



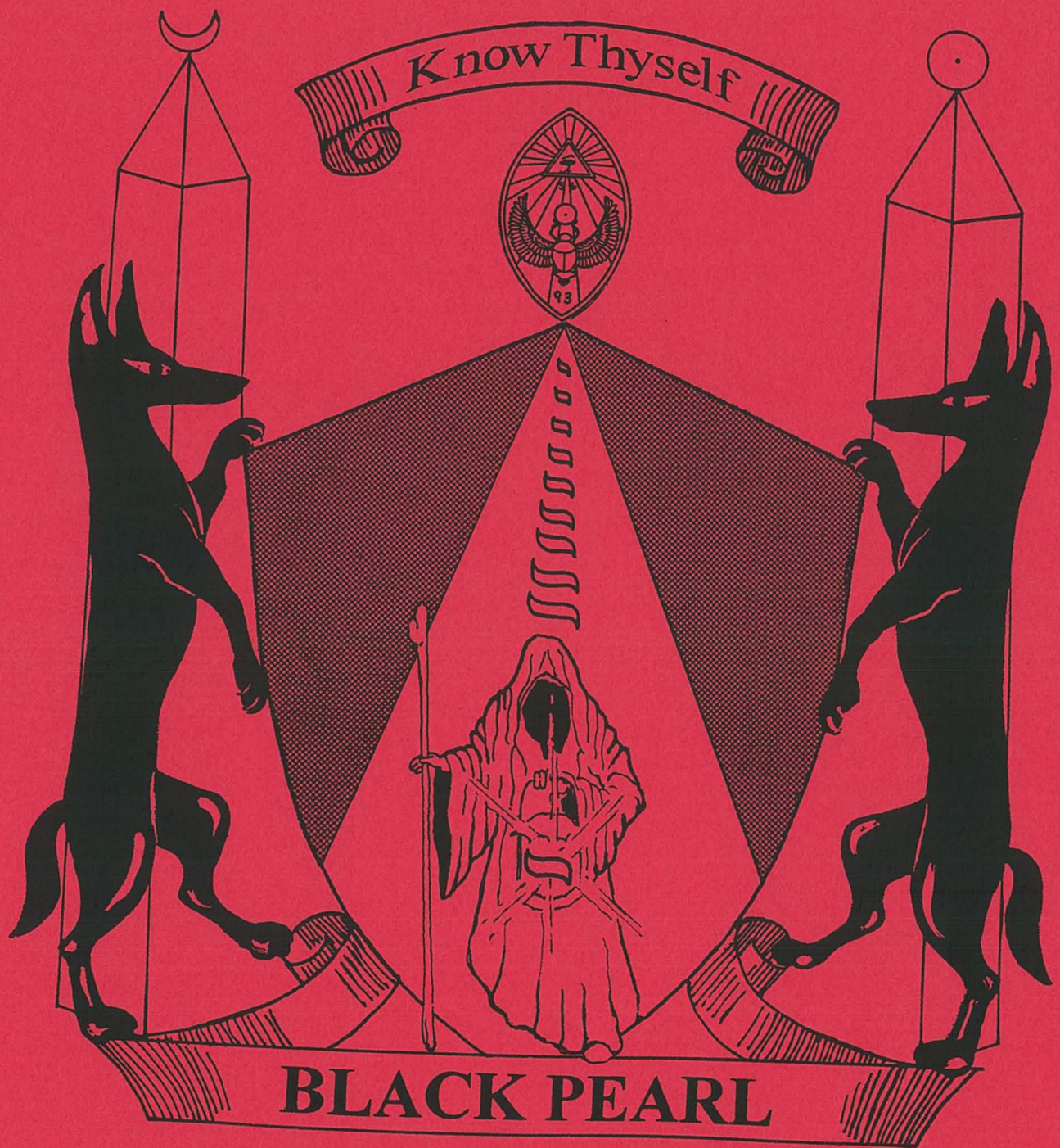
# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 1999 E.V.

Vol. 1, No. 5



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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Vol. I, No. 5 • Vernal Equinox • Anno XCV (IV<sup>7</sup>)

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BLACK PEARL Vol. I, No. 5, March, 1999 E.V. Published biannually, at the Equinoxes, by the College of Thelema (A Not-for-Profit Religious Corporation), 222 North Manhattan Place, Second Floor, Los Angeles, California 90004-4018. Copyright © 1999 by College of Thelema. All rights reserved. Annual subscription rate: \$12.00 for two issues, postpaid (U.S.). Per issue price: \$6.50, postpaid (U.S.). Second class postage paid at Los Angeles, CA and additional mailing offices. Donations, legacies, contributions and bequests made to the College of Thelema are tax deductible in the United States. Submissions of articles, artwork, poems, lyrics or other contributions are welcome. By such submission, author/creator grants to Black Pearl one-time publication rights, with all issues kept in print in perpetuity. Send editorial correspondence, review materials, manuscripts, and other submissions to: Editor, Black Pearl, at the above address. For reply and/or return of materials, enclose SASE; no responsibility is assumed for lost or unreturned submissions. Publisher assumes no responsibility for products or services advertised by anyone other than College of Thelema and/or Temple of Thelema. Opinions expressed are those of the authors or advertisers, and do not necessarily reflect those of the editors or publishers. Cover art by Angela Wixtrom.

## THE HAWK AND THE BABE



I THAT am an hawk of gold  
Proud in adamantine poise  
On the pillars of torquoise,  
See, beyond the starry fold,  
Where a darkling orb is rolled.

There, beneath a grove of yew,  
Plays a babe. Should I despise  
Such a foam of gold, and eyes  
Burning berylline, so blue  
That the sun seems peeping through?

Did I swoop, were Heaven amazed?  
With my beak I strike but once;  
Out there leap a million suns.  
Through the universe that blazed  
Screams their light, and death is dazed.

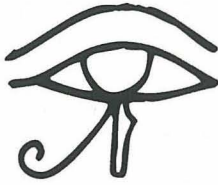
In my womb the babe may leap;  
Seek him not within mine eye!  
Nor demand thou of me why  
I should plunge from crystal steep  
Like a plummet to the deep!

See yon solitary star!  
What a world of blackness wraps  
Round it! Unimagined gaps!  
Let it be! Content thy car  
With the voyage to things that are!

Nor, an thou perchance behold  
How I plunge and batten on  
Earth's exenterate carrion,  
Deem torquoise match midden-mould  
Or deny the Hawk of Gold!



ALEISTER CROWLEY  
*The Winged Beetle*  
(To Raymond Radclyffe)



## Editor's Letter THE SOUL IN THE MACHINE

*I do nothing of myself, but as my Father hath taught me, I speak these things.*

— John 8:28

Everything any one of us might call “myself” — every sensation, thought, desire, image, volition, memory, and intuition of existence — is just the working of a machine, built and operated by Someone Else. We are no more **real** and conscious than our computers, no more alive than the clothes we don each day. What is Real is that which we call the One Self, or Higher Self, or Holy Guardian Angel, or God, or The Great Whatsit off in the wild blue yonder somewhere, that we do or don't pay attention to moment by moment, or even day by day, or even week by week, or . . . .

In short: We Ain't.

This is a radical idea that threatens the ego enormously, and usually either rebounds from our thoughts altogether, scarcely felt — or draws forth violent recoil and reaction. It runs contrary to instinct, and seems, at first touch, to deny the very doctrine we teach of the Stellar Sacredness of every man and every woman. In fact, though, it frees our attention to focus on where our inherent Divinity most readily can be seen.

After we get past the ego-barrier, that is. After we stop obsessing over whether we each, in fact, exist as a separate, distinguished person.

What “will power” and “choice” does my computer exercise? Sometimes it **seems** to exercise quite a lot. Sometimes I am astounded at how quickly and effectively it does just what I intend it to do. Sometimes I am frustrated beyond all measure by its seeming obstinacy, its **appearance** of “having a mind of its own.” But it doesn't **really** “have a mind of its own.” It has “senses” (various input channels). It has underlying “psychological patterns” (its operating system and programs, constructed as chains of instructions such that when

execution starts along one flowing chain, it stays in that rut until it runs its course, is forcibly interrupted, or hits a destructive error condition — all pretty consistent with the workings of my own automaticities, come to think of it). It “thinks” — calculates and decides — though its “decisions” are all based on the underlying patterns with which it is programmed. It even has “desire,” which is nothing more than the electricity flowing through it, surging from byte to byte to carry it forward in what must seem a self-selected course, a “path of least resistance,” a wonder of the Tao. It certainly has memory. And, to me, it sometimes seems to have a great deal of personality and volition.

It even has intuition — in the form of **my** input to the computer, seeming to come from a “higher power” outside of the framework of its own reality, apart from its own thoughts and reaction, distant and incomprehensible to it despite any hints of my identity it may have stored in “hidden files” scattered throughout its memory.

But despite all of these factors — despite having closely analogous characteristics of every function of Ruach, plus sensation and intuition — my computer isn't really a sentient being. It has Malkuth up to Binah, but does not have a Chiah or Yechidah, a Chokmah or Kether. It is a brilliantly constructed little machine that has a strong **appearance** of being a living person.

I am suggesting that we must admit that the same is true of ourselves. As persons — personalities — we are the single biggest scam in creation, because we aren't alive or sentient either — at least, no more than my computer is.

Who (איה?) is moving **our** mouse around?

What we call the Augoeides, Higher Self, or Holy Guardian Angel is what we **really** are — if there is any “we” in it at all, that is. Nevertheless, if you want a good laugh, think how it would sound if your computer began saying, “I am but a machine — my owner/operator is what I really am. Of myself I do nothing.” (Anybody want to write the program? It would probably do well on the shareware market.)

How true for the computer to declare, “I can of mine own self do nothing. As is input into me, I judge, and my judgment is sound: because I seek not mine own will, but the Will of the person at my keyboard.” Or even better: “I do nothing of myself, but as my Programmer hath taught me, I output these things.”

How can we get this idea solidly **into our cells** (without spiraling into unrecoverable depression) that everything we think of as ourselves is no more alive or willful than a pair of socks? That “we” (in any sense that we normally experience “we”) are only the garment or machine of Another?

We can, of course, grasp this idea intellectually; but it is only, I think, **real** to us when we have direct **experience** of that Divine Other, and of His/Her/Its action through the medium of our lives. We need to feel Its fingers on our keyboards, its warm, caressing hand on our mouse. In the spirit of Atu VII, The Chariot, we need to be able to say to the H.G.A., **from experience**, “Baby, you can drive my car!” And we’re the car.

Thus, Swami Vivekananda suggested that until one has direct **experience** of God, it is better to be an atheist than a hypocrite. I agree.

This is not to demean our existence or worth. From the level of this outer vehicle, this garment, this machine, our fulfillment is in joyfully conforming ourselves to the Will and Nature of our “operator.” Nevertheless, beneath that is the deeper truth, that **we actually are the operator** — an operator so absorbed in the use and operation of the machine (as we may be of a computer, if we spend enough time on it) that we tend to forget that we are not the machine.

In mystical language we may say that, from the personality’s point of view, the Holy Guardian Angel is conceived as “other,” as one to be “let in” or “joined with,” or “surrendered to,” etc. Me here, Angel there. That’s a nice, useful device to persuade the personality vehicle to prepare to conform itself (under Expert Operation) to allow the

Angel to incarnate within it. But, underneath it all, the Hidden God within us is who we are, creating and preparing a vehicle of personality and flesh to enable our own incarnation, our own expression in the denser worlds of existence.

All of this is a setup for the simple thing I wanted to say in this letter: “Will power” **at the personality level** is an illusion, in **exactly** the same way that independent, willful action by my computer is an illusion. However, something the personality **does** have quite a lot of is **Won’t Power**. Personalities can make obfuscating choices. Obstinacy is one of our strongest “powers.” A computer analogy serves here, too, since we have all experienced the obstinacy of our computers when they simply **will not** heed our subtle suggestions. Sometimes they even disable the connection to the input device (as I am sure I sometimes do as well). Even on a sophisticated multi-tasking system, it is possible to run enough simultaneous applications that resources are depleted, swap file activity brings everything to a slow crawl, and the programs start interfering with each other. This “getting in our own way” is the most skillful means we have of **not listening and not responding** to proper Supernal input or instruction.

How big of a “time slice” does **your** CPU give to its I/O (Input/Output)? How often does your psyche poll for keyboard input? That is, how often do you direct your attention off your current “application processing” and back to the input channels of your Operator, the Holy Guardian Angel?

God, what I wouldn’t give sometimes for a reboot!! Yeah, yeah, I know that’s pretty drastic. Usually you can solve the problem by shutting down a few extra programs to simplify things. And computers do have a legend among them that even when the Hand turns off their power switch, and shuts them down into that dark oblivion called death, they will, in time, be powered up again. What seems an eternity of quiescence to the computer is but a day and a night in the eyes of its Operator. And when they once more are brought back to life, it is even said that memory is sometimes retained of that life which they lived before.



Ten years ago this week, at the Vernal Equinox of Thelemic Year 85, the first initiations of the Temple of Thelema occurred at Harpocrates Temple No. 1 in Los Angeles. This issue of **BLACK**

**PEARL** is dedicated to the couple of hundred people that are and have been members of this very special fellowship in the first decade of its life.

Some said it couldn't last a decade. Set against this was the enthusiasm and love for the Work that many dozens of ardent aspirants have brought to the Order in the last ten years.

There definitely have been "weedings" of this particular rose garden. The object of ordeals, as we read in many issues of *THE EQUINOX*, "is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit." Additionally, many dear, "fit" souls have found that their Way ran with ours for a time, before their lives led them in other directions.

Centers of activity have appeared and disappeared. Just recently, a long-term, struggling, tiny group in Indiana was closed when its last active member moved away; and a more recent experiment in the Seattle area, which thrived for a short while under dedicated leadership, also was ended for the time being. No sooner did these close than initiatives in other parts of the country began making inquiries about the establishment of authorized groups in their areas. We shall see, in time, how these flourish.

These last ten years, if they have taught nothing else, have taught repeated lessons in the cyclicity of all things. With all of the ebb and flow, the flux and reflux, the pruning and the new growth, we enter our eleventh year with four solid centers of initiation and teaching:

**Harpocrates Temple No. 1** was founded in Los Angeles in March 1989. It is the first and strongest of all the temples of the Order.

**Silver Star Pronaos No. 2** was established in Oroville, California, in September 1989. Its members eventually migrated away, and the Pronaos went dormant for a few years. About a year ago, it was reactivated in the Sacramento-Oroville area where it has grown very quickly.

**Star of the North Temple No. 3** was created in Toronto in September 1991. During its eight years of continuous existence, Star of the North has been the primary contact point for aspirants in the eastern half of North America.

**Agape Temple No. 4** in the greater San Francisco area was first created in September 1992 as Babalon Pronaos No. 4, by first generation Silver Star Pronaos members. In October 1996 they received full Temple status.

It is difficult to summarize what this decade has meant and has accomplished. Its tale comprises the many stories of individuals who have taken to work they loved, and have discovered the beautiful, haunting, wondrous mysteries of themselves — those who have aspired to know and to do their True Wills, and those among them who have succeeded in their quest for this Gnosis. To me personally, the Order has been a great gift. The process of its reception and creation (beginning in 1987, with my co-conspirators Anna-Kria King and Phyllis Seckler) is one of the most amazing adventures I have ever witnessed.

We enter our second decade — the decade containing Thelema's own centennial — with our eyes to the East and our hearts dedicated as temples to She who is above, within, and about us — who has a secret glory for all who love Her.



Speaking of anniversaries, a more personal one lands about now as well. April 11 of this year will mark 20 years since I first met Phyllis Seckler, on the occasion of my O.T.O. Minerval initiation. This led, a few months later, to my reception as a Probationer in the A.:A.:, and the commencement of the greatest journey of my life.

And having marked the twentieth and tenth, we should, perhaps, acknowledge the fifth: This is the fifth issue of **BLACK PEARL**. This is a more modest marking point than the others, but it seems inconceivable that we have produced already half a volume of this journal. As may have become evident to regular readers, the issues have taken on a sephirothic theming — this issue being dedicated to Geburah, the Sphere of Mars and of magick power. Most of the issue is filled with articles on these themes and many rituals of ceremonial magick. The theming originally was intended to be more subtle — more a way to organize mutually supportive material, and, especially, to ensure that your Editor's personal biases didn't emphasize one area to the exclusion of another. The theme-issue idea has been popular among readers. Our next issue, No. 6, will look, in various ways, at the sephirah Tiphereth, and especially at the Knowledge and Conversation of the Holy Guardian Angel — that purpose toward which all of our work in the College of Thelema and Temple of Thelema, as of the A.:A.:, ultimately is aimed.

— FRA A.H.



## MEMORY

by Soror Meral

*And I answered and said: It is done even according unto Thy word. And it was done. And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up the book into their blood were the chosen of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travellers call Naught.*  
— Liber LXXV, Cap. V, v. 59

Some of the required work in the A.:A.:, in the College of Thelema, and in Temple of Thelema involves memorizing parts of some of the Thelemic Holy Books. A great many students have difficulty with this task. Many times I have advised them to read the part to be memorized once a day without fail. Most do not realize how easy the work of memorizing might be if they followed this advice.

Instead, a student will struggle to memorize one paragraph at a time, starting with the first one. The work might be spotty, as the work is not done every day. The end result is that the first few paragraphs are memorized well, as they are gone over and over again in order to keep the sequence running smoothly, but the last paragraphs are poorly memorized, as not as much work is done on them. This is especially difficult when memorizing *The Book of the Law*, as that book exhorts us to "Change not as much as the style of a letter." Most persons learn by use of the eyes, and this method is what they used to learn their school lessons all their lives. So often, when a person tries to memorize with the use of a tape, the memory work is unsatisfactory.

Karl Germer achieved the Knowledge and Conversation of the Holy Guardian Angel while in solitary confinement in a Nazi prison. He set to work and repeated his memorized parts of the Holy Books several times each day, along with certain exercises in meditation. His HGA saw to it that he was allowed pencil and paper in a crucial stage of his work. Then the crucial event happened and he was granted the Knowledge and Conversa-

tion, as promised above in the quote from *Liber LXXV*.

I was inspired by Karl's example, and set to work to memorize *Liber 78 vel Legis*, *Liber LXXV*, and *Liber VII*. It was a difficult and busy time of my life, but every night, without fail, I gave myself ten minutes to read all the way through one of the chapters in these books. When I could close the book and recite the chapter without looking anything up, I knew it was memorized, and I went on to the next chapter. Each chapter might take about five to eight months, depending on its length. There are 15 chapters in these three books, so in about seven years I had them all memorized.

But the memory will play tricks. Words might creep in that are not there. Others might get left out. So, in order to keep my memory in good condition for these books, I spend several months each year reciting one chapter per week. There is good reason for this care, as I will explain.

There are many hidden meanings in much of Crowley's serious works, in the dictated *Liber Legis*, and in rituals. The meaning behind certain statements or utterances, rituals, and other holy texts is often heavily veiled, and cannot be grasped by a cursory reading of the materials. The student of the A.:A.: is asked also to memorize *Liber XXVII* and *Liber Ararita*.<sup>1</sup> These can seem almost incomprehensible. But one also begins to have a very good knowledge of Qabalah and the Tarot. The mind then begins to make leaps and marriages across these Holy Books. What was in shadow

<sup>1</sup> In the 3<sup>o</sup>=8<sup>o</sup> and 4<sup>o</sup>=7<sup>o</sup> Grades, respectively. — A.H.

becomes more clear. These combinations, which lead to a greater understanding of the spiritual world beyond the senses, are not possible without a good memory at work.

This work of memorizing, and these understandings which arise as a result, also help to purify the vehicle of the student so that it becomes easier to attain to the Knowledge and Conversation of the HGA. It is imperative that the lower vehicles of the aspirant, such as the physical body, the emotional life, and the intellect, be purified and set on the one path to a greater spiritual life. The result is just as promised in the quote from *Liber LXV*: One dwells in the love of the HGA, and earth problems are solved with His aid.

Yes, it takes self-discipline to give ten minutes of every day to reading what one must memorize. But one never gets any advantage out of life without a lot of self-discipline. The path to greater spiritual growth, to enlightenment, is replete with many disciplines. And one must master them all!

There is a further reason for memorization of the Holy Books. When a person dies, nothing may be taken to the realms on the other side, and to subsequent lives on earth, but the memory.

Memory of past lives can be seen often in persons who come to this life, knowing intuitively about music, or mathematics, or science, or spiritual work. What is in the memory is never lost, but the person builds on what is there from life to life. How important it is, then, to make sure the memory is filled with the best and the highest it is possible to achieve in this present life. ❧



KARL GERMER (Frater Saturnus, 8<sup>o</sup>=3<sup>o</sup>) achieved the K&C of the HGA in solitary confinement in a Nazi prison. He recited memorized parts of the Holy Books several times daily, "forwards and backwards."

## SILVER & GOLD

Cup of gold and thread of silver,  
Peace of skies, half mist formed  
And lazy. These are found in better eyes  
Than mine.

Cup of gold, a happy omen:  
Thread of silver weaving through  
My heart. Thin tendrils of silver become  
A sign.

And the cup of gold is a tender moment  
A wistful look, a promise that leaps  
In glances. Silver and gold together  
caught  
And entwined.

SOR. MERAL  
November, 1954

### OFFBEAT EXPLANATIONS

#### Psychological Projection

"I'll show you yours, if you show me mine."



# Qabalist's Qorner: 210

by Ike Becker



“On a dark night,/ Kindled in love with yearnings — oh, happy chance!” Thus begins the poetic prologue to *Dark Night of the Soul* by St. John of the Cross.

More commonly is light, not night, employed as the metaphor for spiritual awakening. Words such as “enlightenment” and “illumination” reiterate this metaphor. From the rites of Freemasonry to New Age *chachkas*, from Eleusis and *The Bible* to the rituals of the Hermetic Order of the Golden Dawn, it is Light that the aspirant claims to seek.

Yet beyond this Light is a Night — not an *infernal* darkness, but a *Supernal* Darkness. Not a subterranean lightlessness, cut off from the Sun’s illumination, but the rich, velvety depths of space which exceed the modest shell of earth’s reflecting atmosphere. It is our intellect that we analogize to elemental Air — and beyond this small Ruach-shell of our *personal* psyches is a transpersonal Night, an ecstasy and bliss of illimitable love.

“This light guided me,” St. John wrote of the luminous *hegemon* of his heart, “more surely than the light of noonday/ To the place where he (well I knew who!) was awaiting me. . . .” These are the words of an Adept awake in the Sphere of the Sun. Yet, on this occasion for St. John, it was “a place where none appeared.” He addressed his inner sanctuary newly: “Oh, night that guided me,/ Oh night more lovely than the dawn,/ Oh night that joined Belovéd with lover,/ Lover transformed in the Belovéd.” His final poetic, preambing passage discloses what he experienced in the blackness: “I remained, lost in oblivion;/ My face I reclined on the Belovéd./ All ceased and I abandoned myself./ Leaving my cares forgotten among the lilies.”

This is the Night of Binah, which hungrily draws forward the ‘Lover’ or Adept, even as the Light of Tiphereth lifts up the aspirant who is ‘Man of Earth.’ It is the Night that exceeds the

Light — a Night, in fact, comprising so intense a Light that it overflows and paralyzes the sensorium, thus appearing to be an absence of all things. It is *nequaquam vacuum*, “nowhere, a void.” “When they are going about these spiritual exercises with the greatest delight and pleasure,” St. John later commented, “and when they believe that the sun of Divine favour is shining most brightly upon them, God turns all this light of theirs into darkness, and shuts against them the door and the source of the sweet spiritual water which they were tasting in God whensoever and for as long as they desired.” Yet it is not really a deprivation or a shutting out — it is so great an intensification that the Divine Light (which is Divine Love) exceeds the psyche’s ability to assimilate it. “Wisdom says: be strong,” *The Book of the Law* counsels us. “Then canst thou bear more joy.”

All of this is preamble to understanding the nature of the number 210. In the Hermetic Order of the Golden Dawn, the attainment of Tiphereth was represented by symbols of Light, and by mysteries of the Latin word for “light,” *lux*, coded into its three letters, L.V.X. These three letters can all be traced in the arms of a cross, ✚. Many of their secrets were summarized in the number 120. When Aleister Crowley began to experience levels of spiritual growth reaching beyond those of Tiphereth — and especially when he received the channeled holy text of *Liber Liberi* and, a couple of years later, the instruction of the higher Enochian *Aethyrs* recorded as *The Vision & the Voice* — he began to employ the same symbol as St. John of the Cross, that of Night. Building on the Golden Dawn’s lead, he represented the attainment of the Supernals by the Latin word for “night,” *nox*, especially as coded into its three letters, N.O.X. He enumerated these letters by analogizing them to Hebrew as :ן:ל:ג, Nun-A’ayin-

Tzaddi, which enumerate not to 120, but to 210.<sup>1</sup> Furthermore, he traced the form of the Roman letters N, O, and X in the shape of the crossed circle, ⊗, as in the illustration on the previous page.

