.” probably refers to the formula of “boycotting” an individual, first developed by Charles Stewart Parnell (1846-1891 EV), Member of Parliament, founder and leader of the Irish Parliamentary Party, and agitator for land reform. In a speech at Ennis on Septem-

*Continued on next page ~*

<sup>2</sup> “Paris” appears in the text of MWT. Historical records indicate that the document was received in Tunis.

<sup>3</sup> “Patristic” refers to the fathers of the Christian Church, or their historical period. A “logomachy” is a dispute over words. Crowley was probably alluding to the sort of schismatic dispute typified by the Arian Controversy, q.v.

ber 19, 1880 EV, Parnell declared:

When a man takes a farm from which another had been evicted you must shun him on the roadside when you meet him, you must shun him in the streets of the town, you must shun him in the shop, you must shun him in the fairgreen and in the marketplace, and even in the place of worship, by leaving him alone, by putting him in a moral Coventry, by isolating him from the rest of his country as if he were the leper of old, you must show your detestation of the crime he has committed.

Parnell and his associates used this formula of social ostracism effectively against Captain Charles C. Boycott (a County Mayo land agent for an absentee landlord) during the Irish “Land War” of 1880 EV. This incident served as the origin of the verb “to boycott.” There is no doubt that Crowley was familiar with Parnell: he mentioned him by name and referred to him as Ireland’s “greatest leader” in Chapter 48 of the *Confessions*, and Parnell’s boycott appears to have served Crowley as an admirable example of the type of treatment Crowley envisioned for potential “heresiarchs.”

Crowley’s “mood of blank despair” preceding the reception of the *Comment* was likely a result of the failure of Charles Stansfeld Jones, a key participant in Crowley’s plans for establishment of the Law of Thelema, followed by Crowley’s break with a promising but relatively minor player, C.F. Russell, and finally by a major crisis precipitated by Crowley’s close associate Norman Mudd. In all three cases, the common factor was an attempt to usurp Crowley’s authority and set themselves up as competing authorities (“heresiarchs”) regarding the correct interpretation of *The Book of the Law*. Crowley was concerned that Russell would even commit murder in the name of *The Book of the Law*.

It is evident that, in Crowley’s mind, the reception of *The Comment* resolved these problems, neatly and permanently, by removing the environment within which such problems could develop and ferment. In 1926 EV, the year following the reception of *The Comment*, Crowley forcefully demonstrated to Karl Germer how serious he was about the injunctions of *The Comment*:

Will you please attend to the Work, and leave all speculations about *The Book of the Law* out of it. Haven’t you read “The Comment”? You are simply heading for the same disaster that overtook Jones and Mudd; only it will be worse, because you had your eyes wide open. You idiot! You miserable driveling idiot!! Please understand once and for all that I will not tolerate any such nonsense. This is the last warning. Our relations simply come to an end at once unless you can be sensible.<sup>4</sup>

Crowley justified his own position as sole interpretive authority for *The Book of the Law* in *The Equinox of the Gods* (1936 EV) as follows:

I lay claim to be the sole authority competent to decide disputed points with regard to *The Book of the Law*, seeing as its author, Aiwaz, is none other than mine own Holy Guardian Angel, to whose knowledge and Conversation I have attained, so that I have exclusive access to him. I have duly referred every difficulty to him directly, and received his answer; my award is therefore absolute without appeal.

As each of us is our own high court of interpretation on *Liber AL* itself, we are free to agree or disagree with Crowley; but we are, by the principles being discussed here, to remain mostly silent as to our own insights as they pertain to the Book itself.

Beyond simply confirming Crowley’s interpretive authority, and thus, as Crowley believed, safeguarding against schism, *The Comment* may also function symbolically in a role of more general application, relating to the Four Powers of the Sphinx, and especially the Fourth. In 1939 EV, Crowley recalled the experience of his reception of *The Comment* in such a light in *Eight Lectures on Yoga* (“Yoga for Yellowbellies,” Third Lecture):

...we must never forget that what operated the conversion of St. Paul was the Vision on the road to Damascus. It is particularly significant that he disappeared into the Desert of Arabia for three years before coming forward as the Apostle to the Gentiles. St. Paul was a learned Rabbi; he was the favourite pupil of the best expositor of the Hebrew Law, and in the single moment of his Vision all his arguments were shattered at a single stroke!

We are not told that St. Paul said anything at the time, but went quietly on his journey. That is the great lesson: not to discuss the results. Those of you who possess a copy of *The Equinox of the Gods* may have been very much surprised at the extraordinary injunction in *The Comment*: the prohibition of all discussion of the Book. I myself did not fully understand that injunction; I do so now.”

It is the official policy of Ordo Templi Orientis to observe the spirit of *The Comment* as explained by Crowley in *Magick Without Tears*, i.e., as functioning to forestall revisionism and unnecessary disputation with respect to *The Book of the Law*. We circulated a policy statement in 2000 EV that included the following language:

O.T.O. has no policy forbidding study or [private] discussion of *The Book of the Law*. These matters are left, largely, to the personal judgment of the individual. However, O.T.O. does take the official position that every man and woman has the sacred right to interpret *Liber AL* for him or herself with the Master Therion’s various writings as guide and reference. Therefore, O.T.O. strongly recommends that any study of *Liber AL* be accompanied by a study of the Master Therion’s various writings on *Liber AL*.

<sup>4</sup> October 6th, 1926 EV, letter from A.C. to Germer.



Further, it is O.T.O.'s policy not to endorse attempts to supplant the Master Therion's writings by the publication of alternative commentaries on *Liber AL*. This means that O.T.O. will not actively assist those who wish to publish such alternative commentaries, and will not sanction any implied O.T.O. endorsement of such commentaries by allowing them to be published under its aegis, such as in an official local body publication. This would include articles that are primarily intended to serve either as comprehensive alternative commentaries on *Liber AL*, or as attempts to promulgate novel interpretations of, or "solutions" to, various verses of *Liber AL*. It would not include articles that are clearly not intended to supersede the Master Therion's writings, even if they include incidental expressions of personal opinion regarding *Liber AL*. Appropriate disclaimers may be needed in some cases to clarify intent.

