



BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



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COLLEGE OF
THELEMA



Founded in Service
to the A.:A.:

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."

— *Liber LXV*, Cap. III, v. 60

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TRUTH ENDURES

Crow sits upon my shoulder
and she whispers in my ear
the time is now. . .

But Crow lives in the void
and she has no sense of time
past, present and future
combine

Merging light and darkness
as realities converge
both the inner and the outer
become one. . .

She says that I am not alone
but I must stand in my own truth
no more illusions —
fate's a-coming — a shift's occurring

Behold my naked soul
as I stand shivering
in the silence of this void;
where strength and wisdom lie

I am listening
I am balancing my truth
I am not afraid
for I have a home here

And it is in the silence
where I finally find my SELF

And Crow says,
You and I have been this way
So many times before
And I WILL lead you back
Come with me, come with me
back to the heart
where I know that we belong
And if you're ever lost again
'tis I will lead you back —
unto the heart. . .

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SOR. S.V.

Editor's Letter: NINETY-THREE YEARS AND COUNTING

Let Him beware of abstinence from action. . . . He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu . . . and yet another ardour and manliness, being an Arab. . . .

— from *Liber B vel Magi*, v. 14

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

With the greatest pleasure, I welcome you to the first issue of **BLACK PEARL**.

“Let him then utter that without Fear. . . .” Good advice for anyone. Yet it is with no little trepidation that I step into shoes worn, for 24 years, by our beloved Soror Meral (Phyllis Seckler). When I first encountered her journal, *IN THE CONTINUUM*, it had just concluded its fifth year and its first volume. Four more volumes were to follow, 52 issues in all, turned out like clockwork on every vernal and autumnal equinox (and a few summer solstices) for almost a quarter century before Phyllis chose to finish it, just six months ago. For all that time, *ITC* has been the life-blood of the College of Thelema, pumped out to its every cell and organ from that one, great, central heart which is Soror Meral. Despite its typed-and-stapled look, *ITC* was nothing less than *The Equinox* for an entire generation of students — my generation — teaching magick and yoga, qabalah and tarot, astrology and psychology, the history of Thelema (from one who had lived much of it herself!), and the Thelemic philosophy that is so potent a key to self-knowledge and self-understanding. Like *The Equinox*, volumes of *ITC* dominate one large shelf of my library, and serve as a veritable encyclopedia of occult instruction. They are ours forever. But there will never be any more of them.

“And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness. . . . and yet another ardour and manliness. . . .” **BLACK PEARL** is in every way the child of *IN THE CONTINUUM*. But the child is not the parent. Dear readers, you have my pledge that we shall endeavor in all ways to maintain the high standards which **defined** *ITC*, even as we move into newly creative directions. Times have changed. In 1973 there was very little Crowley in print. Many of his most important works were all but impossible to find. Today, the situation is quite different. Ours, now, is especially the task of building on an established foundation — of seeing farther. This we can do, because we stand on the shoulders of those giants that have preceded us. We must “Seek the New in the Old,” even as we “Seek the Old in the New.”

I write this on March 3, about 4:30 a.m. Comet Hale-Bopp is high in the north-east sky just outside my window, a quadrimillennial visitor fueling an already fervent millennial fever. Though Thelemites count time by a different calendar — that is, though we are now approaching the end of our first century, not our second millennium — I am more than willing to encourage any excuse for heightened spiritual inquiry among the masses — more than willing to ride a comet’s tail into a new era of aspiration. The spectacular comet (quite striking tonight, even with the naked eye) will pass closest to Earth on March 21, within a day of the 93rd anniversary of the Equinox of the Gods, and of this inaugural publication of **BLACK PEARL**. Today, millions more people feel a deepening need for answers about themselves, their lives, and their world. They are ready to move into a new stage of expanded awareness and participation, valuing tolerance over intolerance, unity over divisiveness, and inclusive acceptance over exclusive bigotry and parochialism. In short, humanity is more ready than ever for the living principles of Thelema.

Love is the law, love under will.

FRA. A.H.

Qabalist's Qorner: 93

by Ike Becker

Inasmuch as this Equinox season marks the Ninety-Third anniversary of the dictation of *The Book of the Law*, it seems fitting that 93 should be our featured number this issue. 93 is best known to Thelemites as the value of the Greek words *θελημα* (*thelema*), meaning “will,” and *ἀγάπη* (*agape*), meaning “love.” These words are the complementary keys most important to understanding the Thelemic doctrine of *Liber Legis*. Other Greek words enumerating to 93 are:

αἶα νικα (Aia Nika) - O earth, conquer!
 ἀναγκη (Anangkéi) - By necessity
 ἀοιδη (Aoidé) - Legend, myth
 βλαξ (Blax) - Lazy, stupid
 ἐπη (Epé) - Words; oracles
 FIAOF (Wee-ah-oo) - A variant of IAΩ designed by Crowley; see Chapter 5 of *Magick in Theory & Practice* for a detailed examination of this formula.
 πεζα (Peza) - End, top, foot

Hebrew words enumerating to 93 include:

אַבץ (Avatz) - To be white; a town (*Ehbetz*) of the tribe of Issachar (Josh. 19:20), possibly named because of the white color of the tin which was prevalent in the area. (In modern Hebrew, it is the word for “zinc.”)
 אהליבמה (Ahaleebamah) - A Duke of Edom, associated with Chesed; lit. “tent of the high place;” proper noun, the wife of Esau (Gen. 36:2, 14)
 אין כבוד (Ayin Kabohd) - No glory; No-Glory, *i.e.* the Glory of the Naught; a phrase used in the text of the 16th Path of Vav, in *The 32 Paths of Wisdom*.
 באילים (be-Ayilim) - “In the Powers...” A portion of the phrase יהוה מי במכה באילים, “In the Powers of IHVH, how shall there be defeat?” which is (according to Eliphaz Levi) one traditional phrase for engraving upon the Magick Sword.
 באפי (be-Apee) - In my wrath (Deut. 32:22)
 בכסאי (be-Kissay) - Upon my throne
 בן אמ (Ben Am) - Son of the Mother
 בנאים (Bonaim) - Builders; a name originally given to the Essenes. This spelling is an ancient variation of the more usual בנאים
 בני אל (B'nay Ayl) - The Sons of (the merciful) GOD

- ג, י, פ - (3rd column of *Liber Tav*: “The functions of the 3 Orders: Silence in Speech; Silence; Speech in Silence: Construction, Preservation, Destruction.” See also a subtle reference in *Liber Stellæ Rubææ*, v. 5. The three letters correspond to Atu II, The Priestess, Luna; Atu IX, The Hermit, Virgo; and Atu XVI, The Tower, Mars.)
- הוא + יאו (Hu + IAO) - A composite Name of GOD; see *Liber Pyramidos* for examples of usage.
- החכליל (ha-Khakhilil) - The redness; the sparkling
- החסך (ha-Khasakh) - The darkness
- הכזונה (Hakhzonah) - As a harlot (Gen. 34:31)
- הנחל (ha-Nakhel) - The stream, brook (Gen. 32:34); figuratively, the roaring, seething, burning
- הפגה (Haphgah) - Dispelling, easing, reducing
- וּזְבִּחֵיכֶם (ve-Zivkheykhem) - And your sacrifices (Deut. 12:6)
- וִיאֵו (Wee-ah-oh) - Variant of IAO; v. *M.T. & P.*, Cap. 5
- חכלילה (Khakhilah) - Thy redness; thy sparkling
- חסכה (Khasakhah) - Thy darkness
- זַיִן בְּיָדִי (Zayin be-Yadi) - “a sword in my hand;” Hebrew rendering of a phrase in *Liber Legis* III:38.
- יבנאל (Yabeneyl) - “Which God caused to be built;” *Jabnah*, a town of the tribe of Judah, or one of the tribe of Naphthali
- יגיע (Yageeyeh) - Work, labor, toil (Gen. 31:42); the product of labor, work done
- כַּעֲבָא (Ka’aba) - Kaaba (see *Liber Legis*, Cap. III, v. 41)
- ל:ג:ס: - Hebrew consonants of Greek ΛοΓος and Latin LeGiS. “Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus. (Ayin means an eye.)” (*Liber 418*, 7th Æthyr; see rest of Æthyr for explanation)
- לֵא־שֵׁט־אֵל - A composite Name of God (אֵל = 31 = אל; שֵׁט = XX + XI = XXXI); see *Liber Reguli* and elsewhere for a discussion.
- לְאַבְדּוֹן (la-Abaddon) - Toward destruction; Unto Abaddon
- לְבוֹנָה (L’vonah) - Incense (frankincense)
- לְחֵנָה (L’khenah) - Concubine
- מ...מ - Secret Word of 1^o = 10^o Grade of A.: A.:
- מַגִּיכָךְ - Magick (transliteration of the English)
- מֵאֲבָן (me-Abahn) - Petrified; like stone
- מֵאֲכַאֲכִיא (m’Akakia) - Like acacia
- מִגַּן (mi-Gan) - From the garden (Gen. 3:23)
- מַגָּן (Mahgan) - A disc, round shield (Gen. 15:1)
- מִגֵּן (Megen) - To deliver up; defense, protection
- מִחַמָּה (me-Khammah) - Of (or from) the Sun
- נַחְלָה (Nakhlah) - To the stream or brook (Num. 34:5); torrent, stream; valley, ravine; mine-shaft; property, destiny, fate
- נַחְלָה (Nakhalah) - Possession, inheritance (Num. 18:24)
- עִירֹז (Aiwaz) - Aiwass, “the minister of Hoor-paar-Kraat”

צַבָּא (Tz'vah) - To will, wish, be willing, desire; to go forth (as a soldier) (Num. 31:7); also applied to the sacred service, *i.e.* the ministry of the priests of the temple (Num. 4:23, 8:24; 1 Sam. 2:22)

צַבָּא (Tzahvah) - Army, host; especially, the host of heaven; star; figuratively, warfare, war, military service; to congregate, assemble, wage war

It is also “The Word whereby we triumph over death” in one interpretation of the Lesser Mysteries. This Word is necessarily not given here, due to its confidential nature; but it will be recognized immediately by those who are entitled to have it. It is also referenced and discussed, albeit obliquely, in numerous places in Aleister Crowley’s public writings.

Finally, here are some words enumerating to 93 in the Latin Simplex Qabalah:

AL VEL LEGIS - (Titles of *The Book of the Law*)

GARGOPHIAS - Qlippothic spirit of Gimel (*per Liber 231*)

KURGASIAX - Qlippothic spirit of Kaph (*per Liber 231*)

LIBER LIBERI - “Book of Books;” title of *Liber VII*

LUNA MATER - “The Moon is its Mother” (*cf.* Emerald Tablet)

OMNIA AB UNO - All from one

REGULUS - The little king; brightest star in the constellation Leo, *Cor Leonis*, “the heart of the Lion.”

SATURNIA - Juno (daughter of Saturn)

Our Sun, source of Light and Life, is 93 million miles from Earth. This is a rarely mentioned key to the whole series of ideas associated with the number 93. To put it in perspective: On March 20, 1904 E.V. (the actual date of the “Equinox of the Gods” at which the Æon of Horus was announced), Crowley summarized part of the communication he received by writing, “I am to formulate a new link of an order with the solar force.” This was the inaugural concept of Thelema.

Additionally, there are some meanings of 93 which are based on pure number. Its prime factors are 3 x 31; and 31, as we shall show in a later installment of this column, is a number central to *The Book of the Law*, especially through the word or Name לָא.

In Hebrew, 93 is written לָא, Tzaddi (90) and Gimel (3). These letters correspond to the Tarot Trumps called The Emperor (IV) and The Priestess (II). Meditation on these two cards can be expected to yield a deeper, fundamental, and independent idea of the number 93. Even a first glance reveals The Emperor as a symbol of paternal Will, and The Priestess (the Uniting Consciousness) as a symbol of maternal Love. Similarly, the Tarot Trumps numbered 9 and 3 are The Hermit (a symbol of Will) and The Empress (a symbol of Love). Thus, 93, again, represents Will and Love.

93 is the value of the three Hebrew letters (א, ה, ו) corresponding to the three “reciprocal Paths” (the three horizontal Paths on the Tree of Life). They correspond, respectively, to Venus, Leo (or the Sun), and Mars; or to Tarot Trumps III, The Empress; XI, Lust; and XVI, The Tower.

When the ten Sephiroth are traced in numerical sequence, the Tree of Life is said to be formed in the shape of a Lightning Flash. The Hebrew letters whose Paths are traced in this Lightning Flash are א, ה, ו, ז, ח, ט, י, כ, ל. (Gimel, ג, is actually a substitution into the pattern, to compensate for there being no direct Path between Binah and Chesed. There are mystical reasons that this substitution is sound.) When the numerical values of these nine letters are totaled, the result is 777 — hence the name of the book wherein Crowley compiled correspondences of the various parts of

the Tree of Life. However, if instead of the Hebrew letters themselves, we total the numbers on the Tarot Trumps attributed to them, we get: $0 + 3 + 2 + 11 + 8 + 13 + 16 + 19 + 21 = 93!$ (See Fra. A.H.'s article on "Ceremonial Magick" in this issue, where this sequence of letters is used to form a Magick Word potent in causing magick force to flow downward into manifestation.)

In many of Crowley's writings, he employed a magical formula involving the letters Teth (ט) and Shin (ש). They represent "Force" and "Fire," among other important correspondences; they may be examined in more detail, for example, in the notes appended to the ritual of *Liber Reguli* in *Magick in Theory & Practice*. He most commonly emphasized that the Tarot Trumps assigned to these letters, XI and XX, total to XXXI = 31; but in other places he also noted that, by the "dropping zeroes" method called "The Qabalah of Nine Chambers," or אֵיק בכר (*Ayiq Bekar*), the values of Teth and Shin, 9 and 300, are 9 and 3.

Some may find it interesting that $93 \times 16 = 1,488 = \text{'Αδυτον Θεληματος}$, "Temple of Thelema."

THE CHILD

Alight and alive is the holiest flame.
Leap out, O ye sparks, at the half-hidden name
For ever my glory, for ever my shame!

Rejoice, O my soul, if his happiness hear!
Exalt thee, my joy, if the spell shall uprear
Delight in my dream, in the dream of my dear.

By passion and clamour the music is vain.
Resurges the stridence, insists it is pain;
Until, at the last, all the puzzle is plain.

Cry out on Apollo; he laughs at the whine.
Evoke we a soul nor of man nor divine
Deep-throned in a darker, unspeakable shrine.

O beautiful, beautiful! light be thy luck!
Unveil thee to me; for my flower is to pluck;
God gives thee my virginal honey to suck.

Lo! now is the hour, lest the happy hour go.
Ah! love me an hour, if it kill me or no!
So be it, my God! be it so, be it so!

ALEISTER CROWLEY
The Winged Beetle
(To Lord A—)

INFINITE POSSIBILITIES

by Soror Meral

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

The universe is made up of infinite possibilities. Each star or *khabs* chooses for itself certain events and thoughts, and makes up for itself a character or mode of behavior. The process of choice forms a layer of several astral or fine bodies. Finally, the whole complex is formed into a physical body which carries all that has been experienced in recent events of this life and in the past. The events of this life may be fairly easy to access when one probes as to the roots of certain behaviors; but far more difficult is the memory of past lives, and the karma that was generated there.

No two stars could ever be the same. There are many marks on the final physical body to show how this might be. For instance, fingerprints are never the same; their variety is endless. Few folks realize how different every star is from every other star. Herein lies a great mischief.

It may be that a certain earth character has built up what he or she thinks is a very fine code of behavior. This code is made up of what the earth person can see in the experiences of the present life, but fails to see or realize what karma there may be in the ideas that motivate him or her. Of course, the thinking process manufactures certain ideas; but nothing ever manifests unless the power of emotional push brings these ideas into actuality as something worked out on the physical plane. Hence, the code which this person may think is very fine (and which has built his or her character), the person seeks to impose upon others. To the mind of our person, the code of action and behavior has worked fine for him or her, and now must be used to guide the whole earth through compliance with it — because it is so wonderful, and could hardly be improved upon!

This is called **projection**. We have labored long and hard to bring this fact of existence to your minds. One sees other persons through a fog of one's own ideas and behaviors. In the worst type of scenario, the experiences of the one person are imposed upon another, and sometimes on a multitude of folks. Just look at the events in the world around you. Projections are being imposed all the time upon nations, upon church groups, upon individuals — upon any sort of gathering. The one who has the most strength of character (and perhaps charisma) can sway a whole roomful of folks.

Sadly, a great many persons are not aware of their own secret inner strengths, and are far from being aware of the particular characteristics of their own star. These folks are slaves to the will of a stronger personality. They are not yet free in the Thelemic sense. They hope to benefit from what is being told to them, and do not yet know that the will of one person sways them to do this or that, or to think this or that.

This becomes even more powerful as a form of evil if the person who sways the multitude has built a prison of thought and behavior. In fact, this can be seen all over the world. The prisons are not just in other nations; if you look carefully, you will see they are in our own nation. They are not just in groups of other persons, they are in ourselves!

(continued on page 17)

The Origins of *Liber Libræ*

Liber Libræ is one of the earliest official documents of A.:A.:. It was published in the first issue of *The Equinox* in March, 1909. In the “Syllabus” published in *Equinox* I:10, it was summarized as, “An elementary course of morality suitable for the average man.”

As many students are aware, this document was originally an instruction of the Hermetic Order of the Golden Dawn, in which both of the A.:A.: founders received their start. Israël Regardie correctly included a slightly modified copy of *Liber Libræ* in *The Golden Dawn* as an attachment to the Practicus Knowledge Lecture, giving it the title, “On the General Guidance and Purification of the Soul,” the correct original title of the paper.

The actual Golden Dawn original — not the much later Stella Matutina version that Regardie published — has many more differences, although it is still very recognizable as the document on which *Liber Libræ* was based.

Liber Libræ has been a longtime favorite in College of Thelema circles. Phyllis Seckler (Soror Meral) fell in love with it in the 1940s, in her early years of studying Thelema. Not yet able to afford her own books, she carefully copied it from Jane Wolfe’s *Equinox* set. My own first student in the College, inspired by that story, committed much of it to memory. Most of the rest of C.O.T.’s students are familiar with many of its passages. When I told Soror Meral that we were publishing *Liber Libræ* in the first issue of BLACK PEARL, she was quite happy, and encouraged me to find any excuse whatsoever, now and in the future, to put this document in front of students.

But we have more than a passing excuse. In the archives of the Temple of Thelema is a copy of the original G.D. Practicus Side Lecture No. 1, “On the General Guidance and Purification of the Soul,” as written by S.L. MacGregor Mathers. (The word “General” is not in the title on the cover page, but is included when the title is repeated on the first page of the actual paper.) The copy in my possession — which was that of one of the most distinguished members of the Hermetic Order of the Golden Dawn, John W. Brodie-Innes (G.:H.: Frater Sub Spe) — is apparently from about 1910, and originates from the “Rosicrucian Order of the A.:O.:,” *i.e.*, the Alpha & Omega.

The Alpha & Omega was the surviving part of the H.O.G.D. that remained loyal to Mathers after the schism in 1900. R.A. Gilbert, in *The Golden Dawn Companion*, noted that Isis Temple of the A.:O.: formed in May, 1900, with membership including Mr. and Mrs. Mathers, Dr. Berridge, and Dr. Westcott; both Aleister Crowley and George Cecil Jones; and numerous friends of Crowley, including Elaine Mary Simpson, her mother Alice Simpson, and Crowley’s future brother-in-law, Gerald Kelly.

It was thought that readers of BLACK PEARL might enjoy seeing the original Golden Dawn version, which has never before been published; and to have the opportunity to compare it to *Liber Libræ*.

JAMES A. ESHELMAN

Rosicrucian Order of the A.:Θ.:
3^o = 8^o GRADE OF PRACTICUS
SIDE LECTURE N^o 1

ON THE GENERAL GUIDANCE AND
PURIFICATION OF THE SOUL

COPIED FROM THE ORIGINAL MSS. OF V.H. FRA. 'S RIQGHIAL MO DHREAM
LE COMTE MACGREGOR DE GLENSTRÆ

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul-Power. If thou thyself hast not a sure foundation, whereon wilt thou stand firmly amid the forces of nature!

Know then that as man is born into this world amidst the Darkness of Matter and the strife of contending forces, so must his first endeavor be to seek the Light through which is their reconciliation. Then thou who hast trials and troubles of this life rejoice because of them: for in them is strength and by their means is a pathway opened unto that Light Divine. How should it be otherwise, O man, whose life is but a day in Eternity and a drop in the Ocean of Time: how were thy trials not many couldst thou purge thy Soul from the dross of Earth? Is it but now that the Higher Life is beset with dangers and difficulties? Hath it not been ever thus with the Hierophants and Sages of the Past? They have been persecuted and reviled, they have been tormented of men: yet through this hath been their Path unto that Light!

Rejoice therefore, O Initiate, for the greater thy trial the greater thy triumph. When men shall revile thee and speak against thee falsely hath not the MASTER said, "Blessed art thou!"

Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knoweth little, thinketh he knoweth much, but he who knoweth much hath learned his own ignorance. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." (*Proverbs XXVI:12*)

Be not hasty to condemn others' sin. How knowest thou that in their place, thou couldst have resisted the temptation, and even were it so, why shouldest thou despise one whom thou thinkest weaker than thyself? Be thou well sure of this that in slander and self-righteousness there is sin. The MASTER condemned not the adulterous woman, but he did not either encourage continuance of the sin. Thou, therefore, who desirest magical gifts, let thy Soul be firm and steadfast: for it is by flattering thy weakness that the evil one will gain power over thee. Humble thyself before thy God, yet fear neither evil man nor evil spirit. Fear is failure, and the fore-runner of failure, and courage is the beginning of virtue. Therefore fear not the evil spirits, but be firm and courteous with them, for thou hast no right either to despise or revile them, and this too may lead thee into sin.

Command and banish the evil ones. Curse them by the Great Names of God if need be, but neither mock nor revile them: for so assuredly wilt thou be led into error. A man is what he maketh himself within the limits set by his inherited destiny: he is a part of mankind, his actions affect not himself only but also those with whom he is brought into contact either for good or for evil. How much more is it so with the Adept.

Neither *worship* nor *neglect* the physical body which is thy temporary basis in and connection with the Outer and Material World. Therefore let thy mental equilibrium be sufficiently above disturbance by material events, but ever open to sympathy with the human and with other races of Creation. Transmute the animal passions and cherish the Higher Aspirations; the emotions are sanctified by suffering.

Do good unto others for Good's sake: not for reward, not for gratitude from them. If thou art truly generous thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that Unbalanced Force is Evil: that Unbalanced Severity is but Cruelty and Oppression but that also Unbalanced Mercy is but Weakness which would allow and abet Evil. True prayer is as much Action as Word: it is Will. Remember that this Earth is but an atom in the Universe and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawllest and grovellest that thou wouldst even then be but an atom, and but One amongst Many. Nevertheless have the greatest Self-Respect, and to that end sin not against thyself. There is a sin which is unpardonable: there is a conscious willing rejection of Spiritual Truth also: but every sin and act leaveth its effect. To obtain magical power, learn to control thought. Admit only those ideas which are in harmony with the end desired and not every stray and contradictory idea which presents itself. Fixed thought is a means to an end: therefore pay attention to the power of silent thought. The Material Act is but the outward expression of the thought: and therefore hath it been said that the thought of foolishness is sin. Thought therefore is the commencement of Action: and if a chance thought can produce much effect what cannot fixed thought do?

Therefore as hath been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the Cross of the Elements: that Cross from whose centre the Creative Word issued in the birth of the Dawning of Time. As it was said unto thee in the 2^o = 9^o Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice: be energetic and strong like the Salamanders, but avoid irritability and ferocity: be flexible and attentive to images as the Undines, but avoid idleness and changeability: be laborious and patient like the Gnomes, but avoid grossness and avarice." [N.B. This paragraph must not be taken to mean that the Sylphs themselves are necessarily frivolous and capricious: that the Salamanders are irritable and ferocious: the Undines idle and changeable: the Gnomes gross and avaricious, but that contact with these Races without due preparation and self-control might easily tend to increase and foster such defects in ourselves to an undesirable extent. S.R.M.D.]

So shalt thou gradually develop the powers of thy Soul and fit thyself to come in contact with the Spirits of the Elements. For wert thou to summon the Gnomes but to pander to thine avarice thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure Creatures of God's Creation to fill thy coffers & satisfy a mere greed and not a legitimate desire for gold? Wouldst thou debase the Spirits of Living Fire to serve but unreasoned wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters only to pander to mere lust and debauchery? Wouldst thou force the Spirits of the evening breeze but to minister to thy folly and caprice?

Know that with such desires, thou canst readily attract the evil, but scarcely the Good, and in that case the evil would have power over thee.

In truly comprehended Religion there is no sect, therefore take heed that thou blaspheme not the Name by which another knoweth God: for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהשׁוה. Ask of God and ye shall have. Seek and ye shall find. Knock, and it shall be opened unto you.

LIBER LIBRÆ

SUB FIGURÂ

XXX

A.:A.: Publication in Class B.

0. Learn first — Oh thou who aspirest unto our ancient Order! — that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.

13. True ritual is as much action as word; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldest no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהשור. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

N.O.X.

A formula of Purifying and Perfecting the Mars force.



N = ♄, Nun (fish), Atu XIII — Death, Scorpio (Mars ruling: its Night House), represents the planet of fiery energy in its lowest form, also the original male creative energy. This is the lower or instinctual Mars, the sex force, in Alchemy representing the stage of Putrefaction.

There are three levels of this stage, which are represented symbolically by the:

Scorpion — The lowest level of putrefaction, where the Matter makes no attempt to fight the process of putrefaction. It quickly allows itself to be changed, much as the scorpion, when surrounded by fire, will kill itself.

Serpent — The second stage. Represents the undulating and oscillating between life and death.

Eagle — The highest type of putrefaction. The rising above solid matter. The subtle vapor that ascends from the Gross Matter.

O = ♃, A'ayin (eye), Atu XV — The Devil, Capricorn (the exaltation of Mars), the fiery material energy of creation.

X = ♈, Tzaddi (fish-hook), Atu IV — The Emperor, Aries (Mars ruling: its Day House), Sulphur, the male creative energy of the universe. Active, swift, creative energy, initiating all being. Also a sudden and violent and impermanent activity that will burn up and self-destruct if allowed to continue for too long. Note that Tzaddi, the "Fish-Hook," is what catches and pulls the "Fish" (♄, Nun) from out of the waters below.

In a sense, the sequence of the letters shows a process of the Mars force going through a change that transmutes the lower creative energy into the higher Alchemical SULPHUR, which is the essence of the swift, creative impulse that initiates all being.

Ultimately it is the transmutation of the generative force into a purely spiritual essence.

“The Scorpion destroys itself, its death is one phase of the Serpent’s coil, but the Eagle rises above.

“Out from the dark waters comes the Goat of the Sea leaping upward among the silent cliffs, ever upwards and beyond.

“Upon the pinnacle stands alone, sublime and perfect, the horned and swift creative force, the fiery Ram.”

FRA. N.C.S.L.

PERDURABO

Exile from humankind! The snow’s fresh flakes
Are warmer than men’s hearts. My mind is wrought
Into dark shapes of solitary thought
That loves and sympathises, but awakes
No answering love or pity. What a pang
Hath this strange solitude to aggravate
The self-abasement and the blows of Fate!
No snake of hell hath so severe a fang!

I am not lower than all men — I feel
Too keenly. Yet my place is not above,
Though I have this — unalterable Love
In every fibre. I am crucified
Apart on a lone burning crag of steel,
Tortured, cast out; and yet — I shall abide.

ALEISTER CROWLEY
Mysteries: Lyrical & Dramatic, 1898

It's In The Basics:

GIVE YOURSELF A BREAK!

by Frater Yod

“Remember that unbalanced force is evil,” we are admonished by *Liber Libræ*; “that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil.” Ignoring, for now, the (perhaps initially intimidating) concept that too much mercy will “allow and abet” Evil-with-a-capital-E, I want, instead, to direct your attention to the teaching on “unbalanced severity.” Students usually have no difficulty understanding how this applies to their dealings with others; but many students (and also the more advanced) have not even thought about the impact of the cruel, oppressive severity they apply to **themselves**.

Give yourself a break! Excessive severity toward oneself in meditative, magical, and other spiritual practices is as oppressive as its application toward others. It discourages the beginner (or the beginner to a new type or stage of practice). This severity often takes the form of excessively high performance expectations that simply are not (yet) realistic. Every human skill, from walking to brain surgery, requires starting with small, manageable steps as a foundation to acquiring greater skill later. Crowley’s teachings on yoga provide several opportunities for students to be hypercritical of themselves. In even his most basic, introductory instruction, *Liber E*, we learn that in *dharana* (mental concentration), “the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude. . . .” True, at one point in the A.:A.: training, these are the standards for examination. But serious students often think these are the standards they must apply to themselves at the beginning. Nonsense!

One of the first things one learns when trying to focus the mind on a single thing is that the mind is capable of thinking many things at once! There are **two separate skills** involved: (a) concentrating awareness on the one idea (or object) you have selected, and (b) concurrently excluding other thoughts. These need not be learned at the same time. In fact, persistence in the first will probably eventually produce the second, as a spontaneous result. As our yogi friend, Pranavananda, likes to say, there are two kinds of meditation: meditating on **something**, and meditating on **nothing**. The latter is much harder for most people, and probably not the place to start.

There is an effective method by which most people can learn to meditate rather deeply in a matter of a few weeks. Pick a mantra — any short and not terribly arrhythmic word or phrase. For example, to imply inner stillness, take the name **Heru-pa-kraath**, a four-syllable name easy to say in three measured beats, with one beat to pause between repetitions. But don’t say it aloud. Instead, having prepared yourself for meditation (by arranging for privacy; shaking workaday preoccupations out of your head and tensions out of your muscles; sitting in a comfortable, balanced position;

and maybe warming up with relaxation and rhythmic breathing), simply **mentally** repeat the mantra, over and over. **That's all.** Nothing else matters to the method. It is irrelevant whether other thoughts intrude. Your only consideration is, Am I remembering to keep the mantra going?

If your mind wanders off, don't fret. Just bring it back. At this stage, don't regard such wanderings as "breaks" (a potentially self-punishing label that suggests you have failed) but, rather, as further opportunities to renew your mindfulness of the practice. Think of each wandering as one more chance to turn your attention to the Work, one more occasion to affirm your aspiration.

Don't worry if other thoughts intrude. **They will.** That's okay. Your multitasking mind is able to think **many** more thoughts than one at a time. For example, aside from thoughts that take you entirely away from the mantra, you will likely hear your own voice critiquing your performance. Then you may hear another version of your voice commenting on those observations. It isn't unusual to have an entire "chat room" in your head, with several voices discussing the meditation. Let them have their way, without resistance. They will die down soon enough. (In my first week of this particular practice over 20 years ago, I counted 16 simultaneous thoughts; then I stopped counting.) Memories will arise. Sometimes you will have to stop to confront unexpressed feelings attached to prior experiences. Do so, then return, when ready, to the mantra. What you are practicing here is **keeping your mind on one thing** that you have selected, and letting the rest of your incredibly powerful mind go its own way. You don't have to suppress, exclude, or interfere with all of the other thoughts in order to keep your attention on the one thought that you have selected. To worry about any other consideration is, itself, a breach of your concentrated discipline!

Do this practice for 15 minutes at a time, once or twice a day (as your schedule permits — be realistic). When ready, stretch it to 20-30 minutes. You will eventually find that it is far more than a "soft" beginner's practice!

INFINITE POSSIBILITIES by Soror Meral

(continued from page 8)

Thelemic thought bids each person to do his or her Will; yet even in Thelema, prisons of thought, ideas, and behavior are being foisted upon the unthinking ones, the unfree ones. If these poor persons accept someone else's prison of thought, idea, and behavior, then what happens is against their own True Will.

As a Thelemite, if one really wants to live this code, one could aid other persons to find their own strengths and weaknesses. One could perhaps lead them to some sort of understanding, so that they can be more acquainted with their true selves. Sometimes a prison of thought and action must be broken down for those who aspire to the higher, spiritual Self. If a teacher or guru cannot do this, then life and karma may take on some form that is a real wallop, leading to unhappiness and sorrow — at least for a while. But then, this personal prison would lead to sorrow and self-undoing anyhow; for it must by now have become obvious that other persons are not going to act on or accept one's own code of behavior. If one is truly thinking in a Thelemic mode, why would one want to put other persons in one's own prison of thought and action?

As I began, so I will finish. Nuit means infinite possibilities for each star, and we are asked to love Nuit. Indeed, there is a great deal of mystery in this statement. I may have only scratched the surface. But I have tried to make clear to you what happens all around you on a daily basis. Perhaps you may be able to stretch your ideas and thinking and accept the differences in others. Perhaps you may finally meditate and find your own true center, your star or *khabs*.

Love is the law, love under will.

BOOK REVIEW:

Commentaries on the Holy Books & Other Papers

by Aleister Crowley, with H. P. Blavatsky, J. F. C. Fuller & Charles Stansfeld Jones. (Samuel Weiser, Inc., 1996. Hardcover, 382 pp. ISBN 0-87728-888-7. \$40.00)

Fra. Hymenæus Beta is the preeminent Crowley editor of our time. Although his name does not appear anywhere on this present volume (subtitled *The Equinox*, Vol. IV, No. 1), his able hand is visible in both the quality handling of the content, and the beautiful form. Primarily, the volume consists of Crowley commentaries to many Class A Documents; but it contains much more. Its main feature is the ‘Holy Book’ *Liber Cordis Cincte Serpente (Liber LXV)*, with Crowley’s extraordinary commentary thereon. In addition to Karl Germer’s small 1952 Ontario edition, the commentary had been serialized by Sor. Meral (IN THE CONTINUUM, I:7-II:1, 1976-1979), and later published by C.O.T. in a single volume (1995). Unfortunately, in the present book the editor did not see fit to maintain the useful format of these three earlier editions wherein the commentary was positioned opposite and facing the corresponding text of *Liber LXV*.

Other, shorter commentaries are included (on *Libri B, Liberi, Trigrammaton, Stellæ Rubeæ, A’ash, Tav, and Ararita*). Some have been published before; most have not. Their inclusion lends a welcome completeness to the volume. Frater Achad’s commentary on *Liber A’ash* (written by him as an A.:A.: assignment, and then annotated by Crowley) will interest many. Also reprinted are documents important in defining the A.:A.: training system — essentially the same set of defining documents appended, in 1993, to C.O.T.’s *The Mystical & Magical System of the A.:A.:* (*One Star in Sight, Liber XIII, and Liber CLXXXV* — to which this book adds *An Account of A.:A.:*). These are introduced by a hitherto unpublished Crowley essay titled “Occultism,” which includes one unpublished version of the A.:A.: Student Examination.

A large color plate section includes a color reproduction of Crowley’s original illuminated manuscript of *Liber Pyramidos*. Readers of “John St. John” (in *Equinox* 1) will recall that, during a magical retirement in late 1908, Crowley adapted the A.:A.: Neophyte initiation ceremony into a self-initiation ritual for his use in attaining the 6^o=5^o Grade. This self-initiation ritual is now published. Though known to private collectors for many years, this color manuscript has not been available to most students until now, and we are happy to see it finally in print. However, we must disagree with the editor’s labeling it as *Liber DCLXXI*, since that is the number of the official A.:A.: initiation ritual from which it was adapted, *Liber אהרעא*.

The one serious embarrassment of the volume is a new paper titled *Liber Vesta*, which claims to give “the correct designs (with color illustrations)” of the robes for each A.:A.: grade. This paper is new, created for the A.:A.: lineage served by the individuals who lent it their imprimatur. Except for the Probationer robe, these designs do not at all match those which have come down to us from the A.:A.:’s founders. They do not even distantly resemble the many published photographs of A.:A.: robes which embellish Crowley’s writings. (The correct designs, published in Appendix F of *The Mystical & Magical System of the A.:A.:*, 2nd. Ed., will be reprinted with further discussion in a later issue of BLACK PEARL.) Our conclusion, based on the colorful and entertaining appearance of these robes and the fact that the book was released the first week of October, is that *Liber Vesta* was the special Halloween Supplement.

A further criticism concerns the inclusion of Blavatsky’s (non-Class A) *The Voice of the Silence*, with Crowley’s commentary. This lengthy piece — constituting one-third of the entire, expensive volume — was already included in *Equinox* III:1 (the “Blue Equinox”), and in *Gems*. It is readily available. Its inclusion here makes no sense in terms of the present book, the *Equinox* series overall, or service to the audience, and merely cranked up the size and cost unnecessarily. In fact, about 85% of this book’s contents are already in print and accessible (which, however, is not inappropriate for a reference volume). Nonetheless, based, if nothing else, on the full color *Pyramidos*, and the compendium of commentaries, the book has enough new material, of such excellent virtue, as to win a Three Rose recommendation (●●●). — QUILL

CEREMONIAL MAGICK, Part 1: Generation of Magical Force

In 1914, faced with the looming crisis of the Great War — what we today call World War I — Aleister Crowley, acting as X° of O.T.O. for Great Britain and some of its former colonies, issued an instruction titled *De Arte Magica*. Its purpose was declared both in its opening paragraphs and in its subtitle, “A Letter from Baphomet in the year of the universal war, written that the Sacred Mysteries would not be lost.” He feared the possibility that certain ultimate secrets and mysteries of O.T.O. could be lost by the deaths of all those who possessed them. He wanted to set afloat an Ark wherein the keys to their restoration might be preserved.

Our present purpose, however, is not to discuss the methods taught by Crowley in *De Arte Magica*. Rather, it is to harvest one particular fruit from his orchard. In Cap. XVII, having discussed various details relevant to the O.T.O.’s distinctive methodology, he suggested a ten-phase “Course of Experiment;” *i.e.*, he itemized ten recommended magical operations for the beginner to undertake as a foundation for his or her magical Work.

The list was quite good; and when I was writing 776½: *Tables of Correspondences for Practical Ceremonial*, I needed just such a list of recommended operations for the Appendices (which instruct in the construction of magical ritual). However, the list from *De Arte Magica* was (understandably) too specific to the O.T.O. system; something more general was wanted. Fortunately, it was easy to adapt his list to a more general purpose.

All of the foregoing is but a way to credit Crowley for many of the ideas which went into the formulation of the itemization given below.

Beginners in ceremonial magick (by which is meant, anyone in the first several lifetimes of studying the subject) are often at a loss as to a practical objective. Their instincts are strong to learn and do magick! But they may have no idea quite what to do nor, often, why to do it. After the usual consideration of, and practice on, various money and property spells and love magick (which much of the time simply serve to educate the novice on how complex the real-life issues of money and romance really are!), there arises a disturbing sense that there must be . . . more. And, often, they do not know where to look for it.

Printed below is the list of recommended operations as originally published in 776½:

1. Generation of magical force
(*To ensure the continued and increasing capacity to practice this Art*)
2. Understanding of the Mysteries of Magick and the Wisdom of their use
(*To ensure the right performance of the Art*)

3. Prosperity and increase of the magical Order within which one works, or from which one has obtained training, and of its leaders
(As a happy duty of gratitude, and as a service to all seekers who will come after one on the Path)
4. (If necessary) Ease of circumstances
(To ensure sufficient leisure and opportunity for the pursuit of the Great Work)
5. Establishment of a protective bodyguard of invisible warriors
(To secure freedom from interruption during the practice of the Magick Art; this may include specific protection such as the preservation of physical health)
6. The Knowledge & Conversation of the Holy Guardian Angel
(This is, ultimately, the sole purpose lawful in Nature; all other proper operations are those necessary prerequisites to its attainment)
7. Devotion to the Divine (Nuit, Babalon, etc.; or as one's own nature dictates)
(As an avenue of further spiritual progress)
8. Further insight into Nature and Her laws
9. The modification (purification, enhancement, equilibrating, correcting) of any characterological or other psychological aspect of oneself; also, fulfillment of the finite aspects of one's True Will
10. The establishment of the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth.

Also divers matters, such as the rejuvenation of one's own body if desired, the powers of healing, etc.

Notice that the numbers correspond to the ten Sephiroth. In some instances, this is for little more than cataloguing purposes. In others, it amounts to a Table of Correspondences for the operations.

It is proposed to work systematically through each of these operations, with practical examples. One opus will be examined each issue. The example rituals that will be offered here are not, of course, the only approach to the topic. They are, however, one approach, and one which should be educative. In fact, to show the possibilities of what could be done or included, the rituals given in this series will sometimes tend to be a bit more complicated than is necessary. Not only the finished product, but also some of the thinking process while developing the ritual, will be shown.

Hopefully the reader will have no difficulty adapting these samples to his or her own preferred ways of working. Please note, though, that this series falls in the "advanced" category. It presumes familiarity with basic rituals (Pentagram, Hexagram, Middle Pillar, &c.). A grounding in Qabalistic basics (the Tree of Life, the Four Worlds, the Theory of Correspondences) is necessary. A thorough familiarity with the methods of *Liber O* and *Liber E* will be assumed. Students who do not yet have these basics may find some of what follows to be unclear; but the necessary background can be obtained from many standard references, so that the student is encouraged to persevere.

The examples are actual workings which the present writer composed and undertook. They will, therefore, necessarily reflect one person's point of view. They have also undergone further development (workshopping) with the students who attend the ongoing College of Thelema classes in Los Angeles. The versions that will be published here are somewhat more fleshed-out examples of those that were eventually performed by the Wednesday night class members.

The following steps, given in outline form, are recommended as a model for ceremonial conception, design, and implementation.

THE FIVE PRELIMINARIES

1. PURPOSE (5 Targeting Steps)

- ATZILUTH: Clear Definition of Purpose
B'RIAH: Three Moral Considerations [*three approaches to the same question*]:
1. Is it consistent with your True Will?
 2. Is it nonviolative of another's True Will?
 3. Is it **necessary** to perform the Operation?
- YETZIRAH: Mobilization of Creative Visualization
ASSIAH: Taking Action! (Exhaust all nonmagical solutions first.)
Q'LIPPOTH: Confront the Shadow
1. Discover & confront counter-intentions
 2. Confront other interior barriers, including
 - Feelings of unworthiness, guilt, doubt
 - Need for self-punishment or self-destruction
 - Other unconscious needs to fail in the Operation

2. PRINCIPLE (3 Aligning Steps)

- PATH: Select one of the 32 Paths of the Tree of Life
PANTHEON: Select the Pantheon with which you will work
CORRESPONDENCES: Extract Correspondences from 776½ or 777

3. PREPARATION of PERSON and PLACE

4. TIMING

Annual, Monthly, Weekly, and Diurnal

5. THE MAGICAL LINK (4 Linkage Steps)

- ⋄ Apply the proper kind and degree of Force. . .
⋈ . . .in the proper manner. . .
⋆ . . .through the proper medium. . .
⋈ . . .to the proper object.

THE SIX CEREMONIAL PHASES

0. **Ayin.** THE CIRCLE: Banishing & Purification
(*Creating the "Qabalistic Zero."* EXAMPLE: LBR Pentagram, Hexagram; Star Ruby; &c.)
1. **Kether.** THE LAMP: General Invocation
(EXAMPLE: Middle Pillar ritual; Star Sapphire; &c.)
2. **Chokmah.** THE LANCE: Oath or Proclamation

3. **Binah.** THE GRAIL: Specific Invocation
(The method is, "Principle then Plane." The key is, "Enflame thyself!" You are making of yourself a "vehicle" for the manifestation of a particular "God," or Divine Force. If you are not "moved" or "stirred" by the method of your operation, then the Astral Light on which a magician relies will also not be "moved" nor "stirred." EXAMPLES: Greater Invoking Rituals of Pentagram or Hexagram. Sequence of God-form / Circumambulation / Vibration of Divine Name. &c.)
- Middle Pillar.** THE SWORD: Descent of the Power
(The God then draws the force down the planes as needed, to the desired World or Plane.)
10. **Malkuth.** THE STONE: Perfect the Magical Link. Conclude.
(What is required here depends on the World or Plane of the Operation. EXAMPLE: Charge of the Spirit, or Consecration of the Talisman, or otherwise completing the Magical Link. License to Depart, if appropriate. Banishings, as appropriate.)

After concluding the ceremony, write the record in the Magical Journal.

It is not intended to discuss these points in any detail at this stage. For now, their explication will be by example.

GENERATING MAGICAL FORCE

The first objective on the list is the generation of magical force. This is necessary to ensure the magician's continued, and even increasing, capacity to practice his or her Art.

Note that the object is **magical** force. I distinguish this from **mystical** force. At least in the beginning, we may take this to mean **Yetziratic** force. Yet the **source** of this, as of all real spiritual energy, is the purely Divine world of Atziluth.

No effort is required to determine the ethical soundness of this operation. It is the birthright — nay, even the Right of Being of each immortal Star, beyond considerations of birth and death — to have access to an illimitable store of energy for the doing of its True Will. Although the purpose toward which the Energy eventually will be directed is subject to the usual ethical reflections, opening oneself to the unconditioned Energy itself is perhaps the single purest magical operation one can undertake. (See Crowley's final conclusions in his article on "Energy" in *Little Essays Toward Truth*.)

By listing this opus as No. 1, I have inferred a symbolic relationship between the operation and Kether. However, in practice, I see the numbering, in this case, as more of a cataloguing index than as a Table of Correspondences. Kether, if meant here, must be Kether of Yetzirah; and it is quite easy to see how this is the Seed Point whence primal energies emerge — precipitate — into the World of Yetzirah. The Chayoth ha-Qodesh — the "Holy Living Creatures" that are the Angelic

Choir of Kether, its magical manifestation at the Yetziratic level — can well be mobilized as the four agencies of the Divine, formulating the Pentagram etc.

Nonetheless, I think this operation is better conceived as a Chokmah ritual. Although Kether of Yetzirah could be used, the very idea of Kether is still far more **mystical** than magical. Both Kether and Chokmah are attributed to Yod, and thus represent the **primal impulse**; but to Kether, in *The 32 Paths of Wisdom*, corresponds the *Mystical Consciousness*, the “Light of the Primordial Principle . . . No created being can attain its essence.” Chokmah, in contrast, is called the *Radiant* (or *Illuminating*) *Consciousness*. Where Kether is the Crown of All, Chokmah is “the crown of creation,” *i.e.*, the Kether of Briah. It is not the Unity, but is “the **Splendor** of the Unity,” and “the **Second Glory**.” Chokmah would appear to be the highest **functional** level for other than purely mystical purposes.

Furthermore, Chokmah is the characteristic Sephirah both of **Will** and of **Change**, and thus of magick *per se*. In *The Book of the Law*, it is **Wisdom** that engages us to be **strong** (CCXX, II:7).

As to method: When Crowley first recommended this operation (or, actually, a slightly different one), he was considering specifically the IX° O.T.O. The method of its attainment by that technique is easy to discern, especially if one be at least 5°=6[□] of A.:A.:; and inferences of the method may be evident even sooner, especially to the Philosophus. The Holy Guardian Angel will have taught the Adept how to be open in all the important channels; and the sexual sacrament itself then becomes a direct accomplishment of the intended purpose. The other details are obvious.

But it is our present primary purpose to make plain how the Work may be accomplished by more conventional means.

Liber Israfel (*Liber LXIV*, an invocation of Tahuti) also could be used for this purpose, with a strong identification being forged between the magician and Tahuti. But that was not the method ultimately selected here. (We shall return to *Liber Israfel* in the second article in this series.)

There are numerous ways to generate magical force for a particular single occasion. The Ritual of the Middle Pillar is one of the finest, and may serve as the entire method, whether it is used as a daily practice for a period of many weeks or months, or is used only in one specific magical ceremony to open the channels for that one time.

It is also possible to stimulate Yetziratic energies directly by such means as inebriants, sexual stimulation, music and other rhythm, or prolonged pranayama. These are discussed in the essay *Energized Enthusiasm* (*Liber DCCCXI* in *Equinox* No. 9). But direct Yetziratic stimulation will not win the day in the long run. One may have, by these means, better short-term access to one’s own stores of latent energy; but it is still one’s own stores that are being consumed. The magician is far better advised to draw force straight “down” from the illimitable profusion of Atziluth.

For our present aims, a single, major, effective ceremony is sought. However, fluctuation of energy needs is an ongoing issue, so there should be a short-form, or subset, resolvable from the larger working, to use as a “toner” at various times as needed.

Regarding the important consideration of the Magical Link: The magician is, himself or herself, the Magical Link. That is, being a Microcosm, and existing at once in all four Worlds, the magician is able to access all four (at least potentially; and for the Adept, the word “actually” usually applies), and to translate (that is, transfer) power from one to another of them.

To support the work, and to remove interferences, action must be taken, preferably in advance, to increase the strength and vitality of all related vehicles. The physical body must be strong and healthy. The mind and emotions must be clear, strong, balanced, healthy, and disciplined. The nerves must be strong, and their channels clear and pure. This is the usual preliminary

Yoga instruction.

Regarding timing of the operation: Spring is best, summer nearly as good. In winter the underlying idea would be “seeds awaiting development.” But much more important than the solar cycle (in this particular operation) is the lunar phase. An increasing Moon is needed for increasing energy. For a single performance, a date close to the Full Moon is best. For, say, a two-week period of daily performance, one could commence at New Moon — “planting seeds in the darkness” — building to an actual climax and use of the force at Full Moon. No day of the week is preferable to any other. The ritual should, however, be commenced during a Spirit (Akasha) tattwa.

Having gotten this far, we need to extract — either from our own heads, or from some reference such as 777 or 776½ — magical correspondences of the Sephirah Chokmah. There are more of these than we can or will use; but we nonetheless extract anything that may prove helpful. This is our “raw matter” for ritual writing.

The Divine Name of Chokmah — its “Word of Power” in the World of Atziluth — is Yah (יה). For Briah we take the Archangel name, Ratziel (רצִיאל); for Yetzirah, the Choir of Angels, Ophanim (אופנים); and for Assiah, the word Mazloth (מזלות). Also for Assiah we note the Elemental attribution: Chokmah is called the Root of Fire.

The choice of a pantheon is a personal, individual matter. My own preferred usage is Hebrew for the purpose of attuning consciousness to the particular principle and plane, and then usually working directly with Thelemic deities, based on *The Book of the Law*. Thus, for the present operation, I chose Hadit as the primary Divine Aspect for this Chokmah working. (For a discussion of the basis of this attribution, see “The Thelemic Pantheon” by James A. Eshelman, *In the Continuum*, Vol. V, No. 8.) [N.B. As a note of explanation: I normally side with those who speak against the mixing of pantheons for most purposes. The exception is that the Hebrew Names are of such generic puissance as to be rightly considered the foundation of all Hermetic magick; and they are especially compatible with the Egyptian, with which they share common roots.]

We continue, extracting the colors attributed to Chokmah in the four color scales. We note that Chokmah’s number is 2; its perfume, musk; its magical implements, the Lingam, the Wand, and the Inner Robe of Glory; its characteristic stone, the star ruby. And we especially note its association with the circle of the Zodiac, the beautiful circle of stars.

While compiling these attributions, my attention was also drawn, and strongly, to the symbol of the Lightning Flash, by which the entire Tree of Life is instantaneously manifest in the World of Atziluth. In ritual composition, it is important to listen to such intuitive promptings. Much of the ceremony ended up being built around this particular symbol.

From these symbols, a theory of the Magick Circle evolved. In most situations, it is preferable to design this simply, with an Altar at the center (unless the nature of the working requires it to be somewhere else), and other tools or symbols added only as needed. In this case, placing the double cubed Altar at the center of the actual circle would represent an upright phallic stone, or “cube in the circle” (*Liber Legis*, Cap. II, v. 7) within the circumference of the Zodiac — all of these being appropriate symbols of Chokmah. Altar cloth, candles, &c. should be conformed to Chokmah’s colors and numbers. A formal Circle should be set to contain and concentrate the force of the operation.

Here follows the resulting ceremony.

FRA. A.H.

THE CEREMONY PROPER

PRELIMINARIES

Double cube Altar at center of actual circle (representing a phallic stone, or the “cube in the circle” of CCXX II:7). The circle is the circumference of the Zodiac. Altar cloth, candles, &c. conform to Chokmah’s numbers and colors. Incense is musk. Vestments as deemed suitable, but with a white or soft gray countercharge. At least the Cup, Censer, and Candle should be on the altar to symbolize the Supernal Triad; a Lingam symbol may stand in their midst, upon the Enochian Tablet of Union; and the Fire Wand or Magick Lance is recommended to represent Chokmah and Will. Other Chokmah emblems may be incorporated as available and deemed suitable.

BANISHING & PURIFICATION

Lesser Banishing Ritual of the Pentagram, and of the Hexagram.

OPTIONAL: Purify the chamber by Water. Consecrate it with Fire (*i.e.*, with incense).

(NOTE: The Pentagram and Hexagram rituals may be replaced by *The Star Ruby*. In any case, and by one means or another, a rigorous Magick Circle should be drawn in the course of these preliminaries, to contain and focus the invoked forces.)

GENERAL INVOCATION

(*At West side of Altar:*) Make the Invoking Pentagrams of Spirit, Active then Passive, with Hebrew Divine Names (respectively, יהוה and יהוה); then the Signs of the three Portal Grades:

Probationer Grade ($0^\circ = 0^\square$: Portal of the Order G.:D.):

(a) Sign of the Enterer, or Sign of Attack; and

(b) Sign of Silence, or Sign of Defense.

Dominus Liminis Grade ($4^\circ = 7^\square$ Major: Portal of the Order R.:C.):

(a) Sign of Rending the Veil; and

(b) Sign of Closing the Veil.

Babe of the Abyss Grade ($7^\circ = 4^\square$ Major: Portal of the Order S.:S.):

(a) Sign of Puella; and

(b) Sign of Mulier.¹

Recite the Second Enochian Call:

**Adgt upaâh zong om faáip sald, viiu L? Sobam iálprg izâzaz piádph; Casarma
abramg ta talho paráclêda, q ta lors-l-q turbs öoge baltoh. Givi chís lUSD orri,
od micalp chís bia ózôngon; lap noán trof cors ta ge, oq manin laidon. Torzu,
gohe L; zacar, ca, c nóqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.**

1. The Signs, although assigned to various Grades of A.:A.:, are not, however, bound solely to those Grades. They represent particular states of consciousness, corresponding to the various parts of the Tree of Life. They may be employed by any person, of whatever Grade, on the appropriate occasion, without presumption.

Vibrate three times the Briatic Name PAOAOAN. Repeat the three pairs of Signs (of Probationer, Dominus Liminis, and Babe of the Abyss).

OATH or PROCLAMATION

*(Standing at the west side of the Altar facing East. Strike bell once *, then say:)*

Do what thou wilt shall be the whole of the Law. It is my will to generate bountiful magical energy sufficient for all my magical needs in this, the Great Work. So may it be!

*(Strike bell once *.)*

SPECIFIC INVOCATION (of Chokmah)

This is truth about the SELF.

- 0. All the power that ever was or will be is here now.**
- 1. I am a center of expression of the Primal Will-to-Good which eternally creates and sustains the universe.**
- 2. Through me its unfailing Wisdom takes form in thought and word.²**

Perform the Ritual of the Middle Pillar.

Perform the Greater Invoking Hexagram Ritual of Chokmah (employing gold stars and circles, against an indigo background of the Zodiac; and vibrating the Divine Hierarchy of Chokmah). Return to the center, west of the Altar, and recite:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

“Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!”³

Assume the God-form of Hadit (as serpent coiled tightly up the body, winged, &c.; see *Liber Legis*, Cap. II). Vibrate HADIT twice. Upon the return of individual consciousness, recite:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art that, and That am I.

2. Excerpted from the document called, “The Pattern on the Trestleboard.”

3. *Liber Legis*, Cap. I, v. 27.

BLACK PEARL

Accept the resultant flood of energy. Absorb the whole force of the Operation.
Give the Sign of Silence.

CLOSING

Give License to Depart:

And now I say unto all spirits convoked by this rite, depart in peace unto thine habitations and abodes — and may the blessing of the Highest be upon thee in the Name of YAH and in the Name HADIT; and let there be peace between us; and be thou ever ready to come, when thou art called!

Perform the Lesser Banishing Ritual of the Hexagram, and then that of the Pentagram; or, substitute for them The Star Ruby (depending on what was done in the Opening).

Knock with the Wand upon the Altar, or toll the bell, eleven times 3-5-3; then say: **ABRA-HADABRA.**

When ready, release the circle and discharge its energies.
Write the record of the operation in the Magical Journal.

AD FIDELEM INFIDELEM

Ah, sweet my sister! Was it idle toil,
 When in the flowerless Eden of Shanghai
 We made immortal mischief, you and I,
“Casting our flame-flowers on the dull brown soil?”
Did we not light a lamp withouten oil
 Nursed by unfruitful kisses, stealthily
 Strewn in the caldron where our Destiny
Bides brooding — Mother, bid its brew to boil!

Ah, Sweetheart, we were barren as Sahara,
 But on Sahara burns our subtle star.
 Soon an oasis, now too lone and far,
Shall bloom with all the blossoms of Bokhara:
 See! o'er the brim the mystic fountain flows!
 Cull from the caldron the ensanguine Rose!

ALEISTER CROWLEY
The Winged Beetle
(To Elaine W—)

THE VISION AND THE VOICE

WITH ASTROLOGICAL & QABALISTIC COMMENTARY

In the final weeks of 1909, Aleister Crowley, assisted by his protégé Victor Neuberg, obtained a series of 28 mystical visions which (with two that had preceded them in 1900) were later published, in *Equinox* Vol. I, No. 5 (1911), as *Liber XXX Ærum vel Sæculi sub figurâ CCCCXVIII, Being of the Angels of the 30 Æthyrs the Vision & the Voice*.

This A.:A.: Publication in Classes A and B is usually more mercifully known by its title's last five words, *The Vision & the Voice*.

In obtaining these visions, Crowley achieved two things of particular note. One is that he was systematically initiated into the 8^o=3^o, or Magister Templi, Grade of A.:A.:, and thus admitted into the Third Order (S.:S.:). The other is that he systematically acquired a first hand account of the 30 "Æthyrs," or "Aires," of the Enochian system, preserving a careful record thereof. This was, apparently, the first time anyone had ever done this.

The 30 Æthyrs, as used in Enochian mysticism, may be regarded as successively more rarefied planes of consciousness, the densest of which is conceived of as being immediately outside the bounds of our material universe.

Sometime after 1911, Crowley penned two sets of notes which form an important commentary on these visions and their contents. These were posthumously incorporated into the original work as footnotes, in a new edition of *The Vision & the Voice* published by Karl Germer (Hampton, NJ: Thelema Publishing Co., October 12, 1952). This edition was printed by mimeograph, from stencils that had been typed for Germer by Phyllis Seckler. Germer included an Introduction which had been written in February, 1929, by a mysterious "Frater E.:N.:L.:" — who, it was later disclosed, was young Israël Regardie, using the motto he had taken as a Probationer of the A.:A.: while he lived with Crowley and served as his secretary.

[A digression: Regardie would later publicly insist that he had never been a member of either A.:A.: or O.T.O. This was true only in the sense that one is not truly a member of the Outer College of A.:A.: until one is admitted into the 1^o=10^o Grade of Neophyte. A Probationer is still on probation! And although, reportedly, Regardie eventually did all of the specific practices required by the A.:A.: Grades through Adeptus Minor, it appears that he was never advanced by Crowley past Probationer before the two had their falling out.]

Regardie himself later edited and had published the third major edition of *The Vision & the Voice*, again including Crowley's commentary as footnotes (Dallas: Sangreal Foundation, Inc., 1972). It is this edition which truly made the material available to a large audience for the first time. Unfortunately, it has been long out of print. (As these introductory comments are being written, in the autumn of 1996, we have just learned that a fourth major edition of the work, edited by

Fra. Hymenæus Beta, X° O.T.O., is scheduled for release in a few months, and will probably see print before this first issue of BLACK PEARL.)

Given the foregoing, there is no need to repeat, nor even substantially to review, Crowley's own comments on these visions. Such are readily available, and the student is encouraged to seek them out on his or her own.

What I do offer to do, however, is to provide an entirely different kind of analysis. For all but the first two of these 30 visions, exact dates, times, and places are recorded. This gives an unusual opportunity to study the interrelationship of astrology to the mystical-magical visionary process. We will print three of these visions in each of the first ten issues of BLACK PEARL, along with horoscopes of the visions themselves, and an analysis of what is observed. This will be supplemented by a Qabalistic analysis which, however, shall in no sense aspire to be comprehensive. In particular, there is little need to say most of what Crowley has said. Nor is there need to say things that most students can discover in their own reactions to the visions themselves. So I will content myself with a few preliminary remarks on each vision, followed by things that have not been written previously, and which might tend to escape a new reader's attention.

I should say a few words about what I expect us to see in these astrological charts, as we go Æthyr by Æthyr through the series. I recognize four separate factors that condition the content of these visions. Two of these factors are astrological, and two are not.

Of the two that are not astrological, one is the intrinsic nature of each of the 30 Aires. If the Enochian magical theory is sound, then there should be elements of the Æthyrs themselves which appear in the visions. In theory, these should be substantially the same for each person exploring the Æthyrs by comparable means, allowances necessarily being made for the differences in each "receiving station." These intrinsic elements, according to present theory, should be reflected in the symbolism of the letters composing the name of each Æthyr; in the correspondences of the Æthyrs to the Sephiroth in the three nonmaterial Worlds; to a certain extent, in the pure sequencing of the Æthyrs; and/or to other factors not yet recognized or understood.

The second nonastrological factor affecting the visions would be the psychological composition of the seer, Aleister Crowley. This will necessarily have some consequence in how he receives the visions and voices, and how he interacts with the beings encountered.

Of the two astrological factors, one consists of planetary influences on Crowley's own horoscope at the time of the visions. For a series of visions obtained at more or less daily intervals, these changes are best measured by transits to his natus at the time of each vision. I will cite these as we go, to help screen specific transient effects that may be evident from Crowley's psyche.

The final factor conditioning the visions, I assert, is the actual astrological pattern at the time of the vision. In magical theory, and in my own experience, this conditions the "ambient astral environment." That is, journeys undertaken to nearly any part of the Astral Plane would be influenced by them somewhat. An example: At the rising of Mars, any vision, even one of Venus or Jupiter, would be expected to have something of a martial quality simply because the tone of the Yetziratic "environment" would be markedly expressive of the qualities of Mars. It is in Yetzirah that astrological forces have their most pronounced and, I believe, their most direct effect, precipitating into material circumstances as a consequence thereof. This is the main reason that magical ceremonies and astral explorations are ideally undertaken with consideration of the "astrological environment" at the time of the operation.

This conditioning of the “ambient astral” is a most fascinating topic. Anyone already familiar with *The Vision & the Voice* will recall that many of the visions commence or end with some visionary material that seems at odds with the rest of the vision. In most cases, I think this preliminary or concluding “static” has nothing at all to do with the Æthyr itself but is, rather, Crowley’s consciousness reflecting the general tone of the ambient astral at the time of the vision. This is valuable stuff! We can probably learn quite a lot from examining it.

I believe that four specific kinds of **general** astrological influences can be identified regarding these visions:

(1) **Planets crossing the angles** — the Horizon and Meridian — are the strongest, and the most influential on rapidly shifting Yetziratic tides. These also mark the greatest differences between the horoscopes of the various visions. On the average, the Meridian (MC and IC) and the Horizon (Ascendant and Descendant) change 1° every four minutes of time, or about 15° per hour.

(2) The **Moon’s sign**, changing (on the average) every two and a half days, will markedly characterize the visions. The Moon is especially linked to psychological, astral, and visionary matter. Having looked at the evidence in these visions, I assert that the Sidereal constellation of the Moon will describe the actual contents of the visions much better than the Tropical, and that the results will be dramatic. Readers will be provided with both Tropical and Sidereal charts, and will be able to draw their own conclusions.

[NOTE: Space does not permit a careful explanation, here and now, of the differences between the Tropical and Sidereal zodiacs. Rest assured, however, that this will be addressed in time. For now, it will perhaps suffice to say that there are, among astrologers, two competing theories of the nature and boundaries of the zodiac. The more popular in the West, for approximately the last thousand years, is that zodiac called *Tropical*, which fixes the start of Aries at the place of the March Equinox. The *Sidereal* zodiac was the only one that existed, in every culture on Earth, during the first two to three millennia of astrology’s four to five thousand year known history; and in a slightly different form is still the preferred zodiac in India. It was also one of the esoteric secrets of the Second Order of the Hermetic Order of the Golden Dawn, although its proponent, MacGregor Mathers, was 5° off on his calculation of its boundaries. In looking at a Tropical and a Sidereal horoscope for the same moment and place, what one will notice, for 20th Century charts, is that 80% of the time a planet will appear one sign earlier in the Sidereal chart than it will in the Tropical.]

(3) The **lunar phase** conditions the general amount of magical and mystical vitality available to the operator, this energy building on the increasing Moon and peaking near the Full Moon. Based upon my own personal diaries, the peak is not at Full Moon itself, but approximately three days after. I believe the visions in the present series confirm this.

(4) While the three factors foregoing will be the most important for us to observe, other general astrological elements (such as exact aspects on the day of a vision) will also be examined for their contribution, if any.

The Sun moves too slowly for its sign position to have a radical impact on the rapidly changing inner currents. Initially, therefore, I expected to see no particular significance from the Sun’s sign placement. I now believe that view to have been short-sighted. Although the Sun-sign in the Tropical zodiac had no particular relevance, the Sidereal solar placement was remarkable. In all of the visions from the 28th Æthyr through the 5th, the Sun was in Sidereal **Scorpio**. Scorpionic themes markedly dominate the entire course of these visions. These include, for example, sexuality, death, and transformation, all incestuously intertwined with each other. The whole course of visions is aimed at Crowley’s assimilation unto Babalon, who is very representative of the slaying, devouring, transforming, sexual, serpentine (etc.) qualities of Scorpio. If confirmed by other

records, this suggests that the Sidereal sign-placement of the Sun at the time of vision work or other astral examinations has a very definite relationship to the nature and content of the visions.

Enochian letters derive their Qabalistic symbolism from attributed correspondences with astrological symbols, including elements, planets, and zodiacal signs. The Rosetta Stone for understanding these attributions is the divinaton method called Geomancy. It is not necessary, right now, to explain much about Geomancy *per se*; merely that it relies on combinations of four binary decisions, such that 16 variations are possible. These 16 categories are attributed to planetary and zodiacal symbols through eight pairs of ideas taken as follows: (1.) Two symbols for each of the five planets Mercury, Venus, Mars, Jupiter, and Saturn, according to the two zodiacal signs they rule — one (each) said to be positive or Diurnal, and the other negative or Nocturnal. (2.) Two symbols each for the Sun and Moon. The positive and negative expressions of the Sun are distinguished by its Northern or Southern declination; and both are attributed to the one sign ruled by the Sun, Leo. The Moon is distinguished as to whether it is waxing (increasing light) or waning (decreasing light), both of which are attributed to the one sign ruled by the Moon, Cancer. (3.) The final two are the North and South Lunar Nodes, called Caput Draconis (Head of the Dragon) and Cauda Draconis (Tail of the Dragon).

These factors are made to correspond to 16 of the 21 Enochian letters. The remaining five letters are attributed to the Five Elements. This latter appears to have been an innovation by Crowley, and not to have had precedent in the H.O.G.D.

Three kinds of irregularities in these attributions have driven students slightly mad for several decades. It would be better if these were explained at the beginning!

Crazy-Maker No. 1: The Golden Dawn did not originate these attributions; they derived them from such sources as MS. Harley 6282; and they did not always copy them correctly. Specifically, the H.O.G.D. switched (presumably inadvertently) the attributions of Gemini and Virgo. Although Crowley's earliest Enochian work seems to have employed the H.O.G.D. error, he later corrected it, accurately attributing the Enochian E (⌈) to Virgo, and S (⌋) to Gemini. But you will, nonetheless, encounter some inconsistency in his writings on this point.

