



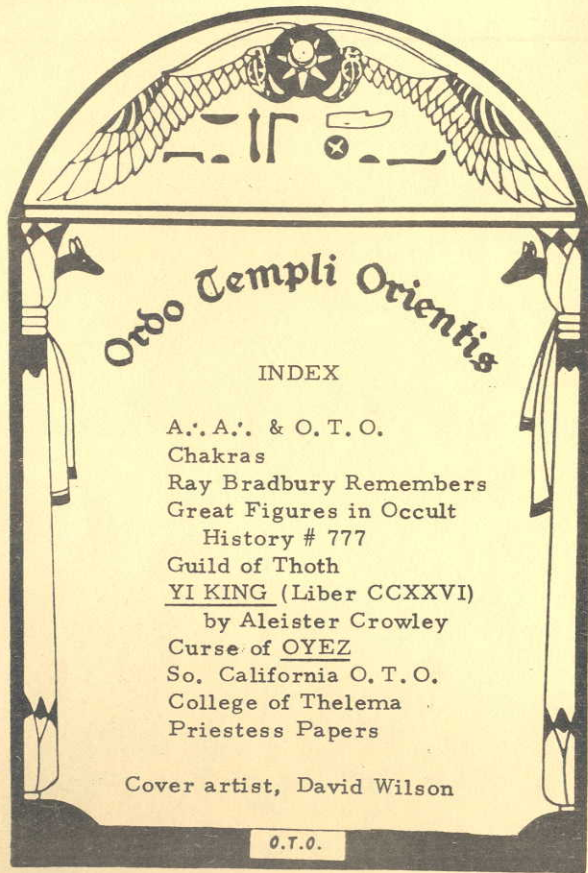
OYEZ

WINTER SOLSTICE 1981 e.v.



YI KINE

DAVID WILSON



O.T.O.

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 92663.

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

A.:A.: and the O.T.O.

(Excerpt from a letter by Crowley to Karl Germer)

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

"The difference between the A.:A.: and the O.T.O. is very clear and simple. The A.:A.: is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

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

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

To show you the difference, Theodor Reuss was Supreme Head of the O.T.O., but was not even a probationer of the A.:A.: "Germer: "When in California I had been asked for a formal and official statement on the above subject, so I asked 666 for it, and here it is.

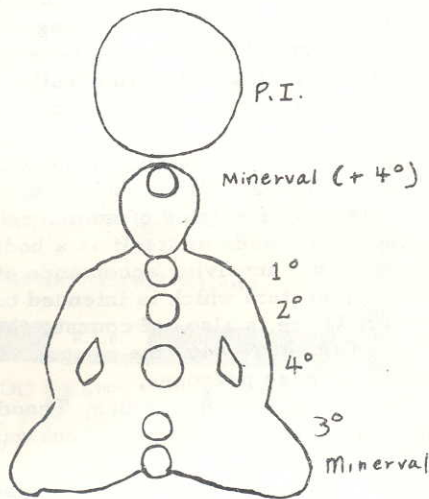
Saturnus"

Because of the good response we've received to Frater Yod's article in last Fall's OYEZ, O. T. O. DEGREES & THE TREE OF LIFE, we print below, for the serious student, the correct Chakra sequence taken from Crowley's notes.

Note to Diagram 83 by A. C. :

"Chakras correlated with O. T. O. thus (starting from the top)

1 = P. I. 2 = Minerval (& 4°) 3 = 1° 4 = 2°
 5 = 4° 6 = 3° 7 = Minerval"



BRADBURY REMEMBERS

by Rick D. Potter

One of my favorite 'Grady Stories' takes place in the wild and crazy days of L. A. in the late 30's. Sci-Fi and Magick 'nuts' fell from the same Hollywood palm trees in those days and Grady's description of an 18 year old Ray Bradbury in an elaborate horror mask scaring the feces out of little old ladies and sweet young ones sounds nothing short of a cosmic event.

BRADBURY and I have been friends for years and a few months back I mentioned the Caliph's story to him. Sure enough, he confessed. Below is his note back to me.

Dear Rick,

My God, yes, I remember Grady McMurry, and of course what he remembers is true. Ray Harryhausen made a mask of my face and from that made a latex horror mask which I wore to the Paramount THEATRE on Halloween of 1938 to see Bob Hope in THE CAT AND THE CANARY

... Grady was probably with us when, on occasion, during the movie, I popped the mask on and shoved my face over people's shoulders in various rows. I was 18 at the time, so I guess I may be forgiven. Give Grady my best, Please, and tell him I remember him with warm affection.

Ray 7/28/81

GREAT FIGURES IN OCCULT HISTORY

#777

HYMANIAC ALPO
1913-1969

Served under General Elephant at the invasion of Normandy. While on leave in London, he was befriended by Aleister Crowley who made him future head of the Order because of his masterful skill at Challenge Yahtzee and his ability to obtain real coffee, chocolate and Nylon stockings.

His unique leadership philosophy of, Do-what-thou-wilt-Success-is-your-proof-so-don't-bother-me and his publication of the Crowley Mah-jongg (magickally achieved through the little known ceremony of 'marching through Katch-it'), was responsible for the Magickal Revival on the North American Continent and the Great San Francisco Boot Shortage.