As a practical matter, O.T.O. should be an oasis where individual Thelemites can enjoy spiritual fellowship without having to take sides and defend positions in theoretical disputes over how people should interpret our holy books. Each individual has the sacred right to develop his or her own personal relationship with *The Book of the Law*, and to keep the intimate details of this relationship private. Those who wisely exercise this right while working to extend the influence of the Law of Thelema deserve our respect and encouragement, as they are clearly working in harmony with the express will of the Master Therion."

*Liber CCC, Khabs am Pekht*, published in *The Blue Equinox* in 1919 EV—before the reception of *The Comment*—states

*Love is the law, love under will.*

the following:

Social gatherings should be held as often as is convenient, and there the Law should be read and explained.

This remains an important function of O.T.O., and note that the word "explained" is used, not the word "discussed." Even so, in order to comply with the spirit of *The Comment*, any "explanation" of the Law at such (O.T.O.) social gatherings would, of course, need to be limited to an appeal to Crowley's writings.

There is nothing wrong with studying Crowley's evolving commentaries and writings dealing with *Liber AL*, such is encouraged by *The Comment* and was clearly the intent. But we know from experience that group discussion, especially in official contexts within a hierarchical organization, inevitably evokes the dynamic of intellectual leaders and followers, and subtle pressures to conform. O.T.O. is full of what might be considered operative paradoxes, and this is a significant one. We believe that by actively working to discourage the creation of social contexts in which individuals are expected to state their personal views on *Liber AL* and its meaning, we preserve their freedom.

As for the boycotting or shunning of those who do engage in "cavilling and quibbling, and controversy and casuistry" over the language of *Liber AL*, we also leave that largely to the personal judgment of the individual.

I'd like to thank the following individuals for their invaluable help in assembling this article: Hymenaeus Beta, Dathan Biberstein, Kjetil Fjell, Angel Lorenz, Davy Patton, and Joseph Thiebes.

Off we go!



Fraternally,  
Sabazius

## MAN OF EARTH DELEGATES

*Liber CXCIV: An Intimation with Reference to the Constitution of the Order* states, "In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Supreme and Holy King, serving him day and night." The Man of Earth delegates are therefore pledged to give representation to the general feelings of the Man of Earth Triad.

The current Man of Earth delegates are:

Soror Sandy Bowie, Soror Erin Walsh, Frater IAO131, and Frater Kian Seadhna NGUF

We thank all of the past Man of Earth delegates for their service.

You may contact the current delegates at [MoE.Delegates@gmail.com](mailto:MoE.Delegates@gmail.com) as you will.

More information on the current delegates will soon be available at [admin.oto-usa.org/man-of-earth-delegates](http://admin.oto-usa.org/man-of-earth-delegates). We will let you know once it is online)

## FROM THE ELECTORAL COLLEGE

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

The Electoral College, at its **Winter Meeting**, held on January 7th, 2012 EV, took the following actions concerning duties in its charge:

### Local Body Closures

None.

### Change of Body Status

Swirling Star Oasis was re-chartered as Swirling Star Lodge (Miami, Florida), with Frater ASiF as master, effective January 7th, 2012 EV.

### Change of Body Masters

None.

### New Local Body Charters

None.

The College wishes to express its appreciation to the past and present masters of each of these bodies. We wish each of them the best in their new offices and endeavors.

### UPCOMING E.C. MEETINGS

- Spring 2012 EV. meeting will be hosted by Vortex Oasis (Tacoma Washington) on April 14th, 2012 EV.

The deadline for submission of items to be considered (for the Spring 2012 meeting) is March 15th, 2011 EV. Please mail submissions to the Secretary of the Electoral College. See page 15 for contact information.

### ATTENDING E.C. MEETINGS

Dues-current members in good standing of V° and above are welcome to attend and observe the in-person Electoral College Meetings. We request that those planning to attend contact the master of the hosting body so that adequate arrangements can be made.

### ELECTORAL COLLEGE WEBSITE

The official Electoral College website can be found at: [ec.oto-usa.org](http://ec.oto-usa.org).

### FORMS

Bodymasters seeking up-to-date forms for the Annual Report, Change of Mastership Application, Application for Oasis Status, Application for Lodge Status, or closure forms, will find them by contacting the document control officer at [doc\\_control@oto-usa.org](mailto:doc_control@oto-usa.org).

### NINTH DEGREE REVOLUTIONARY

Members in good standing of the Sovereign Sanctuary of the IX° in the United States (who are not serving as an officer or voting member of any Governing or Administrative Body under the jurisdiction of the U.S. Grand Lodge) wishing to volunteer to stand for election to the office of Revolutionary by the Electoral College are encouraged to write the President of the E.C. See page 15 for contact information.

### SANCTION FOR APPEAL

Brothers or Sisters of our Order who wish to pursue appeal of a verdict of the Grand Tribunal may write to individual members of the Electoral College to request sanction be given to take their case to the Areopagus of the Eighth Degree (per *Liber CXCIV*, section 16) via email links found at: [ec.oto-usa.org/Electors.html](http://ec.oto-usa.org/Electors.html).

### HOSTING E.C. MEETINGS

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 15 for contact information.

### COMMUNICATION WITH THE E.C.

I would like to invite any initiates with specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see page 15.

It is my goal as President of the Electoral College to take effective measures bringing about better communication between the E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms. All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on page 15.

*Love is the law, love under will.*

In the Bonds of the Order,  
Dnn Bvchnn  
President, Electoral College  
O.T.O. U.S.A.

# THE ALTAR, THE CHALICE AND THE WAND

by Brother אִמְלֶחֶמֶה

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

The Altar is the bosom of Isis, the eternal Mother; the Chalice is in effect the Cup of OUR LADY BABALON Herself; the Wand is that which Was and Is and Is To Come.

—The Master Therion, *Magick in Theory and Practice* Chap. X.

The following essay considers the above quotation in light of its connection to the Gnostic Mass—the furnishings, weapons and even the Creed itself being clearly alluded to.

In the Gnostic Mass, the Priest, armed with the consecrated Wand or Lance, “thrones the Priestess upon the Altar.” The word “thrones” connects the Mother (ה of Tetragrammaton, signifying בִּינָה) with the Queen who is represented as throned in the Court Cards of the Tarot. Moreover, this vertical action, from the Tomb to the High Altar, suggests an identity of the Mother with the Daughter, the “mystic reading” of the Hebrew letter *Heh* in full being, “The Mother is the Daughter; and the Daughter is the Mother.”—777 *Revised*. The double Hehs of the four-fold word are further identified with the Sephiroth in *The Vision and the Voice*, 4th Æthyr: “Malkuth shall be uplifted and set upon the throne of Binah.”