Crazy-Maker No. 2: Although Crowley knew the correct attribution of the Enochian P (⊖) to Cancer (Moon waning) and G (♌) to Leo (Sun in North Declination), and evidently had these clearly in mind at the time of receiving the visions published herein, he seems to have reversed the attributions in his mind at the time of penning his comments. Internal evidence does suggest that this is an error, and not an intentional switch. Therefore, his notes on any Æther with a G or a P in its name are misleading. Each of these will be addressed as it arises.

Crazy-Maker No. 3: Crowley wrote his comments (including astrological glyphs) by hand into his own personal copies of the *Equinox*. Apparently he could not tell his own Leo glyph (♌) from that of the Dragon's Head (♁). So after he had written his preliminary notes, he confused them. Often he mistook one for the other. This becomes even more confusing since he regarded both, seemingly indifferently, as symbolic of the archetype of the Beast. Again, each occasion of this confusion will be addressed as it arises.

The correct Enochian letter attributions are given in the following table, which lists: the Enochian letter, its English equivalent, its astrological correspondence (expressed in two ways), the Hebrew letter derived from the astrological correspondence, and the numerical value thereof.

⌘	A	♀	♀ by Night	ו	6
∇	B	♂	♂ by Day	צ	90
⊄	C, K	△	Fire	ש	300
⊙	D	☉	Spirit	טש	31
⊚	E	♁	♀ by Night	י	10
⌘	F	♁	Cauda Draconis	ג	3
⊙	G	♁	☉ in N. Declination	ט	9
⊄	H	△	Air	א	1
⌘	I, Y	♂	♂ by Day	ס	60
⊚	L	☾	☾ Waning	פ	8
⊙	M	☿	♄ by Day	ה	5
⊚	N	♁	♂ by Night	נ	50
⌘	O	♁	♀ by Day	ל	30
⊙	P	☾	☾ Waxing	פ	8
⊚	Q	▽	Water	מ	40
⌘	R	♁	♂ by Night	ק	100
⊚	S	♁	♀ by Day	י	7
⌘	T	♁	Caput Draconis	ג	3
⊚	U, V	♁	♄ by Night	ע	70
⊚	X	▽	Earth	ה	400
⊙	Z	♁	☉ in S. Declination	ט	9

The 30 separate parts of *The Vision & the Voice* will be reproduced exactly as in *Equinox* I:5, other than for typographic considerations, with only two exceptions. First, paragraphs have been numbered, according to traditional style, to make referencing them easier in the commentary section. Also, occasional minor editorial interpolations are made, always in square brackets [].

On page 33, we give Aleister Crowley's natal horoscope in both the Tropical and Sidereal zodiacs. I will make occasional reference to transits to this natal chart, and you may want this copy for reference. The birth time used is later than that which he himself published in *The Equinox of the Gods* — that one seems to have been a rectification. In *Confessions* he originally stated his birth time as sometime between 11:00 p.m. and midnight; so I have followed conventional wisdom and taken the halfway point, calculating this chart for 11:30 p.m. Based upon work with his horoscope over the years, I suspect it is very close to the actual birth time, perhaps a few minutes early.

FRA. A.H.

[ERRATA: In the first printing of this issue, the Hebrew letter associated with the Enochian I (⌘) was incorrectly listed, in the above table, as Kaph, כ. Kaph is the letter attributed to Jupiter, not to Sagittarius. The table has now been corrected in reprint to attribute the letter Samekh, ס, and its numerical value, 60. — ED.]

**THE CRY OF THE THIRTIETH OR
INMOST AIRE OR ÆTHYR,
WHICH IS CALLED**

TEX    

1. I am in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere. About me are four archangels in black robes, their wings and armour lined out in white.

2. In the North is a book on whose back and front are A.M.B.Z. in Enochian characters [Ⲅ.Ⲙ.Ⲟ.Ⲡ.]

3. Within it is written:

4. I AM, the surrounding of the four.

5. Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand, and one sword ten thousand, that no man hide him from my Father's eye in the Day of Judgment of my God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the Eye of My Father is open, and the Book of the Æons is fallen.

6. Arise! Arise! Arise! Let the Light of the Sight of Time be extinguished: let the Darkness cover all things: for my Father goeth forth to seek a spouse to replace her who is fallen and defiled.

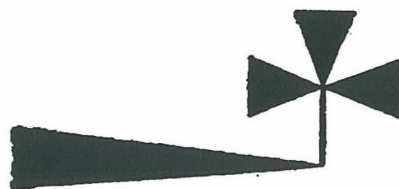
7. Seal the book with the seals of the Stars Concealed: for the Rivers have rushed together and the Name יהוה is broken in a thousand pieces (against the Cubic Stone).

8. Tremble ye, O Pillars of the Universe, for Eternity is in travail of a Terrible Child; she shall bring forth an universe of Darkness, whence shall leap forth a spark that shall put his father to flight.

9. The Obelisks are broken; the stars have rushed together: the Light hath plunged into the Abyss: the Heavens are mixed with Hell.

10. My Father shall not hear their Noise: His ears are closed: His eyes are covered with the clouds of Night.

11. The End! the End! the End: For the Eye of Shiva He hath opened: the Universe is naked before Him: for the Æon of Saturn leaneth toward the Bosom of Death.



12. The Angel of the East hath a book of red written in letters of Blue A.B.F.M.A. in Enochian [⌘.∇.⌘.⊕.⌘.]. The Book grows before my eyes and filleth the Whole Heaven.

13. Within: "It is Written, Thou shalt not tempt the Lord Thy God."

14. I see above the Book a multitude of white-robed Ones from whom a great rain of Blood; but above them is a Golden Sun, having an eye, whence a great Light.

15. I turned me to the South: and read therein:

16. Seal up the Book! Speak not that which thou seest and reveal it unto none: for the ear is not framed that shall hear it: nor the tongue that can speak it!

17. O Lord God, blessed, blessed, blessed be Thou for ever!

18. Thy Shadow is as great Light.

19. Thy Name is as the Breath of Love across all Worlds.



20. (A vast Svastika is shewn unto me behind the Angel with the Book.)

21. Rend your garments, O ye clouds! Uncover yourselves! for the Love of My Son!

22. Who are they that trouble thee?

23. Who are they that slew thee?

24. O Light! Come thou, who art joined with me to bruise the Dragon's head. We, who are wedded, and the Earth perceiveth it not!

25. O that Our Bed were seen of Men, that they might rejoice in My Fertility: that My Sister might partake of My Great Light.

26. O Light of God, when wilt thou find the heart of man — write not! I would not that men know the Sorrow of my Heart, Amen!

27. I turned me to the West, and the Archangel bore a flaming Book, on which was written AN in Enochian [⌘]. Within was drawn a fiery scorpion, yet cold withal.

28. Until the Book of the East be opened!

Until the hour sound!

Until the Voice vibrate!

Until it pierce my Depth;

Look not on High!

Look not Beneath!

29. For thou wilt find a life which is as Death: or a Death which should be infinite.

30. For Thou art submitted to the Four: Five thou shalt find, but Seven is lone and far.

31. O Lord God, let Thy Spirit hither unto me!

32. For I am lost in the night of infinite pain: no hope: no God: no resurrection: no end: I fall: I fear.

33. O Saviour of the World, bruise Thou my Head with Thy foot to save the world, that once again I touch Him whom I slew, that in my death I feel the radiance and the heat of the moving of Thy Robes!

34. Let us alone! What have we to do with Thee, Thou Jesus of Nazareth?

35. Go! Go!

36. If I keep silence — Or if I speak each word is anguish without hope.

37. And I heard the Æthyr cry aloud “Return! Return! Return! For the work is ended; and the Book is shut; and let the glory be to God the Blessed forever in the Æons, Amen.” Thus far is the voice of TEX and no more.

NOTES ON **TEX** by Fra. A.H.:

No exact date, let alone time of day, is available for the Visions of the 30th and 29th Æthyrs, which were stated to have been received by Fra. Perdurabo sometime in August, 1900 — although the date November 17, 1900 (written at the end of the Vision of the 29th Æthyr) calls even the month of the Visions into question. Regardie, at a time that he was both living with and working for Crowley, wrote that these two visions were obtained on November 14 and 17, 1900.

For the entire last half of 1900, transiting Pluto was 45° (semisquare aspect) from Aleister Crowley’s natal Neptune. This transit indicates a renovation of philosophical and cultural attitudes. During its operation, beliefs, biases, prejudices, illusions, and personal myths are challenged. The individual is confronted with a new vision of reality. We can see the beginning of this process in Crowley with these two visions.

Also, during most of this time, transiting Neptune was 135° (sesquisquare aspect) from Crowley’s Mercury; and on November 17, it was **exactly** in this aspect, to the minute of arc. Under this transit, imagination and sensation boggle the intellect. Communication and perceptual confusion are likely, from acutely heightened senses. Fantasy blurs with fact. Judgment errors, poor logic, and misplaced emphasis are increasingly likely. At the same time, it may incline to a more mystical perspective wherein imagination, intuition, and creativity flourish.

Beyond this, no astrological commentary is possible on these first two visions. We are left to Qabalistic examination.

Using the correspondences given earlier, the Enochian name TEX (⌒⌒) is equivalent to: **Dragon’s Head, Virgo, Earth**. These, by equivalency to the Hebrew letters Gimel, Yod, and Tav, enumerate to 3 + 10 + 400 = 413.

However, in the system of attributions Crowley first learned in the Order R.R. et A.C. (probably early in 1900, just a few months before these visions), the letter E was attributed to Gemini instead of Virgo. This fact becomes relevant in understanding §§6 and 24.

According to a traditional model employed by the Temple of Thelema, the 30th Æthyr corresponds to **Malkuth in Yetzirah**. It is exceedingly easy to view the present vision through that symbolic window.

§1: The Enochian model of the 30 Æthyrs depicts our material universe as a cube. (So much for angelic physics!) About this cube, the model says, are 30 vast concentric spheres, the innermost of which is the 30th Æthyr, TEX, and the outermost of which is the 1st Æthyr, LIL. In this vision, therefore, the magician is seen standing at the threshold of the æthyric realm.

§6: Time and darkness = ⌒, X, which is Saturn as well as Earth. “my Father” = ⌒, E. The “spouse to replace her who is fallen and defiled” is ⌒, T. (Or, based on Crowley’s understanding of the symbols at the time — if these particular words were more the consequence of his personal subconscious leading the vision — the “spouse” is represented by the wedding depicted in *The Lovers*, and “my Father” is the phallic-serpent implied by the *Dragon’s Head*.)

§7: The “Stars Concealed” are likely the “seven Interior Stars,” or chakras. Thus, the Book is to be sealed with seven seals, with obvious analogy to the *Apocalypse of St. John* with which Crowley was inti-

mately familiar. The four rivers are those mentioned in *Genesis*, Cap. 2, and in the Practicus ritual of the H.O.G.D. They will also be familiar to Artisans of Temple of Thelema. They correspond to the Four Elements. The doctrine states that the One Stream flowed forth from the Supernals as the river Nahar (נַהַר), and in Da'ath was divided into four streams. In this present vision, these four “have rushed together,” returning to their Undivided Source, the four articulated letters of the Tetragrammaton crashing together into their original unity ($1,000 = \aleph = 1$).

From another point of view, though one analogous to the foregoing, this passage may be a reference to the New Jerusalem described in *The Apocalypse*, Caps. 21-22. The New Jerusalem was itself depicted as cubical. The entire pattern of this, including the four rivers, will be familiar to Architects of Temple of Thelema, from a certain diagram of that degree. Ultimately, this is not substantially different from the foregoing interpretation: the Garden of Eden from *Genesis*, and the New Jerusalem from *The Apocalypse*, are merely two expressions of the same idea.

§24: T = Dragon's Head. E (as Crowley understood it at the time of this vision) = Gemini, Atu VI, The Lovers, “We, who are wedded.” X = Earth. The occurrence of these symbols, in the form he understood them at the time of the vision, is surely neither coincidence nor an overly impressive “miracle” or “wonder” of Enochian magick. In the technique of astral skrying which Crowley learned in the R.R. et A.C., he would have begun an astral investigation such as this by deliberately aligning his consciousness with the symbols he set out to “visit” or examine — which in this case would have been the symbol series Dragon's Head, Gemini, Earth, the central one of which would have included all of the symbolism of the letter Zayin and of Atu VI, The Lovers.

§30: Crowley was, at that time, an Adeptus Minor of the R.R. et A.C. (the Inner Order of the Hermetic Order of the Golden Dawn). He had, therefore, been “submitted” to the Four Elements. Although he was nominally $5=6$, he had not yet attained to the Knowledge and Conversation of the Holy Guardian Angel — represented here as the Pentagram (5) — which was, nonetheless, then within his reach as a direct consequence of his Adeptus Minor initiation, and the obligation he took on that occasion. But Seven — the Heptagram of Babalon, the attainment of the Mastery of the Temple — was still “lone and far.”

§33: The symbolism of the Dragon's Head, or alternately of the serpent, recurs throughout the vision. Note that 413, the value of TEX, is also the value of טַשׁוּחַ, “the serpents.”

THE CRY OF THE TWENTY AND NINTH AIRE OR ÆTHYR, WHICH IS CALLED

RII ✠ & 7 7

1. The sky appears covered with stars of gold; the background is of green. But the impression is also of darkness.

2. An immense eagle-angel is before me. His wings seem to hide all the Heaven.

3. He cried aloud saying: The Voice of the Lord upon the Waters: the Terror of God upon Mankind. The voice of the Lord maketh the Skies to tremble: the Stars are troubled: the Aires fall. The First Voice Speaketh and saith: Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains!

4. Let us not see it! Cover we our eyes, lest we see the End of Man.

5. Close we our ears, lest we hear the cry of Woman.

6. Let none speak of it: let none write it: I, I am troubled, my eyes are moist with dews of terror: surely the Bitterness of Death is past.

7. And I turned me to the South and lo! a great lion as wounded and perplexed.

8. He cried: I have conquered! Let the Sons of Earth keep silence; for my Name is become as That of Death!

9. When will men learn the Mysteries of Creation?

10. How much more those of the Dissolution (and the Pang of Fire)?

11. I turned me to the West and there was a great Bull; White with horns of White and Black and Gold. His mouth was scarlet and his eyes as Sapphire stones. With a great sword he shored the skies asunder, and amid the silver flashes of the steel grew lightnings and deep clouds of Indigo.

12. He spake: It is finished! My mother hath unveiled herself!

13. My sister hath violated herself! The life of things hath disclosed its Mystery.

14. The work of the Moon is done! Motion is ended for ever!

15. Clipped are the eagle's wings: but my Shoulders have not lost their strength.

16. I heard a Great Voice from above crying: Thou liest! For the Volatile hath indeed fixed itself; but it hath arisen above thy sight. The World is desert: but the Abodes of the House of my Father are peopled; and His Throne is crusted over with white Brilliant Stars, a lustre of bright gems.

17. In the North is a Man upon a Great Horse, having a Scourge and Balances in his hand (or a long spear glitters at his back or in his hand). He is clothed in black velvet and his face is stern and terrible.

BLACK PEARL

18. He spake saying: I have judged! It is the end: the gate of the beginning. Look in the Beneath and thou shalt see a new world!

19. I looked and saw a great abyss and a dark funnel of whirling waters or fixed airs, wherein were cities and monsters and trees and atoms and mountains and little flames (being souls) and all the material of an universe.

20. And all are sucked down one by one, as necessity hath ordained. For below is a glittering jewelled globe of gold and azure, set in a World of Stars.

21. And there came a Voice from the Abyss, saying: "Thou seest the Current of Destiny! Canst thou change one atom in its path? I am Destiny. Dost thou think to control me? for who can move my course?"

22. And there falleth a thunderbolt therein: a catastrophe of explosion: and all is shattered. And I saw above me a Vast Arm reach down, dark and terrible, and a voice cried: I AM ETERNITY.

23. And a great mingled cry arose: "No! no! no! All is changed; all is confounded; naught is ordered: the white is stained with blood: the black is kissed of the Christ! Return! Return! It is a new chaos that thou findest here: chaos for thee: for us it is the skeleton of a New Truth!"

24. I said: Tell me this truth: for I have conjured ye by the Mighty Names of God, the which ye cannot but obey.

25. The voice said:

Light is consumed as a child in the Womb of its Mother to develop itself anew. But pain and sorrow infinite, and darkness are invoked. For this child riseth up within his Mother and doth crucify himself within her bosom. He extendeth his arms in the arms of his Mother and the Light becometh fivefold.¹

26. Lux in Luce,
Christus in Cruce;
Deo Duce
Sempiterno.

27. And be the glory for ever and ever unto the Most High God, Amen!

28. Then I returned within my body, giving glory unto the Lord of Light and of the Darkness. In Sæcula Sæculorum. Amen!

(On composing myself to sleep, I was shewn an extremely brilliant Γ in the Character of the Passing of the River, in an egg of white light. And I take this as the best of Omens. The letter was extremely vivid and indeed apparently physical. Almost a Dhyana.)

November 17, 1900, Die [5]

1. The LVX Cross hidden in the Svastika is probably the Arcanum here connoted. This Cross on Mars' square adds to 65, Adonai, Shone, Gloried, ha-Yekal, HS = keep silence. Svastika itself adds to $231 = 0 + 1 + 2 + \dots + 21$, the 21 Keys. The cubical Svastika, regarded as composed of this LVX Cross and the arms, has a total of 78 faces — Taro and Mezla.

A NOTE

Concerning the thirty Æthyrs:

The Visions of the 29th and 30th Æthyrs were given to me in Mexico in August, 1900, and I am now (23.11.9) trying to get the rest. It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs² with the remaining twenty-seven as their Malkuth. And the letters of the first three æthyrs are the key-sigils of the most exalted interpretation of the Sephiroth.

I is therefore Kether;

L, Chokmah and Binah;

A, Chesed;

N, Geburah;

R, Tiphereth;

Z, Netzach;

N [*sic*], Hod;

O, Jesod.

The geomantic correspondences of the Enochian alphabet form a sublime commentary.

Note that the total angels of the æthyrs are 91, the numeration of Amen.

NOTES ON RII by Fra. A.H.:

As indicated with respect to the previous vision, there is insufficient information on which to base an astrological commentary of the visions of the 30th and 29th Æthyrs. We shall proceed, therefore, with some notes of a Qabalistic nature.

RII — $\varepsilon\tau\tau$ — corresponds to **Pisces, Sagittarius, Sagittarius** = Qoph, Samekh, Samekh = $100 + 60 + 60 = 220$. This is the number of verses in *The Book of the Law*, which this vision foreshadows by three and a half years.

To Crowley, at the time he obtained this vision in 1900, 220 was especially meaningful as the value of the letters R.C., in which are represented the mysteries of Adepthood. (It is one of the keys to understanding the Adeptus Minor ritual of the R.R. et A.C. through which he had only recently passed: the ten Sephiroth of the Flaming Sword, united, by multiplication, with the 22 Paths of the Serpent of Wisdom.)

The 29th Æthyr, in the model mentioned earlier, corresponds to **Yesod of Yetzirah**. Herein is established the Foundation of the New Æon.

§11-13: He is Vav (Taurus), the Son; hence also the Sword as his weapon, and other emblems of Air (the skies, lightning) and Yesod (silver, indigo). And Luna is exalted in Taurus. His mother is Heh, Binah. His sister is Heh-final, Malkuth, "The life of things."

§14: The fulfillment of Yesod in Yetzirah. Yesod is Change; the Moon is a symbol of this change, even as Yetzirah is a constantly shifting plane of labile images and energies. To complete the curriculum of the Moon is to gain the "magick power" of rising above this volatility. Yet, even as one thereafter is drawn closer in relationship to the Eternal, the Timeless, and the Sure, Change persists with its own invariability, on its own plane; for Movement is the nature of all life. *Anikka!*

2. [LIL, ARN, and ZOM. — Fra. H.A.]

§17-18: There have been an Eagle, Lion, and Bull thus far; so, the import of the present figure is especially that it is the fourth Kerubic image, the Human. It is dark, and in the North — the place of midnight, “the Beneath” — marking both an end and a beginning. Saturn is exalted in Libra.

§22-23: The old world — representative of the Old Æon — is shattered, “. . .but there is that which remains.” At a personal level, this can be recognized as the ripening of the effect of Crowley’s Adeptus Minor initiation six to nine months earlier. At an impersonal level, it shows the underlying Yetziratic (“astral”) preparation for the inauguration of the Æon of Horus 3½ cycles of the Sun later. The “New Truth” is (§24-25) not yet ready to be disclosed in full.

§25: If, in fact, this vision was obtained on November 17, 1900, a slim, waning Moon was, on that day, square Saturn for most of the morning and afternoon; and, in the Sidereal zodiac, that Moon was in Virgo, the Virgin. Such a placement and configuration would be quite appropriate for this present passage, as well as several others in the vision.

§28: The Golden Dawn’s Adoration of the Lord of the Universe. See the H.O.G.D. Neophyte ritual, among others.

Regarding the closing, parenthetical paragraph: The published version of *The Vision & the Voice* in *Equinox* I:5, shows a \daleth here. Crowley clarified in his later notes that a Daleth (\daleth) was intended. But he wrote, in the record of the vision itself, that the character was in the alphabet called, “Passing the River.” It is not clear whether the printed character was that actually seen by him — in which case it resembles a Kaph in the “Passing the River” script — or whether he knew that a Daleth was intended for the original. The possibility of it being a Kaph in that alphabet is quite interesting, inasmuch as all three letters in the name RII (by their correspondences to Pisces, Sagittarius, and Sagittarius) are ruled by Jupiter.

THE CRY OF THE 28TH ÆTHYR, WHICH IS CALLED **BAG** ✠ V ✂ U

1. There cometh an Angel into the stone with opalescent shining garments like a wheel of fire on every side of him, and in his hand is a long flail of scarlet lightning; his face is black, and his eyes white without any pupil or iris. The face is very terrible indeed to look upon. Now in front of him is a wheel, with many spokes, and many tyres; it is like a fence in front of him.

2. And he cries: O man, who art thou that wouldst penetrate the Mystery? for it is hidden unto the End of Time.

3. And I answer him: Time is not, save in the darkness of Her womb by whom evil came.

4. And now the wheel breaks away, and I see him as he is. His garment is black beneath the opal veils, but it is lined with white, and he has the shining belly of a fish, and enormous wings of black and white feathers, and innumerable little legs and claws like a centipede, and a long tail like a scorpion. The breasts are human, but they are all scored with blood; and he cries: O thou who hast broken down the veil, knowest thou not that who cometh where I am must be scarred by many sorrows?

5. And I answer him: Sorrow is not, save in the darkness of the womb of Her by whom came evil.

6. I pierce the Mystery of his breast, and therein is a jewel. It is a sapphire as great as an ostrich egg, and thereon is graven this sigil:



7. But there is also much writing on the stone, very minute characters carved. I cannot read them. He points with his flail to the sapphire, which is now outside him and bigger than himself; and he cries: Hail! warden of the Gates of Eternity who knowest not thy right hand from thy left; for in the æon of my Father is a god with clasped hands wherein he holdeth the universe, crushing it into the dust that ye call stars.

8. Hail unto thee who knowest not thy right eye from thy left; for in the æon of my Father there is but one light.

9. Hail unto thee who knowest not thy right nostril from thy left; for in the æon of my Father there is neither life nor death.

10. Hail unto thee who knowest not thy right ear from thy left; for in the æon of my Father there is neither sound nor silence.

11. Whoso hath power to break open this sapphire stone shall find therein four elephants having tusks of mother-of-pearl, and upon whose backs are castles, those castles which ye call the watch-towers of the Universe.

12. Let me dwell in peace within the breast of the Angel that is warden of the æthyr. Let not the shame of my Mother be unveiled. Let not her be put to shame that lieth among the lilies that are beyond the stars.

13. O man, that must ever be opening, when wilt thou learn to seal up the mysteries of the creation? to fold thyself over thyself as a rose in the embrace of night? But thou must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee must rob thee of thy honey, and thou must fall into the dusk of things. Amen and Amen.

14. Verily the light is hidden, therefore he who hideth himself is like unto the light; but thou openest thyself; thou art like unto the darkness that bindeth the belly of the great goddess.³

OLAHO VIRUDEN MAHORELA ZODIREDA! ON PIREDA EXENTASER;
ARBA PIRE GAH GAHA GAHAL GAHALANA VO ABRA NA GAHA
VELUCORSAPAX.

15. And the voice of the æon cried: Return, return, return! the time sickeneth, and the space gapeth, and the voice of him that is, was and shall be crowned rattles in the throat of the mighty dragon of eld. Thou canst not pass by me, except thou have the mystery of the word of the abyss.

16. Now the angel putteth back the sapphire stone into his breast; and I spake unto him and said, I will fight with thee and overcome thee, except thou expound unto me the word of the abyss.

17. Now he makes as if to fight with me. (It is very horrible, all the tentacles moving and the flail flashing, and the fierce eyeless face, strained and swollen. And with the Magic sword I pierce through his armour to his breast. He fell back, saying: Each of these my scars was thus made, for I am the warden of the æthyr. And he would have said more; but I cut him short, saying: expound the word of the Abyss. And he said: Discipline is sorrowful and ploughing is laborious and age is weariness.

18. Thou shalt be vexed by dispersion.

19. But now, if the sun arise, fold thou thine arms; then shall God smite thee into a pillar of salt.

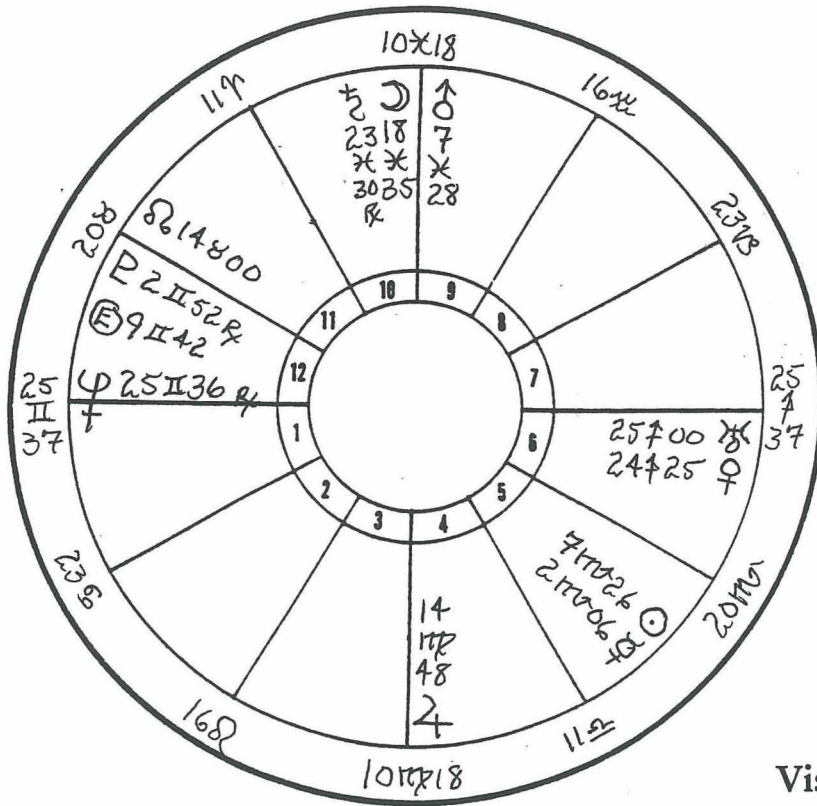
20. Look not so deeply into words and letters; for this Mystery hath been hidden by the Alchemists. Compose the sevenfold into a fourfold regimen; and when thou hast understood thou mayest make symbols; but by playing child's games with symbols thou shalt never understand. Thou hast the signs; thou hast the words; but there are many things that are not in my power, who am but the warden of the 28th Æthyr.

21. Now my name thou shalt obtain in this wise. Of the three angels of the Æthyr, thou shalt write the names from right to left and from left to right and from right to left, and these are the holy letters:

22. The first 1, the fifth 2, the sixth 3, the eleventh 4, the seventh 5, the twelfth 6, the seventeenth 7.

3. In the light of the cry of LOE, this passage seems to mean precisely the opposite of its apparent meaning.

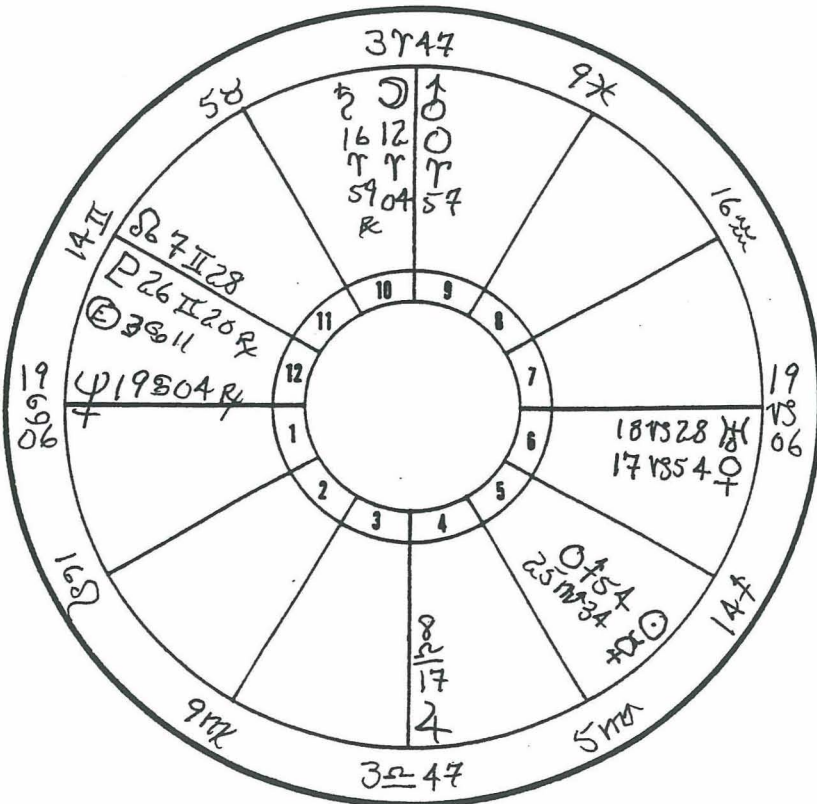
THE 28th ÆTHYR: BAG



Sidereal Zodiac

9:00 p.m. ANGLES:
 MC 26°34'
 Asc 8°02'
 EP 23°36'

Vision of the 28th Æthyr
 1909 November 23
 8:00 p.m. LT
 Aumale, Algeria
 36N05, 3E40



Tropical Zodiac

9:00 ANGLES:
 MC 20°03'
 Asc 1°23'
 EP 17°05'

BLACK PEARL

23. Thus hast thou my name who am above these three, but the angels of the 30th Æthyr are indeed four, and they have none above them; wherefore dispersion and disorder.

24. Now cometh from every side at once a voice, terribly great, crying: Close the veil; the great blasphemy hath been uttered; the face of my Mother is scarred by the nails of the devil. Shut the book, destroy the breaker of the seal!

25. And I answered: Had he not been destroyed he had not come hither, for I am not save in the darkness in the womb of Her by whom came evil into the world.

26. And this darkness swallows everything up, and the angel is gone from the stone; and there is no light therein, save only the light of the Rose and of the Cross.

AUMALE, ALGERIA.

November 23, 1909, between 8 and 9 p.m.

NOTES ON **BAG** by Fra. A.H.:

On the prior page are horoscopes (one each in the Sidereal and Tropical zodiacs) for 8:00 p.m. on November 23, 1909, in Aumale, Algeria, the time and place this vision began. The angles (that is, the Ascendant, Midheaven, and Eastpoint) are also given for one hour later, the approximate end of the vision.

Notice first how similar these two charts are. Students approaching, for the first time, the “Two Zodiac problem” often think that a Sidereal horoscope must look grossly different from a Tropical one. As a matter of fact, they are nearly identical. Only the signs and degrees of the planet positions are different; but all of the **relationships** are exactly the same. House placements are the same (since the same House System — in this case, the Campanus system — was used for both charts). Aspects between the planets are exactly the same. Proximity to the horoscopic angles are the same. Either chart can be looked at indifferently to get any of this information.

Examining the charts, we see that at the start of the vision (if the 8:00 p.m. time is exactly right), Neptune was **exactly** rising in the East, opposite Venus and Uranus which had just set. These square Saturn, which is high in the Tenth House, conjunct the Moon. Mars is on the Midheaven, and Jupiter on the Anti-meridian (IC). This is quite a lot of activity on the angles! Actually, this is a disadvantage for our present purposes, because when so many prominent factors interweave it makes it harder to discern the exact effects of any one of them.

Notice though, that as the vision progresses over the following hour, all of this changes. The initially angular planets keep moving, now **away** from the angles. The vision apparently peaked, or reached its dramatic climax, as the Moon itself crossed the Midheaven. By the end of the vision, the Midheaven had just passed Saturn — and, sure enough, the end of the vision itself is Saturnian, being swallowed up in darkness.

The Moon is gibbous, approaching Full. (It is just past the waxing trine to the Sun.) Experience suggests that there would be quite a lot of inner vitality and strength, reflected (among other things) in the intensity of the vision. This vitality would build over the next several days, as the Moon moved closer to Full.

There are no exact transits to Crowley’s own horoscope.

Note the “fish” traits of the angel; and those physical details not “fishy” are strongly Scorpionic. The presence of the Moon in Pisces and the Sun in Scorpio in the Sidereal zodiac should not be missed!

There are other Piscean characteristics to the vision as well. Psychologically, it seems to express the traumatized maternal aspects of consciousness breaking loose, at odds with entrenched patriarchal religion, and needing both redress and healing.

BAG or $\sqrt{\text{Aries, Taurus, Leo}} = \text{Tzaddi, Vav, Teth} = 90 + 6 + 9 = 105$. Crowley, however, got a very different numerical value in his analysis of the name, for two reasons.

First, by the time he made notes for his commentary on *The Vision & the Voice*, he had somehow confused the attributions of the Enochian G and P. When he wrote his commentary he did not use the same (correct) attributions that he **consciously** used at the time of the vision. This has led to many students' confusion.

The second reason for a different valuation is that, both in 1909 and at the time of writing his notes, Crowley still believed that the letter Heh, 5, was attributed to Aries. He later came to realize this was wrong, that it should be the letter Tzaddi, 90 (Heh being, instead, the letter of Aquarius).

If 5 were given to Aries in the present case, the whole would enumerate to 20 = כ, Kaph, The Wheel of Fortune, which would explain the symbolism of the flaming wheels in the vision. 105, in contrast, though it has numerous words that **broadly** describe the whole course of these visions — including קִפְהַ, “to subvert, ruin, change, transform, overthrow” — does not have any that seem to single this one vision out from all the others. Given the Qliphothic appearance of the angel-warden, perhaps the best example is אִלְמִלְחָה, “the unclean,” or הִלְמִלְחָה, “she be defiled.”

The 28th Æthyr is also attributed to **Hod in Yetzirah**. This is a remarkable attribution; for many of the symbols employed, especially in the description of the angel guarding the Æthyr, are symbols of Mercury. These include the opalescence of the garments, the quality of the eyes, the appearance of a fish, the sharp black-white contrast, and other symbols.

§4, last line, and thereafter: The chief fruit of this particular æthyric vision is the beginning of the articulation of the doctrine of Binah, and the Grade of Magister Templi which is obtained by crossing the Abyss. These themes appear in (essentially) every one of the visions, regardless of the particular Æthyr's distinctive characteristics.

§6-11: The sapphire is a stone attributed to Jupiter. What is its significance here? We learn, as the vision progresses, that this (at least somewhat) spherical jewel contains the watch-towers of the Universe, *i.e.*, the walls of the cubical material universe which is at the center of the 30 concentric spherical Æthyrs. This jewel is, then, somehow, representative of one of the Æthyrs, probably earlier than the present one since it is contained **within** the present one. It was originally in the angel's breast, *i.e.*, in his heart; and in the representational geometric model of the 30 Æthyrs, both the 29th and 30th would be found at the “heart” of the 28th. Its sapphire quality could symbolize the triple Jupiter rulership of RII (= Pisces, Sagittarius, Sagittarius). Or the description of the jewel and its contents alone might imply that it is a symbol of the 30th Aire, that which **immediately** encloses the watch-towers of the Universe. It is impossible for me to tell at this point. A skrying of the sigil upon the jewel may provide a solution to this.

§12: “Let not the shame of my Mother be unveiled,” &c. Certainly this is relevant to the whole course of these mystical visions of aspiration unto Binah; but it is also, in this quiet moment within the vision, likely also reflective of the contents of Crowley's personal subconsciousness. And Luna was conjunct Saturn, near the Midheaven at the very moment this occurred. Lilies are attributed to Malkuth; so she “that lieth among the lilies that are beyond the stars” is likely a symbol of the Daughter, Heh-final, Malkuth — Psyche, the Soul — that has been lifted up unto the throne of the Mother, Heh, Binah, the Celestial Queen.

§13: He had mastered the Cross. When would he experience the Rose? Nine years had passed since the prior visions (the skrying of the 30th and 29th Æthyrs). Crowley's Adepthood, begun in 1900, had been fulfilled in the Knowledge and Conversation of the Holy Guardian Angel in 1906. He then went on, attaining successively to the higher Grades of Adeptus Major and Adeptus Exemptus. This present verse speaks not only to him personally, but is also descriptive of the universal Path of the Adept who, having awakened in the Sun, cannot remain an Adept forever, and is drawn relentlessly toward that dusk, that twilight, which opens unto the Night of Binah.

§14: Regardie, for his edition of *The Vision & the Voice*, consulted a philologist, who translated this Enochian passage as follows: “For the second time I have beautified those dark Heavens I inhabit! builded there for the Holy Mother of all. The shrine of the spirits existed, exists, and shall exist, wherein it is provided that the Babe of the Abyss [is] enthroned.”

§15: The death-rattle is the Undying Spirit, alive in the failing breath of “the mighty dragon of eld,” the Father-God (Jehovah) of a dying age.

§19. “now” — that is, he is still an Adept, not yet a Master. The verse contains an obvious reference to *Genesis* 19:26, where “pillar of salt” is מִלַּחַם מֶלַח, *n'tziv melakh* = 230. This number seems to have no particular significance unless it is in the numeral itself, Resh + Lamed, the Sun and Balance.

§20: One of the most valuable instructions in the book. Truth comes from intuition, not intellect. The passage also hints at important mysteries of the 7^o=4^q Grade of Adeptus Exemptus.

§21-23: An example of scribal and calculation errors impacting Crowley’s commentary. The names of the three angels, as known to Crowley, are LABNIXP, FOCISNI, and OXLOPAR. Crowley obtained, using these, the name LIXIPSP, which he enumerated to 533; but the seventeenth letter of these names is L, not P (he counted from the wrong direction in the last name), giving LIXIPSL. There is then also the error of his mistaking P as the letter of Leo, whereas its correct attribution is Cancer. Therefore, LIXIPSL = ⓐ/∇/ⓐⓐⓐ = π, δ, η, δ, π, ι, π = 491, which should be the formula of the name of this angel-warden.

Another potential source of error turned out to make no difference. I speak of the fact that the H.O.G.D. Enochian tablets were seriously flawed, and the three angel names are derived from the Tablets themselves. Thus, in this present case, the correct names of the three angels of the Æthyr would be PABNIXP, POCISNI, and OXLOPAR. In the name of the warden of the Æthyr, this changes only the first letter, to P instead of L. Since both P and L are attributed to Cancer, this does not affect the numerical value. But the name of the entity Crowley confronted may well be PIXIPSL.

My gematria notebook has 27 Hebrew entries for 491, several of which could fit the present Æthyr and its guardian well enough, yet none of which is decisively descriptive. Among the more interesting is לְהַמִּיתוּ, “to slay him;” *vide* §17 of the vision. But perhaps the most descriptive attribution for him is the Greek ἄσκος, “wine-skin.”

§26: “. . . only the light of the Rose and of the Cross.” Phrases like this will appear many times in these visions. Ignorantly, one might suppose it referred to a stirring and stilling beatitude; but in fact, it is a physical detail of the method of skrying. Crowley obtained these visions using as a skrying stone a large topaz set into a red cross; and a rose-and-cross design was engraved into the face of the topaz. All this phrase really means, therefore, is that he was withdrawn from the vision and found himself staring, once again, at his skrying stone! ☞

THE SEEKER IS A BRUISED REED

What's left undone?
Perhaps it would be easy if you knew
What you had lost.
Then you could weep — and sleep —
And let it be gone.

But when that precious grief grows old, and cold,
And foolish, frozen tears refuse to flow,
How can the Living River carry you?

Perhaps the One
Who cups and keeps the Promises we've lost,
And counts the cost,
Cherishes them for when
We finally return.

KATHY DOWNING

FOREVER MORE

soft as the sound of a sigh are your lips close to mine, dear
enclose all the time that you find in my eyes with your love, dear
the flame is burning bright,
come to me tonight,
let us entwine as the moment lingers. . .

the song in my heart is a part of my soul I will give you,
the rapture we feel is so real that I want to possess you,
forever the beating heart,
let us not be apart,
the wings of the wind are awaiting your fateful sign.

empassioned light. . .
in the night. . .
bodies turn. . .
as we burn. . .
rapture and might. . .
oh, it is so delight-ful!

passion frought. . .
without a thought. . .
insanity sweet. . .
from the heat. . .
ecstasy divine!

Ah—
ah, the sweet sweat of the moment we met that now binds us
could it be this wanton kiss that was waiting to find us
do not release your touch
I need it oh so much
stay with me, lay with me
love with me
forever more
forever more
forever more!

SUSAN MUNRO

["forever more" was originally written as a song, not a poem. It is one of a set of seven original songs written by Toronto composer and singer Susan Munro for a cycle of the Rites of Eleusis produced in 1995 by Mr. Trevour Strudwick. This song, though carrying the tones of Venus, was originally written as an adoring love-song for the Rite of Jupiter. — Ed.]

IN THE CONTINUUM

IN THE CONTINUUM is a Thelemic periodical, published biannually (1973-1996) by College of Thelema. For nearly 25 years, it was the leader and standard against which all other Thelemic educational periodicals were compared. It features writings by Aleister Crowley that are difficult or impossible to find in print, or which are basic to understanding Thelema and *Liber Legis*. The superior proven value of its instructional content fills a great need among all students of Thelema. Articles on Qabalah, tarot, magick ritual, astrology, psychology, Thelemic history, and other subjects assist the student to find his or her own True Will through self-knowledge. Included also are poetry by Crowley and others.

Altogether, 52 issues were published, divided into five volumes of ten issues each (except Vol. II, which had 12 issues). All issues are available. Each issue is \$5.00 postpaid, payment with order, and may be ordered in any quantity. (Due to rising postal costs, the cost to foreign subscribers, including postage, is now \$5.50 per issue if only one or two issues are ordered, or \$5.00 per issue for three or more issues.) Checks should be made payable to **Phyllis Seckler**.

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In 1909, Aleister Crowley published three small volumes of channeled mystical verse, for use by aspirants to the A.∴A.∴. The three-volume set was titled ΘΕΛΗΜΑ — THELEMA. One volume was issued to the Probationer; the next to the Neophyte; and the third to the Zelator. Except for the introductory History Lecture, all of the texts in these volumes were Class A Documents — the so-called "Holy Books of Thelema."

All three volumes of ΘΕΛΗΜΑ have now been gathered in one volume, organized as in the original set. Additionally, a fourth "volume" has been added, including Holy Books assigned to the Grades of the Inner College of A.∴A.∴., 5^o=6^o through 7^o=4^o. The present edition is thus divided into four "virtual volumes," bound together as a **single physical volume**. Holy Books included are: *Libri Cordis Cincti Serpente*, *Liberi, Legis, Trigrammaton*, *Ararita*, *A'ash*, *Stellæ Rubææ*, and *Cheth*; all introduced by *Liber Causæ*.

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In 1939, Seckler was introduced to the mystical and magical philosophy, promulgated by British poet and mystic Aleister Crowley, called **Thelema**. The following year, she was admitted by Crowley's student, Jane Wolfe, into the Order A.∴A.∴, a spiritual fellowship which trains its members to aspire to direct spiritual experience. The central experience toward which the A.∴A.∴ Work is directed is called **the Knowledge and Conversation of the Holy Guardian Angel**. (Other spiritual seekers refer to the same experience as "union with God," "cosmic consciousness," "Christ consciousness," "samadhi," etc.) This **Holy Guardian Angel** is at once perfect teacher and perfect lover. *Strange Heart* is the poetic tale of the courtship and the romance between Phyllis Seckler and her Angel — this union being the fount from which all of her poetry has poured.

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*Act passionately;
think rationally;
be Thyself.*

—Liber Libræ



O man, that must ever be opening, when wilt thou learn to seal up the mysteries of the creation? to fold thyself as a rose in the embrace of night? But thou must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee must rob thee of thy honey, and thou must fall into the dusk of things. Amen and amen.

— The Cry of the 28th Æthyr



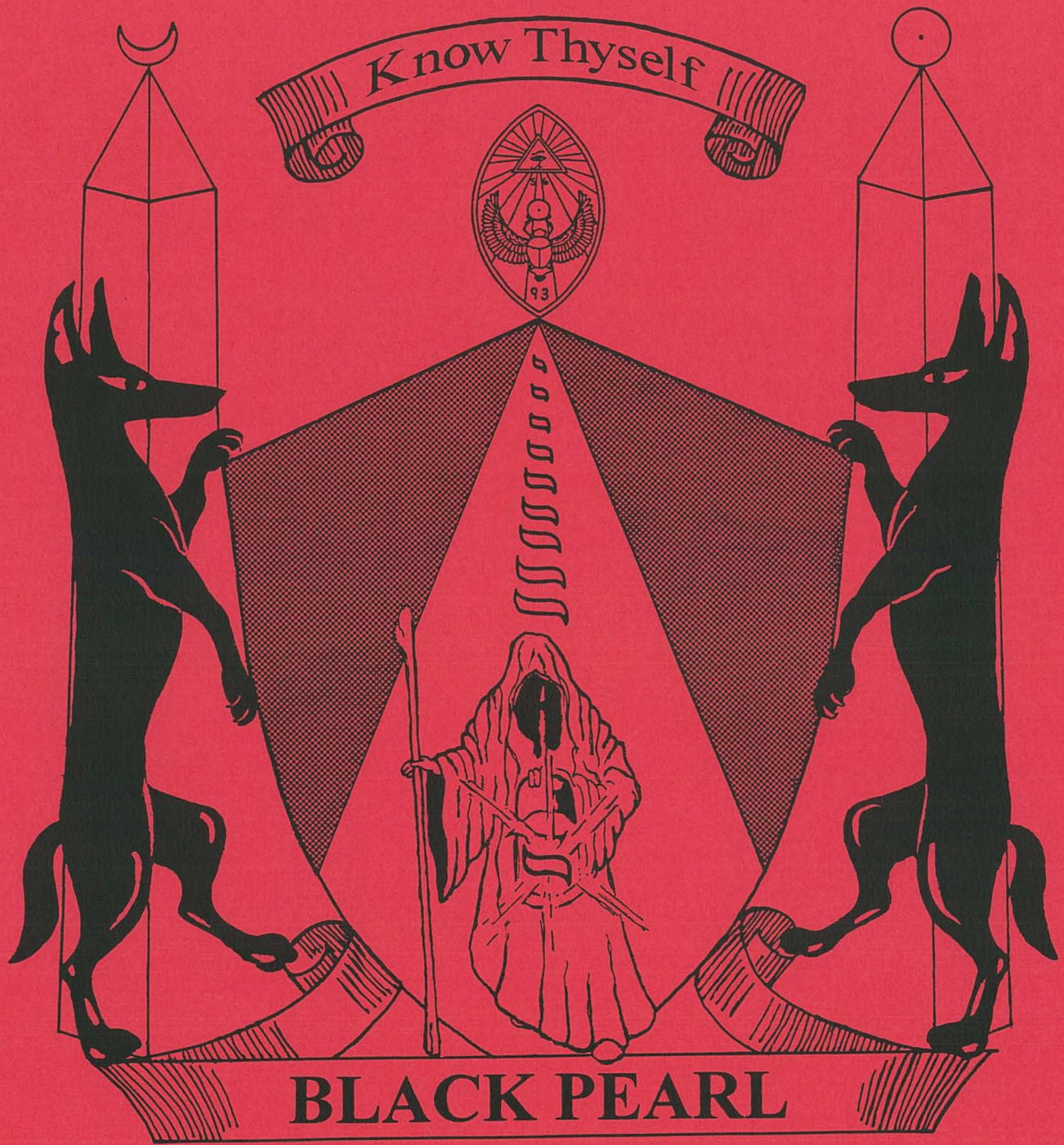
BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Autumn, 1997 E.V.

Vol. 1, No. 2



COLLEGE OF
THELEMA



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to the A.:A.:.

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THE JOURNAL OF THE COLLEGE OF THELEMA

“I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness.”

— *Liber LXV*, Cap. III, v. 60

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In Memoriam

VIVIAN GODFREY BARCYNski

("Melita Denning")

"Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love."
— *Liber Legis*, Cap. II, v. 66

"So Light and Life shall be drawn at last to the radiance of one Star, and that Star shall mount to the unshadowed height."
— *The Ogdoadic Catena*

Shortly after the Vernal Equinox, we received news of the death of the much-respected author "Melita Denning" (Vivian Barcynski), until recently Grand Master of the order Aurum Solis. The following letter, dated March 25, is from her husband and working-mate of many decades, Leon Barcynski ("Osborne Phillips"). It speaks more eloquently than anything we could have written about this remarkable woman, and with great celebration. His words should inspire many, as a beautiful reflection of the inner reality of the Adept. She is "Blest at last: And earth has [her] song for ever." (The letter is published here with Leon's permission.)

I share with you the news of the passing of my wife Vivian, known to many by her pen-name Melita Denning.

She was admitted to Kettering General Hospital on 28 February. After extensive tests it was found that she had a cancer which had progressed too far to be operable. It had not been detected earlier because there had been no pain.

She was discharged from hospital on 20 March, in accordance with her desire that she might return home for her last days. Special equipment had been installed for her care, and various nursing teams were in attendance. The cancer progressed very rapidly and painfully, however.

21 March was a day of days for us. She and I exchanged precious and secret words, an alchemical distillation from the thirty years of our relationship. That night, her dosage of morphine was increased, and continuously administered by syringe driver.

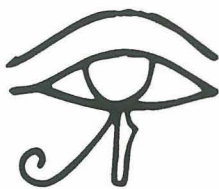
At 7.20 on the morning of 22 March, something awesome and profoundly moving occurred. Though very weak and heavily drugged, Vivian suddenly threw off the influence of the morphine. She sat up, and her eyes became intensely radiant. There shone in her eyes a light of recognition and of welcome. It was not for me, or for the friend who was keeping me company at her bedside. Vivian was in a state of high spiritual exaltation and the vibrancy of the atmosphere was thrilling. She was looking upon something, someone, wonderful. She smiled, a smile of exquisite sweetness. Then gently she uttered the words, "I know, Mother. I know," and very quietly said an ancient prayer to the Celestial Queen.

Thereafter she sank into a coma. She died early on the morning of 23 March. In death she looked utterly peaceful; very beautiful, very dignified. It was remarked that every item of clothing and bedding that had been in contact with her body had a quality of sweetness and freshness. In the room in which she died, an elusive perfume, something like frankincense, lingered for almost twenty-four hours after her passing.

The doctors and nurses who attended her said that she was a very remarkable woman, and that she was most courageous.

She was a great Light. I am devastated by the parting; but I also have within me a spring of joy: from her and for her. And I know, truly, *where* she has gone, and that a new adventure — the best of all adventures — has begun for her.

Vale, Soror! — Fra. A.H.



Editor's Letter: ... AND THE HEAVENS SANG!

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

Comet Hale-Bopp was not our only wondrous celestial visitor last spring. The heavens virtually sang aloud in honor of the 93rd anniversary of the Equinox of the Gods.

On April 8 — the 93rd anniversary of the dictation of Chapter I of *The Book of the Law* — a solar flare left our Sun aimed directly at the Earth. “The sun has produced a storm the likes of which scientists have not seen before,” CNN quoted NASA scientists as saying. It wasn't the largest that had ever been sighted (thank Had!); but it was historic, because it was the first that we were able to watch so carefully, due to the recent SOHO (Solar & Heliosphere Observatory) satellite technology. Traveling that day and the next, at almost two million miles per hour, the superheated blast crossed the 93 million miles between the Sun and the Earth, arriving on April 10.

On the flare's intervening “travel day,” astronomy news was also alive with an historic announcement. Based on information from the Galileo probe, the conservative scientific community flatly announced that, for the first time in human history, we had definite evidence of other life in our solar system — on Europa, one of the moons of Jupiter. (However, no black monoliths were seen in the Galileo photographs.) This announcement came about the hour that North American Thelemites were celebrating the 93rd anniversary of the **second** chapter of *Liber Legis*, attributed to Hadit — who is self-described therein by the words, “I am Life, and the giver of Life. . . .”

Then, on April 10, the anniversary of the **completion** of the dictation of *The Book of the Law*, the solar flare completed its journey across the spatial void and caressed the Earth's upper atmosphere about 5:00 a.m. California time. When the vigilant director of C.O.T.'s San Francisco campus, Greg Peters, passed on this news feed to us that morning, a quick calculation disclosed that, when the contact was made, the part of the Earth directly facing the Sun was the longitudinal meridian of the British Isles. That is, the Sun's anniversary kiss touched the Earth's atmosphere directly over Boleskine, the *Kiblah* of Thelema — at least, according to Chapter III.

Comet Hale-Bopp passed closest to Earth on March 21. The fiery greeting from “Our Lord and Father the Sun” was sent forth on April 8, and received by us on April 10. On the day in between, the news regarding life on Europa was announced, stirring the mass-mind of our planet.

And on March 23, the heavens gleamed forth with a new star, the celestial hosts having been joined by she whom so many knew and loved as Melita Denning.

✎ A THELEMIC RENASCENCE ✎

“Seek the New in the Old — Seek the Old in the New.” This is the motto I selected for **BLACK PEARL**. There is a personal story behind it which I would like to tell you. It is, in part, the story of one of the most interesting men I have ever known, Brigadier R.C. Firebrace, C.B.E.

BLACK PEARL

History remembers Roy Firebrace best for his prominent role in World War II. One of England's highest-ranking soldiers, he served as Sir Winston Churchill's Russian translator at Yalta. However, I first encountered him due to the astrological quarterly *Spica*, which he edited and published after his retirement from the military. As a teen, I was very impressed by the dedication with which he turned this out almost single-handedly to a small but world-wide audience — not for recognition, but out of dedication to truth. (Years later, the same spark of admiration rekindled in me when I met Soror Meral, who was doing the same thing with her journal, *IN THE CONTINUUM*.)

At age 16, my first professional writings were published as two articles appearing simultaneously on opposite sides of the Atlantic. One was in *American Astrology*. The other was in *Spica*. Roy Firebrace took an interest in this 16-year-old who, despite needing quite a lot of maturing and polishing, had begun to find his voice. A warm and valued correspondence began, which lasted for several years, until he died in the mid-1970s, just after I had headed off to college.

The motto Roy selected for *Spica* was, "Seek the New in the Old." He said it was an old Chinese aphorism. It meant much to him in his exploration of new frontiers in the most ancient roots of a very ancient science. When Phyllis, Anna-Kria, and I began to plan **BLACK PEARL** in 1995-96, I knew I wanted to use this phrase, with its complement, as a central theme of the new journal. Surely part of my motivation was that Roy's dedication in turning out *Spica* was an inspiration which, a quarter of a century later, fueled my own ideals for this present journal; and it is natural to want to honor those who have given generously and valuably to us. But also, I could think of no phrases more representative of the spirit I wanted (and want) to convey with **BLACK PEARL**.

In one sense, the message *Liber Legis* unleashed on humanity in 1904 was concurrent with a vast reframing of our collective window on life, both "on earth" and "in heaven." Yet, in another sense, Thelema is merely the most recent articulation of common truths that have been the foundation of humankind's evolution throughout history. The articulation has changed, but not the underlying Truth. I have little patience for Thelemites who discount all that occurred before April, 1904. To many of you reading this letter, the very idea may seem ludicrous; others may be astounded that I would challenge it. But there is no discounting the past. It is the foundation of the future. We must, I feel, actively seek out the old in that which we like to call new, even as we must seek for the new in what we think of as the old. In this spirit, with **BLACK PEARL** we especially want to **build** on the past — neither to dismiss it, nor merely to echo it. It's time for a Thelemic renaissance!



I must inform you of a small change in the pricing of **BLACK PEARL** effective next spring. It will not affect subscribers, but only single-issue purchasers. As you likely know, the current price is \$5.00 per issue if it is not mailed, \$6.00 if mailed, and \$12.00 for a two-issue subscription (in North America). However, it costs us about \$1.50 to mail an issue, so we are taking quite a bite into the small markup above our production costs. Effective next March, the price for a **single issue**, if mailed, will be \$6.50; but a two-issue **subscription** will remain \$12.00.



One more thing, in anticipation of numerous questions: No, all of our covers will **not** be red. The plan is to vary the color considerably. But no other color seemed appropriate for Angela Wixtrom's explosive artwork for our present cover. On the other hand, the painting that is planned for next issue's cover is. . . quite another story. See you then.

Love is the law, love under will.

— FRA. A.H.

Qabalist's Qorner: 418

by Ike Becker

As ΘΕΛΗΜΑ, Thelema, equal to 93, is declared in *The Book of the Law* to be “the word of the Law,” so was another word — Abrahadabra — identified by Aleister Crowley as the actual “Word of the Æon,” or chief formula of attainment for this present stage of human evolution which we call the Æon of Horus. Abrahadabra (אברהאדאברא) enumerates to 418.

Crowley was quite familiar with this word, and with this number, years before *The Book of the Law* was dictated to him. He had derived the formula of Abrahadabra years earlier, as part of his personal magical-qabalistic development. His work is summarized in “An Essay Upon Number,” written in August, 1901 and later printed in *The Equinox* No. 5. (It has been reprinted in numerous places, including IN THE CONTINUUM, Vol. IV, No. 8.) Beginning on page 116 of *Equinox* No. 5, he reproduced his long qabalistic analysis of Abrahadabra, which we will not repeat in the present article. This analysis is also given, in briefer form, in *Sepher Sephiroth* under the number 418.

The most important points of the analysis are this:

First, the word consists of 11 letters, this being a number sacred to magick in general, and the completion of the Great Work in particular.

Second, these 11 letters consist of five A's and six consonants, referring to the five-pointed pentagram (traditionally called the “Pentalpha,” *lit.*, “five A's”), symbol of the Microcosm, and the six-pointed hexagram, symbol of the Macrocosm; and to the equilibration of these symbols in the $5^{\circ}=6^{\square}$ formula of the Adeptus Minor Grade. Therefore, “Abrahadabra” is chiefly a formula of superconsciousness, of the uniting of the Microcosm and Macrocosm in the experience we call the Knowledge and Conversation of the Holy Guardian Angel, the central event of the Adeptus Minor Grade.

Third, Abrahadabra enumerates to 418, and derives important symbolism from other words which have the same value. Many of these are given in this present article.

Abrahadabra and 418 are specifically mentioned in *The Book of the Law*. In fact, this number is one of the few actually mentioned in that book, and not merely implied or subsequently derived by qabalistic analysis (as was the number 93). References to these in *Liber Legis* include:

... They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418. [II:78]

Abrahadabra; the reward of Ra Hoor Khut. [III:1]

... one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it. [III:47]

The ending of the words is the Word Abrahadabra. [III:75]

According to Crowley, “Abrahamadabra” is also the word intended much earlier in *Liber Legis*, in I:20: “The key of the rituals is in the secret word which I have given unto him.” There also is reference to Abrahamadabra and 418 in other Class A Documents of A.∴A.∴; for example:

Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou
Elevenfold God 418! (*Liber VII*, Cap. IV, v. 45.)

Verse 11 of each chapter of *Liber Ararita* also uses this number, the combined references to 11 and 418 implying Abrahamadabra (which is an 11-lettered word). For example, in Cap. 1 of that book is a verse which summarizes much that we have already mentioned:

Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and
behold! a new star 418 that is above all these.

During the Vision of the 27th Æthyr of *The Vision & the Voice* (see page 31 of this issue), Crowley was told by the communicating angel that the Word of the Æon was *Makhashanah*. Since he already knew this word to be Abrahamadabra, he initially thought this a proof that he should not trust what the angel was telling him; but on adding up the word (מאכשאנה), he found that it came to 418, and was, therefore, the “correct” word under a veil. Furthermore, this form of the word, which (like Abrahamadabra) had 11 letters in English, had only eight letters in Hebrew, which was more suitable to the particular “formula” being communicated to him in the 27th Æthyr.

Many Thelemic researchers have found that 418 has helped them understand other parts of *Liber Legis*. For example:

In Greek, 418=Αἰφασς, Aiwass, the name of the being who dictated *Liber Legis* to Crowley, whom Crowley subsequently identified as his Holy Guardian Angel. (Alternatively, Israël Regardie once pointed out that, in the Ashkenazic dialect of Hebrew, in which the soft Tav is pronounced “s,” Aiwass can be written אִיִּוֶּאֶס = 418.) In Issue No. 1, we saw that, in Hebrew, this name is עִיּוּ = 93, forming a natural relationship between 93 and 418. Thus, when Crowley attributed the authorship of *The Book of the Law* to “93=418,” it was to Aiwass that he specifically referred.

The quote given above from *Liber L*, II:78 refers to “the name of thy house” as being 418. Crowley initially understood this as בּוֹלֶשְׁכִין, a Hebrew transliteration of “Boleskine,” the name of his house in Scotland at the time. However, several other efforts have been made to interpret this mystery. Crowley proposed a solution in the phrase בֵּית אַבְבָּא, *beyth abba*, “House of the Father;” however there is a flaw in this, since the Hebrew word *abba* is spelled אַבָּא, with only one בּ. A much simpler, and more direct, solution, which the present author has proposed, is the single word בֵּיתוֹ, *beytho*, meaning “his house” (*Gen.* 12:17, 14:14).

The quote above from *Liber L*, III:47 refers to a “line drawn” on page 60 of the original manuscript. This line, obviously drawn in a single, rapid stroke, touches only the letters *STBTII Say FA*. If the F is given a value of 6, these letters add to — yes, you guessed it — 418.

Soror Meral discovered that “Bes-na-maut,” the name of Ankh-f-n-khonsu’s father given in *Liber L*, III:38, may be written בֵּישְׁנִי־מֵאוֹת = 418. Frater Saturnus (Karl Germer) suggested that *Liber אל vel Legis* should be written אֵל וְהֵל לְהַגִּים = 418. “Thebes,” which plays an important role in *Liber Legis*, is, in the native tongue, *Thebai*. If written תְּהַבַּי, it adds to 418.

Within the pantheon of *Liber Legis*, we find that הֵרֹו־רָא־הָא (Heru-Ra-Ha) and רָא־הוֹר (Ra-Hoor) both enumerate to 418. (These are Crowley’s transliterations. I would not have translit-

erated “Ra-Hoor” that way. But he did, then used these values repeatedly in his work, so the student should be prepared to recognize them. See, for example, the Opening of the A.:A.: Zelator initiation ceremony where these spellings are an important key to the formula of the ritual.)

What may well be the original detail that attracted Crowley to the number 418 is that it is the value of חיה, *khaiyath*, meaning “beast” (*Gen.* 1:25). He had long identified himself with the Beast from *The Apocalypse*. Although this identification was (both earlier and later) expressed especially through the solar number 666, and the Greek phrase το μέγα θηριον (“the great beast”), here is an alternate interpretation in Hebrew. It explains his otherwise obscure reference, in an unpublished qabalistic analysis of *Liber L.* apparently dating from 1904, to 418 being the value of “my name.” Furthermore, at the time *Liber L.* was dictated to him, he was living in Egypt under a false-name which was the the Persian equivalent of this Hebrew *khaiyath*: Chio Khan, “the great beast.”

These are only some of the more interesting associations of the number found in *The Book of the Law* itself. Some other Hebrew words enumerating to 418 include:

- אהבה (Ahav'tee) - I love (*Gen.* 27:4)
- אור הרו (Or Heru) - The Light of Horus (which is the magical motto of my favorite editor). [Readers may note, from **BLACK PEARL** No. 1, that “a sword in my hand” (*Liber Legis* III:38) = 93. In that verse, “a sword in my hand” is equated with “thy light,” the light of Horus. The two phrases are, therefore, somewhat interchangeable, providing another close correspondence between 93 and 418.]
- אה יאו (Eth IAO) - The Essence of IAO
- אתה הוא (Attah Hu) - “Thou” and “He,” or “Thou art He!” (אתה is the masculine word for “you.” This phrase is, therefore, a wholly masculine expression of God in the second and third person.)
- בית בד (Beyth Bad) - House of an oil press, *or* of fabric, *or* of fabrication (lies)
- דמוי משיח (Damui Masheeakh) - Like unto the Messiah
- דמוי נחש (Damui Nakhesh) - Like unto the serpent
- הבאתי (Heyveythee) - I brought (*Gen.* 31:39)
- הגשמה אדני (Hag'shamah Adonai) - The realization (or, materialization) of Adonai (referring to the manifestation of the Holy Guardian Angel)
- העץ חיים פנימה (ha-Etz Chayim Penimah) - The Tree of Life within
- התארו (Hitta'o's'o) - They fell lusting (*Num.* 11:4)
- התאחד (Hithakhed) - To unite
- והאבדה (ve-Ha'avad'ahth) - And you shall destroy (*Deut.* 7:24)
- והגדת (ve-Higgad'aht) - And you shall tell (*Ex.* 13:8)
- זהרור (Zaharur) - Radiance, glow
- חטאת (Khatahth) - Sin, transgression, sin offering, atonement; punishment (from a root חָטָא, *khatah*, meaning, “to miss the mark, to err from the target”; *Gen.* 4:7, *Ex.* 28:9, *Isa.* 6:27, etc.)
- חטאת (Khatahth) - Sin offering (*i. e.*, sacrifices for the expiation of sin; *Ex.* 30:10)
- חטאת (Khatoth) - Sins (*Num.* 5:6). תחטא (Tekhetah) - Shall sin (*Lev.* 4:2, 4:27)
- חיה + נשמה - Chiah + Neshamah (implying Chokmah + Binah, Ab + Aima, Yod + Heh, Will + Love, etc.)
- חית (Kheyth) - Fence, hedge, enclosure; the eighth letter of the Hebrew alphabet; eight, eighth

כְּחִי (Khiti) - Hittite (Gen. 23:7, etc.); *i.e.*, descendants of the Canaanite named כְּחִי, *Kheyth*, which means “fear, terror.”
 יַחַת (Yakhath) - Union; the name *Jachath* (1 Ch. 4:2, 6:5, 6:28)
 מַחְזָה מְשִׁיחַ (Makhazah Masheeakh) - Vision of the Messiah (מַחְזָה means “play, drama, view, sight, spectacle”)
 מַחְזָה נַחֵשׁ (Makhazah Nakhesh) - Vision of the serpent
 מִגְבֵּשׁ חֹכְמָה (Megubash Chokmah) - Crystalized wisdom
 נֹצָר חֶסֶד (Notzar Kheshed) - Created mercy
 קוֹל בְּלֵב הָאֵבֶן (Penimi Qol be-Leyb ha-Ehven) - The Inner Voice in the Heart of the Stone (פְּנִימֵי קוֹל = 326)
 קָשִׁיחַ (Kahshee'akh) - Hard, rigid
 הַר רַו - The letter TAV (ה = :ו), spelled in greater plenitude

418 is also the value of a phrase reflective of the central purposes of Temple of Thelema, disclosed in the Portal ritual of the Order.

Looking for a good “magical name”? I just discovered the Enochian phrase Noco L , “Servant of The First (*i.e.*, of God).” No one has “claimed” it yet! It also enumerates to 418.