He was alleged to have died in 1969 by being trampled by enraged tortoises during a botched I CHING demonstration. Rumors persist, however, that an empty coffin rests in the Alpo family crypt and that he still directs the operation of the Order from a secret location.*

*We must add that there is no evidence to substantiate this claim.





The Guild of Thoth



The Method of Science
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A Forum for the Hermetic Arts and Sciences

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day workshop
on the



I CHING

Sat. Jan. 30, 1982e.v.
10am to 2pm

A.M. Interpretation of the
poetic imagery
The makeup of trigrams
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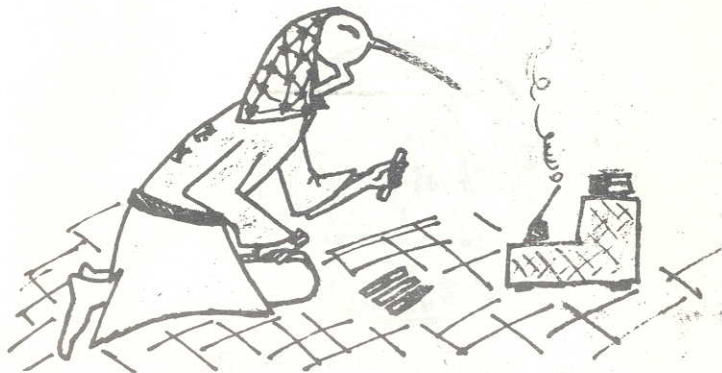
P.M. The Art of I Ching
Divination

Classmaster:

Fo-Hi

(Doug James)

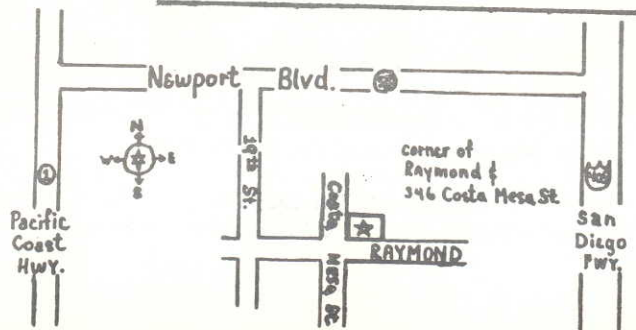
For Information write:
93 Camp O. T. O.
P. O. Box 262
Laguna Beach, CA 92652
(714) 497-1906



Where: 346 Costa Mesa St.
Costa Mesa

Text: The I Ching or Book of Changes
Wilhelm/Baynes

Cost: \$15 donation, includes
materials and I Ching sticks
Free to members of the O.T.O.,
less cost of materials





A. A. O. PUBLICATION IN CLASS B

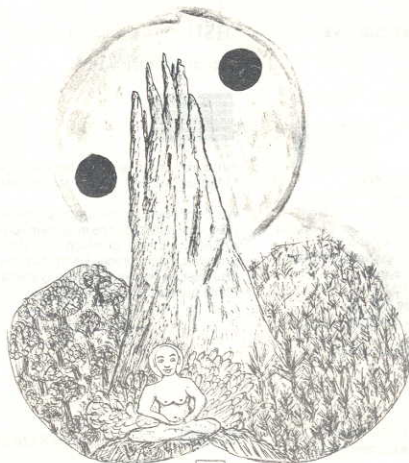


O. T. O.

LIBER CCXXVI
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YI KING



2-7
2

TITLES IN PARENTHESES
PROVIDED BY EDITOR

by
aleister
crowley

1

CH'EN (THE CREATIVE)

LINGAM OF LINGAM



Originating from the term, piercing advantageous, right and firm.

The dragon lurks; it is not time to act. The dragon's in the field: now make thy pact. Be active, watchful, using care and tact. The dragon leaps, a bursting cataract. The dragon ploughs the sky with pace exact. Exceed not, dragon, lest thy force react.

(If all this heavenly hosts of dragons lacked their heads, good fortune would become a fact.)

2

K'UN (THE RECEPTIVE)

YONI OF YONI



Great, originating, right and fair, piercing and helpful, firm as in the mare. If the true man should move, his feet will stray; for him to follow is his proper way.

Hoar-frost! The strong one cometh by and by. Straight, square and great, advantage springs to aye. Maintain, but boast not virtue's majesty. Here is a sack made safe by skillful tie. Behold the yellow skirt; ill fortune fly. Dragons at war: Gold, blood and porphyry.

(Correct and firm the conduct, thou shalt enjoy good fortune from the sky.)

3

CHUN (DIFFICULTY AT THE BEGINNING)

MOON OF FIRE



Firm, correct; great progress this evinces, and vantage from appointing feudal princes.

Hard mere advance, maintain thy place correct. Distress, retreat; fear not, a friend is nigh. Lost in the wood, seek not a deer to espy. Retreating, seek thy mate; with him, aim high. Dispense rich favors as thy friends expect. Thine house bolt; bleed tears of agony!

4

MENG (YOUTHFUL FOLLY)

EARTH OF MOON



Inexperience; let them see the sage. Once gains his smile; twice will excite his rage.

