

Essays to Keph Ra

By

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Dedication

To the Sisters of the LVX and the Brothers of the NOX, may the Stars guide us and may the path of Free Fall keep us on our Way.

And to my Beloved 156 may your constant ecstasy be the shrill call of the Hawk and the Love divine, yea the shrill cry of the Hawk and the Love divine.

“There is s splendor in my name hidden and glorious, as the sun of midnight is ever the son.”

AL iii 74

Essay 1 – On A Riddle

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

In Liber CDXVIII in the 14th Aethyr it is said “... Fifty are the gates of understanding, and one hundred six are the seasons thereof. And the name of every season is Death.”

Let 50 be “De Modo Quo Operet Lex Magica”

Let 106 be “De Operibus Stellae Microcosmi, Quorum Sunt Quattuor Minores”

Such that 156 is “De Viro”

.. but ☽ is not the Star.

Love is the law, love under will.

Essay 2 – On The Formula of the Neophyte

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

Today I write on the Formula of the Neophyte:

In Thelemic Magick being the Oriflamme Vol. VI no 5 in chapter VI AC writes concerning the Formula of the Neophyte: “It will be seen that the effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction. ...In the book called Z2 (Equinox I 3) are given full details of this formula, which cannot be too carefully studied and practiced. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.”

MRM comments:

“This unification consists in finding one’s ‘center of gravity’ (read Tiphereth) and then ‘falling free along one’s orbit’ (read ‘doing one’s Will’). It must not be forgotten, however, that periodic shifts of balance around one’s center of gravity (read ‘initiations’) and orbital swerves (ibidem) are inevitable, since human beings are always growing and meeting other living things (read ‘practicing love under will’) along the way.”

Both of these sly old devils mislead the gullible with their tongues firmly planted in their cheeks. AC’s comment is like saying well you can’t get there from

here. Then MRM says but if you could get there and then figure out how to scale that sheer 10,000 ft wall look how easy it would all be then!

The Formula of the Neophyte has been rewritten and it is published by us as “Spiritual Bootcamp” the opening chapter to Magick Revised.

No the task is not easy but there is a place to start and if you are persistent you will discover that there is a way to find yourself atop that 10,000 ft. wall and perhaps if you are very focused and determined you might just pull off the “unification” that MRM suggests. There are quite a few pitfalls along the way. (He said with his tongue firmly planted in his cheek).

Love is the law, love under will.

Essay 3 – On The Secret Chiefs

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

“The “secret chiefs” are all those Initiates who crossed the Abyss. Some are so immeasurably advanced that they may function as viceroys of the Unknown God, and sit on the throne of Ra. All of them function as Holy Guardian Angels as they please.” Equinox V ii MRM’s comment to ch IV vv 57 of Liber LXV

I write today on The Secret Chiefs. Speculation on these matters is of course dangerous. These essays are dangerous for they examine the doubts and the lesser-trod paths of our thought. These are the thoughts that we think in the midnight hours of our lives, when we are still far from the LVX of morning. In such solitary times far removed from any human activity or contact we may ruminate on paths narrow and twisted. These midnight hours of our souls are the times when we receive the impressions of the current of all things. We sample the flow of the Universe and the universe. The Secret Chiefs live in these times. Understanding which attainment brings allows the Secret Chiefs, with a simple nudge here or a slight adjustment there, the ability to alter the course of many systems and make them go aright. Those who live in the Night of PAN apply their skills to the

fabric of being and when the tapestry begins to fade or fray they with their precision manipulate the forces of Karma and matter and motion to apply the universal strength to the little world of ours.

Love is the law, love under will.

Essay 4 – On the Mind of the Master

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

It is written in Liber Aleph chapter 164 thus: “I am a transient Effect of infinite Causes, a Child of Changes. There is no I, o thou that art not thou, else were I segregated, a Stagnation, a Thing of Hate and of Fear. But ever-moving, ever-changing, there is a Star in the Body of our Lady Nuit, whose Word is None and Two.”

Today I write on the mind of the Master.

Seeing the strands of causation the Master picks the ends thereof to connect.

Hearing the Pan Pipes in the resultant massacre the Master sings along.

Listening to the strains of the flute the Master rejoices in the division.

Feeling the warm sun on the face of the God the Master rejoices in union.

Love is the law, love under will.

Fraternally,
939 :.

Essay 5 – On the Mind of the Imp

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

In Liber CCCXXXIII Chapter 56 “Trouble With Twins” it is written:

...
Yet holier than all These to me is LAYLAH, night and
death; for Her do I blaspheme alike the finite and
the The Infinite.

So wrote not FRATER PERDURABO, but the Imp
Crowley in his Name.

For forgery let him suffer Penal Servitude for Seven
Years; or at least let him do Pranayama all the
way home—home? nay! but to the house of the
harlot whom he loveth not. For it is LAYLAH
that he loveth

And yet who knoweth which is Crowley, and which
is FRATER PERDURABO?

The Imp of the Master is but the human who is still present. The Initiation of the Abyss while rendering egoless the Master does not destroy aspects of the personality of the human being who entered the Abyss. A Master who liked buttermilk before their Initiation will likely still savor it afterwards.

Modifications of the personality take place at all levels of initiation and Initiation. Thus it is written ‘stability is change and change is stability’ let the Zelator contemplate these words. For the Zelator must subdue

the chatter of the animal soul by coming to know and knowing how to control the automatic consciousness. Why speak of the Zelator in a chapter on the Master? For we find that the Grade of Zelator reflects, albeit imperfectly, the Initiation of the Magister Templi. Thus is great temptation visited on the Zelator and this too is part of the accomplishment of the Grade. Here we find the Imp for it is not the most gross of things that remain on the shore of the Great Sea but rather the specters of the automatic consciousness that remain and play monkey games with the Master and the disciples.

Thus the Master allows the crazy little boy to play and in that play create worlds and conundrums alike. Thus the Master revels with the wanton in the market if he or she chooses. Thus the stone slips clean away from the sling and the horror gains no hold. The horror of the slime of Khem is the serpent power and the House of God is His Home.

Glory unto Nuit and unto BABALON and unto her whose name is known among men...

Love is the law, love under will.

Essay 6 – On Complex Systems

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

Today I write on complex systems.

While contemplating a divination during the little Magickal Retirement of the summer of 2006 e.v., I wrote an essay on modes of experiment in which I extolled the method of simplification. This method works well for many types of problems but does not tell the whole story in the case of complex systems. True a complex system can be explained to some degree by the sum of its parts. It is also true that a certain spontaneous synergy can take place at a break point or bifurcation point in the system matrix. (What does that mean?) Here it is then. The system matrix is the total action of the system in the “world”; that is, what it does. The break point or bifurcation point in system complexity is that point at which parts of the whole disappear and can no longer be separated from the total system matrix or action in the world. Hopefully that conveys better what I mean by the above. I truly seek to elucidate not obfuscate the concept. At bifurcation point much of what is known about the constituent parts of the system must be collapsed into the point concept of the new synergy. (What does that mean?) A system once considered made up of many parts must be considered, at a break point, as a new entity or synergy. That new entity must be

considered, from that point onward, rather than the parts of the old concept.

The reductionism vs. holism dichotomy has driven much of our scientific, philosophical and spiritual debate. If we ask which of these is the correct way to study phenomenon we are asking the wrong question. If one is to answer this question at all it is to say that neither is the way and yet both are the way. For it is plain that at times a system needs the reductionist approach and it is equally plain that at times a system needs a holistic approach. The system's result or outcome can have different explanations of that outcome depending on the method of analysis used.

How might all of this apply to our science and art of change in conformity with will? Our approach will depend solely on what we are acting on. If we are acting on an individual (a complex system) we would be correct to take the holistic approach (unless it was one particular part of that system that we were inclined to effect.) If I want to be noticed by someone it would make more sense for me to act on the whole individual by making myself available to be seen, frequenting places that they frequent and so on. It would not make much sense for me to try to influence them on a molecular level to notice me without first trying the obvious methods. If we were acting on a deed (printing a book is the example that Therion given in 'Magick In Theory and Practice') we would be correct to take a reductionist approach and concentrate on the parts of the deed. The writing, proofing, editing, funding,

printing, binding and distributing of said book to affect its favorable outcome. (Note that the same would be true if we were attempting to affect an unfavorable outcome as well.)

Love is the law, love under will.

Essay 7 – On Simplicity

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

Today I write in Simplicity:

As it is said in the Dao De Jing in a chapter LXXXI titled The Shewing-forth of simplicity:

“True speech is not elegant; elaborate speech is not truth. Those who know do not argue; the argumentative are without knowledge. Those who have assimilated are not learned; those who are gross with learning have not assimilated.”

I write today on simplicity.