Greek words enumerating to 418 include:

Ἔρμης εἰμι - I am Hermes
 Ἥλιος Ρ - Helios (Sun) + Rho (Sun)
 μηρός - Thigh, leg; figuratively, the phallus
 Πάλλας Ἀθηνῆν - Pallas Athena
 Παν Βαβαλον Παν - Pan Babalon Pan
 ΡΠΣΤΟΦΑΛ - RPSTOVAL, one of the puzzling words from *Liber Legis* II:76.
 Crowley analyzed it as: ΠΠ, RP (Fire of Sol, Force of Mars), 280; ΣΤ, ST (Fire and Force; Tarot Keys XX + XI), 31; ΟΦ, OV (Fire of the Devil, Force of the Bull), 76; ΑΛ, AL (Fire and Force, Justice), 31; altogether = 418.
 Το Μη - Nothing; *lit.*, “The Not.” Also, a pun on the English “To me.” (Of the two Greek negatives, μη and οὐ, μη is the negative of *thought*, as οὐ is of *statement*. That is, μη says *that one thinks a thing is not*, where οὐ says *that it is not*. Crowley combined these two words in his $7^{\circ} = 4^{\circ}$ aspiration name, Οὐ Μη.)

On the basis of pure number, 418 is inseparable from the letter-name Cheth (כּתּ), since it is with these three letters that the numeral 418 is written in Hebrew. They may be analyzed as: כּ, the Charioteer, the “Crowned and Conquering Child;” תּ, the Central Flame of Self, the mystic sperm, symbolizing the Father; and ח, the Universe or infinite space, symbolizing the Mother, or Nuit. Similarly, in Greek 418 is written υιη, Upsilon-Iota-Eta, equivalent to Vav-Yod-Heh — again, the formula of Child-Father-Mother.

418 factors to $2 \times 11 \times 19$, which numbers can be studied independently by the reader. It is especially related also to the number 38, since the digits of 38 add to 11, and $11 \times 38 = 418$.

[Special thanks are extended to our brother John Davis, who generously shared his list of 418-correspondences with us a couple of years ago. Several words or phrases listed in this article are from his collection. — I.B.]

TAKE YOUR FILL OF LOVE ~ UNDER WILL!

by Soror Meral

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

Come forth, o children, under the stars, & take your fill of love! — Cap. I, v. 12.

The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursèd! Accursèd be it to the æons! Hell. — Cap. I, v. 41.

. . . Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me. — Cap. I, v. 51.

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! — Cap. I, v. 52.

Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. — Cap. I, v. 57.

But to love me is better than all things. . . . — Cap. I, v. 61.

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! — Cap. I, v. 63.

That is only the first chapter of *Liber ̄N vel Legis* on the subject of love. There is much more hidden behind other sentences, but some of it is for adepts at a certain stage. Today I wish to address the difficulties some folks find with love. What they think might be love is sometimes only a pale reflection and certainly does not have the intensity and purity of the above utterances. When the love of the Holy Guardian Angel is experienced, this intensity and purity is evident; and yet, even this intermediate step to the worship of Nuit is not as all-encompassing and intense as is the knowledge of and experience of the love of Nuit itself.

Liber LXV is also full of the knowledge of love as it was experienced by To Mega Therion. These exalted verses are often incomprehensible to even the sincere aspirant in Thelema. They are misunderstood and misinterpreted by the public at large, who perhaps have no conscious contract with their spiritual selves. And yet, the major religions of the world proclaim that “God is love,” or that the Universe is nothing but love, and so on in many different forms. The first chapter of *Liber ̄N* confirms this knowledge; and today we see that something of interest is coming about due to such books as *Life After Life* and *The Light Beyond*, by Dr. Raymond Moody. These books give true accounts of persons who have been, for a few moments, in a death state, and have been brought back to life by modern medical techniques. In almost every case, the person who has been brought back from the dead reports a Being of Light, and pure and intense love and acceptance.

When a person falls in love, the first action is to fall in love with the *anima* if a man, and with the *animus*, if a woman. These are shadow figures in the unconscious realms which usually are made up of the finest ideals that a person may have. That is, these intermediate steps of *anima* and *animus*, I am convinced, are but shadows of the reality of the Holy Guardian Angel which, no doubt, has sent subliminal messages to the lover. *Anima* and *animus* do not partake of the universality of the H.G.A., therefore, they can be labeled only as intermediate steps.

It is evident that the new lover, or beginner, is really in love with his own Higher Self and expects the loved one to be a perfect incarnation of his own spiritual urges. But sooner or later the bubble of delusion bursts, and the loved one is found to be a person really unknown to the lover. In desperation, the lover might try to hold on to the imaginary creature, but finds he cannot. If he is wise, he then can take the next step and love the other person for whomever they are, with no desire to make changes in the partner. Then love becomes more perfect. This is still only a preliminary step to the Knowledge and Conversation of the Holy Guardian Angel. If a person can analyze for himself, he will discover that every time he has loved someone it was because he loved some perfect aspect of the *anima* or *animus*, or of the H.G.A. Himself. Each love gives a small clue as to who and what is the Higher Self, and as to some of the magnificences of the H.G.A.

But humans are often recalcitrant, and would rather stumble on the path to the perfections of love than change their ways. Then, of course, the “direful judgments of Ra Hoor Khuit” become active, and the person is brought through a good deal of suffering. Crowley stated in many places that the term “Ra-Hoor-Khuit” is a term referring to the individual H.G.A. of each person.

Here are some of the mistakes and stumblings which are quite noticeable even to those who have no training in the experience of love:

1. The lover seeks to control or own the partner and, in this guise of controller, tries to dictate what must be done, and not done, by the partner. An example of this is when both persons have taken up the study of occultism or of spiritual growth in some way, and the partner becomes possessive and states that they must do the studies and practices and rituals together, and is quite upset when the other has more genius than does the controlling one. In too many cases it has been noticed that an amiable partner gives in to this control, and progress is stopped or slowed due to the partner. This is why *Liber* 18 advises that the lover “depart.” But then, if the partner so abused cannot depart, is he or she really a lover — or a slave to someone else?

2. Sexual lust without love is often mistaken for love, and then one or the other of those consenting to this sort of abuse is really given a blow to the psyche which may not be immediately apparent, but which will surface in negative form sooner or later. Examples of unbridled lust are only too prevalent in the media of today. Harm even comes to little children. If love is to be expressed, it should be with the joyful acceptance on the part of both partners. But this type of lust also has other forms, such as abuse of the mind or emotions of another. Lust without love also often leads to physical violence. This violence is tied up with the need to be in control, a form of twisted ego desire.

3. A person may claim to be in love with another when the real desire is to be in a position of power, or to have plenty of money, or to feel secure, or to end loneliness (hopefully), or to be as a child to a father or mother and thus be able to cling to childlike and undisciplined ways. There are many spurious ideas of what might be love in the idea of an ignorant person.

4. Possessiveness, jealousy, anger, and violence directed at the other person — these are not love. These are not acceptance of the other as a person in his or her own right. These are the outbursts of a negative ego. These are the tantrums of a child who does not believe in love. These out-

bursts lead to crimes against another. They are also the mark of a person who is controlled by the genitals and has not had control set in by the mind or by the spirit. As is apparent, such behavior marks a person as belonging to a lower echelon of society.

These are only a few of the mistakes committed in the name of so-called love. Certainly most persons could add a few more out of their own experiences. It must be noted that purity in love means that there is no admixture of negative or unworthy attitudes and emotions. This pure love humankind must strive to experience, for we are all here on this earth, in these physical bodies, to learn about the universal love of Nuit. The step towards this is to learn about the purity and intensity of the love of the Holy Guardian Angel.

The mistakes a person makes in the name of love are indeed punished severely; more so than mistakes of creed or dogma of any religion, and more than mistakes of intellect. Perhaps it has become evident that since the Universe is made up of love, we should all try to give ourselves practices or codes of honor concerning love.

In an attempt to purify one's love, to become worthy of the love of the H.G.A., one might take up disciplines and a code of honor something like this:

1. I will not try to own or possess another person nor to dictate what he or she must do. Nor will I allow anyone else to own or possess me.

2. I will not abuse another person with lower sexual urges which are divorced from love, nor will I allow such abuse to happen to me.

3. I will know my innermost desires in as intimate a fashion as possible, so that I do not mistake these desires for love of another person. (Psychological analysis and counseling may be necessary here.) I will not allow myself to become the victim of someone else's distortion of love.

4. I will seek to control the lower emotions so that jealousy, anger, violence, and anything negative directed to loved ones is not part of my expression. I will not allow such negative emotions to be directed to me. If I cannot fight, I will walk away from brutishness.

5. I have a right to share my body for pleasure with anyone whom I love and who loves me.

6. I will allow a loved person to step out of the circle of my love whenever he or she wills to do so. I will do nothing to hold him or her back. I will step aside. I will wish this person well.

7. I know that love is sacred, as it is a manifestation of the Law of the Universe. Its sacredness is brought home to experience by the love of one's own Holy Guardian Angel, and of Nuit. I will try to experience this purity and intensity of love to the best of my ability. I will be guided by the utterances on the subject which are in *Liber 78 vel Legis*.

So one's emancipation in the realm of love might proceed. Each person might have a different type of discipline or code of honor, but each must work on this. That is why love is under will — the Will of the Spirit. Also, love is under the Will of the Universe, as should be evident by now.

However, before I depart, let me remind you again that love takes many forms. One might love one's occupation, one's parents, children, friends. One might love nature, science, the arts — any activity. Whenever the overwhelming emotion of love is experienced, no matter in what guise, one is experiencing somewhat of the love pervading the Universe.

Love is the law, love under will.

LIBER AMORIS VEL CALICIS sub figurâ LXXII

000. Behold the Grail, uplifted in the heart of She who is He that I adore. It is an offering of perfect love. All that is pure, amethystine splendor asparkle, refracting the fluid and liquid dance of Her kiss that sips the nectar-blood of my soul.

00. An arrow's shaft splits the night, meteoric lightning flashing from the earth unto the threshold where atmosphere greets Her immeasurable Night of stars. I too am uplifted by mighty angel-wings unto the precipice of Her Mystery.

0. And love is the portal of its Understanding.

1. Thou art the breath, caressing my cheek, in thine incessant going. Yet Thou art with me always.

2. What Word compares to thine unending universe of Love? O plant Thee thine Word in the chalice of my heart, & I will bear Thee children that shall walk the Pathways of the Stars, & shall know the Father than begot them.

3. Yet thy skin is cool & pale in the moonlight. Not even night can cool the embrace of thine arms about me, nor darken the glistening silver-white substance of our love. I close my eyes and it shields them not; rather, you grow brighter still. Your eyes lock on mine unblinking, and unclipped, O mother, O lover, O child.

4. Thou art about me & through me. Thy kisses are at once in all places. The moist folds of thy skin are open & engulfing & devouring the whole of me. Yet I am *thy* gate, & the shaft of thy burning & luminous love impales me & rips me & feeds me even as thy mouth, thy touch, thy womb swallows me up.

5. In the silence of thy Night, Thou art beautiful, my Silver One, dancing, O my Golden One, ablaze & forthpouring the unending river of the stars. Let me die in thy stream of the many, of the none.

6. How art Thou now my husband that art my Bride? What word must I remember? Nail me to the door of thine enemy, to the door of the marketplace, to the door of thy sepulchre, that, naked & unknowing, even I may be a sign of thy devotion to all thy lovers.

7. O Mother, extinguish my brilliance in thy devouring night. Let not my brilliance stain the sublimity of thy perfection. Let not my little light blind me so that I cannot see Thee. Thy love is the velvet sheath to my sword, & the white-hot heat that tempers it. Take me for the sword in thine own hand, with which Thou art girt, O warrior-lover.

8. O amber heart, O crystal bell that ringeth once without end, I am the wine Thou bearest in thy Mass. My will is to serve Thee alone. Am I fermented aright? Is the vintage ripe? O, that I may give pleasure to thy mouth, O Belovéd.

9. Thou art the Rose to my cross — find new life in my heart! Thou art the Moon to my Sun, and I the wine to thy cup — I pour the whole of me into Thee.

10. I am alone, in a cold, grey, desolate land. There is no other to be found, no companion to ease the going. Yet Thou art the Light I bear (even when I know it not), and the strong, single staff that supporteth me.

11. "I turned me about thrice in every way; and always I came at the last unto Thee." For Thou art hidden in every thing I love, in all that I desire.

12. Even if I wander from Thee, Thou art there. Thy pleasure ever leads me into the depths of Thee; thy chastening hand is the caress of reclaiming me. I walk through the alleys of Hell, in the byways of my deeds, and the stifling heat is the clasp of thine embrace — yea, of thy holding me tight unto Thee.

13. Thou art the Sun at the hub of my being. Thy Word is the shaft which fills me, to which I conform myself. O, that I might be the still, silent pool that reflects Thee, the veil that reveals Thee.

14. Thou art the death of me. I am slain in my love for Thee, O devouring serpent, O immortal python, O crushing Wisdom.

15. I am uplifted in thy heart. My every instinct has become the echo of thy heartbeat. My life dances to the rhythm of thy pulse.

16. Think not to hide from me, O beloved One, in thy grotesqueries. I see Thee behind thy mask. It is thy lovely body which I love beneath these motley veils, this midnight comedy; for there is none other than Thee to my eyes, my taste, my touch.

17. Strike! O, take me now, in an instant. Strike! with the passionate strength of thy love to overwhelm this silly thought I have of Thee, this struggling artifice. Flood the channels of my nerves with the lightning current of Thyself.

18. Take me, O husband! Draw me up unto Thee, O monarch of my soul.

19. Claim me, O wife. Let thy veils open & thy veiling mists part to admit me to thy Mystery, to the unexplored wilds of thy being.

20. Delight with me, O child. We are playmates for eternity, awakened from our chrysalis to the Truth of ourselves, twin companions in the innocent dance of ecstatic love.

21. Burn me, O flame. Thou art the breath of my Belovéd, the body heat of Her embrace, the passion of His seeding.

22. Thou art the entire universe of love, of delight, of joy. Let me be also thus to Thee, o coiled light within me, o wingéd snake which embraces me. In the Light and in the Night, let me be the vehicle of thy love — yea, let me be the vehicle of thy Love.

FRA. PROMETHEUS
May 1, 1997 E.V.

ERRATA:

In the first printing of **BLACK PEARL** No. 1, in the table on p. 34, the Hebrew letter associated with the Enochian I (י) was incorrectly listed as Kaph, כ, with a numerical value of 20. Kaph is the letter attributed to Jupiter, not to Sagittarius. The table was corrected in reprint, to attribute the letter Samekh, ס, and its numerical value, 60. We apologize for this error, and for any inconvenience or confusion it may have caused.— Ed.

AN INVOCATION

O coiled and constricted and chosen!
O tortured and twisted and twined!
Deep spring of my soul deep frozen,
The sleep of the truth of the mind!
As a bright snake curled
Round the vine of the World!

O sleeper through dawn and through daylight,
O sleeper through dusk and through night!
O shifted from white light to gray light,
From gray to the one black light!
O silence and sound
In the far profound!

O serpent of scales as an armour
To bind on the breast of a lord!
Not deaf to the Voice of the Charmer,
Not blind to the sweep of the sword!
I strike to the deep
That thou stir in thy sleep!

Rise up from mine innermost being!
Lift up the gemmed head to the heart!
Lift up till the eyes that were seeing
Be blind, and their life depart!
Till the Eye that was blind
Be a lamp to my mind!

Coil fast all thy coils on me, dying,
Absorbed in the sense of the Snake!
Stir, leave the flower-throne, and up-flying
Hiss once, and hiss twice, and awake!
Then crown me and cling!
Flash forward — and spring!

Flash forth on the fire of the altar,
The stones, and the sacrifice shed;
Till the Three Worlds flicker and falter,
And life and her love be dead!
In mysterious joy
Awake — and destroy!

ALEISTER CROWLEY
from *The Argonauts*, Act II (1904)

Sexual Mysteries

[What follows below is a segment from one student's diary, or magical record, excerpted and adapted by its original writer, Fra. Abraxas. Because it was first written as a diary entry, it does not have the usual stylistic elements of an article; this can be forgiven. We found it valuable not so much for technical instruction as for the underlying magical and mystical philosophy it expressed.

Although the practical methods to which allusion is made below are most commonly associated with one or two particular modern magical groups, they are actually traditional to many schools. Contrary to some popular opinion, they are not proprietary to anyone. Even the schools that primarily teach them typically claim that they are the basis of all of the great Mystery Systems of the past. While that statement is probably more than a little exaggerated, it does, nonetheless, reinforce the fact that there is little, and perhaps nothing, in what is reproduced below that is *distinctly* related to any one magical order, past or present. — ED.]

The time has come for me to reexamine all I previously have been taught and have learned about the formal relationship of the sexual mysteries to magick. There is so much to write, so much that has floated through in recent weeks. I must, I think, "write it out," just to clear the pipes. That is, with so many years of accumulated thoughts, I will never be able to Perceive past them if I do not write most of this down first.

At the same time, those reading these words in some future time should not assume that these notes are in any sense complete. They are just what I am writing. They are more of a review, a survey if you will, and are not even necessarily profound.

I

Magical methods founded on sexual mysteries provide a formidable tool for the practical magician, it is true. I have **never** known the **full** eucharistic "rite" to fail of an effect often quite miraculous, and consistent with the details of the working.

There are, of course, problems with any magical method that really works. You are likely to get **exactly** what you ask for. I have certainly learned a hard lesson or two along the way!

For the most part, this, that I discuss in somewhat veiled terms even here in my magical record, is just another perfectly fine method, better than many others. I should add that I do not believe, nor have I **ever** believed even for a single moment (as Crowley did), that magical power exists *a priori* in the physical substance of the sexual fluids themselves. That is just one more projection, one more "giving away" of one's own inherent God-like power to something external to oneself. Such a thing perpetuates an egregious lie.

At the same time, I know fully well, from abundant experience, that the physical substance is capable of **taking on** magical characteristics or qualities after the manner of a most malleable talis-

*Sex ennobles
the spirit.
Passionate and
loving sexual
union uplifts
the spirit.*

BLACK PEARL

man. It is highly impressionable. Yet here I may inadvertently mislead my reader; for, while I am certainly speaking of a physical substance, I cannot, in any actual experience, separate this from what I consider the **real** imprinting, which occurs indistinguishably from the other, yet in no identifiable “space.” It is an imprinting upon the First Matter of the alchemist. I **can** only say here that this First Matter is that which is meant by the letter Teth and, less specifically yet indifferently, by Gimel. It is Levi’s “Great Magical Agent,” yet far more subtle than that Agent is usually regarded. Yet “subtle” may miscommunicate for, at the time of the imprinting (that is, the consecrating) of this First Matter, it is more **substance** than is air. It is like an omnipotent fluid (as if I were in an ocean of it) which is unresisting (yet irresistible). It is like *liquid air that is sunlight*. There, that’s almost it exactly. And yet it is perfectly accessible, and amenable to the most minute impressions.

It is not different from the “plate of silver” whereon the Holy Guardian Angel doth write, as recorded by Abramelin the mage. It is that whereupon the magician traces the characters of nature.

II

The methods of sexual magick used to be (once upon a time) an end unto themselves for me; yet I get much more use from the principles since I have come to recognize this as merely one convenient (and hardly unpleasant!) approach to the subject. But while I am mostly trying to say that this is “just one more approach,” I must add *post haste* that I cannot imagine how one could near the real

*Free,
loving,
passionate,
mutually
fulfilling
sex
makes us sane.*

heart of the mystery of oneself, let alone exteriorize that *gnosis* in a directive magical impulse, without understanding the **real** nature of **what the sexual forces really are**. These are among the most important mysteries communicated by the Paths of the Portal, the three Paths leading to Tiphereth.

Freud was not entirely wrong to reduce all elements of personality — all of the dynamic forms of the World of Yetzirah in the Microcosm — to the sexual impulse. The Eros-Anteros duality is as fundamental as the coupling of Horus and Set, or the real fraternity of Abel and Cain. The relatively outer work is upon the dynamic forces of personality, also viewed as magical forces or as astral environments. (In this example, the astral plane vistas are the Salt, the magical forces are the Sulphur, and the patterns or “tendencies” of personality are the Mercury; yet all of the same Substance, and all, ultimately, indistinguishable from each other.)

From the level of personality, the psychopomp of the long journey in subconsciousness — and, at the same time, the very substance of that subconsciousness — is the sexual force itself. And this guide, who is also the terrain (inasmuch as ‘he’ is but the reflection of ourselves that we each see in the luminous silvery walls of that domain), is also secretly the **veil** which hides the Truth — the last veil of intimacy shielding, yet (if pure) also manifesting and giving creative expression to — the otherwise invisible Self that is within the ever-veiled Holy of Holies, or Sovereign Sanctuary, within each of us.

It is exactly this that is meant by the saying that Nature is the garment that veils the brilliant splendor of God, which cannot be looked upon. The veil upon the invisible does, in fact, **reveal** that which it covers, in a way discernible to the senses as they exist on the same plane as the veil.

Furthermore, sex ennobles the spirit. Passionate and loving sexual union uplifts the spirit. Passionate and loving sexual union actually can make even the dullest and grossest of us feel divine. It teaches us our Godhead. It is Apep that deifies Asar.

SEXUAL MYSTERIES

There is no question, therefore, that a healthy, balanced, fulfilled, shared sexuality can be the center of a profound mysticism. Sexual mysticism is easy to establish. Even the (seeming) lowest types can be said to “worship sex” (though perhaps some improvement is warranted in the thickness of their blinders which amplify their illusion of duality). Free, loving, passionate, mutually fulfilling sex makes us sane. Those who would deny it to us, withhold it from us, or wall us off from it seek to atrophy our will, our creative and transcendent and transformative sides. They seek to control us by belittling us — by cutting us off from that which truly expands, ennobles, and uplifts us — from that which can make us spiritually great.

III

But what of sexual **magick**? Here there is no problem seeing the method. Magick of any kind rests on determining an objective consistent with True Will, formulating it in language and imagery, and directing a dispassionate yet precise focusing of concentrated attention upon it, fortified with a passionate current of emotional force. It is not hard to see how sex (in various forms) provides all of the tools. Add the necessarily simultaneous consecration of a physical substance (the sexual fluid, whether male or female, or both), and a further aid is added. (There are further steps or details, of course; but they are not important to the present record.) I should say, however, that sexual magick divorced from sexual **mysticism** is Black Magick.

More deeply, the Adept (and perhaps even the Zelator) perceives that which is at once like unto the Sun and an interior phallus — that of which even kundalini is a veil. Here, no real explanation is possible.

So again, without meaning to, I have circled ’round to the mystical, rather than the magical.

IV

So having rambled thus, as an act of purification, and then having sat briefly in meditation and uniting with Him who is to me the sweetness of the Sun and all strength, I have my simple answer. Ultimately, yes these sexual mysteries are important and, ultimately, they will be learned by all. If they are taught, it must be consonant with each respective plane. In the outer world, they must be taught as the earthly joys of sexuality, and the political guarantee of sexual freedom, especially inasmuch as these fundamentally affect issues of identity. Beyond this, we must teach all to find THAT which is the real intent of the teachings of Thelema, the Knowledge and Conversation of the Holy Guardian Angel. They must be taught the initiated ways of love, and learn to inflame the inmost, not (just) the outermost. In this way, their own Inner Teacher will complete their training in time.

*Sexual magick
divorced from
sexual mysticism
is Black Magick.*

FRA. ABRAXAS



Precepts of Union. . .

1: “Now Is Yoga Explained”

by Yogi Pranavananda

Patanjali’s *Yoga Sutras* is a very old book, a classic which has been copied and recopied by writers for thousands of years. By no means are **all** great books on yoga derived from the *Yoga Sutras*, but most of them are. This includes most of the writings on yoga by Aleister Crowley.

The Sanskrit word *sutra* is usually translated into English as “aphorism.” This, in turn, is defined as “a tersely phrased statement of a truth or opinion; an adage;” that is, a precept. The title *Yoga Sutras*, therefore, may be translated “Precepts of Union,” for *yoga* means “union.”

More literally, *sutra* means a thread on which jewels are strung. If you have nothing else to meditate upon, this image is a good place to start! This is what differentiates a *sutra* from an aphorism. The latter is short, pithy, and isolated. The former is part of a continuous thread of ideas. The image of a thread on which jewels are strung will become more meaningful the more one practices meditation and learns, **from experience**, the nature of the workings of one’s own mind.

We could spend our time discussing the detailed history and credentials of this book; or we can get right into discussing and practicing yoga. The latter is likely to prove far more valuable, and is therefore the route we pick. But a few preliminary remarks on the structure of Patanjali’s work may prove valuable. The *sutras* are divided into four chapters. The structure of these chapters suggests they were intended as instruction to those passing through a graded initiation system. I suggest this despite the fact that there is no direct evidence known to me that this is so. Other ancient yoga writings, such as the *Shiva Samhita*, are explicit that they belong to an esoteric ceremonial initiatory tradition; but this is only implicit in the *Yoga Sutras*.

The purpose of the first chapter is to get one meditating! That’s my purpose in this first article as well. We can deal with theory later, as necessary. But before proceeding, there are five Sanskrit terms you need to understand. We will use them constantly, and there aren’t any English words that exactly mean the same thing. These words are: *yoga*, *Purusha*, *prakriti*, *chitta*, and *vritti*.

Yoga means “union,” especially spiritual union. Like the English “yoke,” “join,” “syzygy,” and others, it comes from the root, *yeug-*, “to join.” To join what? Well, this can mean different things at different levels; but the ultimate meaning is to join ourselves to our spiritual roots — to what some call the Self, and others call God. The label doesn’t matter — when you get there, you will have all the answer you need. The philosophy of *yoga* says “DO!” You can attach labels and names and theories to it later. Notice that *yoga*, “union,” means the same thing as the English “religion,” or “re-ligature” — to re-yoke, or re-connect, to our spiritual origins. It is also similar in meaning to the terms “knowledge and conversation” used by Western magicians to describe their spiritual goals; for “knowledge” and “conversation” are both old terms for sexual *union*.

Purusha and *prakriti* are trickier, simply because the intellect tends to want to make them too complex. Basically, *Purusha* means the Self — the REAL Self — and *prakriti* means everything else. But in that “everything else” is included much that we normally think of (in everyday life) as ourselves. Our body is not our Self — it is part of *prakriti*. So are our thoughts and emotions, and every single part of us except the ONE part that IS. *Purusha* is often translated “Self,” and *prakriti* “nature.” Or *prakriti* is “the seen,” and *Purusha* “the Seer” — that is, the see-er, or one who sees. *Purusha* is the “witness” of all experience. Others interpret *Purusha* to mean “spirit,” compared to *prakriti* taken as “matter.” This isn’t a bad comparison; however, *prakriti* includes much more than the gross matter of our physical senses, and *Purusha* should not be so abstracted as to lose the idea of an actual *being* (the word literally means “person”).

Now, here is a very good example of where it is too tempting to get complicated. Philosophers have written many things over many centuries analyzing this basic idea and making it more complicated. What do we mean by “self”? And what by “other” or “nature”? Is *Purusha* the same as *Atma*, or the Hebrew *Yekhidah*, or even *Ishvara* (the Hindu name for the Holy Guardian Angel)? How close are *Purusha* (the witnessing point-of-view and Self) and *prakriti* (the whole of nature) to Hadit and Nuit, the Center and the Circumference? We may get some of these questions answered as we go; but the main point I wish to make right now is that these questions are all the wrong kind for the practice of *yoga*! Don’t get complicated. Complications keep the mind too busy, and it’s harder to practice *yoga*! Be simple. Don’t worry about the details. You intuitively know what is meant when I say “yourself.” You intuitively grasp what might be meant by *prakriti* as nature, “the seen,” all of your phenomena, everything that isn’t YOU. And your idea of what is meant by “yourself” will change as you go along, so there’s no good to be gained from pinning it down anymore than that. There’s you — and there’s everything else. Get the simple idea.

We have two more words to cover. One is *chitta*, usually translated “mind-stuff.” You may not be used to thinking of your mind as composed of “stuff;” but both the *yogis* and the alchemists say that it is. Consciousness is regarded as **substance**. For example, this is **one** thing the alchemists mean when they call Mercury, the astrological symbol of mind, “our water.” It can be observed flowing, moving, branching, congealing, circumventing, etc. just like water. Because of this similarity, *chitta* is sometimes most conveniently translated as the **pool** or **stream** of mind-stuff.

Vritti is usually translated by *yogis* as “modification.” *Vrittis* are “modifications” of the mind-stuff, particular **states** or **forms** that the *chitta* assumes, such as specific thoughts, reactions, or attitudes. But what is very interesting is that the word *vritti* literally means “whirlpool.” So the *vrittis*, commonly translated as “modifications of the mind-stuff,” may be conceived as **whirlpools in the pool of mind-stuff**. Patanjali claimed there are five classes of *vrittis*. His discussion of these (Cap. I, ss. 5-11) is worth studying, because there is a subtle, sage psychology therein. But in practice they don’t hit the mark. They serve only to make the point that **all** “modifications” of *chitta* are *vrittis*. With the knowledge of esoteric psychology which a modern understanding of the Hebrew Qabalah gives us, we may best say that all **thoughts**, all **emotions**, and all **images** are *vrittis*. These are the primary contents of the individual human psyche, and the primary forms that consciousness adopts therein.

Okay. If you understand these five words, then we are ready to define *yoga*. In Cap. I, ss. 2-4, Patanjali defined it as follows: “*Yoga* is the restraining of the *chitta* from taking various *vrittis*. Then, *Purusha* rests in Its own state. Otherwise, *Purusha* is identified with the *vrittis*. ”

That is: To attain to the Union which is the purpose of *yoga*, we must learn to quiet the whirlpools in the lake of our consciousness. We must restrain the *chitta*, or “mind-stuff,” from taking

on various forms, from becoming thoughts or emotions or images. We must quiet those thoughts and emotions and images that **do** arise, and learn how to exist, and be conscious, in a state where they do not exist. When we attain this, *Purusha* — the Self that we really are — rests in its own inherent state, unmodified by distorting conditions, not caught up in mistaking its thoughts, its emotions, and its images for itself. This is a state of inner certainty, serenity, and True Will. Though we may only be able to enter this state for short periods of time, its gradual penetration of our soul will bring us, the rest of the time, into a closer and closer approximation of this state.

How do we do this? We meditate. Any other skills or methods in *yoga* are only there to help us meditate. And though the literature gets pretty complicated sometimes, with lots of Sanskrit words that nobody explains, and lots of theory that nobody's sure about anyway — the basic methods are pretty simple. We will cover them in the next couple of paragraphs. Later installments in this series will cover more of the technicalities; but if you persist in practicing what is given below, you will eventually get the results of *yoga* or Union.

Patanjali gives us the whole secret, in a back-handed sort of way, in ss. 31-32: “Grief, mental distress, physical unsteadiness, and irregular breathing also interfere with sustained concentration.” Grief and mental distress are disturbances of the emotions and mind, respectively. They are powerful “whirlpools” in the lake of consciousness, mighty *vrittis* in the *chitta*. These must be quieted down somehow, as a preliminary. (Of course, sometimes we can't do this on demand. Sometimes obsessive thoughts or unshakable negative emotions have too strong a grip. One can still sit in meditation, and it may, in fact, solve this problem. One just has to understand that the mental or emotional distress will make meditation harder.) So if grief, mental distress, physical unsteadiness, and irregular breathing interfere with sustained concentration, the key to *yoga* is: **Set aside emotional and mental preoccupations. Make your physical body steady. Breathe regularly. Then practice sustained concentration.** Does this sound hard? If it does, then remember that you can't expect to be perfect at the start. Just start. Everyone reading this can do it.

You can concentrate on **something** or on **nothing**. Concentrating on **nothing** is more advanced, but is much harder for most people; so you probably want to start by concentrating on **something**. Do this long enough, and you'll eventually end up concentrating on **nothing** anyway!

On what should you concentrate? Anything at all. Different things work for different people. The exercises suggested by Frater Yod in his article, “It's In the Basics” in **BLACK PEARL** No. 1 are a good start. Or use a candle. Or any simple symbol. Or imagine a warm, blazing Sun at your heart center, or a simple candle-like flame in the middle of it. Or think of a person whom you respect and to whose level of compassion and wisdom you aspire. Or pick anything else at all.

Even though concentration works independent of any moral considerations of the object on which you concentrate, it is recommended, however, that you pick an object you consider holy, or consistent with your ultimate goals and aspirations. Why is this? It is because, if you persevere in your meditations, you are likely to get very definite results! — but not **perfect** results the **first** time. Results from meditation can be very powerful. They can blow your mind. And the first thoughts or images to rush back into the mind after this can be very obsessing. They can seem to be the whole universe, and take on very great importance for a while. So pick carefully the object of your concentration or meditation. (*To be continued.*)

[**Editor's Note:** It is not yet clear whether “Precepts of Union” will run in **every** issue of **BLACK PEARL**, or **every other** issue. This depends on the author's schedule, and available material vs. available space in the journal. Let us know what you think.]

FIRST GATE

Just the first hour.
Already I've traveled far down this river
 into the thickening darkness.
Traveled far and changed.
Would she recognize me,
She whom I left behind
 as the darkness pressed in upon my heart?
Would she know me behind this mask
 of the Ram headed god
 in the company of gods singing my praise?
Already I hear laughing for such pomposity.
I try to remember the feel of her body
 as she slept next to me, or the sound of her breathing.
These were my comfort in the darkness.
But the memories dim, swallowed whole by this darkness.
Does she know that I still love her — Even here?
The Bark slows as the din of my
 praise grows louder as we approach the Court
 of the Baboon gods.
I am sick with longing as I disembark.
The lapis tiles are warm to my feet.
The Baboon gods assemble grinding their teeth
 hungry for my flesh.
When I lived did I dream of them?
Was I a small lichee nut tossed from ape to ape?
Where these the night terror of my childhood?
They wait with eyes like red coals
 for me to chant the words of power or be dismembered.
The darkness presses in upon my heart as I begin:
“O Great Baboon gods open these your doors,
 allow me to pass safely,
Illumine the darkness
For I have made you.
I have fashioned you from my soul.”
Can they see behind this mask,
 the single tear welling up
 in the corner of my eye?

GEORGE CARVALHO

RITUAL IS CHILD'S PLAY

Let the rituals be rightly performed with joy & beauty!

— Liber Legis, II:35

With what attitude do we approach our ritual work? As we continue performing something as simple as the daily use of the Lesser Ritual of the Pentagram, after several years of doing so, do we approach it with the same excitement and wonder as we did when we first began its practice?

I have often heard, from various sources, that we must take our work seriously — and I agree, we should. But that doesn't mean sullenly and solemnly, or with detachment and boredom. Each time a practice is begun and during it, one should cultivate the proper attitude to the work. Our Holy Books have numerous examples of how this should be done and the verse quoted at the beginning of this essay is a good example.

How much attention to detail do you apply to your work? How much of your own creativity goes into it? Do you enjoy what you are doing? And, most importantly, can you laugh at yourself while you're doing it?

Let me tell you a story, one that actually took place; but first, I must preface this with some details. My mate and I are one of the few couples within our Order that are actively raising young children. Together, we have four children, two girls and two boys, ranging in age from six to thirteen. We have been very careful in our dealings with them not to force upon them our beliefs and practices. As students on a Thelemic path, we simply try to live our own lives in accordance with our Thelemic principles; and we also know that children learn best by example. Even if they choose not to become "practicing Thelemites," we want them to grow to be healthy, happy, responsible adults who live their lives in accordance with their own True Wills, whatever those happens to be! (And yes, this **would** be Thelemic, even if not labelled by them as such.) However, they do accompany us to many public events sponsored by the Los Angeles area temples of Temple of Thelema. We do allow them to get involved to the extent they can, as long as it is their choice.

One series of events in which they have participated over the years is the public presentation of the Rites of the Holy Father, Holy Mother and Holy Child. Those of you who are familiar with these public rituals will be better able — based on memory — to follow along in my story. Those of you who have not seen them will have to "become as little children" and use your imagination.

One night while I was out and my mate was home with the children, she was helping them make a candle. When they finished, the children were wishing they had four candles, so they could each have one — but then, of a sudden, they decided to play a new game. They asked her to go into our bedroom and wait while they set things up, saying to her that they would call her when they were ready. This is a common form of play for them — they often do spontaneous plays and dances for us — and she went along with it, thankful for the momentary quiet, and hopeful they didn't make too much of a mess.

RITUAL IS CHILD'S PLAY

When they were ready, the children came in and escorted her into a dimly lit living room where they had some chairs set up for an audience. They had her sit down, then stood three in a circle with one in the center. (This is the arrangement of the four officers in the three public rites mentioned previously.) They next began a series of speeches that resembled the speeches for the officers of the public rites, making up some of it as they went along, and finished with all four of them chanting the sacred word AUM together. Following this, they began circling clockwise together, then lined up as the officers would for the communion part of the rite. One was sitting at the table with a plate filled with torn pieces of bread. The other three had a candle for fire, a glass filled with water, and a jar filled with potpourri (crushed flowers) for air. As they had my mate go through the line, the children correctly uttered to her the four short "Mystery phrases" which are declared to the communicants at this point in the ritual. (If you have attended any of these public rites, you know exactly what I mean here. If not, then I don't want to spoil the impact or surprise.) They repeated the entire communion section four times, so that each of them could offer her the blessing of each Element. They ended by circling once again and parading out and down the hall.

In short, they accurately reenacted, from memory, all of the essential parts of the public ritual.

As they played, performing their version of these public rites, they were joyous and laughing. They were also serious, too, since they berated my mate when she started laughing at one point. She didn't laugh because she thought they were simply silly children, but at the joy and wonder of it all. Yet they would not be laughed at even in their divine play.

Imagine, now, what amount of concentration and attention had to have occurred for them to repeat and follow this ritual. None of them has ever studied the scripts. And if you watched them in the Temple during the actual public performance of these ceremonies, at times they looked distant and bored. Yet they took it all in — almost every detail of it! And then to express it, without any prompting by their parents or anyone else, and to represent those Divine Principles with a certainty that only comes from "knowing" and from experience. . . It is incredible! Yes, I am the parent, both biased and definitely filled with pride that they would actually play out our Divine Works; but it is still incredible to me. What a lesson!

So the next time you are performing a ritual, remember to pay attention to detail and be present in the moment. Also, be creative, let spontaneous play enter in where possible and, most importantly, rejoice; for remember, long before the Æon of the Child Horus, it was written in a holy book:

. . . unless you turn round and become like children, you will never enter the kingdom of Heaven.

FRA. E.P.M.



CEREMONIAL MAGICK, Part 2: Wisdom in the Practice of Magick

Throughout my entire life — throughout the last half of the Twentieth Century now coming to its close — the most pressing question facing humanity has been: With all of the power we have acquired, have we also the wisdom to employ it rightly?

In the first installment of this ten-part series of articles, we discussed ceremonial methods for generating magick power. The second task in our proposed curriculum, now before us, is to acquire “understanding of the Mysteries of Magick, and Wisdom in their use.”

As with last issue’s topic — and, indeed, any magical objective we might set for ourselves — the means of accomplishing this end are numerous. For example, methods could be employed similar to those used in Issue No. 1. But in planning this article series, we have set out not just to demonstrate how ten different magical objectives can be met, but also to show as many different magical methods; so we have something quite different in mind for the present article.

First, though, go back to the step-by-step structure for ritual design given on pp. 21-22 of **BLACK PEARL** No. 1. (Plan on keeping that list handy. We will probably refer to it every issue from this point on.) Look first at “The Five Preliminaries.” Though we will not go through each of these preliminaries point by point in the present article, **you** definitely should give considerable thought to every one of them before undertaking your own working of the present objective.

The first step, though, is essential to discuss. It is to have a clear statement of our objective. The purpose “to acquire understanding of the Mysteries of Magick, and Wisdom in their use” can be interpreted in at least two distinctive ways, one general and one specific. By the former, we mean the general, gradual growth within ourselves of this wisdom and understanding — that is, the awakening of our innate magick power, To Be Wise. The other way of looking at this objective is as the seeking of specific guidance on a specific magical question — wisdom with regard to a particular situation. The method discussed below is applicable to both of these.

The method proposed is a special application of *Liber Israfel*, a ceremony, originally written by V.:H.: Fra. Iehi Aur (Allan Bennett) and later rewritten by Aleister Crowley, for the invocation of the Egyptian god Thoth or Tahuti (Djehuti). The practical method of applying this was taught to the present writer in the early 1980’s by Israel Regardie. It was his primary method of performing practical magick. We have used it many, many times in the intervening decade and a half, and it has become a favorite of the ongoing Wednesday night C.O.T. class in Los Angeles.

Liber Israfel is reproduced at the end of this present article. The method of its practical employment is incredibly simple in concept, and is this: Thoth was, among other things, the Egyptian God of Magick. In theory, He is a god whose Word is all-powerful in the production of magical phenomena. Therefore, one merely has to **become** that god, and give utterance of the desired objective, stated as a command. Identification with Thoth is effected by means of the invocation in

Liber Israfel. §§10 and 11 of that invocation recall that when Thoth speaks a command, “All things obey my Word.” Provided that the magician has, in fact, **realized** an identification with the god, all that is then required is to make declaration of the intended result.

As is surely evident to the reader, this method can be used for much more than to acquire wisdom. But since Thoth is especially a God of Wisdom, this present objective seemed as good a place as any to introduce this particular technique.

Aleister Crowley gave an excellent discussion of this ritual in *Magick in Theory & Practice*, Cap. 2. The student is encouraged to study that chapter at length. The most important consideration is that *Liber Israfel* is structured on the formula of the Tetragrammaton, יהוה, in a way that will now be explained.

The first portion of the ritual (§§4-5) corresponds to the letter ך, Yod, representing the primal masculine idea. These verses are **projective**. The method is to build up, from imagination (that is, from astral, or Yetziratic, substance, controlled by your mind), the image of Thoth just as you are describing it. Each detail of §5 should be imagined and built up, either in the eastern extreme of your temple, or in the direction where the planet Mercury actually is at that hour. Studying pictures of the god will make this much easier if you are not familiar with His appearance. The “Wand of Double Power” in the god’s right hand is the so-called Phoenix Wand (but which is primarily expressive of symbols of the god Set) with its binary tail. The “Rose and Cross of Light and Life” mentioned here is the Ankh, grasped in Thoth’s left hand. The rest is obvious enough.



Part two includes §§6-7. It corresponds to the letter ה, Heh, representing the primal feminine idea. In this portion, therefore, the magician is **receptive**. The image of the god having been built up, the magician now conceives that he or she is **hearing** these two paragraphs come from the god Himself — right from the image that has been created to *house* Him — in such a way as to increase the magician’s inner experience and conviction of the god’s actual presence.

Part three includes §§8-11. It corresponds to the letter ך, Vav, representing the child of ך and ה. ך is the Hebrew word meaning “and,” representing union and conjunction. Therefore, this third phase is represented by the experience of **union between the magician and the god**. One must “get out of the way” for this to happen — must lose oneself in the immensity of the deity. Experience with the assumption of God-forms, the vibration of Divine Names, and other means of invocation will make this easier — all of which are taught adequately in *Liber O* and must merely be practiced by the student. The words of this part of the ritual will help considerably but, when all is told, the success of this ritual relies on the magician’s own experience and innate capacity, brought to bear at this one point in the ritual, climaxing at the end of §11.

(A personal anecdote is worth telling, to indicate what one might expect. The first time I attempted this ritual was for a class of two students almost 15 years ago. We were going through the rituals in the back of *Magick in Theory & Practice*, and got to *Liber Israfel*. I had no expectation that **any** result would be produced, I simply intended to walk through it as a demonstration of how one **might** use it. But at the climax of this ך section, there was suddenly **someone else** inside of me! I was perfectly conscious, but my conscious mind was **not** the one in charge. The image of Tahuti’s God-form became extremely vivid — so much so that I began turning my head back and forth so that I could see out of the eyes that were at either **side** of my ibis-like head. I felt that I **could** have resumed control at any point, but had no desire to do so. I was simply a witness. The two students, I think, thought that my bird-like head movements were simply weird affectation until, the ritual at its climax, my vocal cords were used to produce a voice not my own that asked, “Why do you sum-

mon Thoth?” Neither stunned student really knew what to do or say. They simply looked at each other, wondering, I suppose, what to do next. Their puzzlement was interrupted by Thoth’s bellying, “You **DARE** greet the God of Speech with Silence?! Speak!” One of them found his voice at this juncture and began asking questions, which the god answered — with answers usually not within my own realm of knowledge. When all was finished, He and I mutually consented to his departure, and it was thus accomplished.)

§§12-18 correspond to ה, Heh-final of Tetragrammaton. Crowley’s discussion of this part is definitely worth study. In some applications of this ritual, these paragraphs are of the utmost importance in “grounding” or completing the manifestation. But in the present application, they may not be necessary at all. Uttering the magical objective as a command comprises the fourth part of the ritual. One then goes directly to the closing. However, there is no reason that the magician cannot use any part of §§12-18 as he or she sees fit, to perfect and intensify the union with the god.

How to perfect such an invocation is not a subject that can be easily explained. The keys to this are, an intense ardor (“enflame thyself in prayer”), and the willingness to completely lose oneself in the vast majesty of the god. One must be willing to have one’s own ego displaced in the process.

However, to do this safely — to circumvent obsession by a mischievous lesser spirit — appropriate magical safeguards should be set in place. This returns us to the checklist given last issue; specifically, the part headed “The Six Ceremonial Phases.” The exact implementation of these can be varied quite widely by the individual magician, so long as sound principles are observed. Thus, Phase 0, “Banishing & Purification,” would commonly include — in addition to any other preparation of the space the magician might elect — at least the Lesser Banishing Rituals of the Pentagram and Hexagram. (The Hexagram is needed because this is a planetary ritual.) Also notice that *Liber Israfel* provides one approach to the banishings within itself, in §§1-3. These could be used independently or, preferably, in combination with the banishing rituals. *Procul, O procul este profani* is a Latin translation of the Greek *Hekas, hekas este bebeloi*; it means, “Hence, O hence, ye profane!” “Bahlasti” and “Ompehda,” from *Liber Legis* III:54, are clearly included here by Crowley as banishing formulæ. Some readers may draw meaning from our own interpretation of these words: that *Bahlasti* = באהלאשטי = 358, the value of *Messiah* and all the rest (a Fibonacci numerical pattern on which the geometry of the Pentagram is based); while *Ompehda* = עמפהדא = 200, ה, the Sun! These two fierce exclamations are thus common elements of Tiphereth, and also represent the power of the Pentagram (358) and Hexagram (200). Their total, 558, is the value of הַקְבִּנוּ, *thiqqahvennoo*, “curse them” (Num. 23:28) — more than a little interesting, considering the context of their use in *Liber Legis*, Cap. III.

Phase 1, the “General Invocation,” may be undertaken however the magician deems fit. Some feel that this entire ritual accomplishes this purpose. Phase 2, “Oath or Proclamation,” can be in the form of §4 of *Liber Israfel* itself.

This brings us to Phase 3, the “Specific Invocation.” We have invariably found this method to work best if *Liber Israfel* is preceded by the Greater Invoking Hexagram Ritual of Mercury. (Since Thoth is equated to both the Higher and Lower Mercuries — both Chokmah and Hod — twice we tried the ritual with invoking hexagrams of Chokmah. Both times, the results were quite disappointing. We have no clear theory on this, merely experience to report. When a Mercury invocation was used instead, there has never been a cause for disappointment.)

FRA. A.H.

LIBER ISRAFEL
SVB FIGVRÂ LXIV

A.:A.: Publication in Class B.
Imprimatur: N. Fra. A.:A.:

[This book was formerly called "Anubis," and is referred to the 20th key, "The Angel."]

0. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.
 1. 7 Procul, O procul este profani.
 2. Bahlasti! Ompehda!
 3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.
 4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.
 5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke.
 - O Thou of the Ibis Head! Thee, Thee I invoke.
 - Thou who wieldest the Wand of Double Power! Thee, Thee I invoke!
 - Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee, I invoke.
 - Thou, whose head is as an emerald, and Thy nemmes as the night-sky blue! Thee, Thee I invoke.
 - Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.
 6. Behold! I am Yesterday, To-Day, and the Brother of To-Morrow!
 - I am born again and again.
 - Mine is the Unseen Force, whereof the Gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.
 - I am the Charioteer of the East, Lord of the Past and of the Future.
 - I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.
 7. O ye two Divine Hawks upon your Pinnacles!
 - Who keep watch over the Universe!
 - Ye who company the Bier to the House of Rest!
 - Who pilot the Ship of Ra advancing onwards to the heights of heaven!
 - Lord of the Shrine which standeth in the Centre of the Earth!
 8. Behold, He is in me, and I in Him!
 - Mine is the Radiance, wherein Ptah floateth over the firmament!

- I travel upon high!
I tread upon the firmament of Nu!
I raise a flashing flame, with the lightning of Mine Eye!
Ever rushing on, in the splendour of the daily glorified Ra: giving my life to the Dwellers of Earth.
9. If I say "Come up upon the mountains!" the Celestial Waters shall flow at my Word.
For I am Ra incarnate!
Khephra created in the Flesh!
I am the Eidolon of my father Tmu, Lord of the City of the Sun!
10. The God who commands is in my mouth!
The God of Wisdom is in my Heart!
My tongue is the Sanctuary of Truth!
And a God sitteth upon my lips.
11. My Word is accomplished every day!
And the desire of my heart realises itself, as that of Ptah when He createth!
I am Eternal; therefore all things are as my designs; therefore do all things obey my Word.
12. Therefore do Thou come forth unto me from Thine abode in the Silence: Unutterable Wisdom! All-Light! All-Power!
Thoth! Hermes! Mercury! Odin!
By whatever name I call Thee, Thou art still nameless to Eternity: Come Thou forth, I say, and aid and guard me in this work of Art.
13. Thou, Star of the East, that didst conduct the Magi!
Thou art The Same all-present in Heaven and in Hell!
Thou that vibratest between the Light and the Darkness!
Rising, descending! Changing ever, yet ever The Same!
The Sun is Thy Father!
Thy Mother the Moon!
The Wind hath borne Thee in its bosom; and Earth hath ever nourished the changeless God-head of Thy Youth!
14. Come Thou forth, I say, come Thou forth!
And make all Spirits subject unto Me:
So that every Spirit of the Firmament
And of the Ether,
And of the Earth,
And under the Earth,
On dry land
And in the Water,
Of whirling Air
And of rushing Fire,
And every Spell and Scourge of God the Vast One, may be obedient unto Me!
15. I invoke the Priestess of the Silver Star, Asi the Curved One, by the ritual of Silence.
16. I make open the gate of Bliss; I descend from the Palace of the Stars; I greet you, I embrace you, O children of earth, that are gathered together in the Hall of Darkness.
17. (*A pause.*)

18. The Speech in the Silence.
The Words against the Son of Night.
The Voice of Tahuti in the Universe in the Presence of the Eternal.
The Formulas of Knowledge.
The Wisdom of Breath.
The Root of Vibration.
The Shaking of the Invisible.
The Rolling Asunder of the Darkness.
The Becoming Visible of Matter.
The Piercing of the Scales of the Crocodile.
The Breaking Forth of the Light!
19. *(Follows the Lection.)*
20. There is an end of the speech; let the Silence of darkness be broken; let it return into the silence of light.
21. The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.

LOTUS OF THE ÆON

Thou, eye! Thou, sun! Thou word!
Thy passion doth enfold me, and imbibe me in thy lust!
Reveal thyself to me. . .
In the sign of Harpocrates!!
I speak within the silent blue; deep and unfathomable.
I, a Child, have been renewed!
I am increase and I am light!
Perfect, whole and abundant is my splendor and my strength!
Within the nurturing of Her deepening embrace,
Nuit unites with Hadit as the night becomes the day.
The starry canopy of blue becomes the winged globe of flame!
I am the name that crowns the day!
I am a scourge and a hawk to my prey!
I am the wine of ecstasy in the embrace of my beloved!
They who enamor me,
Will meet me seated upon a lotus,
Beneath the fiery orb of my father Hadit,
Within the watery sphere of my mother's dark embrace!

RODERICK A. MONTGOMERY
October 30, 1996 E.V.

HUNCHBACKS & SOLDIERS

Following the publication, last issue, of the Golden Dawn original of *Liber Libræ* — from the private papers of J. W. Brodie-Innes — several readers asked for more information on the man. The following biographical material was editorially cut from Mr. Eshelman's article in Issue No. 1. — FRA. A

John W. Brodie-Innes — G. . H. . Frater Sub Spe — had a most colorful and interesting history in the Hermetic Order of the Golden Dawn. He was initiated into the First Order (0=0 Grade) in August, 1890, and into the Second Order (5=6 Grade) on April 6, 1893. He was a lawyer, and exceedingly learned. While a Zelator Adeptus Minor, he wrote Flying Role #25, "Essay on Clairvoyance & Travelling in the Spirit Vision." His wife, F. A. Brodie-Innes, was also a member, initiated into the First Order in February, 1893 under the motto *Sub Hoc Signo Vinces*; and into the Second Order on December 6, 1894.

He was the first Imperator of Amen-Ra Temple No. 6 in Edinburgh. (His wife was the initial Cancellaria.) Then, about 1896, he founded his own "Solar Order" and "Cromlech Temple" within Amen-Ra's Second Order membership (not to be confused with one or two modern cults of similar name). Although he had Westcott's tacit approval of this, these actions apparently cut against Mathers' grain, and probably led to the subsequent political conflict between Mathers and Brodie-Innes. In early 1897, during a power struggle in Amen-Ra Temple between Brodie-Innes and William Peck, Mathers removed Fra. Sub Spe as Imperator, and asked him to resign from Amen-Ra altogether, resuming "private membership" in Isis-Urania Temple No. 3 in London.

Nor did Fra. Sub Spe appear loyal to Mathers during the schism in 1900. In fact, in 1902, he, Percy Bullock, and R. W. Felkin were the three Adepts elected to govern the rebellious Isis-Urania Temple in London. When their terms expired a year later, it was Brodie-Innes and Dr. Felkin who, together, formed the *Stella Matutina*, the most famous of the post-schism G.D.-derived groups — under the ostensible authority of the Third Order Secret Chiefs ("Sun Masters") allegedly contacted by Felkin. Fra. Sub Spe was the initial Præmonstrator of Amoun Temple (S.M.) in London.

In 1910 he changed allegiance again. He left the S.M. to refound Amen-Ra Temple, now as an Alpha et Omega Temple loyal to Mathers. Despite this, he continued to operate his Cromlech Temple and "Solar Order," which were still active in 1915. It is after his affiliation with the A. . O. . in 1910 that Brodie-Innes received the paper reproduced in **BLACK PEARL** No. 1. He signed himself as an Adeptus Exemptus, 7=4. This may have been a purely honorary grade (inasmuch as he was a Chief); but it is highly likely he held at least that grade in the S.M.; and if Mathers did not recognize it as soon as 1910, we know that he recognized it not long after. (One authority within the S.M. tradition, who is often but not invariably correct about such historical details, has claimed that Fra. S.S. was a 7=4 at Mathers' hand no later than 1913.) When Mathers died in on November 19, 1918 — by some irony of fate, exactly on the twentieth anniversary of Crowley's initiation into the H.O.G.D.! — he left control of the Order not to his wife, Moina, as has usually been reported, but rather to a triad of Moina, Dr. Berridge, and Brodie-Innes, all of whom were 7=4; and he specifically designated Brodie-Innes as his "direct successor" and "Supreme Chief of the Order, representing the Secret Chiefs," under the motto *Fidei Tenax*.

THE VISION AND THE VOICE
WITH ASTROLOGICAL & QABALISTIC COMMENTARY . . .

THE CRY OF THE 27TH ÆTHYR,
WHICH IS CALLED



1. There is an angel with rainbow wings, and his dress is green with silver, a green veil over silver armour. Flames of many-coloured fire dart from him in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon.

2. And she cries: Lonely am I and cold in the wilderness of the stars. For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell.

3. I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness. And I am the mother of the Dog Cerberus. One person am I, and three gods.

4. And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire. Oh, when shall the war of the Aires and the elements be accomplished?

5. Radiant are these falchions of my brothers, invisibly about me, but the might of the æthyrs beneath my feet beareth me down. And they avail not to sever the Kamailos. There is one in green armour, with green eyes, whose sword is of vegetable fire. That shall avail me. My son is he, — and how shall I bear him that have not known man?

6. All this time intolerable rays are shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet, and my form is the form of a man with the head of a golden hawk. While I have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds; and now her voice is deep and guttural and hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of them now:

7. UNTU LA LA ULULA UMUNA TOFA LAMALE LE LI NA AHR IMA TAHARA
ELULA ETFOMA UNUNA ARPETI ULU ULU ULU MARABAN ULULU MAHATA ULU
ULU LAMASTANA.

8. And then her voice rises to a shriek, and there is a cauldron boiling in front of her; and the flames under the cauldron are like unto zinc flames, and in the cauldron is the Rose, the Rose of 49 petals, seething in it. Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours.

9. And now she lifts her head, and raises her hands to heaven, and cries: O Mother, wilt thou never have compassion on the children of earth? Was it not enough that the Rose should be red with the blood of thine heart, and that its petals should be by 7 and by 7?

BLACK PEARL

10. She is weeping, weeping. And the tears grow and fill the whole stone with moons. I can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon, black and corrupted. I watch, and watch; and nothing happens.

11. And now the dragon rises out of the cauldron, very long and slim (like Japanese Dragons, but infinitely more terrible), and he blots out the whole sphere of the stone.

12. Then suddenly all is gone, and there is nothing in the stone save brilliant white light and flecks like sparks of golden fire; and there is a ringing, as if bells were being used for anvils. And there is a perfume which I cannot describe; it is like nothing that one can describe, but the suggestion is like lignum alœs. And now all these things are there at once in the same place and time.

13. Now a veil of olive and silver is drawn over the stone, only I hear the voice of the angel receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the æon is MAKHASHANAH. And these words shalt thou say backwards: ARAR-NAY OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU when thou wilt call my burden unto appearance, for I who am the Virgin goddess am the pregnant goddess, and I have cast down my burden even unto the borders of the universe. They that blaspheme me are stoned, and my veil is fallen about me even unto the end of time.

14. Now there arises a great raging of thousands and thousands of mighty warriors flashing through the æthyr so thickly that nothing is to be seen but their swords, which are like blue-gray plumes. And the noise is confused, thousands of battle-cries harmonizing to a roar, like the roar of a monstrous river in flood. And all the stone is dull, dull gray. The life is gone from it.

15. There is no more to see.

SIDIAISSA. ALGERIA.

November 24, 1909, 8-9 p.m.

NOTES ON ZAA by Fra. A.H.:

Because this Vision of the 27th Æthyr was undertaken one day later than, and at the same hour as, the Vision of the 28th Æthyr (**BLACK PEARL** No. 1, p. 43), at first glance their horoscopes seem remarkably similar. In fact, the only really distinctive differences are that the Moon has by now moved another 15° along in the Zodiac (and, in the Sidereal Zodiac changed signs from Pisces to Aries), and there are aspect differences. The Venus-Neptune opposition is now virtually exact, and the Sun-Mars trine only a little wider. The Moon now sextiles Pluto exactly, whereas on the prior day it conjoined Saturn.

As in the Vision of the 28th Æthyr, the number of planets on the angles of the map makes them less useful in objectively discerning any possible influence they may have had on the vision. But an interesting pattern does emerge when they are taken in the aggregate: As will be discussed at greater length below, the chief symbols of this vision correspond to the sign Pisces, to which the ancients attributed the rulership of

Jupiter, and the exaltation of Venus. Modern astrologers have added the rulership of Neptune. It is of considerable interest that, of the planets on the horizon and meridian, it is the Venus-Neptune opposition that is the closest configuration (and which is also square to Crowley's natal Sun); and Jupiter, the third planet dignified in Pisces, is on the lower angle (IC). To take this a step further, the culminating Mars, at least in the Sidereal Zodiac, is actually in the constellation Pisces. This accounts for every one of the angular planets except for Uranus.

It is unclear how much importance to place on the foregoing.

The Moon continues to increase in her light, as Full Moon approaches. During these early visions, the raw force or pressure of the inner, spiritual light is increasing. As they progress, a palpable increase of the inner tension can be felt even in the reading of them.

In both the Tropical and Sidereal Zodiacs, the Moon is in Aries; and the vision begins with Mars near the Midheaven. A pronounced martial theme could be expected. However, no such influence seems evident (other than the brief mention of swords — “falchions” — in §5) until §14, as Crowley withdraws from the vision; at which point the Mars symbolism is unmistakable. This is an example of the ambient quality of the astral plane, discussed in our introductory remarks last issue. That is, the “raging of thousands and thousands of mighty warriors,” etc. does not appear to be indigenous to the Æthyr itself but, rather, indicates the Mars-themed conditioning of the astral plane at the time of the working. (Note that, by the time the vision was concluding, Mars was no longer near the Midheaven; but, in either Zodiac, the Moon was in Aries.)

Foremost in the Qabalistic symbolism of this vision is that of the Moon, primarily (but not exclusively) manifested through emblems of the sign Pisces. Although Pisces is not a traditional dignity of Luna, to it is attributed Key XVIII of the Tarot, called “The Moon.” By the Enochian symbolism of the Æthyr we would rather have expected Venus than Luna; for the Æthyr corresponds to **Netzach in Yetzirah**, and two of the letters in the name ZAA correspond to Taurus, the night-house of Venus. It would have been no surprise at all to see the symbolism of Taurus most pronounced, this being not only Venus-themed but also the exaltation of the Moon. But that is not what we have here. Instead we have the relationship more or less reversed. Instead of Taurus, the central theme is Pisces, which is not only linked to the Moon in Tarot, but is the exaltation, or place of highest alchemical expression, of Venus. It is also the first Path which the aspirant crosses in the approach to Netzach, the Sephirah corresponding to Venus.

ZAA or $\text{P} \text{Z} \text{Z}$ = **Leo, Taurus, Taurus** = Teth, Vav, Vav = 9 + 6 + 6 = 21. This number, like most of the other Qabalistic clues to this particular Æthyr, is of no great use in its understanding.

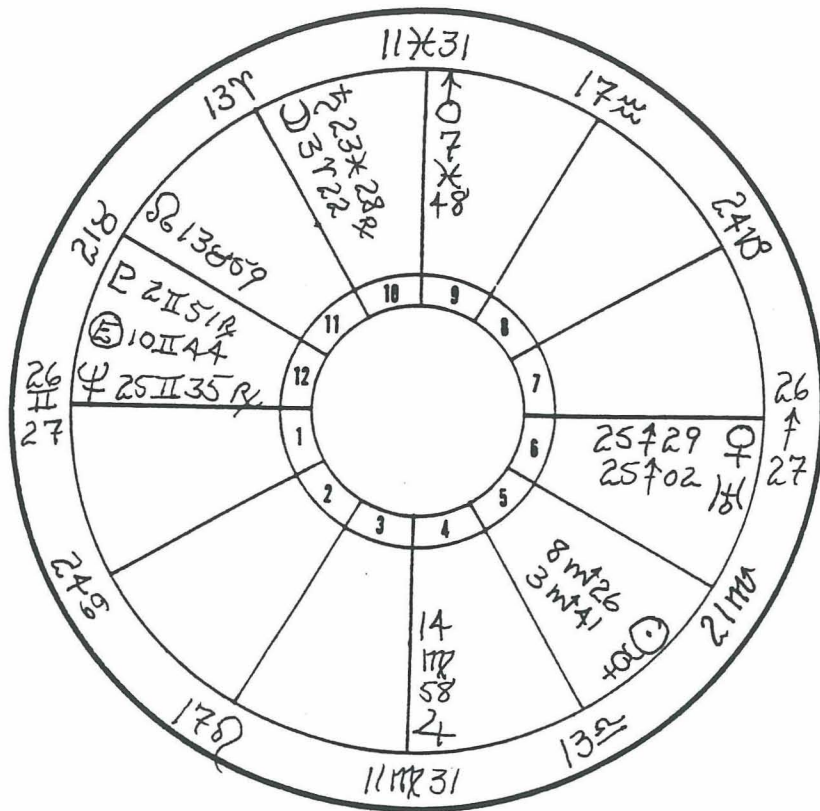
In fact, so pronounced are the lunar and Piscean symbolism, and so different (for the most part) from the astrological (and many of the Qabalistic) themes, that we are led to conclude that these Moon-Pisces elements are intrinsic to the Æthyr itself. They are the particular way in which the symbolism of Netzach in Yetzirah manifests itself.

§§1-3: The key to these first three verses (and, thereby, to much of the vision) is in the threefold symbolism of the Moon, appearing on the Tree of Life as Gimel (Key II, The High Priestess, linking Kether to Tiphereth), Yesod (the ninth Sephirah, attributed to the Moon), and Qoph (Key XVIII, “The Moon,” attributed to Pisces and linking Netzach and Malkuth). As Crowley summarized in *The Book of Thoth* (p. 112):

The Moon, partaking as she does of the highest and the lowest, and filling all the space between, is the most universal of the Planets. In her higher aspect, she occupies the place of the Link between the human and divine, as shown in Atu II. In this Trump, her lowest avatar, she joins the earthy sphere of Netzach with Malkuth, the culmination in matter of all superior forms.

In these first three paragraphs of the vision, we see this three-fold manifestation of the Goddess as Gimel, Yesod, and Qoph. “One person am I, and three Gods.” She is an outer manifestation of Babalon Herself, expressed as the Threefold Goddess who will be particularly familiar to our readers with pagan interests or background. And, lest we forget, Binah, the Sephirah attributed to the Great Mother, is numbered 3.

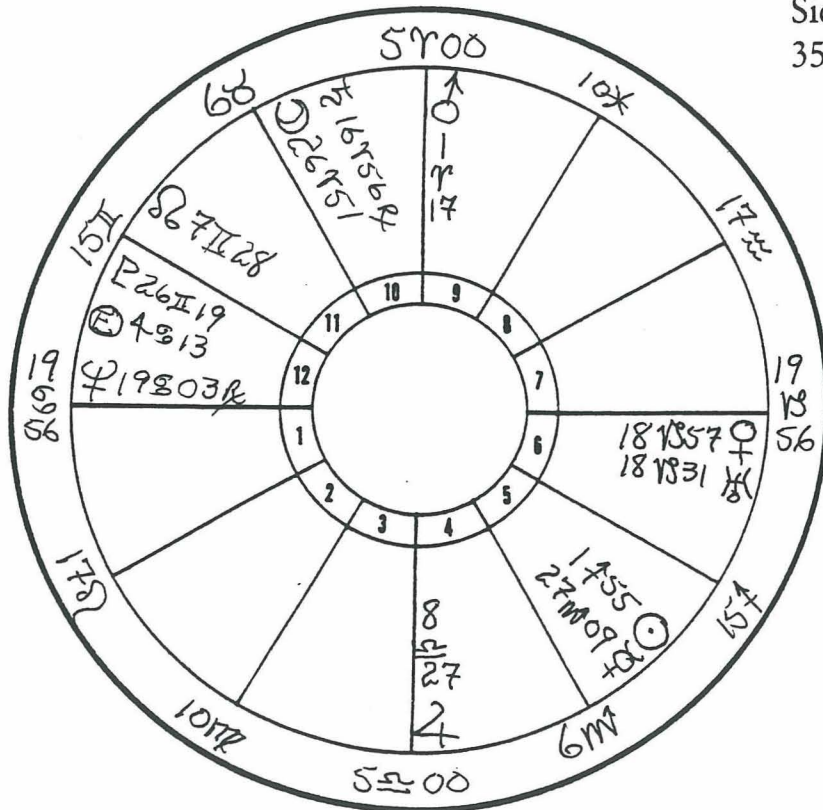
BLACK PEARL



Sidereal Zodiac

9:00 p.m. ANGLES:
 MC 27 46
 Asc 8 51
 EP 24 39

Vision of the 27th Æthyr
 1909 November 24
 8:00 p.m. LT
 Sidi Aissa, Algeria
 35N53, 3E48



Tropical Zodiac

9:00 ANGLES:
 MC 21 15
 Asc 2 20
 EP 18 08

§1: A paragraph especially indicative of Gimel, but also of all three. She is vested in the green of Venus and in flame (both confirming the Netzach correspondence of the Æthyr), but otherwise in silver armor of the Moon. (The image is that which Crowley later adopted for Key XIV, Art or Temperance; *vide infra*, §8) The lunar crest at her brow is of Gimel; the Moon on her “heart” likely corresponds to Yesod in the middle of the three. The silver, crescent sandals correspond to Qoph — for Pisces rules the feet in astrology.