Correct him once to free; twice? Let him go! Treat fools and women kindly, they've their uses. Wed not loose women, only that they know. Chains bind the ignorant, and sorrows flow. Yet—the great fool! Simplicity's good glow! Protect the ignorant from all abuses!

5

HSU (WAITING)

MOON OF LINGAM



Patience; be sincere; success will gleam. Firmness brings fortune, thou mayest cross the stream.

Wait, constant, in the border of the land. Wait, slandered, by the mountain torrents sand. Ah! Shun its mud, or mischief is at hand. Still wait, midst blood. Forth from the cavern hie! Still wait, at festival—Oh firmly stand. Three guests come helping; greet them courteously.

6

SUNG (CONFLICT)

LINGAM OF MOON



Strife: Be cautious; seek not the extreme. Seek help from friends, and do not cross the stream.

Perpetuate not strife, though slandered thou. O'ermatched, retire, concealment be thy friend! Maintain thy place, but claim no glory now. O'ermatched, the study of heaven's law pend. Now with great fortune on thy side, contend! Victorious, the fruit's bitter in the end.

7

SHIH (THE ARMY)

YONI OF MOON



Armies; all depends upon the sage, his ripe experience, and his wisdom's age.

Mark well the rules of martial strategy. Chief of the host, thy king confers the post. Divided counsel—inefficiency! Retreat is not an error if need be. Seek and destroy bad faith and mutiny! But find good men for posts of dignity.

8

PI (UNION)

MOON OF YONI



Union. First examine; art thou right? Then the restless join thee; woe the laggard's plight.

Sincerity of union is the key; From inward mind comes forth true unity. Unite not with unworth's iniquity. There's one beyond thyself that yearns for thee. Base well thy tower upon the people's power. Thy first step missed? Disaster shalt thou see.

9

HSIAO CH'U (THE TAMING POWER OF THE SMALL)

AIR OF LINGAM



Shows small restraint. Hence quick success. But clouds indeed, we ask rain's happiness.

Strayed—Come thou back and follow thine own plan! By true attraction mete thy starry span! Anger in wedlock, or a car en panne! Bloodshed and woe sincerity bids go. Sincerity: Here's help from all the clan. Who wins too much may lose! Repose, O man!

10

LU (TREADING)

LINGAM OF WATER



Is the treading of the path that's right! Step on the Tiger's tail; he will not bite.

Follow the path of thine accustomed right; Level and easy walks the anchorite. Learn vanity, the brave's bluff, to flee! Tread on the tiger's tail; he will not bite. Firm, resolute—yet perilous thy plight. Examine well, the augury of the flight.

11

T'AI (PEACE)

YONI OF LINGAM



The due order of things; we see, in sum, good fortune, small things gone, and great things come.

Pull up one stalk, and others follow it. Seek patience, self reliance, love and wit. Though all things change, rejoice; for that is writ. Call friends to help thee, they may bring thee through. Remember what TI YI thought right and true. The city's fallen; there's little thou canst do.

12

PI (STANDSTILL)

LINGAM OF YONI



All's disorder in the organum. We see the great gone, and the little come.

Again one stalk pulled brings the others too. Patience, obedience, fitness, build anew. Shame hide thy purpose from thine own right view! Act rightly; comrades come to love thee and wonder. Restoring all things, murmur. We may blunder. The darkness passes; light breaks forth from under.

13

T'UNG JEN (FELLOWSHIP WITH MEN)

LINGAM OF SUN



Men's union! Everywhere the clan!
Cross then the stream, thou firm superior man!

Here first the master rises from his gate.
Well should he flee the cares of family!
Concealed, but watchful, the right born await!
Be ready to attack, but tempt not fate.
Through tears to laughter, victory crowns thy state.
Even in the suburbs men proclaim thee great.

14

TA YU (GREAT POSSESSIONS)

SUN OF LINGAM



Great havings; wealth's a sorceress,
within whose cauldron bubbles up success.

Steer clear of wrong, envisage clear thy road.
Lo! The great wagon with its golden load!
Great prince to heaven's son his duty hath showed.
But guard resources as his jewel a toad.
Sincerity is matched by majesty.
In all ways heaven's blessing hath overflowed!

15

CH'EN (MODESTY)

YONI OF EARTH



Humility; this yeast's to baking.
A man may win in every undertaking.

Increase humilities; so clears the way!
Once recognized, who is there to gainsay?
Acknowledged merit will success inherit.
Grow thou more truly humble every day.
Thus all thy neighbors in thy cause array,
Use force—but only on the proper prey!

16

YU (ENTHUSIASM)

FIRE OF YONI



Satisfaction spreads through all thy coasts.
Appoint thy princes, and send for thine hosts!

Boast not of pleasure! There lurks overthrow.
Be firm, with foresight all thy soul aglow.
Presume not; understand - what came may go!
Shed happiness, call friends to share success!
Make not a habit; joy's as dull as woe.
Oh! Think more deeply; change is wisdom's throw!

17

SUI (FOLLOWING)

WATER OF FIRE



Follow after; but in following checked
by being firm, unwavering and correct.

Changing pursuit, seek friends beyond thy gate.
Should one leave old, and follow a young boy?
Wiselier leave youth, and age's wit employ.
Adherents hurt; make sure thy way is straight.
Follow all excellence with eager gait.
The sincere king may sacrifice with joy.