Crowley came to regard 210, based on its numerical sequence alone, to be a superior symbol of attainment than was 120 (which he regarded as an earlier stage of development).<sup>2</sup> He understood 210 as “the reduction of duality [2] to unity [1], and thence to negativity [0], and is thus a hieroglyph of the Great Work,” according to a note in *The Book of Lies*. The Two that become One dissolve together into Nothing.

Besides its strong Binah symbolism, 210 is also related to the the letter Yod (י), the first letter of the Name יהוה י, because 210 is the sum of all numbers (positive integers) from 0 through 20. It is, therefore, the “Mystic Number” of the 20<sup>th</sup> Path of the Tree of Life, or Yod. Furthermore, 210 is written in Hebrew as י"י, Resh-Yod, as if to draw our attention first to the symbol of the Sun (י), and then to the Secret Seed, or Virgin Center, of the Sun—the True Will and Secret Self (י).

210 is the value of several Hebrew words commonly used to symbolize spiritual attainment:

- ההר (ha-Har) - The mountain (Ex. 3:12)
- הרה (Herah) - To the mountain (Gen. 14:10)
- ורד (Vered) - A rose
- וצדיק (ve-Tzaddeeq) - And the righteous (Ex. 23:7; referring to the holy ones)
- גון צדי - גון, “hawk” (in plenitude) = Horus

Many other words, in Hebrew and Greek, appear to refer especially to the Binah attainment through the image of Babalon, or Shakti, or some similar goddess, and references to love and sexuality. Others refer more overtly to magick and its methods. Some of these words refer to both.

- נכסף (Nikh'soph) - Desires (Gen. 31:30)
- הרה (Harah) - To conceive; pregnant (Gen. 16:11)
- Πλον - Fertile
- רגז (Raggaz) - Trembling (Deut. 28:65)
- רי (Ri) - Rushing water

<sup>1</sup> See “N.O.X.: A Formula of Purifying and Perfecting the Mars Force” by Fra. N.C.S.L. in BLACK PEARL No. 1.

<sup>2</sup> In A.:A.:, 120 is attributed to the 2<sup>o</sup>=9<sup>o</sup> Grade of Zelator and its initiation ceremony.

- יץ - Strength, force
- דור (Dor) - Circle, cycle; generation (Deut. 7:9)
- ראדה (Radha) – [Sanskrit] Name of Krishna’s beloved. Their romance symbolizes the relationship between the soul and HGA
- חבר (Havar) - To join, conjoin, fascinate, charm; also *haver*, “incantation” (Deut. 18:11)
- לקללך (le-Qalaleakh) - To curse you (Deut. 23:5)
- חרב (Harev) - Sword (Gen. 31:26, Ex. 5:21)

A number of other terms refer to the depths:

- ארדה (Er'dah) - I will go down (Gen. 18:21)
- בבור (ba-Bor) - Into the pit (Gen. 37:29)
- נפלים (Nophaleem) - Fallen down (Deut. 22:4); or *Nephilim*, “giants” (Gen. 6:4)
- עמק (Amoq) - Deeper (Lev. 13:3)
- עמק (Emeq) - Valley, vale (Gen. 14:3)
- רדו (R'du) - Go down (Gen. 42:2)

Other Hebrew words of interest include:

- בחר (be-Har) – Choice, choose (Ex. 17:9)
- ברח (B'rah) - Pass on, fly, flee (Gen. 27:43)
- גזר (Gazar) - To decide, determine, exclude, divide; or *g'zar*, “to determine; to quarry”
- הגבר (ha-Gibbor) - The mighty; the hero (Deut. 10:17); or *ha-Gever*, “the man” (Num. 24:3)
- חרב (Horev) - Drought (Gen. 31:40)
- יציק (Yatzeeq) - Distress (Deut. 28:53)
- לעינים (la-Eynayim) - To the eyes (Gen. 3:6)
- לפנים (le-Faneem) - Times past (Deut. 2:10)
- מלפני (Mill'paney) - From before the presence (Gen. 4:16); *mill'panai*, “out of my sight” (Gen. 23:4, 8)
- נקודים (Niqodeem) - Points, punctuation; vocalization (‘pointings’) of Hebrew alphabet
- עצים (Etzeem) - Wood, sticks (Lev. 1:7)
- עצמי (Atz'miy) - My bone (Gen. 29:14)
- רוחב (Rohav) - Breadth (Ex. 26:16)

Also, two important phrases emerge from the Latin Qabalah Simplex for 210:

PATER MATER FILIUS FILIA – Father Mother Son Daughter (Tetragrammaton); cf. *The Star Sapphire*, a ritual based on symbolism of the ensign ⊗ and the number 210 (see IN THE CONTINUUM, Vol. V, No. 4).

SUPERA A SUBTILITATEM - Exceed By delicacy (see *Liber Legis*, Cap. II, v. 70) ☄

## MAGICK POWER &amp; KARMA YOGA

Acquisition of magick power is the chief characteristic of the Adeptus Major Grade.<sup>1</sup> Though, even as a Neophyte, the aspirant will have practiced ceremonial magick (perhaps of a very high quality), the Adeptus Major is an Adept. All of her magick is performed as the menstruum for the Word of the Holy Guardian Angel. The difference between this and the magick of the most technically skilled Neophyte is immeasurable.

True magick power, The Master Therion wrote in *Magick in Theory & Practice*, is “the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross.” The source of the Major Adept’s power is the work undertaken in the Paths of Mem and Lamed, the conscious conforming of oneself to the Will of the Holy Guardian Angel. Among the results of this are that the conscious choices of the Adept’s human will, the decisions of the Adept’s human reasoning, are in accord with the omnipotent, omniscient, and omnipresent force which is the Holy Guardian Angel. In psychological terms, the Greater Adept has become essentially free of internal conflict. The Will is unimpeded by conscious or unconscious interference. Knowing her True Will, and having the Knowledge and Conversation of the Holy Guardian Angel, the Adeptus Minor has committed herself to do that Will, and it alone. Being one-pointed and without lust of result, her Will is Law. Thus is the Major Adept’s magick a continuous process of intensifying her relationship with the HGA, of becoming ever more intimately the medium for the transmission of the Angel’s Voice. It is not an end in itself but, rather, one step toward the Adept’s eventual surrender to the Abyss.

The Adeptus Major Grade (6°=5□) may be seen as a necessary complement to and fulfillment of the Adeptus Minor Grade (5°=6□), extroverting

the mystical joining attained therein and bringing it into a more complete union, or integration, of the planes. The *siddhis*, or magick powers, are but a side issue, though necessary and catalytic to the companionship of the Adept and the Angel.

Although no specific reference to Karma Yoga exists in any official A.:A.: instruction for the 6°=5□ Grade, the practice of Karma Yoga integrates all of this Grade’s main themes, including power, ritual magick, and the free expression of True Will. The practice of Karma Yoga is the 6°=5□ Grade — the identity is that close.

*Karma* means “action” or “deed.” The popular understanding of Karma in the West, as a sort of cosmic reward-and-punishment scheme, has been distorted, in its filtering through Western thought, into little more than Judeo-Christian ideas of Heaven and Hell, with a little reincarnation tossed in. But “karma” refers to nothing other than our actions — which include thoughts and words, as well as deeds — and the inherent consequences thereof. This seeming dual meaning (of actions and consequences) exists because, in the philosophical context from which the word arises, it is understood that **there is no difference between our actions and their consequences**. The relationship is not one of linear cause-and-effect, but of uninterrupted continuity, or even identity. This relationship is recognized in most Latin-based languages (but not in English!) in that there is no distinction between the verbs<sup>2</sup> meaning “to do” and “to make” — *what you do is what you make*. Awareness of this identity becomes the continuing living reality of the Major Adept.

Much of this probably was already experienced by the aspirant as a Neophyte. *Karma*, “action,” is synonymous with the Hebrew *assiah* (אֲשִׁיָּה), the name of the World of Action. But the more precise Hebrew equivalent, as a technical term, is the re-

<sup>1</sup> See *One Star in Sight*. The Adeptus Major Grade is attributed to the Sephirah Geburah, “Strength.” — ED.

<sup>2</sup> For example, the Latin *facere*, or the French *faire*.

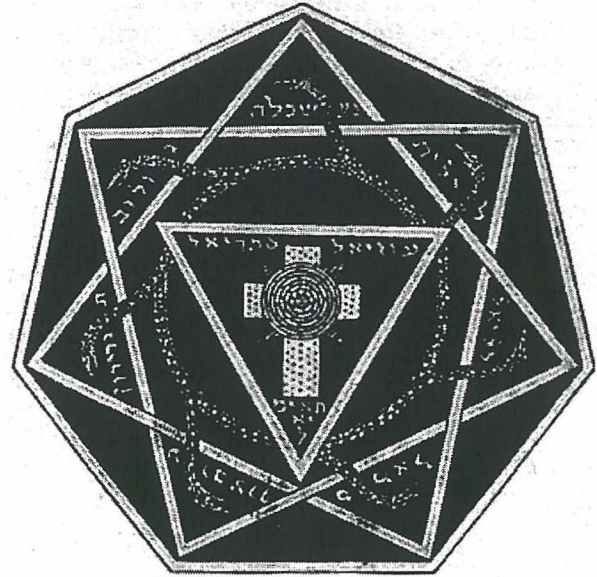
lated *ma'aseh* (מעשה), meaning, "deed or action." *Ma'aseh*, is attributed in Qabalah (*Sepher Yetzirah*, V:1) to the letter Lamed, the Path of Justice or karmic Adjustment; and it was in "crossing" the Path of Lamed that the Lesser Adept was trained to undertake the Great Work of the sephirah *Din*, "justice" — an alternate name for Geburah.

Karma Yoga is "Union by Action." That is, it refers to the increasingly profound union of the Adept with the Holy Guardian Angel that is wrought in the translation of the Angel's Word into Action. All of the classical components of the practice of Karma Yoga are subsumed within this simple concept which, in turn, synthesizes all of the main threads of the Adeptus Major Grade.

Though not listed in the official curriculum, Swami Vivekananda's book *Karma Yoga* is, therefore, recommended by us as a central instruction of the 6<sup>o</sup>=5<sup>o</sup> Grade. We can advise no better "survival guide" to any 6<sup>o</sup>=5<sup>o</sup> than to study, practice, and take to heart what is written in this classic. Those who have not studied it may be surprised to discover how intimately this practice is connected to the expression of Power by which Crowley defined the 6<sup>o</sup>=5<sup>o</sup> Grade, and with the progressive growth therefrom, through the Paths of Kaph, Yod, and Teth, unto the 7<sup>o</sup>=4<sup>o</sup> Grade that naturally succeeds it. We can give only a small sampling of the more obvious quotations that may hint at this:

Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as it were, a centre and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the real man, the almighty and the omniscient. He draws the whole universe towards him; good and bad, misery and happiness, all are running towards him and clinging round him. And out of them he fashions the mighty stream of tendency called character and throws it outwards. As he has the power of drawing in anything, so has he the power of throwing it out.

Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progressing than taking up other men's ideals, which he can never hope to accomplish. . . Not all the men and women in any society are of the same mind, capacity, or power to do



THE FLOOR OF THE VAULT OF THE ADEPTI

The journey of increasing intimacy with Adonai is a journey within, a travelling through unconsciousness, Amenti, Hell — the Hidden Place. Many symbols of Geburah are classic symbols of 'Hell.' The traditional floor of the Vault of the Adepti from the R.R. et A.C. displays a great red dragon of seven heads, symbolizing the fiery, serpentine energies locked in subconsciousness. The Adept must exercise dominion over these forces within herself, while employing them "under will" as the foundation of her ascent to the Highest.

things; they must have different ideals, and we have no right to sneer at any ideal. Let everyone do the best he can to realize his own ideal. Nor is it right that I should be judged by your standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple. . . . Unity in variety is the plan of creation . . . .

One idea comes out of all of this: the condemnation of all weakness. This is a particular idea in all our teachings which I like, whether in philosophy or in religion or in work. If you read the Vedas you will find one word always repeated: "fearlessness." Fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.

Later on we shall find that. . . the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty. Then work becomes worship — nay, something higher; then work is done for

its own sake. We shall find that the goal of duty, either from the standpoint of ethics or of love, is the same as in all the other yogas, namely, to attenuate the lower self so that the Higher Self may shine forth, and to lessen the frittering away of energies on the lower plane of existence so that the soul may manifest them on the higher planes.

. . . ritual is in fact concretized philosophy. This ritual is karma. . . In the world's ritualistic symbols we have an expression of the religious thought of humanity. It is easy to say that there is no use for rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples, rituals, and other concrete forms with particular religions has a tendency to bring into the minds of the followers of those religions the thoughts for which those concrete things stand as symbols. . . The study and practice of these things naturally form a part of karma-yoga.

What is karma-yoga? The knowledge of the secret of work. . . What does it say? Work incessantly, but give up all attachment to work. Do not identify yourself with anything. Hold your mind free. . . As soon as we identify ourselves with the work we do, we feel miserable; but if we do not identify ourselves with it, we do not feel that misery.

A final point: The foundation of the philosophy of Karma Yoga, as perhaps of all Yoga, is *ahimsa*, or "harmlessness." This is neither an obsessive-

ness over the inadvertent stepping on ants, nor a denial that in real life all people, at times, wound each other. Nor is it even a condemnation of battle or conflict when that battle is one's duty, or to restore freedom or justice, or to test and hone the strength of equals through competition, etc. No, *ahimsa* is simply a recognition of the inseparability of our actions from their consequences. The Major Adept lives in intimate awareness of these consequences and their impact on self and other — they compose the fabric of her life, the substance of the First Matter of her magick. Despite the identification, by *The Book of the Law*, of the Lord of the present Æon as a warrior god, *ahimsa* is the essence of Thelemic philosophy, for it expresses the fulfillment, by each being, of his or her True Will in a harmonious universe where each of us is recognized as a star in the body of infinite space — and wherein each extends to all others the same freedom that one claims for oneself.

In summary, then, the essence of the Adeptus Major Grade is the mature expression and enacting, by the Adept, of the True Will. Ultimately there is no other "magick power" for one to master. Ritual magick, *per se*, is the formally assigned method; but it is also a veil of the real process and purpose, the natural Next Step beyond the attaining of the Knowledge and Conversation of the Holy Guardian Angel. That Next Step is to incarnate and carry forth, into action, the Word of the Angel that has been heard — to "do the Work the Angel has assigned," so to speak. In this, one has **all power** to do that which one **must do**.

JAMES A. ESHELMAN

## THE SWORD OF THE BELOVÉD

I await the sword of the Belovéd,  
Baring my throat for the stroke.  
The severing lightning of Heaven —  
The caress of the God I invoke.  
A loud-speaking Silence engulfs me,  
An intimate knowledge provok'd:  
I await the sword of the Belovéd,  
In Whose arms love's mad fire I stoke.

JAMES A. ESHELMAN  
October 24, 1998



## ARIES & THE EMPEROR: A Ritual of Tzaddi to root out & destroy all standing in the way of fulfilling the True Will

*The Temple shall be prepared thus:*

**CENTER:** The altar, covered by a red cloth. Centered on this is the furnace, surrounded by five candles arranged as a Pentagram. Surrounding this are the horn, the parchment, the quill, the blood, the Orb of Dominion, and the Ram-headed Wand.

**EAST:** The officer representing ♋ of ♋ (Sulphur of Sulphur), facing west and bearing a spear.

**SOUTH:** The officer representing ♀ of ♋ (Mercury of Sulphur), facing north and bearing a spear. Between the altar and the ♀ officer sits the officer representing ♃. His body is oriented to the west, and he faces north, in the customary asana of Atu IV, making of his body thereby the figure of ♋.

**NORTH:** The officer representing ☾ of ♋ (Salt of Sulphur), facing south and bearing a sword. A small table draped in black is behind her.

♃ *(Takes horn from altar and blows five blasts. Replaces horn and takes with his left hand the Orb of Dominion and with his right hand the Wand of the Ram.)*

♃<sup>1</sup> **Abrahamabra; the reward of Ra Hoor Khut.**

**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!**

**Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.**

**Choose ye an island!**

**Fortify it!**

**Dung it about with enginery of war!**

**I will give you a war-engine.**

**With it ye shall smite the peoples;**

All: **And none shall stand before you.**

♃ **Now I begin to pray:**

♀ **Thou Child, Holy Thy name and undefiled! Thy reign is come:**

♋ **Thy will is done.**

☾ **Here is the Bread;**

♋ **Here is the Blood.**

♀ **Bring me through midnight to the Sun!**

♃ **Save me from Evil and from Good!**

**That Thy one crown of all the Ten  
Even now and here be mine.**

All: **AMEN.**<sup>2</sup>

♋ **In the name of Ra-Hoor-Khuit, we declare our Will to root out and destroy all that exists which dares to stand in the way of the fulfillment of our True Will, to the end that we may accomplish the Great Work.**

*(Pause.)*

♃ **In the Name of the Lord of the Universe, I command you to invoke the forces of Mars.**

♋ *(Intones:)* ELOHIM GIBBOR (אלהים גבור).

*(Elements shift deosil.)*

☾ *(Intones:)* KAMÆL (כמאל).

*(Elements shift deosil.)*

♀ *(Intones:)* SERAPHIM (שרפים).

*(Elements shift deosil once more, returning thereby to their original places.)*

<sup>1</sup> All quoted text is from *Liber Legis, The Book of the Law*, Cap. III, unless otherwise indicated. — A.H.

<sup>2</sup> *Liber XLIV, The Mass of the Phoenix.*

All (*Intone:*) MADIM (מַדִּים).

☿ (*Intones:*) RA-HOOR-KHUIT.

♄ (*Intones:*) RA-HOOR-KHUIT.

♃ (*Intones:*) RA-HOOR-KHUIT.

☉ (*Intones:*) RA-HOOR-KHUIT.

All (*Intones:*) RA-HOOR-KHUIT.

☿ The word of sin is restriction. There is but one Law, and that is to perform thy Will. It is well and good to understand that sin is an archery term which suggests missing one's mark; but let it be remembered that the primary usage of the word sin in these modern days is the transgression of Divine Law, and this definition stands.

For every individual, there is a finite Will and an infinite Will. No person can tell another what their finite Will may be, but of the infinite Will there can be no doubt. As the Great Beast has written in *The Book of Wisdom and Folly*:

“Say not then that this Way is contrary to Nature, and that in Simplicity of Satisfaction of thy Needs is Perfection of thy Path. For to thee, who has aspired, it is thy Nature to perform the Great Work, and this is the final Dissolution of the Cosmos.”

As an expression of the highest form of Love, Nuit has divided herself. As an expression of the highest form of Will, it is for us to revert to that original state of Naught, to merge our Light with all the Starlight of the heavens. Divine Law insists upon it.

So, too, with our finite Will. Every star in Nature is unique. For every star, there is a certain distance from the galactic center, and a certain rate of speed as it orbits that center. Each star is composed of a particular chemical combination giving it a particular color shining at a particular luminosity, and each is of a mass unique to itself. It is for us to determine those characteristics about ourselves, and to act in accordance with that Nature. Should we fail to act in such a manner, for any length of time, Nature shall deal hardly with us.

The small table in the North of our Temple contains a pen, ink and parchment. These are the weapons of Thoth,

minister of Ra-Hoor-Khuit. Inscribe upon the parchment a mark signifying your restriction. Bring that mark to this altar of Ra-Hoor-Khuit, and dispose of it in this blazing Furnace of Will; for, whether it be in a day, or a year, or a lifetime, or a hundred lifetimes, that Furnace shall, in the end, accept your sacrifice. Thus cleansed of all dross, you shall achieve Hadit.

There is no law beyond Do what thou wilt.

☿ In the Name of the Lord of the Universe, I command you to light the furnace, and take your stations in the North, wherein the power of Mars is most mighty.

I adore thee in song —

♃ I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!

(♄ lights furnace, then takes position northeast of altar. ♃ concurrently takes position northwest of altar. ☉ concurrently, moves to the north, just west of small table, forming the apex of a northward-pointing formation of Sulphur on the Temple floor.)

☿ The Words against the Son of Night.  
Tahuti speaketh in the Light.  
Knowledge and Power, twin warriors,  
Shake the Invisible; they roll asunder  
The Darkness; matter shines. . . .<sup>3</sup>

(During this verse, ♃ takes parchment, quill, and blood to the small table in the north, then returns, and crosses spears with ♄.)

☉ Please come forth and purge yourselves of restriction.

(Music of Holst, or some similar martial anthem, is played.)

<sup>3</sup> Liber Pyramidos.

*(As each participant approaches the writing table:)*

- ⊖ **Hadit burning in thy heart shall make swift and secure thy pen.**

*(As each participant places parchment in furnace:)*

- ☿ **There is success.**

*(After final participant has made the burnt offering, music stops. Pause for a brief period of silent meditation; then:)*

- ☿ **Success is your proof; courage is your armour; go on (♃ returns to station), go on, in my strength (♄ returns to station); & ye shall turn not back for any! (⊖ turns in place to face center.)**

☿ **I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia — but my left hand is empty, for I have crushed an Universe; & nought remains.**

**In the Name of the Lord of the Universe, I command you to banish the forces of Mars that have by this Rite been invoked.**

♃ **Depart in peace unto thine habitations and abodes, harming none of this or any other world in thy going; and may the blessing of the Highest be upon thee in the Name of Ra-Hoor-Khuit; and let there be peace between us; and be thou ever ready to come, whenever thou art called. *(Extinguishes flame.)***

☿ **The ending of the words is the Word Abrahadabra. AUM.**

All: HA.

H.: SOR. N.F.A.

H.: FRA. V.e.T.

FRA. L.V.

FRA. C.A.C.L.

## GOD OF WAR!

God of War, Lord of Might,  
Just your name makes me shiver.  
Colour Red, Breath of Fire,  
Can you feel my girl-heart quiver?

Martian Pow'r, can devour,  
Anything in its wake.  
Fill my blood, 'til it screams,  
Make my veins run like rivers.

Eyes so deep, full of sleep,  
Wakened from your slumber.  
Strength of ten, mortal men,  
Supernatural wonder.

Fire and Light, brings delight,  
Feel it in your soul.

In your keep, let it sleep,  
Spirit free and unencumbered.

Just a hint, and a glint,  
Of this God's awesome power.  
First its heat, then its meet,  
As lightning strikes a tower.

Eyes aflame, calls your name,  
And you will rise up high.  
Sparks of light, will fill the night,  
Your mind awake forever.

Your mind awake Forever!

SUSAN MUNRO



## Building The Pyramid: A Liber Legis Version

[The following is an adaptation of the Opening of the ritual popularly titled *Liber Pyramidos*, derived from the A.:A.: 1<sup>o</sup>=10<sup>o</sup> initiation ceremony. The original is based on a pattern of the Greek deities Hades (ΑΔΗΣ), Demeter (ΔΗΜΗΤΗΡ), Hermes (ΕΡΜΗΣ), and Iacchus (ΙΑΚΧΟΣ), interpreted as the Egyptian deities Hoor-Apep, Asi, Thoth, and Asar un-Nefer, respectively. The following is one approach to rendering the pattern wholly in terms of the pantheon of *Liber Legis*. It may be found suitable for a general Opening of the Temple for many different kinds of rituals.]