Additionally, *An Essay upon Number* asserts that “I wish to be set upon the throne of Binah my supernal mother” is the qabalistic equivalent of the Christian conception: “I am a fallen creature. I wish to be redeemed.” It is the weapon of Earth, the Pentacle (ה final) or Paten borne by the Virgin in the Gnostic Mass, which activates this process of Redemption: “With the Coin redeemeth He.”—*Liber B vel Magi*, verse 10. In the New Æon, this Earthy component is reinterpreted as active and elastic: “rebounding, whirling forth, crying aloud!”—*The Book of Thoth*.

The Cherubic beast of ה final is the Bull (Taurus), the throne of the Hierophant in Atu V: “All mythologies contain this Mystery of the Woman [Priestess] and the Beast [Priest] as the Heart of the Cult.”<sup>1</sup> According to *Liber Aleph*, the Bull is associated to the Will (θελημα), Karma Yoga, the Hierophant and the Phallus: “And in the Rites of Mithras<sup>2</sup> the Bull is slain, and his Blood poured upon the Initiate, to endow him



Photo by Brother Joshua Sharp

with that Will and that Power to Work.” Notably, both the “Lord Meithras” and the “Lord Phallus” are invoked, the latter being “hailed” as well, by the Priest in the Ceremony of the Opening of the Veil. Associated to the throne, the Altar is also the fixed Will of the Magician, as the Pantacle symbolizes his Karma.

Again, this earthy element is not represented as static, but dynamic—“the actual God worshipped (☉ in the North) has progressed from ♂, the laborious slain Bull of Mithras, to ♀, the Children Ra-Hoor-Khuit and Hoor-paar-kraat.”<sup>3</sup> Similarly, the elemental associations of the East and North quarters (Air and Earth respectively)

have reversed with the advent of the New Æon.<sup>4</sup>

According to Skeat’s *Etymological Dictionary*, the word “throne” is derived from the Greek word θρονος, “a seat; lit. a support,” and has a numeric value of 499, the same value that Crowley gives for τοκινεμα, “the movement; the motion”—*The Greek Qabalah*. A “support” in turn connects the throne to Samekh, the fifteenth Hebrew letter, “a prop” or support, and the vertical Path leading from Yesod (☿) to Tiphareth (☉) on the Tree of Life. The Magical Weapon of Samekh is the Arrow (“swift”, i.e. “the movement”), whose Magical Formula is ON. As with the connection of the throne to the Paten, seemingly opposing ideas such as motion (volatile) and stability (fixed) are reconciled.

The Altar is further connected to the Mother by its crimson color (Binah in the King Scale), which suggests blood. Remember that the vertical measurement of the High Altar is 44 inches and that this number is that of Horus (הוּר or blood in Hebrew)—as well as of הוּרִי (the Godname of Kether and Mystic Number of Tiphareth).<sup>5</sup> While the vertical Path of Samekh connects Sol with Luna—the path above it, Gimel,

*Continued on next page* ≈

Atu II, The High Priestess (*i.e.* the Priestess set upon the summit of the earth) formulates “a direct connection between the Father [Kether] in his highest aspect, and the Son in his most perfect manifestation [Tiphareth]”—*The Book of Thoth*.

Significantly, Crowley identifies the throne with the Hebrew letter Vau: “the Heart must support and admit the lordship of the higher consciousness of the Magician”—777 *Revised*. Vau, which means “a nail,” may in turn indicate the Mercurial Dagger<sup>6</sup> or tip of the Sacred Lance, Spear or Phallus, which pierces the heart of the Dying God.<sup>7</sup> As indicated with the oriel behind the main figure of Atu V, The Hierophant, the nail may also *fix*.

In connection to the Altar it is noteworthy that the principal perfume of Gimel is menstrual blood— “the symbolical vehicle of the solar light”—and that blood is the final ingredient listed for the composition of Cakes of Light or Paten and Hosts.<sup>8</sup> This symbolism connects the “best blood” of Liber AL III:24 (Gimel) with the blood taken from “side or heart of the Magician to fill the Holy Cup”(Tiphareth).<sup>9</sup> Additionally, as the weapon of Sagittarius is the arrow, upon the knees of the High Priestess is the bow of Artemis—both weapons pertaining to Atu XIX, The Sun.<sup>10</sup> As Artemis is the twin of Apollo,<sup>16</sup> the final Heh of Tetragrammaton is “both the twin sister and the Daughter of Vau.”<sup>12</sup> Moreover, the Lord of the Æon is “two in one (Vau, Heh, Atu VI, born of the union of Yod and Heh).”<sup>13</sup>

The “summit” or High Altar in the Gnostic Mass is oriented towards the “House of the Beast 666,”

Boleskine House in Scotland. 666 is the number of the sun and the final extension of the number 6, which is the numeration of Vau—identified with the throne.<sup>14</sup> The altar cloth can also bear a sunblaze, which, taken together with the symbolism of the mountain is reminiscent of Atu XIX: “the Sun, charged with a rose, on mount vert”—*The Book of Thoth*. Additionally, at the apex of the super-altar is established the Stélé of Revealing, associated to Atu XX. Both Paths (XX and XIX) lead to Hod (הוה = 15) and form the foundation of the Cup, whose crown is Gimel.<sup>15</sup>

Taken together, this symbolism suggests the Adeptus who has transmuted the Earth “which Thou hast made Thy footstool,” and identified it with the Sun—for it is the seal of the Beast 666 which is emblazoned upon the Ace of Disks (“in whose heart is the Sun’s fire”).<sup>16</sup> It is the Magician who identifies his heart as the “Lord of the Fire of the World,” with the Kingdom: “the Qliphoth [Shells] of an Adept being bal-

anced and trained to fill his Malkuth, vacated by the purified Nephesh [the Animal Soul, which perceives and feels—the Daughter] which has gone up to live in Tiphereth [Ruach – the Son]”—*John St. John*. As Crowley notes in his *Commentary to Liber LXV*, “The Lord of the Æon [the Sun] acts directly on the World of Assiah.”