18

KU (DECAY)

EARTH OF AIR



Service. Thou mayst cross the stream no doubt,
if thou have fully thought thy purpose out.

Good son, repair thy sire's infirmity;
Be gentle with thy mother's frailty, Son.
Yea, clear thy father's troubles, every one.
Restrain thy course; view them indulgently.
Thus gain the praise of thine utility.
Do what thou wilt, thyself, a slave to none!

19

LIN (APPROACH)

YONI OF WATER



Great; here's progress and success to firm
correctness; but - more trouble at the term!

Now with thy comrade firmly force the pace!
Advance with him - alliance wins the race.
Be cautious, or advance may lead thee astray.
Go forward only in the noblest way.
Great rulers need great wisdom every day.
Honest, magnanimous, woo for fortune's ray.

20

KUAN (CONTEMPLATION)

AIR OF YONI



Manifesting; contemplating; see
thou be sincere, pure, just, with dignity.

Thoughtless and boyish: little shalt thou see!
Peep from thy door - a woman's modesty.
Consider thine whole course insistently.
State's weal resolved, seek aid of majesty.
Consider thy life's course, lest action err,
And criticize thy soul's true character.

21

SHIH HO (BITING THROUGH)

SUN OF FIRE



Unite by gnawing; here success
comes by the proper use of legal stress.

Nip crime in the bud; lop toes, put feet in stocks;
Else - flesh and nose must next be bitten through.
Quick, or dried flesh gives double work to do!
Gnaw, gnaw, fake pledges ere the gate unlocks.
Gnaw: gold rewards precaution firm and true.
Or, last, the Gangee - the ears cut off, fate mooks.

22

PI (GRACE)

EARTH OF SUN



Ornament, should have free course indeed.
But - in its place: it shall not take the lead.

Adorn thy feet, and have no need of horses.
Adorn thy beard, for dignity is due.
Adorn, seek firm correctness in thy courses!
Horsed, winged, desire the honest and the true!
Though poor, suburban, there's good work to do.
Clad in pure white, simplicity thy force is.

23

PO (SPLITTING APART)

EARTH OF YONI



Falling; overturning; when things quake,
to agitate them more is a mistake.

Injure the couch's legs, soon all will go;
Injure its frame, soon total overthrow.
Destroy, when need is - will not wisdom show?
The couch destroyed, its occupant hath woe.
Be loyal, help thy followers; all's aglow.
They'll bear thee brave; the small man digs his grave.

24

FU (RETURN)

YONI OF FIRE



Coming back; thou'rt free to come and go.
Friends help; now move with confidence aglow!

Correct small blunders - look for lucky wonders!
Hast erred? Return and take the proper way.
Return, return; and go no more astray!
Return though all thy comrades say thee nay.
Nobly return - the master of thy day!
But error piled on error - deuce to pay!

25

WU WANG (INNOCENCE)

LINGAM OF FIRE



Sincerity and prudence; splendid
if in these matters thou have not offended.

Free from all insincerity, press on!
Good going, if thou reap with never a plough!
Yet - innocence oft bears a guilt's branded brow.
Firmness, correctness; these bid woe begone.
The good man sick? He needs no doctor - don.
Time's come when silence's book is best to con.

26

TA CH'U (TAMING POWER OF THE GREAT)

EARTH OF LINGAM



The great accumulation; quit
thy private virtue when state needeth it.

Peril; move not, but look within thine heart.
Then, with due care, be ready for the start.
Now, with good horse, well trained, play hard thy part!
Block even the young bull's horns! He's safer so.
Castrate the boar - its teeth will gently show.
Then rule the stars - good for tune aid thine art!

27

I (NOURISHMENT)

EARTH OF FIRE



Nourishment; the matter and the mode,
demand that thought should indicate the road.

Suffice thyself; else - how thy jaw shall quiver!
Look neither down nor up, the sages say.
Ill nourished, action merely means a fray.
But lo! Below thee bleats the tiger's prey.
Imprudent method? Firm and cautious stay!
But thou, who nurtur'st all, mayst cross the river.

28

TA KUO (PERPONDERANCE OF THE GREAT)

WATER OF AIR



A weakened beam is under stress.
To move in any manner spells success.

Place mats for things set down; then faults are few.
Dead willow shoots; old man young wife well wowing.
The beam is weak; fate's busy with the brewing!
The beam curves up - loyalty did the queuing.
Dead willow flowers; old wife young men pursuing!
Bold wader, thine head's wet - but thou wast true!

29

K'AN (THE ABYSMAL)

MOON OF MOON



Defile, cavern, pit: In times of danger
make not sincerity of act a stranger.

Gorge within gorge, then cavern - do not go!
Involve not deeper thy dangerous case!
Peril all round - Be still's the luckiest show!
Instructing kings, most humble caution show!
Be patient, time brings order with grave pace.
Bound and beset, bewildered too? What woe!

30

LI (THE CLINGING)

SUN OF SUN



Sun; attachment. Be thy way docile
as well as firm - then see good for fortune smile.

Confused at start? Let reverence befriend.
Here's fortune - rightly placed and clothed in yellow.
Accept thine ills with cheer or worse attend.
A abruptness - fie! Thus fire and death descend.
Luck comes to aid thee, melancholy fellow!
In victory be just - a noble end.