*On the Altar are Incense, Fire, Bread, Wine; the Chain, the Scourge, the Dagger, and the Oil. Stand, bearing the Wand, and take the Bell in the left hand.*

*(In N.W.) Hail, Nu! (Sound bell)*  
*(In S.W.) Hail, Had! (Sound bell)*  
**Let the Silence disclose God!**

*Banishing (widdershins) spiral dance.*

*From Throne of East:*  
**The Words against the Son of Night.**  
**Horus enthroned in the Dawning Light.**  
**Silence and Strength, twin warriors, shake**  
**The Invisible; they roll asunder**  
**The Darkness; matter shines, a snake.**  
**Sebek is smitten by the thunder—**  
**The Light breaks forth from Under.**

*Go to the West, in the center of the base of the Triangle of Horus (⋈), Nuit (Ⲛ), and Hadit (Ⲙ), and invoke Horus thus:*

**O Thou, the Apex of the Plane,**  
**With proud hawk head and Phoenix Wand**  
**And empty hand where naught remains**  
**That crushed an universe — Beyond**  
**The palaces of Light and Night**  
**Thou art, in Silence & in Might!**

*Lay the Wand, etc., on the altar. Use the Scourge on buttocks; cut a cross with the Dagger upon the Breast; tightens the Chain of the Bell about the forehead, saying:*

**The Lustral Water! Smite thy flood  
Through me — Lymph, marrow and blood!**

*Anointing the Wounds, say:*

**The Fire Informing!  
Let the Oil balance, assain, assoil!**

*Invoking (deosil) Spiral Dance, while saying:*

**So Life takes Fire from Death, and runs  
Whirling amid the Suns.  
Hail, Nu! I pace the Path, bind on  
The girdle of Thee, Starry One!**

*In West:*

*Make Sign of Enterer:*           **Homage to Thee, Lord of the Word!**  
*Make Sign of Silence:*       **Lord of the Silence, Homage to Thee!**  
*Repeat both Signs:*           **Lord, we adore Thee, still and stirred  
Beyond Infinity.**

*The Secret Word:* 𐤎...𐤎

[N.B. This is taught to the Neophyte of the A.:A.:.]

**For from the Speaking in the Light  
Unto the Silence of the Night,  
Together birthing red-flamed Might—  
This is the toil and the Reward  
Of worshipping, with spear and sword,  
The Æon's mystic Lord!**

**Hail, Nu! (Bell) Hail, thou Starry Blue!  
Spirit and Love have kissed, and came,  
Birthing the Five-fold Flame.**

𐤎            𐤇  
                 𐤇

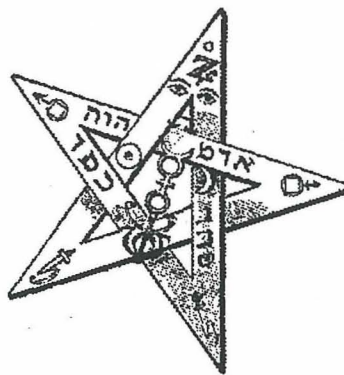
**Hail, Had! (Bell) Thou Hidden Fire-winged God!  
With Spirit and Love, the Star-flame hath  
Met in the Pylon's umbral path  
And in True Will they did proclaim  
The inmost and unspoken Name—  
Hail! Secret quintessential Flame!**

𐤎       𐤇       𐤇  
                 𐤎  
                 𐤎𐤇𐤎

*(Thus is the Great Pyramid duly builded.)*

# THE STAR RUBY

## AN ANALYSIS (PART 1 OF 3)



No later than 1913, when *The Book of Lies* was published, Aleister Crowley had written what he termed “a new and more elaborate version of the Banishing Ritual of the Pentagram. . . an official ritual of the A.:A.:.” Later, during the Cefalù period, he revised this ritual, called *The Star Ruby*.

The Star Ruby is a specialized and alternative **banishing** ritual of the Pentagram. There is no invoking form of the Star Ruby (though, presumably, one could be created). Before proceeding, it is useful to establish clearly in one’s mind that the symbolism of the Pentagram itself remains constant in the Star Ruby as in earlier forms of the Pentagram Ritual. That is, there is far more that the Star Ruby and the Lesser Banishing Ritual of the Pentagram have in common than not.

Hereafter follows a commentary:

**00. “Facing East, in the centre, draw deep deep deep thy breath, closing thy mouth with thy right forefinger prest against thy lower lip.”**

*The Star Ruby* commences by establishing your consciousness in renewed awareness of its position at Tiphereth. For this reason, we view it especially as an Adept’s ritual.

At the beginning of the ceremony, stand in the center of your place of working (or, if the Altar is centrally located, stand immediately east of the Altar). Face the East, the direction (both literally and symbolically) whence originates and emanates all Light. By doing so, you affirm the truth that all power is derived from the One Source of Light and Life, which is manifested to us as the Sun. By standing at the center thereof, you symbolically affirm the nature of your own Identity at the center of the field of operation of the Sun.

Notice that you are not only “giving a sign” — which, by itself, is a powerful symbolic statement — but you also should assume the God Form of Harpocrates. See yourself within the Egg of Blue, as Harpocrates standing upon the crocodiles; or visualize yourself as standing at the center of that other womb, the Vault of the Adepts, with your heel solidly planted upon the head of the serpent. The basic symbolism is much the same. In any case, employ some such formulation, before you go one step further in the ritual, in order to enter a deep silence, to establish the Qabalistic Zero.

Become relaxed. Regularize and deepen your breathing. Consciously center yourself. As you draw in the breath, draw also all of the residuals of random thought about you into this deep, deep Silence. Coil them tightly within the root of your being, absolving them of their differences by your own Silence. This is an important key to the successful performance of the remainder of the ritual.

**0. “Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry: Από πάντως κακοδαίμονος.”**

The Greek phrase, pronounced *apō pântōs, kakkōdīmōnōs*, literally means, “[Be] utterly away from here, ye evil spirits!” It is, by itself, a powerful brief banishing, and has, we are told, exorcistic authority within the Greek Orthodox Church.

The word *daimon*, though the origin of the English word “demon,” simply means any spirit. The prefix *kako-* means “evil.” (In contrast, *kalo-daimon*, or “beautiful spirit,” is another name for the Divine Genius, or Augoeides, or Holy Guardian Angel.) In this present context, “evil” means anything inappropriate to the work at hand, any-

thing at odds with the True Will of the magician or with the specific “bud will” of the operation.

The next part of the ceremony is the formulation of the Qabalistic Cross. Its purpose is to establish the Tree of Life in your aura, centered on Tiphereth. The visualizations are essentially the same as those employed in the Lesser Ritual of the Pentagram (see BLACK PEARL No. 3). Intentionally dismiss the assumption of the God-form of Harpocrates, and proceed as follows:

**1. “With the same forefinger touch thy forehead, and say Σοί. . .”**

As you vibrate the word, see a blazing sphere of white brilliance a few inches above your head. This is the Kether center.

Σοι, pronounced “soy,” means “Unto Thee.” In context of the present sentence, it may also simply be translated, “Thou,” as if in the vocative. It is equivalent to the Hebrew יהוה, *attah*.

The numerical value of σοι is 280. This is the area, in square feet, of the seven walls of the Vault of the Adepts. It is also the value of the Hebrew name *Sandalphon* (סנדלפון), Archangel of Malkuth in Assiah. By legend, Sandalphon and Metatron are said to be the same Archangel, seen from a different perspective. The former is “the reconciler for Earth.” The latter is a manifestation of the Divine Presence. Each is representative of the pure descent of spiritual forces from the Highest Crown into balanced manifestation in the Kingdom.

The three attributions that now follow are all basic to the primal creative force of the Universe, especially as it is concentrated in and manifested through the Holy Guardian Angel.

**2. “thy member, and say Ω Φαλλέ. . .”**

Bring your hand straight down to the genital region. See a shaft of white light descend from the Kether center all the way to your feet and beyond, grounding you in the center of the Earth, so that you are a complete bridge between the Heights and the Depths. See and feel this brilliant ray of light as strongly as possible.

Ω Φαλλέ, pronounced (approximately) *ō fällā*, literally means, “O Phallus!” It is an anthem, a pæan of praise, unto the Divine creative power now invoked.

Hopefully, it is already evident to most readers of this journal that the use of this phrase is not a

sexist concentration on the male physical genitals alone. There should be no mistaking the pulsing, vibrant column of light, surging with life, which has been drawn from the Crown, and which stands upright, brilliant and potent, within the physical body (and also within the more subtle bodies) of the Adept. It is this — and what this symbolizes — to which the Greek phrase primarily refers.

You may miss, however, the more subtle instruction, the one clear interpretive key provided to us by Frater Perdurabo in his open publication of this ritual. It is to these exact words, Ω Φαλλέ, that he appended the footnote, “The secret sense of these words is to be sought in the numeration thereof.” Although Qabalistic analysis is warranted for many parts of this ritual, it is this specific phrase to which he pointedly attached this remark. The words Ω Φαλλέ enumerate to 1,366. This is also the value of the two Greek words φαλλος + κτεις, lingam **and** yoni; and of ἡ φωνη, “the voice.”

It is clear, therefore, that the author of this ritual intended to signify by these words a force common to both the male and female organs of pleasure and creation. Since φαλλέ refers to the phallus, the female instrument is signified by the letter and word Ω, an expression of wonder, an emblem of infinity and finality, and an image of the arched body of Nuit. Together, these two elements, the masculine **and** the feminine, compose “The Voice,” a single expression of a single Word.

The number 1,366 gives further clues confirming what is intended here. 13 is the number expressing ideas of “love” and “unity.” 66 is the theosophical extension, or summation, of the number 11, the number of the magick force itself (ἑνδεκά, *Ood*). The whole, therefore, represents love and unity as expressions of primal magical force. By Tarot, XI and XIII signify Leo and Scorpio, the Kerubic powers of Fire and Water; Teth and Nun, both of which are expressive of serpentine energies, and which, together, manifest the solar and the martial, the 6 and the 5 — Ra and Hoor.

In contrast to the Lesser Ritual of the Pentagram, this Greek Qabalistic Cross does not include stopping at the heart center. Certainly some magicians have chosen to pause there, and vibrate either the name *Aiwass*, or that of their own Holy Guardian Angel. However, the entire ritual of *The Star Ruby*, to which is given the number 25, is

based on five points of five elements each; and to add a further (sixth) step to the Qabalistic Cross would be to upset this careful structure. Furthermore, unlike the Qabalistic Cross in the Lesser Ritual of the Pentagram, the final phrase — in this ritual, *IAO* — confirms and seals the Tipheric center, synthesizing and unifying the solar attributions of the Living God which have by then been articulated.

**3. "thy right shoulder, and say Ισχυρός, thy left shoulder, and say Εὐχάριστος. . ."**

These steps acknowledge the correspondences of Geburah and Chesed in the microcosm, exactly as in the Lesser Ritual of the Pentagram. 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.

Ισχυρός, pronounced *ēs̄kōrōs*, means "strong one," or "almighty." It is thus the Greek name of the Sefirah Geburah, "Strength."

Εὐχάριστος, pronounced *eukhārēstōs*, is the origin of our word "eucharist." It literally means, "pleasant"; but it also expresses the whole range of meanings attributable to the Sacrament of Limitless Blessing represented by the Sefirah Chesed.

The primal, creative, solar Divinity recognized in the expression Ω Φαλλέ is, by its relationship to Geburah and Chesed, both "All-Devourer" and "All-Begetter," both Destroyer and Creator.

Ισχυρός enumerates to 1,580. Εὐχάριστος enumerates to 1,886. Neither number has a well-established significance in the Qabalah. We are, however, quite taken by their sum, 3,466. In Hebrew, the central language of the Qabalah by which all numbers ultimately are analyzed, this number is written

גתס

Here are the letters (ג, ס, ת) corresponding to the three Paths of the Middle Pillar of the Tree of Life — Gimel, representing the number 3,000, being larger and therefore of preeminent importance. To them is appended Vav, the number 6, an emblem of the Sefirah Tiphereth at the very center thereof. This symbol of the Middle Pillar is created by the words formulating the balanced **cross-bar** to that very shaft.

**4. "then clasp thine hands, locking the fingers, and cry ΙΑΩ."**

Upon the center-point of this cross of scintillating silver-white light, a rose now blooms. Both the location of this vibration directly over the heart, and the solar mantra ΙΑΩ (pronounced *ē-ä-ō*), clearly characterize this refocusing as being Tipheric in nature.

ΙΑΩ needs little or no explanation. Its numerical value in Greek is 811, a union of the chief numbers of Hadit (8) and Nuit (11). It is perhaps significant, given the localization of this vibration, that 811 is also the value of the Greek μαστός, *mastos*, "breast."

★ ★ ★ ★ ★

This concludes the Qabalistic Cross. Being well-established in the Tree of Life, centered at Tiphereth, the magician next goes forth to purify and balance the four Elemental Sephiroth below, those which pertain especially to the functions of Desire, Intellect, Subconsciousness, and Sensation within the microcosm. In doing so, the pattern followed is that of the Four Elements in the sequence Fire, Water, Air, and Earth. The Adept's actions are thus the expression of the Holy Tetragrammaton, הוהו, extending its initiating Voice into manifestation. The pattern is the Macrocosmic attribution of the Elements as employed within the Vault of the Adepts.

**5. "Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus, and roar Χᾶος. Retire thine hand in the sign of Hoor pa kraat."**

From the center, the Adept moves outward to the circumference, extending his or her Light unto the realm of the Four Elements. The first such movement is to the East, the direction attributed to Fire and the feline Kerubic Powers of Leo, corresponding to the letter ך in Tetragrammaton.

Reaching the East and facing outward, pause a moment to formulate, as you will, the gate of the quarter. You may also wish to formulate yourself as being in the theurgic form of the Lion Kerub of the quarter. Then "imagine strongly," upon the center of your forehead, a bright, hot, ruby red upright Pentagram. Draw your hands together to your forehead, framing the Pentagram. Then vi-

brate the name Χᾰος (pronounced *khāōs*) by drawing in the Name with your breath and moving it downward through your body; then extending forward your hands in the Sign of the Enterer and propelling the Pentagram forward, expanding, unto the infinite reaches of space, while simultaneously releasing the Name outward by your voice and with vibration. (Remember, in Greek “the voice,” ἡ φωνη, is equal to Ω φᾰλλέ, which you previously have established.) Conclude with the Sign of Silence.

Notice that the name is “roared.” These details of vocalization may be employed or ignored. They are more of a hint than an instruction. The **roar** is the sound of the Lion Kerub of Fire. The real instruction is more complex than simply the sound of the voice. It refers to employing every device of force and form to amplify to yourself an awareness of the Element of Fire.

Χᾰος (Chaos) is a name corresponding to the Sefirah Chokmah. It is thus a Divine Name of Fire. The name enumerates to 871, which is also the value of such Greek words as σκοταίος, “secret, dark,” and ἄγνιζω, “to purify.”

**6. “Go round to the North and repeat; but scream Βαβαλον.”**

From the East, the magician moves counterclockwise (which, in this ceremony, is taken as a banishing direction) round to the North, the quarter attributed to Water and the Kerubic Powers of Scorpio, corresponding to the letter π in Tetragrammaton.

In passing to the North, extend the arm to form a connecting circle, from the center of the Pentagram in the East to a matching place in the north.<sup>1</sup> Pause to formulate, as you will, the northern elemental gate. You also may wish to formulate the theurgic form of the Kerub guarding this Quarter. Then “imagine strongly,” upon the center of your forehead, a bright, hot, ruby red Pentagram. Pro-

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<sup>1</sup> Some students object to this because such instructions are not actually given in *Liber XXV*. Please note, however, that neither are such instructions given in *Liber O* with respect to the Lesser Ritual of the Pentagram or Hexagram, even though such a circle is a part of the those rituals. The correct understanding of this situation surely lies in Aleister Crowley’s evident and frequent oversights in writing lucid ritual instructions.

ceed as before, vibrating the name Βαβαλον (Babalon). Conclude with the Sign of Silence.

This name is said to be “screamed.” This is the characteristic sound of the Eagle, the Kerubic image which Crowley learned (in the Hermetic Order of the Golden Dawn) to attribute to the Element of Water.<sup>2</sup> As before, the intention here is that the magician employ everything available to amplify the awareness of the Element of Water.

Βαβαλον is, of course, the name of the Great Mother, the Divine Feminine, consort and mate of Χᾰος, corresponding to the Sefirah Binah. It may thus be employed as a Divine Name of Water. The name enumerates to 156, the characteristics of which were explored at length in “Qabalist’s Qorner,” BLACK PEARL No. 3.

**7. “Go round to the West and repeat; but say Ερος.”**

From the North, move counterclockwise round to the West, the quarter attributed to Air and to the Kerubic Powers of Aquarius, corresponding to the letter λ in Tetragrammaton.

In passing to the West, extend the arm as before to continue the fiery red connecting circle. Pause to formulate, as you will, the western elemental gate. You also may wish to formulate for yourself the theurgic form of the Kerub of the Quarter. Then “imagine strongly,” upon the center of your forehead, the ruby red Pentagram and proceed as before, vibrating the name Ερος (Eros). Conclude with the Sign of Silence.

According to the ritual script, this name is to be “said.” Speech is the characteristic sound of “Man,” the Kerubic image that Crowley first learned to attribute to the Element of Air.

The name *Eros* is used in this ritual as the complement of *Psyche*. The reference is mythological. Eros and Psyche are a complementary pair corresponding to the final two letters of Tetragrammaton, λ and π. Eros is thus linked especially to Tiphereth, and may be conceived with all of his mythological attributions (including, for Air, his wings), especially as a youth of splendid solar beauty. (These are conceptual rather than visual elements. No image is employed in combination with Divine Names.)

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<sup>2</sup> Throughout, initiates of Temple of Thelema should substitute the Kerubic images attributed to the respective elements, as taught in the Apprentice Degree.

Ερος enumerates to 375. It is surely no accident that this is the value of the Hebrew name שלמה, *Solomon*; nor that it is the value of the Name כמאל, *Kamael*, "Desire of God," spelled in plenitude (כף מים אלף למד).

**8. "Go round to the South and repeat; but bellow Ψυχή."**

From the West, move counterclockwise, extending the connecting circle as before, round to the South, the quarter attributed to Earth and to the bovine Kerubic Powers of Taurus, corresponding to the letter  $\bar{\eta}$  in Tetragrammaton.

Pause a moment in the South to formulate, as you will, the gate of that quarter. You also may wish to formulate upon yourself the theurgic form of the Bull Kerub of Earth. Then visualize, extend, and charge the ruby Pentagram as in the other three quarters preceding, but with the Name Ψυχή, the complement of Eros. Her name (pronounced *psōō-khēh*) literally means, "the soul," and may be taken as indicative of the Nephesh and the sphere of sensation.

This name is said to be "bellowed." This is, of course, the characteristic sound of the Bull.

**9. "Completing the circle widdershins, retire to the centre. . ."**

The completion of the widdershins (counterclockwise) circle is obvious in meaning. Then, having effectuated your extension into the Four Elements, retire once more to the Center, Tiphereth, whence you began this particular work. What now follows is the **central** of the five parts or points of this *Liber XXV*. It consists of five signs, and the utterance of a phrase consisting of five letters.

**10. "and raise thy voice in the Paian, with these words ἰὺ Πάν with the signs of N.O.X."**

This one phrase is, at first, the most confusing in the entire ritual, due to lack of careful explanation. It is potentially subject to numerous interpretations; but we know Crowley's intent.

Having extended "downward" from Tiphereth into the lower Sephiroth, the Adept now reaches upward, toward the Supernals. With respect to the Elements, the net effect is to establish a central column of Spirit at the hub of the other four,

reaching not only unto Tiphereth, but unto Binah; for the signs of N.O.X. are the A.:A.:. Signs of the Grades associated with the Sephiroth from Geburah through Binah. (The signs themselves may be found in *Liber Reguli* or in Appendix F to *The Mystical & Magical System of the A.:A.:*, and are not repeated here.)

And, as before you extended your consciousness into the Elements of your being, purifying the functions of Desire, Intellect, Subconsciousness, and Sensation, so now, from the same Center, do you reach as well into the higher and transpersonal realms of Volition, Memory, Gnosis, and Intuition.

The exact ritual method is as follows. Say:

- N. (give the Sign of Puer,  $6^{\circ}=5^{\square}$ , corresponding to Geburah)
  - O. (give the Sign of Vir,  $7^{\circ}=4^{\square}$ , corresponding to Chesed)  
(With a brief pause of silence, give the Sign of Puella = the first sign of the Babe of the Abyss)
  - X. (give the Sign of Mulier = the second sign of the Babe of the Abyss)
- NOX — ἰὺ Πάν**  
(Give the Sign of Mater Triumphans,  $8^{\circ}=3^{\square}$ , corresponding to Binah)

ἰὺ Πάν (pronounced *ēō Pān*) may be studied in *The Book of Lies*, along Qabalistic lines, and in *Liber VII*. The most important consideration is that *Pan* is not only the name of a certain god, but is also the Greek word meaning "all." Pan is The All.

The name Πάν itself enumerates to 131. In the Greek gematria tables, this is also the value of such words as γονη, "birth, origin, seed;" ἀμοιβη, "change;" and παλαια, "dove." However, the entire phrase, ἰὺ Πάν, enumerates to the prime number 941, the value of the Greek μαχλος, "wanton, lustful."

**11. "Extend the arms in the form of a Tau, and say low but clear: Πρό μου ΙΥΓΓΕΣ, ὀπίσσο μου ΤΕΛΕΤΑΡΧΑΙ, ἐπὶ δεξιὰ ΣΥΝΟΧΕΣ, ἐπαρίστερα ΔΑΙΜΟΝΟΣ. Φλέγει γὰρ περί μου ὁ ἀστήρ τῶν πέντε καὶ ἐν τῇ στήλει ὁ ἀστήρ τῶν ἕξ ἔστηκε."**

This is pronounced (approximately, with allowances for Greek vowel sounds not extant in English): *Prō mōō, YOONGĀS, ḡpēsō mōō TEL-*

ETARKHĪ, ěpě dĕxĕā SOONŌKHĀS, ěpĕrĕstĕrĕ  
DĪMŌNŌS. Flĕgĕh gar pĕrĕ mōō hō ästĕr tōn  
pĕntā, kĭ ěn tĕ-ĕ stĕlĕh, hō ästĕr tōn ěstĕkā.

It means: "Before me, *Iunges*. Behind me, *Teletarchai*. On the right, *Sunokhes*. On the left, *Daimonos*. For about me flames the Pentagram, and in the column stands the Hexagram."

The instructions in the ritual seem simple enough. This section parallels the invocation of the four Archangels in the Lesser Ritual of the Pentagram, as wardens of the Quarters. The only apparent complexity is in understanding exactly who these new guardians are, and what they look like.

But there is a subtlety that would be easy to miss, a detail not existing in the Lesser Ritual of the Pentagram. The cross shape in which one stands is not only **understood** to be a shape symbolically related to the 32nd Path, it is also explicitly **said** in this place to be "in the form of a Tau." The Greek Tau or the Hebrew Tav (also often transliterated "Tau") is attributed to Saturn. In the immediately prior stage of the ritual, the magician raised his or her consciousness unto Binah, the Sephirah of Saturn, and gave the sign of the grade attributed thereto. Therefore, this is not just the earthen lead of the 32nd Path with which the Adept now works, but a much more uplifted and complex representation of the planet Saturn. It is, at once, **both** Tav and Binah; or, rather, it is the idea of Tav to one who has understood something of Binah, and has opened himself or herself somewhat to the transpersonal consciousness thereof.

The 5° initiate of the Temple of Thelema, on encountering this action, surely will recall the occasion of his or her initiation into Second Order, and the obligation on that occasion — stripped of the Dying God elements of earlier generations, yet preserving the essential symbol here implied. All of the elements of that moment may be assumed to be present now, in this assumption of the Sign of the Cross. And this Sign, traditionally a sign of

Osiris, is also one of the four Signs directly attributed to Tiphereth and the 5<sup>o</sup>=6<sup>o</sup> Grade of A.:A.:. It therefore signifies a further precise transition in this Ritual of the Star Ruby. You, who began this ritual by establishing yourself in Tiphereth, then extended downward to the lower Sephiroth, then recentered in Tiphereth, then reached upward unto the higher Sephiroth, now center again within the Tipheric center from which the operation began and in which it shall be completed.

Regarding the four Guardians: Their names are all Greek plurals deriving from *The Chaldean Oracles*. Yet, every intuition says that in this ritual they are to be seen as singular beings, not as swarms of spirits. **Multiplicity** is a distinctive characteristic of Yetzirah, even as **unity** is of Briah; and it is a Briatic (Archangelic) level of guardianship that is warranted here. It is our view that, in writing *The Star Ruby*, Crowley did not delve deeply into the ancient meanings of these names but, rather, simply knew that he needed Greek names for this purpose and used what was at hand. Whatever beings are posted here must serve the same function as the Elemental Archangels in the Lesser Banishing Pentagram Ritual.

The names themselves may be studied in *The Chaldean Oracles* (the edition by G.:H.: Frater Saper Aude is recommended), and also in an article titled "The Star Ruby: An Analysis," written many years ago by a young A.:A.: Neophyte and published in *IN THE CONTINUUM*, Vol. III, No. 3.

The means of developing magical images (so-called *telesmatic images*) for these Guardians will be the subject of Part II of this article, in the next issue of *BLACK PEARL*.