While contemplating a problem with my vehicle’s desires, I found the theme here contained in a poem inspired by a song;

If it is a Rose

A song today left me in reverie

Its wisdom came crashing to earth

Its simple spirit answered the pain

Its wide meaning sent my mind away.

Away to the oblivion of the trance
Of Love, Of Love and of the Rose
No wear on the heart or the mind's struggles
No sealing up of the Me that obscures It.

The light of passion and freedom
How can I contain these things?
Nothing will contain them only allow
them to flow to the Great Sea.

I cannot direct the current of the Rose
whose Love I seek to bathe in.
I can only bathe in her stream if
I cast my self in the swirling waters.

The song said it plainly and with
No doubt as to its meaning, nor to

Its manifestation in my life now -

“If it’s a Rose then it will bloom.”

5/21/2007e.v.

While considering this simple phrase “If it’s a rose then it will bloom” I found an easy way to access the balance of the mind and emotion. This is an expression meaning to follow the Dao in the Way of Heaven and in the Way of The Earth. No two things mix less than these but no two things create No-Thing more readily than these in combination. Our formula $0=2$ is just such a statement.

The mind mixes the emotions and the “rational” together to create stories that mollify the ego. These admixtures can create monsters. They can be true, even enlightened and they can be false and illusory. The story that I told to my self was partly ego balm for the injustices of a certain pride of my own. To compromise such a pride creates and harbors malcontent and turmoil. The turmoil created manifests even if the original impetus for such creations were true and pure.

Thus simplicity recognizes the thing (Rose) and it also recognizes that there is a possibility that there is the not-thing (not Rose). Simplicity demands that the thing (Rose) bloom if indeed its conditions are true. Inexorably and relentless this process allows the little world of the ego, the little world of the mind, the little

world of the emotion and the little world of desire to revolve and to commingle and to be supplanted by the simple ecology of a process, natural and divine which is to say is human. “If it’s a rose then it will bloom.”

Love is the law, love under will.

Essay 8 – On Compulsion and Love

Care Fraters and Sorors

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

I write today on compulsion and love.

There are very many manifestations of love and of those I will speak first of the most common among us. That is the love which manifests as sexual desire for it is with this love that compulsion invades and causes confusion. The purpose of this essay is to attempt to tease apart some of the issues surrounding love which when observed woven together seem a tangled mass but when viewed individually become easier to apprehend.

Now let it be understood that sexual attraction between human beings is very much like the electro magnetic phenomenon in physics in that it is automatic when certain elements and conditions are brought in proximity to one another. The desire for a specific individual and the more general desire for sexual release are two related but not necessarily connected phenomenon. The desire for sexual release may or may not accompany a desire for a specific individual. This non specific sexual desire, i.e. sexual desire not generated by the proximity of

elements but rather due to an interior set of mental conditions is compulsion. Compulsion would be defined in this particular instance as an overwhelming emotion directing an individual towards a behavior which is not “under will”. By under will I mean that the phenomenon controls the individual rather than the individual controlling the phenomenon.

That love should be under will is part of the code of our conduct as Thelemites. That sex should be a compulsion rather than a joyous phenomenon, participated in under the will of the operators is an unacceptable attitude that all Thelemites and Aspirants to Thelema should eschew. While sex is an important expression of our humanity it must have its own time and place, dictated by fully aware and conscious operators. Abstinence from sex is at times as important as its healthy practice. Simply put no one yet has died from not having sex, but having said that it is an historical fact that many people have been victims of unhealthy and perverted sexual psychosis. These historical facts include a whole catalogue of tortures, mass hysteria, mass murder and oppression in many cultures, countries and forms. These historical conditions normally involved some form of forced abstinence of an individual or a group under some unrealistic set of rules, dogmas, religious beliefs or laws. The fact is that normal human beings need to act freely in regards sexual relations with one another. Mental, emotional and physical health are maintained when the powerful forces of sexual desire are in proper, perspective, place and proportion.

While it is true that individuals should act freely in regards sexual relations with other individuals there are some circumstances specific to Aspirants to Thelema which bear mentioning at this turn. Aspirants to Thelema need to concern themselves with not only the choice of sexual partners but with the quality of the sexual partner as well as with abstinence and with non-abstinence issues. So for the normal un-feathered biped that might choose their sexual partners based solely on compulsion with no regard for any other issue, as far as Liber Oz is concerned those choices are valid and lawful. Liber AL and Liber Oz are a bit more discerning when it comes to those who call themselves Thelemites. Liber AL says in chapter I verse 51 “Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.” It is this last phrase “... always unto me.” which indicates that love including but not limited to sexual love should be indulged in with a certain special attention, a reverence meaning “a feeling of profound awe and respect ...” if you will. That sexual love, among other things, is in the nature of a ritual of worship to Her is indicated starting with verse 50 and continuing on through verse 52. Chapter I verse 52 has some specific warnings and injunctions which more than emphasize the importance which Aiwass placed on the right interpretation and implementation of this injunction. In fact verse 52 is pretty straight to the point; “If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!” So, special conditions

exist for Thelemites in matters concerning love, which includes sex as we have explored through out this essay.

What are the special conditions which Thelemites should consider concerning sexual love? Here follow some of the most important of these points. Note that this is by no means a complete list. Each point has many facets and each point could support an essay on its own but for now this will have to suffice.

1. The sexual urge should be under the complete control of the operators in all of its aspects.
2. Compulsive behavior precludes control of conditions; in other words you can't be compulsive about "needing sex" and in control all at the same time.
3. Sexual love implies being in control of your circumstance so far as Thelemites are concerned.
4. Sexual partners are better found among other Thelemites.
5. Sex with profane partners is permissible but should never be a result of compulsion. In such a case abstinence would be preferable.
6. Since we live in a time where the threat of AIDS is rampant full disclosure should be made between Thelemic partners. (Note common humanity would indicate disclosure to the profane as well, even though you might not expect the same courtesy from them.)
7. Sex with profane partners must always be suspect. (In other words it is more likely that a profane partner would lie about her or his sexual

history due to the limited understanding they possess concerning the nature of sexual love and its differentiation from psychopathic or compulsive conditions.)

8. Remember to promulgate the Law of Thelema we must live. In all things keep yourselves safe.

I hope that this essay proves useful to the Sisters and Brothers of the Order. May you find passion, peace and ecstasy each in its turn.

Love is the law, love under will.

Essay 9 – On Drugs and the Astral Body

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

I write today on Drugs and the Astral Body.

“All Things are interwoven. The most spiritual Thought in thy Soul (I speak as a Fool) is also a most material Change in Blood or Brain. Anger maketh the blood acid; Hate poisoneth Mother’s Milk; even as I shewed formerly in reverse, how Disturbance of physical Function altereth the states of Consciousness.” Liber Aleph, De Harmonia Animae Cum Corpore, Chapter 52

Premise: The Simulacrum, which, we call the Astral Body is adversely affected by certain drugs and physical states of ill health.

Those of my students who have been with me for some time will attest to my insistence on not doing magickal practices when you are ill, or taking certain types of medication which inhibit the central nervous system. These classes of drugs include opiate-based painkillers, or synthetic narcotic drugs used to treat coughs or pain, certain antihistamine drugs (drugs used to combat allergic reactions) and others. The rule of thumb is if a drug’s function on the central nervous system is to powerfully decrease stimulation or sensory input then its

use should be avoided during magickal practices such as Astral travel, rituals of banishing, rituals of evocation or invocation and certain active meditations. The actions of these drugs cause decreased control of the subtle functions of the brain that perceive and monitor activities that I will call “spiritual”. Spiritual activities should be generally defined as actions during which an individual attempts to become aware of and manipulate very subtle energies (energy fields), which, we as magicians assert, exist simultaneously with normal phenomenon and perceptions. E.g. Spirits, Astral denizens, Daemons, Genii and various other egregore.

With perceptions dulled by drugs the operator is weakened in their ability to apprehend subtle bodies (energy fields), just as they are weakened in their physical animal bodies. Such weakness provides openings and gaps into which can flow obsessive ideas, currents which run counter to the current the operator is attempting to work with as well as full blown delusion. The outcome of such meanderings is easy to see. The deluded, obsessed or simply “off track” operator makes false assumptions and forms connections, which being false, are only to be undone and redone later. The amount of wheel spinning involved in these scenarios is truly monumental. Better to delay a practice than to do the practice impaired; for such a delay will be a small setback indeed when the much larger potential setback of practicing impaired is factored into the equation.

My students will also recall my warnings concerning the dangers of psychoactive substances. These substances

stimulate the central nervous systems and while are not so prone to foster a loss of control have other dangers equally debilitating to the fledgling magickan.

Psychoactive substances are more prone to cause aberration in control. In other words a psychoactive substance, a stimulant, is prone to confuse the operator such that a particular phenomenon may seem to be one thing while actually being another. The actual cause of the problems created by drugs and magickal work are, in the end, the same for both depressants and stimulants.