31

HSIEN (INFLUENCE)

WATER OF EARTH



Mutual influence; good fortune bless.
Man's firm correctness with the tide, success.

Would'st walk? To move thy toes alone is a flaw;
But calves? 'Twere surely better to withdraw.
Thighs too? Cling close to leaders? Thou wilt rue it.
Insid plans? Only thy friends pursue it.
But shrug thy shoulder! God shall gladly view it.
Then wag not thy tongue, nor drop thy jaw!

32

HENG (DURATION)

FIRE OF AIR



By persistence are great empires built.
There is no law beyond do what thou wilt.

Lust of result mars will in every way;
But steadfast purpose spans the vast abyssal.
Maintain thy virtue - heed not criticism!
Seek not reward; thy work be its own chris,
Passive love wins, where active loses, fray;
And violent efforts end in swift decay.

33

TUN (RETREAT)

LINGAM OF EARTH



A retirement. Though thy force be spent,
Adroit withdrawal masters the event!

Peril! Withdraw! Keep still - though tail yet show.
Hold fast thy purpose subtly, even so.
Gracious to them that bind thee; hate their ire;
Maugre their will, the great have wit to retire.
Retreat in order - even the gods admire.
Retreat with dignity - rekindle fire.

34

TA CHUANG (THE POWER OF THE GREAT)

FIRE OF LINGAM



Great strength. Be firm and self-reliant;
But - tyrannous to use it like a giant!

Plant firm thy feet, but dare not yet to move!
Thy firm correctness exercise and prove.
Fences entangle rams who blindly shove.
Strength fails to force some gates that yield to love.
Thy purpose gained, relax - nor tax thine heart so;
Once tangled, the best chance is - to know thou art so!

35

CHIN (PROGRESS)

SUN OF YONI



To advance, when thou hast won folk ease,
thy lord shall give thee gifts and dignities.

Firm, patient and great-hearted, wait thy day!
Move with regret - the royal mother's way!
Confidence thus begotten - why delay?
Advance by stealth; the marlot guide thee yet;
Woo not success; the game's the game to play.
Use power with caution or beware regret!

36

MING I (DARKENING OF THE LIGHT)

YONI OF SUN



Intelligence sore hurt; reflect
on the position rigidly correct.

Hurt? Droop thy wings and fast, while critics leaguer.
A horse may save one wounded in the thigh.
Thy great foe taken, be thou not over-eager!
Escape from night by mind's propriety.
Think how the court of Ki met destiny.
At last earth swallows him that trod the sky.

37

CHIA JEN (THE FAMILY)

AIR OF SUN



The household: This right rule's its base!
The wife be firm, correct, in her own place.

First, proper law's the necessary thing.
House keeper, keep the house with modesty!
Be stern for idleness and chattering.
Thus for tune helps enrich the family.
All share the luck of the high-handed king.
Sincere, majestic, the end's glittering.

38

K'UEI (OPPOSITION)

SUN OF WATER



All's disunion, mother of distress;
But in small matters there may be success.

Lost steeds return; bad men may yet take thy way;
Thy lord may chance to meet thee - in the byway.
Baffled and punished? Bide time's amnesty.
Alone and disunion? Friends on highway.
Joined with thy minister thy course is free.
Pigs? Ghosts? Foes? Nay! Go forward on the sky-way

39

CHIEN (OBSTRUCTION)

MOON OF EARTH



Incompetence and lameness; time
for the great man to aid thee in the climb.

Advance adds trouble; stillness aids thee now.
Keep struggling with no self to mar thy vow.
Advance not; seek again thine ancient clan!
Advance not; be with those united thou.
Struggle! Friends come to prosecute thy plan.
Advance not! Wait for aid from the great man!

40

HSIEH (DELIVERANCE)

FIRE OF MOON



Losing; if all's won, return and rest.
If partial gain, quick action will be best.

Begin to loosen - Straight and clear the way.
Rid fields of foxes; fill the golden quiver.
Beggars on horseback tempt the brigand's play.
Stand not to oppose the friends come to deliver.
Remove all wrong; then all men own thy sway.
The prince the falcon on the wall shall slay.

41

SUN (DECREASE)

EARTH OF WATER



Diminution; be sincere; the price
is not the measure of the sacrifice.

Leave business to help friends, but yet be wary!
Guard against action; of the cash be chary!
Three walk, one's gone; one walks, and meets a two.
By friendship one finds woes becoming few.
Here's tortoise shells from the chosen few.
Prudent though kind well served by friends o' dignitary

42

I (INCREASE)

AIR OF FIRE



Increase; now's no time to sit and shiver;
but to move on, even to cross the river.

Success excuses boldness; face thy fate!
Good omens and true virtue joined, essay!
Ill leads to well, for him who leads the way;
Even the capital remove he may.
Let all men share in thine improved estate!
By soul's disorders realms disintegrate.

43

KUI (BREAK-THROUGH)

WATER OF LINGAM



Cutting off; displeasure; front thy foe;
but show reluctance due in acting so.

Lay well thy plans before the march begins.
Seek loyal friends and have no fear of gins.
Fight on alone; persistent courage wins!
Defeated, acquiesce - smiles conquer grins.
Uproot small men like purslane - tan their skins;
Cut off is he - and evil his end be!