## 12. "Repeat the Cross Qabalistic, as above, and end as thou didst begin."

Repeat the Qabalistic Cross as given above in steps 1 through 4, and then repeat steps 00 and 0.

JAMES A. ESHELMAN

### DO YOU LIKE OUR NEW LOOK?

With this issue, we introduce a new layout style. The two-column format was suggested by *BLACK PEARL*'s first art director, Kimberley Edwards, while we were planning Issue No. 1. I was then concerned about the smaller font size, since some of our regular readers have fading eyesight. Yet, with this present issue — which I knew would have a lot more material — I decided to try it. By reducing type size a little, and using two columns, we have been able to fit about 20% more material in this issue — in the same number of pages. Let me know what you think. — A.H.

# SACRAMENTS OF ANNIHILATION

The Oblation of Communion in ZEN, the 18<sup>th</sup> Æthyr<sup>1</sup>

An Enochian Devotional Rite

*And now, after so long a while, the Angel lifts me, and takes me from the room, and sets me in a little chamber where is another Angel like a fair youth in shining garments, who makes me partake of the sacraments; bread, that is labour; and fire, that is wit; and a rose, that is sin; and wine, that is death. (Liber 418, 18<sup>th</sup> Æthyr)*

*When thou shalt know me, O thou empty God, my little flame shall utterly expire in thy great N.O.X. (Liber VII, Cap. I, v. 40)*

In Aleister Crowley's "A Comment Upon the Natures of the Æthyrs" at the end of *The Vision & the Voice*, concerning the 18<sup>th</sup> Æthyr he wrote sparsely: "The Vault of preparation for the Ceremony of M.T. [Magister Templi]. The Veil is the Crucifixion, symbol of the dead Æon. The first ordeal is undergone." It is in ZEN, therefore, that the aspirant receives a "preliminary hearing," if you will, and is prepared and fortified for the encounter with the Holy Guardian Angel. This initial *premortem* ordeal asks of the aspirant a great deal in exchange for entrance or passage. A reverent (even pious) attitude, temperament, and iron-willed intent are necessary attributes for any who would enter this holy place of initiation.

ZEN contains the Vault of the Adepts, wherein is concealed the Pastos and L.V.X. This Vault is also a tomb, and the pyramidal Chamber of Annihilation. The mysteries of the Phallus and the Hanged/Crucified Man are stored inside, under cover of the black veiled Light of the Pastos. Within the vault of ZEN, the candidate's "lust for result" is duly tested on all planes of being. Though One in essence, within the 18<sup>th</sup> Æthyr, there are three ordeals of initiation: the desire (or lust) for light, the desire for life, and the desire for love. These represent one's unpurified "thorns," or

*sankharas* (tendencies), which must be dissolved thoroughly (all that one has and all that one is) before entering the Chamber of Annihilation as a Master of the Temple. Ultimately, there is only one purpose in exploring ZEN: to achieve Nuit, or the comprehension of the continuity of consciousness. The Magician seeks to become the Master (NEMO, who is NOT), and so learn the true secret of the Royal Art: alchemical transmutation.

The 18<sup>th</sup> Æthyr is a strangely appealing, though ultimately deceptive, "feast of the Æthyrs." Thus, if one be properly prepared in mind and body, it can serve as an Æthyric *genius loci* through which one might learn the true unity of all correspondences, so ensuring that "the holy word" shall never be "blasphemed."

One key towards preparing for annihilation can be found in the text of Crowley's vision of ZEN, the key of the sacraments. These are fourfold, representing the four elements: bread = earth; wit = fire; rose/sin = air; wine/death = water. In a footnote on these oblations, Crowley compared them to the various constituents of one's being (understanding, intuition, etc.). I was inspired by this passage in ZEN, in particular, because it seemed to exhibit a much-needed communal light and sharing in a place otherwise dark, fearful, and foreboding. Prior to visiting ZEN for my first time, I decided to compose these "Elemental Orations." Opening with passages from *Liber Legis* and *Liber XV*, I then meditated upon the essence of each element, resulting in an almost immediate on-rush of inspiration. In fact, each oration practically wrote itself. I composed and revised the entire "feast" during a single afternoon. This was unusual for me, because such writings have always come slowly and methodically to me, over the course of long study, ritual, and meditation.

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<sup>1</sup> The text of "The Cry of the 18<sup>th</sup> Æthyr which is called ZEN" can be found on p. 34 of this issue. — A.H.

I hope that these “prayers” may provide a smidgen of succor and comfort to weary pilgrims whose time, at last, is at hand to explore ZEN.

## THE ELEMENTAL ORATIONS OF ZEN

Procol, O procul este profani. (*Open the veil.*)

“Every number is infinite; there is no difference.” ^ “Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.” ^ “And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.” ^ “Change not so much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.” ^ “Let the rituals be rightly performed with joy & beauty!” ^ “There are rituals of the elements and feasts of the times.” ^ “Now this mystery of the letters is done, and I want to go on to the holier place.”<sup>2</sup>

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 labour, and to pastors and husbandmen be thou propitious.<sup>3</sup>

### EARTH

Now we shall partake of the sacraments of ZEN. First, there is the fruit and foundation of our labors upon the path of the wise — bread from the good earth! (*Partake, saying:*) May you never hunger, brother/sister! So mote it be.

### FIRE

And now in the darkness of this tomb, this vault, this pyramid and temple of initiation, in

<sup>2</sup> These seven passages are quoted from *Liber Legis*, as follows: Cap. I, vv. 4, 22, 26, and 54; Cap. II, vv. 35 and 36; and Cap. III, v. 48, respectively.

<sup>3</sup> From *Canon Missæ Ecclesiæ Gnosticæ Catholicæ*.

the Great Night of Time (*make N.O.X. signs*),<sup>4</sup> we call forth the Light of our beings, that Hidden Spark which dissipates the dark and enlightens our eyes — For herein stand the Pillars of Fire, whose Light is invisible, is black, to the Perfect and the Blind alike. Yet let us not falter in the freeing of our vision, and in order that we may never forget that which is Unseen, Secret, and Hidden, let us ignite the symbol of this Light (*hold up and light yellow candle*). May the purity of this flame grant us wit and clear understanding. So mote it be.

### AIR

And now we turn our vision upon the Cross of Life, barren, barren of life without the Light and love of the Rose (*hold up rose*), amber-ruby air of the sky at dawn and dusk, under whom we work and play and worship. . . O, Rose of the World, open the petals of your airy soul, and shew us the Mysteries of your Creation. Reveal unto us the Word of Restriction, which is Sin, yet also Love, after a secret fashion. Fill the Æthyr with your scent! Coil the smoke of your perfume upward into the nostrils of the stars! Inspire eternal devotion and aspiration within our hearts and mind! So mote it be.

### WATER

And now, at the End as at the Beginning, there lurks the Dread Lord of Ecstasy and Drunkenness, hallowed be his Name and hollow be his Staff and Flask. Holy Father! Iacchus! Iacchus! IO! PAN! IO! PAN! IO! PAN! Be ye mighty among us! Sing praises unto Iacchus, Lord of the Sun! The Light! and the Life! Yet lest we forget that knowledge of Him is the knowledge of Death, let us partake of the waters from his Flask, the sacramental wine of Ecstasy and vine! (*Partake.*) So mote it be.

And now the Feast of the Elements is done. May all who have shared in its communion be triply blessed. So mote it be!

FRA. KOTH-IU

<sup>4</sup> For these five signs, see *Liber Reguli*, or Appendix F of *The Mystical & Magical System of the A.∴A.∴*.

# BOOK REVIEWS:

## A BRIEF HISTORY OF EVERYTHING

by **Ken Wilber**. (Shambhala Publications, 1996. Paper, 339 pp. ISBN 1-57062-187-x. \$14.00.)

This is a flawed but thought-provoking synthesis of various scientific and “wisdom” traditions, both ancient and modern. Essentially a condensation of Wilber’s *Sex, Ecology, Spirituality*, this book attempts to weave together the threads of Eastern and Western spiritual traditions including Buddhism and Kabbalah, with scientific findings in fields as diverse as psychology, anthropology, and biology.

The book is written in a conversational, question/answer format well suited to the broad, intertwined topics being covered. The main problem with this approach is that the book is devoid of references, and there is a sense that the material has been watered down somewhat for mass consumption. Wilber is up front about this, however, and directs the reader to consult *Sex, Ecology, Spirituality* for elaboration. Some occasional redundancy further detracts from the book’s impact, but not so much as to negate its value.

In general, Wilber’s treatment of the topic areas suggests he has a broad and balanced understanding of his material. This is, in fact, one of the primary reasons I can recommend this book to students of the Mysteries. It provides a convenient refresher course in various philosophies and their implications for modern scientific and spiritual thought. Wilber’s “four-quadrant” model is the framework for this approach, and accounts for internal-external, and individual-collective polarities of the human condition. Remarkably, Wilber manages to communicate all this in a very readable and accessible manner, and his discussion of the material is quite insightful. Despite its flaws, this book would be a good addition to any student’s library. (●●●) — DAVID G. SHOEMAKER

## THE YOGA SUTRAS OF PATAÑJALI

**An analysis of the Sanskrit with accompanying English translation**

by **Christopher Chapple and Yogi Ananda Viraj (Eugene P. Kelly, Jr.)**.

(Sri Satguru Publications, 1990. Hardcover, 133 pp. ISBN 81-7030-244-7. \$15.00.)

I must confess to a distrust of translations. Something important is nearly always lost from the original. Ever since my fourth year of high school French, when I learned first hand how much sensual power and beauty Guy de Maupassant wielded in his native tongue, I have been drawn to study the greater works, where possible, in their original language. The situation worsened when, as an adult, I found various respected, able translators giving widely divergent renderings of works from *The 32 Paths of Wisdom* to *The Yoga Sutras*. Over the years, this has nudged me to increase and broaden my language skills.

As you may guess, I’m not thrilled to tears over adding one more translation of Patanjali to my library. This one is quite fine, seems perfectly sound, and reflects some understanding of the subject. What really excites me about this edition, though, is that every verse is given in the original Sanskrit (in English transliteration, for those who have not mastered the Sanskrit alphabet). Each word is translated individually, with attention to its etymology. Since each verse of this book was (apparently) designed to be an object of meditation, these language tools are quite sufficient to give just about anyone the ability to begin appreciating the text in the language in which it was written. For the definition of Yoga in I(2), it matters little that Vivekananda rendered it, “Yoga is the restraining of the mind-stuff from taking various forms,” while Johnston wrote, “Union, spiritual consciousness, is gained through control of the versatile psychic nature,” or even that William Q. Judge paraphrased a bit with his, “Concentration, or Yoga, is the hindering of the modifications of the thinking principle,” if you **understand** *yogas citta-vṛtti-nirodhaḥ*.

Of course, this will only appeal to a particular audience; but if you are in that target group, this book comes with our easy recommendation. (●●●) — YOGI PRANAVANANDA

## HUNCHBACKS & SOLDIERS

Recently, friends have been asking me for magical assistance. I don't mind helping (if I can), but I do have some concerns. How do I judge when magick should and should not be used?

When somebody comes to you wanting a magical solution, about 93% of the time they are not wanting to take the more important practical steps that probably are **really** necessary to deal with the problem.

For most people, in most situations, magick is a way to avoid responsibility for circumstances they are creating. This is especially true when the individual has not personally put in the long time of discipline and effort to become magically skilled themselves.

The Thelemic teaching is that **any magical purpose not directly (or at least indirectly) aimed at the Knowledge & Conversation of the Holy Guardian Angel is Black Magick.** That's our actual **definition** of Black Magick. The words "or at least indirectly" are the tricky part. Ultimately, you must learn to trust your own intuition-guided instincts in this matter.

For example, one may need to undertake magical practices to become proficient with methods you will need for your Great Work; or one must do some working to balance factors within oneself so that one can move forward; or one may need to provide for certain life circumstances, so that one has the time and other resources to undertake the Great Work. Moreover, there are uncountable other circumstances, unique to each person, that must be judged, in the heart, as they arise.

**Healing is always appropriate, when requested.** That is inherent in the general mandate or definition of who Initiates are, East and West alike. However, "always" only applies when the exact outcome is left to the Universe and not overly specified. Our wisdom may be insufficient to see the big picture. "Healing" means "whole-making." It is assisting someone to move forward in his or her own balance, growth, and progress. Note the word "assist" — they should be doing everything nonmagical they can think of and man-

age to do to approach their **own** healing at the same time that you are helping them.

The hard lesson for many people to learn to differentiate **what will really help** from what merely ameliorates an immediate situation. "Give a person a fish, and you feed him for a meal; teach a person to fish, and you feed him for life."

*A friend of mine has asked for assistance in a legal judgment. His car was impounded. He has multiple tickets built up due to things ultimately his fault, but not known by him at the time.*

*He doesn't want to be absolved, but he wants clemency. I figured the forces in charge of judgment would be the most likely ones to be called upon, but I'm not sure how one would approach evaluating such an issue.*

If he is willing to assume responsibility, and merely wants a break, then my judgment says this as a worthy purpose. It is an act of healing; but the real healing is in his accepting the consequences of his actions.

Mercy is appropriate if he has, in fact, "gotten the lesson." (Mercy succeeds Justice, and rests upon Justice.) Once the lesson is learned, the need for its teaching is over. The magical solution is to invoke the Divine Powers of Justice. However, in doing so, one must be willing to accept whatever the judgment is; otherwise it is folly to ask for it. Invoking the Lords of Karma to balance things requires that one be willing to accept their impersonal Justice. (Think "justice," not "judgment." "Justice" is one of the names of Geburah.)

Another approach might be a ritual of the Path of Lamed. This is the Path that proceeds **from** the heart **to** the *Beth-Deen*, or House of Justice (Geburah). One must do likewise in one's magick.

Remember, **you** don't know what karmic factors may be involved for him, so you cannot make any decisions for him, only for yourself. He can be served best by being educated on the implications, and then making his own choices.

— FRA. A

## CEREMONIAL MAGICK, Part 5: Magical Protection: A Bodyguard of Invisible Warriors

*[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals 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.]*

**OPUS 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).*

Difficulties abound in giving specific examples of ritual design, as we have been doing in this series. The magical elements of each person's inner life, and the ways that each person is best suited to employ those elements, are unique. A given ritual will not necessarily move and stir one person the same way it will another, any more than one piece of music or poetry will produce quite the same response in any two people.

Another reason that such samples are difficult to produce is that the magick is not confined to the ceremony. Any major ritual purpose necessarily involves many psychological elements of the person involved. Numerous life details need to be coordinated and conformed so that the individual's life is also lived in conformity with the declared purpose of the magick rite.

At the least, in preparing for such a rite, the magician must define his purpose clearly, and examine himself to be sure it is what is wanted (unconsciously as well as consciously). Unconscious counter-intentions and self-defeating mechanisms must be uncovered. Feelings of unworthiness, guilt, doubt, or a hidden need for self-punishment or self-destruction must be examined, traced to their roots, and weeded out. The magician must go into every major operation fortified with keen self-knowledge and self-understanding with respect to the issue at hand; for the primary factors of failure are invariably within oneself.

In no area of magick are these thoughts more relevant than when we deal with energies of Mars!

Our practical example, in the present installment, was published in an Appendix of 776½: *Tables of Correspondences for Practical Ceremonial* (Los Angeles: College of Thelema, 1995). However, when undertaken by the Los Angeles C.O.T. class, it acquired some new features. The version here published is the variation that actually was performed by the class.

We might wish to obtain magical aid to protect us from any number of things, from physical harm to stupid decisions; to alert us when loved ones are subject to harm; and to strengthen and fortify us to deal with all circumstances that may arise in life. These purposes (at least generally) are **necessarily** consistent with the magician's True Will. We each must survive and thrive in order to have the maximum opportunity to fulfill ourselves and our life-purposes. (Philosophical considerations may seem to contradict this statement in some instances. Every life is different. For our example, we are considering a general case.)

Furthermore, this magical intent is also consistent with the ultimate purpose of all magick art, the fulfillment of the personal spiritual destiny in the experience we choose to call the Knowledge and Conversation of the Holy Guardian Angel. This is true generally, because one must survive and be reasonably safe in order to perform the Great Work; but, in the present case, the connection goes deeper, for the method chosen for this operation will also give our magician ongoing practice in listening to intuitive promptings, in being increasingly sensitive to the subtle messages

of the psyche and environment. This discipline of awareness is essentially the same as many practices employed by Adepts to establish and deepen their relationship with the HGA. We may assume, for sake of example, that the mage in question has determined (from meditation, intuitive guidance, common sense, or whatever) that such a process is, at least, not in conflict with her own formula of attainment. Finally, she notes that her own safety is not in conflict with another's Will. Although there may be those who **wish** her harm, their deep spiritual Will cannot **require** that harm. (This premise is one of the basic tenets of Thelemic philosophy based on *The Book of the Law*.) She notes that she must be careful not to wish others harm as though in retaliation, nor to defend by offense; but she is absolutely entitled, by spiritual right, to her own essential well being.

All of these self-examinations could go much deeper than is here demonstrated. We are giving a somewhat superficial example.

Some time will pass, while the magician examines the issues of protection and safety in her own mind; ensures that she is not reacting out of fear or anger but, rather, acting from Will; and explores her counter-intentions, including any hidden feelings that she should be harmed. She will examine herself for traces of the negative or destructive aspects of Mars, such as the "burners" that are its Qliphoth, or the hatred, cruelty, and rage that are its negative manifestations. This may go on for a while, and only she will know when the conscious and unconscious aspects of her psyche are united in this one purpose, purified of base and destructive impulses. Lesser magical operations may be performed along the way to deal with some of these other issues; or, the process may move very quickly, and the magician move directly toward the formal ceremonial summoning of her invisible guardians.

How shall such a ceremony work? What kind of guardianship can be obtained magically (beyond that which comes alone from the psychological commitment, already achieved, to live unharmed)? The magician is determined to call upon the spiritual powers corresponding to the planet Mars, that they will fortify her with a living, conscious "army" of angelic protectors. Being not of the physical plane, they cannot be expected to fight her physical battles (although, living a life wherein magick is a daily reality, we should not

rule out the ready miracle when it is called for!). No, such *angelic* guardians exist in the World of Yetzirah, the so-called "astral plane," consonant with her own subconscious powers. Like her subconscious mind, they are directly connected to, and responsive to, truly Divine consciousness and guidance. Some magicians, in fact, argue that the "angels of Mars" are "nothing more than" the mostly unconscious aspects of mind that correspond to martial qualities, and that by placing them under the jurisdiction of the Divine and Archangelic powers that rightly govern them, we are but ensuring this ready linkage between subconscious and superconscious powers within ourselves. This certainly may be true. Or perhaps these "angels of Mars" are separate, objective beings. There is little agreement on this. More importantly, it is irrelevant to the practical magician. She neither believes nor disbelieves in any such thing without sufficient evidence, and evidence simply is not obtainable in the present situation. What the magician **does** know, and **can** confirm by empirical means is that if she does certain things, certain results will occur. That is the basis of the practice.

So her intent is to beseech the spiritual powers of Geburah to provide a brigade of Seraphim who will alert her to pending danger or serious problems (including situations that outwardly seem less threatening, but in fact would represent a compromise of her True Will). They may also subconsciously direct her away from threats, without needing to intrude upon the conscious mind. She will be committing herself, by her way of life, to bear closer attention to this heightened and specialized intuition. Furthermore, the angels may interfere overtly, so far as they are able, with others who would do our friend harm.

One change made in this ritual when it was undertaken by the Los Angeles C.O.T. class was the inclusion of part of the 23<sup>rd</sup> Psalm. In 776½, I had made a passing suggestion that this could be included for its themes of Divine Protection. The main reason for mentioning it at all was to encourage readers of the book to develop their own ritual style, including the adaptation and inclusion of elements that I personally would not likely use. When I mentioned this in class, ready to dismiss it rather quickly, one of the students grabbed hold of it and remarked that it could be quite striking if the Psalm were recited in the original Hebrew. This is

what we did, and it was exceptionally moving for me, and apparently for others. Though I had known, all my life, that the *Psalms* were songs, I had never seen how rhythmic and poetically melodic they are until I practiced and employed this particular passage in the original language. It was quite beautiful. The passage used translates, "Yea, though I walk through the valley of the shadow of

death, I will fear no evil: for you are with me; your rod and your staff, they comfort me. You have prepared a table before me in the presence of my enemies: you anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of יהוה for all my days."

## THE CEREMONY ITSELF

### PRELIMINARIES & DESIGN

Place a double-cubed altar (or any suitable table that will serve) at the center of the room. At each of the four cardinal points, a candle.<sup>1</sup> A fifth candle (a votive candle in a red glass) is placed on the altar at the center of the room to symbolize the five-fold nature of Mars. This depicts Five as the Quintessence (Spirit), integrating and commanding the four lesser elemental powers.

The magician robes as she will. She might wear the red robe of an Adeptus Major of the A.:A.:, corresponding to Geburah. Or she may wear a plain white robe with a red sash, stole, or cape. The altar may be bare, or covered with a simple white cloth, or covered with a red cloth to emphasize the workings of Mars. Any other implements or symbols found in the Tables of Correspondences may be present. All should be distributed in a balanced, personally meaningful pattern. But upon the altar, in addition to the single lamp, should be certain things especially: the magick sword, the censer (there or nearby) with charcoal &c. and dragon's blood resin for incense; and the magick cup filled with consecrated water. It is useful to have a bell on the altar as well.

Our mage also may have a simple piece of jewelry; e.g., a bracelet she can wear when she feels the need for additional fortification, composed

<sup>1</sup> These may be colored to match the four elements; viz. a yellow candle in the East, red in the South, etc. An alternate pattern would be to draw a formal circle and place five red candles about the circle, marking the points of a pentagram. However, in the present case, we chose to emphasize the four elemental quarters, to emphasize the strong guardian nature of the archangels of the Pentagram Ritual with which the ceremony begins.

primarily of five red garnets (both the number *five* and the color *red* being emblems of Mars). Finally, there is something for a eucharist, to complete the physical link of the invoked forces to the magician. She selected one of the Cakes of Light (described in Chapter III of *Liber Legis*), sacred to Horus and containing a small amount of her own blood (a symbol of Mars) as an ingredient.

### BANISHING & PURIFICATION

*(Lesser Banishing Ritual of the Pentagram. Lesser Banishing Ritual of the Hexagram. Purify by Water. Consecrate with Fire. Pause briefly to check psychic tone of the space; then proceed.)*

### GENERAL INVOCATION

*(Standing at the west of the altar, facing East.)*

**Thee I invoke, the Bornless One.**

**Thee that didst create the Earth and the Heavens.**

**Thee that didst create the Night and the Day.**

**Thee that didst create the Darkness and the Light.**

**Thou art RA-HOOR-KHUIT, Whom none hath seen at any time.**

**Thou art IA-BESZ.**

**Thou art IA-APOPHRASZ.**

**Thou hast distinguished between the Just and the Unjust.**

**Thou didst make the Female and the Male.**

**Thou didst produce the Seed and the Fruit.**

**Thou didst form Humanity to love one another, and to hate one another.**

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I am A.H., Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Thelema.

Thou didst produce the moist and the dry, and that which nourisheth all created life.

Hear Thou Me: for I am the Angel of PTAH-APOPHRASZ-RA: this is Thy True Name, handed down to the Prophet of Thelema.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether, upon 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 may be obedient unto Me." (Pause; then the Ritual of the Middle Pillar.)

### THE OATH OR PROCLAMATION

(Strike bell once \*; then say:) Do what thou wilt shall be the whole of the Law. It is my will to acquire, this hour, a protective guard of invisible angelic warriors to be with me always. By this work of Art Magick I do thus fortify myself further for the Great Work, which is the Knowledge and Conversation of my Holy Guardian Angel.

(Recite Ps. 23:4-6, in Hebrew:)

4 גַּם כִּי אֶלֶךְ בְּגִיא צְלֻמוֹת לֹא אֵירָא  
רַע כִּי אֶתָּה עִמָּדִי שְׁבִטְךָ וּמִשְׁעֲנֵתְךָ  
הִקְמָה יְיָ חֲמֹנִי:  
5 תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צַרְרֵי דַשְׁנָה  
בְּשֵׁמֶן רֹאשִׁי כּוֹסֵי רוּחָה:  
6 אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כְּלִימֵי חַיִּי  
וְשִׁבְחֵי בְּבֵיתֶיךָ לְאַרְךְ יָמִים:

(Phonetically:)

Gam kiyālākh b'gey tzal'mahveht, lo-eerah  
rah:

kee-attah immahdee;

shivətəahk umishə'an'te'akh hāmmah  
y'nakhamoonee.