The problem arises in that faulty connections are formed in the brain during the use of these substances and these faulty connections must be unmade before progress toward correct connections can be made. Depending on the level of control (number of effective connections in the brain) the operator has established, through practices of concentration, meditation, banishing and invocation the tendency to form false connections is lessened to the point that psychoactive substances may function as adjuvant to a particular operation. Please note the inexperienced aspirant (one who is still forming correct connections in the brain) should by all means eschew such use and develop the ability to reach states required for astral work, meditation and so on without the use of psychoactive substances; i.e. form correct connections. It is only the most experienced operator who can use such substances in a way that may, I repeat may, add some value to the trance or experience on which they are working.

A much more useful application of psychoactive substances is to use them to break a cycle of thought or

to “recreate” the mind from some well-worn groove, or sterile path. This “re-creational” use can be of value to any aspirant; Simply not in the context of any ritual or practice and only as worship as defined by Liber AL (see “On Wine and Strange Drugs” in this essay series for more information.) This kind of mental hygiene is of course useful, the only dangers being those warned against in our former essay mentioned above. Heed those warnings and comply with those conditions and the function of these substances can enhance your ability to face the arduous tasks which stand between you and the Beloved. Heed not those conditions and you will surely be thrown off the Path only to find yourself wholly mired in the shells of the qlippoth unable to free yourself from your self made delusions.

Love is the law, love under will.

Essay 10 – On Evocation

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

I write today on evocation:

To evoke is to bring forth. The specific meaning that I aim to address is the notion that “spirits” can be called forth and questioned. Therefore in the mode of the medieval magician do I approach this subject. I will not give a history lesson. Rather I would like to give a modern model for considering evocations. Evocations are really a form of divination in many instances although the literature on the subject often has the evoked entity doing the operator some kind of material favor. But just as often the purpose of the evocation was to gain knowledge on a certain subject. Thus a kinship exists between divination and evocation.

When we interact with our world we are constantly surrounded by a swirling flux of energies. These energies come from the organisms near to us physically or psychically. Fears, obsessions, sadness, elation and the whole catalogue of emotions and animal states create these energies. Within these emotional eddies, tidal pools and marshes “beings” are propagated. Now I use the term being with some license and specifically I mean congeries of like energies which tend toward a certain

feeling tone, ambience, atmosphere or aura. The term “being” would normally imply sentience; however it is an open question if these “beings” are objective, subjective or aware. These questions push us into the area of theology and I am not at all interested in going there. I do not intend to explain these “beings” but merely assume their existence and move on. I note that a kind of phenomenon exists, I note that there is an effect, suggest a cause as a hypothesis and go on to explore the area which that hypothesis opens; Probably pissing off scientists, theologians and republicans as I go … alas.

Now what does that have to do with evocation? These “beings” sentient or not are capable of effecting living humans in such a way as to cause the human being to become an outlet or mouthpiece if you will for that particular “being”. As such if an operator who is interested in exploring a certain type of energy can connect with a “being” through a living human then that operator can partake of the aura, ambience or what-have-you of that particular energy eddy. Now how will you talk a perfect stranger into acting as a conduit for some weird energy? Well you don’t need to talk them into it at all; you look for them specifically and when you find them, already acting as a conduit, you ask your questions and get your answers. Sound far fetched? Not really if any of you have ever had one of those mystery conversations with some stranger that you met somewhere you have come close. You know the conversations that make the hair stand up on the back of your neck when a perfect stranger starts talking about something that you had just been in deep contemplation,

distress or doubt over. We have all had these moments, the only thing that was missing was you being prepared with questions of a cognizant nature and asking them.

There are some conditions that act as adjuvant to this process. First before you go to your favorite watering hole, focus on a question that you really would like an answer to and entity that might provide you with that kind of answer. Preparation of the place, easy enough use your astral banishing. To select a medium find a person who is willing to chit chat and strike up a conversation. Don't get too weird too soon. You will know in a few minutes if the person is willing to act as a medium. If the first person does not work out move on to another continue this until you find the right individual. Once you have found them and established that they are the one for you start focusing in on your question. It is best not to bring up "occult" matters at all. Keep it symbolic you will have the best chance of getting a broad answer this way. Once the information has been given, thank the person, buy them a drink or whatever and give them a license to depart. Something along the lines of "hope to see you around, take care now." Any setting that creates or fosters an altered state of consciousness can be a prime ground for this kind of work. So at your favorite watering hole, dance club, meditation group etc you could find conditions just right for a stab at modern evocation.

Love is the law, love under will.

Essay 11 – On Familiars

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

I write today on Familiars:

In the ancient lore of Magick the mages of the Western tradition report a relation with Earth spirits or Animals which they preferred to call Familiar. The idea was that an animal could be bound to the magician in such a way that the magician could enjoy the conversation and sight of the Familiar animal. Thus enabling the magician to converse, see and partake of the animal world directly. To the early mages these animal familiars were like spies, or agents sent to inform the magician of doings to which he or she might not be privy in their human form. Native Americans had a concept that bore some resemblance to the Familiar which they referred to in some instances as a Totem animal. Far from being a mere servant of the Native American these animals were revered and sought as signs from the worlds into which they could not see. Every Totem animal had a particular spiritual or worldly power to which its human counterpart could partake if they chose to do so.

Here is an example of the kind of power that the Totem animal could possess. According to some Native American traditions the “Crow is the medicine of the

‘Universal Law.’ If you are blessed with the medicine of Crow you are so in tune with the law of the universe you are able to bend the law of the physical universe. Those who possess Crow medicine are given the duty of protecting the sacred universal law.” You will notice how different this conception is when compared to Western Magick’s view of the Familiar.

Fortunately for the Thelemic Magician the idea of the Familiar has been blended with other cultural ideas, including the Native American, of the relation of an individual practitioner to an animal. It is suggested, in the corpus of Thelemic literature, that Thelemites consider Animals as Human and Humans as Gods that sleep. This idea is of course a vast improvement over the chauvinistic treatment of animals by the western practitioner and the more simplistic view of the Native American. The idea of reverence for the animal is taken from the Native American and the idea of its usefulness is taken from the west. What is added is the idea of a mutual exchange between the animal and the magician. This exchange is meant to be mutually beneficial. That is the animal should be enriched by the exchange as well as the magician. This is quite a shift in focus from former conceptions of the Familiar-magician relationship. This new conception of that relationship creates an environment that allows a deep abiding bond to be formed between animal and magician and a rich catalog of new experiences to be found in the intercourse between beings of vastly different capabilities.

While this mutual exchange of energy is the key to the intense relation that a magician will feel with his or her familiar it does have a downside. Should the animal precede the magician in death, the magician will feel intense loss and need to equilibrate the loss very aggressively. Also once a bond is formed neglect of that bond by the magician will result in the formation of unbalanced energy that will disrupt, disturb and harm the progress of the magician. Therefore one must be sure that he or she is capable of keeping up the relationship in all of its aspects. This includes everything from basic feeding, care and medical issues to providing the time for attention that such a relationship will require. The practitioner should consider these factors before deciding to take on an animal as a Familiar. Note that what I have described to this point is simply the Thelemic care and feeding of any pet animal the process of converting a pet into a familiar starts from this point.

To take a pet as a familiar time must be set aside to sit with the animal and “commune” with them. This process is a kind of meditation during which the animal and the practitioner should become very quiet and yet attentive. Note that the idea here is to get the animal and the practitioner “looking in the same direction.” Keep up this quiet and daily meditation with the animal for at least a month or until you sense that you are in beginning to “see” through the animals eyes. Once you have established this shift on each meditation thereafter actively attempt to see through the animals eyes. Once this is firmly established you should, with the animal not in your presence, attempt to sense things through their

sensory system. Keep up this practice until you are able to find the animal through this process. Once you have established this close relation make an oath to the animal to protect it and ask its assistance in experiencing the world through its eyes. This last point will link your “karma” with that of the animal and give you the full access to the elemental world of the particular animal that you have chosen as your familiar.

When at last the Familiar’s death is near you should stay with it until the end, keeping it company; either talking, singing or caressing it until it passes. If you have performed the operation well to form the Familiar bond then you will know within 12 hours or so of exactly when your Familiar will pass. Unless your Familiar is in pain do not have it euthanized. If the Familiar should sustain injury or disease that causes pain and is not treatable then and only then should you artificially end its life. Again you should be present with the animal when it is euthanized. You should perform a ceremony of thanks to your Familiar after they pass and give a license to depart if you will or a call to indwell the property on which they are accustomed to roam. If you have made an animal more than a Familiar and appointed them Guardian of your property then you must always have them indwell the property which in life they guarded. If you cannot perform these acts then you should not have a Familiar.