44

KOU (COMING TO MEET)

LINGAM OF AIR



Suddenly encountering - behold
a woman - do not wed her? who is bold.

Restrain weak folly - or woo melancholy!
Here's fish - but ask not fishy folk to dine!
Defeated, yes; but not at meat with swine!
No fish - because thou hast mixed with thieves.
In fine conceal thy virtues - cellars ripen wine!
But hermits lose things human for divine.

45

TS'UI (GATHERING TOGETHER)

WATER OF YONI



Collection; to the shrine repair
and sacrifice the greatest victories there!

Alone, art helpless; call thy right ally;
With him, even small prayers earn heaven's swift
reply.
Baffled, yet struggling, thou shalt cease to sigh.
Success excuses boldness; recollect
Then to be firm in virtue and correct!
Weep for thy loneliness - but still aim high!

46

SHENG (PUSHING UPWARD)

YONI OF AIR



The ascent; go seek the lofty one!
And in the south give worship to the sun!

Make thyself welcome with the great; aim high!
Small gifts are sweetened by sincere good will.
But empty cities - art thou bold to fill?
The king rewards thy true sincerity;
Ascend the stairs with proper dignity.
Firm right maintain, though blind the silent sky!

47

K'UN (OPPRESSION)

WATER OF MOON



Straitened and distressed; the great man acts.
But rhetoric is far removed from facts.

Bare buttocks - tree stump - valley - hopes decay.
Embarassed king, be quiet and sincere!
Rocks, thorns - come home, and find thy wife astray.
Even with friends the course is hard to steer.
Rebellion? Honesty has ground to fear.
Bound? On the brink? Repent and take thy way!

48

CHING (THE WELL)

MOON OF AIR



Well; the common fountain of Increase.
If kept with care, its virtues never cease.

Muddy or dried, what use? Beware decay.
Leaky; for shame! The worker is disgraced.
Clear, but unused; how senseless is the waste!
Well laid and lined, how noble the display.
Come drink the water - cold, pellucid, chaste.
Here to the brim it bubbles - go thy way!

49

KO (REVOLUTION)

WATER OF SUN



Change; men doubt until their dullness sees
the change wisdom can foretell with ease.

At first, though art bound with yellow hide.
Wait then a little, time's a friend to thee.
Haste may wreck all; discuss thy plans untried.
First gain men's confidence, then saddle and ride!
Swift as a tiger - with the Yi for guide!
Confirm thy change with firm sincerity.

50

TING (THE CALDRON)

SUN OF AIR



Cauldron; firm its auspice we may guess,
realization, progress and success.

Upset the foul pots! Thy whore earns mother fee.
Before thou eat set guards about thy table!
Frowns failure if thou be not equitable.
Then shame on thee; thy case is pitiable.
Gold or ornaments men's firm sincerity.
And rings of jade attest him honorable!

51

CHEN (THE AROUSING)

FIRE OF FIRE



Fire! Beware, but smile with mein divine!
Let nothing scare thee into spilling wine!

Here's trouble; watch thy ways, but drink thy wine!
Take lofty ground; the tide will ebb and flow.
Distracted? May danger teach thee how to go!
Fight fire with fire, or sink in mud supine!
Troubles mean profits for the men who know.
Caution! Foresee the action of the foe!

52

KEN (KEEPING STILL)

EARTH OF EARTH



Earth; keep silence like thy spine! See none
about thee! Thus the silk of wisdom's spun.

Plant firm thy feet; repose be now thy law.
Thy legs - 'twere ill to advance them or withdraw.
If loins move, the heart's liable to riot.
Keep still thy body's fidgets. Johnny raw,
And, for the love of heaven hold thy jaw!
Fortune attends who persevere in quiet.

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CHIEN (DEVELOPMENT)

AIR OF EARTH



Gradual progress: be thy right firm carriage
suggestive of a lady's decent marriage.

Wild geese approach the shore - with care they fly!
They reach the rocks - and pasture joyfully.
Dry plains they cross - it needs a vigorous wing!
They reach the trees, and rest; but not too high.
At last they gain the goal of travelling.
See on broad heights their feathers glittering.

54

KUEI MEI (THE MARRYING MAIDEN)

FIRE OF WATER



To give first younger daughters - ill course.
Don't start with the carriage in front of the horse.

Go to it, ye cripples! I'll hold your crutches.
Blind of one eye? Be as chaste as a duchess!
Now, younger sisters there's scrubbing to do!
Better postpone matrimonial clutches!
Think of Ti-Yi and his sisters anew!
No meat on the chops, and no beans in the stew.

55

FENG (ABUNDANCE)

FIRE OF SUN



Large, abundant; now care's night is done.
Shed forth thy glory as the noonday sun.

First meet thy mate, then multiply thy force.
Be humbly loyal in obscurity;
Let not its accidents disturb thy course.
Mated in darkness - man! 'Tis fortune's source.
Then, call the clansmen of ability!
But pride and insolence slay majesty.

56

LU (THE WANDERER)

SUN OF EARTH



Stranger. Firm right conduct may unravel
most of the tangles incident to travel.