There is a further connection with the Altar as the throne, and its connection to the Sun. The Priestess, once throned upon the Altar, holds *The Book of the Law* open on her breast with her two hands, making a descending triangle with thumbs and forefingers. This triangle is the special sign of Horus, and is specifically connected to the Altar: “It is the flame descending upon the altar, and licking up the burnt offering”<sup>17</sup>—*The Book of Lies*, Commentary to Chap. 69 [emphasis mine].<sup>18</sup> Similarly, an “offering” is specifically identified in Part V of the Gnostic Mass when the Priest touches the Priestess between the breasts and on the body and says, “Let this offering

be borne upon the waves of Æthyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.”<sup>19</sup> Now below the Altar is the dais of three steps, and it is with the Priest’s mounting of the third and final step that he first invokes “our Lord in the Universe the Sun” to “appear Thou glorious upon the throne of the Sun.” This latter injunction is a paraphrase of Crowley’s versification of the Stélé of Revealing itself: “Appear on the throne of Ra.”

But it is not the Priest, identified as a Master of the Temple,<sup>20</sup> or “Asar as Man”—*Liber Tau*, per-

fectured by the Priestess, who has in turn become Ankh-af-na-Khonsu (666),<sup>21</sup> who is set upon the throne. Rather, the last words uttered from behind the veil, “There is no law beyond Do what thou wilt,”—AL III:60, are those of the Lord of the Æon: Horus, the Crowned and Conquering Child. The summit of the earth has become the throne of the sun. This is foreshadowed with the Priestess placing the Paten before the Graal. “The top of the Altar shall be covered with gold...”—*Book IV*

Whereas the Priestess is identified with the “offering” upon the Altar in the Gnostic Mass, it is perhaps noteworthy that she is “set” upon the Altar. In particular, after the Priest makes five crosses on the Priestess, he declares: “Accept, O Lord, this sacrifice of life and joy, true warrants of the *Covenant* of Resurrection” [emphasis mine]. Relatedly, consider *Liber A’ash vel Capricorni*, verse 7: “Set is his holy cov-

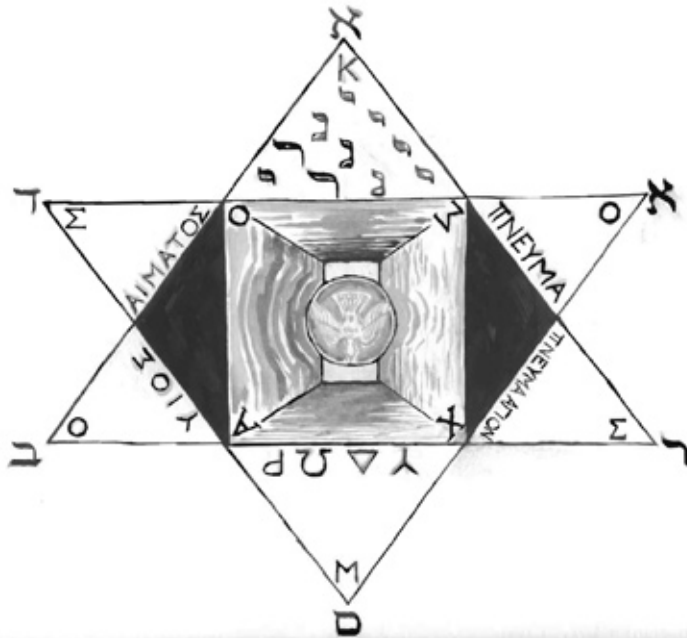


Illustration by Brother אִמְלַחְמָה



enant...” And again, in *The Star Sapphire*: “Also Set shall appear in the Circle... it is not he [the Magician] that shall arise [resurrect] in the Sign of Isis Rejoicing.” In some Egyptian myths the god Set is portrayed as Horus’ older brother rather than his uncle (“Whereof our Father is but the younger brother”). Moreover, Crowley identifies Set<sup>22</sup> with the Yod of Tetragrammaton (paired with Isis as Heh) in his “impression” to *Liber V vel Reguli*. As Crowley himself indicates in his commentary to *Liber LXV*, III:7, such an interpretation is at odds with traditional Egyptian theology.

The Altar as the “bosom” may also indicate the breast of the Mother, of which the phial containing the Holy Oil upon the Altar of the Magician is symbolical. The sign associated to Binah (Mater Triumphans) also emphasizes this breast “as if offering it to that child”—*Liber V*. And the breast is indicated in 7, Atu XVII, “The Mother” of the Three Goddesses,<sup>23</sup> transmuting the name of 777: “...and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps”—*Liber LXV* V: 65.

The symbolism of the Child, which includes the Lord of the Æon, the titles of the Tarot Trumps, the magical image of Tiphareth, etc., also finds expression when the men in the temple strike their breasts with the recognition of the “Sons of the Lion and the Snake.” The mnemonic for the letter Teth in *The Book of Thoth* further notes the Father/Son (Child) relationship:

The Lion-Serpent begets Gods! Thy throne  
The rampant Beast, our Lady Babalon!<sup>24</sup>

It is the Priest who strikes his breast to summon a specific loyal Lion Serpent, “not omitting the Epiklesis.”<sup>25</sup> “Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses”—*Liber Stellæ Rubæ*, verse 22.<sup>26</sup>

The Creed distinguishes between “one Earth, the Mother of us all” and “one Womb.” The first is the eternal Mother—Isis represented by the Altar, her headdress;<sup>27</sup> “Mother of fertility on whose breast lieth water.” The womb represents the Chalice, the “Giver and receiver of joy.” However, both Babalon and Isis/Asi are identified with Binah [777, Col. XIX and XX], and in *The Supreme Ritual*, it is the female officer who conceals herself as Isis and operates “through” Babalon.<sup>28</sup>

As the “summit of the earth,” the Altar is connected to the Mountain of Initiation or Sacred Mountain of the Rosicrucians, and the book called *The Wall of Abiegnus* concerns itself with “the formula of Attainment by devotion to our Lady Babalon”—*The Equinox*, III:9. Additionally, the Scarlet

Woman, who is identified with our Lady Babalon, is “Scorpio...the Woman-Serpent,” one of the “two-in-one Chief Officers of the Temple of the New Æon of Heru-Ra-Ha...” —*The Equinox*, IV-2. Together, with The Beast, they formulate “One True God.”<sup>29</sup>