Love is the law, love under will.

Essay 12 – On Love

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

“O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love.

My wine is poured out for them that never tasted wine.

The fumes thereof shall intoxicate them and the vigor of my love shall breed mighty children from their maidens.

Yea! Without draught, without embrace: - and the Voice answered Yea! These things shall be.” VII vii 46 – 49

In another essay have I written of love and of compulsion. Today I write of Love.

That which is without self, without thought of self, without action of self is Love. The Trance of Love can be studied in Little Essays Toward Truth to the great benefit of the student. The student will find more information on the 0=2 formula in the essay in this series titled “on compulsion and love”. The original Little Essays Toward Truth were published under the imprimatur of O.S.V. 6=5 and Baphomet and as a result the confusion of Love with the 0=2 formula is evident. This present essay seeks to make the proper distinction however rarified it might be between the two trances.

The subtlety of the true Trance of Love makes it worthy of much meditation. The sublimity of the 0=2 formula is in no way denied or tampered with in making this subtle distinction.

The idea of a “love” which transcends the normal and reaches the supernormal is embedded in many creeds both religious and secular. This glimmer of a love transcendent is also the maker of so much grief and is so mightily misunderstood by so many. The “Love” which transcends the normal is in reality the call of the highest aspiration of the individual to fulfill its ultimate potential. How that aspiration is interpreted is the area of most mischief. For if misunderstood, misused or exploited through ignorance or guile this aspiration can be turned into a powerful force for evil; A force, which has spread pain, torture, madness, death and misery over this world for all the ages of humankind. Here is how one Holy Book speaks of this dichotomy:

“O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.” LXV ii 3

Each of us can transcend as “the Lord of Glory” or degrade as “the unclean dog”. So it is with the aspiration. The aspiration can be the ultimate arbiter of success in self-discovery or it can degrade the individual to the lowest form of “life”. It can create the savant or induce the slave.

How can we realize this Love? The mode of your being will dictate this. Be content and yet be discontent with your place. Experience what you are and yet yearn for more than you are. In these final words let them who have ears hear the truth.

For those who stand upon the Earth let it be thus: Yearn with burning hearts unto the infinite yet stand firmly without wavering; For you know not Love as yet.

For those to whom Luna is the mark let it be thus: Reflect the gleam of Love from the Eye of thy Father and shine forth in your turn unto the darkling worlds below. For you Love is an echo of the Kisses of the Stars.

For those who identify with Sol let it be thus: Shine out in the darkness of the NOX, though you know not whence or where the light may fall. This is Love.

For those who stand upon the edge of the Abyss let it be thus: No paths for thee, no LVX or NOX only the Going will suffice. Love is the trajectory into the singularity of the unknown.

For those who stand upon the shore of the Great Sea let it be thus: Love thy garden as you tend it, Love thy Lady as you rejoice with Her, Appear as thou wilt to those who have yet to cross where No Man can cross. This is the Love of the one who has run and returned.

Love is the law, love under will.

Essay 13 – On Modes of Experiment

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

Today I write on modes of experiment.

While contemplating a divination during the little Magickal Retirement of the summer of 2006 e.v., I found myself thinking of all of the different “spreads” used in TARO divination. I have always used a very simple five place divination attributed to the elements. I have always been impressed with this particular layout for its swift and succinct “answers”. I have always preferred methods devoid of pomp or overburdened with mechanical machinations. (For these satisfy only the vanity and the ego.) Simple, it seems, is best for me. Now I began to consider why this works for me and the most obvious factoid leapt up and presented itself to me. It works due to its limitation of terms.

When we add terms in mathematics it is said that we add dimensions. The more dimensions we add the more difficult a single solution to a problem becomes. As the number of terms of a problem increase linearly the difficulty of solution to that problem compounds exponentially. Therefore if we limit ourselves to the five dimensions of my TARO spread we limit the “anything from anything else” outcome. (Note here that I posit that if you are asking a question of your TARO reading that you would prefer an answer not another question or

series of questions.) (Note ... further if that is what you want I suggest you write a book on New Ageism.) In other words the possibility of gaining a succinct answer to a question decreases with the addition of dimensions to the initial equation. So one well might ask if this is so why not simply concentrate on a question while shuffling the cards and pull one card as the “answer”. I say indeed why not! That would be a perfectly valid way to approach the problem. I would call that a snapshot method; A random sampling of the broad flow of the universe. The only issue with that particular approach might be that it lacks a sense of the continuum of the question and its resultant answer. In other words some back story as they say in the film business. E.g. the answer “orange” might seem very mysterious if the question had been ‘when will I meet my one true love?’ However with a little back story one might find that “as the sun sets in the west the orange glow of the afternoon clouds will shine forth on her face.” Thus alerting you to the fact that sunset would be a good time to go out and look for your true love. Admittedly a silly example of how multiple terms can provide more depth to the story of the divination but the reader should get the point anyway. We will call that ‘depth’ a matrix of possibilities. The symbolism of the five attributed to the ancient elements works as a series of snapshots and a matrix of possibilities in which one can have some latitude to interpret the meanings. Not nearly as vast an infinity as say a 10 or more card spread. Such spreads are total wastes of time for any but the most fastidious, fiddly adepts ... and I don’t know any of them. Usually

by the time one has reached adepthood one has made it that far by simplification not multiplication.

The title of this essay was ‘on modes of experiment’. I wanted to show by a common example the principle of simplification of terms. This principle applies to all of our work where we are attempting to explore some portion of the universe in order to cause it to yield to us its essential meaning thereby assisting our total knowledge and eventual understanding of our circumstances. In any experiment try to limit terms, get your results and compile your data; repeat as necessary. As conclusions are reached add new terms and in step wise fashion come to the completeness of understanding and experience. This method will serve to assure the most accurate results possible. If you only change one term and you get a new result you are close to determining that it was indeed that term and not another which caused the new result. If you change 5 terms and get new results you have no idea which one of them was the cause if indeed any one was the cause and not rather a combination of them all. Thus you have added a mystery to a mystery rather than explaining one mystery with simple facts.

Love is the law, love under will.

Essay 14 – On Spirits

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

I write today on spirits:

The metaphysics of spirits has occupied humans for long ages. Explanations, debates, theories and dogma have emerged from these pursuits. But from all of the volumes written on the subject we still stand with an empty slate at this juncture of human knowledge. What are spirits; do they really have a place in our modern world? This essay explores these questions, and proposes that the answers to these questions may depend on your interpretation of present day science.

We live in a sea of unseen energy. Our own science tells us that these forces exist and we “believe” that they do if we trust our scientists and our mathematicians at all that is. Forces swirl and coruscate in the world and everything interacts with every other thing. Even our bodies interact with world in this way; for science tells us that our human forms are made of the same basic stuff as the rocks and the trees and indeed all matter. We too are part of this sea of energy and unseen force. We are made of that. The Hindus called it Kama Rupa (the atomic body) as we get close to one another our bodies exchange particles. When we get near any physical matter at all, which is every second of every minute of every hour of every day of every year that we live, we

exchange sub atomic particles with that matter. We see ourselves as fixed yet we are anything but that, we are a congeries of energy, a basin of attraction, and a dust devil in the desert. In truth we are anything but fixed and eternal. My skin roughly defines my human form's boundary with the "outside" world. Or does it? Not really for as we decrease the scale of our measure the hard edge line of my skin breaks into cells, into molecules, into atoms, into sub atomic particles and suddenly the hard edge line becomes a soft blend between the "outside" and the "inside". This lively sharing of our essential matter in so naughty and promiscuous a way, defines what we are at any given instant. We are, in very rudimentary ways, what we are close to. We are even in constant flux as physical beings on a much larger level, the molecular level of our cells. It is a fact that our bodies replace old cells at regular intervals. We are practically new beings physically every seven years.

So with all of this change and sharing of unseen matter is it likely that in the interstitial voids between you and I, the moon and whatever else, that congeries of energy, basins of attraction do not form? When we look at natural phenomenon we always see patterns. These patterns form, dissolve and reemerge in altered ways. These patterns are everywhere, in the ripples on a pond, in the Soliton wave, in the flight of birds, in the wind and rain and the scattering of stars and galaxies in the night sky. Patterns form as a result of some kind of energy movement. Patterns form without our intervention. It seems very unlikely to me that energy moving in the

space between us would not form patterns. It seems to me that this energy would naturally and without my, or our intervention then develop into a simple pattern (we will call these patterns spirits), or an even more coherent pattern (we will call these patterns Daemons or Gods). That this should not be so, in my view, strains credulity even more than it might outrage the temple of science. One could of course make the intellectual argument that we, ourselves, in fact “connect the dots” to make the patterns due to the construction of our sensory organs and our brain. This may be so, however, for the purpose of this paper “On Spirits” that dialectic has little impact on the conclusions made thus far.