Mean men by menial toil increase their woe;
Well lodged, served, monied men more easy go.
His house on fire, his servants fled, 'ware danger.
Though rich, armed, rested, still set caution ranger!
Good manners, self-effacement with the throw;
While arrogance and violence hurt the stranger.

57

SUN (THE GENTLE) [THE PENETRATING]

AIR OF AIR



Wood, wind: mark their subtly suave persistence!
Elastic ease, the line of least resistance.

Inform of purpose, learn the soldier's way.
Ask humbly of the gods to guide thy course!
Violent excess of struggle breeds remorse.
Wide forethoughts and shrewd tactics pledge the prey.
With steady, easy strokes apply thy force.
Fear, indecision, sap the last resource.

58

TUI (THE JOYOUS)

WATER OF WATER



Still waters may run deep and free;
Mistake not slackness for philosophy!

Appease thyself, harmonious in thy sphere!
Single thy will, most utterly sincere!
Turn not aside when siren pleasures woo!
Search thyself well to make thy purpose clear.
Too trustful customers may buy too dear.
'Tis pleasant to be captain of thy crew!

59

HUAN (DISPERSION)

AIR OF MOON



Dissipation; in the world of fools
the kingly man stands firm, divides and rules.

One needs a horse in this world's mob-melee;
One needs a refuge, a secure shrewd plan.
We must have knocks, nor mind them, in the fray.
Scatter the mob, then pick the choice array.
Command the mob, and fill their bellies, man!
Good end forgets how badly it began.

60

CHIEH (LIMITATION)

MOON OF WATER



Regulations, measured steps, but fear
impermanent results if too severe!

There is a time when wisdom urges rest,
Another when the bird should leave his nest.
Observe no rules? Lament; the blame's to thee.
Attend them quietly - success flows free.
Enact right laws - be tactful with decree,
For men are vexed when harshly pressed.

Regulations. Who can do without them?
But not too many, lest men come to flout them!

Quit not thine house to meddle with the state;
But set good order still within thy gate.
Thou mayest lament if thou should'st disobey.
But keep the law and go thy peaceful way.
Enact thy laws - suave, tactful, moderate;
But vex not men with harshness overweight!

49

KO (REVOLUTION)

WATER OF SUN



Change; men doubt until their dullness sees
the change wisdom can foretell with ease.

At first, though art bound with yellow hide.
Wait then a little, time's a friend to thee.
Haste may wreck all; discuss thy plans untried.
First gain men's confidence, then saddle and ride!
Swift as a tiger - with the Yi for guide!
Confirm thy change with firm sincerity.

50

TING (THE CALDRON)

SUN OF AIR



Cauldron; firm its auspice we may guess,
realization, progress and success.

Upset the foul pots! Thy whore earns mother fee.
Before thou eat set guards about thy table!
Frowns failure if thou be not equitable.
Then shame on thee; thy case is pitiable.
Gold or ornaments men's firm sincerity.
And rings of jade attest him honorable!

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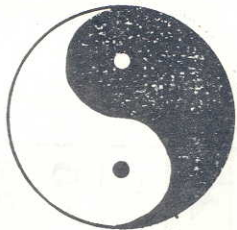


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Enact thy laws - suave, tactful, moderate;
But vex not men with harshness outweigh!



0. TAO is the source of the Yi King, as of all.

1. Thou shalt obtain 6 Chinese coins. Five shall be of one metal and the sixth of another. One side ye shall call Yang, and the other Yin (Heads and Tails).

2. These coins should be kept in a wrapped black cloth, and no other should lay his hand upon them. For they swell with thine aura when used with sincerity and repetition.

3. Hast no coins? Six sticks will serve. Paint one side solid and the other broken. One of the six is especial: It should be made unique by painting one end on both sides. Care for thine sticks as though they were coins.

4. When a situation ariseth in thy mind, and you wouldst seek an oracle, do thus: Go and take out thine coins or sticks.

5. Face thou East; and make clear thy mind, so that no thoughts shall intrude.

6. Call upon what god ye will; filling thyself with pure light, and raising thine mind to a fixed image of the situation into which you inquire.

7. Then, gently toss thy sticks or coins toward the East; they wilst fall into a certain pattern which thou wilt arrange into an Hexagram - the unit of Divination of this book: Yi King.

8. An Hexagram is made up of six lines; each line being Yang or Yin. The especial stick or coin is called "The Moving Line."

9. Each line of the Hexagram is numbered: The line nearest thyself is number One; whilst the farthest away is number Six.

10. Thou hast concentrated upon thy situation, and thine sticks have fallen thus:

11. This Hexagram will look like this:



Line 6 - YANG (a solid line)
Line 5 - YANG (a solid line)
Line 4 - YANG (a solid line)

Line 3 - YANG (a solid line)
Line 2 - YIN (a broken line)
Line 1 - YIN (a broken line)

(- The Moving Line is in line 2)

12. Take notice that the Hexagram is divided into two Trigrams: An upper Trigram and a lower Trigram.

13. Taking thine Key, which is in this book: thou wilt find the upper Trigram along the top of the squares. Next, find the lower Trigram at the left of the chart.