The Priestess and the Chalice or Cup could be perceived as Microcosmic representatives of the Macrocosmic forces of “The Earth” and “The Lady.” Notably, both the Cup and the Priestess are covered and uncovered (suggesting the Signs of Puella<sup>30</sup> and Mulier<sup>31</sup>). Additionally, the Priestess has 5 crosses<sup>32</sup> drawn upon her thrice (=15) and the Cup once (= 20 total; Kappa). Kappa is the initial of Κτεῖς, the essential female principle.<sup>33</sup>

Using Greek Gematria, “Mother” (μητηρ) of “Abominations” (Βδελυγμᾶ) adds to 941, the same numeration as “Io Pan!” (Ἰω Παν)—the cry of the Priest during the Ceremony of the Opening of the Veil, as well as the cry following the formulation of the elements in

*The Star Ruby*. Additionally, a comment to the 2nd Æthyr of *Liber 418* draws a further connection: “From this it would appear that BABALON ... is the Feminine (or Androgyne) equivalent—not merely complement of Pan.” Crowley further associates 941 to Bacchus in his *Greek Qabalah*: ΨΙΛΑΣ.

It is also perhaps noteworthy that the Hebrew equivalents of the letters CUP are 3 + 1 + 3 = 106 = 7 in full = 77. Scorpio, which is ruled by Mars, is associated to the Magical Formula

AYMΓN, whose Magical Weapon is the Cup and Cross of Suffering (i.e. their combination) and the Wine.<sup>34</sup> Crowley notes that this attribution of “the Serpent is connected with several of the magical weapons, and implies the secret kingly power of the Magician, the essence of the phallic energy as employed in transmutation.” AYMΓN has the numeration of 100, which combines the initial Φ (80) of Φάλλος to the initial K (20) of Κτεῖς (7).<sup>35</sup> Regarding this “transmutation”, it is the Eagle or hawk that drops upon the head of the aspirant “an healing dew” with each bite of the serpent. Additionally, the three letters of this weapon may signify the three wands of the Adept and their corresponding Sephira.

As Helena and Tau Apiryon note, AYMΓN is the Formula sealing the Creed and “calling forth the Holy Virgin who next appears.”<sup>36</sup> Note that together, the words “Holy Virgin” do not appear in *Liber XV*, but rather in *Liber CCXXXI*, verse 17: “Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.” Again, this is suggestive of Atu XVII, “The Mother.”

It is the Cup that is acted upon by both the Lance (Phal-

*Continued on next page* ~



Photo by Brother Joshua Sharp

lus—"Priest of the Lord") and the Host (as the Sun—"Priest of the Sun") under the agency of Ayin ("O"), the ΣΩΤΗΡ ΚΟΣΜΟΥ—"Savior of the Universe". Additionally, in Atu XV, associated to Capricornus (where Mars is exalted) the Altar is the Cubic Stone upon which the Satyr (כַּאֲשִׁיר) sits and bears both the Cup and the torch ("as did his predecessor" i.e. Atu XIV).<sup>37</sup>

The seating of a woman, as in the Gnostic Mass, or man upon the Altar is also indicated in *The Supreme Ritual* and *Liber Stellæ Rubæ*: "Also the Priestess shall seek another altar, and perform many ceremonies thereon"—*Liber Stellæ Rubæ*, verse 69. This adaption of the Altar suggests movement analogous to what has been mentioned regarding the throne. For example, the name of the "House" the Altar is oriented towards, Boleskine, is 418 in numeration or Cheth [חֵת] in full, whose Tarot attribution is The Chariot (Atu VII).<sup>38</sup> The principal figure of this card bears the Holy Graal, which is the sacred vessel of Babalon and the Chariot itself is composed of the figure of the Sun and Moon conjoined.<sup>39</sup> In an early version of the 3 of Cups, Babalon is in the Chariot of Chaos, bearing the Graal. According to Helena and Tau Apiryon: "We know from Crowley's other writings that 'the sole viceregent of the Sun upon Earth' refers to the PHALLUS, which is, therefore, to be identified with the name CHAOS."

Whereas the Man undergoes Resurrection (the Ordeal of the Neophyte Initiation) from the Tomb or Pastos within the Pyramid<sup>40</sup> via the agency of the Sword (the "forked lightning" of Atu XVI) in the hand of the Priestess, in the Gnostic Mass, the "fallen daughter" is redeemed via the agency of the Lance, which is identified with the Phallus (see also *Liber AL*, I:37). This Lance transcends time, being born again and again—"I am Yesterday, To-Day and the Brother of To-Morrow"—*Liber Israfel*. The Wand is in the "Light & in the Night"—"For though I be joined to the Earth, In the Innermost Shrine of Heaven am I"—*Liber Pyramidos*. The Lance is that Lord which both the male (Chokmah) and female (Binah) adore and then invoke—being One, "present among us." The formula of the Wand, unlike that of the Cup, encompasses the entire Minutum Mundum—it is both "our Lord in the Universe" (Solar; "Pyramid of Fire") and "our Lord in ourselves" ("the Spiritual Phallus;" "the seed thereof").

Reflecting the Priest's movements within the Gnostic Mass Temple: "The first formula is that of the Wand. In the sphere of the principle which the Magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends."<sup>41</sup> The Adeptus has seized the Sacred Lance. Bacchus (Tiphareth) has become Pan signifying "Occult

puberty"—*Liber Samekh*. His destination on ascending, the "Unveiling of the Light," is the Altar whereupon is concealed the Graal.

In the Gnostic Mass, the Priestess "takes the lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently" at the conclusion of Part III of the ritual. Note that it is the open hand or palm (Kaph) that is making this action. In Part IV, it the Lance which opens the Veil following spoken Egyptian transliteration from the Stélé of Revealing. Similarly, *Magick Without Tears* instructs the aspirant to rub the wand "constantly with Oil of Abramelin,"<sup>53</sup> emphasizing that "A ka dua" is the best mantra to accompany this action. Additionally, in the *Grimorium Sanctissimum*, the "maiden" inflames "both the fire and the priest with her hands." It is interesting to note that both the Wand and the Hand are attributed to the Yod of Tetrammaton—Yod [י] in full being 20 (Kaph) and multiplied by itself, 100 (AYMGN); "Perfection Perfected, the Unity in completion..." according to *Liber Samekh*.