To perceive these subtle energy patterns, or spirits we rely on our bodily instruments (sight, hearing, touch, taste and smell) and our brain. The senses may be strained to the maximum when it comes to perception of the subtle energy patterns between us. Our brain may work overtime to process and integrate such subtle things into its “story line” of consciousness. But our history shows that humans have a supreme adroitness at adaptation. That we cannot necessarily directly perceive a thing does not mean that through a combination of tools and adaptation we cannot learn to perceive a thing. The story of the remote island culture’s encounter with the invading “white man” comes to mind. The island people kept noticing things out of place and somehow rearranged on the shore of the bay in their island. This was disturbing enough to the people that the Shaman was sent in to find out what was going on. So the Shaman went to the beach and sat there day after day

staring out into the bay. Nothing changed but things were still getting shuffled around and such. Finally one day the Shaman “saw” that there were ships anchored in the bay and that people from those ships were coming ashore and milling about. The “white man” had been there for days but since the experience was so far outside of the experiential world of this people the invaders were in fact invisible to them. It was the shaman, who by concentrating on the phenomenon learned to “see” and thus inform his people of the problem. The matter and energy that we do not see and only perceive through its action is not so very different from the old idea of spirits, astral phenomenon, demons and gods and for us to learn to “see” the invaders we may need to send in the shaman.

Love is the law, love under will.

Essay 15 – On Spirituality and Science

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

On Spirituality and Science:

Spirituality is the adverb of spiritual; E.g. A spiritual person considers factors other than the physical as possible affects on reality.

Science is the systematic knowledge of the physical world gained through observation and experimentation.

Assertion: Both of these terms indicate approaches to understanding the world. Both are useful methods for understanding the world.

Consider the quantum reality that posits a field of possible outcomes for any action. Until observed, the possibilities remain manifold for the action's outcome. It is only when the observer identifies an outcome that the field of possibilities collapses and becomes a set outcome. This is of course a generalization of the allegorical tale of Schrodinger's Cat.

There is a similarity in the spiritual approach to life and the quantum approach to phenomenon. Both approaches require an apprehension of things, which cannot be

directly seen but are deemed to be causes of real actions in the world. We have in this example a melding of science and spirituality.

Love is the law, love under will.

Essay 16 – On The Holy Guardian Angel

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

“But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I flamed, and dispelled illusion.” LXV v 9

I write today on The Holy Guardian Angel.

Inflame thyself in prayer. It is not truly possible to write an intellectual dissertation on the Great Trance of the Sun, Tiphereth. Is the HGA not yourself perfected? No for that one is the Adept and the Master. But nor is this true that the HGA is not yourself made perfect for He is all of these as well and neither. Paradox is the name of the Angel unknown. Dark clouds gather close around the eyes of the Neophyte, and the Zelator, and the Practicus, and the Philosophus who would attempt to describe and quantify Him through the veil of Paroketh. To the Adept He is the Lord and the Eidolon of the Smooth Point. To the Master whose relation with the Supernals is established it is not relevant to speak.

Inflame thyself with prayer?

[Here Follows Liber ART sub figura CCX –

The Meditation - From the dark home of the earth through the pathways of death to the reflection of His

Eye in your Mother Luna's womb come thou to the still glade where an Huntress will bend the bow of your fervor and send your arrow arching toward the Sun.

The Practices –

1. Let the Zelator meditate upon this practice (replacing the meditation in Liber HHH therewith).
2. Let the Practicus devise a ritual to entice the Huntress and fashion an Arrow of Silver for Her bow.
3. Let the Philosophus become Her Lover and identify themselves with the Arrow of Silver; thus fulfilling his or her Devotion as instructed in Liber CLXXV.
4. Let the Dominus Liminis fit the Arrow into the Bow of The Huntress and in one last aspiration unto the unknown allow themselves to be shot towards the Sun.
5. Thus shall they rend the veil on whose panels float in coruscating fire the words “No Separate Existence” and “No Existence”.
6. Thus shall they ready themselves for the work of Minor Adept Without.]

Inflame thyself with Prayer!

Love is the law, love under will.

Fraternally,
939.:

Notes:

LXV i 4 & 5 read thus:

“Therefore thou writest that which is of mother of emerald, and of lapis-lazuli, and of turquoise, and of alexandrite.

Another writeth the words of topaz, and of deep amethyst, and of gray sapphire, and of deep sapphire with a tinge as of blood.”

MRM’s comment says “The references to precious stones should be understood in the light of qabalistic correspondences, but also, particularly, in the light of the Third Great Ordeal mentioned in AL iii 66.

Mother of emerald – usually green quartz, quartz corresponds with Yesod, green quartz may indicate the reflection of Venus or Netzach in Luna

Lapis-lazuli – opaque blue flecked with gold (pyrite, also called fools gold), attributed to the 21st path, Jupiter and the Taro Trump X Fortune. The path leads from Netzach to Chesed

Turquoise – opaque bluish green, attributed to Chokmah. Also attributed to path 14 ATV III The Empress. This path connects Binah with Chokmah.

Alexandrite – a clear purple stone attributed to path 17 Gemini, or ATV VI The Lovers; The path that leads from Tiphareth to Binah.

Topaz – clear yellow stone (note they do come in orange, red, blue and green) attributed to Tiphereth and to path 11 Air, or ATV 0 The Fool, and their variegation should call to mind the motley coat of the Fool.

Deep amethyst – clear to semi opaque purple stone (also comes in a variety of shades) attributed to Chesed and to path 21 Jupiter and the ATV X Fortune.

Gray sapphire – A clear stone (corundum), which typically is thought of as blue but it can come in any color except red. Corundum that is red is called a ruby. The stone is attributed to Chesed. (Note Star Sapphire is not corundum but another mineral entirely.) Gray sapphire then might indicate the influence from Chokmah on Chesed.

Deep sapphire with a tinge as of blood – See above. Thus deep sapphire with a tinge as of blood might indicate the reflection of Geburah across the tree. It might also indicate the abyss. The jewel of Binah is the Star Sapphire or Pearl. As mentioned above the star sapphire is not corundum so not technically a sapphire but as an allegory the image does fit.

Essay 17 – On the Holy Books

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

I write today on The Holy Books:

To the Sisters and Brothers of the Orders under my watch and ward; Greetings and Salutations. For those in the various Orders you may know that the designation of Holy Book implies that the work in question is in class A of our system. The meaning thereof is that not so much as the style of a letter may be changed. For these Holy Books come from beyond the Abyss, meaning that the words are tokens of the passage of a Master unto the realm beyond knowledge, reason and intellect. Of those who have attained to Master we say that they Understand. The words in the Holy Books are words of power, they are direct links to the Spark which informs all women and men, the Fire which burns in the core of every Star of our System and the keys to the unlocking of our potential as Gods; for there is no god but man.

In our system the Abyss symbolizes, to those below its veil, the divide between knowledge and understanding. To know and to understand a thing are very different in our technical terms. To know implies that we apprehend in the intellect the reverberations of the sublime truths implicit in the terms of that truth: To Understand implies

that we *are* those terms, truths and symbols. The words in the Holy Books represent pathways to the states, trances and attainments to which our Work tends; The discovery of our True Will, the Knowledge of the Holy One Who Guards us, and the Bed of Her whose name is to Holy to mention here. The Trances are gateways to the attainment of our ultimate End. The Holy Books are the records and maps of those who have tread these pathways, entered the gateways and attained the End. The words are the very lifeblood of those Masters who have attained. Therefore to seal these words up into your heart is to embrace with utter abandon the possibility that you too might attain. To be the Law and to mouth the words are very different. So I say unto you seal up the words into your hearts and the meanings will become your light and at last their light will disappear and you will be in your turn the light by which others see. For those who never seal the words up into their hearts there is no light, no bliss, no chance of meeting the challenge of the Work and succeeding therein.

Therefore I charge every aspirant of the Great Work with this sublime task: Learn the Holy Books, seal them into your very blood, study them until they inform your hearts and spur you on to the trances promised. Do not interpret them, do not discuss them, do not prate loudly of any accomplishment; But in silence, in the Fire of passion, in the simplest modes of study and striving learn them and you will hear the still small voice beacon more loudly with each passing year until you hear the roar of the Great Sea and stand upon its shore. Then will you too pass to understanding? It is not known if it will be so,

only in the ultimate moment, in the uttermost striving, in the shadow of death can there be a resolution. What will come ... No Man can say.

Love is the law, love under will.
Fraternally,
939.'.

Here Follows Official A.:A.: classifications

A.:A.: Publications divide themselves into 5 classes:

Class A consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.

Class B consists of books or essays, which are the result of ordinary scholarship, enlightened and earnest.

Class C consists of matter, which is to be regarded rather suggestive than anything else.