§2: A paragraph especially indicative of Yesod, but also of all three. Again, the sequence is Gimel (“Heaven”), Yesod (“pure upon earth” refers to the Pure Consciousness, שכל טהור, attributed to Yesod), and Qoph (“hell”). The reiterated emphasis on loneliness in these verses could be the austerity of Gimel (the ‘virgin’ Moon); or Yesod as 9, the number also attributed to The Hermit; or Qoph, Pisces, as the complement of Yod, Virgo, The Hermit.

§3: A paragraph especially indicative of Qoph, but also of all three. The first sentence refers to Gimel, The High Priestess, the second to Yesod as 9, and the third to Pisces through Hecate, the goddess of the dark and waning Moon of Qoph who was the mother of Cerberus. Throughout much of this vision it is easiest to think of her as Hecate *per se*, alternating at times with Diana/Artemis.

§4: The Moon reflects that which is shown upon it.

§5: Was “brothers” mistakenly typed in the plural? It would seem clear that the intended ‘brother of the Moon’ would be the Sun. “Kamailos” is the Greek *καμαιλος*, “a rope.” Crowley proposed that this also might be a pun on *καμηλος*, “camel,” referring to Gimel, compositing the two ideas. This “rope,” this link between the Crown and the Heart which is Gimel, could not be severed even by the radiant sword-like rays of the Sun. Instead, there is described the “son” of the virgin Moon, whose attributions are entirely those of Venus as Netzach. (Crowley thought this referred to himself, perhaps explained, in the Tropical Zodiac, by his Pisces Moon or by his Venus-ruled Libra Sun; but the reality of this interpretation remains obscure.)

§6: This is a standard protective device Crowley learned as part of the astral skrying technique of the Hermetic Order of the Golden Dawn. The enclosing egg, and the hawk-headed image, were commonly assumed by the Theoricus Adeptus Minor journeying into realms of vision such as these. The blue-violet color of the egg is that indigo (often called black) which is the color of the egg of *akasha*, or Spirit, the Quintessence — the so-called **fifth** Element which crowns the Pyramid. The symbolism of the hunt here and in the verses following is reflective especially of Diana/Artemis, the Moon as Goddess of the Hunt.

§7: Crowley translated this verse, which is in the Moon Language: “Ye hounds! Ho! Ho! Tallyho! Scent the poison of the Path — Here! There! Back! Sweep around! There goes the quarry down the glade of mossy rock! The foremost has caught him! Tallyho! Tallyho! Pull him down! Tallyho boys! Wind the mort! Tallyho! Tallyho! The hunt is ended.” The Moon-goddess, especially as Artemis/Diana, is also Goddess of the Hunt.

§8: Zinc flames are the red-violet color attributed to Qoph and Pisces in the King Scale. The image here presented was later adopted by Crowley for Key XIV, “Art” or “Temperance,” corresponding to the letter Samekh, and to Sagittarius in the Zodiac. This sign of “The Archer” was, among ancient Greeks and Romans, ruled not by Jupiter, but by Artemis/Diana, as Goddess of the Bow. The symbolic relationships between Sagittarius and the Moon thus run much deeper than might normally be supposed. Furthermore, in Qabalah, the Path of Samekh is that which opens from the Sphere of the Moon in Yesod unto the Sphere of the Sun in Tiphereth; and, as such, is the chief focus of the Portal Ritual. The image given here much resembles that which was actually used in this ritual in the H.O.G.D. at the time that Crowley passed through it, despite the fact that other images for Key XIV were much more common to the popular mind (see, for example, that published by Waite).

The rainbow is a common ensign of this Path of Samekh. It is symbolically equated to that other “bow” of the Moon-goddess. The Hebrew name for Sagittarius is קשת, *Qesheth*, formed of the letters corresponding to the three lowest Paths on the Tree of Life, and meaning “a bow” — normally interpreted both as “the rainbow of promise,” and as the archer’s “bow” which launches the “arrow of aspiration” up the Middle Pillar of the Tree of Life, commonly called “the Path of the Arrow.” This “arrow of aspiration,” or Samekh, is “launched” from Yesod, סוד — which, written as סוד, or *Yod-Sod*, may be read as “the secret hand.”

This rainbow, as well as the “opalescent” effect mentioned, is common of the phenomena experienced in the Path of Samekh, as the solar rays of Tiphereth shine upon and through the waters of Yesod. They who successfully complete this Path earn the symbolic title *Hodos Chamelionis*; that is, they are said to walk “the way of the chameleon.”

The rose of 49 (7x7) petals is that of Venus and Babalon. It was initially encountered by Crowley, most likely, in his Adeptus Minor initiation into the R.R. et A.C. (in Paris, early in 1900), where it appeared both in the center of the black floor of the Vault of Adepts, and as the design on the white head of the pastos of “Christian Rosenkreutz.” In any case, he seems rather quickly to have understood it (correctly so) as an emblem of the Goddess, both in her Venus aspect and in all those senses wherein She corresponds to Binah.

Finally, something may be said about the “voice” which “rises to a shriek.” This has been observed as a common phenomenon in higher aspirational states, especially those ascending toward Tiphereth or beyond. Sometimes it is a spontaneous physical expression of kundalini activity. For example, in the as-yet-unpublished account entitled *The Magical Record of Brother Proserpinus*, we find the following statement: “I don’t know if I have written it before — all this spontaneous humming and high tone utterance seems a device to create a higher-pitched vibration in my physical, and possibly astral, bodies, to accommodate the higher vibration of spiritual force that is attempting to incarnate therein.”

§9: She addresses Nuit as “Mother.” (In §3 She identified herself as “the daughter of Nuit.”)

§10: All of this is of Binah, but with a continuing lunar theme to the symbols. In particular, pearls are symbolic of Binah, and are here to be treasured in the heart, an obvious symbol of Tiphereth.

§§10-12: The dragon symbolizes the “Black Dragon” stage of alchemy, which is one of putrefaction, or the breaking down and actual dying of the old state in preparation for the new birth yet to come. This, too, is a phenomenon characteristic of the Portal stage (Philosophus Major) to which so many of these symbols refer. “I watch, and watch; and nothing happens.” There is a seeming suspension of movement due to a latency wherein, for a time, nothing whatsoever seems to be happening. All movement is occurring under the surface. See how this naturally evolves into the very next sentence, in §11; and then, finally, the brilliant phenomena of §12. These are phenomena of *dhyana*. They herald the opening of the final gates into Tiphereth. Lignum aloes correspond to Samekh.

A key that coordinates all of the symbols in these three verses is that, after the phenomena of Scorpio (Nun, opening from Netzach), it is by the Path of Samekh, opening from Yesod, that he actually enters Tiphereth. This agrees with the usual ceremonial formulæ.

§13: Olive is the color of the watery part of Malkuth, which opens along the Path of Qoph, Pisces, toward Netzach. Silver is the color the Moon. But “olive, flecked gold” is the color of Netzach itself in the Princess Scale — could there be a relationship, or even a misperceiving of the color? The words of the angel are the fruit of this particular *dhyana* that Crowley experienced, and are so rich in potential meaning that we shall not comment on them at all, other than to refer them to the reader for meditation; and to say that they reflect one facet of the entire process through which Crowley is passing in these visions, the confirmation and intensification of the Knowledge and Conversation of his Holy Guardian Angel, and the opening thereby of the Abyss, with the eventual initiation into Binah. His Da’ath (“knowledge,” *gnosis*) is said to be interpenetrated with the consciousness of Chokmah and Binah, “the will and the understanding” — that is, his Ruach interpenetrated with Supernal consciousness.

For a discussion of the word MAKHASHANAH, see Ike Becker’s “Qabalist’s Qorner” beginning on page 5 of this issue. The barbarous words were translated by Crowley (as printed in the 1952 Barstow edition of *The Vision & the Voice*) to mean: “Hither, O Holy One/ whose burden pulls at thy spine/ Ho! Ho! Ho! The two-headed God (Janus) ploughs thy back/ sows habitations upon thy back/ thou many-phallused queen/ of princely loves/ which are all sodomies/ so that the holy ones laugh and shake with laughter/ while the lords of mischief/ spend upon thee/ TUTULU/. Down bounces from thy back/ the merry mad foetus-faces/ an emission/ Gather ye sun-roses, sun-roses gather ye from the split backside of the Virgin (Earth).” TUTULU cannot be translated. It is found in *Liber VII*, Cap. VII, v. 6. If enumerated as Hebrew (טוטולו) it has the value of 66, the sum of the first 11 integers.

This verse is a powerful spell! It calls forth Shekinah, descending the Middle Pillar even unto Tav. The line, "I who am the Virgin goddess," etc. seems to be still another example of the three-fold expression of the Moon in Her, and in the Tree of Life; and, even more, the identification of the virgin goddess with the pregnant goddess marks the intersection of Gimel and Daleth, the point where Da'ath properly is situated.

§14: Post-vision phenomena as discussed previously, probably also echoing a short burst of kundalini energy. Another way to view this is to regard it as the redescent of the conscious mind, from its *dhyanic* condition, to below the Veil of Paroketh, where it experienced the Path of Peh briefly on its return. As Crowley experienced it in the Philosophus ceremony of the H.O.G.D., the ritual of the Path of Peh included such passages as: "The River Kishon swept them away, that Ancient River, the River Kishon." The entire Ritual of the 27th Path (in the Philosophus ceremony) is worth reviewing in comparison to the present paragraph.

[This commentary on the Vision of the 27th Æthyr is dedicated to the memory of England's rose, Diana, Princess of Wales (1961-1997 E.V.). *"Y'r scal feis ve fir flathal/ Memma ve doth anal ategnos en/ Gwlad yr'Haw."* — A.H.]

Mother Teresa of Calcutta

Just after writing the foregoing dedication, we received news of the death of Mother Teresa of Calcutta (1910-1997 E.V.). It seems that we were intended to honor the passing of not one or two, but rather three, great women in this issue.

A saint is a saint. It doesn't matter her formal affiliation or her method of worship. The enormity of the love which was the foundation of the life-work of the woman called Mother Teresa has long served as a living shrine of the love of Nuit, Our Mother. We salute this season of her own passage into the fullness of that Love Unending, that Peace Profound.

Several years ago, before Mother Teresa's recent death, Anna-Kria and I chose to acknowledge her sanctity in the Temple of Thelema ceremony for the consecration of a bishop. One long passage of the public portion of that ceremony attunes our hearts to the feminine part of the rich spiritual tradition which we have inherited through the millennia, beginning with the familiar words: *Mother of Fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the Sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labor, and to pastors and husbandmen be thou propitious. With love we honor them that did of old adore thee and manifest thy Victory unto the world. . . .* There follows a long list of feminine spiritual exemplars, including mythic and archetypal figures, historic wisdom-women, revered female initiates including several who devoted themselves specifically to the Golden Dawn tradition, and great women of Thelema. But in the midst, we placed the following, a little surprising to at least a few: *Jeanne d'Arc, Hildegard von Bingen, Caterina Benincasa, Teresa of Avila, and Mother Teresa of Calcutta, who bore the labarum of love even through the darkest of ages.* The ritual section concludes with the words familiar to many: *O Boundless ecstasy of the Naught, who gathereth the Blood of all saints into thy Cup! With all thy Daughters of the Sangraal, we honor and love Her that is above, within, and about us. May thine Essence be here measureless, mystical, mysterious, and maternal to manifest this feast.*

On September 7, we circulated to members and other friends of the Order an electronic request that all who were so inclined devote a portion of their meditations in the week following to active participation, so far as possible, in that Supernal Love which was the foundation of Mother Teresa's life, as a participation in, and honoring of, her Work. We now extend that invitation as well to all of our readers. Let a continuing **living shrine** be built and maintained, to the worship of Our Mother, Nuit.

Love is the law, love under will.

— James A. Eshelman

**THE CRY OF THE 26TH AETHYR,
WHICH IS CALLED
DES ✠ ƿ 7 7**

1. There is a very bright pentagram: and now the stone is gone, and the whole heaven is black, and the blackness is the blackness of a mighty angel. And though he is black (his face and his wings and his robe and his armour are all black), yet is he so bright that I cannot look upon him. And he cries: O ye spears and vials of poison and sharp swords and whirling thunderbolts that are about the corners of the earth, girded with wrath and justice, know ye that His name is Righteousness in Beauty? Burnt out are your eyes, for that ye have seen me in my majesty. And broken are the drum-heads of your ears, because my name is as two mountains of fornication, the breasts of a strange woman; and my Father is not in them.

2. Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness of your countenance is as 1,728 petals of fire?

3. Also he spake the curse, folding his wings across and crying: Is not the son the enemy of his father? And hath not the daughter stolen the warmth of the bed of her mother? therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell. Thou art not 4 but 2, O thou blasphemy spoken against 1!

4. Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

5. And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg grows and grows all over the æthyr. And it breaks, and within there is a golden eagle.

6. And he cries: Wœ! wœ! wœ! Yea, wœ unto the world! For there is no sin, and there is no salvation. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

7. Yet am I hemmed in by the armies of night, singing, singing praises unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

8. Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the key to the little door beyond the abyss, yet ye gloss and comment thereupon; for

the light itself is but illusion. Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

9. Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward.

10. I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father.

11. O my mother! wilt thou not have pity upon me? Wilt thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt not thou withdraw me? I am extended, I am double, I am profane.

12. Wœ, wœ unto me! These are they that hear not prayer. It is I that have heard all prayer always, and there is none to answer *me*. Wœ unto me! Wœ unto me! Accursed am I unto the æons!

13. All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people, for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his breast. And the smoke of the blood is gradually filling the Æthyr with a crimson veil. There is a scroll over the top, saying: *Ecclesia abhorret a sanguine*; and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood.

14. The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out; because it coagulates, coagulates. And then at the top there steals a dawn of pure night-blue, — Oh, the stars, the stars in it deeply set! — and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing. But below is the supine figure of Seb, into whom is concentrated all that clotted blood.

15. And there comes a voice: It is the dawn of the æon. The æons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.

16. And now I seem to be lying in the desert, exhausted.

THE DESERT, NEAR SIDI AISSA.

November 25, 1909. 1.10-2 p.m.

NOTES ON **DES** by Fra. A.H.:

At the commencement of this vision, Pluto was the most angular planet. Among its chief themes are: transformation; the opening and shutting of doors; remapping of reality; and transcendence of the arbitrary, superficial, and transient.

Not every vision undertaken with Pluto on an angle will have these extreme qualities. Most people (even dedicated magicians) are not quite ready, on most occasions, for such a thorough remapping. But it is gratifying to see that a vision that **does** have these qualities in abundance, also has an angular Pluto.

Also, Mars is much closer to the Ascendant than it appears. Due to the obliquity of the ecliptic, the First House appears (in celestial longitude) to be much larger than it actually is. This is a common phenomenon, well-known to astrologers. Mars' actual altitude is only about 7° below the eastern horizon, and he is only 35 minutes shy of the time of his rising — an event that occurs toward the end of the time period that this vision was being received.

The Moon continues in her increase, and is now less than one sign — about two days — from Full Moon. In the Tropical Zodiac she is in Taurus, which makes no symbolic sense at all for the present vision.

In the Sidereal Zodiac, she remains in Aries, the Sun and Moon thus both being in Mars-ruled constellations. This is entirely appropriate for the present vision — one which begins with woe, wages war in its middle, and consummates in overflowing blood! — yet all of these themes are equally well explained by the rising Mars, regardless of zodiacal concerns.

Where the Aries Moon **does** shine in this vision is through significant themes corresponding more to Tarot Key IV, The Emperor, attributed to Aries. Besides the obvious Mars themes mentioned above, particular elements more specifically related to Aries and The Emperor than to Mars include the sulfurous and calcinative flavor of the whole, and the themes of patriarchal authority and its overthrow.

Venus' opposition to Neptune is still within 1° , but is past the peak it reached the day before, and is not so prominently placed in this chart. As might be expected, it seems to have little to do with this vision.

One astrological factor of a fairly obscure and controversial nature is, nonetheless, so truly extraordinary that we cannot fail to mention it. In the early 1980s, astronomers discovered a small body, which they named Chiron, orbiting between Saturn and Uranus. It is too small to be considered a proper "planet," but is located where no asteroids are known to roam. "Planetoid" is probably the best label for it. Within our solar system, it exists in a class all its own. In the intervening years, most astrologers' conclusions concerning its possible significance have centered back on the name given it, Chiron having been the mythic teacher of Greek gods and heroes. This pedagogic quality is supported by our own work with the planetoid. It is prominent in the horoscopes of those who become "gurus" in one or another area of life, and those who hungrily seek to learn answers. (Crowley's natal Chiron was at Sidereal $24^\circ 16'$ Aries, close to his Midheaven, a mere $8'$ from opposite his Venus, and closely square his Mars. Is anyone surprised at **what** his chart said he would teach?) Chiron's transits behave substantially the same as those of Uranus, though of lesser intensity.

The point, at the moment, is that, during this vision of the 26th Æthyr, Chiron, "the teacher of the gods," was at $0^\circ 01'$ Aquarius in the Sidereal Zodiac! At the hour of the previous day's vision, it was still in Capricorn; but for this vision declaring, "It is the dawn of the æon," and culminating in the extraordinary visual formulation of the Stélé of Revealing, the planetoid had just entered Aquarius!

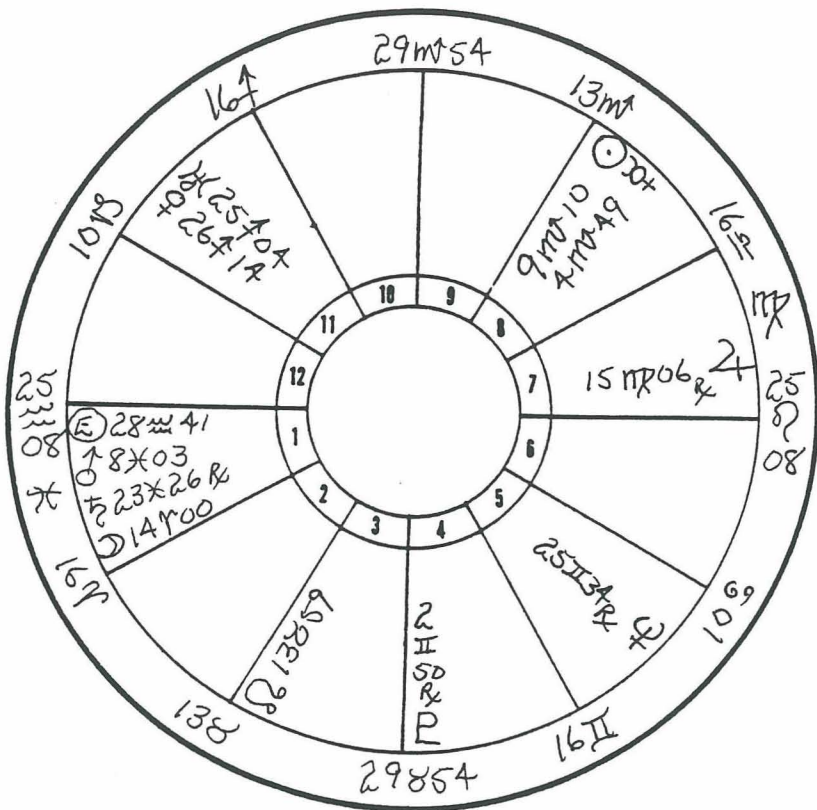
DES or $\aleph \daleth \aleph$ = **Spirit, Virgo, Gemini** = $31 + 10 + 7 = 48$. This number, which has great and diverse significance in the symbol-system of A.:A.:, is perhaps best known as the value of the Hebrew name for Mercury, כוכב, *kokav*, which also means "star." Among many other correspondences, it is also the value of ל״ח , *khayil*, "an army, strength, power, health, wealth," etc., and in Greek, it is the value of ἰλη , "troop, band." Of the correspondences to 48 in the Latin Simplex Qabalah, some that stand out quite remarkably are ARIES, HERU (that is, Horus), ORDO A.:A.: ("the Order A.:A.:"), and NIHIL ("nothing"). The only other Enochian word known by me to enumerate to 48 is ⚡⚔⚗ , *talho*, "cup."

Of the three letters, the initial one, D, corresponding to Spirit, Akasha, or the Quintessence, is the most evident; see notes on §1 below. The symbolism of the other two letter-symbols is less evident. Crowley noted, however, that the three letters together declare the nature of the chief deities on the Stélé of Revealing which appears at the end of the vision, Akasha being symbolic of Nuit; the minute point of Yod, the Virgin-Soul, being expressive of Hadit; and Gemini representing the twin-god, Heru-Ra-Ha.

The 26th Æthyr corresponds to **Tiphereth in Yetzirah**. This is **very** evident in this vision, and will receive comment in individual notes that follow. In brief, the Æthyr, as part of the ongoing process of transitioning Crowley from Adept hood to Mastery, focuses on the relative untruth — relative "outerness" — of Tiphereth in comparison to Binah. The eagle represents I.H.V.H., especially as the Christian Jehovah, particularly as that idea exists reflected in the human mind — particularly in **Crowley's** mind at that time. He is here portrayed as the Gnostic Demiurge at his worst! יהוה is the Divine Name of Tiphereth in the oldest known attributions, preserved in modern times in the composite form יהוה אלונה ודעה. He is shown here with a gaggle of symbols of Tiphereth, of the Sun in general, and of the Element of Air.

(Actually, the feel of this vision reminds me more of the Portal, the phase preliminary to the full $5=6$ stage of Tiphereth. This isn't too surprising. Remember that this Æthyr corresponds to Tiphereth in **Yetzirah**, not in Briah. This is the level of the $5=6$ of the Hermetic Order of the Golden Dawn, not the $5^\circ=6^\square$ of the A.:A.:. The two are **worlds** apart — specifically, from the World of Yetzirah to the World of Briah.)

THE 26th ÆTHYR: DES



Sidereal Zodiac

2:00 p.m. ANGLES:
MC 11°25'
Asc 14°58'
EP 12°20'

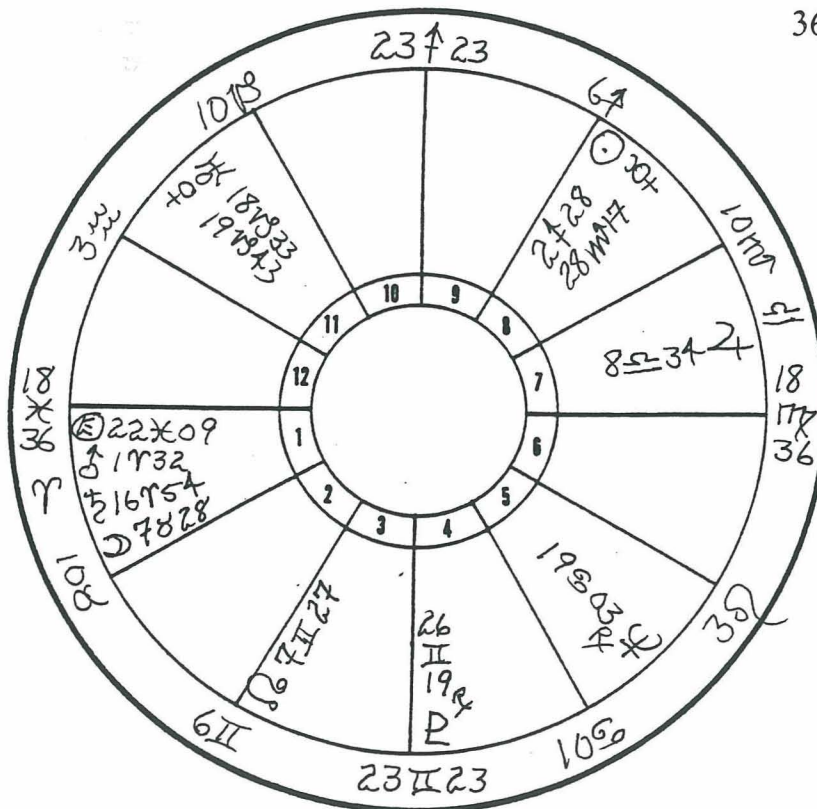
Vision of the 26th Æthyr

1909 November 25

1:10 p.m. LT

The Desert, near Sidi Aissa

36N05, 3E40



Tropical Zodiac

2:00 ANGLES:
MC 4°54'
Asc 8°27'
EP 5°49'

§1: Symbols of Spirit, or Quintessence, or Akasha — all of which are names for the same One Thing — which corresponds to the first letter of the Æthyr’s name, D. The Pentagram is itself a symbol of this, showing the cross of the Four Elements crowned by scintillating Spirit, the “fifth-essence,” from which the four emerged and to which they return. This, in fact, is a suitable metaphor for the entire vision: For the eagle declares itself to be an expression of the Four Elements, emerges from the heart of the brilliant-black angel, and cries out in despair for its return to the Night (N.O.X., the Supernal consciousness characteristic of Binah) which is denied it, yet which it recognizes “above” it.

The color of this angel is not ordinary black, but a black that is “so bright that I cannot look upon it.” This is a distinctive characteristic of Akasha’s so-called “black” egg, best represented chromatically as vivid indigo. The Sanskrit *akasha*, which one authority renders as “primordial spatial substance” (Nuit), comes from the root *kas*, meaning “to shine.” This brilliant, shining quality is a virtue of its appearance to astral sight. It is the “unspeakable brightness” mentioned in the Call of the 30 Æthyrs.

The language in this paragraph particularly, and through the rest of the vision more generally, resembles phrases in the Enochian Calls which Crowley, by now, had been reciting for several days. His concentrated and repeated exposure to the distinctive syntax was beginning to have its effect. “Righteousness in Beauty” is a direct reference to Tiphereth, Beauty (or to Chesed-in-Tiphereth, since “righteousness,” *Tzedeq*, is the Hebrew name for Jupiter).

Sight, which here is “burnt out,” is attributed to Fire. Hearing, which also has been compromised, is attributed to Spirit. Thus, “the vision and the voice” is of the two highest of the five Elements. Both sight and hearing are here disabled by overwhelm. (In the *Sepher Yetzirah*, vision is attributed to the letter ה, Heh, 5, and hearing to ו, Vav, 6. Compare this to the name אהו implied by the next paragraph.)

§2: The image is quite symbolic of Aries and The Emperor, not only because the figure on that card is an intentional glyph of alchemical Sulphur (♁), but also because the fire and molten gold are characteristic of Mars, which rules Aries, and the Sun, which is exalted therein. The name “He” is a reference to the Hebrew אהו, *Hu*, which means “he.” It is a title of Kether, and enumerates to 12. This is relevant because the quite impressive-looking number 1,728 is simply 12³ — the powers of the Name אהו, as of the Zodiac, manifest in solid, three-dimensional form. The text gives a quite extraordinary chakra-like image!

§3: Œdipus! A complex reference to the four letters in the Tetragrammaton, which is now introduced for the first time in this vision — but as a curse! (There are also likely keys here from Crowley’s own subconscious mind, laced with its flagrant Œdipal elements; and of his identification with the image of Horus as successor of Osiris, which partially arose there from.)

“. . .there is neither wisdom [Chokmah] nor understanding [Binah] nor knowledge [Da’ath] in this house [Beth, Mercury, the mind].” In other words, the thing now to be dragged forth and cursed, even in the fashion of that brave but indiscreet soul Mansur al-Hallaj, is the intellect, devoid of Supernal inspiration — devoid of *gnosis*. (It is also, implicitly, devoid of the Crown, Kether; for חכמה בינה ודעה, “Chokmah, Binah, and Da’ath,” has the same numeration, 620, as does כתר, Kether.) Jehovah (יהוה) is symbolized here not so much by the number 4, as by 2, duality; for he is the Demiurge, and thus (as conventional Gnostic doctrine makes clear) the blasphemy uttered against the true Unity.

§4: These four curses are of the Four Elements, *viz.*, Air, Water, Earth, and Fire — the same sequence as that in which the Elements are distributed on the Enochian Elemental Tablets. They are accursed expressions of the Tetragrammaton, which Qabalistically articulates those Elements. They are also stated here much in the style of the penalty clauses of Masonic oaths, some of the language of which is actually incorporated in this paragraph. The idea seems to be that one who worships this outer, delusional veil, as if it were the underlying REALITY itself, will become caught up in its characteristics and its mortality. All that is not the One, the Center, *Purusha*, etc. **will** pass. Thus speaks the angel who is the symbol of Akasha.

§5: Now emerges the eagle that is, in this vision, Jehovah himself, expressed in Tiphereth, first appearing as a **golden egg** from the **heart** region of the Akasha-angel — all of these being solar symbols. The **eagle** is the Kerub of Air, the Element corresponding to Tiphereth (especially Tiphereth in *Yetzirah*, to which this Æthyr corresponds).

§6: Serial repetitions of “Woe” are common in Enochian passages. For example, the 10th Call, which opens the Airy part of Water, includes the similar phrase, “Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for her iniquity is, was, and shall be great.” The Enochian word for “Woe” is *Ohio* (which one frater, living in Cleveland, would like to confirm!). In the present passage, however, the “Woe” is fourfold, corresponding, again, to the fourfold Tetragrammaton. *Ohio* enumerates to 121 (= 11²) in Enochian, as do such words as *fargt*, “dwelling-place;” *graa*, “Moon;” *lasdi*, “foot;” and *mian*, “continuance.” (These are given merely for the convenience of students who want to look into the matter more on their own.)

§7: All through this set of paragraphs, the point of view appears to be Tiphereth. “...hemmed in by the armies of night” is astronomically accurate regarding the Sun in space. It also reflects the relationship of Tiphereth to Binah, and of L.V.X., the Qabalistic LIGHT, to N.O.X., the Qabalistic NIGHT. This concept is echoed in other sentences later in the paragraph. It is not the Demiurge — here also seemingly equated with the human ego — that is any longer worshipped and praised in song, but the Adept “that is smitten by the thunderbolt of the abyss.” The annihilation in the Abyss is a greater step than the attainment of Tiphereth.

§8-9: The word is likely N.O.X.; but the **experience** of it as “the last lever of the key to the little door beyond the abyss” is not the same as one’s ideas about it in advance. A reversal of consciousness is required.

§10: Continues the discussion of Tetragrammaton expressed in Yetzirah, the outer representation of Jehovah as worshipped outwardly. The “holy ones” here are likely the *Chasidim*, that is, the Adepts — at least in the lesser sense that this term was understood in the H.O.G.D.

§11: As Tiphereth, the child, he calls upon Binah and Chokmah for aid. Or to say it another way, he calls upon Nuit and Hadit, She as his refuge, and He as the unextended Light. (See *Liber L.*, Cap. III, v. 17.)

§12: The “Woe” is here merely double, and no longer fourfold, even as the eagle said in the previous verse that he is double. He is absorbing the point of view expressed in the angel’s earlier statement, “Thou art not 4 but 2.” This image of “God” that is, in reality, a projection of the human ego, appears quite pitiful here, hoisted on its own petard.

§13: The transformation begins. The blood of the eagle is spilled in his slaying. This is expressive of the transition from the Old Æon to the new, and is symbolic of the “spilling of one’s blood” (both actually and psycho-spiritually) which was ahead for Crowley on this journey — as it is, ultimately, in one incarnation or another, for every Adept in the inexorable draw of the Abyss. Tiphereth is not the final step of the inward journey. One must, in ripe time, give one’s blood — the whole of one’s being, of one’s life — to Babalon.

Crimson is the color of Binah in the King Scale. This eventually darkens to the black attributed to her in the Queen Scale. The Latin phrase enumerates to 215, as does SILENTIUM VIRESCQUE, “silence and strength.” Of the normal Hebrew associations with this number, the most interesting is probably זרח, *zarah*, meaning, “to shine; a rising; to rise [as the Sun]; to give light; sunrise.” It is the root of מזרח, “east.”

§14: This “blood,” being originally the vital, life-giving and life-sustaining fluid flowing through the veins of the (for Crowley) now-slain shell of exoteric religion, is becoming denser and darker. It is precipitating down the planes, manifesting in Assiah — in the world, concentrated down about Seb, the Earth. (This is one interpretation of the alchemical *coagula*.) It serves as the *menstruum* of the manifestation of the symbols of the new Æon, the birth of the “new world order” (NOVUS ORDO SECLORUM = 220).

§15: Tiphereth is this “golden dawn” — but now purified, cleansed of its old, restrictive forms. One might wonder if a horoscope for the conclusion of this vision might not be taken as the “birth chart of the Æon of Horus.” In one sense, it at least was so for Crowley. In another, the new Æon commenced in the spring of 1904. In still another sense, its commencement is outside of linear time. But there is admittedly something attractive about a horoscope with the Sun in the constellation Scorpio, the Moon in Aries, and Mars just crossing the eastern horizon for “the dawn of Horus.”

Some articles that appeared in **BLACK PEARL** No. 1 are planned as regular features, but are not in the present issue — such as Frater Yod’s “Basics” column, and our book reviews. We just had too much to fit into this issue, and even stretched it a couple extra pages for good material that came in late. We hope to have all of the regular features back next time. Feel free to let us know what articles you do or do not find valuable and enjoyable. A.H.

THE CRY OF THE 25TH AETHYR, WHICH IS CALLED



0. There is nothing in the stone but the pale gold of the Rosy Cross.

1. Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite stone. He bears a pitcher or amphora. And now there comes another Angel upon a white horse, and yet again another Angel upon a black bull. And now there comes a lion and swallows the two latter angels up. The first angel goes to the lion and closes his mouth. And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.

2. Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Æthyr. But through it one perceives the lion, which has become as a raging flame.

3. And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye!

4. I am he that swalloweth up death and victory. I have slain the crowned goat, and drunk up the great sea. Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Wœ unto thee, that I have not devoured thee altogether!

5. On my head is the crown, 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? Who is the Beast? Am not I one more than he? In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication. Upon his mouth is set the great and terrible seal. And he hath the secret of V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars, and thus shall he be worshipped, as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God.

6. Alas! my Lord, thou art joined with him that knoweth not these things.

7. When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure.

8. Each of my teeth is a letter of the reverberating name. My tongue is a pillar of fire, and from the glands of my mouth arise four pillars of water. TAOTZEM is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

9. And now the Angel comes forward again and closes his mouth.

10. All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world. I am altogether crushed. Great millstones are hurled out of heaven upon me. I am trying to crawl to the lion, and the ground is covered with sharp knives. I cut myself at every inch.

11. And the voice comes: Why art thou there who art here? Hast thou not the sign of the number, and the seal of the name, and the ring of the eye? Thou wilt not.

12. And I answered and said: I am a creature of earth, and ye would have me swim.

13. And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bond-slave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.

14. And now the lion passeth over through the Æthyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other — sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and on and on and on and on and on and on — all on the hairs of this lion's tail.

15. And then there is the tuft of his tail, which is like a comet, but the head is a new universe, and each hair streaming away from it is a Milky Way.

16. And then there is a pale stern figure, enormous, enormous, bigger than all that universe is, in silver armour, with a sword and a pair of balances. This is only vague. All has gone into stone-gray, blank.

17. There is nothing.

AIN EL HAJAL.

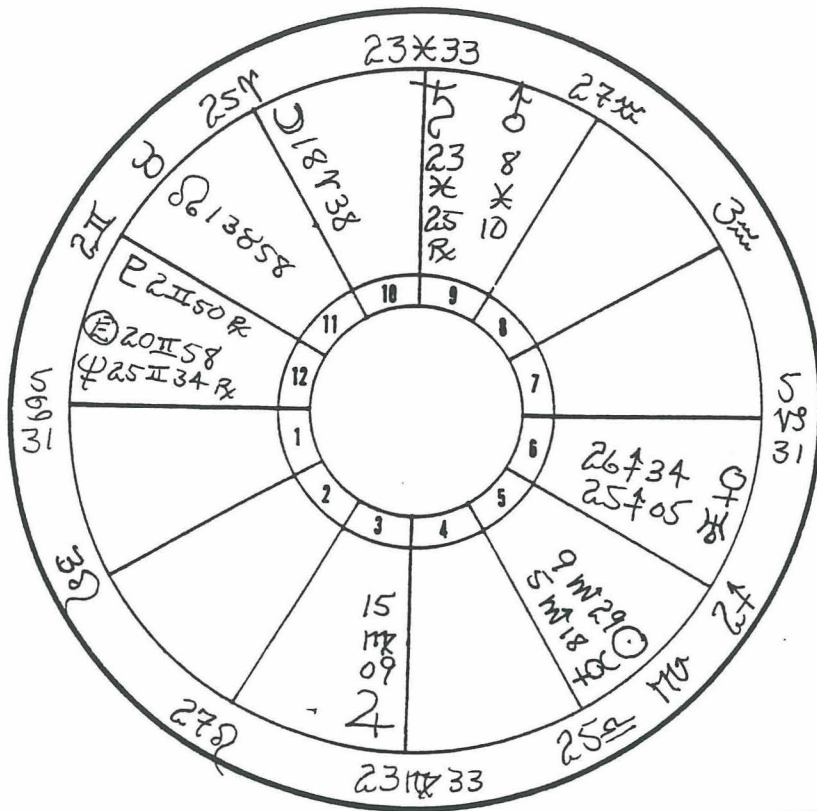
November 25, 1909. 8.40-9.40 p.m.

(There were two voices in all this Cry, one behind the other — or, one was the speech, and the other the meaning. And the voice that was the speech was simply a roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands of artillery. And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice — the second voice — was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the millstones and the sword-strokes that rained upon him were not these very sounds and ideas.)

NOTES ON **VTI** by Fra. A.H.:

This vision was obtained later on the same day (in the evening) as that of the 26th Æthyr just preceding. Therefore, most of the astrological factors remain the same. The Moon's phase and sign, and major aspects, remains unchanged from the previous vision.

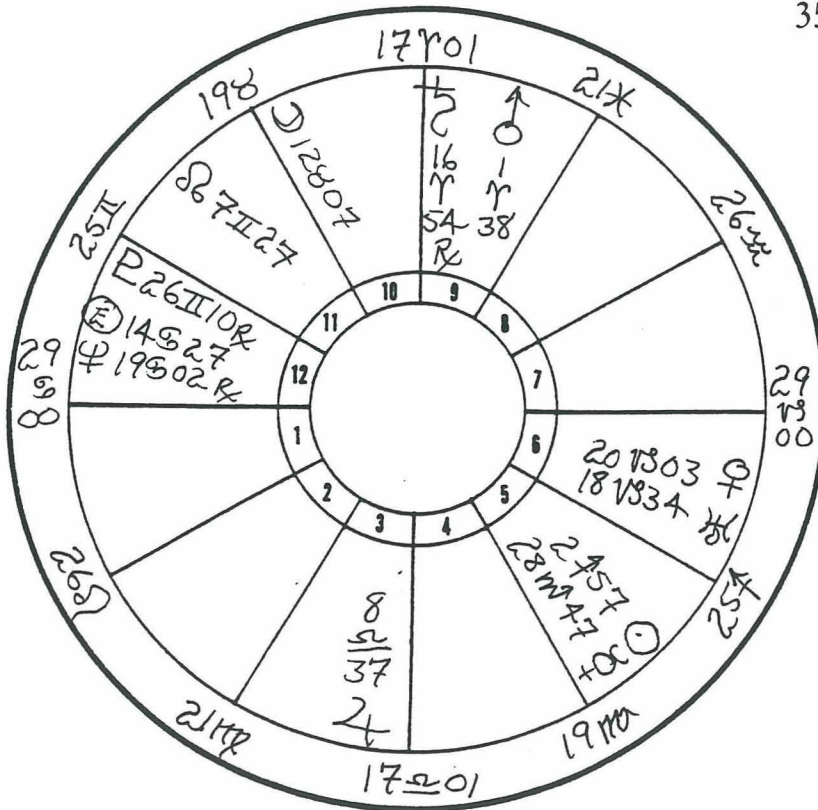
BLACK PEARL



Sidereal Zodiac

9:40 p.m. ANGLES:
 MC 9Ⅱ28
 Asc 17Ⅱ48
 EP 5Ⅱ08

Vision of the 25th Aethyr
 1909 November 25
 8:40 p.m. LT
 Ain El Hajal
 35N40, 3E53



Tropical Zodiac

9:40 ANGLES:
 MC 2857
 Asc 11Ⅱ17
 EP 28Ⅱ37

The chief difference is in the angular planets which, in this case, seem to give no clue to the vision at all. That is, though the vision commenced with the planet Saturn **precisely** on the Midheaven, there are no particularly remarkable Saturn themes of the vision, other than the relatively minor themes of weight and burden at one point. We shall not attempt to explain this. The **only** distinctive confirmation of any of the main astrological themes in the vision is the persistence of warrior and other martial themes sprinkled throughout, which would, again, conform to the Sidereal Zodiac positions of the Moon in Aries and the Sun in Scorpio.

VTI or $\aleph \zeta \iota$ = **Capricorn, Dragon's Head, Sagittarius** = A'ayin, Gimel, Samekh = 70 + 3 + 60 = 133. This number, infrequently mentioned among Qabalists, corresponds to a predominance of Hebrew words reflecting hardship, suffering, and warfare. Among these are: $\psi \chi \zeta$, *ha-lakhatz*, "the oppression;" $\eta \mu \gamma \phi \eta$, *ha-maggephah*, and $\eta \gamma \eta$, *negeph*, both meaning "plague;" and military terms such as $\lambda \mu \chi \eta$, *lammakhaneh*, "the camp;" $\eta \gamma \eta$, *nogeph*, "will smite," and $\eta \gamma \eta$, *niggaph*, "to be smitten;" and $\tau \zeta \beta \alpha \mu$, *tz'bahm*, "all their hosts." These will be seen to conform accurately to the flavor of the vision. Additional correspondences to 133 that may be judged relevant in some fashion (given here for students' research) include: $\mu \iota \eta \alpha \lambda \alpha \chi$, *mi ha-malakh*, "the salt sea," a reference to Binah; $\mu \iota \tau \zeta \beta \alpha \eta$, *mitzvah*, "from the work or service;" $\gamma \epsilon \phi \eta \nu$, *gephen*, "vine;" and $\eta \eta \nu \nu \alpha \lambda \eta$, the Name $\eta \nu \alpha$, *Hu*, "He," spelled in plenitude.

The significance of the individual letters is particularly clear in §1, and is discussed in notes thereon below. It is characteristic of many of these visions that scenes reflecting the symbolism of the individual letters will appear near the beginning. This tends to confirm that, consistent with the Golden Dawn methods in which he had been trained, Crowley inaugurated these visions by consciously focusing on those symbols that would key him into the part of the astral realm which he wished to explore. Thus, for this vision, he would have consciously focused his attention on the three Enochian letters \aleph , ζ , and ι , and probably on their correspondences of Capricorn, Caput Draconis, and Sagittarius. These, in turn, would have instantly brought into his trained mind a number of other associations, especially from the Tarot.

But the specific symbolism of these individual letters is rather absent throughout the remainder of the vision, with one exception: Crowley, in his own commentaries, revealed a tendency to equate Caput Draconis, the Dragon's Head, with "the head of the Beast." For even more obvious reasons, he equated Leo with the Great Beast, 666. Not only did he intermix their symbolic associations in places, but he actually confused his own jottings of the already-similar astrological glyphs of these two, ω and ρ . Given this, the pronounced Leo/Beast themes of this vision may well be a natural development in his psyche of the symbol of Caput Draconis, which he viewed as the Head of the Beast.

Theoretically, the Sephirothic attribution of this 25th Æthyr is **Geburah in Yetzirah**. From reading the vision, there is no doubt that its symbolism is mostly that of the 19th Path of the Tree of Life corresponding to the Hebrew letter \beth , Teth, and the XIth Trump of the Tarot, traditionally called Strength. Does this clear example contradict the Qabalistic model we are employing to examine these visions? Quite the contrary! For the Tarot Keys traditionally called Strength and Justice (and still known to Crowley by these names at the time of this vision in 1909) are both connected on the Tree of Life to the fifth Sephirah, which is **also** called both Justice, *Deen*, and Strength, *Geburah*. They, in part, derive their names directly from this. Even were its pronounced military and other Geburan characteristics ignored, it is not, we hold, a stretch to view this vision of the Trump called Strength as reflecting also the nature of the Sephirah called Strength. (See also the notes on §16 below.)

§0: Crowley began these visions by gazing into the center of a large topaz on which was engraved the symbol of the Rosy Cross.

§1: The symbols corresponding to the letters of VTI are Capricorn, Caput Draconis, and Sagittarius. The first and last correspond to the Tarot Keys called The Devil and Temperance. The latter is generally recognized as an image of the Holy Guardian Angel; and the former is, in fact, the reflection of that same Angel under a veil of darkness. They are thus, as it were, the black and white pillars of the temple, or the night and day expressions of the same idea.

The first angel is the distinctive angel of the Æthyr. The significance of the alexandrite-color (a stone usually attributed to Gemini) is not totally clear. As pure speculation, we offer the following interpretation:

This Angel is equivalent, in this vision, to the woman who joins the lion on the XIth Trump. That woman is symbolic of the Path of Gimel, descending from Kether to Tiphereth and crossing Teth, uniting the powers of the Moon (♌) and the Sun (♌, Leo, ruled by the Sun). Two other paths descend from the Supernals to Tiphereth, crossing Teth in the process, these being the Path attributed to Gemini — signaled here by the alexandrite correspondence — and that of Aquarius, reflected in the amphora borne by the angel. Thus, he (should it not be “she”?) seems to consolidate these three Paths

The angel upon the white horse corresponds to Samekh, the horse echoing the centaur image of Sagittarius. The angel upon the black bull corresponds to A’ayin, the bull of earthen Taurus not atypically appearing to substitute for other Earth-sign animals. (In our own astral vision work, it has not been unusual to have any similar earthen, horned animals appear when Taurus or Capricorn symbols are invoked. One of the most memorable and, at the time, painful of these was a rhinoceros!) By a possible strange twist in the seer’s mind, the bull may also have been suggested by the Hebrew V (ו) being substituted for the Enochian V, ם. The white and black of the horse and bull echo the white and black pillars of the temple. The lion that arises between them probably corresponds to the Dragon’s Head in Crowley’s symbolism, and thus to the middle letter T. In addition to the remarks on this above, note that the Hebrew T, ט, seems to have been overlapped in the seer’s mind with the Enochian T, √. Both of these substitutions, the V and the T, were done in a way that did no actual damage to the symbolism that was expected, but that led to an alternate expression of the same symbolism that incorporated the Hebrew as well as the Enochian.

We learn from the start that this central letter is going to devour, or subsume, the other two, and will be the main character of this drama. (Given the kundalini themes of the vision, it is worth observing that this sublimation is exactly what the central channel of prana, called Sushumna, does with respect to the energies of the lateral channels, Ida and Pingala.) At once, the angel of the Æthyr assumes the same relationship to the lion as the woman in the traditional Strength card, and the primary symbol-image of the vision is established. In a passage reminiscent of the language of *The Apocalypse*, we receive the hint that the voice of this lion, the roar of this Great Beast, “shall enkindle the worlds.” (Put this idea in context of the Vision of the 26th Æthyr, just received by him a mere six hours earlier on the same day.)

§2: Blue with silver interwoven indicates Gimel. The woman in the XIth Trump, to whom this angel corresponds, is an expression of Gimel. It seems, therefore, that the arising, whistling wind is an intensified infusion of the Light borne along this Path. Its effect on the lion is quite remarkable and understandable, when all of these symbols are integrated and their meaning comprehended. (What has Gimel to do with the theme of Geburah to which we have ultimately related this Æthyr? Everything. One of the arcana of the Order R.:C.: is that the word Gimel, גמל, is a formula of the advance of the Adeptus Minor. It is in the Path of Gimel that the Lesser Adept has experienced the Knowledge and Conversation of the Holy Guardian Angel; and that Path continues to lie ever before the Adept, the one central and pervasive reality of his or her inner life. Yet two Paths — Mem and Lamed — also beckon one, in ripe time, to the Sphere of Geburah and the 6° = 5° Grade. These three letters *spell* גמל, Gimel, as if to say: “Yea, walk these Paths unto Strength as well; but lose not sight of that all-encompassing one idea which characterizes your Adepthood.”)

§3: It is common, in such heightened vision, to have the auditory centers stimulated in a way that is not comprehensible and seems like inarticulate sound; but to have direct telepathic awareness of the meaning.

The left and right nostrils, in the symbolism of the Second Order of the H.O.G.D., correspond to Venus and Mars, respectively. These are, then, the principles in whose “fire” the stars are to be burnt up.

§4: Victory is Netzach. Death is Key XIII, the Path of Nun which opens into Netzach from Tiphereth. The “great sea” here refers to the waters of Hod. The “crowned goat” refers to Key XV, the Path of A’ayin which opens into Hod from Tiphereth. The lion is thus identifying himself with the solar consciousness of Tiphereth, which he says, invoking traditional ceremonial language, Crowley has “passed by” and yet not “known,” *i.e.*, not truly understood. Continuing the theme of these visions, that the Adept ultimately must be dissolved into the nothingness of the Abyss, he utters the last sentence of the paragraph.

§5: 419 is the value of Teth spelled out, טיה. Teth means “serpent” or “snake.” Leo is ruled by the Sun, so it also has the soul of the Solar Child of Tiphereth. “Beast” in Hebrew is בהמה, *khayyath* = 418. טיה = 419

= 418 + 1. The “sword that is a book” is *Liber Legis*. Crowley wrote that the “great and terrible seal” was the Seal of Babalon, the seven-pointed star with the letters of Her name in its angles, and the mystery of its seven 7s in the midst (see *The Mystical & Magical System of the A.:A.:* by James A. Eshelman for a detailed discussion of the formulation of this symbol). The “secret of V” with “ten horns” springing from “five points” is the name V.V.V.V.V., Crowley’s motto in the 8°=3[□] Grade of Magister Templi. “Eight” and “charioteer” refer to Cheth, ח = 8, which corresponds to Key VII, The Chariot; it is surely a further reference to חיה, *khaiyath*, “beast,” which is spelled identically to Cheth, חיה. The penultimate sentence describes an equilibration of Tiphereth and Geburah in the reciprocal formulæ of 5°=6[□] and 6°=5[□]. (This paragraph is not a very revelatory “revelation.” Every detail was in Crowley’s mind long before this vision occurred. The paragraph has more the feeling of those points in vision where a single inner impulse ignites one part of the brain where data is stored, and a large block of fairly integrated data does a “brain dump.”)

§7: An ingenious subtlety: The lion is Teth, ט. “Gate” is Daleth, ד. “Mouth” (where one could fall into the throat) is Peh, פ. These are the three “reciprocal” or horizontal Paths on the Tree of Life. Teth is symbolic of a spiritually intensified fire that leaves little that is recognizable in its wake. Here is reference to the burning away of the extraneous so that only the unconsumable — the REAL — remains.

§8: 32 teeth: the value of one of Crowley’s favorite formulæ of that era, “the reverberating name” אהיהרה (אהיה, Eheyeh, fused with יהיה, I.H.V.H.). The “four pillars of water” likely refer to the four rivers that flow forth from Eden in *Genesis* (or from Da’ath in Hermetic symbolism: See the commentary to §7 of the Vision of the 30th Æthyr in **BLACK PEARL** No. 1).

TAOTZEM is not recognizable, and may be examined Qabalistically in several ways. Treated as Hebrew it would be טאעצײם = 220, the number of verses in *Liber Legis*, *The Book of the Law*. Treated as Enochian, אצײם, it enumerates to 66, the sum of the first 11 numbers, and a number equated with the highest seed-principles of magick. (See, for example, A.:A.: *Liber 66*, *Liber Stellæ Rubæ*, for an expression of this principle quite consistent with this vision — especially v. 66 of that book!)

§10: This metaphorical report will be familiar (most likely) to any who have penetrated into realms of such higher-intensity spiritual energies. This sense of being beaten is not uncommon in situations where very heightened kundalini activity is conjoined with efforts to penetrate into extremely subtle realms. It is the relative density of the subtle body that limits one’s forward progress, yet the very force of the inner propulsion that drives one onward — the net effect being quite a pummeling, or crushing. It is the mystical equivalent of being “caught between a rock and a hard place.”

§11: He is that which he seeks. Why, he is then asked, does he struggle so hard to reach it? The “sign of the number,” etc., is the numerical clue of 666 which he equated with his own name. The “ring of the eye” is the seal of V.V.V.V.V. which Crowley carried, hidden in a secret compartment of his Adeptus Exemptus ring, which he stated was given him by the Secret Masters of the A.:A.: to reflect their Authority, and which he bore as their agent. The round seal consisted of a Wadjet-eye surrounded by five V’s, arranged as an upright pentagram. It was imprinted on the certificate of an admitted Probationer in crimson wax.

§12-13: An important doctrine which speaks for itself and requires little comment — other than this drawing of attention to it! “Fear” is פחד, *Pachad*, the third and lowest title of Geburah. (This paragraph is **amazingly** expressive of the tone of the Geburan stage of initiation, the 6°=5[□] Grade of Adeptus Major.)

§16: The image of Libra: Tarot Key VIII, then called Justice. (The pale, stern aspect is the consequence of Saturn’s exaltation in Libra.) Crowley thought that this may refer to the Æon of Maat which *Liber Legis* had already informed him will succeed, in time, that of Horus. But notice, as well, that in this Æthyr attributed to Geburah, the emphasis has moved from Strength to Justice. *Pachad*, *Geburah*, and *Deen* — Fear, Strength, and Justice — are the three titles of the fifth Sephirah. The vision has climaxed in a glimpse of the highest aspect of that particular principle which it has manifested.

The paragraph following the closing not only reiterates the telepathic recognition of what was being communicated — the “two voices” — but also describes the characteristic phenomena of major kundalini release. Every detail of the description is exact in this regard. Teth is the main Qabalistic symbol of this primal “solar-serpent-force;” nor is there any shortage of these phenomena in the Phoenix-fires of Geburah.

TRINITY

The sun is a bonfire
fueled by flowers

of the bride.
Oceans, the tears of fish.

And the sky, a rip in
the veil.

GREG FIORINI

BROKEN WINGS

Alas! With wearied limbs and shattered wings,
I find myself alone and desperate.
What with Hounds of Hell well at my heels,
whose bloodlust hunger abides insatiate.
Nowhere left for me to remain hidden,
From Thou whose Eye is the Eternal Sun.
My adoring Angel, I cry out to thee,
Heal these broken wings, Ever-Abiding One!

No fight left within to stand against the gale
that blows unceasingly against my soul.
Let me down to lie and revert to dust
releasing me from those very truths I know.
Anon to sow what once I reaped
And now, my friend, I must bid adieu
to unquenchable dreams that call me nigh—
all sacrificed for the love of you.

HOWARD BAPTISTE
February 6, 1995

IN THE CONTINUUM

IN THE CONTINUUM is a Thelemic periodical, published biannually (1973-1996) by College of Thelema. For nearly 25 years, it was the leader and standard against which all other Thelemic educational periodicals were compared. It features writings by Aleister Crowley that are difficult or impossible to find in print, or which are basic to understanding Thelema and *Liber Legis*. The superior proven value of its instructional content fills a great need among all students of Thelema. Articles on Qabalah, tarot, magick ritual, astrology, psychology, Thelemic history, and other subjects assist the student to find his or her own True Will through self-knowledge. Included also are poetry by Crowley and others.

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*Coil fast all thy coils on me, dying,
Absorbed in the sense of the Snake!
Stir, leave the flower-throne, and up-flying
Hiss once, and hiss twice, and awake!
Then crown me and cling!
Flash forward — and spring!*

— The Argonauts



Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bond-slave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.

— The Cry of the 25th Æthyr



BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 1998 E.V.

Vol. 1, No. 3



Seek the New in the Old -
Seek the Old in the New

COLLEGE OF
THELEMA



Founded in Service
to the A. A. A.

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."
— *Liber LXV, Cap. III, v. 60*

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ANIMA BABALONIS
(Soul of Babalon)

Soul of Night, sanctify my soul;
mend this body of Light,
make me whole.

Blood of Night, inebriate me;
waters from the Grail of Light,
purify me.

Passion of Night, strengthen me;
among your Children of Light
I will be.

And at the hour of my ordeal,
sweetly caress with a Kiss of
Night
and I will heal.

Soul of Night, sanctify my soul;
mend this body of Light,
make me whole.

HOWARD BAPTISTE

THE LADY'S PRAYER

Thou! One! All! Naught!
Infinite Mother whose Name is inscrutable!
Be Thou adored!

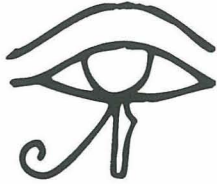
My Will, which is Thine, be realized,
O Thou who art both Earth and Heaven.
Fulfill the needs of our Flesh
That we may devote our Souls unto Thee.
Lead us each to embrace, by love under will,
Nature's equilibrating Justice.
Lead us to experience all Thy boundless
possibilities
And thus deliver us from restriction.

Oh Thou!
Who art the Kingdom!
In Whom is given all Power!
Who hast the Secret Glory!
Everlasting!

AUM.

JAMES A. ESHELMAN





Editor's Letter: EBON SEA OF THE UNKNOWN

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

There is nothing from which we can learn, save from the Unknown.

Yet, in the face of the unilluminated and uncharted Unknown, wherein no discernible nor identifiable object reflects back the sunlight of thought, our Reason is stunned by the black vacuum of our own not-knowing. We fear the dark, and we hide. We withdraw from the enormity that would devour us, that dark immensity which reminds us so much of the unknown and uncharted darkness of death. We balk before the ebon sea whose depths are unimaginable, whose opposing shores are nonexistent, and in which we should surely drown. It is an ancient and primal human instinct.

Human as well, however, is the spirit of the pioneer, impelled to penetrate the Unknown with ravenous, rapacious potency — defiant of death, and devouring the devourer of its own ignorance.

In the pathways of our spiritual awakening, it is the Unknown and Unknowable that we constantly desire. Spiritual pioneers are today, in this new æon, entering strange territory that few have explored, and far, far fewer have settled. Yet antique maps exist; they are accurate, and portray the terrain with extraordinary fidelity. Four centuries ago, St. John of the Cross wrote with understanding of “this dark night of loving fire, [that] as it purges in the darkness, so also in the darkness enkindles the soul.” All who dare to know the Divine will be engulfed by its silence. All who desire spiritual Light encounter periods of darkness, some of such profound black despair that they undo the fabric of all self-definition. But is not the **profound**, that is, the deep, what we seek? Oh, how long it takes to KNOW that the engulfing dark void is not absence of the Divine Light, but **is** that Light, of such intensity that we cannot withstand it, nor bear it until we grow a little stronger! It **is** the embrace of deific love, the fabric of that selfsame spiritual Unknown that we seek and have sought. As an experienced and discerning palate is to fine wine, so mature our inner faculties to the appreciation of **this** wine, aged from our own spiritual lifeblood.

One traditional title of that ONE who leads us in our spiritual quest is “Lord of the light **and** the darkness.” The Hebrew אֵלֶּף, *Aleph*, is an anagram both of פֶּלֶא, *pelah*, meaning “miraculous, wonderful,” and of אֶפֶל, *ophel*, meaning “darkness, obscurity.” Our quest leads us rhythmically into light and darkness, into wonder and obscurity, as from day into night before returning us to a new dawn. Our greatest light is followed by darkness and despair, in which it feels either that God has abandoned us, or that we have abandoned Her. How do we know this supernal blackness is not merely the pathological depression it sometimes resembles? St. John identified three ways. First, during such times we lose not only all pleasure in or consolation from spiritual things, but from every thing soever — the secular as much as the sacred. Second, we find ourselves focused **more** on the Divine, not less, despite the sometimes vacuous sense of abandonment. Third, our former means of worship and communion fail us; our old formulæ seem as empty devices (often invoking

our rage at our pain), for the means by which our Belovéd seeks to commune with us is now other — more subtle and more interior — and, in time, we hear this, too.

We seek to run, whether forward or back, and are struck immobile, brought to stillness. We desire to cry out, whether of anguish or of love, and are without voice, driven into silence. We can do nothing — except love, in that stillness and that silence. Our dryness, first painful and parching, ignites with a heat that “burns the bones,” with yearning intense that cremates what we were. “But it is death, and the flame of the pyre. Ascend in the flame of the pyre, O my soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light” (*Liber VII*, I:39).

It is with such thoughts that I welcome you to Issue No. 3 of BLACK PEARL.



At the end of 1989, I was called out of retirement with a fraternal Order to which I then still belonged, to travel to Australia and New Zealand as an initiator and ambassador. In New Zealand, I had the very great pleasure to meet Frank Salt, who had been a member of the Whare Ra Temple of the Smaragdum Thalasses (New Zealand Stella Matutina) for many decades, beginning in the 1930s. He had served his temple as Demonstrator (the S.:T.: term for Præmonstrator) for much of that time. The two afternoons I spent with him in Auckland were the high point of the entire trip. Though of advanced years, he was physically strong and spry, and had a spiritual vitality I have rarely seen in anyone, of any age. The hours spent were quite remarkable.

In the course of the first of these visits, he brought out his hand-painted S.:T.: Tarot deck, to show me some of the errors in the commercial Golden Dawn deck Robert Wang had published. As we looked at Key 13 (which closely resembled the B.O.T.A. version), he became reflective about the movement of the river which flows along and then turns sharply west to pour into the peace and brilliance of the setting Sun. I do not remember what I said at that moment, or what he responded, except that we were suddenly discussing themes of the Sephirah Binah and certain of his personal experiences. He hopped up and retrieved a piece of paper for me. It contained a prose-poem he had written 29 years earlier, titled “I Must.” I read it and was stunned. To this day, I cannot tell how much of my reaction was the context of our conversation, and how much was his poem itself, but I was brought completely to inner silence.

He gifted me with a copy of it, and with permission to share it as I thought fit. Though we had not been in touch for years, I intended to include the poem in this issue of BLACK PEARL and to send him a copy. Then, last summer, I learned that he had died on Good Friday, April 1, 1994, at the age of 77. He was born October 28, 1916, 2:30 a.m. MST, at Ft. Qu’Appelle, Saskatchewan.

He was an Adeptus Exemptus. His aspiration name, *Fiat Lux* — “Let there be Light!” — has a proud heritage in the Golden Dawn tradition. It was the motto of Lewis Stanley de Jastreybowski of Horus Temple, who was admitted into the 5=6 Grade on the same day as Crowley’s mentor, George Cecil Jones. In Amen-Ra Temple in Scotland, it was the name taken by Joshua Davidson, who reached the 4=7 Grade. Within the Stella Matutina, there was a V.:H.: *Soror Fiat Lux*, Amy Montague, initiated in 1907. And, of course, the Hebrew form of the same phrase, *Iehi Aur*, was the motto of Crowley’s other primary mentor, Allan Bennett. The proud tradition has been carried into the present time as well. But among the many bearers of the name, none has, as yet, served so long and with such devotion as did our Greatly Honored Brother, Frank Salt. I am grateful to have known him (however briefly), and to have learned from him — and am pleased to publish his thoughtful and poetic creation in this issue. Enjoy!

Love is the law, love under will.

— FRA. A.H.

Qabalist's Qorner: 11

by Ike Becker

“My number is 11,” Nuit tells us in Cap. I, v. 60 of *The Book of the Law*, “as all their numbers who are of us.” Is it any wonder that 11 is a popular and important number among Thelemites?

Eleven is a prime number, written in Hebrew as \aleph , Yod and Aleph — The Hermit and The Fool in the Tarot. The number is doubly related to The Fool, because the Eleventh Path of the Tree of Life is that of Aleph, attributed to The Fool. Because The Fool is Key 0 in the Tarot, the numbers 11 and 0 have an intimate Qabalistic relationship — and 0, like 11, is claimed by Nuit as her own number; for example: “None, breathed the light, faint & færy of the stars, and two. For I am divided for love’s sake, for the chance of union” (I:28-29). Furthermore, she indicates in I:24-25 that her “word,” or name, is six and fifty. Divide, add, multiply, and understand.” When the digits of this 56 are added ($5 + 6$), we once more obtain the number 11.

Long before *The Book of the Law* was dictated and the archetype of Nuit awakened in modern human consciousness, 11 was a number to which the designation of every grade of the Qabalistic initiatory system was keyed. These grades are successively labeled $1^\circ = 10^\square$, $2^\circ = 9^\square$, $3^\circ = 8^\square$, $4^\circ = 7^\square$, etc. — in each case, the first number representing the number of the grade itself, and the second, the number of the Sephirah to which it corresponds on the Tree of Life. What is important to our present topic is that, in every case, the two numbers of the grade designation add to 11.

Most important of these, for the present stage of humanity, is the equation of the numbers 5 and 6. The $5^\circ = 6^\square$ Grade of the A.∴A.∴ is characterized by the Knowledge and Conversation of the Holy Guardian Angel, the attainment of which marks the Next Step in spiritual progress for humanity on this planet at this time. Numerous symbols of the Great Work, therefore, refer to the number 11 in the specific form of combining 5 and 6. For example, 5 and 6 are, respectively, the numbers which define the Pentagram and Hexagram, the two great magical lineal figures, the former representing humanity or the Microcosm, and the latter signifying the Macrocosm, especially the solar consciousness of Tiphereth (Sephirah 6) which is characteristic thereof. Another, similar symbol is a 5-petalled ruby rose on a 6-squared cross.

The two important Thelemic words, *agape* and *thelema* (discussed in this column in BLACK PEARL No. 1) have 5 (ἀγαπη) and 6 (θελημα) letters, respectively; while the sum of 5 and 6, or 11, is the number of letters in *Abrahadabra* (discussed in this column in issue No. 2). *Abrahadabra* furthers this symbolism because it is composed of 5 A’s and 6 consonants.

Substantially due to all of these considerations, Crowley characterized 11 as “The general number of magick, or energy tending to change.”

Ancient mathematicians estimated the value of Pi (π) — the ratio of the circumference of a circle to its diameter — by the fraction $22/7$. That is, they conceived a generic circle as having 22 units, and its diameters having 7 units. These numbers have much value in various implementa-

tions of occult geometry — the most obvious example of which is the correspondence of the 22-unit circle to the 22 Tarot trumps which are conceived as being a circle or wheel (Latin *rota*). But for our present purpose, it is more interesting that a circle of 22 units produces a *semi-circle* of exactly 11 units. A semi-circle is the shape of the body of Nuit arched across the heavens, from horizon to horizon, on the Stélé of Revealing.

Nuit does not have sole claim to the number 11. In Cap. II, v. 16 of *Liber Legis*, Hadit obscurely states, “I am the Empress and the Hierophant. Thus eleven as my bride is eleven.”

Important Hebrew words enumerating to 11 include:

- אהה (Ahah) - Aha; alas
- אור (Ood) - The Magical Light. “The magic force itself,” according to Crowley: the special ‘fire’ or ‘light’ of High Magick, which he also said was “almost = the Kundalini force.” אור may be the origin of the similar term “Odic force.”
- אי (Ay) - Where?; island
- בבגד (ba-Beged) - In the garment (Lev. 13:49)
- בבוא (B’vo) - When
- בבוא (be-Voh) - When he came/goes (Gen. 33:18). *Also. . .*
- ובבוא (Oov’vo) - And when he would come (Ex. 34:34)
- גדד - To tear, cut, attack
- דבה (Dibbah) - Evil; report (Num. 14:36)
- דהב (D’hav)- Gold (Chaldaic)
- הבד (Habbahn) - Linen (Ex. 39:28)
- האד - Alternative spelling of HAD, since He is the Empress & Hierophant (II:16). (This also explains his identification, in II:22, with “the Snake that giveth Knowledge [ך] & Delight [ך].”) This spelling, האד, enumerates to 11 by Hebrew letters (6 + 1 + 4), but 8 by Tarot trumps (V + 0 + III), thus elegantly solving many interrelated Qabalistic mysteries of *Liber Legis*, Cap. II.
- האד (ve-Ayd) - And a mist or cloud (Gen. 2:6)
- זד (Zed) - Arrogant, proud, haughty
- הבא - To conceal
- חג (Khag) - Feast (Ex. 10:9, Num. 28:17); a circularity of form or motion
- אהי - Motto of one of the founding Rosicrucians (I.A.; see *Fama Fraternalitatis*)
- אה (Yah) - A name of GOD of importance in a certain initiation ritual

Greek words enumerating to 11 are not very numerous nor too significant. They include:

- αἰ - If
- γη - Earth (contraction of γεα; a qabalistic spelling)
- ῥβα - Manhood; youth (Doric)
- ὐά - One, the same; voice; arrows; violets

The Latin Simplex Qabalah produces one significant listing for 11: AL, the esoteric title of *The Book of the Law*. What makes this particularly interesting is that, in Hebrew, AL (אל) enumerates to 31; but in Latin, the name *Nu* enumerates to 31. There is thus an exchange of values between the two, when Hebrew is compared to Latin.