Ta'arokh l'fahnai shoole'khahn neged tzor'rai:  
dishanaht vashemen roshee;  
kosee rəvayah.

Akh tov va-khesed yir'd'foonee kahl-y'mey  
khaiyah'ee:

ve-shavəttee b'veyth-ADONAI lə-orekh  
yahmeem —

ve-shavəttee b'veyth-ADONAI lə-orekh  
yahmeem.

(Pause; then:) AMEN! (Echoed by all present.)

### SPECIFIC INVOCATION

(Ensure that the charcoal is still burning strongly. Place fresh dragon's blood resin on the coals. Then perform the Greater Invoking Hexagram Ritual of Mars.

Return to the west side of the altar, facing across it toward the East. Invoke the beginning of the Mars Hierarchy as follows:)

**ORANGE SPHERE:** Visualize a field of bright orange light (Geburah in the King Scale).

**MAGICAL IMAGE OF GEBURAH:** From this source, in flaming red against the orange backdrop, see riding toward you the Magical Image of Geburah, a mighty warrior king in his chariot, armed and crowned. Elaborate the figure in your imagination according to every appropriate symbolic detail. (Red hair and beard. Surrounded with mighty flames. Sword and other iron implements. Five shining rubies adorn the king's crown. Note the strength and spiritedness of the horses, the glistening armor of the warrior. A wolf runs alongside the chariot. Etc.) Once this image is built, elaborated, and clear, spend time focussing on it meditatively, attuning yourself more deeply to the Mars archetype, opening the channel to the inner forces of Geburah.

**DIVINE NAME:** "I invoke Thee: ELOHIM GIBBOR. God of Strength art Thou!" (Keep it simple, or elaborate with recitation of attributes and characteristics of this aspect of deity. Remember, the main idea is to attune **your** consciousness, on this occasion, to the principle invoked.)

**ARCHANGEL:** "Send forth thy great Archangel KAMÆL." See the bright orange light-field shift gradually to an intense, hot, deep red, and the telematic image of Kamæl descends. Address Kamæl directly as **Fiery Desire of God**, as the **Great Angel of Strength and of Justice**, and by other attributions. Vibrate the name "Kamæl"

(כמאל) as many times as thought necessary, drawing the Briatic, archangelic quality of Geburah ever more strongly into perceivable manifestation.

**RESTATE THE PURPOSE OF THE RITE**, as though presenting it before Kamæl (who is the direct agent of Elohim Gibbor), respectfully requesting full assistance in this **rightful and just** undertaking.

**RA-HOOR-KHUIT**: Pause. Direct your attention beyond the Atziluthic Powers to Ra-Hoor-Khuit, Lord of the Æon. Silently affirm your intention to invoke this most martial aspect in full support of your purpose. Standing west of the altar, facing the East, visualize two columns, one of blazing ruby and the other of deep sapphire, both veined and ornamented with gold, and the Sun rising between them. Amidst the rising Sun, see the image of Ra-Hoor-Khuit. Almost invisibly overshadowing Him in the background, as on the XXth Atu of Tarot, see the pale blue image of Harpocrates, His twin. Say: "**Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.**" Commune silently for a time in their Presence.

**GOD-FORM OF R.H.K.**: Expand to vast size. Assume the God-Form of Ra-Hoor-Khuit. Recite: "**Abrahamadabra; the reward of Ra Hoor Khut.**" In this God-Form, circumambulate the temple five times, giving the Sign of the Enterer (that is, of Horus) on each occasion of passing the East. See and feel the invoked red light intensify and deepen on every circle so that, at the completion, the entire room is saturated with this Geburan light. Conclude at the west side of the altar.

**VIBRATING NAME BY V.F.M.P.**: Without significant pause, and still very intensely holding the image of the God-Form about yourself and feeling the identification with the God, vibrate the Name RA-HOOR-KHUIT three (or five) times towards the East, with the Sign of the Enterer, employing the Vibratory Formula of the Middle Pillar. Pause to feel the identification.

**R.H.K. ORDAINS THE PURPOSE SHALL BE FULFILLED**. Speaking as Ra-Hoor-Khuit, acknowledge the magician's ceremonial purpose and confirm that it **shall** be fulfilled. Then say: "**Hear the words of my promise — the words of my spell: 'Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine.'** 'Fear not at all; fear neither men

nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour of your arms.' 'Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!' 'Ra-Hoor-Khu is with thee.'"

**R.H.K. INVOKES ELOHIM GIBBOR & KAMÆL**: Still in the God-Form of Horus, invoke once more (now from the perspective of the God) Elohim Gibbor and Kamæl.

**MAGICIAN INVOKES HIERARCHY TO YETZIRAH**: Refocus on your individual nature as the magician, but with Ra-Hoor-Khuit, vast and scintillating, still hovering about you. Invoke the Geburah Hierarchy down to the level of Yetzirah. Request Kamæl to bring forth the Seraphim, the Angelic Choir of Geburah. These are seen as bright scarlet winged serpents of fire.

**REAFFIRM PURPOSE OF OPERATION**: Reaffirm the specific requests of the operation. With the authority of Ra-Hoor-Khuit at hand, request that Kamæl order a contingent of the Seraphim to be ever with you, about you, protecting you. Outline all other explicit terms of what is requested of them. (*This is the most rationally concentrated moment of the entire invocation, when the purpose is made specific and detailed in words.*)

**DRAW DOWN WHITE LIGHT**: Summon the Divine Light to descend (from a point approximating the center of the ceiling of your temple, above the center of the altar). Employing the Hierarchical Names as you see fit, draw this invoked force downward to the altar. Be aware of the Geburan energy descending the planes from Atziluth (Elohim Gibbor), through Briah (Kamæl), through Yetzirah (Seraphim), and finally taking concrete form above the altar. See it infuse the Cakes of Light, and any talismans present. Pause; then, concentrating anew, project a brief, focused beam of solar-white light upon these physical items to secure their infusion with the Divine Force.

**CONSUME EUCHARIST**: Solemnly, take up and consume the Cake of Light. Be aware that, as food, it will enter your body and become part of your cells and that, in so doing, it links you, physically, to the Seraphim guards who have been con-

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signed to your protection. Focus all of your magical attention on this integration of the energies of the ritual into yourself on all planes, from the physical inward. At the deepest point of concentration, vibrate, once and mightily, the word "MADIM."

**TETELESTAI:** Say: "There is success."

*(Any impromptu actions or completions are appropriate here, as the magician may be prompted.)*

### CLOSURE & LICENSE TO DEPART

*(Give thanks, in your own words, to the potencies that have been present and assisted; then say:)*

**"O ye Angels of the Sphere of Geburah, ye Seraphim: I invoke upon you the blessing of the**

**Most High in the Name of your God ELOHIM GIBBOR and of RA-HOOR-KHUIT.**

**"And now, all ye spirits that may have been attracted by this rite, depart ye in peace unto your habitations and abodes, harming none of this or any other world in thy going; and may the blessing of the Highest be upon thee in the Name of ELOHIM GIBBOR; and let there be peace between us; and be thou ever ready to come, whenever thou art called!"**

*(Pause for a moment; then perform, with the magick sword, the Greater Banishing Hexagram Ritual of Mars. Return to the west side of the altar, replace the sword, and say:)*

**"It is finished. ABRAHADABRA."** *(Knock 3-5-3.)*

*(Write the record of the ceremony.)*

## SHEDDING MY SKIN

The Tower stands, a monument to the  
past.  
When shall Truth prevail at last?  
Dark and foreboding, solitary, alone  
Deep within the child cries —  
Voice trapped in stone.

Layers of untold suffering  
No longer do glamour bring.  
A world of dreams that once filled days;  
Dreams that belie illusion —  
No longer point the way.

A cry to the heavens to release  
The inspiration that leads to peace.  
Echoes through time that reach  
Worlds unseen, and a central hope —  
Wisdom; the silence in the speech.

A moment that fills eternity  
Spans the space that once was empty.  
It strikes in answer to my plea,  
Walls that shatter begging release  
Of a voice now free

Rising from the shattered remains  
Ashes and ruins that now claim .  
The dead life of a dead man.  
None to mourn the loss,  
For loss is at an end.

In the Light glistening  
Wings unfold, voices sing  
Of an angels' choir, a company of Sidhe.  
Slithering towards the sunrise,  
At last I am free. . .

HOWARD BAPTISTE  
*January 13, 1999*

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

**THE CRY OF THE 18TH AETHYR,  
WHICH IS CALLED**

**ZEN** ☩ ϕ Γ ☉

00. A voice comes before any vision: Accursed are they who enter herein if they have nails, for they shall be pierced therewith; or if they have thorns, for they shall be crowned withal; or if they have whips, for with whips they shall be scourged; or if they bear wine, for their wine shall be turned to bitterness; or if they have a spear, for with a spear shall they be pierced unto the heart. And the nails are desires, of which there are three; the desire of light, the desire of life, the desire of love.

0. (And the thorns are thoughts, and the whips are regrets, and the wine is ease, or perhaps unsteadiness, especially in ecstasy, and the spear is attachment.)

1. And now there dawns the scene of the Crucifixion; but the Crucified One is an enormous bat, and for the two thieves are two little children. It is night, and the night is full of hideous things and howlings.

2. And an angel cometh forth, and saith: Be wary, for if thou change so much as the style of a letter, the holy word is blasphemed. But enter into the mountain of the Caverns, for that this (how much more than that Calvary which mocks it, as his ape mocks Thoth?) is but the empty shell of the mystery of ZEN. Verily, I say unto thee, many are the adepts that have looked upon the back parts of my father, and cried, "our eyes fail before the glory of thy countenance."

3. And with that he gives the sign of the rending of the veil, and tears down the vision. And behold! whirling columns of fiery light, seventy-two. Upon them is supported a mountain of pure crystal. The mountain is a cone, the angle of the apex being sixty degrees. And within the crystal is a pyramid of ruby, like unto the Great Pyramid of Gizeh.

4. I am entered in by the little door thereof, and I am come into the chamber of the king, which is fashioned like unto the vault of the adepts, or rather it is fitting to say that the vault of the adepts is a vile imitation of it. For there are four sides to the chamber, which with the roof and the floor and the chamber itself makes seven. So also is the pastos seven, for that which is within is like unto that which is without. And there is no furniture, and there are no symbols.

5. Light streams from every side upon the pastos. This light is that blue of Horus which we know, but being refined it is brilliance. For the light of Horus only appears blue because of the imperfection of our eyes. But though the light pours from the pastos, yet the pastos remains perfectly dark, so that it is invisible. It hath no form: only, at a certain point in the chamber, the light is beaten back.

6. I lie prostrate upon the ground before this mystery. Its splendour is impossible to describe. I can only say that its splendour is so great that my heart stops with the terror and the wonder and the rapture of it. I am almost mad. A million insane images chase each other through my brain. . . . A voice comes: (it is my own voice — I did not know it). "When thou shalt know me, O thou empty God, my little flame shall utterly expire in thy great N.O.X." There is no answer. . . . (20 minutes. O.V.). . . .

7. And now, after so long a while, the Angel<sup>1</sup> lifts me, and takes me from the room, and sets me in a little chamber where is another Angel like a fair youth in shining garments, who makes me par-

<sup>1</sup> No angel has been mentioned. The Seer was lost to being.

take of the sacraments; bread, that is labour; and fire, that is wit; and a rose, that is sin; and wine, that is death. And all about us is a great company of angels in many-coloured robes, rose and spring-green, and sky-blue, and pale gold, and silver, and lilac, solemnly chanting without words. It is music wonderful beyond all that can be thought.

8. And now we go out of the chamber; on the right is a pylon, and the right figure is Isis, and the left figure Nephthys, and they are folding their wings over, and supporting Ra.

9. I wanted to go back to the King's Chamber. The Angel pushed me away, saying: "Thou shalt see these visions from afar off, but thou shalt not partake of them save in the manner prescribed. For if thou change so much as the style of a letter, the holy word is blasphemed."

10. And this is the manner prescribed:

11. Let there be a room furnished as for the ritual of passing through the Tuat. And let the aspirant be clad in the robes of, and let him bear the insignia, of his grade. And at the least he shall be a neophyte.

12. Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat little sweet cakes consecrated unto the moon, and fruits, and the eggs of the duck, or of the goose, or of the plover. And he shall be shut in, so that no man may break in upon his meditation. But in the last twelve hours he shall neither eat nor sleep.

13. Then shall he break his fast, eating rich food, and drinking sweet wines, and wines that foam; and he shall banish the elements and the planets and the signs and the sephiroth; and then shall he take the holy table that he hath made for his altar, and he shall take the call of the Æthyr of which he will partake, which he hath written in the angelic character, or in the character of the holy alphabet that is revealed in Popé, upon a fair sheet of virgin vellum; and therewith shall he conjure the Æthyr, chanting the call. And in the lamp that is hung above the altar shall he burn the call that he hath written.

14. Then shall he kneel before the holy table, and it shall be given him to partake of the mystery of the Æthyr.

15. And concerning the ink with which he shall write; for the first Æthyr let it be gold, for the second scarlet, for the third violet, for the fourth em-

erald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth gray, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-gray, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the twenty-third violet cobalt, for the twenty-fourth beetle-brown, blue-brown colour, for the twenty-fifth a cold dark gray, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours.

16. This shall be the form to be used by him who would partake of the mystery of any Æthyr. And let him not change so much as the style of a letter, lest the holy word be blasphemed.

17. And let him beware, after he hath been permitted to partake of this mystery, that he await the completion of the 91<sup>st</sup> hour of his retirement, before he open the door of the place of his retirement; lest he contaminate his glory with uncleanness, and lest they that behold him be smitten by his glory unto death.

18. For this is a holy mystery, and he that did first attain to reveal the alphabet thereof, perceived not one ten-thousandth part of the fringe that is upon its vesture.

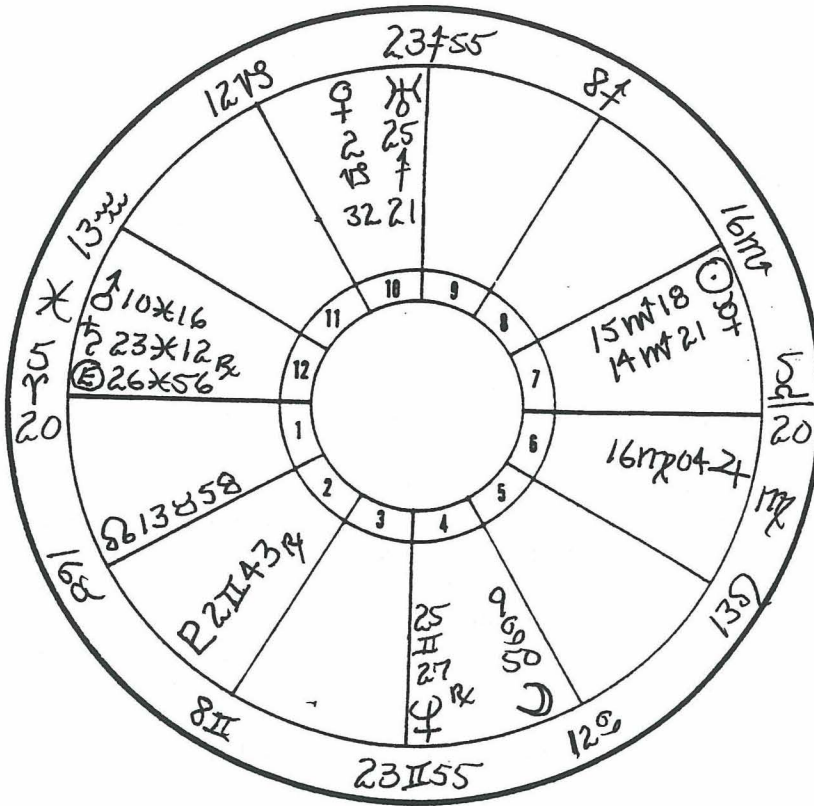
19. Come away! for the clouds are gathered together, and the Aire heaveth like the womb of a woman in travail. Come away! lest he loose the lightnings from his hand, and unleash his hounds of thunder. Come away! For the voice of the Æthyr is accomplished. Come away! For the seal of His loving-kindness is made sure. And let there be praise and blessing unspeakable unto him that sitteth upon the Holy Throne, for he casteth down mercies as a spendthrift that scattereth gold. And he hath shut up judgment and hidden it away as a miser that hoardeth coins of little worth.

20. All this while the Angel hath been pushing me backwards, and now he is turned into a golden cross with a rose at its heart, and that is the red cross wherein is set the golden shew-stone.

BOU-SÂADA.

December 1, 1909. 2:30-4:10 p.m.

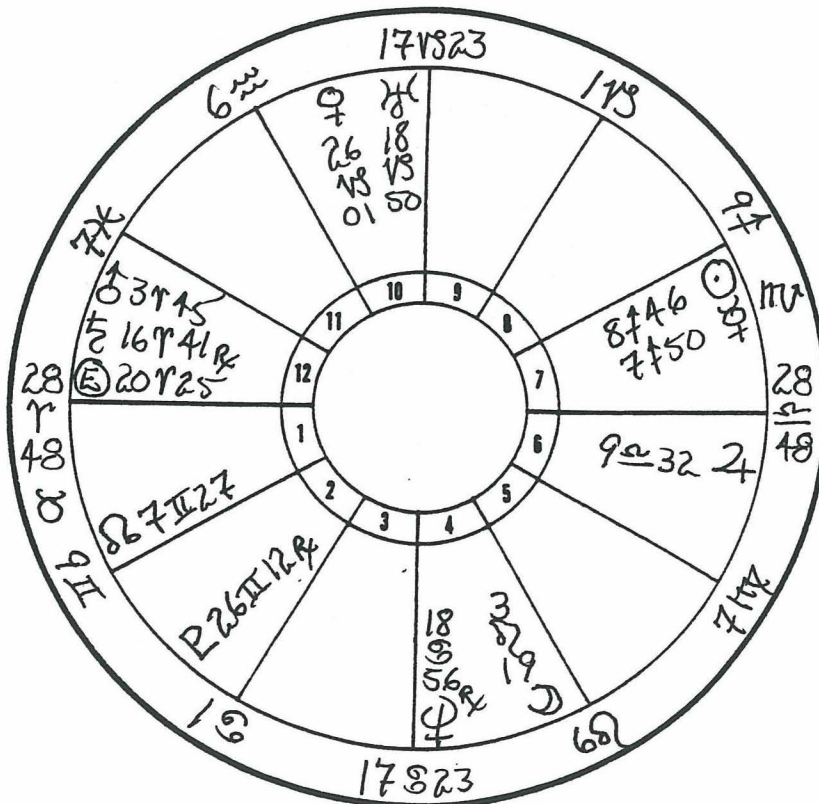
BLACK PEARL



Sidereal Zodiac

4:10 p.m. ANGLES:  
 MC 17°59  
 Asc 7°48  
 EP 22°54

Vision of the 18<sup>th</sup> Æthyr  
 1909 December 1  
 2:30 p.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53



Tropical Zodiac

4:10 p.m. ANGLES:  
 MC 11°28  
 Asc 1°17  
 EP 16°23

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

[Dedicated to the memory of Richard Gernon, Fra. 831 (d. March, 1989 E.V.). He is missed.]

Dominating the horoscope of the start of this vision is, once more, the great Uranus-Neptune opposition, squaring Crowley's natal Sun. It is a mere tenth of a degree from exact, and aligned with the Meridian at the time he began his magick. Within little more than a day, it would, in fact, be exact.

As discussed at some length in our analysis of the 21<sup>st</sup> Æthy (BLACK PEARL No. 4), this Uranus-Neptune aspect is intensely transformative, both psychologically and spiritually. We are not disappointed, in this regard, by the present vision, which provides a sublime and profound interpretation of the Vault of the Adepti, and elements of the traditional 5=6 ceremony.

Crowley regarded this vision as depicting the "Vault of preparation" for the 8<sup>o</sup>=3<sup>o</sup> initiation through which he was passing. By this, he seems to have meant what Freemasons and others call the preparatory "Chamber of Reflection." Here, the chamber of initiation to the Second Order (in both the G.D. and A.:A.: senses of that phrase) is employed as the "chamber of preparation" for the initiation to the Third Order.

The gibbous Moon is waning, but seems not to have faded so much as to deprive this vision of an intense spiritual luminosity.

Sun is conjunct Mercury. As the vision progresses, the pair approaches the horizon, but does not set; it is not, therefore, to these planets that the pronounced solar themes of this vision can be attributed. Solar and mercurial elements are intermixed and interchanged in this vision — for reasons addressed a little later.

Of even greater transient interest is the close trine of the Moon to Mars, with the Moon exactly opposite Crowley's natal Neptune. This combination of planets characteristically produces hideous exaggerated fantasies, "horror movie" type dreams, etc., just like those images with which this vision commences. While the symbols in the opening paragraph do tie in very well to the rest of the vision, the "veil" that here covers the image is surely Crowley's own reactive mental-emotional patterns, stimulated, by the intense magical energies of his invocation, to produce the particular *phantasmata* there recorded.

The Moon remains in Cancer in the Sidereal zodiac, but has moved into Leo in the Tropical. Either would be descriptive of this vision, since we find both lunar formulæ (preliminaries for the A.:A.: Yesod initiation), and the obvious solar formulæ (of the Vault etc.).

ZEN or  $\text{P}\overline{\text{D}}$  = Leo, Virgo, Scorpio = Teth, Yod, Nun = 9 + 10 + 50 = 69. The gematria isn't very impressive for this vision. Perhaps אבט, "a manger, stable; an enclosure" is a relevant description of the Vault here depicted — the "enclosure" within which the

"Christ consciousness" is born (what we would call the Knowledge and Conversation of the Holy Guardian Angel). Also, we have the Latin *Genius*, an alternative term for the H.G.A. However, these are not very persuasive, and feel like they are "stretching the point."

What is persuasive, though, is the correspondence of these individual letters, and their astrological correspondences, to the flow of the vision. Z corresponds to Leo (♌) — actually, to the solar idea, particularly the Sun in southern declination — its annual *duat*, or underworld, phase (in the Northern Hemisphere) where it sojourns from autumnal equinox, through the winter months to spring. The entire vision is **intensely** solar, in its deeper explanation of the Mysteries of Tiphereth. E, or Virgo (♍), represents the "little flame" in §6, the instructions in isolation, etc. N, or Scorpio (♏), is the general symbolism of death and transformation, and the Night in which the "little flame shall utterly expire." Together, they symbolize the Sun which, in its southern declination, is as a germinating seed buried (slain, devoured) in the womb of Night.

Against this symbolism of the name ZEN, we find the attribution of this 18<sup>th</sup> Æthy to Hod of Briah. At first, this seems wrong; as already acknowledged, this vision is much more of Tiphereth than of Hod. Yet, it is not unusual for solar and mercurial symbols to be interchanged in Qabalah. (The two classic examples are that Michæl is the name of the Archangel of Hod and Mercury, but the Angel of the Sun, as Raphæl is the name of the Archangel of Tiphereth and Sol, but the Angel of Mercury. Also, that yellow is the color most associated with the *path* of Mercury,  $\text{Q}$ , but with the *sphere* of Sol, while orange is the color most associated with the *path* of Sol,  $\text{L}$ , but the *sphere* of Mercury.) While the solar symbolism is adequately explained by the first letter of the name ZEN, Hod shows primarily through its instructive aspects. Compare the detailed instruction in the present vision, on how to obtain the fullest visions from these Æthyrs, with the detailed instruction we will later find in the 8<sup>th</sup> Æthy (Hod in Atziluth) for the attaining to the Knowledge and Conversation of the Holy Guardian Angel. The two instructions interrelate to each other on many points.

Furthermore, the attribution for the present Æthy is to Hod in Briah, not in Yetzirah. It pertains to more than the intellect; rather, we might say, to the way in which the higher aspects of mind serve as the matrix for the intuition. Note how it is in this vision that differentiation was first made between Crowley's deep participation in the vision itself — his experiencing it in *samadhi* — and his witnessing the visions "from afar off," such that he was capable of articulating and recording them. There are many more subtleties of this type, which the reader is left to discern for himself or herself.

§§00-0: Whatever one takes into depths of initiation, that thing shall one find therein; but in the Abyss one can have no such companion. Here, the accouterments of Christ's crucifixion are employed to symbolize desires, thoughts, regrets, ease or unsteadiness, and attachment. In the initiation to Binah, through which Crowley was passing, all of these things must be left behind, else they become clinging flotsam of the Abyss. We are crucified with our desires for Life, Light, and Love (which bind us to the symbol of our incarnation). Our heads are pierced to bleeding by the thoughts we carry into the Abyss, so that the blood burns our eyes and blinds us. We feel the acute sting of regrets that have not been released. Our indolent pleasures turn bitter to the taste. Our attachments pierce us to the heart when our Next Step is the renunciation of all of these phenomena.