Class D consists of the Official Rituals and Instructions.

Class E consists of Rituals and Instructions pertaining to a wide variety of personal work some of these with limited circulation.

Some publications are composite in nature and may pertain to more than one class.

The Holy Books of Thelema consist of the Class A documents.

Essay 18 – On the Irreversibility of the Path

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

Today I write on the irreversibility of the Path.

It is written in the Task of the Zelator of the A.:A.: the second line of point 7 “Yet let him/her remember that being entered thus far upon the Path he/she cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss.” In reality there is no return on any level of Initiation. The consequences may not be so dire at other points in the initiatory path but the experiences gained in the journey along that path preclude the traveler from ever ‘going home again.’ Strolling along a path on a pleasant day in the woods when we turn to see our progress we are greeted with the sight of the lovely climes from whence we have just come. When we desire to return to our home we reverse our direction and go home. When we travel on the initiatory path if we turn around to see from whence we have come we see our progress thus far. If we should then decide to retreat from that progress and return from the direction we have come we find that the continuum closes and we are left at the blank wall of madness.

Humans are complex systems whose very integrity depends on a certain amount of chaos, chance, non-linear movement or the factor infinite and unknown. Complex

systems when they change cannot be “rewound” like linear Newtonian motion. The motion path of a complex system will be unique both forwards and in reverse.

“You can’t go home again.”

Circumstances change according to the Paths we take. When we follow a certain line of study we modify ourselves according to its tenants and according to our understanding of those tenants. If our understanding is true we modify ourselves ecologically and we create a system which flows smoothly from the source. If on the contrary we modify ourselves with a false understanding or even self deception of the principals which we seek to study we create a state of friction against ourselves in so doing. As an example those who study the Rose Cross will know that their circumstances change regarding the vulgar and the profane. Thus they can never view the profane in the same way as they did before they modified themselves according to the study of the currents of Ophidian Magick. Equally the Minor Adept within cannot find love only Love until he or she gives all to the Cup of Our Lady. All who follow the ways of Magick will know then that thus modifying themselves in some way or other precludes them from ever viewing themselves as they once did. Nor should any one of these lament over this condition for as Liber CLVI says “And this is the grace of God, that these things should be thus. And this is the wrath of God, that these things should be thus.”

Love is the law, love under will.

Essay 19 – On the Will of the Order

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

I write today on the Will of the Order, including Aphorisms for the Perplexed

From The Warriors LVX Volume 7 No. 2

This quarter's *In The Current* will address some issues which arise all too often in Thelemic social Orders. 1. What is True Will? 2. How does individual True Will interface with the Will of the Order? 3. What criteria must an Aspirant meet in order to proclaim that he or she "knows" their True Will?

There seems to be a general misunderstanding of just what the term True Will is meant to imply and what criteria are involved with its realization. (This is little wonder actually and it would be stranger if we already had the answers.) While these topics will always involve controversy there are a few simple guidelines which will assist the perplexed to navigate more surely in these tricky seas. The remainder of the essay will attempt to give the map coordinates for that navigation.

The idea or definition of the Thelemic Group itself is often an item which is difficult to grasp. These misunderstandings are quite natural and are due to the relative youth of this Aeon. (*Liber AL* seeks, among

other things, to redefine social interaction remember.) The concept of the “Thelemic Institution” is still very fluid. We are discovering each time we meet more about the nature of Thelemic Interaction. Each Thelemic Group is a laboratory in which “social” experiments are carried out. There are some things which have been found to work and we should never have to re-invent the wheel unless we really feel that there is a basic flaw in its design. So while we do not have all of the answers we do have some of the answers and those answers are the topics upon which this essay will elaborate.

On the True Will:

“It seems strange how fragile is our grip on the reality of the Path that we seek to tread.” So spoke him who strode upon the middle of the Path. While it may seem strange for such a one the reality of the Path for the little brothers and sisters of the LVX is fraught with many turns and detours. For the beginner it seems as though each affront to his or her ego is a challenge to his or her sovereignty. This sovereignty is so quickly equated with something even more rare and beautiful, the True Will. Here lies the first mistake of the aspirant to the grade of Lover. (More on at least two of the three “Thelemic Grades” later; CF AL I 40 for the instruction in question.)

Each of us who calls himself or herself a Thelemite is sovereign within our own sphere of influence. However, only a handful of us know our True Wills. The reason for this is simple: to know the True Will we must have

become masters of ourselves. This mastership is not something that we are born with at this stage in the evolution of the human species. We may seek for lifetime and never find it or we may find it before an hour has struck upon the clock of our lives. These things are surely true. Confusion, a curse upon it and its kin in the name of our Lady, causes us to equate sovereignty with Will. *Liber AL* states that every man and every woman is a star, in other words sovereign. No where in *Liber AL*'s two hundred and twenty verses does it say that every man and every woman automatically knows his or her true will. Quite the contrary every indication is that the True Will is an end not a beginning. (In fact it is an end which, in most cases, is striven vehemently for. As mentioned earlier knowing the True Will proclaims one a master of himself or herself.) The sovereignty of which *AL* I 3 speaks implies a *possibility* of attaining mastership — *it* is not mastership. The sovereignty that *Liber AL* affords us and *Liber Oz* attempts to enumerate only gives us a field in which to operate to find the True Will. *Liber Oz* and *Liber AL* are in some respects operational manuals for the hardware and software of humankind. If we do not use the manuals we may find the correct combination of keystrokes and mouse clicks to perform the operation that we seek to perform. But a more likely outcome of such a course will be that we will fail in our attempts to perform the operation that we seek to perform. Furthermore if we misinterpret the manual's meanings we stand just as little chance of performing the operation that the software was designed to perform as if we had not read the manual at all.

If we consider each verse in *Liber AL* as an instruction set for some program, if I may continue the metaphor, which will perform some operation, then using an inappropriate instruction, no matter how adamantly one insists that it should work in all situations, will still not perform any other operation than that for which it was designed. So if we use the instruction set of AL I 3 to declare our sovereignty to be True Will we shall fail as surely as if we had never attempted use the instruction set in the first place.

It is quite true that no one can tell you what your true will is. Nor can anyone other than you really know exactly what your true will is. An Adept, however, will know approximately where you stand in achieving its understanding simply by your words and deeds. This has nothing to do with perks for being this grade or that grade; it has to do with understanding, experience and careful observation. These are powers that one develops as one trains his or her vehicle. These are the so-called occult powers of the mages of old time. These powers may seem mysterious, unreal or supernatural to those who do not possess them but they are simple by-products of the Trances which are brought on by the instructions in *Liber AL* and the other holy books. The “powers” are, simply stated, produced during the development of the individual from aspirant to Adept. These “powers” are but simple tools and are only as useful as the situation dictates.

Let's just say that someone takes a position that their will is being violated by some set of circumstances. We

should expect that person to be able to state what his or her will is and precisely how the circumstance in question violates their will. If that person cannot say more than it is my will to “insert mundane observance” then we may need to look farther afield for the source of their discomfort. All too often in these situations we will find the ego at the heart of the matter. The ego will attempt to assert itself at any opportunity. With the ego and not the aspiration in charge True Will is very likely on holiday. All of us who Aspire to be more than unfeathered bipeds will need to quell and control the ego from time to time. The ego is a clever and useful congeries of energies. We would not want to live without it, neither would we who seek to be more than human, want to live out our lives under its rule. We use our aspiration to give us a slim clue as to the nature of our “Self”. We use the practices and the rituals to train ourselves to listen and perceive ever more clearly the nature of our “Self” and our True Wills. Remember, Aspiration leads us, if we assist it with practice, in the direction of the True Will. Aspiration is an early manifestation of the True Will. It is not the True Will. For by the lure of Aspiration are we lead along that Path which will make us free.

If we find ourselves in the thrall of the ego and unable to “back down” it will serve us well to remember that it is only in the tunnel vision of our feverish nightmare that no options exist. Outside in the light and the fresh air of the world there are means and means. There is ever so much room for movement away from positions that are wrong. We can say “I was wrong” and survive. In fact

once you have done it, it is easier next time to recognize the error and stop that narrowing of possibilities which leads to unproductive and unecological uses of our talents, resources and our powers.

On The Thelemic Group:

The truth about sovereignty is that yours extends only until it bumps up against the next person's. In a group dynamic this formula is altered by the rules of the group. In an initiatic Order the rules of the Order are subject to the Law just like the individual members of the Order. The Order has the right to have its Will not be violated too! The Will of the Order differs from the will of most of the individuals in the Order in that the Will of the Order is a known quantity. The Order has a Will and knows its Will while its members seek assistance, through the Will of the Order, to find their own wills. This is a little understood but implicit fact in any Thelemic Initiatic Order. This fact may cause conflict if the members in the Order are not doing their utmost to understand their individual place in the matrix of the group dynamic.