MY MOTHER'S CEDAR CHEST

The old cedar chest with its unsorted contents,
Its beautiful carvings in one perfect line,
'Twas Mother's most treasured gift from her mother
As soon as its empty, it's mine.
Inspecting her treasures now that she's gone
Is a task I've delayed, and now find I'm scared,
The feelings and memories buried in here
Could catch me quite unprepared.

A fragile old quilt resting right there on top,
It lay on the bed at the head of the stairs,
The leftover fabric shed from her life
Had been cut into little squares.
With a catch in my breath I saw little snips
Of a dress that I'd worn and torn on the swings,
A cascade of cotton from aprons and blouses
Bright color shaped into rings.

The coverlet sprinkled with blue and peach lilies,
Which always adorned her mahogany bed,
The black satin scarf that covered her dresser
Tiny birds worked in glossy thread.
Here's a pillow case trimmed in pink tatted lace,
The class of new grads in a walnut framed photo
Each wearing the coveted cap of new nurses,
Mom's third from right, bottom row.

Now all the linens are laid out in piles,
I feel an incredible sense of relief,
A scrap of old newsprint lay on the bottom
As I read, I am stung with grief,
The written account of Grandmother's death
Gives the date and the place and those left to mourn,
The unbidden tears come from feelings of loss, for
She died before I was born.

ANNA-KRIA KING

Let the Scarlet Woman Beware!

[Here follow some of the fruits of one Thelemite's meditative reflections on several verses in The Book of the Law defining and discussing the often controversial nature of She who therein is called 'the Scarlet Woman.' While it is not the policy of BLACK PEARL to dictate any Thelemite's interpretation of Liber Legis, we do consider — as did our predecessor journal, IN THE CONTINUUM — the discussion and sharing of ideas on this Book to be valid and necessary aspects of evolving Thelemic scholarship. — A.H.]

[I:15] Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

This verse defines the two governing officers of the Temple — that is, of the GREAT ORDER — at this time. The Beast and the Scarlet Woman are the Chokmah and Binah archetypes. They are archetypes, not individuals. Karl Germer understood this better than almost anyone. Even Crowley was not, himself, the Beast; but he was its avatar. Beast and Scarlet Woman are tremendous archetypal powers that people scarcely begin to appreciate. I suppose the easiest way to represent them is that the Beast is a solar-phallic representation of Chokmah, and the Scarlet Woman is a lunar-yonic representation of Binah, both phrases taken at a very high level, surely Briatic. Their names in Greek are Το Μεγα Θηριον = 666 and η Κοκκινη Γυνη = 667.

I believe that this *Book of the Law* is primarily to be taken on an archetypal level of interpretation. Only occasionally are its words prognostic in the physical sense. Its “prophesies” are merely the precipitation of archetype into the World of Action, on one or many occasions. The practical implication of this is that the inner “Beast” and “Scarlet Woman” — the Chiah and Neshamah of each of us — are the real agencies meant in most such passages throughout the Book.

“Infinite space,” we are told in v. 22, is Nuit. This is “the chosen priest & apostle of Nuit.” 666 is called a “prince-priest,” a traditional designation of royalty in Egypt and elsewhere. 667 is purely Shakti, even as 666 is cognate with Shiva. (Note 667 is the value of the Hebrew phrase for “Secret of All Spiritual Activities,” a phrase applied to Teth in *The 32 Paths of Wisdom*.) The last sentence of the verse is a beautiful promise which refers, ultimately I believe, to the direct working of these archetypes operative in humanity at this stage.

[III:43] Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from

LET THE SCARLET WOMAN BEWARE!

men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

We now begin three consecutive verses which discuss the Scarlet Woman. I will treat them mostly as a set. The Scarlet Woman is one of the two great governing Officers of the Æon — not a human woman. She is a deep and abiding archetype, purely of Binah though often functionally reflected into Geburah after a fashion. Within the Microcosm, she is the Neshamah of each of us.

Crowley was all too happy — overly so, in a tragic fashion — to interpret these dire-seeming prophecies as referring to the life of his wife, Rose. Admittedly, there is a resemblance. How much his projections (or hers; for her subconsciousness was very tied into the Book) fostered this outcome I cannot say and will not debate. It is, in any case, a consequence irrelevant to **the rest of us** in the course of discovering **our own** relationship to this Book.

But look! See what happens when we interpret “Scarlet Woman” as our own Neshamah, as the state of consciousness corresponding naturally to Binah and the Master of the Temple Grade! All becomes **at once** clear. All the problems dissolve like morning mist before the rising Sun.

“Let the Scarlet Woman beware!” The words instantly capture and hold the attention of the Binah within us. Neshamah is summoned to be wary or watchful in the verses now proceeding.

“pity and compassion and tenderness” have no place in Binah. None of them (none of these **three**, I might point out) allows a thing to be viewed and accepted **as it is** without an impulse to alter it. All three make “a difference. . . between any one thing & any other” (I:22). They are intellectual views native to the Ruach, mixed with clinging emotional attachments of Nephesh. For Neshamah to permit any of these to “visit her heart” — Tiphereth, her Son, the extended center of ego-consciousness of the discrete being that Neshamah employs to Her service — is for Neshamah to abdicate Her rightful throne to usurpation by divisive logic and labile reaction.

“leave my work” — “my” apparently refers to Ra-Hoor-Khuit, which is a metaphor for the Holy Guardian Angel. It seems we are seeing here, especially, a discussion concerning the subtle, and at times inextant, line between Nephesh and Neshamah, between the so-called “lower” and “higher” aspects of unconsciousness, between the instinctual and the sacramental. (The instincts may, of course, be **employed** in a sacrament — and that translates the energies from Nephesh to Neshamah, which is the whole idea.) The Daughter, once placed upon the Mother’s throne must then be the Queen, and can no longer be what she was before. Her “old sweetnesses” are the things which **previously** seduced the soul’s (the Daughter’s) attention before it found its “one true love” in the Prince that is the Holy Guardian Angel. Ra-Hoor-Khuit represents this Angel with respect to the Daughter, and simultaneously corresponds to Kether so far as the Mother can see. His “vengeance” — that is, his Justice — is a rightful, if seemingly severe, adjustment or compensation for the displacement of Neshamah’s rightful focus.

In short, you can’t go back! Each aspect of consciousness must function according to its own truth, its own nature, and Neshamah must act in a way consistent with the “laws” of its own plane.

“I will slay me her child. I will alienate her heart.” **Child** and **heart** are both of Tiphereth. The ego center may entirely cave in, resulting in insanity; or may simply be alienated from the higher intuition, if this error occurs.

“I will cast her out from men.” This is more obscure. I think we are being shown the rupture between Neshamah and Ruach from different perspectives, here from the plane of Ruach. The final sentence shows the weak aspiration, the befouled intuition, the withering and worn remnants of a

truly spiritual life rotting, discarded, in a gutter; and so it is for those who, having attained, turn from their attainment to return to their own “old sweetnesses,” the things of their former life.

(But see *Liber Cheth*, especially vv. 13-15, for those who pass through entirely. Also, the severity of the words here used does not apply as such to those who have not truly turned away, but whose progress reflects the flux and reflux, the ebb and flow, of an undulating path.)

[III:44] But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

The alternative is that the aspiration shall not falter, but shall fulfill itself on its own terms — even as we each must do, as all life must do. This verse also reflects the redemption of women in this Æon, for it shows a truly setting aright of our individual and collective view toward the feminine within us, and thus, as well, of those in female form who embody that principle on earth.

“my way” is not at odds with “her way,” any more than Binah is at odds with the higher, more transcendent Kether.

“work the work of wickedness.” W.W.W. = 111 = 666; and “wicked” comes from a root meaning “wisdom.” Let her be the Sun unto herself, not merely its reflection. Let the Binah-consciousness take up the work of Chokmah, becoming veritably the Beast itself. It is the natural evolutionary flow of any one Sephirah’s consciousness to ascend unto that which is next above it.

“Let her kill her heart!” Again, see *Liber Cheth*, especially verse 11: “For if thou dost not this with thy will, then shall We do this despite thy will.” Having fulfilled the work of the Sun (W.W.W. = 666), let her slay this as well. This is the normal transition of the Adept into the Master by crossing the Abyss; or it is the slaying even of the Chokmah unto which She has attained.

“Let her be loud and adulterous!” Note that all of these “lets” are permissive, not exactly mandatory. Probably this verse is referring to the casting off of the chains by which the feminine has been restrained and bound for millennia. She is not a possession, but is herself!

“Let her be covered with jewels, and rich garments.” Cf. the complement in I:61. This is also the proper raiment of a Queen = 7 = Binah.

“let her be shameless before all men!” Only Puritanism has distorted this meaning to imply immorality. It simply means that she is to be without shame! What a wonderful freeing of the soul! What an emancipation from the imprisoning and implanted lie of “original sin.” Binah is above and beyond — free from — all such taints. Supernal Saturn **accepts, understands, and embraces.** It is not the devouring monster that slays his own children.

[III:45] Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

As is true of every level of our psyches, when Neshamah fulfills itself of its own nature, it “passes on.” The reward is intrinsic. She is “lifted up,” as Malkuth was unto Binah. Since Binah is already beyond Geburah, “pinnacle of power” probably refers to Chokmah. By the union of Binah and Chokmah, a new child shall come forth — not the ego of old, but a new Tiphereth (what in the

outer appears as a spiritually renewed individual). She shall be filled with joy as is Her nature — Isis Rejoicing, not Isis in Mourning. She need wander no longer seeking the missing phallus outside of herself, for it is inherently within her, always as her own. She — even She — shall be lifted even higher, the Binah within us attaining to Kether — to Hadit.

FRA. L.F.



AN END TO DESPAIR

My gaze is fixed, yet I do not see
I hide in the shadows of my own loneliness
ever longing for an oblivion that never comes

Silent, I hide my anguish
while secretly I rage
I wage . . . a war within

Inner struggle, self against Self
losing touch with the Inner Flame

This profound hatred, feeds the pain
awakening hidden sorrows once forgotten
and I am swept away in the tempest

Anger resurges
rising up in me uncontrolled
rekindling ancient desires
chaotic unbridled fires
that engulf and consume my thoughts
tearing away the illusion of sanity
and I give in . . . if only for a while
seeking solace in the dark quietude of Emptiness

I await the comfort of the soft caress of sleep
to nightly travel on the fabric of my dreams
then without form, I search in dread blackness
. hoping to find an end to despair

BA'A SEB ANKH

LIBER λ (GIMEL) VEL LUNÆ
(being a three-fold Græco-Thelemic Lunar adoration
adapted from LIBER γ VEL HELIOS)

(For 9 days after the New Moon:)

Hail unto thee who art Selene in thy waxing,
Even unto thee who art Selene in thy Brightness,
Who travellest across the heavens in the absence of the Sun.
Helios caresses the splendor of her brow,
and Hermes ever guideth through her realm. . .
Hail unto thee through the abodes of N.O.X.

(For 5 days either side of the Full Moon:)

Hail unto thee who art Artemis in thy brilliance,
Even unto thee who art Artemis in thy Fullness,
Who travellest across the heavens in the absence of the Sun.
Helios blazes on the splendor of her brow,
and Hermes ever guideth through her realm. . .
Hail unto thee through the abodes of N.O.X.

(For 9 days before the Dark Moon:)

Hail unto thee who art Hecate in thy waning,
Even unto thee who art Hecate in thy Darkness,
Who travellest across the heavens in the absence of the Sun.
Helios concealeth the splendor of her brow,
and Hermes ever guideth through her realm. . .
Hail unto thee through the abodes of N.O.X.

(The Orison:)

Ceaseless change that is stability!
I adore the Light on thy Breast,
Supreme and excellent Goddess,
who makest the Gods and the blessed
to tremble before thee:—
I, I adore thee!

Appear within the navel of Nu!
Lighten the ways of the Ka!
Open the ways of the Khu!
The ways of the Khabs run through
To stir me and still me!

LIBER GIMEL

AOM!¹ Let it thrill me!
Thy light is mine;
thy beams embrace me:
I have wrought the secret gates
into the groves of Selene,
of Artemis and Hecate.
I am thine Athenian, O Chaos,
thy prophet Μιταλ Θεο Υἱος²

By Babalon my breast I beat;
By Therion I weave my spell.
Show thy star splendor, O Nuit!
Bid me within thine house to dwell,
O wingéd snake of light, Hadit!
Abide with me, Ra Hoor Khuit!

[The signs utilized for the opening part of this ritual are as follows: For the waxing Moon, Puella (girl); for the full Moon, Mater Triumphans (mother); for the waning and dark Moon, Isis in Mourning (crone). For the Orison, use the Sign of Mulier, or Isis in Welcome (as a general sign of Luna). The Sign of Silence should be given at the conclusion of both sections. This adoration may also be performed in conjunction with the Gayatri Mantra: See *Liber ABA/Book 4*.]



Carete Fratres & Sorores,

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

The preceding is an adapted work by myself, in an attempt to develop some form of appropriate nightly adoration for the Moon. Within the context of *Book Four*, Crowley gave the Vedic Gayatri mantra, which he suggested performing upon viewing the Moon nightly. Yet, after constant and regular performance of this, I felt the inclination to flesh out something more along the lines of the solar adorations of *Liber Resh*. The foregoing ritual practice is the result of that work.

I offer this work as a gift to my brothers and sisters, known and unknown to me, that they may derive as much enjoyment and fulfillment from it as I have. Please feel free to utilize and experiment with this ritual as you will. If you do decide to utilize it in regular practice, please be kind enough to email me with your results or any additional input (at doveserpent@loop.com). Also, feel free to pass it on to friends and other practitioners. I would be thankful if you would be kind enough to keep the authorship (of this adaptation) intact when doing so.

And with that, may you attain to the Great Work, the Summum Bonum, the Stone of the Wise, True Wisdom, and Perfect Happiness. Blessings to you all.

Love is the law, love under will.

FRA. ALEPH BEN ALI

1. The Vedic Gayatri Mantra may be inserted in its entirety at this point. It is given phonetically as follows: *AOM/ (Burbu Vas Vaha)/ Tat Savitur varenyam/ Bhargo Devasya Dimahi/ Dhiyo yo na Pratyodyat*. A reasonably good translation of this can be found in Crowley's *Book Four*, Part 1, Cap. II, though he neglects to reference three of the key words integral to the mantra itself.
2. Here may be inserted the practitioner's own magical name or motto.

It's In The Basics:

The Pentagram Ritual

by Frater Yod

Surely the most common, and most often recommended, personal ritual in the entire body of Western magical literature is the Lesser Ritual of the Pentagram. It is widely praised as one of the first rituals a new student to ceremonial magick should learn and practice; yet it is, as well, one of the most important tools employed by even long-term magick students and practitioners.

Crowley's published instructions on the performance of the Pentagram Ritual are included in *Liber O*, first published in EQUINOX No. 2, and reprinted in *Magick in Theory & Practice, Gems From the Equinox*, and other places. Though *Liber O* is surely (among Thelemites) the most-consulted source for Pentagram Ritual instructions, many details are missing. Crowley expanded on some, but not all, of these missing points with supplemental notes circulated to his students in the 1930s and '40s (reproduced in IN THE CONTINUUM, Vol. I, No. 1); but even these have gaps. *Liber O* was, after all no more than an outline for aspirants to the A.:A.:, intended to be supplemented by personal instruction from a Probationer's Neophyte.

In the present article, I will give step-by-step instructions for the performance of this ritual, to get you off on the right foot! The ritual itself begins on page 16. Before getting into the details, though, three general points deserve mentioning.

First: As with all ritual, there are both inner (psychological) and outer (physical action) aspects of the ritual. I will describe both. But if you are new to this ritual, I recommend you skip the visualizations and other 'inner' working until you have the gestures, words, and movements solidly learned. **Form** precedes **force**, as one ascends the Tree of Life; or, to state this point another way, the Temple must be rightly built before the God will indwell it. The 'temple,' in this case, is the pattern of physical motions (including spoken words) which are the outward framework of the Pentagram ritual. Once you are completely familiar with these, and comfortable with their performance, the 'force' aspect — the inner magick — will come easily.

Second: All of the Hebrew words in this ritual should be chanted in a strong, resonant voice. To practice this, warm up your voice a little, then, having taken a deep breath, sound a strong 'ahhh' sound on **whatever note your voice naturally selects**. Then go at least a couple notes **lower** than this for your new starting place. Practice moving up and down **a little** from this slightly lower tone, until you find a note that feels very natural and comfortable, and that causes a slight vibrating, or "humming" that you can actually feel in your body.

The exact note you use each time you do the ritual will be a little different, depending on your physical condition, how warmed up you are, your stress level, the humidity — many factors. But

the simple practice suggested here will make it increasingly easy for you to move automatically to the right pitch each time.

Third: In the ritual following, I have given the Hebrew words in **pointed** Hebrew (that is, with Hebrew diacritical marks reflecting their correct sound), and with phonetic pronunciations. These pronunciations are usually given incorrectly, or not at all, in published versions of the Pentagram Ritual. In each case, the accented syllables are printed in capital letters, to make the pronunciation information complete; but in chanting these words, we recommend you give every syllable equal, balanced weight, not stressing one more than the other. This will further distinguish the sort of ritual chanting you are doing from ordinary speaking.

Now go ahead and read the ritual, beginning on page 16.

In §11, you will note that the phrase given you to chant is *Attah gibbor le-olahm Adonai*, which means: “Thou art mighty, forever and ever, O Lord.” This phrase will be a surprise to many readers, because nearly all **published** versions of the Pentagram Ritual contain a “blind” (an intentional or ignorant veil) at this point by saying you should pronounce the word *AGLA* (אגלא). However, *AGLA* is not an actual Divine Name — it is a *notarikon*, or abbreviation, for the longer phrase given here. When *AGLA* is encountered in magical references, the entire sentence should be pronounced, and not merely the four-lettered abbreviation; and it should be pronounced with understanding of its full meaning. This phrase is also the Divine Name, or “word of power,” attributed to the passive, or receptive, aspect of Spirit in more advanced forms of the Pentagram ritual. *Adonai*, translated “Lord,” is, among ceremonial magicians, a common way of addressing the Holy Guardian Angel (as can be seen in several of the Thelemic Class A documents, such as *Liber LXV*). This phrase, *Attah gibbor le-olahm Adonai*, is thus a recognition of the illimitable strength of the Holy Guardian Angel in all the aspects of one’s life.

The recommended images for the archangels given in §13 are quite simple, based on the essential Elemental qualities of each. These can be elaborated quite a bit by each magician. In fact, they often will seem to take on a unique visual quality in each location where you perform this ceremony. For example, how they look to you in your living room may be quite different from how they appear in a centuries-old Spanish mission, or a Catholic church which has seen many a high mass, or a magical Temple where many work together! This is one of the fun aspects of magick, and a very basic practice at developing “astral vision.” Nonetheless, regardless of location, there will be an unmistakable common quality in the images and natures of these archangels, with which you will become quite personally familiar if you persist in this ritual even for a few months.

As an example of how these images might be elaborated, we are fortunate to be able to reproduce, on page 19, beautiful drawings of the four Elemental Archangels designed by Doug Blake and executed by Jon Sewell.

It is recommended that the Lesser Ritual of the Pentagram be performed once or twice per day. Learn the banishing ritual before undertaking the invoking ritual. (The only difference, besides intention, is the direction the pentagrams are drawn — see §8.) Perform the Banishing Ritual as a general “toner,” or exercise of spiritual fortification, as well as to strengthen your aura against intrusion and distraction. Perform the Invoking Ritual as an immediate preliminary to meditation or other spiritual work. You may find it useful to think of the “invoking” ritual as fortification or preparation to move **inward**, away from mundane considerations, and the “banishing” ritual as preparation for moving **out** into the mundane world.

THE LESSER RITUAL OF THE PENTAGRAM

THE QABALISTIC CROSS

Face East. Become relaxed. Regularize and deepen your breathing. Let your aura become filled with that light and love which flow continuously to us. Hold your dagger or sword with the point upward in your left hand, leaving the right hand free for the following actions:

1. Touching your forehead with your right forefinger, intone:
(As you vibrate this word, see a blazing sphere of white brilliance a few inches above your head. This is the Kether center.)

ATTAH
(אָתָּה, ätÄ)

2. Touching your breast, intone:
(As you lower your hand, see a shaft of white light descend from the Kether center to your heart center. If you know your own Holy Guardian Angel's Name, it may be used here instead of Aiwass, though this would usually be done only in private settings, away from others' hearing.)

AIWASS
(אֵיִוָּאָס, a'eeWÄZ)

3. Touching your genitals, intone:
(See the shaft of light descend from the heart center to your feet.)

MALKUTH
(מַלְכוּת, mal-KHOOTH)

4. Touching your right shoulder, intone:

VE-GEVURAH
(וְגִבּוּרָה, və-g'vooRÄ)

5. Touching your left shoulder, intone:
(As your hand moves from your right shoulder to the left, visualize a shaft of white light following the motion of the hand, forming the horizontal shaft of a Cross of Light.)

VE-GEDULAH
(וְגִדּוּלָה, və-g'dooLÄ)

6. Clasp your hands upon your breast, keeping the fingers open so that the fingers and thumb make five crosses; and hold your magical implement by the hilt between the palms, point upward; then intone:

(Direct your attention to the center point of the Cross of Light, near your heart. From this point, feel yourself expanding to vast proportions.)

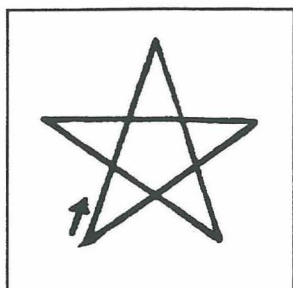
LE-OLAHM
(לְעוֹלָם, lə-ōLÄM)

7. INTONE:

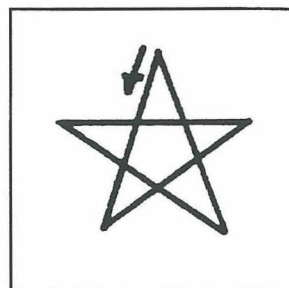
AMEN
(אָמֵן, äMÄN)

THE PENTAGRAMS & DIVINE NAMES

The way to draw the Pentagram is shown in the illustrations below. The **BANISHING PENTAGRAM** begins at the lower left point with an upward stroke, toward the top point. The **INVOKING PENTAGRAM** begins with a downward stroke commencing at the top point and moving toward the lower left point, for the first stroke. **Great care must be taken to close the Pentagram at its starting point.**



BANISHING



INVOKING

8. Facing East, trace a Pentagram in the air before you, with the point of your magical implement, in electric blue flame. Point your implement toward the center of the Pentagram. Intone:

YOD HEH VAV HEH
(י:ה:ו:ה:י, YÖD HĀ VAV HĀ)

9. Turn South, holding your arm extended so as to trace a line from the center of the first Pentagram to the point which will be the center of a Pentagram in the South. Mentally see a line of electric blue fire traced by your implement. Facing South, trace another Pentagram, point your implement toward its center, and intone: ...

ADONAI
(אָדֹנָי, ädōNAI)

10. Turn to the West, holding the implement extended as before, repeating the visualization of the line of blue flame. At the West, trace the Pentagram, etc. Intone:

EHEIEH
(אֶהְיֶה, ehəYE)

11. Move to the North and repeat with a fourth Pentagram. Intone the sentence:

ATTAH (אַתָּה, ätTÄ)
GIBBOR (גִּבּוֹר, gĭbBOR)
LE-OLAHM
(לְעוֹלָם, lə-ōLÄM)
ADONAI (אָדֹנָי, adōNAI)

12. Return to the East, tracing the line as before until it reaches the central point of the first Pentagram and thus completes the circle.

INVOKING THE ARCHANGELS

13. Face East. Extend your arms at full length on either side, so that your body and arms form a cross, holding your implement point upward in your right hand. Intone the following:

Before me, RAPHAEL (רַפָּאֵל, räfa-ĀL).

Behind me, GABRIEL (גַּבְרִיֵּאל, gabree-ĀL).

On my right hand, MIKHÆL (מִיכָאֵל, meeKHÄ-ĀL).

On my left hand, URIEL (אוּרִיֵּאל, ooree-ĀL).

**For about me flames the Pentagram,
And in the Column stands the six-rayed star.**

Visualize these four Archangels as huge, robed, winged figures, adorned with the colors and emblems of their functions. Thus, *Raphael*, the Archangel of Air, will be robed in bright yellow and armed with a Sword, hair blowing in the cool breeze which flows forth from the East; *Gabriel* in blue, bearing a Cup, with the nocturnal ocean lapping about and the scent of salt water; *Mikhael* in red, bearing a Wand or Lance, surrounded in crackling flames; and *Uriel* in black, or in the green of the woods, surrounded by an earthen or woodsy landscape, or amidst flowing and ripened grain, and holding a golden Disk.

THE QABALISTIC CROSS

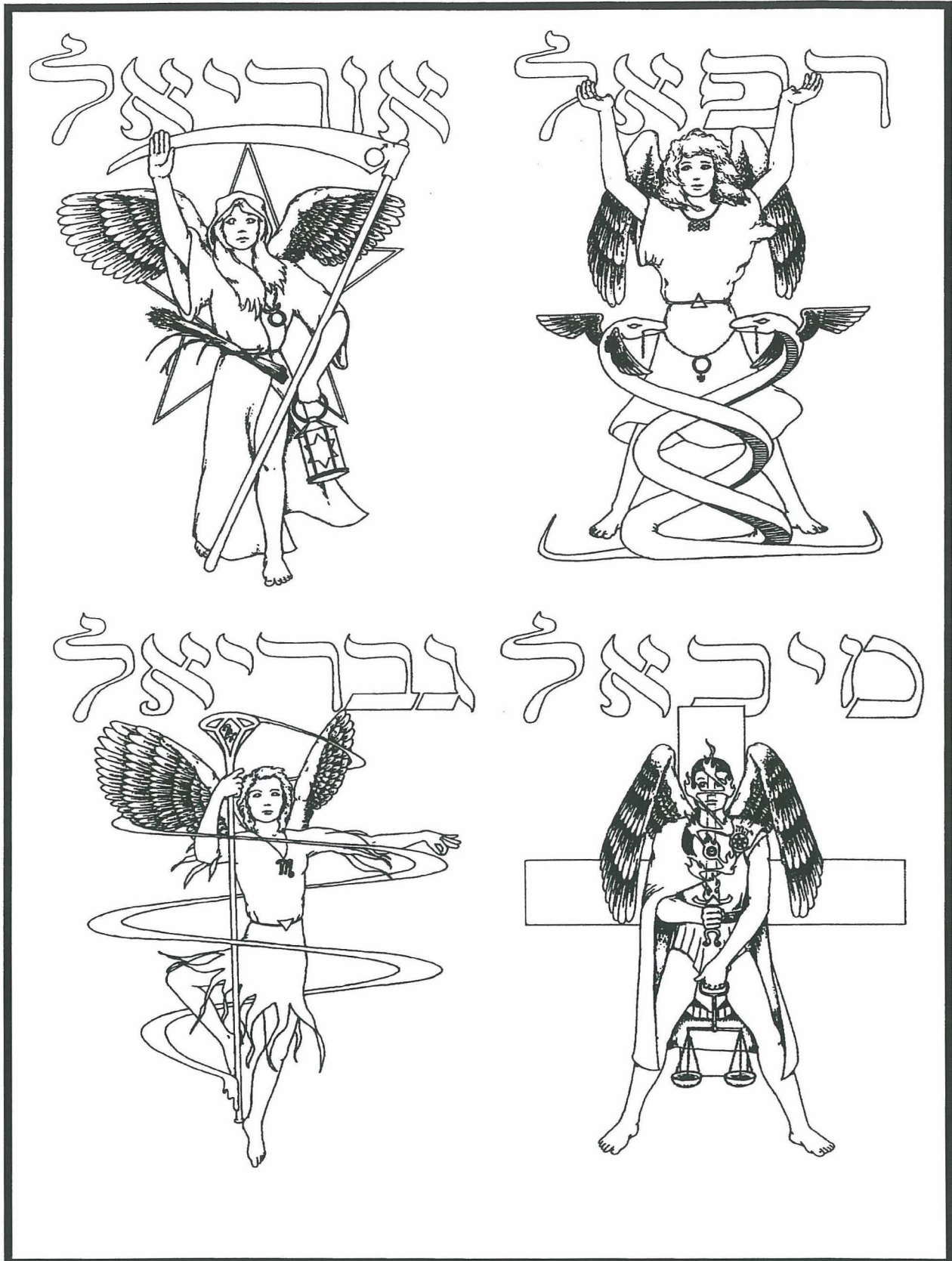
14. Repeat the formula of the Qabalistic Cross. (This completes the Pentagram Ritual.)

☉ ☉ ☉ ☉ ☉

THE PENTAGRAM

In the Years of the Primal Course, in the dawn of terrestrial birth,
Man mastered the mammoth and horse, and Man was the Lord of the Earth.
He made him an hollow skin from the heart of an holy tree,
He compassed the earth therein, and Man was the Lord of the Sea.
He controlled the vigour of steam, he harnessed the lightning for hire;
He drove the celestial team; and Man was the Lord of the Fire.
Deep-mouthed from their thrones deep-seated, the choirs of the æons declare
The last of the demons defeated, for Man is the Lord of the Air.
Arise, O Man, in thy strength! the kingdom is thine to inherit,
Till the high gods witness at length that Man is the Lord of his spirit.

ALEISTER CROWLEY
The Winged Beetle, 1910



Archangelic Images by Jon Sewell & Doug Blake (© 1997 Doug Blake, All Rights Reserved.)

I MUST

There is a dark inland sea which must be navigated when the light of the stars has failed. A sea whose turbulent depths teem with weird, half-luminous things, seen but fleetingly, yet registered intensely; whose currents flow swiftly or slowly, ever unpredictably, so that the northward pointing compass shows only where is north, but never how far — East, West, South or North the swirling tides have swept.

And in the midst of that dark sea an island stands, small, steep, soaring, up whose dizzy heights the lone navigator must toil to the very top, for only there will he find the mark, the sign-post which he seeks.

A fleeting rest, an easing of the breath, a bewildering view of countless ways, then down again to the softly brooding sea. A puzzle now, for the secret Sign said simply, "Wait."

What wit within has safely brought me here? When all across the heaving sea there was no star, what was it guided me, how did I know where to find the Sign? What if ——?

Enough. I am here. I wait. Be still, my soul, thy quest is near fulfilled. Let the raging winds admit defeat. Let the Sea her secrets keep. From the sea I came. Air I breathe. Fire is in my heart. Be still

It is midnight still, yet clearly now I see the Sun. The Sun who IS. The Sun whose steady rays brought motion to the air, life from the Sea. Life abundant.

On a rampant rock let me carve:—

"The depths were not dark —— I was.

"The heights were not dizzy —— I was.

"The storms did not rage —— I did.

"The Sun is not still ——

"I AM!"

FRA. FIAT LUX (1960)

Gems from THE EQUINOX . . .

[It has been rightly observed by others before us that much more appeared in Aleister Crowley's book reviews than an opinion about the book in question! Besides sometimes stunning wit and humor, he managed to include a lot of teaching between the lines — or, as in the example below, smack in the middle of the lines! This little gem is his review of Counterparts: Vol. XVI of The Brotherhood of the New Life, subtitled "An Epitome of the Work and Teaching of Thomas Lake Harris." It appeared in THE EQUINOX, No. 4. (For the record, Crowley, when writing this, was a recently-admitted VII° member of O.T.O.) — A.H.]

If we are in any way to shadow forth the Ineffable, it must be by a degradation. Every symbol is a blasphemy against the Truth that it indicates. A painter to remind us of sunlight has no better material than dull ochre.

So we need not be surprised if the Unity of Subject and Object in Consciousness which is Samadhi, the uniting of the Bride and the Lamb which is Heaven, the uniting of the Magus and the God which is Evocation, the uniting of the Man and his Holy Guardian Angel which is the seal upon the work of the Adeptus Minor, is symbolized by the geometrical unity of the circle and the square, the arithmetical unity of the 5 and the 6, and (for more universality of comprehension) the uniting of the Lingam and the Yoni, the Cross and the Rose. For as in earth-life the sexual ecstasy is the loss of self in the Beloved, the creation of a third consciousness transcending its parents, which is again reflected into matter as a child; so, immeasurably higher, upon the Plane of Spirit, Subject and Object join to disappear, leaving a transcendent unity. This third is ecstasy and death; as below, so above.

It is then with no uncleanness of mind that all races of men have adored an ithyphallic god; to those who can never lift their eyes above the basest plane the sacrament seems filth.

Much, if not all, of the attacks upon Thomas Lake Harris and his worthy successor "Respiro" is due to this persistent misconception by prurient and degraded minds.

When a sculptor sees a block of marble he thinks "How beautiful a statue is hidden in this! I have only to knock off the chips, and it will appear!"

This being achieved, the builder comes along, and says: "I will burn this and get lime for my mortar." There are more builders than sculptors in England.

This is the Magic Mirror of the Soul; if you see God in everything, it is because you are God and have made the universe in your image; if you see Sex in everything, and think of Sex as something unclean, it is because you are a sexual maniac.

True, it is, of course, that the soul must not unite herself to every symbol, but only to the God which every symbol veils.

And Lake Harris is perfectly clear on the point. The "counterpart" is often impersonated, with the deadliest results. But if the Aspirant be wise and favoured, he will reject all but the true.

And I really fail to see much difference between this doctrine and our own of attaining the Knowledge and Conversation of the Holy Guardian Angel, or the Hindu doctrine of becoming one with God. We may easily agree that Lake Harris made the error of thinking men pure-minded, and so used language which the gross might misinterpret; but sincere study of this book will make the truth apparent to all decent men.

ALEISTER CROWLEY

BOOK REVIEWS:

THE SEVEN SPIRITUAL LAWS OF SUCCESS

by Deepak Chopra. (Amber-Allen Publishing & New World Library, 1994. Hardcover, 115 pp. ISBN 0-878424-11-4. \$14.00)

I am not a fan of “New Age” literature. New Age is **not** New Æon. I usually side with those who insist that “newage” is one word, rhyming with “sewage.” In my more tolerant moments, I do recognize, though, that the popular genre of metaphysical and (usually) pseudo-occult literature has a place, and there are people who benefit from it. I bless it in the fashion of Tevya’s rabbi’s benediction for the Tzar.

Thus, while I have appreciated that Deepak Chopra’s works on health and healing have introduced some valuable nonmainstream ideas into peripherally mainstream thinking, I have usually found them intolerably boring. On the other hand, Soror Meral has been a strong proponent of Chopra’s works for many years now, and ready to recommend them to any student who would listen. When she gave me, as a gift, a copy of *The Seven Spiritual Laws of Success*, I felt somewhat impelled to give the (excessively commercially titled) book a chance. It is small, after all, I thought, and wouldn’t take a great deal of time.

To my great delight, the book proved to be one of the most excellent things I have read in many a year!

The topic is clear enough from the title: Chopra discusses seven spiritual principles (ya gotta love his choice of number!) and their application to continuing success in the very act of living. Each chapter examines its principle both in philosophical terms (written clearly, in a way that can be appreciated by the occultist and nonoccultist alike), followed by lucid, practical recommendations on making these principles active in one’s workaday life.

Buy and read this book if only for Chapter 7, called “The Law of ‘Dharma’ or Purpose in Life.” It is the single best practical exposition of Thelema I have ever encountered — as a life-philosophy of learning, knowing, and doing your True Will.

Six earlier chapters discuss other principles that may be familiar to many of you, though perhaps not in so practical a way: “The Law of Pure Potentiality” is basically the recognition that all that is in the universe is pure consciousness, and that our illimitable power comes from consciously aligning ourselves with its current. “The Law of Giving” is also a Law of Receiving. The chapter on “The Law of ‘Karma’ or Cause and Effect” is possibly the best exposition of the subject that can be found, and shows real understanding of the topic. “The Law of Least Effort” is a practical exposition of the Tao, and its intimate relationship to what Thelemites call True Will. “The Law of Intention and Desire” discusses some of the most overlooked yet vital principles of practical magick, expressed as point-by-point steps. And “The Law of Detachment” is a practical exposition on freedom from “lust of result” — Chopra’s statement that, “In detachment lies the wisdom of uncertainty. . . in the wisdom of uncertainty lies the freedom from our past, from the known, which is the prison of past conditioning,” is a more melodious expression of Fra. A.H.’s frequently-uttered, “The only thing from which you can learn is the unknown.”

Okay, I’ve praised it enough. The hardcover is nicely made to last (including acid-free paper). This book gets a Five Roses rating, the highest rating given by this column. (*****)

— QUILL

ANCIENT CHRISTIAN MAGIC: Coptic Texts of Ritual Power

Edited by Marvin Meyer & Richard Smith. (HarperSanFrancisco, 1994. Paper, 407 pp. ISBN 0-06-065578-X (alk. paper), 0-06-065584-4 (pbk.). \$15.00)

We wanted to review this book primarily because most BLACK PEARL readers would likely skip over it due to the religious implications of the title — but for those interested in ancient spells of a late Egyptian fla-

vor, this book is a real find! Yes, the rituals are of Egyptian (Coptic) origin, collated from the early Christian period but having more in common with, say, the Leyden Papyrus than with the New Testament. It would make a superb addition to the ancient grimoire section of your personal library.

Invocations, chants, and diverse spells — over a hundred in all — are collated for such purposes as healing, protection, exorcism, and many motley topics. Chapter 3 has translations of Coptic Gnostic texts including a Gnostic fire baptism, a spell for ascending through the heavens, and prayers and invocations for transcendent initiations. A popular section will be the 16 sexual spells, covering everything from sexual attraction, to love between two people and the bringing about of pregnancy, to ‘spells for sex and business.’ Another chapter includes over two dozen diverse curses; and Chapter 8 is a catch-all of miscellaneous invocations for various ‘heavenly powers.’ Those of you whose neighborhood pets routinely interfere with your meditation practices may be interested in the ‘spell to bind or silence a dog,’ while the ‘spell for invoking the divine to accomplish whatever is requested’ would seem to cover every remaining need.

Whether these fit a given magician’s style, or even represent particular ends to which you would direct your own will, is, as always, a very personal decision. But as resource material, and a scholarly collation of exactly what ancient magick **did** look like, this book can be a valuable tool. The style is a cross between the Egyptian Book of the Dead and the Medieval *Clavicula Solomonis*.

The editors are well established scholars, and competent in their fields, though their credits on the back cover seem confused: my copy of *The Nag Hammadi Library* says it was Meyer who was its managing editor, though the present jacket gives that credit to Smith. An acid-free edition is available. (●●●) — QUILL

THE ORIGIN OF SATAN

by **Elaine Pagels**. (Random House, 1995. Hardcover, 214 pp. ISBN 0-679-40140-7. \$23.00)

Elaine Pagels is well known to, and respected by, popular and scholarly audiences alike. Her highly acclaimed 1981 book, *The Gnostic Gospels*, was a best-seller, and introduced the general public to the amazing and exciting content of the otherwise very dry *Nag Hammadi Library*. Her qualifications for writing *The Gnostic Gospels* included having been one of the members of the committee responsible for the translation and editing of the enormous corpus of Gnostic documents found at Nag Hammadi; Pagels was directly involved in the translation of four of them. Her doctorate is from Harvard, and she is presently the Harrington Spear Paine Professor of Religion at Princeton.

Her personal writing style is popular yet intelligent. Following *The Gnostic Gospels*, she gained comparable acclaim for her *Adam, Eve and the Serpent*, which I have not read. She brings the same traits of erudition and accessibility to her present book.

But *The Origin of Satan* is not predominantly a scholarly work. It is a very **human** book, arising from the soul searching that is successor to personal loss. “In 1988,” Pagels wrote in her Introduction, “when my husband of twenty years died in a hiking accident, I became aware that, like many people who grieve, I was living in the presence of an invisible being — living, that is, with a vivid sense of someone who had died. During the following years I began to reflect on the ways that various religious traditions give shape to the invisible world, and how our imaginative perceptions of what is invisible relate to the ways we respond to the people around us, to events, and to the natural world.” This, in turn, led her to explore the origins of the Judeo-Christian view of Satan, which she has turned into a fascinating study in cultural evolution. More importantly, it led her into exploration of how we humans fearfully and hatefully make devils of each other: “In this book, then,” she explained, “I invite you to consider Satan as a reflection of how we perceive ourselves and those we call ‘others.’ Satan has, after all, made a kind of profession out of being the ‘other’; and so Satan [culturally and psychologically] defines negatively what we think of as human.”

Her tales of history often read like a novel. Her exposition of evolving Judaic culture over the centuries leading toward the arising of Christianity is revelatory and fascinating, and could not possibly be capsulized in this review. It must be read to be appreciated. Fortunately, she gives us a darn good read for our money. Four Roses for this one. (●●●●) — QUILL

CLASSICS. . .

Students often miss, I think, the really excellent editions of great philosophical and esoteric classics that can be found in very inexpensive editions. Most longtime book shoppers are familiar with Dover's low cost, superbly constructed volumes in nearly every field of human thought; but there are other leading publishers with specialty arms which provide some real "finds" that are worthy of attention. I'm taking a page to mention four particular books, that are also examples of three such specialty publishers.

SHAMBHALA POCKET CLASSICS publishes those little 4½"-high books (literally pocket-size) that you find next to the cash register at nearly every occult and New Age bookstore you visit. Inexpensive, and surprisingly durable for glued-signature paperbacks, these are often also works of significant scholarship. Their edition of *Dhammapada: The Sayings of Buddha* (Shambhala, 1993, 113 pp. ISBN 0-87773-966-8. \$6.00) is Thomas Byrom's translation (with a forward by Ram Dass), the best translation I have ever found. At the beginning of each of my Wednesday night C.O.T. classes, we read an excerpt either from the Thelemic Holy Books or from another religious or philosophical classic; and this edition of the *Dhammapada* provided six months of wonderful readings. A clue, though, for those not familiar with the work: *Dhamma* (South Indian version of *dharma*) is essentially the same as what Thelemites call "True Will." It is usually translated "law, justice, righteousness, discipline, truth," etc. Thus, when encountering the word "law" in this translation, think "Thelema" or "True Will" and you will be amazed at what the book **really** says, as in: "Only love dispels hate./ This is the law,/ Ancient and inexhaustible;" or, "The wind cannot overturn a mountain./ Temptation cannot touch the man/ Who is awake, strong and humble,/ Who masters himself and minds the law."

For about half a century, **PENGUIN CLASSICS** has produced quality, inexpensive editions of recognized classics. Last year I picked up a used copy of the 1950 printing of *The Golden Ass* by Lucius Apuleius, translated by no one less than Robert Graves. It's still in print, though I do not have current price and ISBN information. For those not familiar with Apuleius' literary wonder, it is not only a wonderful example of Roman literature, but a funny, engaging, raucous jaunt through worlds of magick and mystery. I had no idea that literature had evolved to such a high state two millennia back — and was most pleasantly surprised. Apuleius (like his character) is a marvelous story teller. The brief sex scenes alone would hold the modern attention — in fact, the Romans had evolved this written art beyond most 20th Century examples. Each of the 19 chapters is a story-within-a-story. Of particular interest is the long tale of Cupid (or Eros) and Psyche: Apuleius' version of this ancient myth is considered one of the finest and most complete renditions of the tale to be found. Those of you who have been doing the Star Ruby for years without really knowing what this Eros-Psyche thing is all about would do well to read the whole account here.

Another example from **PENGUIN CLASSICS** is Juan Mascaró's 1962 translation of *The Bhagavad Gita* (Penguin Books, 122 pp. ISBN 0-14-044121-2. \$8.95). This has become my favorite translation, and recently provided the Los Angeles C.O.T. class with several months of Wednesday night readings. If you want to drop back into some of the Sanskrit terms, keep a copy of Arnold's *The Song Celestial* around for comparison. Penguin Classics also has such choice items currently in print as Plato's *Republic*, Ovid's *Metamorphoses*, and *The Upanishads* and *The Dhammapada* (both translated by Mascaró).

Besides Dover's ordinarily fine catalogue, the **DOVER THRIFT EDITIONS** give an even lower price for a little less manufacturing quality. Their edition of *The Mabinogion* (Dover Publications, Inc., 1997, 209 pp. No ISBN given. \$2.00) is an unabridged reproduction of Lady Charlotte E. Guest's translation from about 1848, still highly regarded. Lady Guest was one of the first to gain access to *The Red Book of Hergest* hidden away in one of Oxford's libraries, on which this translation is based. It probably will be no surprise to the alert aspirant that the dozen tales in this book contain far more than they disclose on a surface reading. From an ad in the back, I note that the Dover Thrift Editions include such other works as *Lyric Poems* by Keats, Machiavelli's *The Prince*, Marlowe's *Dr. Faustus*, various works by Plato and Shakespeare, Sophocles' *Ædipus Rex*, Yeats' *Early Poems*, and numerous other literary treasures. — J.A.E.

. . . MUSICK REVIEWS & NOTES

[We are going to try our hand at some music reviews and notes in addition to book reviews. There is a great movement of modern music inspired by occult, magical, and spiritual themes, including a strong representation of distinctly Thelemic, or Thelemically-inspired, music. Perhaps we should restore the Medieval spelling 'musick' for this, eh?]

CHILDHOOD ZEN

Childhood Zen CD, 1996

(Childhood Zen / P.O. Box 47056 / Seattle WA 98146 / <http://www.serv.net/~frahte>)

Childhood Zen is a band out of Seattle featuring Jon Sewell and Doug Blake. All eleven tracks are done in a classic rock style, most of which are mid-tempo. That is, it is neither loud and overpowering, nor slow and lamenting. Each song has its own style. "Chameleon" has a whimsical and carefree feel to it, with a jazz flair in the guitar, while "Don't Panic" had a funk style bass line that was driving.

The bass lines are very powerful and become the main focal point in many of the songs. The guitar sections are clean, but seem to be standard and common — that left me feeling indifferent to the melody. The weak spot of the release was the vocals: Both singers have their own style, and they do not fuse well together. On the production level, the CD seemed overly "clean" and over-produced: the instruments come across so clearly that they seem to be almost detached from one another. There is little in the way of dynamics, giving a hollow sense to the music, as if something were missing. — RAVEN MCKENNA

[EDITOR'S NOTE: I asked Raven McKenna, a professional reviewer whose work appears in numerous music magazines, to review this album because (a) she is way more qualified and experienced in music review than anyone else on our staff, and (b) I could not be at all objective about this album from my friends Jon Sewell and Doug Blake, whose magical artwork appears with another article in this issue. Hopefully Ms. McKenna will do some more reviews for us in the future as well. Personally, I liked the album quite a lot — but there is no accounting for taste. Finding the distinctly occult themes requires careful attention to the lyrics (and, unfortunately, no lyric sheet was provided), though the album artwork gives more than a little clue! — A.H.]

TRIBE AFTER TRIBE

Rocker Robbi Robb and his group Tribe After Tribe are imports from South Africa. He has long been suspected of strongly Thelemic leanings — especially after his dynamic 1993 album "Love Under Will," which included the three-song set called "The Lovers," climaxing with an anthem titled "Babalon." His interest in esoteric philosophy was seemingly reiterated when he joined forces with Pearl Jam's Jeff Ament and with Richard Stuverud in the critically acclaimed 1996 "Three Fish" album, based upon the writings of the Persian poet Rumi. And rumor has it that he has another project nearing completion that will leave no doubt in anyone's mind of his open embracing of Thelema and *The Book of the Law*.

Robb is back in the international music news in a big way as we write this. For 1997, the multinational European *Rock Hard Magazine* just named Tribe After Tribe "Best Live Band," named their "Pearls Before Swine" as "Album of the Year," and named Robb himself "Personality of the Year." — J.A.E.

VASOLINE TUNER

Beyond Repair CD, 1997 (TON Records / 6201 Sunset Blvd. / Ste. 77 / Hollywood, CA 90028)

Do **not** listen to this album unless you have a sense of humor! And don't expect overtly Thelemic or magical themes. But Billy Tsounis is an unrepentent Thelemite who just happens to have a genius for hard-driven and eccentric pop rock of the most disrespectful and politically incorrect kind. There is surely nothing socially redeeming either in his "Homo in a Wheelchair," or "Your Pussy" — except that they make us laugh deeply at ourselves. He has a knack for taking off-the-wall one-liners and turning them into a story. He is, in fact, one of the most highly trained and skilled musicians on the current L.A. scene. — DIONYSUS

CEREMONIAL MAGICK, Part 3: Health & Prosperity of the Order

[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. The sample rituals being explored are based on a somewhat modified version of a list originally suggested by Aleister Crowley, recommending magical experiments for the serious beginner to undertake as a foundation. — A.H.]

Operation No. 3 is “Prosperity and increase of the magical Order within which one works, or from which one has obtained training, and of its leaders.” This is not primarily financial or material prosperity, which would be more suitably an operation of Chesed; instead, this third operation on our list is related to Sephirah 3, Binah. The main reasons for this attribution are two: First, Binah (Saturn) refers to structure, form, establishment — the inherent architecture that gives the word “order” its meaning. Secondly, and more importantly, Binah is our contact point to Supernal consciousness. It is not, *per se*, the material well-being of the Order which we here address, so much as its inner linkage, its establishment as a **vehicle of archetypal powers** — a vehicle of the Will of They that are commonly called the Third Order.

Why is this the next logical operation in our sequence of operations? Is it not merely in the self-serving interest of the Order itself, and not necessarily of the individual member thereof, that this operation might be done? Hardly! There are at least three distinct reasons why this is an important operation for each formally affiliated magician to undertake: (1) Perhaps most obviously, the magician may not yet be finished with his or her training, so that the health and strength of the Order, and the integrity of its inner linkage, is most certainly of personal interest. (2) When one has received, one must give back — willingly, with love — to equilibrate the karma of the matter. (3) The training of the Mysteries has long been symbolized by a chain, each initiate being a new link thereof. Inherent is a duty to ensure that the system from which one has gained so much shall prosper, for those who come later. What one receives, one must arrange to pass on to others.

As always, numerous magical approaches are possible. In fact, as 5° initiates of Temple of Thelema are in a position to discover, the main annual ceremony performed by the Second Order is, by design, an exact ritualistic expression of this magical purpose. But each individual school of training has its own distinctive elements of working; and for this present operation, the forms used should be absolutely consistent with the working methods of the Order or tradition of which one is part. This is because of the nature of the Magical Link: It is by the initiate’s own participation in the heart and soul of the Order (first established by virtue of the obligation taken at initiation, and nurtured thereafter) that he or she is able to invoke the Supernal powers and strengthen their operation therein; and this carries inherent blessings for the one who undertakes it, as his or her own Supernal linkage, however embryonic it may be, is strengthened by this act. No one not thus admitted

has the same access to the Inner Sanctuaries of the group — to help *or* to hurt. Even if, by chance, someone has informational access to the symbolic gateways used by the Order's members, the Guardians of those gateways, in a true Vehicle of the Mysteries, are very real and very effective.

Because of the primary definition of the operation — to strengthen the Order's Supernal linkage, and its functioning as a suitable vehicle of the archetypal powers — the opus would be more **mystical** in form than would many other operations. For this reason, and because of a wish for different styles and approaches in each of these ten sample rituals, I elected to employ the Briatic Hierarchies. These little-used specialty hierarchies are given in 776½, Cols. 113-118, and (with some errors) in *Liber 777*, Cols. 84-88. The present article provides too little space to discuss these at length; but we may say that these hierarchies are not, themselves, “in” Briaiah, but are, rather, those that may be employed by a magician who is, himself or herself, operating in the World of Briaiah (or, in some cases, aspiring thereto). They reflect a higher level of operating, and seem to have some tendency to a more mystical (Briatic) rather than magical (Yetziratic) efficacy.

As a preliminary, we consult tables of correspondences — such as *Liber 777*, or 776½ — and extract relevant Binah correspondences from Line 3. Do this yourself as an exercise. Among those which I found relevant in this instance are the following:

Binah (בִּינָה), Sephirah 3, “Understanding,” Saturn. Supernal Triad: Root of the Pillar of Form. Its most important colors are crimson (in the Atziluthic or King Scale, which is especially important to our present Supernal-themed purposes), and dark indigo (in the Briatic or Queen Scale). Its Magical Image is an elder matriarch, enthroned; or nearly any exalted female image. (An image distinctive to the Order in question should be used, if such is available.)

The 32 Paths of Wisdom attribute to Binah the Sanctifying Consciousness: “It is the foundation of Primordial Wisdom and is called Enduring Faith, and its roots are Amen. It is the parent of Faith, from which the power of Faith emanates.”

Distinctive goddess images appropriate to Binah exist in every major pantheon; these can be found in the tables of correspondences. For our purposes, the Thelemic archetype of the Scarlet Woman was chosen. “The Scarlet Woman” in Greek is ἡ Κόκκινη Γυνή (*hé Kokkiné Guné*), which became our invocative mantra. Magical “weapons” of Binah include the Yoni, the Cup, and the Grail. Characteristic forms corresponding to Binah include Yoni symbols of all types, such as the plane, diamond, oval, circle, Vessica Piscis, and triangle. Her incense is myrrh or civet.

The Briatic Hierarchy for Binah is as follows: Divine Name *El* (אֵל); Archangel *Kerubiel* (כְּרוּבִיאֵל); Angels, *Kerubim* (כְּרוּבִיִּם); and the Palace (or Temple) in Briaiah, *Hekel Qadosh Qadeshim* (הֵיכַל קֹדֶשׁ קֹדֶשִׁים). *Qadesh Qadeshim* means, “Holy of Holies.”

Temple of Thelema was the Order which this ritual (as originally devised by the Los Angeles C.O.T. class) was created to support. Therefore, some images and methods distinctive to T.:O.:T.: were pointedly used. Not all of these can be given openly in a publication aimed at general circulation. Besides, individuals working with another system will want to draw on the symbols and usages of their own system instead, recrafting this sample ceremony for their own use.

For example, the ritual calls for a particular image for the Binah goddess-aspect invoked. In Thelemic terms we identified this as the Scarlet Woman. The specific form used as the gateway to this archetype was the theurgic image called *Imma*, known to 4° initiates. The lamen of College of Thelema and Temple of Thelema (see page 1 of this magazine) became an obvious focus of magical attention which also incorporated the Vessica Piscis symbolism of Binah. The exact three-fold symbol dominating the Altar at each member's initiation also was used as a focal image.

Regarding the ideal timing of such an operation: The solar currents (that is, the season of the year) may be various, though with differing considerations. Winter is ideal for this operation, as it is mystical or inturning, aimed at nurturing and strengthening the subtle foundations on which rest the Order's working. Spring is also good in a different fashion, due to its great, renewing outburst of energy. Summer is likely too extroverted to be ideal; but no part of the solar cycle is actually prohibitive. Lunar currents should be in the waxing phase, especially near New Moon and thereafter (but not before). Beyond that, to prespecify other timing particularizations would be too restrictive for this operation, which might continue as a daily practice for quite some time; though it should, perhaps, be best commenced on a Saturday, and/or under auspicious Saturn aspects, because it is a Binah, or Supernal Saturn, operation.

It was interesting to me to observe that, as the ritualized meditation developed, it took on something of a Tibetan Buddhist stylization.

FRA. A.H.

THE CEREMONY PROPER

PRELIMINARIES

REQUIRED: Rosary or mala (to assist the mantra). Censer, with Binah incense. Bell. Cup for purification. *Optionally:* a consecrated Grail; a copy of the Order's lamens.

BANISHING/PURIFICATION

The place may be prepared by any suitable formula. Most important is a general preparation for meditation, by any of the usual methods. As this is a *mystical* (albeit, ritualistic) work, the usual sort of banishings are not nearly so necessary, though they may certainly be employed. The Lesser Banishing Ritual of the Pentagram and Hexagram, for example, would certainly suffice.

The method actually used by the Los Angeles C.O.T. class was to "banish by Fiat" with the formula *Hekas, hekas, este bebeloi* (Greek: "Hence, hence, ye profane"), followed by cleansing the space by Water and with Fire; then a brief readying of oneself for meditation.

GENERAL INVOCATION

Pause to establish conscious renewal of one's link to the Holy Guardian Angel.

Recite the "Thelemic Refuge" (adapted from *Liber Legis*), with whatever visualizations or inner formulations or understandings may naturally arise:

"Nu is my refuge as Hadit my light; and Heru-Ra-Ha is the strength, force, vigour, of my arms." "Burn upon their brows, o splendrous serpent! O azure-lidded woman, bend upon them! The key of the rituals is in the secret word which I have given unto him." (Pause.)

CEREMONIAL MAGICK

As a Supernal linking, recite the “Prologue of the Unborn” from *Liber VII*:

**Into my loneliness comes —
The sound of a flute in dim groves that haunt the uttermost hills.
Even from the brave river they reach to the edge of the wilderness.
And I behold Pan.
The snows are eternal above, above —
And their perfume smokes upward into the nostrils of the stars.
But what have I to do with these?
To me only the distant flute, the abiding vision of Pan.
On all sides Pan to the eye, to the ear;
The perfume of Pan pervading, the taste of him utterly filling my mouth, so
that the tongue breaks forth into a weird and monstrous speech.
The embrace of him intense on every centre of pain and pleasure.
The sixth interior sense aflame with the inmost self of Him,
Myself flung down the precipice of being
Even to the abyss, annihilation.
An end to loneliness, as to all.
Pan! Pan! Io Pan! Io Pan!**

Next, a group “Middle Pillar Ritual,” but using only white light for each of the centers; followed by quiet time of silently witnessing the breath as a further act of purification and stilling.

OATH or PROCLAMATION

“Do what thou wilt shall be the whole of the Law. It is my will to strengthen, increase, vitalize, and fulfill the Supernal pattern and linkage of the Temple of Thelema, and thus to fortify and strengthen the Order itself. Love is the law, love under will. So may it be!”

SPECIFIC INVOCATION

Vibrate the Binah Briatic hierarchy: **EL, KERUBIEL, KERUBIM, QADESH QADESHIM** (three times each, with appropriate spontaneous invocations as is felt right; but keep it short).

Assume a seated posture. Formulate the image of the benevolent Binah archetype employed. For Temple of Thelema’s purposes, this was the image (known to 4° initiates) called *Imma*.

Next, evolve this into a more specific Scarlet Woman image: She is aflame with the Sacred Fire of Ψ (as *Shekinah* or *Shakti*), a Phoenix-like symbol of life and renewal. She is seen above, within, and about us. Recite her attributions (*e.g.*, Sanctifying Consciousness; Foundation of Primordial Wisdom; Enduring Faith whose roots are in Amen; Root of Water; Root of Love; three-fold Mother of Understanding; or as one is inspired). Concentrate the scarlet flame of Her being at your crown center, and draw this down through each of the chakras in turn, filling them. Chant the mantra **Hé Kokkiné Guné** at each center, 11 times each (77 total). At the end of each set of 11, say: **“I am above you and in you. My ecstasy is in yours. My joy is to see your joy.”** (*Liber L.*, I:13.)

BLACK PEARL

Formulate **oneself** as the lamén of the Order. (When the C.O.T./T.:O.:T.: lamén is used, the surrounding Vessica is Her; one's heart center is the Sun; the scarab is in the place of the lower or Midnight forces. The Triangle and its rays above focus the Supernal essence of the Goddess.) Lift up all to Her; then, in reciprocation, receive Her sanctification onto the formulated lamén. Imprint, secure, and visualize strongly. Absorb this into a prolonged moment of silence.

Then say: “. . . let her raise herself in pride! Let her follow me in my way. . . Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy. . .” (from *Liber L.*, III:44-45). Silence follows. . . .

CLOSING

When ready, perform, once again, the “Middle Pillar Ritual” with white light only (to cleanse the system of any residue from the working). Repeat the “Thelemic Refuge.” Then say:

“Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.” (*Liber LXV*, IV:50)

Toll 3-5-3 on the bell; then say: **ABRAHADABRA.**

WHAT JOY

What joy without thee?
The heart burns and trembles
At a quivering last look
And the wind blows up the sand.

What joy without the best
And fullness of life, a face
Faded into distance and all
Heartbeats wrung with pain.

What joy without the life
Of my soul, the full tremor
Of delight, the magic touch
Which soothed the frightened heart.

What joy on a joyful day
Surrounded by other voices
Happy and carefree. The full winds
Will never blow the same.

SOR. MERAL

December 18, 1955

THE CRY OF THE 24TH ÆTHYR,
WHICH IS CALLED
NIA ✠ ☽ Ꞥ ✎

1. An angel comes forward into the stone like a warrior clad in chain-armour. Upon his head are plumes of gray, spread out like the fan of a peacock. About his feet a great army of scorpions and dogs, lions, elephants, and many other wild beasts. He stretches forth his arms to heaven and cries; In the crackling of the lightning, in the rolling of the thunder, in the clashing of the swords and the hurling of the arrows: be thy name exalted!

2. Streams of fire come out of the heavens, a pale brilliant blue, like plumes. And they gather themselves and settle upon his lips. His lips are redder than roses, and the blue plumes gather themselves into a blue rose, and from beneath the petals of the rose come brightly coloured humming-birds, and dew falls from the rose — honey-coloured dew. I stand in the shower of it.

3. And a voice proceeds from the rose: Come away! Our chariot is drawn by doves. Of mother-of-pearl and ivory is our chariot, and the reins thereof are the heart-strings of men. Every moment that we fly shall cover an æon. And every place on which we rest shall be a young universe rejoicing in its strength; the meadows thereof shall be covered with flowers. There shall we rest but a night, and in the morning we shall flee away, comforted.

4. Now, to myself, I have imagined the chariot of which the voice spake, and I looked to see who was with me in the chariot. It was an Angel of golden hair and golden skin, whose eyes were bluer than the sea, whose mouth was redder than the fire, whose breath was ambrosial air. Finer than a spider's web were her robes. And they were of the seven colours.

5. All this I saw; and then the hidden voice went on low and sweet: Come away! The price of the journey is little, though its name be death. Thou shalt die to all that thou fearest and hopest and hatest and lovest and thinkest and art. Yea! thou shalt die, even as thou must die. For all that thou hast, thou hast not; all that thou art, thou art not!

6. NENNI OFEKUFA ANANÆL LAIADA I MÆLPEREJI NONUKA AFAFA ADARE-PEHETA PEREGI ALADI NIISA NIISA LAPE OL ZODIR IDOIAN.

7. And I said: ODO KIKALE QAA. Why art thou hidden from me, whom I hear?

8. And the voice answered and said unto me: Hearing is of the spirit alone. Thou art a partaker of the five-fold mystery. Thou must roll up the ten divine ones like a scroll, and fashion therefrom a star. Yet must thou blot out the star in the heart of Hadit.

9. For the blood of my heart is like a warm bath of myrrh and ambergris; bathe thyself therein. The blood of my heart is all gathered upon my lips if I kiss thee, burns in my fingertips if I caress thee, burns in my womb when thou art caught up into my bed. Mighty are the stars; mighty is the sun; mighty is the moon; mighty is the voice of the ever-living one, and the echoes of his whisper

are the thunders of the dissolution of the worlds. But my silence is mightier than they. Close up the worlds like unto a weary house; close up the book of the recorder, and let the veil swallow up the shrine, for I am arisen, O my fair one, and there is no more need of all these things.

10. If once I put thee apart from me, it was the joy of play. Is not the ebb and flowing of the tide a music of the sea? Come, let us mount unto Nuit our mother and be lost! Let being be emptied into the infinite abyss! For by me only shalt thou mount; thou hast none other wings than mine.

11. All this while the Rose has been shooting out blue flames, coruscating like snakes through the whole Aire. And the snakes have taken shapes of sentences. One of them is: *Sub umbra alarum tuarum Adonai quies et felicitas*. And another: *Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt*. And another is: *Vera medicina est vinum mortis*. And another is: *Libertas evangelii per jugum legis ob gloriam dei intactam ad vacuum nequaquam tendit*. And another is: *Sub aquâ lex terrarum*. And another is: *Mens edax rerum, cor umbra rerum; intelligentia via summa*. And another is: *Summa via lucis: per Hephæstum undas regas*. And another is: *Vir introit tumulum regis, invenit oleum lucis*.

12. And all round the whole of these things are the letters TARO; but the light is so dreadful that I cannot read the words. I am going to try again. All these serpents are collected together very thickly at the edges of the wheel, because there are an innumerable number of sentences. One is: *tres annos regimen oraculi*. And another is: *terribilis ardet rex עלירי*. And another is: *Ter amb (amp?) (can't see it) rosam oleo (?)*. And another is: *Tribus annulis regna olisbon*. And the marvel is that with those four letters you can get a complete set of rules for doing everything, both for white magic and black.

13. And now I see the heart of the rose again. I see the face of him that is the heart of the rose, and in the glory of that face I am ended. My eyes are fixed upon his eyes; my being is sucked up through my eyes into those eyes. And I see through those eyes, and lo! the universe, like whirling sparks of gold, blown like a tempest. I seem to swell out again into him. My consciousness fills the whole Æthyr. I hear the cry of NIA, ringing again and again from within me. It sounds like infinite music, and behind the sound is the meaning of the Æthyr. Again there are no words.

14. All this time the whirling sparks of gold go on, and they are like blue sky, with a lot of rather thin white clouds in it, outside. And now I see mountains round, far blue mountains, purple mountains. And in the midst is a little green dell of moss, which is all sparkling with dew that drips from the rose. And I am lying on that moss with my face upwards, drinking, drinking, drinking, drinking, drinking of the dew.

15. I cannot describe to you the joy and the exhaustion of everything that was, and the energy of everything that is, for it is only a corpse that is lying on the moss. I am the soul of the Æthyr.

16. Now it reverberates like the swords of archangels, clashing upon the armour of the damned; and there seem to be the blacksmiths of heaven beating the steel of the worlds upon the anvils of hell, to make a roof to the Æthyr.

17. For if the great work were accomplished and all the Æthyrs were caught up into one, then would the vision fail; then would the voice be still.

18. Now all is gone from the stone.

AIN EL HAJEL.

November 26, 1909. 2-3.25 p.m.

NOTES ON **NIA** by Fra. A.H.:

The three visions examined in this issue of BLACK PEARL were obtained in the days immediately leading up to and following the Full Moon. In the experience of the present writer, this is the time of each month during which magical energies are at their highest peak. Even as the Moon reflects the greatest amount of solar light at Full Moon, so does the inner sensorium, which is the Moon (or Yesod) aspect within each of us, reflect the greatest amount of L.V.X. from Tiphereth. Not only are sexual energies also at their peak at this time, but their inner counterparts, employed in the syzygy of the Adept and his or her Holy Guardian Angel, are at their strongest tides as well. This energy does not peak at the Full Moon itself, but extends a few days beyond, even as high tides of the oceans peak a few days after New Moon and Full Moon. Exactly how many days after depends on the geographic latitude. Experiments undertaken, and magical diaries examined, at the same approximate latitude as the North African region where these ætheric visions were obtained, suggests that this surge of L.V.X. exhausts itself on approximately the third day following the actual Full Moon.

Throughout the preceding visions, we have been able to witness this building of internal energy. The overall tide and trend continue in the three we now examine.