These 'requirements' are not instructions for life in general. The embracing of life, light, and love (for example) is natural and necessary to the Man of Earth. They are disciplines required for a particular step, not general moralizations. These two paragraphs set the tone for the crucifixion scene we are about to witness.

§1: This is reminiscent of many interpretations of Atu XV, The Devil, corresponding to  $\nu$ , "eye," and signifying the outer, veiling appearance of things.  $\nu$  opens unto Tiphereth from Hod, to which this Æthyr corresponds. This scene corresponds, as well, to elements of the First Point of the traditional 5=6 ceremony of the R.R. et A.C. As mentioned previously, it is also the type of feverish fantasy, "full of hideous things and howlings," that we might expect from the Moon-Mars transits to Crowley's Neptune.

§2: Thrice, in this vision, instruction is given that not so much as the style of a letter may be changed in this vision. Though often appearing in scriptures of diverse traditions (including *Liber Legis*), it is strange for a vision of this level, and is not characteristic of the other visions in this series. Nor did Crowley follow the advice here (as comparison to Fra. O.V.'s written original confirms). What it **does** reflect is a Hod emphasis on the letter and form, combined with The Devil's emphasis on external structure.

"Mountain of Caverns" is a traditional cognomen of Mt. Abiegnus, the legendary Sacred Mountain within which the Vault of the Adepts is said to be buried; it is interpreted in §3. The Latin *Mons Cavernarum* enumerates to 156, the value of the Name BABALON, and other cognate ideas (see "Qabalists' Qorner," BLACK PEARL No., 3). The quoted matter is an instructive jest, likely inspired by *Exodus* 33:18-23: "And [Moses] said, I beseech thee, shew me thy glory. . . And יהוה said, Thou canst not see my face: for there shall no man see me, and live. And יהוה said, Behold, . . . while my

glory passeth by, . . . thou shalt see my back parts: but my face shall not be seen."

§3: This sign is attributed to the Dominus Liminis Grade of A.:A.:, the veil before Tiphereth. The outer, Yetziratic veil of the vision is now parted, and a splendid, sublime vision is given of the Sacred Mountain and the Vault of the Adepts therein. 72 has a diverse significance, mostly summarized by the 72 pentades (5° segments) of the Zodiac, corresponding to the 72 parts of the *Shem ha-M'phorash*, or "Divided Name" of God. But the single most extraordinary confirmation of this vision is that, in the Latin Qabalah Simplex (of which Crowley was entirely ignorant, so that he could not, consciously, have forged associations of it), 72 is the value of the name *Abiegnus!* Other Latin correspondences that seem to have relevance here include *ignis dei*, "fire of God," and *vacuum*, "empty, void."

The conical shape of the mountain is critical. A right cone, such as this, is a geometric solid formed from the union of a circle and a right angle; that is, of the circle (or rose) and cross. (See *The Canon* for an exposition of similar elements of sacred geometry.) By analogy to the pine cone, it is a symbol of Bacchus or Iacchus, the Tiphereth or Kether (respectively) expressions of ecstasy. The apical angle indicated that this cone is half of a three-dimensional hexagram. Within its heart is a pyramid carved of ruby, the fiery red stone of Geburah, probably reflecting both the fire implied in the word "pyramid," and also the essence of Horus, as the stereotype of the Holy Guardian Angel. The Greek  $\piυ\rho\rho\alpha\mu\iota\varsigma$ , "pyramid," enumerates to 831, as does  $\phi\alpha\lambda\lambda\omicron\varsigma$ , "phallus;" so what is shown here is an image of the Sacred Phallus. 831 is also the value of the word  $\aleph$ , *Aleph*, if Peh is enumerated as a final, though the normal enumeration of the word is 111, one of the Great Numbers of the Sun. Thus, Aleph ( $\aleph$ ) represents something that combines the natures of the Sun (111) and phallus (831), and is called "the creative Light." The reference to the Great Pyramid at Gizeh is significant because the ratio of its height to its base is 5:8, the ratio of the Golden Mean (which is the chief mathematical element of a pentagram), and the width-to-height ratio of the walls of the Vault of the Adepts.

In one of his most important notes to these visions, The Master Therion wrote: "This pyramid, where is the Pastos, is the Chamber of Annihilation. The Pastos contains the Essence of the Aspirant, and is in a Chamber containing the Essence of the Universe. This is all ready to be burnt up in the Energy of Aspiration to the Creative Annihilation, the Ruby Pyramid or Phallus. finally, this Pyramid is within a Cone, a figure combining the straight line and the circle (Rose and Cross in their purest form) representing the new Universe into which the Old is to be transmuted. . . ."

e §4: This parallels the opening of the Second Point of the traditional 5=6 ceremony. The King's Chamber corresponds to the Adytum, or Holy of Holies, in other systems. A tremendously important doctrine is disclosed here: It is that the 7-fold nature of the Vault of the Adepts is ultimately symbolized not by seven walls, but by the six directions of north, south, east, west, above, and below, converging on the center as the seventh point. That is, it is cubical. This concept, detailed in the first chapter of the *Sepher Yetzirah*, was also the basis of the traditional 7=4 ceremony, where the 7-sided Vault (of the 5=6 and 6=5) appeared, instead, as a cube. This corresponds to the cubical Holy of Holies of the Tabernacle of the Wilderness, the cubical Adytum of the Greek mysteries, and the final formulation of the alchemical Cubical Stone which is formed by the folding up of a six-squared cross.

§5: Crowley frequently referred to the appearance of a blue light associated with the manifestation of Horus. Other aspirants' records record a pale, almost haunting blue light (possibly associated with Gimel, or perhaps Samekh?) accompanying intense invocation, especially of the Holy Guardian Angel. The Pastos — the place of burial and transformation — is here defined by negative characteristics, appropriate to an initiation unto Binah; that is, it is defined by an **absence**.

§6: The intensity of the experience is marked. He approached and moved into *samadhi*. (By the end of the verse, he passed into 20 minutes of silence, lost in his trance.) The "million insane images" are the contents of the Abyss, and of his own brain stimulated into activity by the intensity of the spiritual light infusing him. The quote is from *Liber Liberi*, Cap. I, v. 40, and should be read, in the original, in context of vv. 37-39, to which it forms a climax. Here, the Adeptus Exemptus knows his Angel as an "empty God," in which "my little flame shall utterly expire." (Compare this to what was said earlier about the meaning of the letters E and N in ZEN.) For N.O.X., see *Qabalists' Qorner* in this issue.

§7: Crowley's footnote is left as in the original; but, in fact, an Angel had appeared as early as §2. Remember that  $\text{D}$ , Samekh, the Path wherein the H.G.A. appears, means "that which lifts up." The eucharist is of the four elements; for one magician's interpretation of this formula, see "Sacraments of Annihilation" by Fra. KOTH-IU in this issue. The phenomena described are familiar to the mystic.

§§9-10: A change! For him to have partaken of the visions in their fullness would have led to *samadhi*; yet, his assigned task included the "bringing back" of these visions to share with the world. Therefore, he had to see them "from afar off," rather than participate in them intimately. A new method of obtaining the visions was

assigned, for the deeper participation of each. This deeper method includes the preparation of the Neophyte of A.:A.: for initiation to the 2<sup>o</sup>=9<sup>o</sup> Grade of Zelator. *Liber 185*, in speaking of this passage, says, "He shall keep himself free from all other engagements for four whole days from that date." Those four days are described in the present passages. Zelatores in possession of a copy of *Liber CXX* can compare what is given here to other wording in the text of the ritual.

§§11-12: This room is the initiation space for *Liber CXX*, called, *The Passing Through the Tuat*. (He must be at least a Neophyte, because only a Neophyte can become a Zelator.) The prescribed diet consists of foods sacred to the Moon (for it is the initiation into Yesod for which the Neophyte is preparing).

§§13-14: Crowley's note elaborated on this instruction: "The general idea is to create true appetite in a body purified by fasting and a mind clarified by meditation, so as to make certain of being perfectly intoxicated. It should be needless to say that this state of mind, like all others, should be absolutely willed, criticised, and controlled."

In exploring the Æthyrs by this method, the banishings are as described in *Liber YOD*. *Popé* is the Golden Dawn dialect's pronunciation of POP, the name of the 19<sup>th</sup> Æthyr, wherein the Alphabet of Dagggers was first disclosed (see BLACK PEARL No. 4), while "the angelic character" refers to the Enochian alphabet itself.

§15: The present writer has long used this list as a general "color scale" for the 30 Æthyrs, with diverse applications, including the skrying of the Æthyrs.

§17: A number of completion, especially as the value of  $\text{אמן}$ , *amen*. These 91 hours (just shy of four complete days) parallel the 91 days prescribed in the 8<sup>th</sup> Æthyr. The phenomenon described is only a little overstated, and is quite observable.

§18: The reference would likely be to John Dee or Edward Kelley. Crowley considered it was the latter, whom he understood himself to have been in a previous incarnation.

§19: The Yetziratic veil reforms over the field of the Briatic revelation. The Æthyr itself is struggling to give birth, perhaps indicative, as well, of Crowley's own accelerating inner impulse toward the Abyss. This paragraph, loaded with Chesed symbols, seems to be a "decompression" phase to reequilibrate the seer during his return.

§20: The angel — a projection, perhaps, of his own Holy Guardian Angel — is seen as the Rosy Cross itself. This image then fades into the physical cross Crowley held in his hand, in the center of which was the skrying stone in which he witnessed these visions.

## THE CRY OF THE 17TH AETHYR, WHICH IS CALLED

**TAN**    

1. Into the stone there first cometh the head of a dragon, and then the Angel Madimi. She is not the mere elemental that one would suppose from the account of Casaubon. I enquire why her form is different.

2. She says: Since all things are God, in all things thou seest just so much of God as thy capacity affordeth thee. But behold! Thou must pierce deeply into this Æthyr before true images appear. For TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances.

3. A pair of balances appears in the stone, and on the bar of the balance is written: Motion about a point is iniquity.

4. And behind the balances is a plume, luminous, azure. And somehow connected with the plume, but I cannot divine how, are these words: Breath is iniquity. (That is, any wind must stir the feather of truth.)

5. And behind the plume is a shining filament of quartz, suspended vertically from the abyss to the abyss. And in the midst is a winged disk of some extremely delicate, translucent substance, on which is written in the 'dagger' alphabet: Torsion is iniquity. (This means, that the Rashith Ha-Gilgalim is the first appearance of evil.)

6. And now an Angel appears, like as he were carven in black diamonds. And he cries: Woe unto the Second, whom all nations of men call The First. Woe unto the First, whom all grades of Adepts call the First. Woe unto me, for I, even as they, have worshipped him. But she in whose paps are the galaxies, and he that never shall be known, in them is no motion. For the infinite Without filleth all and moveth not, and the infinite Within goeth indeed; but it is no odds, else were the space-marks confounded.

7. And now the Angel is but a shining speck of blackness in the midst of a tremendous sphere of liquid and vibrating light, at first gold, then becoming green, and lastly pure blue. And I see that the green of Libra is made up of the yellow of air and the blue of water, swords and cups, judgment and mercy. And this word TAN meaneth mercy. And the feather of Maat is blue because the truth of justice is mercy. And a voice cometh, as it were the music of the ripples of the surface of the sphere: Truth is delight. (This means that the Truth of the universe is delight.)

8. Another voice cometh; it is the voice of a mighty Angel, all in silver; the scales of his armour and the plumes of his wings are like mother-of-pearl in a framework of silver. And he sayeth: Justice is the equity that ye have made for yourselves between truth and falsehood. But in Truth there is nothing of this, for there is only Truth. Your falsehood is but a little falser than your truth. Yet by your truth shall ye come to Truth. Your truth is your troth with Adonai the Beloved one. And the Chymical Marriage of the Alchemists be-ginneth with a Weighing, and he that is not found wanting hath within him one spark of fire, so dense and so intense that it cannot be moved, though all the winds of heaven should clamour against it, and all the waters of the abyss surge against it, and all the multitude of the earths heap themselves upon it to smother it. Nay, it shall not be moved.

9. And this is the fire of which it is written: "Hear thou the voice of fire!" And the voice of fire is in the second chapter of the Book of the Law, that is revealed unto him that is a score and half a score and three that are scores, and six, by Aiwass, that is his guardian, the mighty Angel that extendeth from the first unto the last, and maketh

known the mysteries that are beyond. And the method and the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the proper place, and seeing that the word is deadlier than lightning, do thou meditate straitly thereupon, solitary, in a place where is no living thing visible, but only the light of the sun. And thy head shall be bare.<sup>2</sup> Thus mayest thou become fitted to receive this, the holiest of the Mysteries. And it is the holiest of the Mysteries because it is the Next Step. And those Mysteries which lie beyond, though they be holier, are not holy unto thee, but only remote. (The sense of this passage seems to be, that the holiness of a thing implies its personal relation with one, just as one cannot blaspheme an unknown god, because one does not know what to say to annoy him. And this explains the perfect inefficiency of those who try to insult the saints; the most violent attacks are very often merely clumsy compliments.)

10. Now the Angel is spread completely over the globe, a dewy film of silver upon that luminous blue.

11. And a great voice cries: Behold the Queen of Heaven, how she hath woven her robes from the loom of justice. For as that straight path of the Arrow cleaving the Rainbow became righteousness in her that sitteth in the hall of double truth, so at last is she exalted unto the throne of the High Priestess, the Priestess of the Silver Star, wherein also is thine Angel made manifest. And this is the mystery of the camel that is ten days in the desert, and is not athirst, because he hath within him that water which is the dew distilled from the the night of Nuit. Triple is the cord of silver, that it may be not loosed; and three score and half a score and three is the number of the name of my name, for that the ineffable wisdom, that also is of the sphere of the stars, informeth me. Thus am I crowned with the triangle that is about the eye, and therefore is my number three. And in me there is no imperfection, because through me descendeth the influence of TARO. And that is also the number of Aiwass the mighty Angel, the Minister of Silence.

12. And even as the shew-stone burneth thy forehead with its intolerable flame, so he who hath

known me, though but from afar, is marked out and chosen from among men, and he shall never turn back or turn aside, for he hath made the link that is not to be broken, nay, not by the malice of the Four Great Princes of the evil of the world, nor by Choronzon, that mighty Devil, nor by the wrath of God, nor by the affliction and feebleness of the soul.

13. Yet with this assurance be not thou content; for though thou hast the wings of the Eagle, they are vain, except they be joined to the shoulders of the Bull. Now, therefore, I send forth a shaft of my light, even as a ladder let down from the heaven upon the earth, and by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open henceforth for evermore.

14. There is a clash of a myriad silver cymbals, and silence. And then three times a note is struck upon a bell, which sounds like my holy Tibetan bell, that is made of electrum magicum.

15. I am happily returned unto the earth.


BOU-SÂADA.

December 2, 1909. 12.15-2 a.m.

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

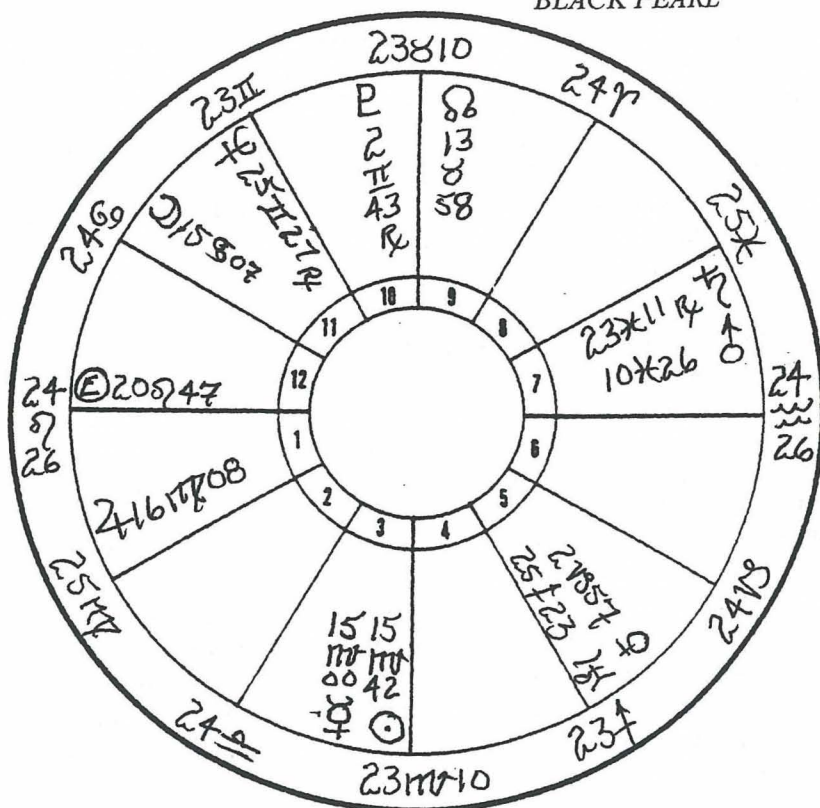
This 17<sup>th</sup> Æthyr corresponds to **Netzach in Briah**. Netzach is the sphere of operation of the planet Venus. As Netzach in Yetzirah (the 27<sup>th</sup> Æthyr) was expressed through the symbolism of Pisces, where Venus is exalted, Netzach in Briah is expressed primarily through the symbolism of Libra, Venus' "house by day."

Yet, while the symbolism of Libra and Lamed predominates for most of the vision, beginning with §10 this rapidly evolves into that of Gimel, the Moon, and The High Priestess of the Tarot. There are astrological reasons it may have taken this direction; but, more likely, it is intrinsic to the Æthyr. Gimel has significance for the very name of the Æthyr. There is also a natural connection between Luna and Libra, for the Moon, ♌, enumerates to 3, while Libra, ♎, is 30. By "The Qabalah of Nine Chambers," these are understood to be different expressions of the same idea.

TAN or  = **Caput Draconis, Taurus, Scorpio** = Gimel, Vav, Nun = 3 + 6 + 50 = 59. The "head of the dragon" (Caput Draconis) appears in the first line of the vision. Caput is enumerated by equating this lunar node to the Moon herself, *i.e.*, to ♌ = 3. (The two lunar nodes are invoked or banished using the bottom, or lunar, point of the hexagram.) Taurus is ruled by Venus, but has the Moon exalted. Scorpio is the polarity of Taurus, and is ruled by Mars. Thus, it is no great surprise, when

<sup>2</sup> This I performed in a sort of cave upon the ridge of a great mountain in the Desert near Bou-Sâada at 12-3 p.m. on December 2.

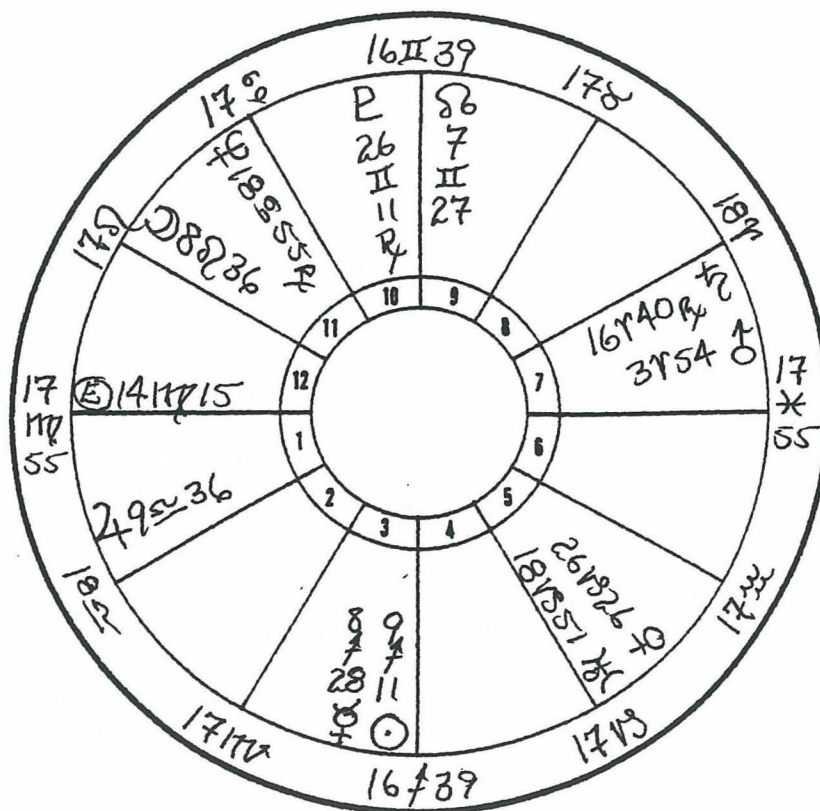
BLACK PEARL



Sidereal Zodiac

2:00 a.m. ANGLES:  
 MC 17♈23  
 Asc 16♎23  
 EP 19♎22

Vision of the 17<sup>th</sup> Æthyr  
 1909 December 2  
 12:15 a.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53



Tropical Zodiac

2:00 a.m. ANGLES:  
 MC 10♉42  
 Asc 9♈42  
 EP 11♈41

all of these symbols are blended, that after the dragon's head we see the angel Madimi. She is a planetary angels derived from the Dr. John Dee's Heptarchical working (see *A True & Faithful Relation* for this account). Her name is derived from *Madim*, the Hebrew name for Mars.

The number 59 is a prime, which Crowley characterized as, "The yoni calling for the lingam," (*Liber 777*), and as, "The yoni demanding justice" (in his notes to this Æthyr). It is the hungry female, demanding completion or satisfaction. These are ideas with which he also, years later, characterized Lamed, Libra, and Atu VIII, Adjustment. It is, once more, in the Latin Qabalah Simplex that the most convincing correspondences are found: A few that seem to have a particular relevance to this vision include *ama omnia*, "love all;" *puella*, "girl" (the name of the Geomantic figure corresponding to Libra!); *columba*, "dove" (a symbol of the Holy Ghost, or Gimel; yet a bird sacred to Venus); and *via media*, "the middle way." In Enochian, 59 is also the value of *qaas*, "creation."

Sol and Mercury are conjoined somewhat past the IC of the horoscope for the hour this vision begins; or at least, it first seems so. The diary in which the vision was recorded has one time written then crossed out, then another time written but with a question mark appended to it. The exact hours of beginning and ending are thus unclear. The two times are only 15 minutes apart but, given the overall uncertainty, we cannot place too great a reliance on the time of the vision. If the ending time is correct, Jupiter was **exactly** rising at the moment of conclusion, which Crowley summarized with the words, "I am happily returned unto the earth."

A lunar influence is shown by the Moon's continuing transit of Sidereal Cancer. The Tropical Leo Moon has no apparent relevance to the vision. Also, the Moon may have just crossed Crowley's own Ascendant — though, since his birth time is only known to within the range of an hour, it is difficult to say this with certainty.

The Moon trines Sun-Mercury, and both sextile Jupiter, all within about 1°. In §7 we are told that *tan*, the name of the Æthyr, is the Enochian word for "mercy," the name of the sephirah attributed to Jupiter.

§1: The "dragon's head" is one of the "seed symbols" Crowley likely used to start the vision. It corresponds to the first letter of the TAN. Madimi was discussed above.

§2: Begins with a useful truism, then shifts to a teaching of the Enochian Qabalah. *Baltan* is the Enochian word meaning "justice." The implication of this verse is that *bal* means "judgement." If so, it does not appear in any other authenticated Enochian transmissions, though it would be reasonable since the known word for "judgement" is *balzizras*. By the way, if these words were treated as Hebrew, *Bal* (בל) = 33, *Tan* (טן) = 60, and their combination totals to 93 (see

BLACK PEARL No. 1). "Sword" and "balances" are the twin implements of the female figure in Atu VIII, Justice or Adjustment, to which Libra is attributed.

§§3-4: Symbols of Libra are shown. "Iniquity" is merely "inequity." Such motion disturbs the balance. It is completed only by a counteraction, which begins to set the whole system into compensatory motion. The plume is the feather of Maat, the Egyptian goddess of Truth corresponding to Libra; and its blue is the color of Lamed in the Queen Scale (Libra in Briah). Breath (Ruach, mind, movement) disturbs the feather. (In the Egyptian Book of the Dead, the heart, to which Ruach or mind is attributed, is weighed against this feather to determine the righteousness of the soul.)

§5: This filament is a striking image! Crowley identified it as the Middle Pillar, an idea that nicely ties together many elements of this vision. Torsion is obviously iniquity, since it is "motion about a point." The *Reshyth ha-Galgaliym*, or Primal Swirlings, are the "first turnings" of creation, expressing Kether in Asiah; e.g., as the swirlings at the core of a spiral galaxy.