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ו ה ה ב ר) signifies the Wand. As already noted, together, K and Φ equal 100, the same number as AYMGN (again, the Formula of the Magical Weapon of M). Also, the Altar taken as "fourfold" (which includes "an attack on the 4 by the 11"—*An Essay Upon Number*) in conjunction with the holy hexagram ("phallus of the Macrocosm") informs "the universe enclosed in the law of Lingam-Yoni."<sup>46</sup>

It is tempting to contrast the positive conception above with the Hebrew equivalent of the word WAND: ו + נ + ש + ו = 61 = נש, "The Negative, non-existent; not." With the Ace of Wands, "the Miracle of the Anatomy of the Child Ra-Hoor-Khuit,"<sup>47</sup> we affirm that: "the Universe is Nothing."<sup>48</sup>

*The Book of Lies*, Chap. 15, addresses this microcosmic/macrocosmic dichotomy: "As a man loses his personality in physical love, so does the Magician annihilate his divine per-

As already noted, at the apex of the Super Altar<sup>43</sup> is established the Stélé of Revealing. The word Stélé appears in Greek in *The Star Ruby* as ΣΤΗΛΗ, which is translated "pillar." Crowley's commentary to *Liber LXV*, IV: 58 defines the "lonely pillar" as "Chokmah, the Creative Word, the Phallic Mercury, the Wisdom by which the worlds were created."<sup>44</sup> Additionally, the single pillar of *Liber LXV*, V:5, in conjunction with the formula of Abrahadabra,<sup>45</sup> is defined as the "phallus of the Macrocosm." This phallus is composed of the Word of the Æon's six "positive ideas" or letters, in contrast to "the void of the Microcosm," composed of five Alephs or "Kteis" (womb). Analyzing this pillar, the K (or כ = Jupiter; five) signifies the Cup (womb), whereas the Φ (Geburah; ב

sonality in that which is beyond.” Of course, a Magician has to have created and nurtured a divine personality—prior to transcending it.

In the Gnostic Mass, the Shrine or High Altar is initially open, and this is where the Graal is exalted. Conversely, the Lance is concealed at the beginning and the end of the ritual within the Tomb or Pastos. However, it is Heaven “which draweth” the Wand “into Her Womb.” “But, as one proceeds, the Cross becomes greater, until it is the Ace, the Rose, until it is the Word.”<sup>49</sup>

*Love is the law, love under will.*

## Notes:

- <sup>1</sup> Note to *The Vision and the Voice*, 16th Æthyr.
- <sup>2</sup> “The woman entered, Lingam being conjoined with Yoni, bears the Sun from her serpent womb”—*The Lost Continent*. Note that the Virgin/Priestess is the only Woman (symbolically speaking) within the Gnostic Mass temple giving the step and sign of a Man and a Brother with the Deacon and Congregation.
- <sup>3</sup> Commentary to *Liber LXV*.
- <sup>4</sup> Consider also that Titans (TEITAN = 666) were born from the union of the Sky (Uranus) and Earth (Gaia). This change is particularly notable when comparing the Greater Ritual of the Pentagram and *Liber Reguli*.
- <sup>5</sup> See “From Gold Forge Steel” in *Beauty and Strength: Proceedings of the Sixth Biennial National Ordo Templi Orientis Conference*.
- <sup>6</sup> *Book IV, Part 2*, Chap. IV and *The Book of Lies*, Chap. 2.
- <sup>7</sup> Note to *The Vision and the Voice*, 23rd Æthyr.
- <sup>8</sup> 777 Revised, col. XLII.
- <sup>9</sup> *Book IV*. Note the connection of the Arrow to the Heart or Tiphareth in Atu VI and the Vth Æthyr.
- <sup>10</sup> *The Book of Thoth*.
- <sup>11</sup> Apollo is the 7th Name (B) of Horus in *The Invocation of Horus*.
- <sup>12</sup> *Book IV, Part 3*, Chap. III.
- <sup>13</sup> Commentary to *Liber LXV*.
- <sup>14</sup> *An Essay Upon Number*.
- <sup>15</sup> See *Sepher Sephiroth*, number 503.
- <sup>16</sup> Recalling the injunction of Atu XIV to “Visit the Interior of the Earth.”
- <sup>17</sup> “In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.” (*Liber Stellæ Rubææ*, Verse 30).
- <sup>18</sup> One of the sacrificial demarcations between the worshippers of Jehovah in the Torah and their neighbors was the insistence that the principal offering be burnt. See also *Liber AL*, III: 25.
- <sup>19</sup> It is curious that Skeat specifically connects the word *offering* to the word *fertile*.
- <sup>20</sup> “And in relation to his body and mind he is but a vehicle of the forces that are beyond the Abyss. He will therefore speak, but as a man among men, of that which he has seen and heard.” *The Equinox*, I-10, “The Temple of Solomon the King.”
- <sup>21</sup> See “The Comment called D,” where this identification is made particularly clear.
- <sup>22</sup> This god is associated to the XVth Path in Columns XIX and XX of *Liber 777*.
- <sup>23</sup> See “The Vital Triads” in *The Book of Thoth*.
- <sup>24</sup> “He begat me; in my season/ I must such a son beget”—*The Ship*. “The ‘child’ is BABALON and THE BEAST conjoined, the Secret Saviour.”—*Book IV*.
- <sup>25</sup> According to Helena and Tau Apiryon in their *The Gnostic Mass with Annotations and Commentary* ([http://hermetic.com/sabazius/gnostic\\_mass.htm](http://hermetic.com/sabazius/gnostic_mass.htm)): “an invocation of the Holy Spirit over the Elements and the Congregation.” See also *Liber Aleph*, Chap. 86 and *Liber Samekh*, Point II.
- <sup>26</sup> “Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed ... thou shalt unite all these Symbols into the form of a Lion.”—*The Oracles of Zoroaster*.
- <sup>27</sup> Whose profile perhaps suggesting the profile of the dais, High Altar and

Super Altar.