At the time the Vision of the 24th Æthyr began, Mars had just risen, and remained less than 4° from the horizon in actual altitude. Saturn was approximately the same distance below the Ascendant. Jupiter was precisely on the Descendant. Either the recently risen Mars was of greater importance than the Saturn themes, or the Moon's placement in Sidereal Aries was a defining indicator of the ambient psychic tone; because the vision both began and ended with pronouncedly martial themes. Jupiter symbols are common throughout the vision as well; but it is difficult to sort out whether this is due to the planet's prominence on the western horizon, or to the fact that this Æthyr corresponds to Chesed in the World of Yetzirah.

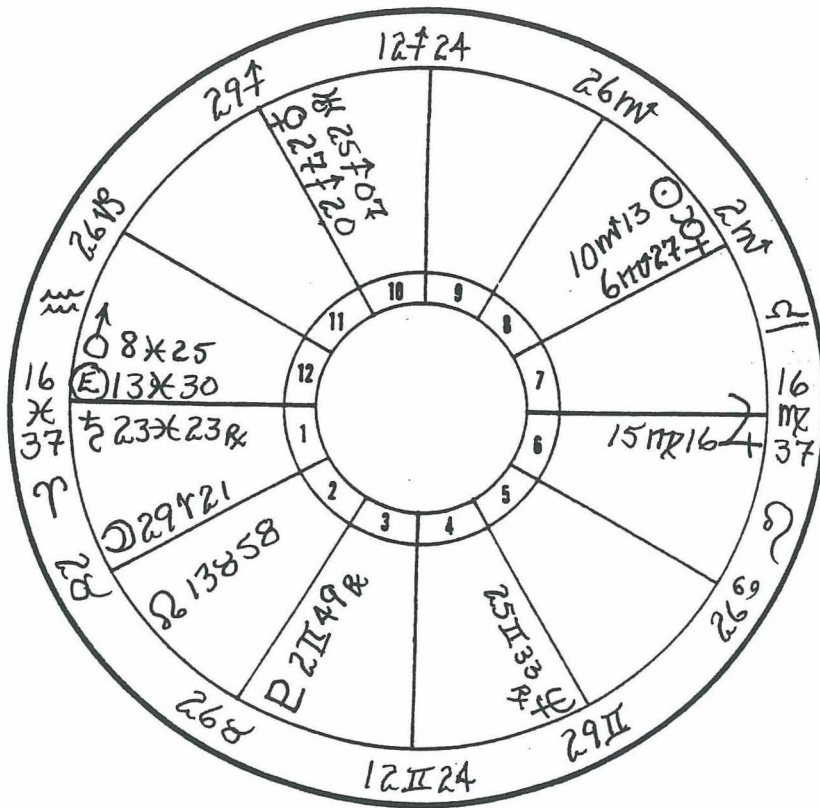
NIA or $\text{NIA} = \text{Nun, Samekh, Vav} = 50 + 60 + 6 = 116$. This is the value of the Hebrew דונ"ו , "doves," which appear in §3; but of greater interest are the correspondences in the Latin Simplex Qabalah, made all the more extraordinary because Crowley was entirely unfamiliar with the Latin numerations: 116 is the value of the phrases *lux occulta*, "the Hidden Light," a cognomen of Kether; *lux crucis*, "the Light of the Cross;" *numen lumen*, "Divinity is Light;" and *omnio in lux*, "all are in Light." These phrases much resemble the themes of the present vision.

Of the symbols of the individual Enochian letters in NIA, that of Sagittarius is most obvious in the vision. The angel that appears is a Samekh figure; there are multiple Jupiter themes (Jupiter rules Sagittarius); and the vision rapidly progressed into a fine example (so far as such can be expressed in images and sounds) of the Knowledge and Conversation of the Holy Guardian Angel. The Scorpio and Taurus symbols are present more thematically than literally: one might refer to parts of this vision as "serpentine expressions of inner teaching," or some such thing. There are also Scorpio-related images in the early paragraphs; and the various large beasts may be an expression of the Taurus idea, though not very good examples of it.

As mentioned previously, this Æthyr corresponds to **Chesed in Yetzirah**. It is one of the finer examples of such Sephirothic symbolism. The whole vision has a Chesed tone to it. There are also numerous precise Chesed symbols, especially in terms of colors and in representations of the *Chashmalim*, or Angels of Jupiter, who embody Chesed in Yetzirah. All of these will be indicated as we discuss the successive paragraphs of the vision.

§1: The warrior symbolism corresponds to the just-risen Mars. In the Sidereal Zodiac it is also indicated, with remarkable fidelity, by the Scorpio Sun and Aries Moon. This angel corresponds to Sagittarius, and thus to the I in NIA. The peacock is the bird of Juno, feminine aspect of Jupiter. The gray plume symbolizes Chokmah, or Wisdom; and in Crowley's mind, Chokmah corresponded to the Ajna chakra. The scorpions etc. represent the N in NIA. The military tone of the beginning, like the martial experiences at the vision's end (§16), are likely due to the ambient astral conditions reflected in the horoscope discussed above; but as the angel stretches forth his arms in the Sign of Typhon-Apophis, the images drawn down are as much the lightning and heavenly fire of Jupiter, and the arrows of Sagittarius, as they are emblems of Mars.

BLACK PEARL



Sidereal Zodiac

3:25 p.m. ANGLES:
 MC 2♎15
 Asc 17♍58
 EP 6♍19

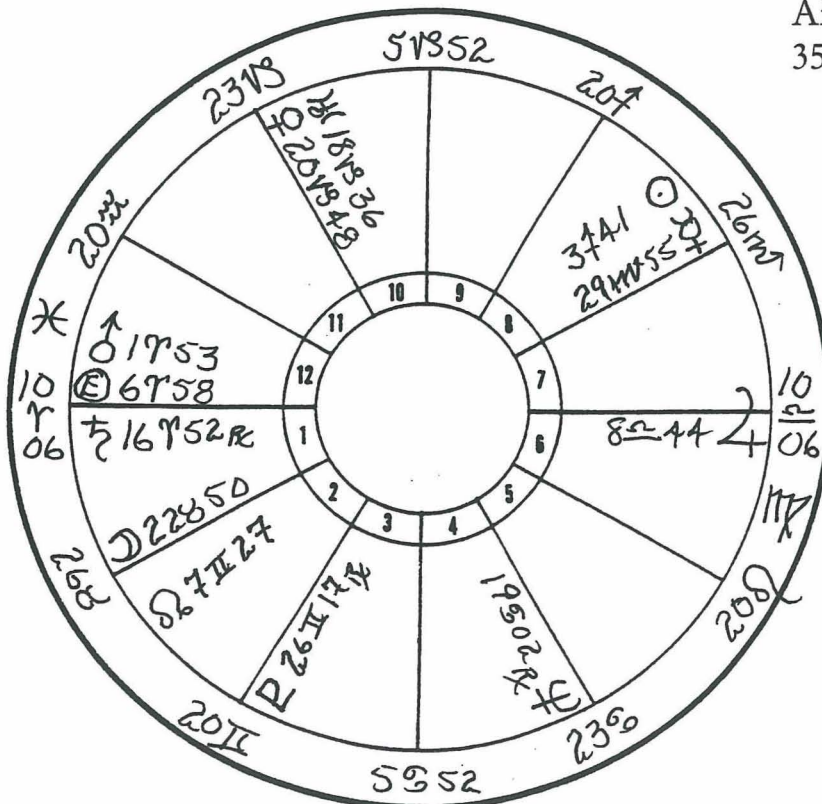
Vision of the 24th Æthyr

1909 November 26

2:00 p.m. LT

Ain el Hadjel, Algeria

35N40, 3E53



Tropical Zodiac

3:25 ANGLES:
 MC 25♎44
 Asc 11♌27
 EP 29♍48

§2: These streams of heavenly fire are akin to the lightning of Jupiter. Their color is that of Chesed and Samekh (Jupiter and Sagittarius). The blue rose upon the angel's lips confirms this as a vision pertaining to Samekh. The hummingbirds may represent sweetness and high rates of vibration. The shower of honey-colored dew is a known and recognizable phenomenon consistent with all of the foregoing.

§3: The letter ם, Samekh, was already implied in §2. The chariot implies the letter ן, Cheth, corresponding to Atu VII, The Chariot; and doves are the birds of Venus, corresponding to ך, Daleth. These three letters spell םךן, Chesed. The call to "Come away!" actually sounds from the rose, symbol of the union of the Adept with the H.G.A. This paragraph may be compared to various passages in *Liber LXV*, especially the beautiful Cap. II, vv. 17-26. "Doves" = ם״ן = 116 = NIA.

§4: The angel is of Tiphereth (golden hair and skin). In him are Fire and Water equilibrated (see Atu XIV, ם, Sagittarius). The seven colors imply the phenomena of the rainbow (which is a further symbol of Samekh), and correspond to the refraction of the One Light into its wide range of possibilities; which is one reason that the Adeptus Minor is titled *Hodos Chamelionis*, "the Way of the Chameleon."

§5: "hidden voice" implies "the Voice in the Silence," the Voice of the H.G.A. But there is something more subtle here. The Angels of Chesed — which are the personifications of Chesed in the World of Yetzirah — are called the *Chashmalim*, usually translated "Brilliant Ones." But *chashmal*, the singular, is also a Rabbinical pun meaning "the speaking silence." The death references, despite their obvious mystical significance, probably refer, again, to Scorpio and Atu XIII. The final sentence is typical of all of those instructions, repeated throughout most of these visions, intended to prepare Fra. O.M. for his approach toward, and eventual passage through, the Abyss.

§6: This passage is in Enochian. My best translation of it is: "You have become lifted up! The Secret Wisdom is [as] fiery darts — {and} you are empty, cast into the fire of gathering. Come away! Come away! For I, myself, am IDOIAN." IDOIAN is a Name of God which enumerates to 237 in Enochian, or 145 in Hebrew; both numbers have strong Kether associations. (Regardie's edition gives a somewhat different translation in a footnote. Since the footnote does not appear in Germer's edition, it appears to be Regardie's own contribution, not one of Crowley's notes.)

§7: ODO KIKALE QAA is the pronunciation, in the Golden Dawn's distinctive dialect, for the Enochian phrase, *odo cicle qaa*, from the First Key. It means, "Open the mysteries of your creation."

§8: When the five Elements are attributed to the five senses, hearing is attributed to Spirit, which completes the Pentagram by crowning the other four. The rest is practical meditation instruction.

§9: Myrrh and ambergris are the perfumes of Binah and Kether. They perhaps represent the *bitter* and the *pure*. Since ambergris has little scent of its own, but primarily draws out the best pure characteristics of that with which it is combined, this perfume would signify quintessentialized Binah in the highest. The verse describes, in poetic terms, the K. and C. of the H.G.A. — as do most of these paragraphs. What is of particular note is that this paragraph ends in Easter symbolism; and the 7=4 ceremony (the Chesed grade) of the old Order, to which G.:H.: Fra. D.D.S. was admitted, and to which he, in turn, admitted Crowley, corresponds to Easter morning, and the bringing of the Tipheric initiation (or 5=6) to its perfection.

§10: It is almost impossible to comment adequately upon this passage. It describes the fashion in which the Adept and the Angel join so fully that their "otherness" from each other is canceled in their complementation; the Supernal silence ensues. The last sentence may be compared to *Liber LXV*, Cap. I, v. 9.

§11: "Blue flame:" again the color of the Fire sign Sagittarius. Yet it is serpentine like Scorpio, and instructive like Taurus, Atu V, The Hierophant; thus spelling NIA. The Latin phrases may be translated as follows: *Sub umbra alarum tuarum Adonai quies et felicitas*: "Under the shadow of thy wings, Adonai, are peace and happiness" (*quies* can mean quiet, peace, rest, calm, &c.; *felicitas* is not only happiness and good fortune, but also fertility). *Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt*: "The highest good, true wisdom, magnanimous life, are within the night of night." *Vera medicina est vinum mortis*: "The True Medicine is the Wine of Death." *Libertas evangelii per jugum legis ob gloriam dei intactam ad vacuum nequaquam tendit*: "The liberty of the gospel, through the yoke of the law, before the inviolate glory of God, reaches out toward the Not-at-all-Empty." (This is a composite of four phrases discovered in

the legendary Rosicrucian Vault of C.R.C., which is the basis of the 5=6 initiation rite of the R.R. et A.C.) *Sub aquâ lex terrarum.*, S.A.L.T.: “Beneath the water is the law of earth.” (It is the first of three consecutive sentences whose notariqons spell the names of the three alchemical principles.) *Mens edax rerum, cor umbra rerum; intelligentia via summa*, M.E.R.C.V.R.I.V.S.: “The mind, devouring things; the heart, the shadow of things; intelligence, the highest way.” *Summa via lucis: per Hephæstum undas regas.* S.V.L.P.H.V.R.: “This is the highest way of the light: govern the waters through Hephæstus.” *Vir introit tumulum regis, invenit oleum lucis.* V.I.T.R.I.O.L.: “The man enters the (burial) mound of the king, [and] discovers the oil of light;” this differs from the more common expositions of this notariqon. (Thanks go to Fra. P.T. of Santa Cruz, CA for assistance in translating some of the more obscure phrasings.)

§12: A wheel is formed from the serpent-letters, comprised of innumerable phrases whose initials are T.A.R.O. The most important one is the first, “Three years is the rule of prophesy.” This three years equals 156 weeks — 156 being the value of the name *Babalon* — and had been the exact time Crowley had required to assimilate the nature of the Abyss since his first (incomplete?) crossing of it in about December, 1906.

§§13-15: Back to business! This is purely a description of his experience of the Holy Guardian Angel, the extremity of which is summarized in the words, “I am ended.” At the same time, the “whirling sparks of gold” that “are like blue sky,” are the *Chashmalim*, the Angels of Chesed; so that the central meaning of this Æthyr is love, expressed through the music of the “speaking silence.” The blue and purple are also colors of Chesed in the various scales. In the midst of this majestic uplifting is a green center, an oasis of the nature of Venus or love. The final sentence of §14 describes the maturity of his Knowledge and Conversation.

From an astrological point of view, this is an extraordinary passage as well, because, at about this time in the vision, first Uranus (freedom, expansion) and then, a few minutes later, Venus (love), crossed the Midheaven of the place where Crowley was located.

§16: He begins his return. The martial themes with which the vision began now return, in a different form, as “swords. . . clashing upon the armour of the damned,” etc. This marks the beginning of his return to his normal consciousness. Mars is no longer near the horizon, but the Moon remains in Sidereal Aries.



WAITING

My eyes open in surprise and joy:
There it is that has been hidden;
There the rapture, there the gold
Of life. There are those golden feet
Whispering through the sands of time.

See how the forbidding wall has fallen,
The stark restriction unrealized now.
The wall has broken apart and the key
Has been relinquished to the unknown.
The citadel lies in ruins.

Only the suggestion of a whisper,
Only the strange and muted song
Of love: only a restrained echo
Beathing back and forth down corridors
Misty with lives unlived.

Only then the tenderness in hearts;
The silent rustle within a glance
And shimmering reflections in other eyes:
Only then and the door unlocks;
The walls are down and I wait.

SOR. MERAL
October 22, 1954

THE CRY OF THE 23RD ÆTHYR, WHICH IS CALLED TOR



1. In the brightness of the stone are three lights, brighter than all, which revolve ceaselessly. And now there is a spider's web of silver covering the whole of the stone. Behind the spider's web is a star of twelve rays; and behind that again, a black bull, furiously pawing up the ground. The flames from his mouth increase and whirl, and he cries: Behold the mystery of toil, O thou who art taken in the toils of mystery. For I who trample the earth thereby make whirlpools in the air; be comforted, therefore, for though I be black, in the roof of my mouth is the sign of the Beetle. Bent are the backs of my brethren, yet shall they gore the lion with their horns. Have I not the wings of the eagle, and the face of the man?

2. And now he is turned into one of those winged Assyrian bull-men.

3. And he sayeth: The spade of the husbandman is the sceptre of the king. All the heavens beneath me, they serve me. They are my fields and my gardens and my orchards and my pastures.

4. Glory be unto thee, who didst set thy feet in the North; whose forehead is pierced with the sharp points of the diamonds in thy crown; whose heart is pierced with the spear of thine own fecundity.

5. Thou art an egg of blackness, and a worm of poison. But thou hast formulated thy father, and made fertile thy mother.

6. Thou art the basilisk whose gaze turns men to stone, and the cockatrice at the breast of an harlot that giveth death for milk. Thou art the asp that has stolen into the cradle of the babe. Glory unto thee, who art twined about the world as the vine that clingeth to the bare body of a bacchanal.

7. Also, though I be planted so firmly upon the earth, yet is my blood wine and my breath fire of madness. With these wings, though they be but little, I lift myself above the crown of the yod, and being without fins I yet swim in the inviolate fountain.

8. I disport myself in the ruins of Eden, even as Leviathan in the false sea, being whole as the rose at the crown of the cross. Come ye unto me, my children, and be glad. At the end of labour is the power of labour. And in my stability is concentrated eternal change.

9. For the whirlings of the universe are but the course of the blood in my heart. And the unspeakable variety thereof is but my divers hairs, and plumes, and gems in my tall crown. The change which ye lament is the life of my rejoicing, and the sorrow that blackeneth your hearts is the myriad deaths by which I am renewed. And the instability which maketh ye to fear, is the little waverings of balance by which I am assured.

10. And now the veil of silver tissue-stuff closes over him, and above that, a purple veil, and above that, a golden veil, so that now the whole stone is like a thick mat of woven gold wires; and

there come forth, one from each side of the stone, two women, and grasp each other by both hands, and kiss, and melt into one another; and melt away.¹ And now the veils open again, the gold parts, and the purple parts, and the silver parts, and there is a crowned eagle, also like the Assyrian eagles.

11. And he cries: All my strength and stability are turned to the use of flight. For though my wings are of fine gold, yet my heart is the heart of a scorpion.

12. Glory unto thee, who being born in a stable didst make thee mirth of the filth thereof, who didst suck in iniquity from the breast of thy mother the harlot; who didst flood with iniquity the bodies of thy concubines.

13. Thou didst lie in the filth of the streets with the dogs; thou wast tumbled and shameless and wanton in a place where four roads meet. There wast thou defiled, and there wast thou slain, and there wast thou left to rot. The charred stake was thrust through thy bowels, and thy parts were cut off and thrust into thy mouth for derision.

14. All my unity is dissolved; I live in the tips of my feathers. That which I think to be myself is but infinite number. Glory unto the Rose and the Cross, for the Cross is extended unto the uttermost end beyond space and time and being and knowledge and delight! Glory unto the Rose that is the minute point of its centre! Even as we say; glory unto the Rose that is Nuit the circumference of all, and glory unto the Cross that is the heart of the Rose!

15. Therefore do I cry aloud, and my scream is the treble as the bellowing of the bull is the bass. Peace in the highest and peace in the lowest and peace in the midst thereof! Peace in the eight quarters, peace in the ten points of the Pentagram! Peace in the twelve rays of the seal of Solomon, and peace in the four and thirty whirlings of the hammer of Thor! Behold! I blaze upon thee. (The eagle is gone; it is only a flaming Rosy Cross of white brilliance.) I catch thee up into rapture. FALUTLI, FALUTLI!

16. . . . O it dies, it dies.

BOU SÁADA

November 28, 1909. 9:30-10:15 A.M.

NOTES ON **TOR** by Fra. A.H.:

Astrological indications of the themes of this vision could not be clearer! Crowley was riding the high tide of a recently Full Moon. (On the exact day of the Full Moon, November 27, no vision work was undertaken, and this one occurs the following morning.) In the Sidereal Zodiac, that Full Moon fell across the constellations Taurus and Scorpio. In the G.D. symbolism in which Crowley had been trained, the Kerubic figures attributed to Taurus and Scorpio were the very Bull and Eagle which dominate this present vision.

The brilliant Full Moon had dominated the night sky for two days by then, and was surely strong in Crowley's imagination for psychological reasons alone; but its magical effects are also quite evident both in this vision and, especially, the subsequent one later the same day. What is quite extraordinary, though, is that, despite the Taurus-Scorpio symbolism inherent in the name of the prior (24th) Æthyr, the Bull-Eagle symbolism did not appear therein, even though the Moon was in **Tropical** Taurus at the time. No, only after the Moon had left what Crowley himself have thought of as Taurus (*i.e.*, Taurus in the Tropical Zodiac) and moved on into Gemini did the Bull — and especially the Bull in counterpoint to the Eagle — appear in his visions. It is as if the Tropical Zodiac did not even exist — as if the Sidereal were the accurate, objective scale of Nature. This is not the last time we shall see such dramatic representations of this, as we continue our journey through the Vision and the Voice of the 30 Aires.

1. These are intended to show symbolically that the Bull is the same as the Eagle.

An exact Mercury-Mars trine occurred that day. I cannot detect anything in the vision that corresponds to this. What would be expected, in particular, would be something acutely mental or intellectual. Perhaps the mild trine had insufficient potency; but, more likely, I think, this intellectual tendency (from an aspect that had no particular connection to Crowley's own horoscope) was outweighed by the transit of Venus in exact conjunction to Crowley's Mars — an aspect which came exactly to the Ascendant just as the vision reached its climax in the rapturous experience of the Rosy Cross. A Venus-Mars transit is emotional and passionate, not intellectual at all. Both the Venus-Mars transit, and the Sun-Moon aspect of the just-past Full Moon, are apt expressions of that union of opposites implied by the symbol of the Rosy Cross.

Venus, Uranus, and Neptune were broadly near the horizon as the vision began — as they had been in several of these. I do not discern any particular significance of this, separate from the general themes and patterns of all of the visions taken in the aggregate.

TOR or $\text{JSE} = \text{Dragon's Head, Libra, Pisces} = 3 + 30 + 100 = 133$. Other than a few minor words occurring in the course of the vision, the primary relevant correspondence to this number is probably מִי הַמַּלְאָךְ , *mi ha-malakh*, “the salt sea,” a symbol of Binah.

The symbolism of Dragon's Head, Libra, Pisces is not wholly clear to me in this vision. If one notes that Caput Draconis is enumerated based on the letter λ , and substitutes Atu II, The Priestess, the symbolism becomes **more** evident — but this is not the way Caput tended to manifest in these visions. The upraised phallic head of the “dragon,” in counterpoint to the symbolism of Atu XVIII, The Moon, balanced by Libra between them, may signify the point and counterpoint between the Bull and the Eagle, and between the heights and the depths; but I must admit that, of all 30 of these visions, this one is the single most obscure to me beyond its broadest elements. This may be a deficiency in my own understanding, or some other personal blind spot; or it may be a characteristic of the vision itself. I leave the meaning of these three key-symbols to the meditation of the reader.

Part of that seeming obscurity may be due to the fact that the 23rd Æthyr corresponds to **Binah in Yetzirah**. Binah is the target toward which this entire series of visions eventually carried Fra. O.M.; but this target was not Binah on this present plane, but Binah in Atziluth. In this vision, we encounter that Sefirah on a much lower arc of the ascending spiral. For example, it is still defined in terms of duality (the Bull vs. the Eagle, male vs. female, height vs. depth), though there are already intimations that these polarities each represent two expressions of a single thing. Other Binah symbols are evident, particularly the Supernal implications of the opening paragraph, and the Kerubim (which are the angelic wardens of Binah in Briah — see the “Ceremonial Magick” article in this issue). And there are other indications as well.

In brief, then, I think this vision is best looked upon as a crossing of the threshold to the Supernals, but wholly on the Yetziratic plane, the plane of intellect and other aspects of personality. Its chief symbolism is the polarity between the Bull, or lingam, of Taurus, and the Eagle, or yoni, of Scorpio. At its climax they are united in the rapturous image of the Rosy Cross. All of the rest is more or less filler, however interesting.

§§1-2: Perhaps due to the word “revolving,” Crowley interpreted these as the three *gunas*; and with this we have no dispute. At the same time, they appear also to be representations of the three Supernal Sephiroth (which are a cognate, though by no means identical, idea). Three is the number of Binah; and this vision corresponding to Binah in Yetzirah, the first in the series to pass into the Supernal Triad, seems keyed to that triad, its polarities, and their resolution. Much of the symbolism at the beginning is more that of Kether than Binah; this should not discourage us, inasmuch as the Supernal Triad is actually three expressions of a single idea, rather than three separate ideas.

The web-like silver covering is reminiscent of the veil on Atu II, The Priestess, in the Thoth deck, and may correspond to Gimel and Binah (which are two expressions of the one maternal idea expressed in the number 3). The “star of twelve rays” is a quite excellent symbol for the twelve-fold zodiacal expression of stellar energies which characterize Chokmah. If this interpretation is valid, it suggests the black bull that next appears as some sort of Kether idea to complete the trinity; and in a Yetziratic, Kerubical, or Elemental fashion, he in fact is this. Despite the bull's black color, Crowley identified him (due to the symbolism of the beetle in his mouth) with Apis, adding that, “The Beetle is the Midnight Sun, the hidden hope of Earth.”

Apis was regarded as an incarnation of Osiris: their conjoined expression as Asar-Apis became the Greek *Serapis*. Budge quotes Egyptian passages describing this bull variously as, “lord of heaven. . . lord of life for ever. . . the renewed life of Ptah. . . the second Ptah.”

More pointedly, this Bull is an expression of the traditional image of the Kerubim; and though he rejects the symbol of the Lion from his imagery, he specifically incorporates parts of the Bull, Eagle, and Man. He is Black, the color both of Binah and of Earth, and is positioned in the North, the direction attributed to Earth, and “the place of greatest darkness” — so perhaps his rejection of the Lion is a Binah-themed rejection of the symbol of the south and light, in favor of symbols of night. He bears the token of the midnight Sun in the roof of his mouth; and “the sun of midnight is ever the son,” Vav, Taurus. (The Latin *sol mediæ noctis* enumerates to 157, which is also the value of several Hebrew words that may be relevant to this vision, including: אַעֲרֹ, “was angry, enraged,” and both לִקְוֹ, “lingam,” and יוֹנִי, “yoni.”) And, as mentioned before, the Kerub of which he is emblematic is the traditional guardian of Binah in Briah, even as the Sphinx was the warden of Thebes in Œdipus’ ordeal of passing the great chasm to enter the city where he would be received back into the arms of his mother. Simultaneously, these Kerubim, on the plane of Yetzirah, are one with the “Living Creatures,” or *Chayoth*, that are Angels of Kether.

The earth on which he tramples symbolizes physical sensations that are stirred by his presence. These, in turn, make “whirlpools in the air,” that is, in the inner sensorium. “Whirlpool” is the literal meaning of the Sanskrit *vriddhi*, often translated “modifications,” and applied to stirrings and whirlings and forms within the fundamental “mind-stuff,” or *chitta* — in other words, all thoughts and emotions. (See BLACK PEARL, Vol. I, No. 2, “Precepts of Union.”)

§3: All phallic representations. By the way, the Egyptian (Demotic) word for “bull,” which was their name for the constellation Taurus, also meant “phallus.” “All the heavens beneath me” apparently refers to all aspects of consciousness below the Supernals, or even, perhaps, below Kether.

§4: Some part of the consciousness of the “crown” (Kether) pierces his head, *i.e.*, interpenetrates his intellect. This “north” is probably that of the Microcosm (and of the 0=0 ritual), corresponding to elemental Earth, rather than the Scorpionic north of the Macrocosm (in the 5=6 ritual). But whether used as either of these, or even as the other “gate of the North” in the traditional 6=5 ceremony, it represents a voluntary entering of “the path of darkness” that one might, eventually, be brought into light. And while the “points” of Kether have penetrated downward, the last sentence of the paragraph indicates that his Yesod, corresponding to the genitals and the creative power thereof, has penetrated upward into his Tiphereth.

§5: The “egg of blackness” is the symbol of Akasha, Spirit, the Quintessence. Crowley used the word “worm” in a generally disparaging fashion throughout the Holy Books, though this passage also might be compared to *Liber LXV*, Cap. III, v. 39, or Cap. IV, v. 24-25, etc. for a different idea.

§6: All paradoxical language, left for the reader’s meditation. Of perhaps minor significance is the fact that “vine,” in Hebrew, is יָבֵן, *gephen* = 133 = TOR.

§7: Kether is in Malkuth. Malkuth, Tiphereth, and Kether are united in these images.

§8: The purpose of this seems to be to contrast the depths to the heights, as aspects of the same experience. The Height is not sullied by its play and participation in the depths. The Stability-Change contrast of the last sentence is an expression of the $2^{\circ}=9^{\square}$ formula of Yesod or, more likely, the $9^{\circ}=2^{\square}$ formula of Chokmah: it is *anikka*.

§9: “whirlings of the universe” are the “Primal Whirlings,” or *Primum Mobile*, of Kether in Assiah, the *Rashith ha-Galgalim*. The remainder, regarding “change” and “sorrow,” refers to the Buddhist doctrines of *anikka* and *dukkha*, corresponding to Chokmah and Binah, respectively. The last sentence seems to refer to the Caput-Libra-Pisces symbolism of the name TOR, though the exact details are not clear.

§10: This is a dramatic device, to transition from Act I to Act II; from the Bull to the Eagle; from the masculine idea which descends from the heights into the depths, to the feminine idea which ascends from the depths into the heights. Silver, purple, and gold seem to refer to Yesod and Tiphereth, Moon and Sun (which at that hour were in the constellations of Taurus and Scorpio, respectively), though this detail is probably not of any great significance.

§11: Do these golden wings refer to the Sun's presence in Scorpio? The phrase "the heart of a scorpion" is an unmistakable reference to the star Antares, also called *Cor Scorpii*, the brightest star in the constellation, though not visible in the late November sky. (The Sun was about 3° from Antares when this vision was received.) It is only one or two **minutes** or arc from being exactly opposite the brightest star in Taurus, Aldebaran, called "the eye of the bull;" so this scorpion's heart is exactly aligned with the "eye" (that is, in Crowley's language, the phallus) of the bull.

§12: The references appear Christian and derogatory, though "mirth of the filth" clues us to a look to ♃, Capricorn, Atu XV, The Devil, as if Christ and the Devil are being addressed as a common symbol. Yet there is a deeper meaning here: It is part of Crowley's further preparation for the actual crossing of the Abyss and the eventual entering into Binah on a higher arc. (This expressed shadow aspect of Christianity was likely the shadow of it in Crowley's own soul, not yet cleansed and expunged.)

§13: The reference to the cross is complex. Besides its many simultaneous possible meanings, its relationship to the Portal Ritual of the H.O.G.D. (and its similar implications for the Portal of the Abyss or of Da'ath?) should not be missed, especially in terms of the equilibration of the four Elements. Portal symbolism is reiterated by "defiled" and "slain," which seem to refer to ♃ and ♁, The Devil (Atu XV) and Death (Atu XIII). The final sentence supports this interpretation.

§14: The vision is approaching its climax. The Bull, as the masculine pole, was concentrated (as Hadit, or the Cross folded in upon itself); now the Eagle, as the feminine pole, is unfolded, or extended, to its fullest (as Nuit, or the rose unfolded in its opening). Yet, paradoxically, the Cross is then atypically described in its extension, and the Rose in its concentration. Both extremes are true at the same time: their paradoxical coexistence is characteristic of such mystic states.

§15: The voice of the Eagle and Bull, the scream and the bellow, sound together. The numbers attributed to the geometric figures, which seem double what one would expect, represent both the points and the hollows, both the masculine and the feminine parts of each: Thus, eight "quarters" rather than four, and ten points to the Pentagram instead of five (to include the indented points as well as the extended ones). The "seal of Solomon" is the Hexagram, and the "hammer of Thor" is the swastika, drawn, in one of the ceremonies of the H.O.G.D., as comprising 17 squares from a larger matrix of 25 squares, and here doubled to 34. The Rosy Cross is the climax of the union of opposites, the chorus of the simultaneous scream and bellow, symbolized by the Sun and Moon in the prior day's Full Moon (which, by the way, was a total Lunar Eclipse, not visible in Algeria), and by the conjunction of Venus with Crowley's own natal Mars, which was crossing the eastern horizon at the exact moment this part of the vision was experienced.

"Falutli" had first appeared two years earlier, during the writing of *Liber VII*, Cap. V, v. 30: "Ah God, all is gone! Thou dost consummate Thy rapture. Falútlí! Falútlí!" Exactly the same idea is expressed here. The word can be analyzed in several different ways. (Crowley examined it syllable by syllable, letter by letter, in his own notes on *The Vision & the Voice*, which the interested student should consult.) In *In the Continuum* Vol. I, No. 7, it was suggested that *Falutli* be spelled פֶּלֶטְלִי = 156, the value of the name *Babalon*, and of the similar ecstatic, rapturous word ῥιλιυ, *hriliu*. Treated as an Enochian word (𐌹𐌰𐌽𐌳𐌰𐌹𐌳𐌰), it enumerates to 158, the value of many interesting words and phrases, including: מֶאָזָנִים, "balances" (a name of Libra); מַיִם חַיִּים, *mayim khayim*, "living waters" (used in *Song of Solomon* 4:15 as a reference to the Bride); נִצְחִי, *nitzkhi*, "eternal, enduring," and נִצְחִי, *netzakhi*, "triumphant, victorious," *caverna adeptorum*, "vault of the adepts," and *quinta essentia*, "fifth essence; quintessence."

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THE CRY OF THE 22ND ÆTHYR, WHICH IS CALLED

LIN ✚ ☾ 7 ☽

1. There comes first into the stone the mysterious table of forty-nine squares. It is surrounded by an innumerable company of angels; these angels are of all kinds, — some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.

2. And now there comes an Angel, to hide the tablet with his mighty wing. This Angel has all the colours mingled in his dress; his head is proud and beautiful; his headdress is of silver and red and blue and gold and black, like cascades of water; and in his left hand he has a pan-pipe of the seven holy metals, upon which he plays. I cannot tell you how wonderful the music is, but it is so wonderful that one only lives in one's ears; one cannot see anything any more.

3. Now he stops playing and moves with his finger in the air. His finger leaves a trail of fire of every colour, so that the whole Aire is become like a web of mingled lights. But through it all drops dew.

4. (I can't describe these things at all. Dew doesn't represent what I mean in the least. For instance, these drops of dew are enormous globes, shining like the full moon, only perfectly transparent, as well as perfectly luminous.)

5. And now he shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 49, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Æthyr, that is accursed, and that hath 42.

6. All this while the dewdrops have turned into cascades of gold finer than the eyelashes of a little child. And though the extent of the Æthyr is so enormous, one perceives each hair separately, as well as the whole thing at once. And now there is a mighty concourse of angels rushing toward me from every side, and they melt upon the surface of the egg in which I am standing in the form of the god Kneph, so that the surface of the egg is all one dazzling blaze of liquid light.

7. Now I move up against the tablet, — I cannot tell you with what rapture. And all the names of God, that are not known even to the angels, clothe me about.

8. All the seven senses are transmuted into one sense, and that sense is dissolved in itself. . . . (Here occurs Samadhi.) . . . Let me speak, O God; let me declare it . . . all. It is useless; my heart faints, my breath stops. There is no link between me and P. . . . I withdraw myself. I see the table again.

9. (He was behind the table for a very long time. O. V.)

10. And all the table burns with intolerable light; there has been no such light in any of the Æthyrs until now. And now the table draws me back into itself; I am no more.

11. My arms were out in the form of a cross, and that Cross was extended, blazing with light into infinity. I myself am the minutest point in it. This is *the birth of form*.

12. I am encircled by an immense sphere of many-coloured bands; it seems it is the sphere of the Sephiroth projected in the three dimensions. This is *the birth of death*.

13. Now in the centre within me is a glowing sun. That is *the birth of hell*.

14. Now all that is swept away, washed away by the table. It is the virtue of the table to sweep everything away. It is the letter I in this Æthyr that gives this vision, and L is its purity, and N is its energy. Now everything is confused, for I invoked the Mind, that is disruption. Every Adept who beholds this vision is corrupted by mind. Yet it is by virtue of mind that he endures it, and passes on, if so be that he pass on. Yet there is nothing higher than this, for it is perfectly balanced in itself. I cannot read a word of the holy Table, for the letters of the Table are all wrong. They are only the shadows of shadows. And whoso beholdeth this Table with this rapture, is light. The true word for light hath seven letters. They are the same as ARARITA, transmuted.

15. There is a voice in this Æthyr, but it cannot be spoken. The only way one can represent it is as a ceaseless thundering of the word Amen. It is not a repetition of Amen, because there is no time. It is one Amen continuous.

16. Shall mine eye fade before thy glory? I am the eye. That is why the eye is seventy. You can never understand why, except in this vision.

17. And now the table recedes from me. Far, far it goes, streaming with light. And there are two black angels bending over me, covering me with their wings, shutting me up into the darkness; and I am lying in the Pastos of our Father Christian Rosenkreutz, beneath the Table in the Vault of seven sides. And I hear these words:

18. The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue. (Before me is the flaming Rosy Cross.) I have opened mine eye, and the universe is dissolved before me, for force is mine upper eye-lid and matter is my lower eye-lid. I gaze into the seven spaces, and there is naught.

19. The rest of it comes without words; and then again:

20. I have gone forth to war, and I have slain him that sat upon the sea, crowned with the winds, I put forth my power and he was broken. I withdrew my power and he was ground into fine dust.

21. Rejoice with me, O ye Sons of the Morning; stand with me upon the Throne of Lotus; gather yourselves up unto me, and we shall play together in the fields of light. I have passed into the Kingdom of the West after my Father.

22. Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Æon; ye shall not suffer death. Bind up your girdles of gold! Wreath yourselves with garlands of my unfading flowers! In the nights we will dance together, and in the morning we will go forth to war; for, as my Father liveth that was dead, so do I live and shall never die.

23. And now the table comes rushing back. It covers the whole stone, but this time it pushes me before it, and a terrible voice cries: Begone! Thou hast profaned the mystery; thou hast eaten of the shew-bread; thou hast spilt the consecrated wine! Begone! For the Voice is accomplished. Begone! For that which was open is shut. And thou shalt not avail to open it, saving by virtue of him whose name is one, whose spirit is one, whose individuum is one, and whose permutation is

one; whose light is one, whose life is one, whose love is one. For though thou art joined to the inmost mystery of the heaven, thou must accomplish the sevenfold task of the earth, even as thou sawest the Angels from the greatest unto the least. And of all this shalt thou take back with thee but a little part, for the sense shall be darkened, and the shrine re-veiled. Yet know this for thy reproof, and for the stirring up of discontent in them whose swords are of lath, that in every word of this vision is concealed the key of many mysteries, even of being, and of knowledge, and of bliss; of will, of courage, of wisdom, and of silence, and of that which, being all these, is greater than all these. Begone! For the night of life is fallen upon thee. And the veil of light hideth that which is.

24. With that, I suddenly see the world as it is, and I am very sorrowful.

BOU-SÂADA.

November 28, 1909 4-6 p.m.

(Note. — You do not come back in any way dazed; it is like going from one room into another. Regained normal consciousness completely and immediately.)

NOTES ON **LIN** by Fra. A.H.:

Astrological conditions for this vision much resemble those of the prior one — which was obtained less than six hours earlier. Crowley's personal and magical energies were, by all appearances, running very high, likely the consequence of the Full Moon and of Venus' transiting conjunction with his Mars.

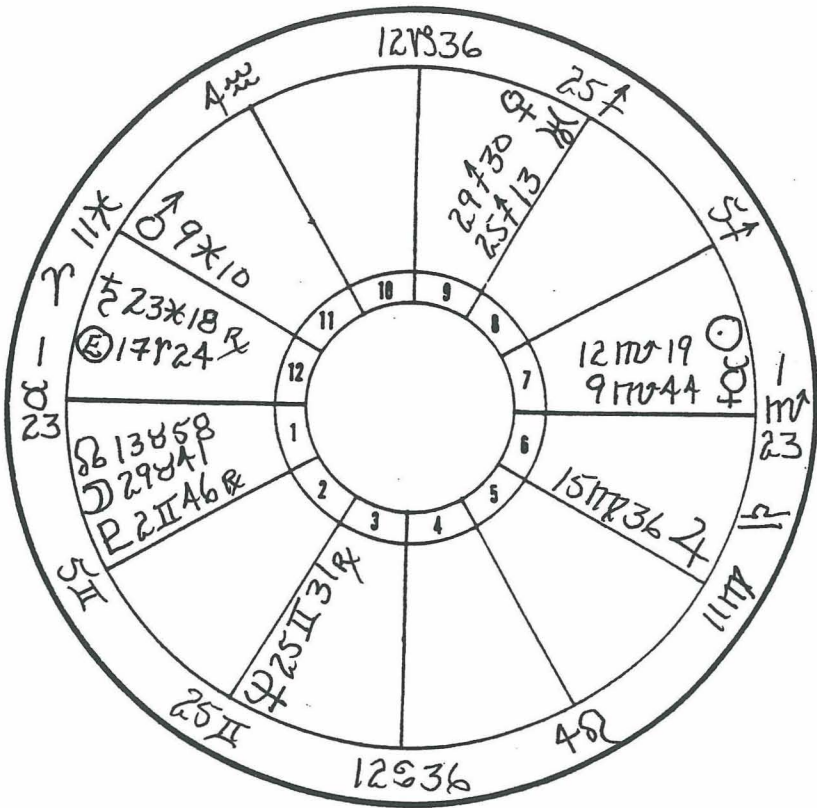
The Moon remained in Sidereal Taurus at the start, though it slipped into Gemini about a fourth of the way through, at 4:39 pm. In the Tropical Zodiac, it was in Gemini throughout. Perhaps most significant in the lunar placement is that it precisely squared Crowley's own Moon, adding to the charge of emotional energy and to his sensitivity. The partile Mercury-Mars trine seems to add no more here than previously.

What is different, astrologically, is the selection of planets near the horizon. Mercury and the Sun are just above the Descendant, dominating the foreground of the horoscope. Both would set relatively early in the course of the vision, an event actually described in §21. Mercurial themes centered substantially around the presence of a table of letters — a characteristic mercurial device — which dominates much of the vision. Mercury appears also as the "child." But what is unmistakable is the solar symbolism: This vision contains a very high and pure exposition of the real meaning of the traditional 5=6 ceremony through which Crowley had been admitted into the Tiphereth grade of the R.R. et A.C. Tiphereth is the Sephirah of the Sun.

Zodiacal signs of the Sun and Moon have unclear relevance in this instance. The Sidereal Taurus placement, with which the Moon commences the vision, does not seem important. "Twin" symbolism implicitly occurs later in the vision, at a time when the Moon is in Gemini in both Sidereal Zodiacs. Symbols corresponding to the Sun's placement in Tropical Sagittarius and Sidereal Scorpio could be wholly derived from the Sagittarius and Scorpio elements in the letters of the name LIN.

LIN or CLD = **Cancer, Sagittarius, Scorpio** = Cheth, Samekh, Nun = 8 + 60 + 50 = 118. These exact letters, in the same sequence, spell the name ךסן , *Chassan*, the name of the Ruler of Air, though this does not seem to have any significance in the present vision. What **may** be significant is that, with different vowel pointings, this word becomes *khosen*, meaning "strength, power, riches." Important Hebrew words enumerating to 118, that appear to describe the exact processes occurring in this vision, include ףלן , "to pass, renew, change;" and מנע , "to ferment," among others. And do not miss the fact that this is an extraordinary vision of fermentation and transformation! The individual letters of "LIN" (which are otherwise explained, briefly, in §14) each represent potent symbols of transformation. Cancer (Cheth) is the Path, on the Tree of Life, that opens unto Binah; it symbolizes the transcendent Formula of the Holy Grail. Sagittarius (Samekh) is the Path that opens unto Tiphereth; it signifies the Knowledge and Conversation of the Holy Guardian Angel.

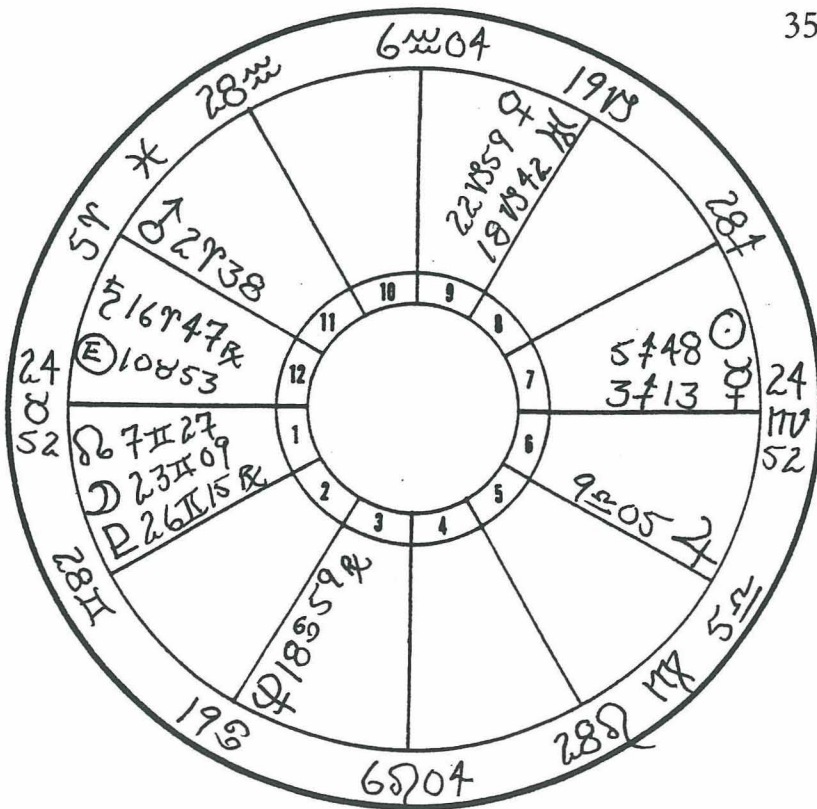
BLACK PEARL



Sidereal Zodiac

6:00 p.m. ANGLES:
 MC 13♌19
 Asc 3♊08
 EP 16♏41

Vision of the 22nd Æthyr
 1909 November 28
 4:00 p.m. LT
 Bou-Sâada, Algeria
 35N12, 3E53



Tropical Zodiac

6:00 p.m. ANGLES:
 MC 6♌48
 Asc 26♊37
 EP 10♊10

Scorpio (Nun) partakes of both of these, since, like Sagittarius, it admits into Tiphereth and is the final Path traversed in the process; and its numerical value, 50, links it to the “50 Gates of Binah” which are symbolic portals to that Sephirah in the Mercavah, or “chariot,” schools of Qabalah. Furthermore, Scorpio’s symbolism incorporates nearly every primary ‘symbol of transformation’ known to students of this subject.

According to the theory that has served us throughout our examination of these Æthyrs, LIN is attributed to **Chokmah in Yetzirah**. In reading through the vision’s text, Chokmah symbols are few. There is, however, no doubt that a correspondence to the Supernals applies, the vision seeming, perhaps, more of the nature of Kether than of Chokmah, much as occurred in the Binah-attributed 23rd Æthyr preceding.

What is most clear, though, is that the Vision and the Voice of the 22nd Æthyr, LIN, are a quintessentialized replaying of the Adeptus Minor ritual, disclosing what is inwardly meant by its outer forms. This text is also the record of one powerful experience, by Crowley, of the Knowledge and Conversation of his Holy Guardian Angel. As such, many of the passages defy rational commentary, and must be appreciated as they stand, to the extent each reader is able to do so. We shall, therefore, limit commentary to wholly technical points, and clarification of seeming obscurities.

§1: At right is “the mysterious table of forty-nine squares.” It originated in the skrying work of Sir John Dee and Edward Kelly. The technical methods of its use are explained in A.: A.: *Liber Chanokh* (Liber LXXIV). Just as is described in our present text, numerous kinds of angelic names are derived from it. Many of these names were made part of the *Sigillum Dei Æmeth* which held a prominent place in Dee’s work. Perhaps most important of these are the names of seven planetary angels, which (based on Hebrew names of the planets to which they correspond) are derived as follows: Begin with the *S* in the upper left corner, then proceed along diagonals to add the letters *AB*, then *ATH*, then *I* — with the “²¹₈” signifying, by convention, the letters *AL*, or *ל*. The result is the name *SABATHIEL*, and angel of Saturn. Continuing, we derive the other six names: *ZEDEKIEL* (Jupiter), *MADIMIEL* (Mars), *SEMELIEL* (Sol), *NOGAHEL* (Venus), *CORABIEL* (Mercury), and *LEVANÆL* (Luna). This seven-by-seven “table” is part of a larger scheme of Enochian symbols arising from the number 7, perhaps the highest of which is the seven-lettered name *BABALON*.

S	A	A	I ²¹ ₈	E	M	E.
B	T	Z	K	A	S	E ³⁰ .
H	E	I	D	E	N	E
D	E	I	M	O	L ³⁰ .	A
I ₂₆	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
I	H	R	L	A	A	L ²¹ ₈

§2: The mingling of “all the colours” is a Chokmah symbol; for the gray of Chokmah in the Queen Scale is only apparent, being, instead, a mixture of all the spectrum colors and their complements to **imply** gray. Yet the rainbow nature of “all the colours” is also compatible with the symbolism of Samekh, Sagittarius, and Atu XIV, the seven colors having the same meaning as the seven tones of the pan-pipes. “proud and beautiful” are traits of the Sun and Tiphereth; and, secondarily, of Samekh. The five headdress colors may be the white, red, blue, yellow, and black of the five Elements (as reflected, for example, on the wand of the Chief Adept of the R.R. et A.C.), here represented, instead, in the colors of precious metals and jewels.

§§2-3: No matter which of the senses is stimulated or employed, it is merely the attempt to express the inexpressibly beautiful within a more familiar sensory framework. What was being communicated is, in fact, neither sound nor tracings of fiery light, but rather something transcendent to the physical senses.

§§3-4: Crowley wrote that, “This ‘dew’ is the Supernal Lion-Serpent in his Menstruum of liquid Pearl.” The note is essentially worthless, because it does not explain a thing to anyone who does not already know what he is saying! This “dew” has appeared in earlier Æthyrs, and will appear, as well, in subsequent ones. It is a very distinctive phenomena, documented over and over by mystics and spiritual aspirants in numerous paths. In Tarot, it is implied by the falling of Hebrew Yods from the sky. It may be hidden in the Hebrew legend of *manna* falling from heaven to feed the sojourners in the wilderness. By all appearances it is a wholly objective phenomenon, at least quasi-physical, yet indiscernible until a certain state of inner perception has awakened. It often accompanies intense kundalini experiences, but either can exist in the absence of the other. It is most commonly described as dew, or as rain falling from the sky, though that rain is commonly called fire falling from heaven. Its pearlescent sphericity is a common observation. From

Medieval alchemists, to modern song-writer John Denver, it has been portrayed in comparable terms. The Ritual of the 28th Path in the Golden Dawn 4=7 ceremony describes it in three different states or conditions. Anastratus called it, “the distilled moisture of the Moon, joined to the light of the Sun and congealed.” An alchemical tract quoted in *The Secret Symbols of the Rosicrucians* calls it “the dew of heaven,” the השמיים לד of Gen. 27:28, which “falls from above into the depths of the earth, and the subtlest portion of the earth is its body. . . The best dew is that which is coagulated like an electrum, or like transparent amber of a mixed color.” Compare this to Crowley’s occasional description of it as “honey.”

§5: Nested realities, based on series of sevens. The Enochian Calls are 49, rather than 19, because the 19th has one variation for each of the 30 Æthyrs, bringing the total to 48; and there is an implicit Call No. 0, which is Silence. The number of individual elements in the 30 Æthyrs would be 1,463, the value of $\sigma\nu\nu\epsilon\chi\eta\varsigma$, meaning “continuous.” It is 7×209 ; and 209 is the value of הדר , *ha-dar*, “the pearl;” *cf.* the descriptions of the “dew” in §§3-4. (“Black Pearl” is thus דר שחרר , *dar shahkhor* = 718.) There are many other significant words for this 209, in both Hebrew and Greek, which the reader is left to investigate.

§§6-7: The vision deepens, and begins to resist rational commentary. The image is of the solar child.

§§8-9: Even as all the colors of the rainbow may be forged into white light. For a sublime description of this “transmutation,” see the “Prologue of the Unborn” from *Liber VII*, quoted in full in the “Ceremonial Magick” article in this issue. There are long pauses in the record of the vision, as Crowley lapsed into repeated waves of Samadhi. “P.” refers to Crowley’s First Order motto, *Perdurabo*. At the end, he withdrew from the samadhic state back to the astral (Yetziratic) level of the vision of the tablet.

§§10-13: The “crucifixion” from the Adeptus Minor initiation — wherein the postulant is strapped to a large cross to take the obligation — is here given its inner meaning. §§11-13 refer, respectively, to Hadit, Nuit, and Heru-Ra-Ha (the latter being also an ensign of the union of the Cross and Rose). “Hell” simply means “the hidden place,” that sanctuary, or adytum, which is the Holy of Holies within each of us.

§14: In the name LIN, the I (Sagittarius) is the main theme of the vision; *i. e.*, it is primarily of the Holy Guardian Angel; L (Cancer) gives purity, through its ruler, the Moon. N (Scorpio) gives energy, through its ruler, Mars; and also because it is, in fact, death which releases illimitable energy. (This last statement should not be taken in a superficial way, nor as warrant to take another’s life.)

Why is it that every Adept who beholds this vision is corrupted by mind? What is intrinsic to this Æthyr and its nature that causes this? Is it because the vision corresponds to the sphere of Wisdom, but in the plane of personality? It is easy to understand that intellect is the enemy of Samadhi, and that after a Samadhic experience there is a natural tendency for the intellect and ego to reassert themselves as if in retaliation for their displacement; but the inherent relationship of this to the Æthyr is not otherwise readily evident.

§15: This is the Hindu idea of AUM, vibrating eternally, as the inherent sound of the universe.

§16: Crowley gives a hint of this mystery in his note: “The general idea is perhaps this: 70 = הסה , Hush! and ליל , Night, and סוד , The Secret. The glory is so great that it cannot be manifested by any positive means.” Additionally, his “I am the eye” defines him as a point of view, or Hadit; it is his individuality that shall “fade before thy glory.”

§17: In the Second Point of the 5=6 ceremony, Crowley now has taken the place of his initiator — for that is who, in his own initiation, he found shut up in the place here described.

§§18-22: The message of the Angel is received, in the place of initiation. The speaker is Harpocrates who is also that Child who is the ultimate revelation of the 1st Æthyr. The words are some of the most sublime in this entire series of visions; their meaning should be familiar to 5° initiates of Temple of Thelema.

§20: He is both Ra-Hoor-Khuit, and Hoor-Paar-Kraat (Harpocrates). These are the two aspects of the twin-god Heru-Ra-Ha.

§21: The “Throne of Lotus” is that of Harpocrates. The description in this verse is quite interesting, if the child is regarded as an aspect of the child-god Hermes or Mercury; for not long before, Mercury and the Sun (“my Father”) had, in fact, set in the West. (The word “after” must be taken as poetic, since Mercury set a little before the Sun.) The whole of this resembles familiar Egyptian funereal passages. ☞

NUK IB EN SUTI
The Heart of Set

Anet-hra-k ser er Neheh
Anet-hra-k ser er Sehetch her-ib Ukha

Em khena ba-a sauti khaibit-a
Un uat en ba-a en khaibit-a maa-f Netjer aa
Maa-a ba-a khaibit-a Netjeri Ib en Set-heh

Keku samau i-na kher-k khu-k ua ib-kua
Sem-a ib-a en unnut-f nebtet kerh
Ba-a pu Netjer ba-a puh heh

Nuk se Suti se Nesert
Nuk ib en Set-heh
Nuk Set-heh aasha mes-khut Ukha

Homage to thee, Prince of Eternity!
Homage to thee, Prince of Light in Darkness!
Let my soul not be shut in;
let my shadow not be fettered;
Let the way be open for my soul and for my shadow,
may it see the Great God —

May I look upon my soul and my shadow,
the Divine Heart of the Everlasting Fire of Set!
Within night and darkness, I have come to thee —
I am glorious, I am pure.

May I follow my heart at its season of Fire and Night.
My soul is God, my soul is Eternity.
I am the Son of Set, Son of Fire!
I am the Heart of Eternal Set!
I am the everlasting fire of Set,
Child of the Radiant Darkness.

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The **Temple of Thelema** is a true Outer Order of the Greater Mysteries, providing ceremonial initiation; coordinated and structured training; and regular group work, all in conformity with the principles of *The Book of the Law*. It is founded upon the teachings of the College of Thelema. Membership is only by invitation; interested persons are invited to request an interview. The **Temple of Thelema** is selective, seeking only those who truly desire to grow in Love, Power, and Wisdom, and to serve humanity in conformity with *The Book of the Law*. An investment of time, effort, and commitment is expected from each member. Each is expected to aspire fervently to the Great Work; to dare, with courage undaunted, to perfect that Work; and ever to apply his or her best effort to effect Harmony within the Order, and within the world in general. Applications for a membership interview, or requests for further information, should be addressed to the Cancellarius of any working Temple or Pronaos.

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[NOTE: The College and Temple of Thelema, though not part of the A.:A.: *per se*, were founded by one of its senior members as one (among many) vehicles to prepare aspirants to undertake the A.:A.: curriculum.]

Every person wishing to become a Probationer of A.:A.: must first pass three months as a Student of the Mysteries. Several valid approaches to this Student period are recognized, depending on the needs and wishes of a particular aspirant. Those seeking to contact the A.:A.: may do so by writing to: *Cancellarius, Soror Estai Lineage A.:A.:, P.O. Box 27901-774, San Francisco, CA 94127*. Your inquiry will be forwarded to an appropriate officer for response.

*I am above you and in you.
My ecstasy is in yours.
My joy is to see your joy.*

— Liber Legis, I:13



*For the blood of my heart is like a warm bath of myrrh and
ambergris; bathe thyself therein. The blood of my heart is all
gathered upon my lips if I kiss thee, burns in my fingertips if I
caress thee, burns in my womb when thou art caught up into
my bed.*

— The Cry of the 24th Æthyr



BLACK PEARL

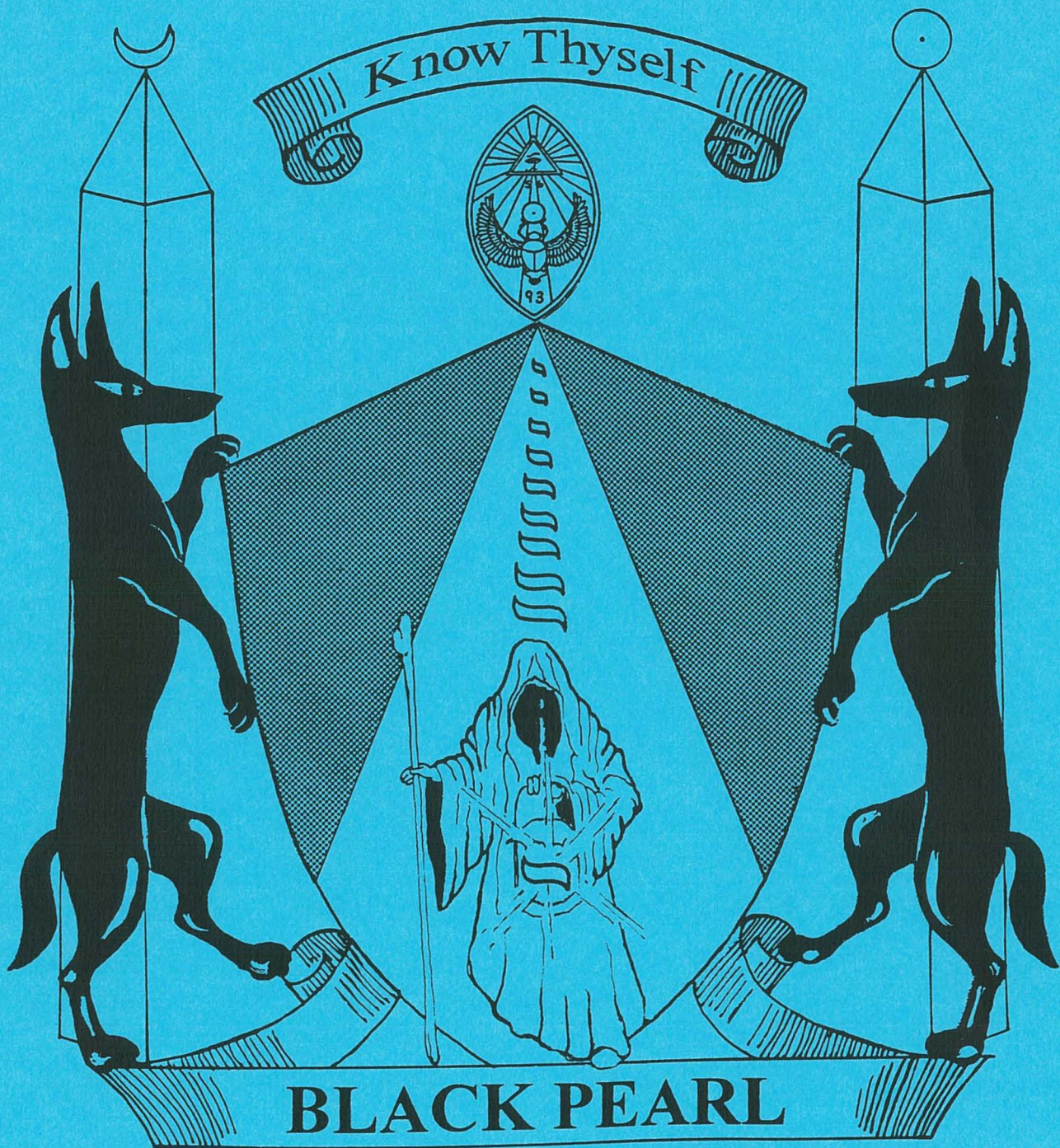
THE JOURNAL OF THE COLLEGE OF THELEMA

Open Your Mind...



Autumn, 1998 E.V.

Vol. 1, No. 4



Seek the New in the Old -
Seek the Old in the New

COLLEGE OF
THELEMA



Founded in Service
to the A.: A.:

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."
— *Liber LXV*, Cap. III, v. 60

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AT LAST an end of all I hoped and feared!
Muttered the hermit through his elfin beard.

Then what art thou? the evil whisper whirred.
I doubt me sorely if the hermit heard.

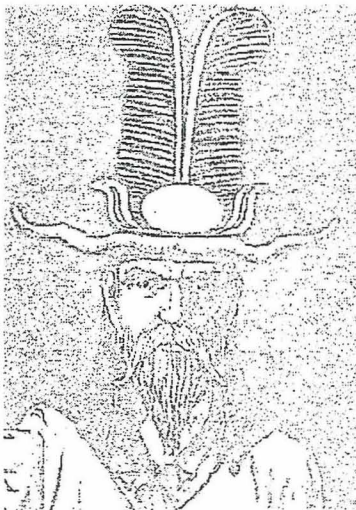
To all God's questions never a word he said,
But simply shook his venerable head.

God sent all plagues; he laughed and heeded
not,
Till people took him for an idiot.

God sent all joys; he only laughed amain,
Till people certified him as insane.

But somehow all his fellow-lunatics
Began to imitate his silly tricks.

And stranger still, their prospects so enlarged
That one by one the patients were discharged.



THE HERMIT

AN ATTACK ON BARBERCRAFT

God asked him by what right he interfered;
He only laughed into his elfin beard.

When God revealed Himself to mortal prayer
He gave a fatal opening to Voltaire.

Our hermit had dispensed with Sinai's
thunder,
But on the other hand he made no blunder;

He knew (no doubt) that *any* axiom
Would furnish bricks to build some
Donkeydom.

But! — all who urged that hermit to confess
Caught the infection of his happiness.

I would it were my fate to dree his weird;
I think that I will grow an elfin beard.

ALEISTER CROWLEY
The Winged Beetle
(To Cecil Jones)



The Roots of the Mysteries

[As many of you already know, a comprehensive C.O.T. correspondence course has been in preparation for some time, aimed especially at providing both a theoretical and practical foundation in Thelemic occultism. As the project has grown, and especially as BLACK PEARL was born (requiring a great deal of our time and energy to produce twice each year), the course, Pathways to Initiation, has been delayed. We thought, though, that for this Chesed Issue, our readers might enjoy this excerpt from one of its early lessons, concerning the Roots of the Mysteries. — Ed.]

In opening the second chapter of his classic, *The Cloud Upon the Sanctuary*, Karl von Eckhartshausen summarized the nethermost roots of the initiatic mysteries as follows: “It is necessary. . . to give you a clear idea of the interior Church. . . which is scattered throughout the world, but is governed by one truth and united in one purpose. This community of light has existed since the first day of the world’s creation. . . . From all time. . . there has been a hidden assembly. . . of those who sought for and had capacity for light. . .”

We shall return to von Eckhartshausen’s “interior Church” often and more deeply in this course. Our present point is only this, that the roots of the Mysteries have always been **necessarily and unavoidably** lost in the mists of antiquity; for they are one with humanity’s own origins. From the first human generation, within our breed has been a “leading edge.” As the baseline of human consciousness has evolved, so has the definition of its Adepts (or “leading edge”) changed as well.

All that has ever been written on the ancient roots of the world’s systems of initiation amounts to no more than a footnote in the enormous **unwritten** chronicle of humanity’s past. To the small extent that this chronicle **could** be written as history, it would best trace the development of human thought and language **about** religious ideas, as a means of charting the unfoldment of human consciousness itself.

Much better for our present purpose is to examine those primitive stages through the power of myth. A tracing of our species’ evolvment survives in each of us, our growth from fertilized ovum to mature adult recapitulating the functional history of human phylogeny. Changing organic form reflects our changing form of thought. The tracing of this, retained in subconsciousness, is usually out of a person’s reach. However, the seeds of myth, fortified by meditation, plant themselves more deeply into subconsciousness than do simple facts, and often give a more lucid way both of accessing and of describing subconscious contents.

For our mythic description of the roots of the Mysteries, we employ a teaching, from Aleister Crowley, that eight individuals are known, from history, who each, in his respective time and place, incarnated the quintessence of humanity’s highest emerging Truth. These men are known as the **Eight Magi**. To each is attributed a **Word**, or verbal concentration of the essence of his doctrine. Some of these figures may have been entirely mythic or even fictional; this is unimportant, since what matters is the progressive doctrine conceived and expressed by humanity itself at each step. The summary that now follows is necessarily brief — an entire large book must one day be addressed to this topic — but should serve sufficiently to stimulate thought on the earliest accessible roots of the Mysteries.

Most ancient of these is eight is **KRISHNA**, who dates from an unknown antiquity in India. His Word, **Aum**, is the oldest and most catholic spiritual formula known to us, from which all others ultimately derive.

Aum is the first letter of the Sanskrit alphabet. Its trilateral structure expresses the entire course of sound in the mouth, from the unconditioned expression of voice (from deep in the throat) of the “A,” through an intervening focused and sustained vowel, to its termination in the labial “M,” ending in silence. Creator, Preserver, and Destroyer. Therefore, Swami Vivekananda rightly called Aum a sound which is “the basis of all sounds. . . It denotes the whole range and possibility of all the words that can be uttered.” As the metaphorical root of all possible words, it expresses the first primitive articulation of ideas, potentially containing all thoughts and expressions whatsoever.

The classic work recording Krishna’s teachings is the *Bhagavad-Gita* (“Song of the Lord”), a Sanskrit work dating from no earlier than c. 300 BCE, generally considered the most essential text of Hinduism, and founded primarily on the Samkhya philosophy and the much older *Upanishads*. It is foremost an instruction in union with the Divine through devotion (*Bhakti Yoga*). In Krishna’s insistence that one must first be true to one’s duty and intrinsic role in life (*Karma Yoga*) are the roots of the later Thelemic philosophy.

The *Aum* of Krishna became the **Amoun** of **TAHUTI** or **THOTH**, who is credited as the creator of writing and (based thereon) of science, including magick. Following upon Krishna, he represents a more complete emergence of self-conscious thought and mental capacity from the sea of preverbal consciousness. It is in the inventing of writing — the recording of ideas, the preservation of words — that he is deemed founder of civilization. “He shewed,” Crowley wrote in *Liber Aleph*, “how by the Mind it was possible to direct the Operations of the Will.” He is thus more of a magical than mystical expression of Wisdom. By inventing mathematics, he is credited with establishing the mystical rudiments on which the Qabalah was later founded, and is the “Hermes” later titled *Trismegistus* (“Thrice-Great”), after whom all of the “Hermetic” sciences are named.