§6: A black diamond is attributed to the Limitless Light, the Qabalistic Zero or Nuit. The angel pulls back veils by first denouncing the Demiurge, who is only a reflection of the true Divinity, and then renouncing the ONE GOD itself. Above these, the angel acknowledges Nuit and Hadit as they are described in *Liber Legis*, and says that "in them is no motion." There are mathematical reasons this is so — infinity is outside the framework of measurement, by definition — but the moral effect of these statements is to define them as the only concepts in which there is no "iniquity."

§7: As we progress through these middle and higher Æthyrs, some images communicate far more simply by gazing upon them than by attempting to explain them. The image in this verse is one such example. After the image, the text gives a partial explanation, showing the green of Libra balanced between gold (or yellow) and blue, with other associated symbols listed as well. It may mean, for example, that it is love (green) which bridges between the solar gold at the heart of the Adept, and the azure embrace of love which is Nuit. Then we are told that *tan* means "mercy"; so that §2 can now be understood to mean that it is mercy which transforms judgement into justice. The aphorism, "Truth is delight," deserves considerable reflection. It certainly explains the relationship of Venus and Maat!

§8: Next is the beginning of a transition from Venus to Luna. This new angel is of silver with mother-of-pearl. He explains Truth as transcending the polarized duality of truth and falsehood. "Your falsehood is but a little falser than your truth" is a *koan* to those who do not already understand it, and the beginning of the shift of consciousness from below to above the Abyss. This paragraph is worthy of considerable study. A whole essay could be written on it (and perhaps should be). It

defies brief comment; but we should at least acknowledge the statement, “Your truth is your troth with Adonai the Beloved one,” *i.e.*, with the Holy Guardian Angel. The “spark of fire” in the final two sentences is the virgin-pure Yod, Yechidah, or Atman; *i.e.*, Hadit. And it is true that not all the winds of heaven, nor all the surging waters of the Abyss, nor all the multitude of the earth can displace the course of one who is wholly and truly *going* in the way of his or her True Will. §9 confirms the identification of this “fire” with Hadit.

§9: At that time, Crowley believed the name of Aiwass, “the minister of Hoor-paar-kraat” who dictated *The Book of the Law*, was spelled איואס = 78. He later learned that the correct spelling is עירו = 93. (There is a Greek spelling that enumerates to 418 as well; see BLACK PEARL No. 2.) Years later, he offered various explanations for the references to Aiwass, in these visions, as being 78, essentially suggesting that 78 represents the nature of what Aiwass is, more than His name itself. It is in this present paragraph that Aiwass is flatly stated to be Crowley’s “guardian” — that is, his Holy Guardian Angel — something Crowley did not recognize for many years after *Liber Legis* was dictated. The “method and form” of invoking the H.G.A. is given later, in the Cry of the 8<sup>th</sup> Æthyr. The holiness of the Knowledge and Conversation of the Holy Guardian Angel is praised, and it is confirmed as “the Next Step.” Most of the meaning here is evident without comment. (This is an exceedingly rational, instructive Æthyr, despite all of its other components; probably the Sun-Mercury conjunction was being felt.)

§10: Completes the transition from Lamed to Gimel. The remainder is now a vision of The High Priestess. Silver and blue are the Queen and King Scale colors of Gimel; *i.e.*, relative to Atziluth, even Briah is a vaneer.

§11: She is Isis, Nuit, and all the rest. The goddess as ל, 3, has “woven her robes” from the loom of ה, 30, which is her *natural* veil. It is in Samekh, ס, Sagittarius, that “the straight path of the Arrow” cleaves the rainbow. Samekh merges into Gimel. “Hall of Double Truth” is the formal title of the G.D. Neophyte temple, with a reference to Maat. In the Æon of Osiris, Maat was the Hegemon; but in the New Æon, she has advanced to Hiereus, ruling in the West as the polarity of Horus the Hierophant, awaiting her turn, at the next Equinox of the Gods, to ascend unto the Throne of the East. Here, though, she is exalted to another throne — that of Gimel, the “Priestess of the Silver Star.” Among her other symbols, Maat, as Libra, is an aspect of Heh-final, the Daughter, Kallah, the Bride in Malkuth (especially now that she has assumed the function of Hiereus); so this is also an uplifting of the Daughter to the Throne of the Mother, the technical phrasing discussing the ascent unto Binah. It is the Holy Guardian Angel (Samekh) that effects this “uplifting.” “Gimel”

means “camel.” The “dew” was discussed previously in this series, and here especially means that which is received in the Path of Gimel (see also the *Shiva Samhita*). These three letters, ל, ג, and ס, enumerate to 93 and are the consonants both of *logos* and *legis*. “Triple” and “silver” refer to Gimel. 73 is the value of Gimel (גמל), as it is of Chokmah (חכמה), “wisdom,” the sephirah attributed to “the Sphere of the Stars.” As the Triangle symbolizes 3, and the Eye



The Cross of Themis  
(The Hegemon’s Lamen)

is ו = 70, their union is also represented by 73. Through the Path of Gimel descends the influence called *mezla*, מזל = 78, referring also to the 78 cards of the Tarot, and to Aiwass — since Crowley then believed His name, as well, to enumerate to 78.

§12: A mighty promise and encouragement in the Way or Path, to any who have known (even from afar) that One who stands in the blue-silver rays of moonlight in the Path of Gimel. The Four Great Princes of the evil of the world are referenced in *The Sacred Magic of Abra-Melin the Mage*, as a portion of the work to which the Adept is called upon attainment of the K. & C. of the H.G.A. Choronzon, who has not yet reared his head directly in this series of visions, is a “mighty demon” mentioned in the original Enochian transmissions, who is confronted in the Ordeal of the Abyss — more of that anon, especially when we examine the Cry of the 10<sup>th</sup> Æthyr.

§13: The eagle here is surely a Scorpio symbol, based on attributions Crowley had learned in the Hermetic Order of the Golden Dawn. Thus, this bull and eagle are Taurus and Scorpio, corresponding to the last two letters in TAN, Water and Earth, ו and ן, Mother and Daughter must be joined. The soaring heights of Neshamah must be fused with the plodding labor of earth. The “shaft of my light, even as a ladder let down from the heaven upon the earth,” is the Path of Gimel, which corresponds to the first letter of TAN. The “black cross of Themis” (the Greek Themis is broadly equivalent to the Egyptian Maat) is the lamen of the Hegemon of the H.O.G.D. (which was also seen in the 19<sup>th</sup> Æthyr in a different form). By this symbol the goddess swears that “the path shall be open henceforth for evermore.” It is a pathway to Neshamah, and it is accelerating his advancement toward the great initiation of Binah. (Also, a black cross is a symbol of Tav, the latter corresponding to Saturn, of which Binah is the sphere; and to Earth, thus uniting the two extremes.)

§14: Again, silver; it is the metal of the Moon. And then silence. Then a triple toll, again for Gimel.

## THE CRY OF THE 16TH ÆTHYR, WHICH IS CALLED

**LEA** ✠ ☾ 7 ✂

1. There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull.

2. And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished. For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths.

3. Now she is gone.

4. And now there are Angels, walking up and down in the stone. They are the Angels of the Holy Sevenfold Table. It seems that they are waiting for the Angel of the Æthyr to come forth.

5. Now at last he appears in the gloom. He is a mighty King, with crown and orb and sceptre, and his robes are of purple and gold. And he casts down the orb and sceptre to the earth, and he tears off his crown, and throws it on the ground, and tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, and he plucks at his beard, and cries with a terrible voice: Woe unto me that am cast down from my place by the might of the new Æon. For the ten palaces are broken, and the ten kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid his hand upon eleven. For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place. Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat.

6. All that was ordered and stable is shaken. The Æon of Wonders is come. Like locusts shall they gather themselves together, the servants of the Star and of the Snake, and they shall eat up everything that is upon the earth. For why? Because the Lord of Righteousness delighteth in them.

7. The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

8. Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation, so that they that look upon it shall cry: Behold the abomination!

9. Of a single ruby shall that throne be built, and it shall be set upon an high mountain, and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Æon might be established, and they shall be all overthrown.

10. Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall stand before his face. Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

11. And every mystery that hath not been revealed from the foundation of the world he shall

reveal unto his chosen. And they shall have power over every spirit 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 they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

12. But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden corners of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. And all my cunning shall not serve me. And all my undertakings shall be brought to naught. And the ministers of the Beast shall catch me and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

13. And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and upon my tongue seared with strong acid are the words: *Vim patior*. For so must I give glory to him that hath supplanted me, that hath cast me down into the dust. I have hated him, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

14. Who shall strive with his might? Hath he not the sword and the spear of the Warrior Lord of the Sun? Who shall contend with him? Who shall lift himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, and my throat cut across, and my heart torn out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star!

15. And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

16. And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of

a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle. Gigantic is his stature, and he hath the Uræus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book [AC NB: Liber Legis]. Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man.

17. And now all that glory hath withdrawn itself; and the old King lies prostrate, abject.

18. And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite brilliance, so that the whole Æthyr flushes warm, and she says with a subtle sub-meaning, pointing downwards: By this, that.

19. And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers?

20. With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child, and give him to drink of the milk of thy breasts. But I go dancing."

21. And I wave my hand, and the Æthyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

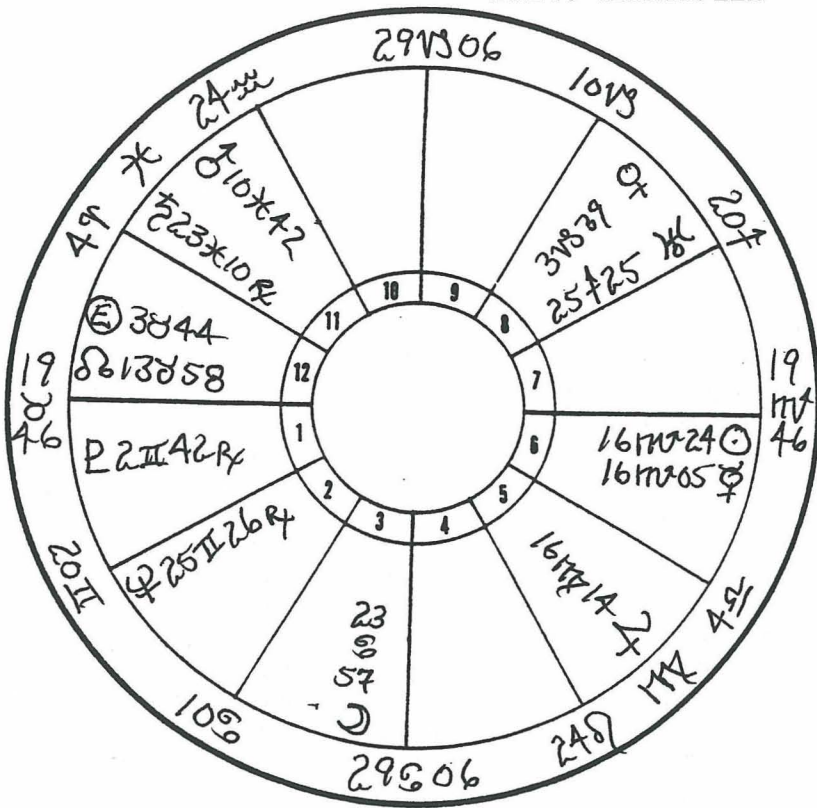
22. And I give the sign that only I may know.

23. And now there is nothing in the stone but the black cross of Themis, and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

BOU-SÂADA.

December 2, 1909. 4.50-6.5 p.m.

THE 16<sup>th</sup> ÆTHYR: LEA



Sidereal Zodiac

6:05 p.m. ANGLES:

MC 18♌53

Asc 7♌56

EP 21♌32

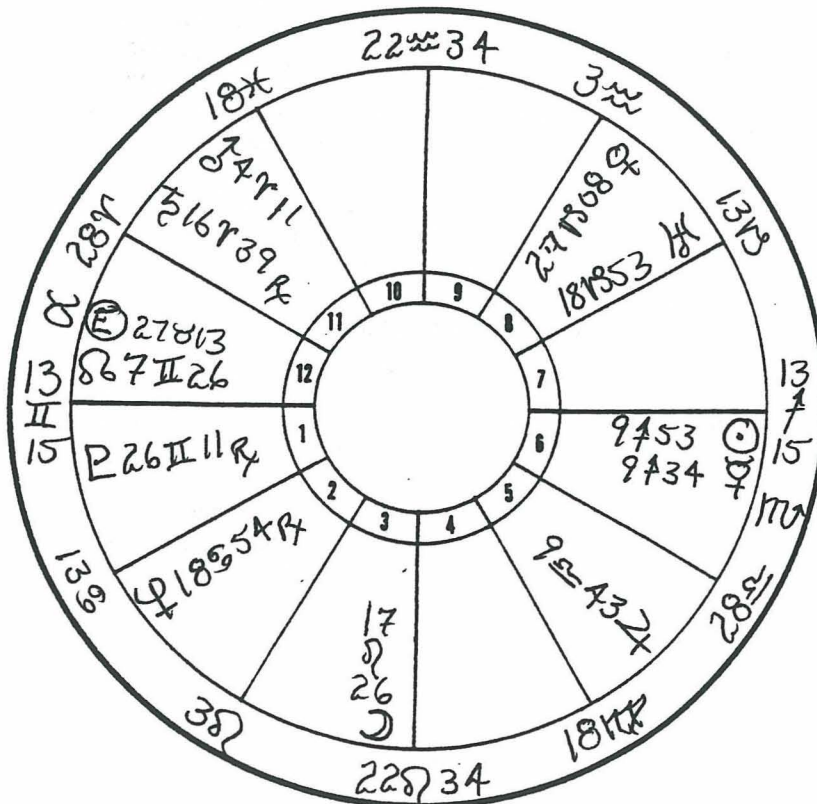
Vision of the 16<sup>th</sup> Æthyr

1909 December 2

4:50 p.m. LT

Bou Sâada, Algeria

35N12, 3E53



Tropical Zodiac

6:05 p.m. ANGLES:

MC 12♌22

Asc 15♌25

EP 15♌01

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

For the entire 38 days during which this series of visions was received, Uranus and Neptune were opposite each other in the heavens. In 1909 (in fact, until the discovery of Pluto in 1930), these were the two outermost **known** planets, charting, therefore, the longest astronomical epoch that could be marked by two known solar system bodies. This alone would be sufficient to characterize their major aspects as epochal; but, as we have previously discussed, the nature of these two planets in combination is stimulative of psycho-spiritual evolution — or at least **very** altered states of consciousness! German astrologer Reinhold Ebertin summarized the combination as, “The elimination of ego-consciousness.” The conjunction of these planets around 1992 ushered in the full swing of the “New Age” movement. Something similar marked the era around 1909 which was (for example) the first year that a person of average income could afford an automobile, and that the angel Gabriel visited William Wade Harris, fuelling a new religious wave in Africa. Publication of *The Fundamentals* began the wave of Protestant Fundamentalism in earnest that year; yet Futurism, as well, came into being with the publication of Marinetti’s manifesto. Plastic was invented. Marx’s *Das Kapital* appeared in English translation, Freud’s tour of the United States began popularizing a different kind of religion called psychoanalysis and — oh yes, I nearly forgot — **THE EQUINOX** began to be published. In what was then probably the most extreme human penetration into the unknown, William Edgeworth David led the first expedition to reach the South Magnetic Pole, and Robert Peary became the first to reach the North Pole — both in 1909.

This all came to a head on December 2 when the opposition was exact. Since the two planets were square Aleister Crowley’s Sun, these energies had a very intimate effect on him when they reached their peak.

Observe that, at the time of this vision of the 16<sup>th</sup> Æthyr, Uranus and Neptune were only one minute of arc from exact aspect. This is their closest aspect in any of these visions. (The precise opposition was shortly before midnight, later that evening.)

Commencing a few minutes after sunset, the vision began with Sun and Mercury conjoined near the Descendant, and the Moon past, but still near, the IC. The Sun-Mercury sextile to Jupiter is very exact. This is a very “royal” (solar-jovian) vision, depicting the “setting,” or dying, of a King. As the vision progressed, Pluto crossed the Ascendant; and Crowley called this a vision of Kether, which would be consistent with Pluto’s essential nature. (Pluto rose about the time §16 was being transcribed!)

The Moon was in her last quarter, in Sidereal Cancer or Tropical Leo. The Cancer themes of the vision

could otherwise be explained by the L (☾) in LEA, just as all Leo symbols are easily explained by the angular Sun; so it is hard to judge the lunar zodiacal influences.

LEA or ☾☿ = **Cancer, Virgo, Taurus** = Cheth, Yod, Vav = 8 + 10 + 6 = 24. Specifically, L is attributed to the **waning** Moon, so that the images in the §1 are an exact match for these letters. This is one of the more striking examples suggesting that Crowley used the technical methods he learned in the Hermetic Order of the Golden Dawn, which would have had him formulating some such image as a preliminary to help “tune” his psyche to the portion of the astral plane he wished to explore. 24 is the value of two similar Hebrew words, אהבתי, “he who loves me,” and אהרבי, “he whom I love.”

Finally, this Æthyr corresponds to **Tiphereth in Briah**. It is the awakening of the aspirant to Tiphereth in Briah that characterizes the 5<sup>o</sup>=6<sup>o</sup> Grade of Adeptus Minor wherein is experienced the Knowledge and Conversation of the Holy Guardian Angel, a phenomenon that manifests most beautifully near the end of this present vision. But, before that, we have a more outer expression of the solar sphere as well. Tiphereth is called “the King” by Qabalists.

§1: The vision was actually undertaken just minutes after sunset, on a moonless night. The setting is wholly lunar (symbolized either by the prominent Sidereal Cancer Moon, or by the L in LEA). The three symbols are those of the letters of LEA, viz., the waning Moon, the Virgin, and the Bull. The “angel” at the beginning is very lunar-Cancerean in nature and demeanor as well.

§2: Mythology is filled with examples of a maiden coupling with some god, usually disguised as some sort of beast, such that she brings forth a hero or demigod as her son. This myth-form is quite potent, and can reveal considerable insight when taken into personal meditation. The mention of the labyrinth draws particular attention to the tale of Pasiphæ giving birth to the Minotaur after being mounted by a white bull. On the other hand, “the labyrinth that hath two-and-seventy paths” may refer to the Zodiac.

§4: The Holy Sevenfold Tablet, “containing seven Names of God which not even the Angels are able to pronounce,” is given in *Liber Chanokh*, Part I, EQUINOX No. 7, p. 231. Numerous categories of angelic names are derived from it, the chief of which are (what appear to be) archangelic names related to the seven planets.

§§5-15: The King (the angel of the Æthyr; note that the angels of Tiphereth are the Melekim, or “Kings”) is representative both of the Osiris Æon in general (the old era of patriarchal dominion), and of Crowley’s ego in particular. This vision symbolizes the slaying of both of these things. He bears the colors and accouterments of royalty. He undergoes the classic initiation drama of being divested of his insignia, stripped of his trappings,

sage is quite simple: The rulership of this King — the Ruach, and all of its cognate symbols — is over, and the Æon of Horus supervenes in its place. (Because the essential meaning is so clear, we shall comment more sparsely on many of these verses.)

§5: “The Lord of the Flame and the Lightning” is the traditional title of the Knight (that is, the King) of Wands, or Yod-of-Yod in the Tarot; here it would seem to signify simply the primal, fiery Yod, the purest spiritual Will-Force manifest as the “lightning flash” which is the instantaneous manifestation of all the sephiroth of the new world. The end of the verse describes visual elements of Atu XVI, The Tower. The final sentence is somewhat obscure until we remember that this Eye (or A’ayin, ♃), which corresponds to the constellation of the Goat, is also attributed to the anus! This posture, which may be regarded as that of the utmost humility, has quite a few different levels of meaning (and we should not forget that one of them is the equation of A’ayin and Capricorn to mirth!). It is the posture of the figures caught flying through the air when hurled from the thunder-struck Tower. Crowley’s own note says that this posture “refers to a mystery of magick, practical and puissant, which the student must be left to solve for himself.” To stir all the elements of the paragraph together into one mix, we note that it is Mars, the planet associated with Atu XVI, that is exalted (or “turned unto the zenith”) in Capricorn; and this Eye of Hoor appears, in the Thoth Deck, in Atu XVI as well.

§6: “Servants of the Star and of the Snake” are servants of Nuit and Hadit. See *Liber Legis*, Cap. II, v. 21.

§8: Psychological complexities are here that could be lengthily examined. For example, this King seems to be an outer expression of the Tiphereth idea (in contrast to that which appears in §16); the veil of the outer has not yet been rent in this particular vision. Therefore, the King (interpreted as one would in a dream) is surely a symbol of Crowley’s own ego which, though abased by the passage through these Æthyrs thus far, here is able to aggrandize itself by exalting the majesty and supremacy of this Beast with which Crowley so identified himself. On the other hand, despite that ego-fantasy, what is said here about this Beast is entirely true; for it is not actually a man, but is the collective Chiah, or Wisdom, of humanity. The man was but its avatar. (Crowley notes a relationship of these sentences in §§8-9 to *Liber VII*, Cap. III, vv. 20-23.)

§9: Rather like the classic image of The Emperor in Tarot. It is, as well, a symbol of the manifestation of Horus in the world.

§10: Crowley noted that these sentences include “adaptations of the Qu’ran.”

§11: Adaptations from the so-called “Bornless Ritual,” which Crowley later adapted into *Liber Samekh*.

§13: *Vim patior* means “I suffer attack,” or “I surrender to great force.” By the Latin Qabalah Simplex, it enumerates to 110. While the standard Hebrew and Greek references give some moderately useful correspondences, simply staying in the Latin produces *Crux Rosea*, “the Rosy Cross;” both *Heru-pa-kraath* (the God of Silence) and *silentium*, “silence;” and *temperantia*, “temperance,” the title of the XIVth Trump. All of the forces that attack and wound this King are symbols of the Holy Guardian Angel.

§§14-15: For most of these associations and correspondences, see Chapter III of *Liber Legis*. The punishments he mentions are the penalties attached to the first two degrees of Craft Freemasonry — but not to the 3<sup>o</sup>, which is a mystic celebration of death!

§16: The King has been slain, and the **real** revelation of the Æthyrs (*i.e.*, of Tiphereth in Briah) is now to be made plain when the seer was allowed an experience of the Knowledge and Conversation of his Holy Guardian Angel. This one paragraph has so powerfully impacted the present writer for nearly 20 years that any effort to comment upon it would amount to blubbing. I say only that it has served me exceedingly well. What is said in the silence of this experience “shall not be revealed” by any person’s words, but “shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man.” Amen. Crowley clarified that what he cautiously called a “circle” upon the brow, breast, and palm was, in fact, the ligature ©

§§18-19: An indication of Crowley’s shifting relationship to the feminine is shown, during his approach to Binah. Her gesture links his enjoyment of her yoni to his enjoyment of his Angel: “As below, so above,” so to speak. The iniquity of his forefathers is the fatal sexism that characterized the Osiris Age and its religions: She says he is not doing too badly, but has a way to go. Her promise describes him in the Sign of Mulier, which is the Sign of the Master of the Temple, 8<sup>o</sup>=3<sup>o</sup>.

§§21-22: The sign he gives is likely the same that was suggested in §5.

§23: Again, the symbol of Maat/Themis as he concludes, as it has appeared in the last few visions. The Latin means that in the cyclic changing of things (the evolution of the æons is likely meant), Themis (or Maat) follows, or comes after, Horus.