- <sup>28</sup> *The Equinox*, I-10. In the same ritual, “The shrine in the gloom” is identified with “the Mouth of the Womb.”
- <sup>29</sup> See *The Book of Lies*, Chap. 23. Also see “The Vital Triads” in *The Book of Thoth*, where both 666 and 156 are designated “Slain Gods.”
- <sup>30</sup> “The Sign of Chastity”
- <sup>31</sup> “Babalon is the X”—the sign being suggestive of a cup.
- <sup>32</sup> “the symbol of God made man, the peculiar hieroglyph of Christ.”—*The General Principles of Astrology*.
- <sup>33</sup> *Liber Samekh*.
- <sup>34</sup> *Liber B vel Magi*, Verse 8: “With the Cup preserveth He.”
- <sup>35</sup> Kaph is associated to Atu X, Fortune, which is the image of a wheel—a symbol that may be associated to the chakras [chakra=lit. Sanskrit “wheel”—Ed.]. See the *Commentary to Liber LXVI* in *The Equinox*, IV-1.
- <sup>36</sup> Helena and Tau Apiryon, *The Creed of the Gnostic Catholic Church: An Examination* ([http://hermetic.com/sabazius/creed\\_egc.htm](http://hermetic.com/sabazius/creed_egc.htm)).
- <sup>37</sup> *The General Principles of Astrology*.
- <sup>38</sup> Astrological Cancer associated to the extreme northern declination.
- <sup>39</sup> I.e., The Mark of the Beast.
- <sup>40</sup> “The metaphor of stones is, on the other hand, of Tiphareth.”—*Commentary to Liber LXV*, Verse 58. This is connected to the Pyramid or the 2nd Hell, Πυραμυς, and by Greek Gematria, to the 3rd Hell Φαλλος and Θανατος.
- <sup>41</sup> *Book IV, Part 3*, Chap. 2.
- <sup>42</sup> From the phial indicating the breast of the Mother.
- <sup>43</sup> The Super Altar itself suggesting the Caduceus—the Wand of Mercury.
- <sup>44</sup> See Hebrews, 11:3.
- <sup>45</sup> A Magical Formula of Tiphareth.
- <sup>46</sup> *The Book of Lies*, Chap. 26.
- <sup>47</sup> *Liber Aleph*, Chap. 207.
- <sup>48</sup> See Chap. 86 of *The Book of Lies*.
- <sup>49</sup> See the commentary to Chap. 15 of *The Book of Lies*.

## Speech in the Silence



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## BOOK REVIEW

### *The Red Book (Liber Novus)*

by Carl Gustav Jung

Edited and translated by Sonu Shamdasani

W.W. Norton & Co., 2009

(416 pages, hardcover)

“The word is a creative act...The words that oscillate between nonsense and supreme meaning are the oldest and truest.”—*The Red Book*, p. 236

C.G. Jung’s *Red Book*, a work of mythical stature even within the myth-laden corpus of Jung’s life and writings, was finally published in 2009. The material in *The Red Book* had its genesis in a series of visionary experiences beginning in 1912. Over the next sixteen years Jung intermittently compiled, edited, and expanded the core material, working in the solitude of his tower at Bollingen by the shores of Lake Zurich.

To the casual reader, and indeed to a number of the colleagues to whom Jung showed *The Red Book* close to the time of its genesis, the work appears as the wild fantasies of a mind straddling the abyss of madness. It was likely for this reason that the Jung family hesitated for decades to publish it. In the intervening years the work was locked in a vault in Switzerland, accessible only to a select few family members and close colleagues. Sonu Shamdasani, the editor of this edition, was eventually able to convince the family of the importance of the work, and they allowed the publication to go forward.

Visually, the book is nothing short of astonishing. The original *Red Book* was a huge tome—12 by 16 inches, written in a beautiful calligraphic hand, and illuminated with Jung’s own paintings of his visions. The publishers of this edition have wisely chosen to reproduce the book in a format as close as possible to the original, including its monstrous size. The scans of the original calligraphy and artwork are absolutely pristine, and these form the first section of the book. Following this, Shamdasani presents a cogent historical and biographical overview of Jung’s approach to this work, giving much-needed context for the role of *The Red Book* in his evolving thought. Finally, we are given a complete and well-annotated English translation of the original German and Latin text.

A publication of this quality and heft could easily cost a fortune, but the publishers have somehow managed to make it available at a very reasonable price. As of this writing, new copies are obtainable online for just over \$100—a fraction of its true value, in my view. (Of course, this doesn’t include the cost of the special shelf readers will need to construct in order to house the book!) For more information about *The Red Book* project, including samples of the artwork and calligraphic text, please visit: <https://philemonfoundation.org/projects/redbook>.

As one might hope, the content of the book is as impres-

sive as its form. The central motifs of the text concern Jung’s attempt to “recover his soul” in a series of visions, journeys to Hell, “lectures” from various entities he encounters, and dialogues with characters as diverse as the prophet Elijah, Salome, and the Holy Guardian Angel-like magician Philemon. (Fans of Gematria will enjoy the fact that ΦΙΛΗΜΩΝ has the same numeric value as “Persephone” and “thrice-great”.) In the course of fleshing out these visions, Jung presents a number of ideas and themes which resonate powerfully with those of Thelemic philosophy, and the Hermetic corpus generally. Among the most prominent of these is the intensifying relationship between Jung and Philemon, essentially Adept and Angel, which resulted not only in visionary experiences, but in Jung’s later attempts to translate these experiences into cogent scientific theory and psychoanalytic practice. Near the end of his life, many years after the completion of the *Red Book*, he wrote of this process:

The years, of which I have spoken to you, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then. [p. vii]

In other places, we have hints that Jung was experiencing his own version of the shifting of Æonic formulæ so well documented by Crowley, such as in this passage:

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. [p. 241]

The motif of the underworld journey to recover the soul is of paramount importance as well, including much focus on the balancing of light and dark, known and unknown, reason and irrationality, science and spirit, and Ego and Self. It must be admitted that Jung appears to be wrestling with dualistic, sin-based complexes in his work here, but the results are still compelling. Consider:

Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpentlike. I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature



of the serpent.