Amoun (Amon), from very ancient times, was the name of a god of reproduction, consolidating the powers of solar force with procreative energies. His name means “hidden.” He is “the Concealed One,” symbolizing that Hidden Seed within us, that essence of Self often best symbolized by the Sun or by symbols of sexual fertility. Thus, Thoth “made Men to understand their secret Nature,” Crowley wrote; “that is, their Unity with their True Selves, or, as they then phrased it, with God.”

Upon this Egyptian magical and mathematical foundation, an Egyptian-born Isrælite named **MOSHEH** or **MOSES** (c. 13th Century BCE) built his Word, **I.H.V.H.** (יהוה), called “Tetragrammaton,” or “four-lettered.” This Word is the framework and source of all the doctrines of Qabalah. As such it is the basis of nearly all of the mysticism and magick which will be taught in this course. Mosheh therefore accomplished a substantial advance in the development of magick, especially through the careful mapping of symbols, and in providing a cohesive model for the scientific exploration of the human mind.

In the late Fifth Century BCE emerged two Asian figures of vast, interrelated importance. The first is **LAO-TZE**, whose word was **Tao**. The second is **SIDDHARTHA**, whose word was **Anatta**.

LAO-TZE (China, 570?-490 BCE) is the reputed author of the *Tao-te Ching*, a small work (of 81 chapters, each only a few sentences in length) which, nonetheless, has had an enormous impact on Chinese thought and civilization. [N.B. It is, however, disputed whether Lao-Tze actually wrote the work, since the book itself is usually dated from the Second Century BCE.] His Word, **Tao**, most commonly translated “the Way,” expresses a doctrine of frictionless “going” or movement in nature. To understand Lao-Tze’s primary message, it is necessary to know something of Chinese culture at the time. Confucianism held sway, teaching an idealized (and artificial) social system to which each individual was expected to conform. In humanity’s increasingly structuralized emergence of ego-consciousness, Confucianism valued the system-mry of civilization and the dictates of society above the path of nature. Lao-Tze contradicted this view, reasoning that society’s artificial dictates should be ignored; that the pattern to which a person should conform, and in which one would find reflected the truth of oneself, was the organic flowing of the Universe, which can only be perceived by silent witnessing. Lao-Tze’s injunction to “do nothing” is often misinterpreted as advising indolence. Rather, it is counsel to set aside artificiality, and to respond instead, without resistance, to the silent currents of one’s own Way (*Tao*) which prompt and move from within.

SIDDHARTHA (India, 563?-483? BCE) is best known to succeeding millennia by his title, *Buddha*, “the Enlightened One.” He left no writings; all Buddhist literature is the work of his students and their successors, much of which professes to record his oral teachings. Of these works, the *Dhammapada* is probably the most highly regarded. Siddhartha, like Lao-Tze, taught a way of movement or going. His Word was **Anatta**, “no self.” A companion doctrine was *anikka*, “change;” so that his primary message was that there is no distinctive “self” (*Atman*) which is unchanging and immutable. He also taught the stringent application to the mind of self-reflective analysis. Thus, he continued the work begun by Mosheh and others in defining the framework of the universe.

DIONYSUS is the name by which we identify several embodiments of emerging spiritual truth, especially in the eastern Mediterranean region, in the centuries surrounding and succeeding the time of Lao-Tze and Siddhartha. This “Dionysus” — a god who, like the Sun, was annually slain in winter and reborn in the spring — uttered that Word which has come down to us as **I.N.R.I.**, with its concealed cognate, **IAO**.

As Aleister Crowley wrote in his visionary work, *The Heart of the Master*: “Lao-Tse, Gautama [Siddhartha], Zerdusht [Zoroaster], Pythagoras, Dionysus, Osiris. These were sent forth at the same time — and Dionysus under several diverse forms — to enlighten Six Great Civilizations, about to be drawn together by the opening up of communications over the planet by the expansion of the Roman Power.”

I.N.R.I. is the anagram of various phrases expressing the sublimity of Nature and Her continual renewal. Its most profane (that is, popularized) expression is in the phrase, *Jesus Nazarenus Rex Iudæorum*, said to have adorned the instrument of execution of the legendary Jesus; for in “Dionysus” we include that entire category of “slain-god” avatars that have dominated Western civilization’s popular religions for over two thousand years, of which Christianity’s Jesus is the foremost example. *IAO*, a Greek name of the Divine, has a complex symbolism; it will perhaps suffice, for now, to say it is a Formula of the Sun.

In Crowley’s view, *I.N.R.I./IAO*, “is the Formula of Magick whereby all Things reproduce and recreate themselves.” Where *Aum* served Krishna as a formula of **natural** change, *IAO* expresses **willed** change; that is, causing change itself to occur **conformed** to Will, or Truth.

MUHAMMAD (Arabia, 570?-632 CE) next emerged, as a force of justice to set aright imbalances from the heritage of Dionysus; and it was the followers of Muhammad and of Mosheh who kept learning alive and science progressing during Europe’s Dark Ages. His Word was **Allah**, by which Name (merciful and compassionate) he knew his God. His central doctrine was that God is One. His purpose, correctly summarized by Crowley, was, “to unite all Men in One Reasonable Faith: to make possible Co-operation of all Races in Science.” *Islam*, the name of his religion, means, “surrender.” In context, it means, “surrender to God’s will.” It not yet being recognized by humanity that by “God” is meant **the spiritual source and root of each person**, it was not yet understood that this meant surrender to the inmost Will, or Truth, of oneself.

According to the premises of Thelema, the most recent in this series of Magi was **TO MEGA THERION**, the man named Aleister Crowley (England, 1875-1947 CE). In 1904 CE, he received a channeled work called *Liber Legis*, or *The Book of the Law*, in which was articulated the Word **Thelema**. It is especially this Word, and certain associated ideas, that we will explore in greater detail throughout this course. But the true Word of this present *Æon* is **Abrahadabra**, a Word that encodes the Mystery and method of spiritual progress. These words *Thelema* and *Abrahadabra* incorporate, and give a more mature expression to, many of the seed-ideas of the Magi of millennia past.

JAMES A. ESHELMAN



The key to happiness is right choices.

The key to right choices is developing discrimination.

The key to developing discrimination is . . . wrong choices.

Treasure your wrong choices. They are important steps on the road to happiness.

— Swami Pranavananda

Qabalist's Qorner: 156

by Ike Becker



BABALON, the “Victorious Queen” of the City of Pyramids — an esoteric title for the domain of the Sephirah Binah — is second only to Nuit as the highest expressions of the Divine Feminine in the Thelemic pantheon. In *The Vision & the Voice* (which is being serialized in this Volume I of BLACK PEARL), the relationship of the aspiring Adept to Babalon is gradually disclosed. Her name is actually the word for “harlot” in the Enochian language; but in the Hebrew (בַּאבֶּלֶן) and Greek (Βαβαλον) alphabets, it enumerates to 156.

The term “City of Pyramids” refers to 156 in another way. Each of the four Enochian “watch-towers,” or Elemental Tablets, consists of 12 columns of 13 squares, or 156 squares in all. In a three-dimensional model of these Tablets (originating from within the Second Order of the Hermetic Order of the Golden Dawn), each of these 156 squares is represented by a truncated pyramid.

In the Great Seal of the A.: A.: (shown above), not only do the letters of the name BABALON mark the seven points of the heptagram, but the seven sevens in the center are arranged in an adaptation of the mathematical equation $77 + (7+7) \div 7 + 77 = 156$.

Other words or phrases enumerating to 156 are symbolically related to Babalon: Zion, צִיּוֹן, is a designation of Binah. The phrase “Bride and Queen,” a title of the Divine Feminine used in the 1 = 10 ceremony of the H.O.G.D. (at the very moment when the first of the Enochian Watchtowers is being activated) is, in Hebrew, *Kallah ve-Malkah*, כַּלָּה וּמַלְכָּה, or 156. In the 2nd Æthyr of *The Vision & the Voice* (a vision of Babalon), the word *Hriliu* is heard, translated as “the shrill scream of orgasm;” written in Greek, as ΠίλιϜ, it enumerates to 156. The seven-sided Vault of the Adepts, an amazing womb-like symbol of the Sacred Feminine, is ceremonially stated to reside in “the mountain of caverns;” in Latin this is MONS CAVERNARUM, 156. The Christian name of the Holy Mother, which literally refers to the Great Sea of Binah, is of course Maria, the Greek Μαριε = 156; while it has been observed that her title, even like the name of popular music’s most Babalon-like cultural icon, may be spelled מַאֲדוֹנָה in Anglo-Hebraic transliteration — again, 156.

Tzalul, צַלּוּל, means “limpid, clear, lucid.” In a paper from the 4=7 Grade of the H.O.G.D., “The Unclean Spirits,” this word is used to describe the Qlipthoth of Gemini, the “Clangers” or *Tzelilimiron*, “whose colors are like limpid Blood *Tzalul* (צַלּוּל).” It is atypical to the paper that this one adjective is retained in Hebrew. Usually, such atypical representation is a clue that a Qabalistic author has hidden additional information. In the present case the clue is that צַלּוּל = 156, here referring to Babalon and the blood-mysteries, and to Binah. Furthermore, דַּם צַלּוּל, *dam tzalul* “limpid blood,” enumerates to 200, the value of the letter Resh, the Sun. It is surely no coincidence that Zayin, the Path of Gemini on the Tree of Life, connects Binah with Tiphereth.

Other important Hebrew words enumerating to 156 include:

- אבן אחד ולא אבן (Ehven akhad ve-lo ehven) - "One stone and no stone;" an alchemical description of the First Matter
- אדם עלאי (Adam Elooy) - Heavenly Humanity
- אהל מועד (Ohel Moade) - The Tabernacle of the Congregation (Lev. 1:1)
- אפעה (Ephéh) - A viper, or hissing reptile
- בעדף (Ba'odeph) - Of that which remains (Ex. 26:13)
- האסף (Haseph) - Ingathering (Ex. 34:22)
- ואלעטלי (Falutli) - Cry of Ecstasy from *The Vision & the Voice*, 23rd Æthyr (see BLACK PEARL No. 3).
- יוסף (Yoseph) - Joseph; lit., "multiplier" (Gen. 30:24 &c.)
- יחזקאל (Yekhezqel) - Ezekiel (Ezek. 1:3)
- ימקו (Yimmaqoo) - They shall melt away (Lev. 26:39)
- יקום (Yiqqom) - He will avenge (Deut. 32:43)
- כעוס - A Hebraized spelling of CHAOS (v. *The Vision & the Voice*, 3rd Æthyr): a four-lettered word to balance and equilibrate the seven-lettered BABALON.
- למח + מלח (Melakh + Lekhem) - Bread + salt
- לעון (La'aon) - Iniquity (Num. 26:4)
- מימינו (Meemeenoo) - From his right hand (Deut. 33:2)
- מצוך (M'tza'ooakh) - Commanding you (Ex. 34:11)
- נעול (Nawal) - Enclosed, shut up
- עדן כבוד (Eden Kabode) - Eden of Glory (a phrase in *The 32 Paths of Wisdom* (q.v.) pertaining to the 16th Path of Vav; *Eden* itself means "pleasure.")
- עוף (Oph) - A bird; to cover with the wings; to fly; winged (Gen. 1:21)
- עין יהרה (A'ayin I.H.V.H.) - The Eye of the LORD
- עלימו (Aleymoo) - Upon them (Deut. 32:23)
- פער (Pau) - "Crying aloud." A city of Edom, of King Hadar, attributed to Malkuth.
- צללו (Tzah'laloo) - They sank (Ex. 15:10)
- קומי (Qoomee) - Arise (Gen. 21:18)
- קנאה (Qin'ah) - Jealously (Num. 5:14)

The Latin Simplex Qabalah produces the following additional examples:

AUREUM SÆCULUM - The Golden Age

CENTRUM NATURÆ - Center of nature

MYSTERIORUM - Of or pertaining to the Mysteries; *i.e.*, to the ancient Rites of Initiation

In the English Simplex Qabalah — which simply assigns the numbers 1 through 26 to the 26 English letters in alphabetical order (and therefore integrates totally with Western numerology), 156 is the value of the words "Temple of Thelema."

In its purest form, 156 is an expression of the Hebrew letters קנו, Qoph, Nun, Vav. A deeper understanding of it can be obtained from meditating on the Tarot cards corresponding to these three letters, *viz.*, The Moon, Death, and The Hierophant. Its prime factors are $2^2 \times 3 \times 13$ suggesting a blending of Chokmah (2) expressed through Chesed ($2^2 = 4$); and Binah (3); and Gimel (13).

ROOTS OF THE TRUE SELF

by Soror Meral

Carete Fratres et Sorores,

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

Every person must find for themselves the roots of their true selves.

Often one hears that the problems in a person's life or character stem from early childhood experiences, or from the characters of the parents and their relationships with the child. But we know that this is too simplistic. If used exclusively, this way of thinking does not consider all of the many factors responsible for shaping a person, how he or she behaves, and how the character reacts to life situations. Most psychologists do not consider many of these other factors; and we must give thought to what these might be.

Some important factors to consider include:

1. The genetic inheritance of characteristics from the biological parents.
2. The karmic background; that is, the consequences of behavior in past lives causing certain events and behaviors to be worked out in this life.
3. The influence of the horoscope on the present life.
4. The environment, including parents, siblings, friends, and the wider world, such as schools and work places, etc.
5. The purpose or intent of the Spirit for this life: Can the person find the Finite Will and accomplish it, and then (even more difficult) the True Will?

GENETICS

Scientists are discovering new combinations and new influences which stem from inherited gene patterns. This body of knowledge is always changing, as new facts are discovered. It would be a rewarding study, for those wishing to understand themselves, to read about the new findings in genetics. This present article is too short to attend to this matter, so each person must find out for himself or herself what ancestral characteristics have been passed on. Since a great many persons represent a mixture of races, a broad exposition of the differences in each nationality or race-type will no longer suffice in order to evaluate one's heritage. But racial and other genetic characteristics do come through in our behavior patterns, even when the mixture can be rather confusing. Some of you may find that a study of anthropology is helpful, especially of those branches of the human gene-tree which are represented in one's own background.

KARMA

Discovering what the karmic background is means that a person needs to have a memory of past lives. Such memories are often difficult to recover.

Sometimes a memory of a past incarnation will be noticed in the favorite play of children, as their lives are very close to what went before. Parents and schools tend to train these remembered influences out of a child. However, when some action is persistent and carries on in spite of environmental influences, it is worth attending to it. Sometimes the life's work on this earth is foreshadowed in a child's play. Everyone has a major purpose in life, and this may show up not only in play, but in dreams and visions. Each purpose that a person may have is connected to past lives. This is why attempts at cultivating the memory of the past become so important.

For instance, if a person (perhaps a child) experiences abuse of some sort, this may be tied to certain behaviors in the past. Lives are delicately balanced, as the Tarot card of Adjustment, Lamed (ל), Libra, informs us. This is especially worth working on, as Lamed is the second letter of AL (אל), a name of God. We must all of us make retribution for past mistakes. Abuse might mean that the person so abused may have hurt others. In this life, one should attend to what types of karma one is building for future lives. I heard one person say to another who was contemplating some sort of violence, "Keep your karma clean." This is certainly good advice. In the Thelemic system one does not interfere with others unless the others are interfering with oneself and must be set straight! But anger and violence are not the answer to problems, as they eventually recoil on the person addicted to these negative reactions.

There are other negative and debilitating emotions which may surface again in other lives and must be lived through, sorted out, understood, and rectified. *Visita Interiora Terræ Rectificando Invenies Occultum Lapidem*: "Visit the interior of the Earth" — the interior of **yourself** — and "by rectification thou shalt find the Hidden Stone." For a discussion of this process, see *The Book of Thoth*, page 104, concerning the Tarot card called Art, or Samekh (א). Also, many alchemists wrote on this process. Today this process of "rectification," which comes from delving into one's own unconscious, can be studied in the works of many psychologists. The leader in this field, of course, was C.G. Jung.

Sometimes a whole life may be spent in making up for evil done in the past. The story of Edgar Cayce, the American prophet, is a good example of this. He lived a past life as an evil Egyptian priest; then, in his 20th Century life, he went into many trances in order to help others. He did not know what he said while in trance, but others took down every word. At first his work was to aid with health troubles others were experiencing. Later, his work also became a reading of past lives and past mistakes so that the person being helped could go on with a more fulfilling life.

It might be, then, that past karmic mistakes must be worked on and balanced in the present life. This might mean that a person needs to take certain actions, and needs to understand, control, and transform certain negative traits before further progress can be made in the growth of the spiritual life.

Friends and lovers may meet again and again, over several lives, in a close karmic bond. Many persons have had the odd feeling that the stranger they are looking at across the room, or whom they have just met, is somehow familiar to them. Love is also part of karmic ties. Thanks to the work of Cayce, it became apparent that those who loved strongly or who hated strongly were likely to meet the same soul again. The love which existed in a previous life, if not fulfilled com-

pletely, would likely become a part of a person's life at another time. Also, the hate and anger that might occur between persons would have to be resolved until it became neutral and no longer a block to spiritual growth — so those that we hate will show up again and again in our lives.

Also, a child, before it is born, may have a karmic tie, whether of love or hate, to certain types of parents. If a problem needs to be worked out, that incoming soul may choose certain parents as a part of its training. Even the horoscope may be part of the karma. In some instances, an incarnation occurs at a different time than the medically expected or predicted date. Some babies arrive early, and some might be two weeks or more past the due date before they are born. It is obvious that the soul may be waiting for a different position of the Moon, as that luminary moves through one Zodiac sign in about two and a half days. Next in speed is Mercury, then Venus and the Sun. Perhaps Mars is a factor, as it completes a Zodiac revolution in about 22 months, and averages only a slightly slower daily speed than the Sun. But the outer planets must be taken as they are, for they move too slowly to be part of the choice of the incoming soul for a particular embryo.

We are trying to evaluate various forces which make up a person; and now we see that karmic effects get mixed up into a horoscope. There are even some systems of astrology which try to gauge or know what the karma must be, just by reading the aspects and other effects in the horoscope.

THE HOROSCOPE

Each person should become very familiar with the astrology of his or her horoscope. Most people live exactly to the indications of the planets and their positions in Zodiac signs and in houses. It is a very rare person who knows where the strengths and weakness are in their astrological chart and then also can work with them in order to mitigate the weaknesses and to enhance the strengths. Not to know one's own horoscope is like trying to sail a ship without a rudder for direction, or an engine or sails for power. This is the fate of a vast majority of the human race. They get caught up in events and phenomena not of their own making and suffer needlessly in this way.

Each planetary pattern is unique and cannot be repeated again for **several billion years**. Even then, it is almost inconceivable that the planetary patterns would be in the same houses again. So, from life to life, each person has many choices to make and many experiences to go through. Not much can be said about astrology here, for it is a very complicated and difficult subject. However, each person should learn as much as possible about their own horoscope and evaluate which characteristics should be encouraged and which negativities should be controlled. Every event is a chance to learn something new. We are in a school, and we must learn the material that is presented to us in order to progress along evolutionary lines into the world of a spiritual life.

ENVIRONMENTAL INFLUENCES

By now it will have become obvious that the environment may be chosen by a soul from the very beginning in order that some lessons may be learned that are very necessary to growth. Family life and those we love and hate are not the whole answer; and this is where modern psychology must come off its attitude that they are. Our knowledge of the human spirit and its effects is certainly in its infancy. Often a person will not take responsibility for the events in his or her own life. This is rather blind behavior, for the person has created most of the phenomena with which he or she must deal. Those who have some spiritual knowledge know that we have made our own phe-

nomena. Those who are not so advanced prefer to blame others for whatever is bothersome to them. Some branches of psychology have, unfortunately, fostered this idea of dependency. We know little enough of psychological effects, but what we do know should be combined with our knowledge of astrology, which is a much older discipline. Some sayings of old may fit in here: “Know thyself,” and “The proper study of mankind is Man.”

LIFE-PURPOSE

Unknown to many is the life-purpose of the Spirit in the present incarnation. Each person has a unique task to fulfill by incarnation. This can be called the Finite Will. One may be an artist, another must be a physician, another a scientist — and so it goes, through a bewildering gamut of occupations. One of the first things a developing person must do is to find what is his or her unique task, the Finite Will. We each must seek out what can be done to strengthen the human life and Spirit, often employing many different approaches.

In some cases, a person experiences an accident in which he or she is believed to be dead; but modern science then saves the life, and the person lives through an out-of-body experience in which he or she discovers this true work in the world. Examples of this sort of thing can be read in Dr. Raymond A. Moody’s book, *Life After Life*.

If a person has chosen the wrong occupation, that person may be unhappy with his or her work. If the work is not interesting, and is against the fulfillment of the life-purpose, then it would be time to change. This takes courage and an effort of will, in addition to self-knowledge.

In certain cases, where life’s challenges have been met and lessons have been learned, it is time to turn to the spiritual needs. These are defined by Thelemites as the Knowledge and Conversation of the Holy Guardian Angel. Other spiritual disciplines may use other words, such as becoming a Bodhisattva, or experiencing union with God, or becoming a highly advanced yogi. There are many labels for this evolutionary step, and many levels of development. But each person makes the journey for himself or herself. There may be human help along the way; or the person may need to rely wholly on the spiritual Self to advance to such a state.

Now we see that what forces and effects combine to make a person are neither simple nor easily understood. Any discipline which tries to over-simplify this is probably not considering all of the factors. There may be far more factors involved than this poor individual can elucidate; but at least we must try, and do the best we can with the materials at hand.

Certainly we could begin our journey into self-knowledge with these encouraging words from *Liber 78 vel Legis*:

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains. (Cap. II, v. 9)

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! (Cap. II, v. 70)

Love is the law, love under will.

It's In The Basics:

D IARIES and ICTIONARIES

by Frater Yod

Keep up your diary! Use a dictionary!

These are our main points for this 'Back to School' issue of BLACK PEARL.

Most students of magick and mysticism know they are supposed to be keeping a magical diary or journal, though they don't necessarily know how to do it well. On the other hand, most do **not** understand the extreme importance of the common dictionary not only in magical study, but also in any part of the Great Work that involves the use of words — and thought!

THE DIARY

You are advised to maintain a diary, or journal, of your occult practices and progress. The word "journal" correctly reflects that this should be a record of your **journey**.

We recommend a loose-leaf notebook, with lined 8½"x11" paper. Avoid prebound blank books. Occasionally you will want to insert a ritual, letter, or other item into the journal, and the loose-leaf format allows for this. It also allows for easily removing and copying pages that you are asked to submit to your instructors.



Write **legibly** and only on one side of the paper. In more advanced (initiated) stages of the Work, this allows the blank facing page for your teacher's notes and comments. It also prevents "bleed-through" problems when photocopying the diary pages.

What should you include?

Foremost, include a record of each practice you undertake, whether it be *Liber Resh*, "Will," working on your autobiography, study, meditations, or ritual — whatever work you have undertaken. Begin each day's entry by writing the day, month, and year. Begin each individual item with the time of the activity or (for more general entries) the time of the entry. For each practice, list what you did, the time, any internal or external conditions that you feel may have affected your practice (unusual weather conditions, illness, interruptions or other environmental factors, your mental or emotional state, etc.), and any unusual perceptions, awarenesses, emotions, sensa-

tions, or other results that may have occurred. Additionally, particular types of practices may have a distinctive type of record best suited for them; learn what these are, and follow them. Make your entries complete, yet concise. Get to the point!

If you fail to do assigned practices on a given day (even if they are self-assigned), make a journal entry that you did not do them. This is important. Don't try to excuse the failure; just note that it occurred. (A **brief** explanatory remark is fine; but don't degenerate into making excuses.)

How much of your personal life and its details should you include in the magical record? It requires experience and artistry to answer this question for oneself. On one hand, this shouldn't be merely a sterile listing of tasks and practices. On the other hand, it should not be the typical "dear diary" record of every life-event, thought, or feeling. Try for something between these extremes. The key consideration is that, to the extent that the magical record can be compared to a laboratory record, **you** are the subject of the experiment and the object of observation. The factual, physical, mental, and emotional circumstances of your life are among the most important factors affecting you and your progress. These must then be included in the record as important factors. It is better, at first, to include a bit too much, rather than too little.

THE DICTIONARY

Student after student complains that they don't understand Aleister Crowley's writings! Yet, they sit and attempt to read them without a dictionary at hand.

Nor was Crowley unique among occult writers gifted with the kind of superior vocabulary that comes only from a love of education and of language. Occultists are natural students of words! Of course, many writers can be a bit too much in love with **their own** language, and lose sight of the fact that their first purpose is **to communicate**. But, regardless of an author's style, if you don't understand the words he or she uses, you won't understand what he or she is saying.

I am quite serious that a good dictionary should be one of the very first magical tools an aspiring occultist or magician ever acquires! It should be kept at hand in the study area. As you read, **look up the words you don't understand**.

Surely each of you has had the experience of reading along, and suddenly finding that you don't know a thing that you read in the preceding page or two. Your mind is just a blank about it! If this doesn't have an obvious cause (such as a need for sleep or food), it is likely that your brain just lost interest in what you were reading. Attentive reading is a practice in concentration, as much as are the conventional drills in *dharana*; and nearly always, when the mind "goes to sleep" in this way it is because you scooted right past a word that you didn't understand. You can usually find this word by skimming back to the last paragraph you remember reading, and proceeding forward — within a sentence or two you will likely find the unknown word. Look up the word — and go on!

When you read past a word you don't know, you go a little unconscious. You are accepting input without understanding it. In short, you are hypnotizing yourself. Use of a dictionary provides the prophylaxis against this. (If you think that "p" word just has to do with sex, look it up!)

(One author, notorious in many quarters as a foe of freedom, nonetheless built an entire education or learning system around this one simple 'find the word you didn't understand' trick; and, while the College of Thelema does not promote his teachings in general, there is no good reason to ignore this one jewel of "learning tech" just because his initials happen to be LRH!)

For a quarter of a century, my favorite English dictionary has been *The American Heritage Dictionary of the English Language*. It has many excellent features that aren't found in other dic-

tionaries. For example, it is the best etymological dictionary popularly available. That is, it traces the origins and evolution of words. The study of word origins is important for many reasons, not the least of which is that it teaches us the evolution of ideas. In examining the roots of a word we often will find that, despite its current usage, it doesn't **really** mean what we think it means — that it comes from a history that has given it a particular (unsuspected) slant, or has incorporated cultural prejudices into our minds through our use of these words in speech.

It was a real shock, years ago, when a friend and I discovered that almost every single English synonym for 'power' came from a root meaning 'man' or 'husband.' (The one exception we found is 'influence.')

This is apparently traceable to the suppression, thousands of years ago, of words connoting a feminine expression of power. A result is that Western languages are mostly bereft of words expressing feminine concepts of power (though these words, and their ideas, are abundant in the East). Take away someone's word for a thing, and you remove their ability to think about it, and certainly their ability to pass their thoughts and feelings on to subsequent generations.

What does that strange, contrived word "abstruccion" mean in *Liber Legis*, Cap. III, v. 11? You won't find it in any dictionary; but if you know your Latin, or at least examine the etymology of similar words, you won't have much difficulty figuring it out for yourself!

Word histories hide amazing and wonderful secrets; and the literal meanings and etymologies of words have been among my own favorite tools in examining obscure passages in *Liber L*. The discoveries one makes for oneself are always best; but perhaps a few simple examples will prime your pump a bit. Consider the word "beware." It simply means, "be wary," or "be attentive." The phrase, "Beware! Hold!" (CCXX III:2), looked at aside from our **habitual** response to the words, is an instruction in yoga (an idea consistent with several verses that follow it). Or consider the phrase, "Dung it about" in verse 6: Consulting a dictionary will show that the **only** use of 'dung' as a transitive verb is in the sense of packing manure about the base of a thing for fertilizer — the meaning of the word is very precise and focused, but most miss it. It makes sense, does it not, to begin our reflection on some of these verses by actually knowing what the component words mean?

Consider "Close it in locked glass" in verse 10. One profitable meditation on *Liber L*. verses was fueled by something as simple as examining the etymology of 'glass.' To make a very long story very short, 'glass' comes from an Indo-European root expressing numerous ideas corresponding in Qabalah to Mercury. "Locked glass" came, to me, to mean, "fixed ('locked') thought." You don't have to agree with my conclusions to get the point: I was only given this avenue of exploration by tracing back to see what our word 'glass' really means, based on its origins.

But mostly, of course, I just want to encourage you to look up words to learn what they mean! When it comes to understanding Crowley, about half the problems beginning students bring to class stem directly from not comprehending the words he used. (Nor are beginners alone in this!) The dictionary is one of your most important magical tools.

*The key of the rituals is in the secret word which I have given unto him.
Who calls us Thelemites will do no wrong, if he look but close into the word.
There is division hither homeward; there is a word not known. Spelling is defunct;
all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!*

(P.S. If you didn't understand any of the words in this article, please look them up! — FRA. YOD)

SACRED READINGS FOR THE HOLY SEASON

Each of the twenty-two days of the Thelemic Holy Season — from March 20 through April 10 each year — may be attributed to one of the twenty-two letters of the Hebrew alphabet. It is recommended that each aspirant, on each of these days, prominently display the corresponding Tarot Trump, and conduct such other meditation, ritual, or other recognition of the principle as he or she may see fit. In the tabulation below are given recommended readings from the Sacred Writings for each day of the holy season.

On the evening before the Vernal Equinox, closing the old year (usually March 19), it is recommended that the aspirant read “The Prologue of the Unborn” from *Liber VII* and meditate on the release of the concluding cycle. On March 20, the Invocation of Horus (“The Supreme Ritual”) may be performed to celebrate the anniversary of the Equinox of the Gods (see *Liber Legis*, Cap. II, v. 40). The following readings (most, but not all, of which are from Class A Documents, the so-called “Holy Books of Thelema”) are then suggested for each of the 22 days.¹

March 19		<i>Liber VII</i> , “Prologue of the Unborn”
20 TAV, The Universe	♃	<i>Liber VII</i> , Cap. 2 (<i>morning</i>)
	♁	<i>Liber LXV</i> , Cap. 1 (<i>evening</i>)
21 SHIN, The Æon	△	<i>Liber LXV</i> , Cap. 4
22 RESH, The Sun	☉	<i>Liber VII</i> , Cap. 4
23 QOPH, The Moon	♌	<i>Liber VII</i> , Cap. 6
24 TZADDI, The Emperor ...	♁	<i>Liber Tzaddi</i>
25 PEH, The Tower	♂	<i>Liber VII</i> , Cap. 1
26 A’AYIN, The Devil	♁	<i>Liber A’ash</i>
27 SAMEKH, Art	♁	<i>Liber ARARITA</i> , Cap. 7
28 NUN, Death	♁	<i>Liber Arcanorum</i>
29 MEM, The Hanged Man ..	♁	<i>Liber LXV</i> , Cap. 3
30 LAMED, Adjustment	♁	<i>Liber Libræ</i>
31 KAPH, Fortune	♁	<i>Liber VII</i> , Cap. 3
April 1 YOD, The Hermit	♁	<i>Liber VII</i> , Cap. 5
2 TETH, Lust	♁	<i>Liber Stellæ Ruberæ</i>
3 CHETH, The Chariot	♁	<i>Liber Cheth</i>
4 ZAYIN, The Lovers	♁	<i>Liber LXV</i> , Cap. 2

1. These may, of course, be used during any other 22-day cycle throughout the year. As such, they may serve as the pattern on which a magical retirement may be built.

BLACK PEARL

- 5 VAV, The Hierophant ♂ *Liber LXV*, Cap. 5
6 HEH, The Star ♁ *Liber ARARITA*, Cap. 6
(additional suggestion: "An Account of A.: A.:")
7 DALETH, The Empress ... ♀ *Liber VII*, Cap. 7
8 GIMEL, The Priestess ♀ *Liber Legis*, Cap. I (Nuit)
9 BETH, The Magus ♀ *Liber Legis*, Cap. II (Hadit)
(additional suggestion: *Liber Magi*)
10 ALEPH, The Fool ⚡ *Liber Legis*, Cap. III (Heru-Ra-Ha)
(additional suggestion: Silence)
-
-

THE CIRCLE AND
THE POINT

THE CIRCLE

I am the Holy Queen of Heaven!
Eternal matter is my name.
The veiled star, the crowned eleven.
These are my soul, as thou my flame,
O winged globe of serpents twined,
O sun of glory in my skies!
O subtle spirit of my mind!
O ardent rapture of mine eyes!
Thou secret centre, motion, rest:—
Come to my breast! Come to my breast!

THE POINT

I am the Lord of Heaven, and I
Am secretly arrayed and robed
In all the azure abyss of sky
By serpents winged, wound and globed.
Thou art the Infinite of space,
Thou the blue-lidded love of air!
I burn to kiss the exultant face,
To grip the body bent and bare.
O music! to my silence be!
I come to thee! I come to thee!

ALEISTER CROWLEY
The Winged Beetle
(*To Ouarda the Seer*)



HEBREW PRONUNCIATION

Qabalah, in its Hermetic form, has for several centuries developed independent of its Hebraic roots. Despite the employment of the Hebrew alphabet and language, and certain root ideas inherent in the earlier, Hebraic qabalistic form, the Hermetic Qabalah presently has over a thousand years of independent development. The written Hebraic Qabalah is scarcely older at all!

A consequence of this separate development is that Hermetic Qabalists rarely have been well versed in the Hebrew language itself. One of the features which has most suffered has been correct Hebrew pronunciation.

The present compiler is among those who holds that correct Hebrew pronunciation is a comparatively unimportant matter — comparative, that is, to the personal development of the symbolic elements of the Qabalistic employment of the Hebrew alphabet. Nonetheless, it is something of an embarrassment that over a hundred years of the Golden Dawn-derived tradition has not produced a valid catalogue of Hebrew pronunciation in any of the branchings of the “G.D. family tree” known to us — which includes very nearly every historic branching that there has been.

Over the last few years, Temple of Thelema has taken steps to correct this. A pronunciation glossary, issued to senior members of the First Order, contains every Hebrew word found in the rituals or Knowledge Lectures of the T.:O.:T.: First Order. Members receiving this paper are expected to become thoroughly familiar with its contents, and to be ready to help others. This present article contains a subset of that pronunciation glossary, containing words of common Qabalistic usage. This glossary only addresses pronunciation, not translation; but the words listed in the following pages generally will be familiar to those students with a basic background in Qabalah.

Biblia Hebraica Stuttgarten has been our primary source for the **pointings** (vowel markings) of most words in this paper. Reference was also made, where necessary, to *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*. Accents (which are rarely given in classical lexicons) are generally from *The Signet Hebrew/English English/Hebrew Dictionary* by Dov Ben Abba, a dictionary of modern Hebrew, or from *Langenscheidt's Hebrew Dictionary of the Old Testament* by Dr. Karl Feyerabend, one of the few Biblical Hebrew references known to us which gives syllable accent information. A few words were found (with pointings) only in old manuscripts, so a variety of miscellaneous references were also consulted as needed.

Throughout, we have used the Sephardic dialect which is the mainstay of Hermetic Qabalists (and most of the Hebraic ones, for that matter). Theoretically, this dialect is also that used in modern Israël. There are differences, however, including the virtual neglect, among most modern Hebrew speakers, of the soft Tav. We have followed the more ancient usages.

All 22 Hebrew letters are consonants. This includes those letters, such as Aleph, Yod, and A'ayin, which we often transliterate as English vowels, and which often stand in a place where vowels are also found. These letters may be properly designated “pseudo-vowels.”

BLACK PEARL

Vowels, in Hebrew, are indicated by diacritical marks called *pointings*. These are placed usually beneath — but sometimes beside, between, or above — the consonants. In the explanatory tabulation below, the letter *x* is used in each case as a stand-in for any Hebrew letter, to demonstrate how the vowels are used. Examples are then given of transliterating familiar English words into the Hebrew alphabet using each of these marks. Finally, we give the English phonetic emblem which we will use in the present paper to represent each of these vowels, and each of the Hebrew consonants in turn.

Ɑ	stop or pause; or unstressed vowel	lesson	לֶסֶן	' or ə
Ɱ	long A	late	לֵט	ā
Ɐ	longest A (<i>ay</i> diphthong)	pay	פֵּי	ay
Ɒ	broad A (or Eng. short O, <i>god</i>)	father	פָּתֵר	ä
ⱱ	short A (unstressed vowel)	attention	אַטְנַשׁוֹן	a
Ⱳ	very short A (unstressed vowel)	but	בֵּט	ə
ⱳ	short E (approximately; no accent)	pet	פֵּט	e
ⱴ	short E	pet	פֶּט	e
Ⱶ	long E	seed	סִיד	ee
ⱶ	short I	pit	פֵּט	i
ⱷ	long I (Lat. or Grk. <i>ai</i> diphthong)	my	מֵי	ai
ו	long O	home	הוֹם	ō
וֵי	<i>oi</i> or <i>oy</i> diphthong	join	גוֹיִן	oi
ⱸ	short OO or short U	put	פֵּט	u
וֹ	long OO	soon	סוֹן	oo

As a review, below are given the usual phonetic values of the 22 consonants:

א	silent breath (<i>h</i> in Fr. <i>homme</i>)			
ב	B (hard B)	bib	בֵּב	b
בֶּ	V (nearly; a soft B)	viva	בֵּיב	v
ג	hard G	gig	גֵּג	g
גֶּ	soft G	jury	גֵּרֵי	j
ד	hard D	deed	דֵּיד	d
דֶּ	soft D (sometimes like <i>th</i> in <i>this</i> ; but usually treated simply as <i>d</i>)			
ה	H	hit	הֵט	h

HEBREW PRONUNCIATION

ו	V	viva	וִיב	v
	or W	wow	וָו	w
ז	Z	zebra	זֵיבְרָה	z
ח	<i>Ger. ich, Scot. loch</i> ; close to English school		סְחוּל	KH
ט	T	tight	טֵיט	t
י	Y	yes	יֵס	y
כ	hard K	kick	כֵּךְ	k
כּ	soft K (<i>Ger. ich, Scot. loch</i> ; close to English school)			KH
ל	L	lid	לֵד	l
מ	M	mime	מֵימ	m
נ	N	nine	נֵינ	n
ס	S	sauce	סֵס	s
ע	(a guttural peculiar to Semitic languages)			‘
פ	hard P	pet	פֵּט	p
פּ	soft P (= <i>ph</i>)	fife	פִּיף	f
צ	Tz or Ts (sibilant between s and z)	pizza	פִּיצָה	tz
ק	Q	kick	קֵק	k
ר	hard R	roar	רוּר	r
רּ	soft R	roar	רוֹר	r
ש	S	sauce	סֵס	s
שׁ	Sh	shoot	שׁוּט	sh
ת	hard Tav	tight	תֵּיט	t
תּ	soft Tav	thin	תֵּן	th

DOUBLE LETTERS

The seven Double Letters (בב, גג, דד, פפ, פּפּ, רר, רּרּ) are thus called because they each have two sounds, a hard sound and a soft sound. Shin (שׁ or שׂ) also has two sounds, but has never been included among the Doubles. The reason usually given is that, this is because it is a Mother Letter, which is considered a “higher” classification.

A **general** rule is that these letters, if at the **beginning** of a word, are **hard**, and otherwise are **soft**. (Thus, no Biblical names begin with the letter *F*.) However, there are exceptions to this general rule, which can, therefore, be no more than a guideline.

The double sound has not been preserved for all seven Double Letters. Furthermore, the “double” usage is, in some cases, limited to a particular dialect.

ב All Hebrew dialects retain the use of two sounds for the letter Beth. The hard Beth (בּ) has the sound of an English *b*. The soft Beth (Veth, בְּ) has a sound *nearly* like the English *v*, but made with the lips instead of with the teeth. That is, instead of being a dental, it is a labial, like the *b*. It is simply a “softened” *b*. Therefore, our *b* is nearly as accurate as our *v* sound, if one has difficulty saying the labial *v*, and is therefore given below as an alternative pronunciation.

ג Other than among Yeminite Jews, there is no *used* difference between the hard and soft Gimel. (To the Yeminites, the soft Gimel has the sound of the English *j*. It, and not a Yod, is the correct way to indicate a *j* sound in Hebrew.) No distinction is made, in the list following, between the hard and soft Gimel.

ד Other than the Yeminite Jews, there is no *used* difference between the hard and soft Daleth. (To the Yeminites, the soft Daleth has the sound of the English soft *th*, as in “this.”) No distinction is made, in the list following, between the hard and soft Daleth.

כ All Hebrew dialects retain the use of two sounds for the letter Kaph. The hard Kaph (כּ) is exactly like the English *k*. The soft Kaph (Khaph, כְּ) is, for all practical purposes, the same hard *ch* or *kh* sound that is characteristic of the letter Cheth (ח).

פ All Hebrew dialects retain the use of two sounds for the letter Peh. The hard Peh (פּ) sounds like the English *p*. The soft Peh (Peh, פְּ) sounds like the English *ph* or *f*.

ר Despite the inclusion of Resh among the Double Letters, no double sound has survived, and none can be readily discerned by Hebrew grammarians. Modern Hebrew does not even recognize the distinction of two forms for the letter. Nonetheless, ten words, appearing in 14 places in the Old Testament, are written with a hard Resh, *i.e.*, the letter Resh written with a Dagesh (רּ). It is likely that the presently accepted sound (close to the English *r*, and even closer to the French) is the original soft sound, and that a very rare hard sound has been lost.

ת The hard Tav (תּ) is pronounced like the English *t*. There is, however, greater variation in the pronunciation of the soft Tav (תְּ) than any of these others. Ashkenazic Jews pronounce it like an *s*. (Compare the evolution of the English *goeth*, to the modern English *goes*.) Some Sephardic dialects, including that which is official in modern Israel, pronounce it like a *t*, just like the hard Tav. However, the more ancient usage, which is still common in some modern Sephardic dialects, is to pronounce it like the English hard *th*, as in “thanks.” This latter usage is the one adopted as official of Temple of Thelema, and employed in the list below. (The modern Sephardic usage is also acceptable, though not preferred; alternate pronunciations have, therefore, been given below for words containing the soft Tav.)

JAMES A. ESHELMAN

אֱלֹהִים

א

אב	Av (Ab)	ÄV
אבן	Ehven (Ehben)	Even
אדום	Edom	eDÖM
אדם	Adam	ädÄM
אדני הארץ	Adonai ha-Aretz	adōNAI hä-ÄRetz
אדני מלך	Adonai Melekh	adōNAI MELekh
איהוה	Eheieh	ehəYE
אוב	Auv (Aub)	ÖV
אוד	Aud	OOD
אופנים	Ophannim	ōfanNEEM
אור	Aur	ÖR
אוריאל	Uriel	ooree-ÄL
אימא, אמה	Aima, Ama	IMmä
אין סוף אור	Ayin Soph Aur	Ayin SÖF ÖR
אל	El	ÄL
אלהים	Elohim	elōHEEM
אלוה נדעח	Eloah va-Da'ath	eLÖə vä-DÄ'ath
אמת	Emeth (Emeht)	eMETH
אלף	Aleph	Älef
אמן	Amen	ämÄN
אצילוח	Atziluth (Atziluh)	atzeeLOOTH
אראלים	Aralim	äräLEEM
אריק אנפין	Arikh Anpin	əRIKH anPEEN
ארץ	Eretz	Eretz
אש	Esh	ÄSH
אשים	Eshim	äshEEM
את, אח	Eth (Eht)	äth, eth-
אתה, אתה	Attah	atTÄ, ätTÄ

ב

בינה	Binah	beeNÄ
בית	Beth (Beht)	BÄTH
בן	Ben	BÄN
בני אלהים	Beni Elohim	b'NAY elōHEEM
בריאה	Briah	b'reeYÄ

ג

גבור	Gibor	gibBOR
גבורה	Gevurah (Geburah)	g'vooRÄ
גבריאל	Gabriel	gabree-ÄL
גדולה	Gedulah	g'dooLÄ
גוף	Guph	GOOF
גיהון	Gihon	geeKHÖN
גמל	Gimel	Gimel

ד

דלח	Daleth (Daleht)	DÄleth
דעה	Da'ath (Da'aht)	DA'ath

ה

האניאל	Haniel	hanee-ÄL
הה	Heh	HÄ
הוד	Hod	HÖD

ו

וגבורה	ve-Gevurah	ve-g'vooRÄ
וגדולה	ve-Gedulah	ve-g'dooLÄ
ו	Vav	VÄV

		ז
זין	Zayin	ZAyin
זעיר אנפין	Zaur Anpin	zä'WEER anPEEN
		ח
חֶדְקֵל	Hiddekel	kHidDEkel
חַוָּה	Chavvah (Eve)	kHavVÄ
חַיָּה	Chiah	kHai-YÄ
חַיּוֹת הַקֹּדֶשׁ	Chayoth ha-Qodesh	kHaiYOOTH hä-kōDÄSH
חֵת	Cheth (Cheht)	KHÄTH
חֻכְמָה	Chokmah	kHäKHmä
חֹלֵם יְסוּדוֹת	Cholem Yesodoth	kHōLÄM y'sōdÖTH
חֶסֶד	Chesed	KHEsed
חַשְׁמַלִּים	Chasmalim	kHashmalEEM
		ט
טֵית	Teth (Teht)	TÄTH
		י
יָהּ	Yah	YÄ
יּוֹד	Yod	YÖD
יְחִידָה	Yechidah	y'kHeeDÄ
יְסוּד	Yesod	y'SÖD
יְצִירָה	Yetzirah	y'tzeeRÄ
		כ
כּוֹכַב	Kokav (Kokab)	kōKHÄV
כַּמְאֵל	Kamæl	käma-ÄL
כַּף	Kaph	KAF

כְּרוּבִים	Keruvim (Kerubim)	k'roovEEM
כֶּתֶר	Kether (Keter)	KEther
	ל	
לְבָנָה	Levanah (Lebanah)	l'väNÄ
לָמֵד	Lamed	läMED
לְעוֹלָם	le-Olahm	le'ōLÄM
	מ	
מַאֲדִים	Madim	maDEEM
מְזַלָּא, מְזַלָּא	Mezla	mazäLA, mezLÄ
מַזְלוֹת	Mazaloth (Mazaloht)	mazälÖTH
מֵטַטְרוֹן	Metatron	metatRÖN
מִיכָאֵל	Mikhæl	meeKHä-ÄL
מִים	Mem	MÄM
מַיִם	Mayim	MA-yim
מַלְאָךְ	Melekh	ME-leKH
מַלְכָּה	Malkah	malKÄ
מַלְכוּת	Malkuth (Malkuht)	mal-KHOOTH
מַלְאָכִים	Melekim	m'läKHEEM
מָשִׁיחַ	Messiah	mäSHEEaKH
	נ	
נָהָר	Nahar	näHÄR
נוֹגַהּ	Nogah	NÖga
נוּן	Nun	NOON
נָחַשׁ	Nachash	näKHÄSH
נֶפֶשׁ	Nephesh	NE-fesh
נֶצַח	Netzach	NETzaKH
נֶשְׁמָה	Neshamah	n'shäMÄ

		ס	
סמך	Samekh		SÄmekh
סנדלפון	Sandalphon		sandälFÖN
ספירה	Sephirah		səfeeRÄ
ספירות	Sephiroth (Sephiroht)		səfeeRÖTH

		ע	
עדן	Eden		Äden
עולם	Olahm		öLÄM
עין	A'ayin		'aYIN
עשיה	Assiah		'əseeYÄ
עתיק יומין	A'atik Yomayin		'atTEEK yomaYIN

		פ	
פה	Peh		PE
פישון	Pishon		peeSHÖN
פרת	Phrath (Phraht)		F'RÄTH

		צ	
צבאות	Tzavaoth (Tzabaoth)		tz'väÖTH
צדי	Tzaddi		TZÄDdee
צדק	Tzedek		TZEdek
צדקיאל	Tzadkiel		tzadkee-ÄL
צדקיאל	Tzaphkiel		tzafkee-ÄL

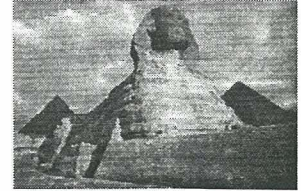
		ק	
קבלה	Qabalah		kabbäLÄ
קדוש	Qadosh		käDÖSH
קדש	Qodesh		KÖdesh

קדש	Qiddesh	kidDÄSH
קוף	Qoph	KÖF
קלפה	Qlippah	k'lipPÄ
קלפות	Qlippoth (Qlippoht)	k'lipPÖTH
קמיע	Kamea	käMÄya
קשה	Qesheth (Qesheht)	KEsheth

		ר	
רוח	Ruach		rooAKH
רש	Resh		RÄSH
רפאל	Raphæl		räfa-ÄL
רצאל	Ratziel		rätzee-ÄL

		ש	
שבתאי	Shabbathai (Shabbatai)		shabbəTHAI
שדי אל חי	Shaddai El Chai		shadDAI ÄL KHAI
שין	Shin		SHEEN
שם המפורש	Shem ha-Mephorash		SHEM ha-məfoRÄSH
שמש	Shemesh		SHEmesh
שרף	Seraph		särÄF
שרפים	Seraphim		seräFEEM

		ת	
תו	Tav		TÄV
תפארת	Tiphereth (Tiphereht)		tifEreth
תרא	Throa		t'RA'a



LIBER KHEM

The Book of the Burning Shrine, or The Book of Opposition and Destruction

This ritual is designed to connect the magician with the current of the netjer (“deity”) Set, invoking the secret serpent fire within the individual, and offerings one’s Self in Holy Covenant with Set by identifying the magician’s consciousness with that of the God as the aspiration of Will towards one’s Holy Guardian Angel. Set prepares the aspirant for the Knowledge and Conversation of that Angel through the violent destruction of all illusions, cleansing the psyche of old, worn-out patterns and complexes. The Æon of Osiris is destroyed through the radiant crimson flames of Set, making the Way open for the reception of the Æon of Horus, the Crowned and Conquering Child. And the World is renewed by Fire.

0. Proclamation

Stand in the Sign of Osiris Slain, facing North. Assume the form of the *netjer* Set. Expand your stature to immense proportions, so that your feet are on the Earth and your head reaches out into space (as though you are standing on a small globe in deep space).

Maintaining awareness of your image as the *netjer*, visualize the anahatta [heart] chakra ablaze with radiant crimson light. Allow your aura to fill completely with this living fire. Feel it coruscate throughout your entire being. Chant:

<i>As bak seb ankh</i>	(“Thy soul is a Living Star . . .”)
<i>s-thenen ab</i>	(“. . . Scintillating heart . . .”)
<i>en Set-heh aasha</i>	(“. . . of the Roaring Eternal fire of Set.”)

1. The Qabalistic Cross¹

<i>Men-ka</i>	(“Unto Thee”)
<i>Aiwass</i>	[Replace this with the Name of H.G.A.]
<i>Ta sutenit</i>	(“The Kingdom”)
<i>Ha-ta S-khemu</i>	(“And the Power”)
<i>Ha-ta Aaui</i>	(“And the Glory”)
<i>Er-neheh</i>	(“Everlastingly/Forever”)
<i>Amen</i>	(“The Hidden One”)

1. The gestures of this ritual are substantially those of the Lesser Ritual of the Pentagram. See BLACK PEARL No. 3 for a detailed explanation of the performance of that ritual. Many of the signs described in *Liber Khem* may be found in the A.:A.: instruction *Liber O*, or in *Liber Reguli*, both of which are included in Aleister Crowley’s *Magick in Theory & Practice*. — ED.

2. The Four Quarters (Flaming Stars & Netjeru)

Beginning in the North, perform the following sequence, traveling widdershins about the circumference of the chamber. Visualize a scintillating crimson pentagram upon your forehead. Project the pentagram forward with the gesture *Cervus*.² Raising both hands to the brow so as to form a triangle (with the two thumbs, and two index and middle fingers) about the pentagram visualized there, flinging the hands forward, propelling the pentagram before you to expand in the appropriate quarter, radiating the entire quadrant with the fiery crimson light.

In the North: *HERU-PA-KHART* (“Harpocrates”)

In the West: *NEB-THE-T* (“Nephthys”)

In the South: *HE-T-HER* (“Hathor”)

In the East: *RA-HERU* (“Ra-Horakhty”)

Returning to the center, trace the Mark of the Beast ⊗ above the altar towards the north. Assume the Sign of Set Triumphant (*i. e.*, the Sign of Typhon-Apophis), while intoning:

SET-H'NMAAKHERU! (“Eternal Set Triumphant!”)

3. The Summoning of the Four Kerubim

When ready, release the previous position, and assume the Sign of Osiris Slain.

Ha-t na QEBUI (“Before me, Qebui, Lord of the Northern Wind”)

Khet na SHEHBUI (“Behind me, Shehbui, Lord of the Southern Wind”)

Her na unemi HENKHISESUI (“On my right hand, Henkhisesui, Lord of the Eastern Wind”)

Her na s-mehi HUTCHAIUI (“On my left hand, Hutchaiui, Lord of the Western Wind”)

Teben-na s-aakhut Akhaka (“About me, the shining stars of flame”)

Ha khenu-na her-ab Ankh-t (“And within me is the Divine Heart of Living Fire”)

4. The Adoration

Giving whatever Signs, movements, and so forth as seem appropriate to inflame yourself, chant the *Nuk Ib en Suti*³ with increasing vigor and aspiration. At the climax, assume a receptive, expectant attitude with the Sign of Mulier, allowing the radiant kiss from on high to descend.

The Lightning Flash. Pause.

5. Repeat the Qabalistic Cross, then the Proclamation

FRA. S.H.A. (418)

2. The gesture *Cervus* (Lat., “stag, deer;” *cf. Cernunnos*) is a technique developed by the Aurum Solis. It closely resembles, but elaborates, a technique given in the A. A. A. ritual *The Star Ruby* (Liber XXV). — ED.

3. See BLACK PEARL No. 3, p. 49 for this adoration poem, in both the Egyptian and English languages. — ED.

MONOKEROS



Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.

*Wherein was a white unicorn with a silver collar, whereon was graven the aphorism *Linea viridis gyrat universa.**

— Liber Cordis Cincti Serpente, *Cap. III, vv. 1-2*

Like the unicorn itself, Aleister Crowley's comment on the opening of this chapter on elemental Water is at once both illuminating and obscure. The "Land of No Desire," he tells us, where this fabulous beast is found, is the state achieved after all desire is seen as futile. The unicorn, white, with its silver collar, represents a state of utter purity.

In classical and medieval legends, the wild unicorn could only be tamed by a pure virgin. The unicorn in the Thelemic text quoted above has been tamed by the ever-virgin Ourania herself — the Queen of Heaven. His collar bears her a motto that translates as, "The Green Line winds about the Universe." Venus' love is expressed as an ever growing spiral of green, living energy, placed around the beast's neck or Da'ath center.

Among endangered species, unicorns have had a harder time than some other creatures in recent years. Reported sightings were always rare; and their conversion to cutesy New Age icons for pre-teens is an even worse indignity than what has been done to angels in the same period. The unicorn was once esteemed for its bravery as much as for beauty, but both have been degraded in popular imagination.

There are various legends of one-horned beasts from India and China. Zoologists are probably right in attributing some of these to sightings of the Indian rhinoceros (the name of which means "nose-horn"). Rhino horns from India, painted white at the tip, black in the middle, and red at the base, are sometimes seen in museums.

In Europe, the unicorn was much discussed by the Greeks. Ctesias of Cnidos, court physician to the kings of Persia around 400 BCE, wrote of the wild ass of India that supposedly had a horn. Aristotle, a generation later, mentioned this Indian ass and the long-horned antelope called the oryx as being different kinds of unicorn. The Roman historian Pliny expanded this to seven subspecies. Physiologus, a Greek who wrote a bestiary (the pre-Christian era's equivalent of a coffee-table book), spoke of the unicorn leaping into a virgin's lap and being suckled by her. The role of the famous "virgin's milk" in the alchemical process may be referred to in this legend.

Northern European sailors found the spiral narwhal's tusk — up to six feet long, and one of the few single horns found on a mammal — could plausibly be passed as a unicorn's horn, and it was more esthetically appealing than a rhino horn. Drinking vessels made of parts of narwhal tusks were popular with European nobles because unicorn horns were supposed to neutralize poisons, a constant hazard in political life before we invented supermarket tabloids to do the same job.

It was between the later Middle Ages and the late Renaissance — that is, from the 1200s through to 1600 — that European concepts of the unicorn were standardized and elaborated. The creature became conventionally white and its size closer to that of a large goat. In fact, it often had a goat's cloven feet rather than hooves.

The best known depiction of this noble beast in North America is the Unicorn Tapestries in New York's medieval museum, the Cloisters, built by John D. Rockefeller in the 1930s to house his collection of medieval artifacts. The seven tapestries, or tapestry fragments, were probably made in Belgium around 1500.

These tapestries show a complex interleaving of narrative threads around a hunt for the unicorn. In the second tapestry, the unicorn pauses to dip his horn in a fountain poisoned by a serpent. He tries to evade the hunters and hounds by crossing a stream to disguise his scent, then fights to escape them.

He is trapped, however, by a subtler lure. A sly-looking young virgin entices him where force has failed, the unicorn approaching to lay his head in her lap. The sixth New York tapestry shows the unicorn killed; but in the seventh, it is restored to life. Now, however, he wears a *chaine d'amour*, a leather collar dyed green, to show that the virgin has tamed him — or, perhaps, that he is now fulfilled and realized through Venus: his collar is the green of Netzach.

There is another virgin reference, in the fourth tapestry. A figure that has been identified as Gabriel carries a red hunting horn and a scabbard for his sword, the inscription of which reads "Ave Regina C(oelorum), "Hail to the Queen of Heaven," from a hymn to the Virgin Mary.

The New York tapestries often have double meanings. The unicorn is partly a Christ figure, a beloved in a spiritual and a physical sense. Also, the serpent that poisons the fountain is a well-known alter-ego to the Christ. Neutralizing poison is one way of saying the lower nature is purified, or brought into conscious comprehension. The horn, as an antidote to poison, is a symbol of transmutation.

The unicorn is white, and so clearly represents purity. Britain's College of Heraldry, which cherishes archaic language, says the unicorn is a symbol of "the very parfit (perfect) gentil knight." The white color also says it is lunar; and its opposition to the solar lion — a pairing seen today on the British Royal Coat of Arms — is a clear representation of the chymical wedding of inner opposites. Like the changeable moon, which varies in appearance from night to night and for a few nights disappears from view, the unicorn is hard to find.

Medieval thought was little troubled by direct parallels between sex and spirituality. It was the later Protestant Puritan values that excluded sexuality from the equation, more than the writings of celibate monks. In this context, it is intriguing to recall that both the Rosicrucian legends and the most subtly developed writings on alchemy arose at the time such Puritan repression came into vogue, as if to preserve balance in spiritual attitudes. Thus, in medieval times the virgin could be the Virgin Mary, the Regina Coelestis, but also a young woman, or even a bride: the New York tapestries likely were a rich man's wedding gift.

The implication of sexual yearning is clear: the odor of the virgins can be given an earthy, physical meaning, but it can also imply an adolescent libido that is all revved up but denied an outlet before marriage. Perhaps the vogue for unicorns among young teenage girls is not as far out of place as at first it seems. . . .

Medieval thought was little troubled by direct parallels between sex and spirituality

More subtly, there is an implication that if libido is properly restrained (as opposed to improperly repressed), it can be focused as kundalini. Then, the arrival of the unicorn truly represents purity, in the sense of attaining an intermediate, but important stage in spiritual growth.

The unicorn itself depicts a transmuted creature. Its horn is phallic, and its goat's feet underscore this association. Salvador Dali, among recent artists, produced paintings that explore the idea of a unicorn's horn as a sexual fetish that, through its virginal associations, does not technically violate chastity.

The unicorn was once esteemed for its bravery as much as for beauty

Yet the horn is shown coming from either the snout or the top of the head, *i.e.* the third eye or the crown chakra. It points not to the loins, but to the stars. And as Crowley indicated in his *Liber LXV* commentary, the horn is spiral, with all that this might bring to mind concerning Hermetic doctrines, the caduceus, and the Zoroastrian aphorism, "God is He with the head of a hawk, having a spiral force." In 777, Crowley attributed the unicorn to Chesed, even though its water-purifying associations imply Hod.

There may be a deeper hint on the unicornal enigma here, in that Chesed is the center of Fatherly command, and Hod, as the sephirah of Hermes, also implies speech. Given the connection both Crowley and Carl Jung realized regarding the identity of Hermes and the Christ figure as personifications of the Logos, it is tempting to ponder just what a unicorn might say. In almost all the stories, it is fleet-footed but silent; but if it spoke out of its purified nature — what Word would it whisper?

EDWARD MASON



NEWSBURST REVIEWS

The new edition of **The Vision & the Voice with Commentary** just released by Weiser will become the standard edition of Crowley's views on these visions. Superbly done and worth the price in hardcover. Get it! (●●●●)

The **Stélés of Revealing** by ThelmiCrafts (not a book, but a product) are the most beautiful we have ever seen, with extraordinary color restoral to the original. Now that they've perfected their technique, the price is about to go up, so you might want to order soon. Check out their web site at www.best.com/~suti/ThelemiCrafts (though the image on the web page doesn't do them justice). (●●●●)

The Secret Cipher of the Golden Dawn by Paul A. Clark and J.B. Morgan, Jr. is the best book yet to emerge on its topic of the G.D. cipher manuscripts. We just wish they would give us definitive ordering and pricing information so we can recommend it (ours came for free — the perks of being a reviewer). If you're interested in the book (as we think you should be), try pestering Fraternitas L.V.X. Occulta at P.O.Box 5094, Covina, CA 91723, or www.lvx.org. (●●●)

That's all the room they'd give me this time! Details to follow next issue.

QUILL

CEREMONIAL MAGICK, Part 4: Ease of Circumstances

OPUS 4: (If necessary) Ease of circumstances (*To ensure sufficient leisure and opportunity for the pursuit of the Great Work*)

Taboos are strongest around those things we desire most. The common disparagement of (and often outright counsel against) “money spells” in High Magick is substantially because money (or the lack thereof) makes us crazy!

Yes, insolvency issues make us (collectively) more pixilated than even sex can, because survival is even more fundamental and instinctually mandated than is sexual reproduction. When we are in dire need of funds, the compelling pressure to survive usually unbalances us. We need to restore our inner equilibrium **before** bringing our magical powers to bear on the situation.

Also, most people do not understand money. At root, money is energy in stored form, related to Jupiter for similar reasons to Jupiter’s rulership of the liver. However, money also is related closely to Mars. It is energy. Energy must be kept in circulation or it stops flowing. Dreams of being out of money often point more to depleted physical and emotional strength than to a depleted checkbook. Prosperity is, of course, not the same as wealth. Chesed, the field of bountiful giving, corresponds to prosperity because it provides each of us with **everything that is needed** — materially, physically, psychologically, and spiritually — **provided that we are open to receiving it**.

Finally, the cause of much failure in “money magick” is that money is usually not what we really need or want. It is not the real goal. At best, it is what we think will get us what we really want. Therefore, as an object of a magical working, it is usually just plain off the mark.

Nonetheless, we are each entitled to have what we need to fulfill ourselves in life, and to carry on the Great Work. What this requires is different for each of us. These several operations thus far are all preparation for Opus No. 6, the attaining of the Knowledge and Conversation of the Holy Guardian Angel. It is for this purpose that Crowley, in his original list of recommended operations, suggested this working to gain ease of circumstances **if necessary**.

While discussing a magical objective that usually draws condescension from the newly righteous magician, we might as well use an approach equally derogated: old fashioned candle magick. Usually identified with pagans and Roman Catholics, rather than ceremonial magicians, the burning of candles with magical intention is an effective way to center consciousness on an objective. This can be as simple as lighting a single candle as a focus of prayer or meditation; or, it can employ qabalistic colors, numbers, etc., along with other supportive magical techniques.

The best book on the subject, when it still can be found, is *Practical Candle Burning* by Raymond Buckland (Llewellyn, 1970). It instructs in the basic principles (which easily can be tweaked to conform to one’s preferred style of working), and gives many valuable examples in both Judeo-Christian and “Old Religion” versions. (You can write your own “New Æon Religion” version!)

Our sample spell for this article was written by Frater S.G. We thank him for his kind permission to print it. We have altered it only by changing the candle colors from green (a traditional candle magick color for money) to blue (to emphasize the Chesed correspondence).

This ritual is only a skeleton, to which the student must add flesh. Anyone who has followed these articles thus far should be able to do this. Now would be a good time, though, to review the recommended preparation from the list in Issue No. 1: You must know what you **really** want, and consider whether this objective is a **necessary** part of your True Will; or, whether it is motivated by, say, laziness. Mobilize creative visualization, involving all the senses, to build a clear picture of yourself in the prosperous, contributing life for which you are reaching; then, **take practical action** to obtain your result: This is the old recommendation that if you want to win the lottery, it helps to buy a ticket; but, in many cases, it will mean something as simple as getting a job! (Or getting a better job!) Also, take a long, deep look at your (often self-defeating) psychological patterns that have contributed to your current life state.

Timing should be during a period when the Moon is increasing in light but not yet near full. Choose an hour when a non-afflicted Jupiter is rising or culminating.

Our six recommended ritual steps (see Issue No. 1) must be designed by the reader. How to “banish, and cast the circle,” for example, is a matter of personal choice. After this, you should perform a general invocation of undifferentiated spiritual force, before proceeding to the declaration of purpose and the specific invocation.

FRA. A.H.

THE CEREMONY

PRELIMINARIES

On the altar, set five 25¢ pieces (preferably virgin; that is, uncirculated), heads up, in the pattern of a pentagram. On top of them, stand five blue tapers, dressed with bayberry oil. In the center, place one yellow or gold taper dressed with frankincense oil. For incense, burn frankincense.

THE RITUAL

Banish and cast the circle. [That is, perform all normal preliminary opening details. — A.H.]

Perform an invocation,¹ including a statement of the intent.

Light the blue tapers, beginning from the top point of the pentagram and continuing clockwise (deosil). Visualize the much needed funds gathering around you.

Light the yellow or gold taper, visualizing the money attracted to you.

Cast a bit more frankincense on the coals and meditate, for a time, on a golden cornucopia above the altar, raining down coins of gold.

Release the visualization, banish, and allow the candles to burn out.

Collect the quarters. Put them in a flannel pouch and secret them away never to be spent.²

1. Not a hierarchical invocation. What is required here is merely a personal “tuning in,” or linkage to the Divine Forces, by whatever means are natural to the magician. — A.H.

2. This is good symbolism: After this spell, you always have \$1.25, no matter how bad things are! — A.H.

THE CRY OF THE 21ST ÆTHYR, WHICH IS CALLED

ASP ✠ ♃ ♄ ♅

1. A mighty wind rolls through all the Æthyr; there is a sense of absolute emptiness; no colour, no form, no substance. Only now and then there seem, as it were, the shadows of great angels, swept along. No sound; there is something very remorseless about the wind, passionless, that is very terrible. In a way, it is nerve-shaking. It seems as if something kept on trying to open behind the wind, and just as it is about to open, the effort is exhausted. The wind is not cold or hot; there is no sense of any kind connected with it. One does not even feel it, for one is standing in front of it.

2. Now, the thing opens behind, just for a second, and I catch a glimpse of an avenue of pillars, and at the end a throne, supported by sphinxes. All this is black marble.

3. Now I seem to have gone through the wind, and to be standing before the throne; but he that sitteth thereon is invisible. Yet it is from him that all this desolation proceeds.

4. He is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar, assafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorus, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he *signals* them.

5. I can see his eyes now. They are very round, with perfectly black pupils, perfectly white iris, and the cornea pale blue. The sense of desolation is so acute that I keep on trying to get away from the vision.

6. I told him that I could not understand his taste-language, so instead he set up a humming very much like a big electric plant with dynamos going.