It is always possible that an individual is simply not cut out for group work. That particular individual might do better to work as a solitary. The reality is that this scenario is a rarity. The most common cause of conflict within a group is simple egoic indiscipline. There is no secret here and to lend credence to this statement consider that much of the class E work in our literature is meant to control, put in perspective and to discipline the

ego. Everything from simply obeying someone in the hierarchy's orders to practicing Liber III has at its root ego control.

Consider this; conflict within an Initiatic Order violates the Order's Will. The Order then, by the operational rules of *Liber Oz*, has the right to protect itself. Remember also that the Order already knows its Will and the individuals who come into conflict with the Order very likely do not already know their will. In reality the Order has the right and it will exercise the right to protect itself. The Order will do so in simple, direct and pure terms. Neither malice nor revenge is ever implied but simple karmic reaction to attack. This mechanism is powerful and simple.

One might remark, "what if the Order is wrong?" Point taken and it is in theory possible for this to happen. A more likely cause of a Thelemic initiatic Order being wrong (not knowing its True Will that is) would be that some senior member(s) of that Order were attempting to misinterpret and misdirect the force of the Order, either through their own foolishness or from malice or greed. In this case the Order itself is blameless and the blame lies with the fools who seek to counter the True Will of a True Thelemic initiatic Order. (I wouldn't want to have their karma.) One who attempts to "correct" such a situation is just as likely to get burned as one who is actively involved in the scam. Rule of thumb: Let the momentum of the Universe take care of these situations. It will be far more likely to do "justice", i.e. cause adjustment, than you will by your actions. The causes

are an integral part of the problem in this case and you may not be apprised of all of those causes.

Aphorisms for the perplexed:

1. *True Will is a going, as long as you realize that there is something called True Will you do not have it.*
2. *The Book of the Law is a dry sheath of paper pulp until you seal it up into your heart.*
3. *Liber Oz is a manifesto of Thelemic birthright, sovereignty, but only Liber AL and the Holy Books detail how to change our birthright into our LVX and NOX.*
4. *Liber Oz serves the Lover and the man of Earth.*
5. *Liber Oz is the dust on the ground of the Hermit's stride.*
6. *Liber AL is nourishment to them all.*
7. *Those willing to dissolve their lives in the life of the Order are called Lovers.*
8. *They, fearing not dissolution, yearn for the ecstasy of the stars.*
9. *The Hermit keeps his or her elements separate until he or she deems it is time to combine them to their greatest effect.*
10. *These two ways of operating are legitimate in Thelemic systems. Each has its advantages and its disadvantages.*
11. *The two methods serve different types of individuals. Neither will serve fools or persons unwilling to discover themselves and CHANGE!*

In Perfect Peace, in Perfect Love and in Perfect Will are these words sent to even the littlest Sister and Brother of the Light. Through them may you find your LVX and your NOX.

Love is the law, love under will.

Essay 20 – On Trance

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

I write today on Trance.

“Yea, also verily Thou art the cool still water of the wizard fount. I have bathed in Thee, and lost me in Thy stillness.

That which went in as a brave boy of beautiful limbs cometh forth as a maiden, as a little child for perfection.”
LXV III vv 49,50

The idea of Trance in Thelemic lore is that of an active experience, filled with revelation. Trance offers the aspirant undergoing the experience, an opportunity to bathe in that very wizard fount. In Trance an aspirant will become surrounded and indeed lost in the experience of the Trance. For the Thelemite the term trance is related to the Hindu concept of Dhyana or even Samadhi rather than to the nineteenth century mediumistic connotation. Patanjali the famous Hindu Mystic says of Dhyana and Samadhi “An unbroken flow of knowledge in that subject...” (*i.e. the subject that one is concentrating on*) “is Dhyana. When that, giving up all forms, reflects only the meaning, it is Samadhi.” One must be practiced in meditation techniques, raja yoga, asana yoga and Dharana to experience the trances at will. It does happen that a relatively untrained individual can sort of “fall into” a trance and have some very powerful and often

overwhelming experiences. The real test is what happens when the aspirant returns to “normal”. How much of the experience they retain a memory and a feeling of depends to a large extent on the level of training that the individual has undergone. The more experienced an aspirant is the more they will retain of the Trance. Thus it is said in Liber AL ii 70 “Wisdom says: be strong! Then canst thou bear more joy.” Each Trance has its own unique mood and truth. There are a number of Trances and these are discussed in “Little Essays Toward Truth”. These are the major Trances, experiences which all aspirants are liable to encounter along their Way. There are a number of other Trances; some of extreme importance and others of importance in that they provide respite and refreshment along the difficult road to self-discovery.

There are trances on the passages in the Holy Books. These experiences lead to a deep- seated intuition of the meaning of the words that Aiwass spoke unto the Prophet of the New Aeon To Mega Therion. The meanings of the passages in the Holy books are quintessential experiential phenomenon and as such can only be fully understood in Trance. I write in another essay concerning learning the Holy Books by heart.

There are Trances on human, animal and vegetal traits, on physical, mathematical and chemical laws, actions and conditions. These Trances, though of a low form are all in some way connected with the Trance or Wonder spoken of in “Little Essays toward Truth”. Since all physical phenomenon seem to be Trance fuel does this

not somehow lessen the uniqueness of that kind of Trance? Certainly not! For each of these phenomenon meditated upon to the brink of bliss is one of the meanings of AL i 29 & 30.

“For I am divided for love’s sake, for the chance of union.

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

After all these dalliances are part of the so-called play of the waters. They are the reflection of the face of the Beloved in the still waters of the wizard fount. They are the fruits and flowers of the divine orchards that we strive to cultivate within ourselves.

Love is the law, love under will.

Essay 21 – On Vampires

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

“ ... it is written in the Book of the Law that all is Freedom, if it be done unto Our Lady Nuit. Yet also there is this Consideration, that for every Parsifal there is a Kundry. Thou mayst eat a thousand Fruits of the Garden; but there is One Tree whose Name for thee is Poison.” Liber Aleph, De Sirenis, chapter 100

I write today on Vampires. Students of the A.:A.: may recognize the chapter quoted above from one of their very first encounters with their instructors. They will be warned about obsessions, which arise to deny them of the energy and the will to continue with their Oath and Task. Bram Stoker’s novel about blood sucking creatures has of course been wholly identified with the vampire. Anne Rice and her work has reaffirmed the mystique of the undead in popular culture. What do literary iterations of the energy-absorbing creature of legend have to do with the essay before you? These literary wanderings like most folklore are allegorical interpretations of the principal of life energy theft. The eternal empty shell whose existence depends on the life force of another being is of course the typical depiction of a number of phenomenon that we find described

throughout the literature on folklore, magic and Magick. The Hollywood vampire is of course a possibility, though not necessarily as the blood sucking debonair royalty (lots of rich folks fit this bill it is true), but more often as the needy, time intensive and high maintenance “friends” that surround any creative person.

Acquaintances, human or non human, should make us feel more alive, more creative and more productive when we have social, psychical or sexual intercourse with them (note I did not say happy, safe or mollified). This last is an especial case of vampirism, which seeks first to lull you into a sense of security, pathos or sympathy before it sinks its fangs in your neck. If you feel less energetic, less focused or just plain tired when you retire from an exchange in one of the classes listed above it is very likely that you have been close to or in direct contact with one of these energy draining beings.

What to do? First if the attack is social extract yourself immediately from the situation or stop seeing that so-called friend. If the attack is psychical use the normal protection rubrics embedded in the literature of our System. If the attack is on a sexual level first make certain that you have left no talismanic remnants and then extract yourself from the situation. Silence is the absolute best answer to any further inquiries from such a being so if you are smart you will not pick up the phone, answer the email or the door when that being calls. To engage such a being in dialogue is to further their energy sucking activity at your expense. Use the forms of Magickal protection available to you and if necessary

inform your superior in the Order in case the attack is meant to use you as an opening to disrupt operations at command central so to speak.

Love is the law, love under will.

Essay 22 – On Traitors

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

Today I write on traitors.

It is said that if one dips one's hand into water and removes it that the water is unchanged. So it is with the traitor to the Order. They remain unchanged by their experience of the Order and so any "secrets" that they may have taken with them remain a mystery to them. Secrets out of context are only useful to those who have had the accompanying trances or experiences which the secrets reveal. Otherwise one mystery merely supplants another and no gain of knowledge is obtained.

Secrets are only useful if they are a catalyst for change. Secret documents in the hands of the profane or fools are so much refuse. We use the veil of secrecy to attempt to keep information flowing to sincere aspirants in a sequence in which that information would be useful to their development. An aspirant confronted with "secrets" of his or her Order that they are not entitled to would do well to examine their own loyalty. Will they be faithful to the Hierarchy and keep to what they know is correct or will they too become traitors by violating the sequence that the Order has maintained that the information be given? So, you see, traitors serve Us, as the slaves that they are, by serving as a test for the sincere aspirants.