14. Follow thee the Trigrams into the center of the KEY - Behold the number 33.

15. Then, thou shalt read the Thirty-third Hexagram in this Book: Yi King.

16. The first two lines refer to the Hexagram as a whole, shewing thee the direction of the matter.

17. Next, appeareth a six-lined poem. The first line of this poem pertaineth to line number One in the Hexagram. The last line of the poem is for number Six (the one farthest from thy-self).

18. The Moving Line (in this case number Two: is the specific line which pertains to thy situation: Thine answer from the TAO.

19. If thou dost not understand, and are bewildered by doubts and questions concerning the Forces of this Divination: Thou mayest read in "MAGICK" where the Master Therion hath made discourse upon the subject by his understanding of the TAO.

abrahamadabra

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P. O. Box 415
Oroville, CA. 95965

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

THE PRIESTESS PAPERS

Part III

by

Anna-Kria King, E.C.C.

What Constitutes a Savage Country?

On what factors are made the decision to re-robe or remain free of all garments at the re-opening of the veil? The initial criterion is how the Priestess feels about those in her environment. That seems to be what identifying a "savage country" is all about. Does she feel psychically safe? Would remaining unclothed leave her feeling too vulnerable? A positive answer to either of those questions points to a clear choice of resuming her robe. That decision may have to be made no sooner than during the first portion of the Mass itself, if the Priestess has remained cloistered as the people arrive. For me, there is little difficulty ascertaining the vibes in the temple, and our masses have been graced by very gentle souls, fortunately. On one occasion when I hadn't quite made up my mind, the intense heat generated by the performance of the Mass left me joyful at the opportunity to be bare. Under those circumstances, pity the poor Priest and Deacon!

But what of the symbolism? What was the original reason for even suggesting a naked Priestess on the altar? In true Crowley fashion, was the purpose to shock all but the hardest souls in the early 1900's? If so, the reason is antiquated since naked ladies have lost their shock value in the 1980's.

For me, the answer to the question of symbolism is whether each individual Priestess feels Nuit's presence at the end of the Mass. There is good and sufficient reason for the manifestation of Nuit to be bare and rejoicing. However, if that essence is not perceived, then Nuit does not reappear and there seems no symbolic rationale to remain unclothed; for in such circumstances, the Priestess is most certainly not bereft of all of her earthly veils and the Magical Nakedness becomes a token at best--or, at its worst, a profanation.

I believe that at this point in my understanding I would re-robe if I felt my function during the congregation's communion was to meditate or wool-gather, even if I had perceived an "other than savage country" in my temple. The Mass states only, "...the Priestess has, if necessary, as in savage countries, resumed her robe." It says nothing at all about her sword.

The Mystic Marriage

The bonds of love linking the Priestess and Priest on a day-to-day mundane level add a very important ingredient to the Mass. This tie of affection and respect is not a stated requirement, and I would never suggest depriving any individual of serving in a clerical capacity because they

were not currently enjoying a rich and satisfying relationship in their personal life; however, to present the ideal circumstances, the Priestess and Priest will be most effective if they are mated in a strong, committed relationship with each other. The most disastrous Mass I've ever witnessed was by a Priestess and Priest in the throes of dissolving their marriage.

When the Priest lifts my hand with the words, "I take thee, Virgin, pure without spot," a current passes from his hand to mine that is generated by our closeness. When the Priest kisses my knees shortly after he seats me upon the Altar, I again feel our connection with a great deal of intensity; nor should the positive effect of this on his capacity to ecstatically adore be overlooked. Another place where his love leaps from his hands is when he touches my mid-breast and abdomen. Though the Mass participants may never be able to articulate the subtle difference if the strong, positive emotion is missing between the pair, there will, nonetheless, be a subtraction from the fullness that is the Mass' potential.

To further idealize the situation, warm, loving feelings among all three principals enhances the Mass. The Deacon, fulfilling his/her role in service to the Priestess and Priest, is not an appendage, but an integral part of the Mass team. That role is served best when (s)he is in complete accord with the clerical couple. Friction between any two of the team will be felt on some level.

Each time the Mass is performed, the mystical mating between Priestess and Priest is fortified on the inner planes. The strength of that tie makes pale the alleged binding quality of the phrase "I do" in a certain conventional, traditional ceremony.

Conclusion

There are many other ways the ideas contained in this series might have been expressed. Perhaps the most beautiful articulation of my key points is contained in the source material from which the Mass first emerged:

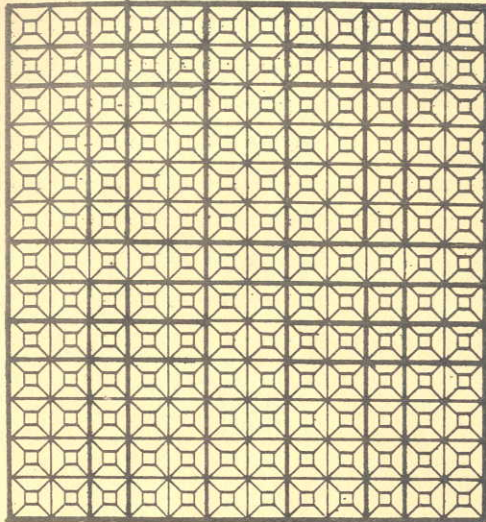
"Every man and every woman is a star. Every number is infinite; there is no difference."

"Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

"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."

"...ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy... I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!"

*****FINI*****



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