7. Now the atmosphere is deep night-blue; and by the power of that atmosphere, the pillars kindle to a dull glowing crimson, and the throne is a dull, ruddy gold. And now, through the humming, come very clear, bell-like notes, and farther still a muttering, like that of a gathering storm.

8. And now I hear the meaning of the muttering: I am he who was before the beginning, and in my desolation I cried aloud, saying, let me behold my countenance in the concave of the abyss. And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted, that was (once) invisible and pure.

9. Then I closed mine eye, that I might not behold it, and for this was it fixed. Now it is written that one glance of mine eye shall destroy it. And mine eye I dare not open, because of the foulness

of the vision. Therefore do I gaze with these two eyes throughout the Æon. Is there not one of all my adepts that shall come unto me, and cut off mine eyelids, that I may behold and destroy?

10. Now I take a dagger, and, searching out his third eye, seek to cut off the eye-lids, but they are of adamant. And the edge of the dagger is turned.

11. And tears drop from his eyes, and there is a mournful voice: So it hath been ever: so must it ever be! Though thou hast the strength of five bulls, thou shalt not avail in this.

12. And I said to him: Who shall avail? And he answered me: I know not. But the dagger of penance thou shalt temper seven times, afflicting the seven courses of thy soul. And thou shalt sharpen its edge seven times by the seven ordeals.

13. (One keeps on looking round to try to find something else because of the terror of it. But nothing changes at all. Nothing but the empty throne, and the eyes, and the avenue of pillars!)

14. And I said to him: O thou that art the first countenance before time; thou of whom it is written that "He, God, is one; He is the eternal one, without equal, son or companion. Nothing shall stand before His face"; all we have heard of thine infinite glory and holiness, of thy beauty and majesty, and behold! there is nothing but this abomination of desolation.

15. He speaks; I cannot hear a word; something about the Book of the Law. The answer is written in the Book of the Law, or something of that sort.

16. This is a long speech; all that I can hear is: From me pour down the fires of life and increase continually upon the earth. From me flow down the rivers of water and oil and wine. From me cometh forth the wind that beareth the seed of trees and flowers and fruits and all herbs upon its bosom. From me cometh forth the earth in her unspeakable variety. Yea! all cometh from me, naught cometh to me. Therefore am I lonely and horrible upon this unprofitable throne. Only those who accept nothing from me can bring anything to me.

17. (He goes on speaking again: I cannot hear a word. I may have got about a twentieth of what he said.) And I say to him: It was written that his name is Silence, but thou speakest continually.

18. And he answers: Nay, the muttering that thou hearest is not my voice. It is the voice of the ape.

19. (When I say that he answers, it means that it is the same voice. The being on the throne has not uttered a word.) I say: O thou ape that speakest for Him whose name is Silence, how shall I know that thou speakest truly His thought? And the muttering continues: Nor speaketh He nor thinketh, so that which I say is true, because I lie in speaking His thoughts.

20. He goes on, nothing stops him; and the muttering comes so fast that I cannot hear him at all.

21. Now the muttering has ceased, or is overwhelmed by the bells, and the bells in their turn are overwhelmed by the whirring, and now the whirring is overwhelmed by the silence. And the blue light is gone, and the throne and the pillars are returned to blackness, and the eyes of him that sitteth upon the throne are no more visible.

22. I seek to go up close to the throne, and I am pushed back, because I cannot give the sign. I have given all the signs I know and am entitled to, and I have tried to give the sign that I know and am not entitled to, but have not the necessary appurtenance; and even if I had, it would be useless; for there are two more signs necessary.

23. I find that I was wrong in suggesting that a Master of the Temple had a right to enter the temple of a Magus or an Ipsissimus. On the contrary, the rule that holds below, holds also above. The higher you go, the greater is the distance from one grade to another.

24. I am being slowly pushed backwards down the avenue, out into the wind. And this time I

am caught up by the wind and whirled away down it like a dead leaf.

25. And a great Angel sweeps through the wind, and catches hold of me, and bears me up against it; and he sets me down on the hither side of the wind, and he whispers in my ear: Go thou forth into the world, O thrice and four times blessed who hast gazed upon the horror of the loneliness of The First. No man shall look upon his face and live. And thou hast seen his eyes, and understood his heart, for the voice of the ape is the pulse of his heart and the labouring of his breast. Go, therefore, and rejoice, for thou art the prophet of the Æon arising, wherein He is not. Give thou praise unto thy lady Nuit, and unto her lord Hadit, that are for thee and thy bride, and the winners of the ordeal X.

26. And with that we are come to the wall of the Æthyr, and there is a little narrow gate, and he pushes me through it, and I am suddenly in the desert.

THE DESERT, NEAR BOU-SÂADA.¹

November 29, 1909. 1.30-2.50 p.m.

NOTES ON **ASP** by Fra. A.H.:

Continuing to ride the Full Moon currents (now about two days past their crest), Crowley also here reached the apex of the first decad of these 30 Aires. The 21st Æthyr corresponds to Kether in the World of Yetzirah. Most symbols in this vision correspond either to this sephirothic attribution, or to the Moon's placement in Sidereal Gemini. In the three visions given in this present issue of *BLACK PEARL*, Crowley concluded, he was introduced, respectively, to the Hierophant, Hiereus, and Hegemon of his initiation to the 8°=3rd Grade of Magister Templi. In those terms, this vision provides the Hierophant.

But before getting too deeply into the astrological analysis of what **does** work in the accompanying horoscope, we should first notice what does **not**. It cannot be missed that Mars was **precisely** rising at the time this vision commenced; yet the vision is not martial. Certainly there were arduous moments, but no more than any of these visions required of the seer; and martial symbols do not dominate the vision. Where they can be squeezed out — a sharp blade here, a forceful push there — it is just so much *a posteriori* justification. The simple fact is that, based on three decades of astrological experience, and on patterns witnessed in these visions, we would have expected clear Mars symbols at least upon Crowley's stepping into the periphery of this vision — perhaps a good *mêlée*, or a river of blood, or at least a bright patch of red. Even a wolf running past, or a tiny pentagram, or a pair of ruby slippers would have done the job. Something! But it isn't there. I am left to conclude that the nature of the vision itself, into which Crowley seems to have moved immediately and without transition, so overwhelmed the astral ambiance that any such details were lost.

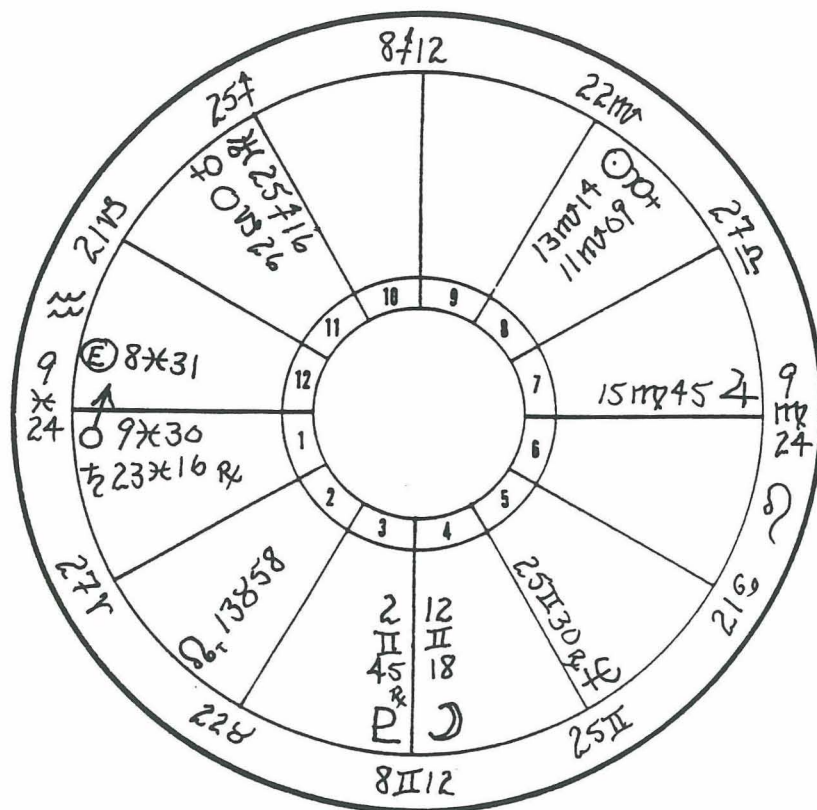
And the rising Mars is part of an important astrological pattern: It completes a T-square by its opposition to Jupiter, and their shared square to the Moon. (The Moon is less than a third of a degree from the midpoint of the other two, halfway between them and equally squaring each.) And this strong pattern is on the angles at the commencement of the vision. Moon-Mars-Jupiter together are jocund, celebratory, and indulgent; also willful, ambitious, and accomplishing. The closest we see to most of this is the emphasis on the senses in the early paragraphs, and the striving for attainment which is common to most of these visions.

So much for the angular planets and the strongest aspect pattern!

Transits to Crowley's horoscope are far more interesting. As a minor detail, Venus remains within 1° of conjunction to his Mars, though separating. Its passionate intensity continues, though it is waning like the Full Moon energies. But, of much greater interest is the fact that, on this day, and as measured in the Sidereal zodiac, transiting Uranus moved to within 1° of the square to Crowley's natal Sun, joining Neptune in that configuration.

1. This night I took the shew-stone to my breast to sleep, and immediately a Dhyana arose of the Sun, seen more clearly afterwards as the Star. Exceeding was its brilliance.

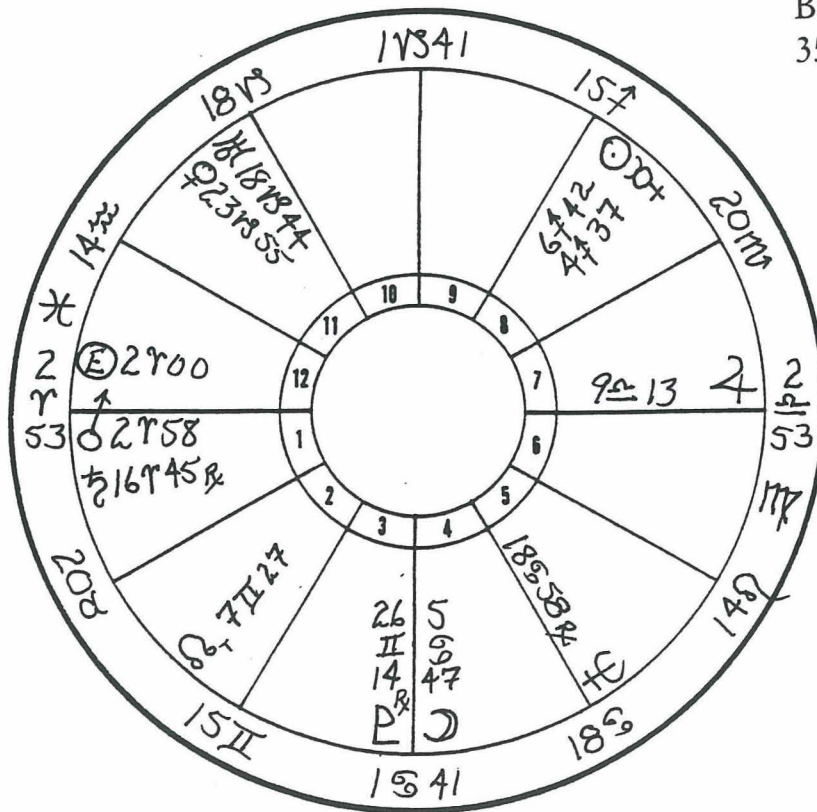
BLACK PEARL



Sidereal Zodiac

2:50 p.m. ANGLES:
 MC 26♄45
 Asc 9♄41
 EP 0♄10

Vision of the 21st Æthyr
 1909 November 29
 1:30 p.m. LT
 Bou Sâada, Algeria
 35N12, 3E53



Tropical Zodiac

2:50 p.m. ANGLES:
 MC 20♄14
 Asc 3♄10
 EP 22♄39

Why do I emphasize that this transit now began only in the Sidereal zodiac? It is because the **timing** of transits is somewhat different in the two zodiacal schemes. The Sidereal zodiac is fixed against the background of space — that is, in mystical terms, its matrix is the body of Nuit Herself. But the Tropical zodiac, linked to the ever-moving equinoctial points, continuously recedes along the ecliptic. In the 34 years that Crowley had lived by the autumn of 1909, the Tropical zodiac had retrograded $0^{\circ}28'$ along the ecliptic — nearly half a degree. Transits to his natal planets in the Tropical framework then appeared to be exact $0^{\circ}28'$ earlier than in the Sidereal framework. Tropically, both Neptune and Uranus were within a degree of square to his Sun from before the time he began the work on the 28th Æthyr on November 23. In the Sidereal framework, Neptune had been there all along, and Uranus just now moved into range.

There is, however, no question as to the significance of this dual transit of Uranus and Neptune during this stage of Crowley's life. It is epochal in the evolution of a soul in an incarnation. Few would be fortunate enough to experience it in a lifetime; fewer still would regard it as a blessing when it occurred! To put it in simple terms, it is a one-two punch: Neptune softens the ego up for Uranus' illuminative knock-out blow.

More specifically, when Neptune transits in major aspect to natal Sun, ideas long held about who one is seem less certain and more nebulous. The ego's perimeter is softened. Confusion temporarily reigns regarding identity and goals. The 'dividing line' between oneself and others is no longer clear. This partial dissolution of the ego-structure permits a larger concept of self eventually to emerge. The mystical implications in Crowley's situation (leading to his eventual crossing of the Abyss one week later) are quite evident.

Uranus' transit to the Sun is a new lease on life! Its theme word is Awakening. Self-perspective and life-purpose are clarified, and the vital creative spirit newly enkindled. Freedom (from anything that has previously held one back) is the theme of the time. Combined with Neptune's solar transit, we have . . . exactly the sort of transformative psychological and mystical processes through which Crowley then was passing.

This vision occurred with the Moon in Sidereal Gemini, or Tropical Cancer. Both Gemini and Cancer letters occur in the name ASP; but it is the Gemini themes which, more than any other feature of this horoscope, dominate the vision. The wind, the dagger, the avenue of (presumably paired) pillars, the multiplicity of sensory alphabets and efforts to communicate, the abundant Air themes, and the muttering and verbosity of the deity and his ape are all overt Gemini symbols. There are no clear Cancer themes.

Similarly, many of these Gemini themes also correspond to **Kether of Yetzirah**. Upon reading this vision, there is no difficulty understanding the Kether correspondence. Here is the invisible and ineffable ONE. Numerous Kether symbols, which will be itemized as we examine each verse, will be evident to the student on even a superficial reading. Furthermore, the correspondence of this Æthyr is specifically to Kether of **Yetzirah**, that is, of that one of the four Qabalistic Worlds attributed to the element Air. The mighty wind and many other Air symbols have the mark of this element taken to its apex. The vision shows the winds of Ruach whipped to their mightiest strength, then pausing, stilling, even as the yammering mind can be made still, to provide the Portal that opens unto the World of Briah beyond. In this sense, the present vision is quite descriptive of the Dominus Liminis Grade of A.:A.: and its task.

ASP or $\aleph \omega$ = **Taurus, Gemini, Cancer** = Vav, Zayin, Cheth = $6 + 7 + 8 = 21$. The message could not be clearer; for 21 is the value of $\aleph \aleph \aleph$, *Eheyeh*, the Divine Name attributed to Kether, meaning (more or less) "I Am." Also, 21 is the value of the Trigrammaton $\aleph \aleph$, the first three letters of the Tetragrammaton, symbolizing the formation of reality only to the Yetziratic level of manifestation.

Incidentally, this Æthyr is another example of Crowley misattributing Enochian letter values at the time of penning his commentary notes, even though he knew them perfectly correctly at the time of receiving the vision. In his own comment he interpreted ASP as Taurus, Virgo, Leo. With all respect to Fra. O.M., those correspondences are even less elucidative than the correct ones given here!

The individual letters of ASP are of less evident importance than their numeration, other than the central one, corresponding to Gemini. Ultimately, there is no difficulty perceiving an importance in the letters corresponding to the instruction of the Inner Teacher ($\aleph = \gamma$) and increasing receptivity to Neshamah ($\omega = \aleph$); they simply are not as overtly evident in their import as in many of the other visions in this series.

It is likely, therefore, that the simple, elegant truth of this vision is found in its correspondence to Kether of Yetzirah, of which “there is no sense of any kind connected to it.” The astrological correspondences more or less fell away, and the individual significance of the component letters was mostly lost, because the vision itself represents that which, *per se*, has no characteristics.

§1: This wind corresponds to Kether in the World of Air. It is the Ruach of the seer, the surging and shifting substance of his thoughts and passions. Air refers, in its higher aspects, to the void; and Kether, best characterized as being without condition or positive quality (that is, as ‘unextended’ in any dimension or characteristic), is here described as “absolute emptiness; no colour, no form, no substance;” “passionless;” “not cold or hot” (Air, of which element Kether is the ‘root,’ is above polarities such as cold and heat; see *Sepher Yetzirah*, Cap. 3); and that “there is no sense of any kind connected with it.” It is nerve-shaking because this level of mystic contact is demanding on the nerves; partly (I think) because the sensory nerves are attempting to assimilating vastly more individual impressions than they possibly can.

§§2-3: The winds of Ruach part — like the curtain in the classic Portal ceremony — to give a brief glimpse of what is beyond. It is the World of Briah, which lies behind Kether of Yetzirah. If we did not already suspect this, we would have been informed by the presence of the throne, one of the basic symbols of Briah even as it is of Binah. It is of black marble, the color of Binah (see *Liber VII*, Cap. VII, vv. 4-5 with respect to Isis). The avenue of pillars (are these disposed in pairs?) may be a symbol of Gemini, but also of the passage of a threshold. The invisible ONE upon the throne is beyond even this, *i. e.*, is of Atziluth. “Desolation,” from the Latin *solus*, “alone,” simply refers again to Kether, the One.

§§4-5: In the supraphysical levels of existence, communication passes directly, and not through the range of the physical senses. However, those living persons who sojourn in these levels most commonly need to employ the physical senses (or, rather, their inner equivalents) to organize and interpret impressions, until such time as the more subtle faculty is matured. This is, for example, common among those who have briefly died and been resuscitated: It is usual that those who return with any such memories will have a recollection of Beauty plain and simple, but it will commonly be interpreted in terms of one or the other of the physical sense, whether as music beautiful beyond description which could not be captured by any instrument; or light and color of similar splendor, but irreducible to a pallet; or simply of kinesthetic rapture. Similarly, when, beginning in §4, the god attempts to communicate directly with Crowley, the message registers, in each case, through one of the physical senses, as if trying to arise from his nervous system into one of the specialized interpretive sections of his brain.

The first attempt is through the sense of taste. Each taste was representative of an idea. Crowley developed a table of this “alphabet of taste,” included in published accounts of his own commentary on these visions, translating the whole message as: “The Earth is sick of love; with disease and death is she sick . . . the natural lust, fierce as it is, is not enough; virgins, boys, women [make men] sick, weak of semen and sick. The earth shall be cured of her sickness by true Art-of-Sun, and thine own pleasures, and thou . . . , shall abolish the world’s woe, and bring on the Age of Righteousness.”

§6: As before; but hearing is attributed to Spirit or Akasha. The vibration described is much like that of the *pranava* Aom sounding eternally.

§7: The “deep night-blue” and crimson are the colors of Binah in Briah and Atziluth, respectively. The former is also the color of the Akasha-tattwa to which the humming gave access. It allowed portage through the veil of the wind and into the Briatic realm beyond it. The throne is the gold of the Sun, “as if Ra-Hoor-Khuit were alive in the midst of the Womb of his Mother,” as Crowley commented. The sounds are the normal progression of the *nâdas*, or interior sounds, that commonly accompany the rise of kundalini.

§8-9: What was incomprehensible, slowly becomes comprehensible. The mind adapts to a new level of cognition. The text bespeaks the mystery of the Microcosm and Macrocosm from the *Zohar*. Note that the Abyss is the mirror in which the ‘Face of God’ finds reflection. ‘Eye’ is singular: It is the Eye of Horus, or of Providence, or of Shiva, or the Eye of the A.:A.:, here depicted as the **third** eye, or Ajna chakra, of the Most High. It is the gazing with a **single** eye that dissolves the manifest; “Therefore,” the figure says, “I gaze with these two eyes throughout the Æon,” the dualistic view perpetuating creation.

§10: In the spirit of his teacher, Allan Bennett (V.H. Fra. Iehi Aur), Crowley would prefer Shiva to open His eye and destroy the universe, so he tried to help this along. It is the effort of the mystic seeking his own dissolution; that is, it is one big projection! But such projections are useful and constitute the majority of magical symbols and mystical metaphors that we employ. Yet his dagger — his intellect (and the implement of Air) — is incapable of accomplishing the job. The intellect simply is incapable of penetrating the adamantine vault of the Infinite, and is “turned back.”

§11: Five bulls: five occurrences of the letter \aleph , Vav, corresponding to Taurus: the motto V.V.V.V.V. In one sense, this was Crowley’s Magister Templi motto, not yet fully claimed. In another sense, he had, for many years, regarded it as the name of that Supernal ONE (not himself) who had founded the A.:A.:, and had written most of its Class A Documents.

§12: “Dagger of penance” has many implications, especially in the Christian mysticism with which Crowley was quite familiar; but the specific, technical use of this term is in reference to the dagger which sealed the obligation of the Zelator Adeptus Minor, 5=6 of the R.R. et A.C. The new Adept was sealed with this again once admitted to the Vault of his Adepthood, in immediate preparation for gazing upon the face of his “father and brother,” who was also the Mystic Foundation of the Order. The parallel to the present passage is clear. The sevenfold tempering, “afflicting the seven courses of thy soul,” refers to ordeals distinctive to each person. The “tempering” of the steel is done in the flame of the “seven lamps” or chakras (the seven interior planetary powers), and then taken into the World of Action to hone its edge in actuality.

§§14-15: The quote is adapted from the “Chapter of Unity” of the Koran. The phrase “abomination of desolation” comes not only from *Liber Legis*, Cap. III, v. 19, but also from Matthew 24:15 and Mark 13:14.

§§16-19: The essence of the Most High — of Kether, אהיה, אהיה — is stillness. This Gemini-like verbosity is the “ape” of the god (referring to the ape frequently depicted as companion to Thoth, or “thought”). This is the intellect of the mystic, the “monkey on the back” of all who struggle with their addiction to things mental. Direct, infusing spiritual instruction from the Most High comes in silence, without words, then is rendered into what passes for comprehensibility by the mystic’s own intellect. Because Truth (אמת) cannot be encompassed by the binary, either-or patterns of intellect, whatsoever of this Truth gains voice is necessarily a lie; that is, it is a gross misrepresentation of what is True.

§20-21: The jabbering intellect reasserts itself fiercely, after which are signs of the seer’s consciousness having dropped back below the portal, into Yetzirah. The phenomena that previously marked his rising on the planes are now reversed. The inner vision is dead. Only the shells of its appearance remain.

§22: Crowley was, at that time, a Babe of the Abyss of the A.:A.:, “entitled” to the signs from $0^\circ = 0^\square$ to $7^\circ = 4^\square$ Major. The other sign which he already knew was that of $8^\circ = 3^\square$ (to which Grade he had not yet been fully admitted), the sign called Mater Triumphans which enacts Isis suckling the infant Horus. His reference to not having “the necessary appurtenance” surely referred to something more than lactating mammary glands, else he would never have been able to give the sign in his life; surely the reference is, as well, to an interior “appurtenance.” He did not yet know the signs of $9^\circ = 2^\square$ and $10^\circ = 1^\square$, which were here required (a further confirmation that the vision is one of Kether, to which the $10^\circ = 1^\square$ Grade corresponds).

§23: See the explanation of the last sentence in *Magick in Theory & Practice*, Cap. VII, Sect. 4.

§§25-26: This instruction and prophesy occurred just as the planet Uranus crossed the Midheaven at vision’s end. Uranus, like Neptune, was now square Crowley’s natal Sun, redefining his self-definition and reorienting his destiny; and as this planet of renewal exactly culminated, he was called “prophet of the Æon arising.” His work was to be in “the World,” not the path of the solitary mystic. He was instructed to worship as declared in *The Book of the Law*. He was returned.



THE GREAT SEAL OF SOLOMON
by Eliphas Levi

“...let me behold my countenance in the concave of the abyss. And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted, that was (once) invisible and pure.”

THE CRY OF THE 20TH AETHYR, WHICH IS CALLED

KHR ✠ I3 M E

1. The dew that was upon the face of the stone is gone, and it is become like a pool of clear golden water. And now the light is come into the Rosy Cross. Yet all that I see is the night, with the stars therein, as they appear through a telescope. And there cometh a peacock, into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And now there are countless clouds of white angels filling the Aire as the peacock dissolves.

2. Now behind the angels are archangels with trumpets. These cause all things to appear at once, so that there is a tremendous confusion of images. And now I perceive that all these things are but veils of the wheel, for they all gather themselves into a wheel that spins with incredible velocity. It hath many colours, but all thrilled with white light, so that they are transparent and luminous. This one wheel is forty-nine wheels, set at different angles, so that they compose a sphere; each wheel has forty-nine spokes, and has forty-nine concentric tyres at equal distances from the centre. And wherever the rays from any two wheels meet, there is a blinding flash of glory. It must be understood that though so much detail is visible in the wheel, yet at the same time the impression is of a single, simple object.

3. It seems that this wheel is being spun by a hand. Though the wheel fills the whole Aire, yet the hand is much bigger than the wheel. And though this vision is so great and splendid, yet there is no seriousness with it, or solemnity. It seems that the hand is spinning the wheel merely for pleasure, it would be better to say amusement.

4. A voice comes: For he is a jocund and a ruddy god, and his laughter is the vibration of all that exists, and the earthquakes of the soul.

5. One is conscious of the whirring of the wheel thrilling one, like an electric discharge passing through one.

6. Now I see the figures on the wheel, which have been interpreted as the sworded Sphinx, Hermanubis and Typhon. And that is wrong. The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart; and, impossible to explain as it is, the scarlet of the heart and the green of the snake are yet more vivid than the blinding white brilliance of the wheel.

7. The figures on the wheel are darker than the wheel itself; in fact, they are stains upon the purity of the wheel, and for that reason, and because of the whirling of the wheel, I cannot see them. But at the top seems to be the Lamb and Flag, such as one sees on some Christian medals, and one of the lower things is a wolf, and the other a raven. The Lamb and Flag symbol is much brighter than the other two. It keeps on growing brighter, until now it is brighter than the wheel itself, and occupies more space than it did.

8. It speaks: I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come to the centre of the wheel. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest. But I am he of whom it is written: He shall deceive the very elect.

9. For in the beginning the Father of all called forth lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did he choose above all to simulate the pure prompting of the soul. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me, I have given over to the wrath of the raven and the wolf. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that teareth flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of all sent forth from before his face in the beginning.

10. (His attribution is salt; the wolf mercury, and the raven sulphur.)

11. Now the lamb grows small again, there is again nothing but the wheel, and the hand that whirlleth it.

12. And I said: "By the word of power, double in the voice of the Master; by the word that is seven, and one in seven; and by the great and terrible word 210, I beseech thee, O my Lord, to grant me the vision of thy glory." And all the rays of the wheel stream out at me, and I am blasted and blinded with the light. I am caught up into the wheel. I am one with the wheel. I am greater than the wheel. In the midst of a myriad lightnings I stand, and I behold his face. (I am thrown violently back on to the earth every second, so that I cannot quite concentrate.)

13. All one gets is a liquid flame of pale gold. But its radiant force keeps hurling me back.

14. And I say: By the word and the will, by the penance and the prayer, let me behold thy face. (I cannot explain this, there is confusion of personalities.) I who speak to you, see what I tell you; but I, who see him, cannot communicate it to me, who speak to you.

15. If one could gaze upon the sun at noon, that might be like the substance of him. But the light is without heat. It is the vision of Ut in the Upanishads. And from this vision have come all the legends of Bacchus and Krishna and Adonis. For the impression is of a youth dancing and making music. But you must understand that he is not doing that, for he is still. Even the hand that turns the wheel is not his hand, but only a hand energized by him.

16. And now it is the dance of Shiva. I lie beneath his feet, his saint, his victim. My form is the form of the God Phtah, in my essence, but the form of the god Seb in my form. And this is the reason of existence, that in this dance which is delight, there must needs be both the god and the adept. Also the earth herself is a saint; and the sun and the moon dance upon her, torturing her with delight.

17. This vision is not perfect. I am only in the outer court of the vision, because I have undertaken it in the service of the Holy One, and must retain sense and speech. No recorded vision is perfect, of high visions, for the seer must keep either his physical organs or his memory in working order. And neither is capable. There is no bridge. One can only be conscious of one thing at a time, and as the consciousness moves nearer to the vision, it loses control of the physical and mental. Even so, the body and the mind must be very perfect before anything can be done, or the energy of

the vision may send the body into spasms and the mind into insanity. This is why the first visions give Ananda, which is a shock. When the adept is attuned to Samadhi, there is but cloudless peace.

18. This vision is particularly difficult to get into, because he is I. And therefore the human ego is being constantly excited, so that one comes back so often. An acentric meditation practice like mahasatipatthana ought to be done before invocations of the Holy Guardian Angel, so that the ego may be very ready to yield itself utterly to the Beloved.

19. And now the breeze is blowing about us, like the sighs of love unsatisfied — or satisfied. His lips move. I cannot say the words at first.

20. And afterwards: “Shalt thou not bring the children of men to the sight of my glory? ‘Only Thy silence and Thy speech that worship me avail.’ ‘For as I am the last, so am I the next, and as the next shalt thou reveal me to the multitude.’ Fear not for aught; turn not aside for aught, eremite of Nuit, apostle of Hadit, warrior of Ra Hoor Khu! The leaven taketh, and the bread shall be sweet; the ferment worketh, and the wine shall be sweet. My sacraments are vigorous food and divine madness. Come unto me, O ye children of men; come unto me, in whom I am, in whom ye are, were ye only alive with the life that abideth in Light.”

21. All this time I have been fading away. I sink. The veil of night comes down a dull blue-gray with one pentagram in the midst of it, watery and dull. And I am to abide there for a while before I come back to the earth. (But shut me the window up, hide me from the sun. Oh, shut the window!)²

22. Now, the pentagram is faded; black crosses fill the Æthyr gradually growing and interlacing, until there is a network.

23. It is all dark now. I am lying exhausted, with the sharp edge of the shew-stone cutting into my forehead.

BOU SÁADA

November 30, 1909. 9.15-10.50 a.m.

NOTES ON **KHR** by Fra. A.H.:

Significant astrological factors for this vision are pretty simple: Although Venus and Uranus, and the Moon and Neptune approach the horizon, the most angular planet in the entire chart is Jupiter.

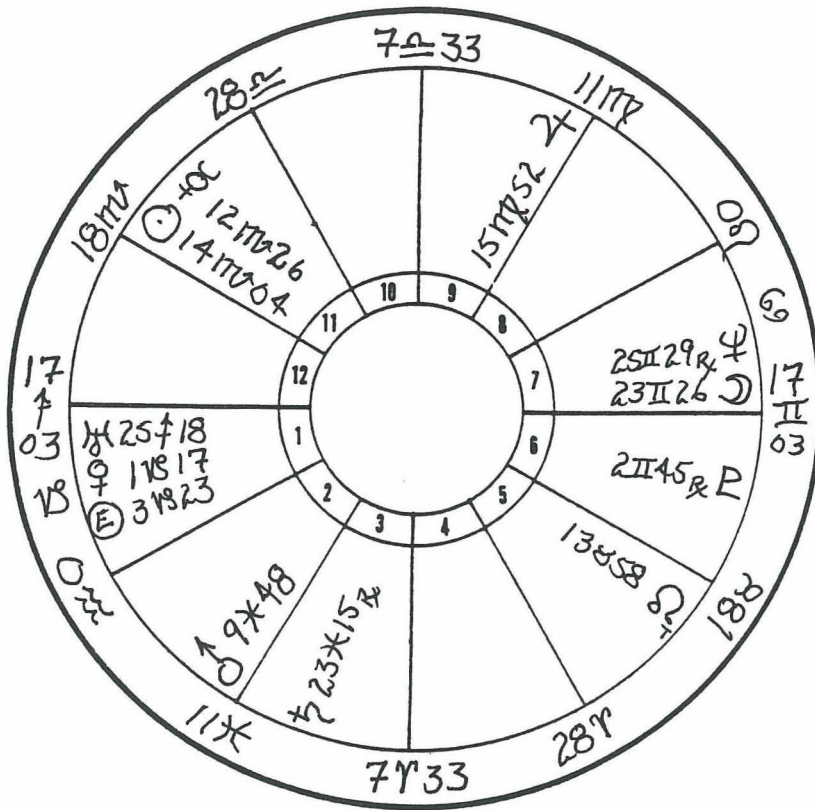
Jupiter? It doesn't look so at first. But Jupiter is barely over a degree from the upper square to the Ascendant and, while the Midheaven is often casually **called** Zenith — meaning the highest point — it is really only the southernmost (in the Northern Hemisphere). The **highest** part of the ecliptic, the actual longitude of the Zenith, is the upper square to the Ascendant, about a degree from where Jupiter is located.

Another subtlety: Jupiter is in the exact degree of the star Vindemiatrix in the constellation Virgo. The name means “grape-gatherer.” The Romans also called it *Ampelos*, the favorite of the wine-god Bacchus. Among Romans, Greeks, and even Egyptians, the star was depicted as a radiant youth, or “boy beautiful.”

What has this to do with the present vision? Reread §15 and see. It explains an otherwise inexplicable inclusion of the Tiphereth-like Bacchus-Adonis archetype in a vision otherwise predominantly jovian.

The Moon's many aspects do little more than enhance the mystic sensitivity of the time. Neither the Sidereal Gemini nor Tropical Cancer sign placement of Luna seems to have any particular bearing on the vision. Venus is now within a degree of square Crowley's natal Venus, but barely so; we shall see this gain greater importance as it gets closer to exact aspect during the Vision of the 19th Æthyr. No, this vision of the 20th Æthyr is of Jupiter, the letter \beth , Kaph, and the Tarot symbol of the Wheel of Fortune.

2. It was done. — O.V. [Omnia Vincam; *i.e.*, Victor Neuberg, Crowley's assistant for these workings. — A.H.]



Sidereal Zodiac

10:50 a.m. ANGLES:

MC 1♌53
 Asc 13♎04
 EP 26♎50

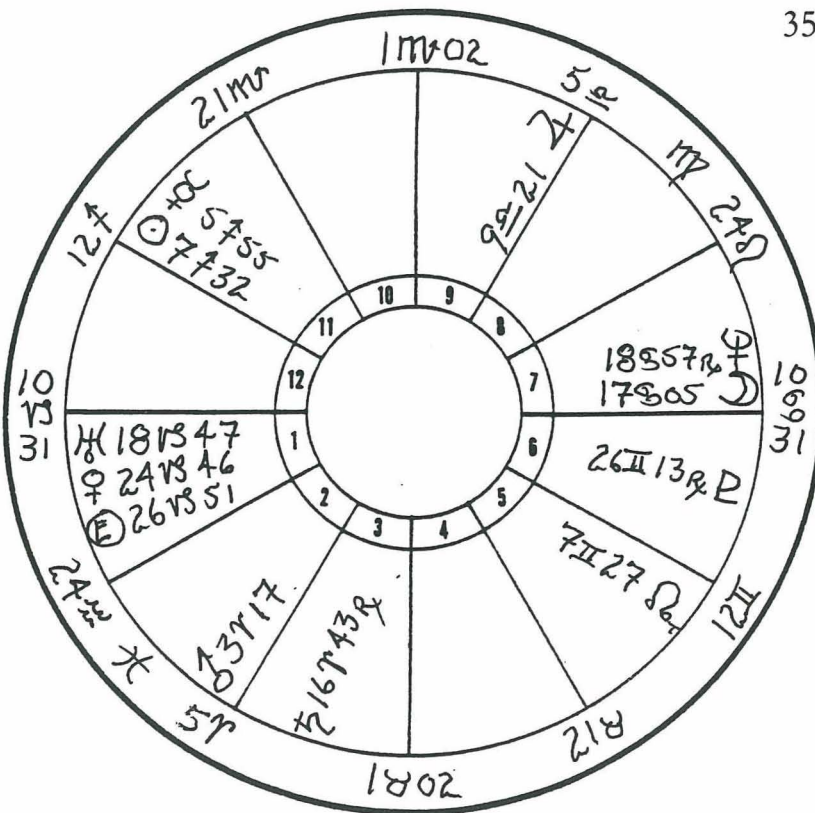
Vision of the 20th Æthyr

1909 November 30

9:15 a.m. LT

Bou-Sâada, Algeria

35N12, 3E53



Tropical Zodiac

10:50 a.m. ANGLES:

MC 25♌22
 Asc 6♌33
 EP 20♌19

The 20th Æthyr corresponds to **Malkuth in Briah**. Assigned to Heh (ה), Briah is that one of the Four Worlds which lies between the Divine World of Atziluth, and the transient, labile, volatile Yetziratic world which is the domain of human personality. For most people it is rightly designated the “spiritual” world, in contrast to the “natural” world of Yetzirah (though there is nothing “unspiritual” about the “natural”). Briatic consciousness, increasingly, is the native state of the Adept. Qabalists describing Briah have used substantially the same expressions as those Hindus who have written of Samadhi. (The student not familiar with the characteristics of the four Qabalistic Worlds is referred to the standard references for a refresher.)

The “night, with the stars therein” in this vision is essentially the same as the “deep night-blue” that peeked through the veil of the previous one. It symbolizes Briah in terms of space and night — symbols of Nuit being employed for the World corresponding to Heh, the Mother. Malkuth in Briah discloses the real nature of the Kingdom: it is composed of “wheels within wheels.” We are given a glimpse of the reality behind the manifest world as we know it — if we are astute enough to see it and understand it!

KHR or KHE = **Fire, Air, Pisces** = Shin, Aleph, Qoph = $300 + 1 + 100 = 401$. Primarily, 401 is the value of the Hebrew word קוה , *Eth*. This word has a special significance to Qabalists because it is composed of the first and last letters of the Hebrew alphabet — it is the Hebrew ‘Alpha and Omega.’ Therefore, it is commonly translated “essence,” and attributed to Spirit. As “the first and the last,” it represents that which is truly eternal, transcendent to the ever-changing phenomena of the worlds of Action and Formation.

Also, understand Pisces, in this trio, to mean Water. This is not only because it is a Water sign. Shin and Qoph are two of the three letters arising from Malkuth on the Tree of Life. They are often compared to the twin channels of Fire and Water (or of Sol and Luna) which rise on either side of the spine. Normally, Tav completes them; but here, Fire and Water are completed by Air, their natural child and mediator! This is accomplished by replacing Aleph, “the First,” for Tav, “the Last,” again hinting at קוה . The pattern is worthy of meditation; a lot may be derived from it. Fire, Air, and Water also provide a close analogy to the three Gunas, or Characteristics of the Manifest, which are the object of much of the present vision!

The Wheel of Fortune in Tarot (Atu X) summarizes the Samkhya doctrine of *Purusha* and *prakriti*. *Purusha* represents the one who sees (“the seer”), while *prakriti* is “the seen.” *Purusha* is the central idea of Self, corresponding to the letter Yod; and Yod, in Hebrew, means not only “hand” but also “axle” — it is “the axle of the wheel” of *Liber Legis*, Cap. II, v. 7. *Prakriti* is **everything else** that is not *Purusha*. She is often called “nature,” by which is meant **anything soever** that extends from or is a characteristic of *Purusha*. *Prakriti* is always changing. Her changes are in terms of the three *Gunas* called Tamas, Rajas, and Sattva in the East, and Salt, Sulphur, and Mercury (respectively) in Western Alchemy. They resemble, but are not exactly, what we also know as Water, Fire, and Air, respectively.

Kaph is the Wheel, *prakriti*. Yod is the Axle, *Purusha*. This vision of the Wheel of Fortune is thus a Briatic exposition of *prakriti*, Nature, the Seen, in all of her ecstatic unfoldment and change.

§1: This may be a physical description of the appearance of the skrying stone at the beginning. The vision was undertaken midmorning, in the desert, with Crowley staring into a topaz engraved with a Rosy Cross design. Peering through the physical veil, he then began to see the image of space, occupied by stars, a common representation of Briah. The peacock is the bird sacred to Juno, the feminine (ה?) expression of Jupiter. The “countless clouds of white angels” fit some descriptions of the *Chashmalim*, or “Brilliant Ones,” the Angelic Choir of Jupiter — an opinion Crowley shared.

§2: The sounding of archangelic trumpets caused **all things** to appear — all manifest things soever, at once, again referring to the Kingdom or Malkuth, the “ten thousand things” of the *Tao Teh Ching*. But in looking beyond their outward appearance, we see them organized in terms of the Vision of the Wheel. 49 is significant for many reasons; for example, one way of counting the Enochian Calls produces 49; as 7×7 , it is a number sacred to Babalon; one important form of the Rosy Cross has 49 petals; etc.

§§3-4: The hand is Yod; yet Yod also means “axle.” The motive power for the turning is shown to be the primal, universal Will-impulse. Yod equates symbolically to Kether, which in Assiah is called the “Primal Turnings,” of which the wheel may be regarded as a fine representation. Religious art around the world has for millennia used the hand as a common symbol of the presence of deity.

§6: The emerald snake and scarlet heart are the colors of Venus and Mars. They correspond to the heart and serpent from *Liber Cordis Cincti Serpente*. (That snake is explicitly called emerald in Cap. III, vv. 17-18.) It is also a symbol of Nuit and Hadit in their continuing love.

§§7-10: The attributions of the three Gunas and three Alchemical principles to these figures is quite thoroughly confused. This is no doubt partly because each partakes, in some measure, of the others. I assign the Lamb to Sattva/Mercury, the Wolf to Rajas/Sulphur, and the Raven to Tamas/Salt. Tamas represents darkness, the unclean, and melancholy (Isis Mourning); Rajas the fiery, ferocious, and devouring (Typhon-Apophis); and Sattva the brilliant and still purity which transcends the Tamas-Rajas duality, **appearing** to be the apex of attainment (Osiris Risen); yet, like the other two, it is but one more point upon a circle that ever turns, bringing one no nearer to the Center. There are, of course, other ways to assign these; and §10 specifically disagrees with these attributions, apparently because of atypical correspondences being used to associate the Gunas with the Alchemical triad. But in Crowley's comment, he equated the Lamb to Nesmah, the Wolf to Ruach, and the Raven to Nephesh, which is precisely what was intended in assigning them to Mercury, Sulphur, and Salt, respectively. §9 may be compared profitably to *Liber Legis*, Cap. I, v. 50.

§§12-13: The first word is **Abrahadabra** (see BLACK PEARL No. 2, "Qabalist's Qorner"). The second is **Ararita**. The third is **N.O.X.** He invokes the deity seeking a Vision of *Gedulah* or Glory; this is another name for Chesed. In response, he is expanded and made one with the wheel, and experiences the lightnings of Jupiter, an image preserved, more than three decades later, in the design of Atu X for his own Tarot deck.

§14: "the word and the will" = Chokmah; "the penance and the prayer" = Binah. From the baseline of these two, he invokes Kether.

§§15-16: The gods mentioned, by name and attribute, are those of the Sun; they are categorically represented by the star Vindemiatrix with which the elevated Jupiter is conjoined. The paradox of the dancing youth is the mystery of the "World Dancer" traditionally shown on Atu XXI, representing many deities who 'dance' suspended in eternity. Ptah, who is of Kether, is essence, and Seb, who is the Earth and of Malkuth is form itself: Essence and Form, wine and bread, spirit and flesh must coexist to fulfill "the reason of existence" expressed in this vision of the spiritualized Kingdom. The God and the Adept are conjoined.

§18: The recommendation for an "acentric meditation practice like mahasatipathana . . . before invocations of the Holy Guardian Angel" should be noted. This method (required in the training of the Philosopher, 4° = 7°) is explained in Crowley's article "Science & Buddhism," and in Chapter 6 of *The Mystical & Magical System of the A. A. A.*

§19: Note that he says he "cannot say," not that he "cannot hear." The communication is an example of "the Voice in the Silence." Note that the name *Chashmalim*, given to the Angelic Choir of Jupiter, is also a Rabbinical pun meaning "the speaking silence." A similar meaning is found in the traditional Pass Word of the 7° = 4° Grade, corresponding to Jupiter and Chesed.

§20: The first quotation is from *Liber VII*, Cap. VI, v. 35. The second is based on *Liber LXV*, Cap. III, v. 62, here reversed in terms of speaker and listener. The whole is an instruction to Crowley on the fulfillment of his distinctive life-task. He is called the recluse of Nuit (in whom Had is hidden), the sent-forth of Hadit (who is the showing-forth of Nu), and the warrior of Ra-Hoor-Khu. Whether of bread or of wine — of flesh or of spirit — he is promised that the yeast has been added and a fermentation **shall** come to term.

§§21-23: "veil of night:" Remember that the physical setting was bright sunlight mid-morning. He was placed, for a time, in an astral "decompression chamber" to ease his transition back into his physical senses.

THANK YOU!

Last summer, the College of Thelema was gifted (by a donor who wishes to remain anonymous), with a complete copy of Victor Newberg's diaries in which the original text of *The Vision & the Voice* was transcribed while the visions were being received. Although there are very few differences between these original manuscripts and the text that originally appeared in EQUINOX No. 5, these source documents will certainly enhance our ability to research certain fine points as we continue. On behalf of the College of Thelema, we want to express publically our appreciation for this important addition to our archives. — THE BOARD OF DIRECTORS

THE CRY OF THE 19TH ÆTHYR,
WHICH IS CALLED

POP ✚ Ω J Ω

1. At first there is a black web over the face of the stone. A ray of light pierces it from behind and above. Then cometh a black cross, reaching across the whole stone; then a golden cross, not so large. And there is a writing in an arch that spans the cross, in an alphabet in which the letters are all formed of little daggers, cross-hilted, differently arranged. And the writing is: Worship in the body the things of the body; worship in the mind the things of the mind; worship in the spirit the things of the spirit.

A	B	C	D	E	F	G	H	I	J
K	L	M	N	O	P	Q	R	S	T
	U	V	W	X	Y	Z			

Alphabet of Daggers

2. (This holy alphabet must be written by sinners, that is, by those who are impure.)
3. "Impure" means those whose every thought is followed by another thought, or who confuse the higher with the lower, the substance with the shadow. Every Æthyr is truth, though it be but a shadow, for the shadow of a man is not the shadow of an ape.
4. (Note. — All this has come to me without voice, without vision, without thought.)

5. (The shew-stone is pressed upon my forehead and causes intense pain; as I go on from Æthyr to Æthyr, it seems more difficult to open the Æthyr.)

6. The golden cross has become a little narrow door, and an old man like the Hermit of the Taro has opened it and come out. I ask him for admission; and he shakes his head kindly, and says: It is not given to flesh and blood to unveil the mysteries of the Æthyr, for therein are the chariots of fire, and the tumult of the horsemen; whoso entereth here may never look on life again with equal eyes. I insist.

7. The little gate is guarded by a great green dragon. And now the whole wall is suddenly fallen away; there is a blaze of the chariots and the horsemen; a furious battle is raging. One hears nothing but the clash of steel and the neighing of the chargers and the shrieks of the wounded. A thousand fall at every encounter and are trampled under foot. Yet the Æthyr is always full; there are infinite reserves.

8. No; that is all wrong, for this is not a battle between two forces, but a *mêlée* in which each warrior fights for himself against all the others. I cannot see one who has even one ally. And the least fortunate, who fall soonest, are those in the chariots. For as soon as they are engaged in fighting, their own charioteers stab them in the back.

9. And in the midst of the battlefield there is a great tree, like a chinar-tree. Yet it bears fruits. And now all the warriors are dead, and they are the ripe fruits that are fallen — the ground is covered with them.

10. There is a laugh in my right ear: "This is the tree of life."

11. And now there is a mighty god, Sebek, with the head of a crocodile. His head is gray, like river mud, and his jaws fill the whole Aire. And he crunches up the whole tree and the ground and everything.

12. Now then at last cometh forth the Angel of the Æthyr, who is like the Angel of the fourteenth key of Rota, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe.

13. She comes and kisses me on the mouth, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone.

14. And on her mouth, like a chrysanthemum of radiant light, is a kiss, and on it is the monogram I.H.S. The letters I.H.S. mean In Homini Salus and Instar Hominis Summus, and Imago Hominis deus. And there are many, many other meanings, but they all imply this one thing; that nothing is of any importance but man; there is no hope or help but in man.

15. And she says: Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain, and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon. And in my shaft is it concentrated and bound up. See how all around thee gather my warriors, strong knights in goodly armour ready for war. Look upon my crown; it is above the stars. Behold the glow and the blush thereof! Upon thy cheek is the breeze that stirs those plumes of truth. For though I am the Angel of the fourteenth key, I am also the Angel of the eighth key. And from the love of these two have I come, who am the warden of Popé and the servant of them that dwell therein. Though all crowns fall, mine shall not fall; for my plumes reach up unto

the Knees of Him that sitteth upon the holy throne, and liveth and reigneth for ever and ever as the balance of righteousness and truth. I am the Angel of the Moon. I am the veiled one that sitteth between the pillars veiled with a shining veil, and on my lap is the open Book of the mysteries of the ineffable light. I am the aspiration unto the higher; I am the love of the unknown. I am the blind ache within the heart of man. I am the minister of the sacrament of pain. I swing the censer of worship, and I sprinkle the waters of purification. I am the daughter of the house of the invisible. I am the Priestess of the Silver Star.

16. And she catches me up to her as a mother catches her babe, and holds me up in her left arm, and sets my lips to her breast. And upon her breast is written: *Rosa Mundi est Liliium Coeli*.

17. And I look down upon the open Book of the mysteries, and it is open at the page on which is the Holy Table with the twelve squares in the midst. It radiates a blaze of light, too dazzling to make out the characters, and a voice says: *Non hæc piscis omnium*.

18. (To interpret that, we must think of Ἰχθύς, which does not conceal *Iesous Christos Theon Uios Soter* as traditionally asserted, but is a mystery of the letter Nun and the letter Qoph, as may be seen by adding it up.

19. Ἰχθύς is only connected with Christianity because it was a hieroglyph of syphilis, which the Romans supposed to have been brought from Syria; and it seems to have been confounded with leprosy, which also they thought was caused by fish-eating.

20. One important meaning of Ἰχθύς: it is formed of the initials of five Egyptian deities and also of five Greek deities; in both cases a magic formula of tremendous power is concealed.)

21. As to the Holy Table itself, I cannot see it for the blaze of light; but I am given to understand that it appears in another Æthyr, of which it forms practically the whole content. And I am bidden to study the Holy Table very intently so as to be able to concentrate on it when it appears.

22. I have grown greater, so that I am as great as the Angel. And we are standing, as if crucified, face to face, our hands and lips and breasts and knees and feet together, and her eyes pierce into my eyes like whirling shafts of steel, so that I fall backwards headlong through the Æthyr — and there is a sudden and tremendous shout, absolutely stunning, cold and brutal: Osiris was a black god!³ And the Æthyr claps its hands, greater than the peal of a thousand mighty thunders.

23. I am back.

BOU-SÅADA.

November 30, 1909. 10-11.45 p.m.

NOTES ON **POP** by Fra. A.H.:

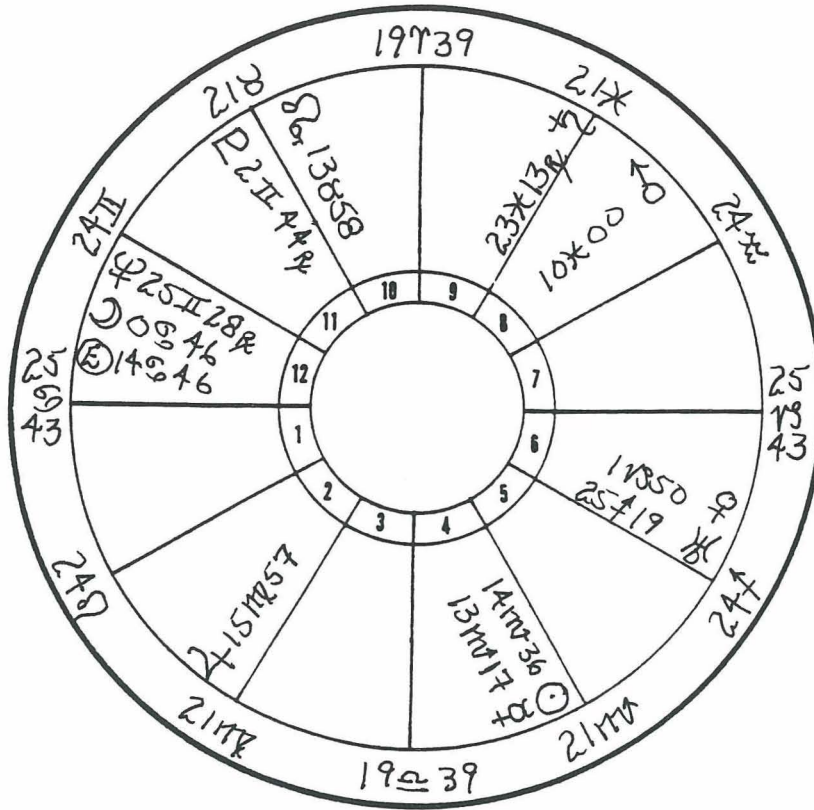
Symbolic themes for this vision are quite clear, because the astrological and Sephirothic symbolism, and that of the letters comprising the Enochian name, all state the same basic idea — and that idea, in turn, is manifest in the vision itself. The theme is primarily lunar, with overtones of Venus-Libra.

Let us begin with the astrological indications. No planets are on the angles (until the end; see the comment on §22). In both the Tropical and Sidereal frameworks, the Moon is in her own sign, Cancer; and Cancer/Cheth symbolism abounds. Luna spends most of the vision within 1° of exact major aspect (an opposition) to Venus, making Moon-Venus the strongest astrological theme of this two hour period. Furthermore, the Moon-Venus pair exactly squares Crowley's own Venus. Perhaps needless to say, the Venus archetype was extremely strong in his psyche that night.

The 19th Æthyr corresponds to **Yesod in Briah**. This is the Sephirah attributed to the Moon.

3. The Doctrine implied is that one must not be the child, but the Mother.

THE 19th ÆTHYR: POP

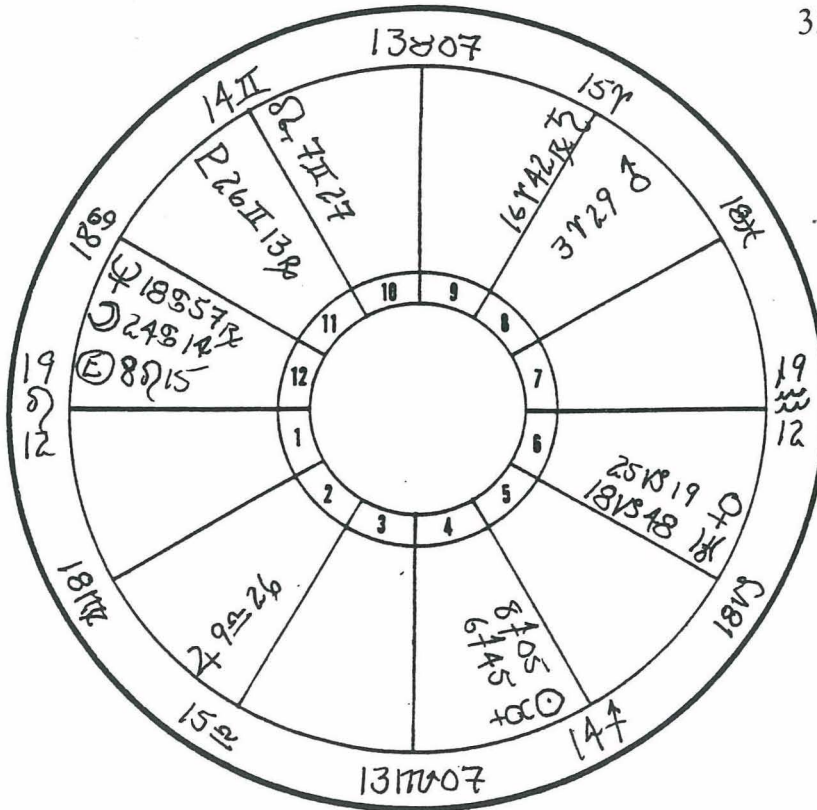


Sidereal Zodiac

11:45 p.m. ANGLES:
 MC 15♌14
 Asc 17♌22
 EP 11♌41

Vision of the 19th Æthyr

1909 November 30
 10:00 p.m. LT
 Bou-Sâada, Algeria
 35N12, 3E53



Tropical Zodiac

11:45 p.m. ANGLES:
 MC 8♌43
 Asc 10♌51
 EP 5♌10

Furthermore, POP or $\Omega\mathcal{L}\Omega$ = **Cancer, Libra, Cancer** = Cheth, Lamed, Cheth = 8 + 30 + 8 = 46. As Cancer is ruled by the Moon, one excellent hieroglyph of this name would be the scales, or balances, poised between two lunar crescents, $\mathcal{D}\mathcal{L}\mathcal{C}$. (Technically, Ω , P, is that aspect of Cancer shown by the Moon in her increase, as \mathcal{C} , L, is the waning Moon.) Many words which are descriptive of Binah and related themes enumerate to 46, although they mostly do not describe exact contents of the present vision. Some of these words are: אִמָּה, *Imma*, “her mother;” בְּדָם, *be-dam*, “in [the] blood;” כְּבוֹדְךָ, *k'vodeakh*, “your glory;” הַבְּרִלָה, *ha-badelah*, “a dividing, sundering;” לְבַדִּי, *le-vaddee*, “alone;” CERES and CYBELE, two goddess names; FLOS, “flower;” OMNIA, “all, everything;” and ROS, “dewdrop.”



§1: The black cross, shown at left, was the badge of the Hegemon in the Hermetic Order of the Golden Dawn; and, in his summary of these 30 visions, Crowley concluded that the 19th Æthyr introduced him to the Hegemon (“one who leads”) for his Magister Templi initiation. This is of even greater interest because, in the H.O.G.D., the Hegemon corresponded to the Egyptian goddess Maat, or the Greek Themis, expressions of the Libra archetype active in this Æthyr. Also, this officer was stationed symbolically in Yesod. But notice, then, that the cross turns from black (lead) to gold, as if showing this same energy lifted up to Tiphereth. (The Hieres of this $8^\circ = 3^\square$ “rite” was shown in the 20th Æthyr corresponding to Malkuth, and the Hierophant was disclosed in the 21st, corresponding to Kether.) The Alphabet of Daggers obviously corresponds to Yesod — the Sphere of Air in the Outer (corresponding to that Grade in the A.:A.: where one forges one’s own Dagger); but these early paragraphs seem still to be Yesod in Yetzirah, not in Briah — a veil intervenes until it is rent in §11. Compare the last sentence to *Liber L.*, Cap. I, v. 50.

§§2-3: To Yesod is attributed the “Pure Consciousness;” but the *impure* are here defined as those still caught in the intellectual embrace of the Ruach. The words “the substance with the shadow,” etc., derive from the Prayer of the Sylphs which concluded the 2=9 (Yesod/Air) ceremony of the H.O.G.D.

§6: The golden six-squared cross — a symbol of Tiphereth — has become his portal. “Door” is \daleth , Daleth, love; and the Hermit, \beth , Yod, is a symbol of Will. His admonishment is crucial! “Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop” (*Liber Cheth*, v. 3). The “mysteries of the Æthyr” require a Briatic sensorium to be comprehended. (I might add — without having any certainty as to whether it is relevant in this place — that in my own earliest astral forays, I encountered a Temple of the Moon, presumably of Yesod, wherein was a vast library. The librarian exactly matched the description of the doorman in the present vision. A dozen or more other students have mentioned finding the same library, and the same librarian, usually during their earliest explorations.)

§7: Gate = \daleth , Venus; green = Venus; and, in the Chinese zodiac, Libra is represented by a dragon. The dragon’s appearance in this vision may be related to the Sun’s conjunction with the south lunar node, “the tail of the dragon.” The dragon, like the serpent, is symbolic of the primal energies residing in Yesod.

§§7-8: Now follows a dramatization of the nature of the intellect. Each participant is a thought. The description may be taken as fairly literal. (Don’t miss ‘chariot’ and ‘field’ = \beth , Cancer.)

§§9-10: So many elements of this vision correspond to details in the old 2=9 ceremony, one of which is the representation of the Tree of Life in the very midst of the field. The chinara is a tree common in Kashmir, with leaves similar to a maple. The right ear corresponds to Saturn and the Path of Tav.

§11: Sebek, the crocodile-headed nemesis defeated by Horus, corresponds to the Path of Tav and the powers of Saturn. He is here as devourer — not quite the exalted view of devouring Saturn which is commonplace in the Binah symbols of these visions, but cognate. He marks the Path (\beth) by which one gains access to Yesod; and he grants this, in the present place, by rending the veil between Yetzirah and Briah. He swallows up the very ground beneath our feet, removing all solid footing. (In this, he may represent the energies of the Muladhara chakra.) Suddenly, the whole tone of the vision changes!

§12: The angel identifies herself as being of the Path of Samekh (corresponding to Atu XIV) — that Path which opens upward **from** Yesod unto Tiphereth. She is a symbol of the Holy Guardian Angel. The description is mostly straightforward. Her blue is that of Samekh, yet also of Gimel and the higher expression of the Moon that emerges later, in §15. Note the crescent Moons on either side, as in the name POP. More subtly, our glyph for Libra \mathcal{L} comes from the Egyptian name of the sign, *akhet*, meaning “the place of

sunrise,” such that the overall description of this angel is a fine telesma of the Æthy’s name, as of the woman in *The Apocalypse*. Penelope, who “carried a torch” for Odysseus during his long absence, and Circe, who offered him the cup of her seduction, provide a fascinating variation on the usual wand-and-cup symbolism of Samekh. What they have in common is that they define the aspirant as Odysseus, and his path as a heroic odyssey. (See §15 for an elaboration of this theme.) The angel bears **both** Penelope’s torch and Circe’s cup. Nor do they present an either-or decision. The symbolism of Samekh requires embracing **both** extremes, and their reconciliation.

§13: Here are further examples of the ongoing preparation of Crowley for the Ordeal of Binah.

§14: “Chrysanthemum” comes from the Greek for “gold flower.” The reference is thus very much to Tiphereth and the kiss of the H.G.A. Normally, I.H.S. is a Christian ecclesiastical ensign, commonly understood to be the first three letters of the Greek ΙΗΣΟΥΣ, “Jesus.” Here the letters serve as notariqons of various phrases: *In Homini Salus*, “In humanity is health (prosperity, well-being, etc.);” *Instar Hominis Summus*, “The Highest is like unto humanity;” *Imago Hominis deus*, “God is the image of humanity.” They are all different ways of saying *Deus est Homo*, or, “God is Humanity.” Though this is normally regarded as the essential mystery of Tiphereth, it is rooted in Yesod, and in the arising of the Yesod within us **unto** Tiphereth. This is hinted by the numeration of both *Deus* and *Homo* as 45, the Mystic Number of Yesod.


§15: The “shaft” is Sagittarius, Samekh, a metaphor for the H.G.A. (here intersecting the Path of Peh). The paragraph should be carefully read and meditated, with attention to the images and sensations described. “Angel of the eighth key” links her to Cancer and Cheth. (This angel admits not only into the Second Order, but also into the Third.) “Plumes,” and “the balance of righteousness and truth” are direct references to Libra and Lamed. The remainder of the paragraph is a splendid description of this angel as the Priestess of Tarot, Gimel, the 13th Path, the highest expression of the Moon on the Tree of Life.

§16: The lunar-maternal theme is paramount. Most striking, though, is that the Angel is described as assuming the Sign of Mater Triumphans, the “grade sign” of $8^{\circ}=3^{\square}$. She identifies herself with Isis, and Crowley is thus put into the position of the infant Horus. “The Rose of the World is the Lily of Heaven” that nourishes him is a reversal of the usual equation of Heaven and Earth. (Crowley interpreted this phrase as equating Malkuth and Binah, Heh-the-Daughter and Heh-the-Mother.)

§§17-18: We shall encounter this 12-fold tablet in a later Æthy. The Latin means, “This fish is not for all,” partly explained by the discussion that follows. *Ichthus* (literally “fish”) is commonly taken as a notariqon for the Greek phrase in §18 meaning, “Jesus Christ, Son of God, Savior.” It enumerates to 1,219. I am unclear how this number relates to Nun and Qoph, except by vague analogy; for example, it is the value of $\tau\omicron\omega\mu\epsilon\gamma\alpha$, “The Omega” or “the End,” and $\Pi\omicron\sigma\epsilon\iota\delta\omega\nu$, Poseidon, the Greek Neptune, god of the Sea. It factors to 23×53 , two numbers that have much to do with sexual-genetic transmission. In simpler, non-numerical symbolism, Nun means “fish” and Qoph corresponds to Pisces, “the fishes.” (Spelled with Hebrew characters, *Ichthus* is $\text{יִשְׁתֻּשׁ} = 93$.)

§20: Crowley worked out two interpretations of this puzzle (and a few small variations). An Egyptian form was Isis Cnouf **Thoth** Un-nefer Sekhet (attributed, respectively, to Daleth, Chesed, Chokmah, Tiphereth, and Teth). A Greek form was Iacchus **Chronos** **Themis** Uranus Serapis. There are various problems with each of these; for example, the correct name of the Greek Saturn is Kronos, not Chronos; and Uranus begins with an O in Greek; but the formulæ are, nonetheless, intriguing to explore.

§§22-23: He strives for union with the angel which, however, is not accomplished. At the moment of the vision’s climax — **exactly** at local midnight, with the Sun and Mercury in Scorpio on the midnight meridian — he is given a mystery of the Midnight Sun and of the Duat: Osiris is a black god. It is difficult to believe Crowley’s note that, “This, to the Seer at that time, was a Revelation of the most appalling terror.” The teaching was quite well known, and he was well-read in such subjects. Also, at least one A.:A.: ritual exists, written by Crowley earlier than December, 1909, which makes use of this doctrine.

But we can accept that, in the context of the vision, the phrase had a profound impact on him. He had, until this point, still worshipped Osiris as an object of aspiration and a symbol of the Light. Here it struck home that Osiris is a corpse, and that the way now before Crowley would be in the Pathway of Night. 

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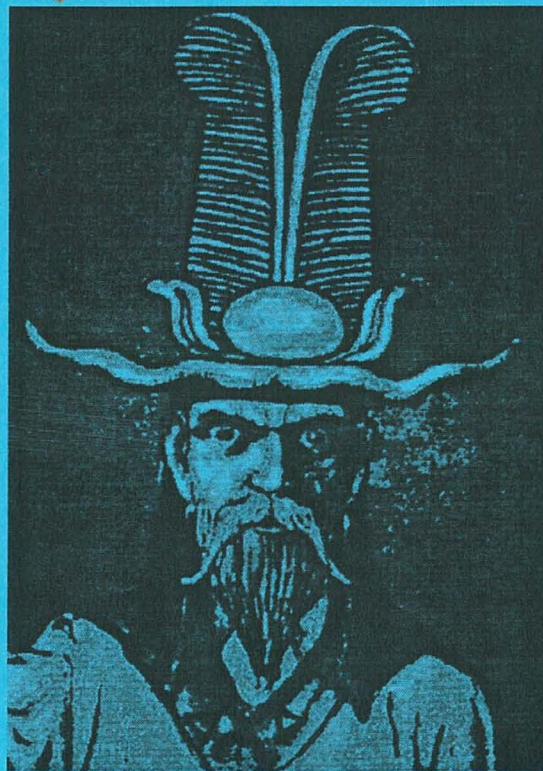
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— Cloud Upon the Sanctuary



Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain, and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon.

— The Cry of the 19th Æthyr