It should be obvious to any true aspirant that an individual who publishes rituals that they are not entitled to is unfit for any kind of trust. If that individual was once a member of the group or order that is being published then that individual is not only unfit but is also a criminal and a traitor. The trust level for such an individual should be non existent to any true aspirant. You make yourself filthy by sleeping with filth. You make yourself true by keeping true.

I recall the following incident from my own past. Perhaps the little brothers and sisters of the light will gain a context from this tale.

I was about to be initiated into the Set Typhon Abra Menthu Lodge of the OTO in Nashville TN. I was contacted by the Lodge Master and instructed to meet a Lodge representative at a local bar (The Gold Rush for the historian) I arrived at the appointed time and found the individual playing pinball. We exchanged the Law and he proceeded to give me some instructions and a large envelope. I was told that there were papers in the envelope that I needed to have signed and notarized. I took the envelope and went home. Upon arriving at my apartment I found that I had visitors so I put the envelope away until I could be alone to open it. (Note of course my curiosity was on fire to know what was inside but the time was not right.) After an interminable time the “company” left and I was alone. I opened the envelope. I drew out a document whose title was Ritual of Initiation ... I turned the document over and looked at

the next stapled set of papers they began Private and Confidential for Members only. I returned the documents to the envelope. I called the Master of the Lodge and told him that I thought that there had been a mistake. His reply was “we were wondering how long it would take you to call us”. Arrangements were made to meet and exchange documents. The Lodge representative had picked up the wrong envelope. The envelope in question contained the entire first degree ritual and supporting material I later learned. I was supposed to be given two copies of the Letter Patent to sign and notarize.

The point here is that my aspiration was so pure that I did not want to have the secret revealed before it was time. I wanted so much to experience the Order in the way that it was intended to be experienced. I was honest with myself and with my superiors. This is the attitude that all aspirants must take. Anything less simply marks you as a traitor in training.

Love is the law, love under will.

Essay 23 – On Wine and Strange Drugs

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

I write today on wine and strange drugs.

“Intoxicate the inmost, O my lover, not the outermost!”
LXV I 64

Liber AL vel Legis says “I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.” AL ii 22

AL ii 70 further clarifies “There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!”

It is a common error that these verses indicate unlicensed abandon in the use of conscious altering substances. Key

phrases indicate that the use of consciousness altering substances are reserved for some very special classes of action. For instance: verse 22 of chapter ii, quoted above, says in no uncertain terms “To worship me ...” so right from the start the user of consciousness altering substances is enjoined that such use is an act of worship. Worship is defined as an ecstatic rite participated in with the intent of raising the consciousness to the plane of the subject of the worship. In this case “... the Snake that giveth Knowledge & Delight...” Any other attitude or mental state which results in the use of consciousness altering substances might well be commended to the tutelage of AL ii 70 “Be not animal; refine thy rapture! If thou drink ...” and so on. Here again conscious purpose is mandated. These too are acts of worship and are under the complete control of the aspirant. Or should be ... If they are not then one should not be particularly incensed when others find their actions unsavory and even foolish. “Intoxicate the inmost. O my lover, not the outermost” LXV i 64 as it is said in another of our holy books.

One often encounters the “argument” that drugs are merely recreational. And as such are healthy expressions of play. This may seem an argument worthy of consideration but let us examine it further. Does this play mean an abandonment of control? Well only the participants may truly say on this account. However from observation of situations considered play by some

it can easily be inferred that this is not the case. From your experience and from my own I think that each of us can conjure images of “play” that do not fit with the strict adherence to the spirit of the injunction in Liber AL vel Legis. Consider if you will the case of a common party. It is a common occurrence that people in a social situation will not adhere to the sacred and will rather wallow in the sentiment and pathos of the particular scene. Awkward social outcomes are the usual results of this kind of pathology. This, while common, is not always the case and as such we find individuals in these situations that do have the presence and self-discipline to proceed in an ordered and thoughtful fashion. Not every social encounter turns into a debauch and not every sacred situation is hallowed. The difference is just as mentioned; self-discipline, self-reflection, cognizance of the import of the action and purpose of action. With these attributes maintained no deviation from the principals of Liber AL occur. When these are abandoned common drunkenness and debauch are assured. Now how does one apply these principals to situations in which one finds oneself? This is a question that is not easily answered. Results may be one method of discovery. Results are just that observations of events that have passed. Thus if the party does turn to debauch or the holy is profaned these are observed, after the fact, and ideally stored for future reference. This of course is

the essence of experience. Our method, being the method of science, needs experience, verified, cataloged, and analyzed in order for us to make determinations on future actions. So then results positive or negative can give us tools to deal with future events. Therefore, in keeping with the subject of this essay, situations in which conscious altering substances play a part should be observed and analyzed. These results then should give rise to more and more intelligent use of adjuvant substances in the exploration of consciousness. The whole idea of such experimentation is to enable the operator to predict outcomes not to endlessly repeat failures.

Several questions arise. Are all personality types capable of this kind of experiment? Observation has shown that this is not the case. Some personality types are not able to maintain the self-discipline necessary to directly perceive these results without risking addiction, madness, paranoia and other socially debilitating states not conducive to spiritual progress. Do all aspirants need to directly experience these results? All aspirants need to attempt to discover their limitations. When the limits are discovered they must use that knowledge in the most appropriate way in keeping with their unique nature. This is of course where an instructor comes in handy. If an aspirant does not have the personality type capable of direct experiment then when the aspirant

reaches his or her limit it is incumbent on the instructor to inform the aspirant that practical limits have been reached. The danger, of course, is that an out of control aspirant may not believe the instructor, think them manipulative or otherwise not having their best interests at heart. And thus we have a classic ordeal sent by the A.:A.: to test the aspirant. Will he or she pass or fail? It is not known, of course.

Love is the law, love under will.

Essay 24 – On the Ophidian Mystery

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

Today I write on the Ophidian mystery.

To create the love of a woman in a man the emotion or the eidolon of Love must become manifest within the Khabs of the man. To create the love of a man in a woman the intuition or the matrix of Power must become manifest in the Khabs of the woman. For the Woman is Power and the Man is Love do not therefore disregard the meaning of that which is said in the Book of the Law “in his woman called the Scarlet Woman is all power given.” This love is not the love of the vulgar and profane. This love is the domain of the Lovers as meant by AL I v 40.

Ophidian means serpent like. If operations are ophidian they are somehow serpentine. The meaning derives from the serpent as being a long regarded symbol of matters sexual. It has other meanings as well, wisdom, eternity to name two. The undulating nature of the sexual force is implied and reference to the so-called snake in the spine is of course part of this meaning as well.

All rites must be propelled by “energized enthusiasm.” Without this force no rite will succeed. How we generate this force is our manner of invocation or evocation. Many methods exist but an ophidian rite has as its

energy source the orgasm. Energy without focus is like radiant heat or a point source light, which emanates its energy in all directions at once. Orgasms are naturally like this point source light which shines in all directions at once. It may provide illumination to some of the human conditions but mostly it is dispersed and its power nullified. Through the gradual practice of concentration, focus and athletic ability the orgasm can be focused and directed. It is this branch of study that is called by the Holy Order Of RaHoorKhuit the Greater Mysteries.

To those who read these words take care for without a mechanism for controlling this force it is useless to pretend to use it for these purposes. Learn first to concentrate, to focus the mind, then train the vehicle in the ways prescribed by your Instructor and gradually you will learn to use any energy in the most efficient ways possible. Remember energy is energy, the trick is how it is constrained to a single coherent beam and trained on the desired target then unleashed at the optimal time for its full impact.

Love is the law, love under will.

Essay 25 – On the Bezoar Stone

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

Today I write on the Bezoar Stone.

This entanglement of elements winds around a heart or the core which may be this or that. No especial thing has proven to be essential to the beginnings of these entanglements. Forces that wear and weave and swathe and strangle take disparate elements and in an incalculable dance produce this stone. No hands have made it, no will divined it and no reason explains it. Just so reason is a lie and all their words are skew wise.

Simple matter that evolves in inexorable steps describes our Path. No especial thing is needed just the ears to listen, the intelligence to interpret, the will to keep going no matter the sway and a heart and a lotus to open in the silence of the Way.

A cycle of the Bezoar stone's life may be gleaned in the old time saying which first called me to the Work:

SATOR	Seed Planted
AREPO	Changes slowly
TENET	Holding hard
OPERA	All Works
ROTAS	In motion

This ancient palindrome still radiates its harvest on the initiate of our Order. In our Abomination of Desolation it works yet to find us the poison of eld.

Love is the law, love under will.

Fraternally,
1-31-93-31