If I had not become like the serpent, the devil, the quintessence of everything serpentlike, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust. But I forestalled him by uniting myself with the serpent, just as a man unites with a woman. [p. 322]

The reader can feel Jung wrestling uncomfortably with the contents of his own unconscious in many of these passages, as he has admitted in various autobiographical writings. He frames much of this tension in the context of a dialogue between the “spirit of this time,” representing Jung’s rational scientist-Ego, and the “spirit of the depths,” embodying his eternal, trans-egoic deeper Self. The struggle for connection and balance between Ego and Self, as presented on these pages, became a focus of much of Jung’s later theories of the structure of the human psyche, its ailments, and the central method of its rehabilitation. In the relevant passages in the *Red Book*, we can even see evidence of the New Æonic “child” archetype in Jung’s vision—perhaps a validation of Crowley’s hypotheses concerning the shifts in collective consciousness manifesting in the early years of the 20th century. Consider this important passage:

I had to recognize that I am only the expression and symbol of the soul. In the sense of the spirit of the depths, I am as I am in this visible world a symbol of my soul, and I am thoroughly a serf completely subjugated, utterly obedient. The spirit of the depths taught me to say: “I am the servant of a child.” Through this dictum I learn above all the most extreme humility, as what I most need.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. [p. 234]

Finally, and compellingly, there are moments of exquisite adoration and yearning, akin to the inspired writing in *Liber LXV* and similar Holy Books, reminding us that the journey inward, in every human life, ultimately brings us to the feet of the Beloved:

Where in my soul do I shelter you? In my heart? Should my heart be your shrine, your holy of holies? So choose your place. I have accepted you. What crushing tension you bring with you! Isn’t the bow of my nerves breaking? I’ve taken in the messenger of the night....

I bow, my soul, before unknown forces—I’d like to consecrate an altar to each unknown God. I must submit. [p. 308]

To the eyes of a modern occultist, the *Red Book* is nothing less than Jung’s magical diary—a record of his interactions with various entities, mythological themes, and his own “demons.” His experience wrestling with these forces was fundamental in shaping all of his later research and writing. In his process, and especially in his *success*, we find a vindication of the central method of individual attainment and societal evolution enshrined in the system of the A.∴A.∴. That is, the seeker journeys to the center of his being, obtains the reward of deep knowledge and of True Will, and spends the rest of his life translating this secret wisdom into a tangible treasure—accessible and apprehensible to those who follow. Highly recommended.

—David Shoemaker

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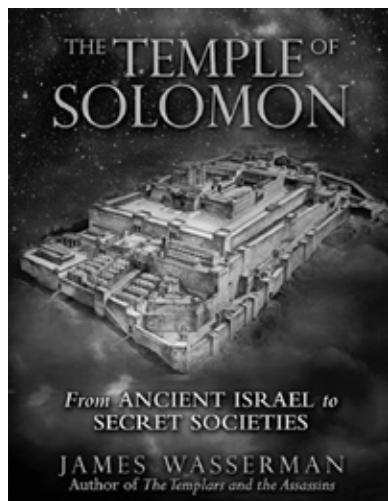
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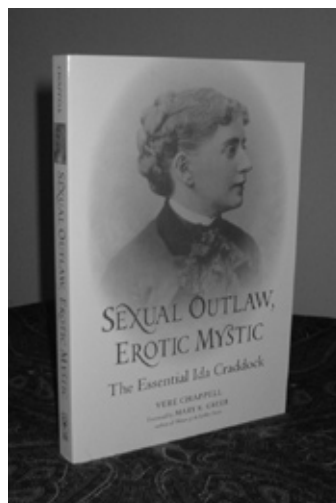
***THE TEMPLE OF  
SOLOMON:  
FROM ANCIENT  
ISRAEL TO SECRET  
SOCIETIES***

by James Wasserman

Inner Traditions  
International, 2011 EV

Richly illustrated, this book explores the Temple of Solomon in the Hebrew Scriptures, the New Testament, and the Apocrypha, as well as

its role in the rites of Freemasonry, the legends of the Knights Templar, the doctrines of the Kabbalah, and Muhammad's visionary journey through the heavens. This book explains why the Temple was built, what its destruction has meant for Jews and Christians alike, and why the Knights Templar as well as several modern secret societies have centered their teachings around this vibrant archetype.



***SEXUAL OUTLAW,  
EROTIC MYSTIC:  
THE ESSENTIAL IDA  
CRADDOCK***

by Vere Chappell

Weiser, 2010 EV

Persecuted by Anthony Comstock and his Society for the Suppression of Vice, Ida Craddock (1857-1902 EV) was a turn-of-the-century sex educator and spiritualist. She taught the importance of viewing sex as a sacred act. Most

of her personal experience came from her own marriage to an angel named Soph and her essay *Heavenly Bridegrooms* was declared essential reading by Aleister Crowley. Convicted under New York's anti-obscenity laws, she committed suicide rather than face life in an asylum. This book compiles an extensive collection of Craddock's works, including original essays, diary excerpts, and her final letter to her public.



SUBMISSION DEADLINE FOR  
VOLUME XIII, NUMBER 1:

Θ IN Υ • ♀ IN ♀ • Dies Θ • Anno IV:XX  
(Sunday, April 8th, 2012 EV)

**We want:** news and articles, original rituals and artwork, temple photos, reviews of all kinds, local body reports, local body publication reports, publication announcements, and anything else pertinent to Thelema, Ordo Templi Orientis and the activities of our members.

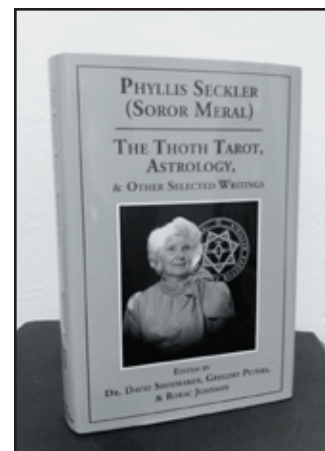
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***PHYLLIS SECKLER  
(SOROR MERAL):  
THE THOTH TAROT,  
ASTROLOGY, & OTHER  
SELECTED WRITINGS***

Edited and introduced by  
Dr. David Shoemaker,  
Gregory Peters, & Rorac  
Johnson

Phyllis Seckler (1917-2004 EV) was one of the most important and influential Thelemites of the post-Crowley era. An initiate of Ordo Templi Orientis since 1939 EV, and an A.∴A.∴ student of Jane Wolfe, Seckler was an indispensable factor in the resurgence of O.T.O. and the shaping of modern Thelema as we know it. This landmark publication collects two of her most important essays on the Thoth Tarot, depth psychology, and astrology originally serialized in her journal *In the Continuum*. In addition, this book presents important and previously unpublished correspondence between Seckler, Aleister Crowley, Karl Germer, and Jane Wolfe. The final section of the book presents her last major interview, where she discusses her early years at the old Agape Lodge in Los Angeles, her views on the current state of Thelema, and much more.



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