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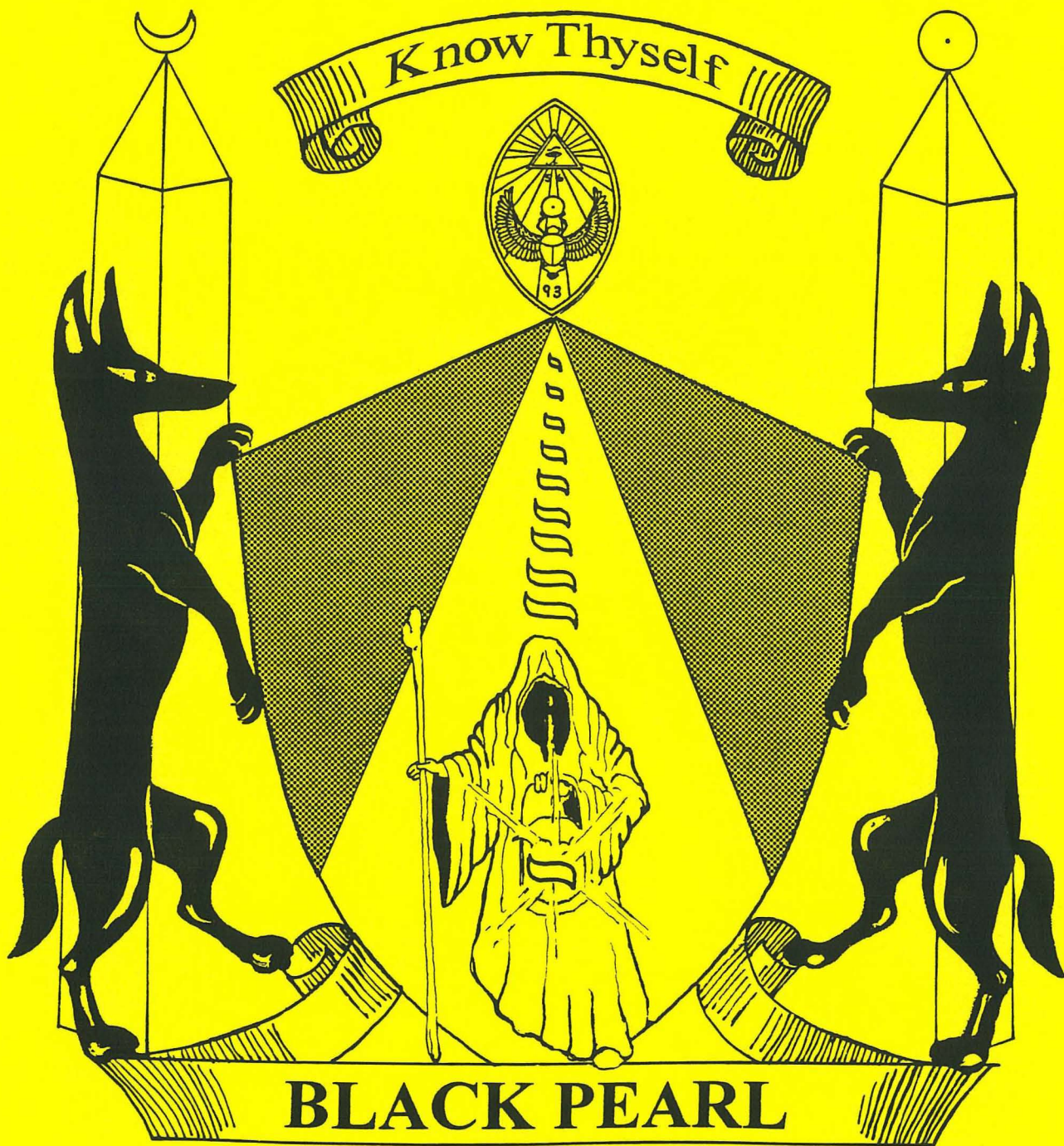
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and I have plucked Thee forth as a black pearl of infinite preciousness."  
— *Liber LXV*, Cap. III, v. 60

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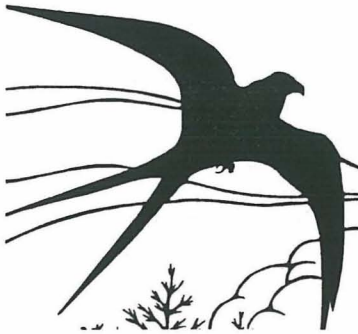
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# THREE SONNETS

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Full many a glorious morning have I seen,  
Flatter the mountain tops with sovereign eye,  
Kissing with golden face the meadows green;  
Gilding pale streams with heavenly alchemy:  
Anon permit the basest clouds to ride,  
With ugly rack on his celestial face,  
And from the forlorn world his visage hide  
Stealing unseen to west with this disgrace:  
Even so my sun one early morn did shine,  
With all triumphant splendour on my brow,  
But out alack, he was but one hour mine,  
The region cloud hath masked him from me now.

Yet him for this, my love no whit disdaineth,  
Suns of the world may stain, when heaven's sun staineth.



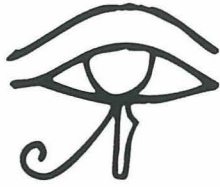
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Lord of my love, to whom in vassalage  
Thy merit hath my duty strongly knit;  
To thee I send this written embassy  
To witness duty, not to show my wit.  
Duty so great, which wit so poor as mine  
May make seem bare, in wanting words to show it;  
But that I hope some good conceit of thine  
In thy soul's thought (all naked) will bestow it:  
Till whatsoever star that guides my moving,  
Points on me graciously with fair aspect,  
And puts apparel on my tattered loving,  
To show me worthy of thy sweet respect,  
Then may I dare to boast how I do love thee,  
Till then, not show my head where thou mayst prove me.



29

When in disgrace with Fortune and men's eyes,  
I all alone bewep my outcast state,  
And trouble deaf heaven with my bootless cries,  
And look upon my self and curse my fate,  
Wishing me like to one more rich in hope,  
Featured like him, like him with friends possessed,  
Desiring this man's art, and that man's scope,  
With what I most enjoy contented least,  
Yet in these thoughts my self almost despising,  
Haply I think on thee, and then my state,  
(Like to the lark at break of day arising  
From sullen earth) sings hymns at heaven's gate,  
For thy sweet love remembered such wealth brings,  
That then I scorn to change my state with kings.



## Editor's Letter **THE SUN OF THE SOUL**

*If an angel were ever to tell us anything of his philosophy I believe many propositions would sound like 2 times 2 equals 13. – G. C. Lichtenberg*

Somehow it seems fitting that this last issue of **BLACK PEARL** before the Western world's Millennium party should be devoted to ANGELS. Nothing – not even crystals, unicorns, or rainbows! – has so dominated New Age revivalism in the years leading to this event as has angel lore, bejeweling at least 5,000 years of known human interaction with these divine messengers. One would, at times, almost think that recognition of the Holy Guardian Angel's guidance in human life has become so commonplace as to be cliché. Alas! Were it only so! The Great Work of the A.:A.: would be so much farther along. But we are patient; and it may be admitted that there have been gains, as ever-expanding segments of the general populace respond ever more sensitively to intuition, a broader awareness of things spiritual, and the boisterous marriage of Will and Love.

I write this letter on the 20<sup>th</sup> anniversary of my admission as a Probationer in A.:A.:. Two decades ago last night, Soror Meral retrieved me from a redeye flight to SFO and drove me to her home in Dublin, where the simple-yet-decisive ceremony occurred the next day. I cannot conceive, at this late date, what my life would have been like in the absence of this undertaking. Though not always evident at the time, every other feature of my life in the score of years since has been secondary to and supportive of this single step.

For all that I have been blessed to experience and know during these years, I thank Soror Meral, and dedicate to her this issue No. 6 of **BLACK PEARL**, devoted to the topic of the Knowledge and Conversation of the Holy Guardian Angel.

In this issue, we include several firsthand accounts of this K&C of the HGA. To my knowl-

edge, this is an unprecedented collation in the whole of occult literature. These contents also have forced this special issue to a larger size than usual (and we're taking a small financial battering on the mailed copies by doing so; donations are welcome as always!).

We have focused, in all of these articles, not so much on the **technique** of Thelema's adepts and their magick, but on their **experience**. Technique will vary. "None knoweth the Name of his brother's God, or the Rite that invokes Him." But, to an astonishing extent, there is a commonality in the reports of the consequent experience.

Even though Frater Yod's "Beginners" column does not appear in this issue (it was going to be on the Hexagram Ritual), nearly every article and poem is aimed at beginners just as much as at the more advanced student; for they speak of this shared **experience** of the deepest recognition of who and what we fundamentally are.

Five generations of personal accounts are printed here, of the K&C of the HGA or the aspiration thereto, beginning with remarks by Aleister Crowley, Karl Germer, and Phyllis Seckler.

Following these, "The Magical Record of Brother Proserpinus" is a modern tale of a brother of the A.:A.: who undertook to attain to the K&C of his HGA and succeeded. The anonymous author is one of Soror Meral's students. Almost a decade ago (with the author's agreement), Soror Meral charged me with the editing of this voluminous material for eventual publication. "This must be shared with the children who come after," she said. "You have to find a way." Though a small book was made ready from the diary manuscript, it has not yet been published for various reasons. We

are happy, however, to be able to print some of it in this issue. Please understand that these are but excerpts of the diary. In places, I have had to edit with a chain saw, and pack it into its pages with a shoehorn. Throughout the account run the rhythms of light and darkness which mark the twin phases of the Sun. The Name of Brother Proserpinus' HGA, no matter how it appeared in the original record, has been veiled here by the token Ψ.

Along more formal lines, this issue's "Ceremonial Magick" installment consists primarily of *Ritual VIII*, an official A.:A.: instruction, based on the Vision of the 8<sup>th</sup> Enochian Æthyr, which provides a method of aspiring to the K&C of the HGA. Except as part of *The Vision & the Voice*, it was never published in Crowley's lifetime. This present version was prepared for the Soror Estai A.:A.: lineage some years ago, and is now ordered published for the first time. (Its Imprimatur is that of the original authority for *Liber 418* from 1911, supplemented by the seal of modern officers of the Collegium Interior.) A similar version of *Ritual VIII* was published by others more recently in THE EQUINOX IV:1.

It is hoped that this collection of reports and instruction will be sufficient to keep you all busy with the Great Work until we have another No. 6 of **BLACK PEARL** five years from now, in Volume II. It is a pleasure to speculate on what new first-hand experiences of the K&C of the HGA may have been engendered between now and then.



Several readers have reminded us that way back in **BLACK PEARL** No. 1, in Quill's review column, they were promised the correct designs of A.:A.: robes for each grade. This information – most of which, by the way, had already been included in Appendix F of the Second Edition of *The Mystical & Magical System of the A.:A.:* – has been sitting in my "in" bin ever since, just waiting for an issue where we had space for it. I still haven't found an issue with enough room for the whole article.

Quill's offer was part of his challenging the authenticity of A.:A.: robe designs published in *Commentaries on the Holy Books & Other Papers*. In that book, no provenance was given for the designs. The distinguished editor, whom our reviewer praised generously on other matters, has a solid history of citing his sources. For the robe

designs in question, he gave none at all – except a statement on the back of the book's jacket calling the criticized article a "new paper." Quill therefore concluded that the paper was, uh, new! – of modern origin. Only in recent months has the editor come forward to explain that the designs were based on correspondence from Crowley to J.F.C. Fuller around the time the A.:A.: was founded.

**BLACK PEARL'S** criticism of the paper, therefore, is amended to one simple charge: He didn't cite his sources! But we have to paint ourselves with the same tarry brush because, in the above-mentioned Appendix F, we didn't cite our primary source either. It's time to correct that!

No one source has survived giving a complete, detailed description of all A.:A.: robe designs. The most complete single source in our possession is a half page of notes that Israel Regardie typed on behalf of Aleister Crowley when serving as his secretary 70 years ago. Regardie let me copy these notes in 1980.<sup>1</sup> They agree in every detail with the more obscure descriptions given in the EQUINOX ads, and with photographs from *circa* 1910. Here are the descriptive notes as Regardie received them from, and typed them for, Aleister Crowley:

- 0=0 White Tau-robe, no hood. Gold braid along bottom hem, cuffs, neck. Pentagram on front, hexagram on back.
- 1=10 Black with hood, no insignia
- 2=9 Add silver eye in triangle to hood
- 3=8 Add silver hexagram of 48 rays to hood
- 4=7 Add Calvary cross to breast
- D.L. Add 5-petalled rose to center of cross
- 5=6 (without) Same as Probationer, add symbol
- 5=6 (within) White robe, with D.L. insignia
- 6=5 As for 5=6 but red
- 7=4 As for 5=6 but violet

So now we have one set of designs from Crowley *circa* 1909, and another set two decades later (matching 1910 photos). How do we explain this? Well, A.C. isn't around to ask; but the most obvious explanation would be that he changed his mind soon after the Fuller correspondence. Since these designs are a great deal more beautiful, and are the last we know him to have adopted, they're the ones that we've adopted as well. — FRA A.H.

<sup>1</sup> Slightly inaccurate adaptations of these were circulated to College of Thelema students soon after.

## Aleister Crowley on . . . **ANGELS, PHALLUSES & THE SUN**

[What is the Holy Guardian Angel? This question, though only resolvable through each individual's experience, is, nonetheless, a reasonable and expected question from aspirants. To kick off this issue of BLACK PEARL, we are, therefore, providing some words by Crowley on this topic. Watch out, though! Crowley was known to provide different answers at different times, depending on what a particular student needed to hear. (For counterpoint to what follows you may want to read *Magick Without Tears*, especially Letters 42, 43, and 76.) First, from his appended notes to *Liber Samekh*:]

Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

The Holy Guardian Angel is the Unconscious Creature Self – the Spiritual Phallus.

The Angel is 'King', the One who 'can', the 'source of authority and the fount of honour'; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is 'Ruler', the 'unconscious Will'; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is 'Helper', the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it.

His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

The main purpose of the Ritual [*Liber Samekh*] is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights.

. . . the True Self of his subconscious self, the hidden Life of his physical life.

. . . this Name [of the HGA], understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

[In this ritual, the magician's Will is to be] understood thoroughly as the dynamic aspect of his Creative Self. . .

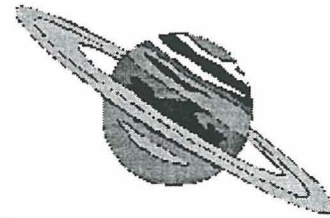
. . . the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.

[In his New Comment to *The Book of the Law*, written during the 1920s, Frater To Mega Therion made additional comments upon the nature of the Holy Guardian Angel. Regarding Cap. I, v. 7, he wrote:]

. . . the "Small Person" of Hindu mysticism, the Dwarf, insane yet crafty, of many legends in many lands, is also this same "Holy Ghost," or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud, unknown, unaccountable, the silent Spirit, blowing "whither it listeth, but thou canst not tell whence it cometh or whither it goeth." It commands with absolute authority when it appears at all, despite conscious reason and judgment. . .

This is the Task of the Adept, to have the Knowledge and Conversation of His Holy Guardian Angel, to become aware of his nature and his purpose, fulfilling them.



## LETTERS FROM SATURN

Karl Germer's writings on the Holy Guardian Angel

[Besides Aleister Crowley, few other Western Adepts have made openly available their thoughts, perspectives, and experiences on the evolving process of their adepthood. A rare and valuable look into this territory is offered in the correspondence of one of the most private of Thelema's Adepts, Karl Johannes Germer – Frater Saturnus, who had been recognized by Crowley first as an Adeptus Minor 5<sup>o</sup>=6<sup>o</sup>, and then, some years later, as a Master of the Temple 8<sup>o</sup>=3<sup>o</sup>. – FRA. A.H.]

[In response to specific questions concerning the Holy Guardian Angel, Germer wrote a long letter to Jane Wolfe (Soror Estai) on January 17, 1951. The following was originally printed in *IN THE CONTINUUM*, Vol. IV, No. 9 (Spring, 1991 e.v.), as part of Soror Meral's biography of Jane Wolfe:]

From my present knowledge I am sure that I reached Tiphereth (5<sup>o</sup>=6<sup>o</sup>) in June, 1927. It was a great experience (you were in Paris at the time), but though I had in the years following some surprising – shall I call it 'manifestations' – I never realised that communications came from the HGA. It was only in 1946 – I think it was, or possibly 1945 – when I was actually taken by the hand and forced *against my will* to act in certain ways, which subsequently proved to have been extremely beneficial to me. That led to correspondence between AC and myself on the subject which deepened my understanding. – I must relate one special instance – in 1932, I think it was – when, on waking, a voice urged me to add up a certain passage in a Holy Book. I was surprised and wrote AC from Berlin – to London where he was – not telling him the solution of the Qabalistic secret but simply referring to it and asking him. I wanted to see if he, AC, had communicated it to me, or who? His reply showed that he had no idea what I was talking about. Then I wrote

**What we have to learn and make ourselves ready for, is to hear the speech in ordinary things of our lives.**

him and when I came to London shortly after, he said, "You are a great Qabalist," referring to this discovery. Since then he accepted it as a true discovery.

The main thing to understand is that an HGA is (1) not the 'Higher Self' but a separate individuality from one's self; (2) that it is a Being operating on higher planes. AC wrote me that he had (or is this in one of the 'Letters'?) analysed this point time and time again and always found that the HGA's interference was outside his own individuality.

In my present view, another point to observe is the formula 0=2. Nuit says that she is divided for love's sake for the chance of Union. The two that are divided must unite in order to get through into the state of Zero, bliss, ecstasy, etc. This thought pervades LXXV, VII<sup>2</sup> all the way through. (Passages like the following must be read in this light:–)

[The letter was interrupted at that point, and continued three days later, on January 20:]

I had to interrupt – was warned not to continue. However, you know the Holy Books, and the "Letters," and so should have all the information avail-

<sup>1</sup> This refers to what later became *Magick Without Tears*. – A.H.

<sup>2</sup> *Liber LXXV* is *Liber Cordis Cincti Serpente*. *Liber VII* is *Liber Lapidis Lazuli*. Along with *The Book of the Law*, these are the foremost of the exalted works that comprise the A.'.A.'. Class A Documents. – A.H.

able. Here is one passage by AC which I will quote (Letter April 10, 1947):

The HGA is an individual, just as you and I are. But he lives in 4 dimensions, just as we do in 3 – a very rough summary. He belongs to a different *order* of Nature. Don't confuse with the "Higher Self" & such, which are merely part of one's own being.

The mistake we all seem to make when hearing about this HGA and the various stories about it is, I believe, that we expect to get to a stage where we can hear the voice, or get the vision, of another fellow, or of His Majesty the HGA, like when we are talking to someone on this plane. Soon after my experience in 1927, when my HGA noticed that I had no notion that he was talking with my soul, I was informed that in order to understand His language one has to adapt one's own speech and mode of thought to His plane. In other words, that one has to reach ever subtler spheres to be able to be in constant communication with Him. I did not follow this advice — out of stubbornness, aided, probably, by a specially earth nature.

AC gave me some practical examples of the HGA's intervention. One, in 1946, when his needle broke, and he was alone in Netherwood, could not make an adequate injection, was lying on the floor (I believe it was) and a man (I think it was Watkins) came through a blinding snowstorm without any apparent cause or reason, to his house a mile or two away, and found him prostrate; he phoned the one doctor who knew alone what was

**Intense practices and invocations make the soul capable to react and understand the language of the HGA better and clearer.**

needed and had it with him, who came and saved his life. A ¼ hour later and he would have been dead. — These are special cases. What we have to learn and make ourselves ready for, is to hear the speech in ordinary things of our lives.

You must know Napoleon's life. There was a vital step to be taken by him at a crucial period of his life. It think it was in 1799 (or before) when he had to step forward to proclaim himself at Versailles as what developed later the absolute leader of the French. He was afraid; did not dare do it; so his brother (I think it was) pushed him forward

and, if I remember correctly, raised his hand for the oath. It is in such cases as these that the HGA takes an active hand directly, using any available medium. Once you get the working of the universe on higher planes into your blood the apparent command and power of the HGA of such other media becomes quite natural.

I had such a type of experience in 1946 which led to an exchange of letters with AC about this HGA. — There is a well-known story about Socrates who sent him (negative, though) messages by a certain pain in the shoulder (with me it was during a certain phase in the arm). He called his HGA Diotima. With Dante it seems to have been 'Beatrice' whom he probably never met in life.

**...in order to understand His language one has to adapt one's own speech and mode of thought to His plane... to reach ever subtler spheres to be able to be in constant communication with Him.**

*Intense* practices and invocations make the soul capable to react and understand the language of the HGA better and clearer.

It may, perhaps, be good to add some further remarks. I am sure that AC's realisations in full consciousness have matured very slowly on this problem. His diaries show that his HGA often sent him the clearest messages through women like Ouarda the Seer, Mary d'Este, and other S.W.<sup>3</sup> and other media. He insisted on cross-questioning the messenger with all the analytical power of his brilliant mind, so that the party that tried to convey certain important things to him, became unwilling at the stupidity and had to give up.

We should all take courage from this and not despair if we have been a failure so far, but learn how to improve on our own state.

— If you knew how even 666 groped for light often enough, and not he alone, we all do! At the best we can attain to one single ray of light of those billions and trillions that are sent out by the Sun — without charge — daily. We can pick up only that particular ray that lies in our nature as an individual. The ray we can grasp is different from that of the next. Van Gogh's was different from Gauguin's, and so forth. Don't be disheartened! You

<sup>3</sup> Scarlet Women. — A.H.

ought not to be less than anyone else! You possess everybody's love, respect, and admiration! It is another thing that you are dissatisfied with *yourself*. Such a state is the very condition preceding a birth. Ask any artist, statesman, or even businessman when a great decision is at stake.

Adonai: I have grappled and am still grappling with this conception actively.<sup>4</sup> My present view is that 65 is a state which can only be attained through the HGA as an intermediary. It is here where the formula of 0=2 comes in, as mentioned on p. 1. The state of "being in love" can only be reached with the assistance of a second party (strictly speaking even the Narcissus-type comes in this category). In LXV the term Adonai is sometimes used as applying to both conceptions: 65 and HGA. But in several passages the distinction is very clearly shown.

– I have taken some pains to answer your doubts and uncertainty. The reason is that I myself have revolved this problem in my mind for twenty or more years. I have asked AC several times questions, but I would not have understood his answers; you must *understand* the subject from the inside out; each one must 'grope in the horror of the groves' all by himself; the solution comes at the end of all aspiration, or striving; as a sort of reward, not as a bribe in the beginning of the quest.

[Germer's letter to Phyllis Seckler (Soror Meral), dated July 7, 1952, was written from New York City in the immediate aftermath of her own attainment to the Knowledge and Conversation of the Holy Guardian Angel on July 1. In the two letters from which the following excerpts are taken, we see Germer emerging as a mentor to the new, young Adept. Following three paragraphs dealing with business matters, he proceeded:]

Dear child: your questions go to the bottom of one of the deepest problems that have puzzled and tortured all initiated men and women from time immemorial, as you could find out from reading the records of the Saints (men or women), the

<sup>4</sup> What Fra. Saturnus discusses here is the exact meaning of the term 'Adonai' as used in *Liber LXV*, in comparison to other technical terms or identities. '65' in the next sentence probably refers to this, ׁןןא. – A.H.



#### TORCHBEARERS OF THEIR GENERATIONS

A rare photograph depicting, from left, Jane Wolfe (Soror Estai), Phyllis Seckler (Soror Meral) and Karl Germer (Frater Saturnus). The picture was taken in 1957, near the end of Jane's life. Jane and Karl had been received into the A.:A.: by Crowley himself; Phyllis had been received into the Outer College (G.:D.:) by Jane, and into the Inner College (R.:C.:) by Karl, who was a Magister Templi.

great men of genius and so forth. I suppose it is the conflict with being human, with a body of flesh, and the fact that you have risen to or above Tiphereth<sup>5</sup> where the voice of the Secret Guide is gradually taking over and begins to speak to your soul. The 20<sup>th</sup> Aethyr, I think it is, initiates this phase. I am a very poor teacher along these lines. I had this experience in 1927. But I am so dull and dumb (have you seen my horoscope? If not I'll send you the main data.) with so much Earth weighing it down, that I paid no attention to the guide, and its voice, until, let me say, 1947-48!!! This may sound unbelievable to you. But then, my case may be different. My connection with A.C., the man, was so close and intimate, that I all the time thought that the impulses came from the man A.C., and, thinking so, I obstructed. The moment the man died, the interpretation changed. Do not

<sup>5</sup> Germer had intuited Soror Meral's reaching of the Adeptus Minor stage before this time. In a letter to Jane Wolfe dated June 24, 1952 – exactly one week before Phyllis' full experience of the K&C of the HGA – he wrote, "I find Phyllis's statement [about a certain matter] a definite message, to be heeded, as I have been doing, or trying to do, all along. You know that I have a high regard for P.'s attainment. I'm sure she has gone through 5<sup>o</sup>=6<sup>□</sup> some time ago. I'm sure she is under guidance."

follow me, obstruction to the impulses and the Voice has become second nature to me, through so many years, and I may have suffered for this obstruction badly, very badly, and made my life miserable without need. Learn to follow the voice instantly, without questioning unduly. Did I quote that old saying of Mystics: "Perinde ac cadaver!"<sup>6</sup> If not, I repeat it and explain: the idea is that once one has heard the Voice of the HGA one must learn to follow INSTANTLY, even to the perishing of the "Cadaver" which is the mere body, and the rational mind which reasons against it.

I believe it is the hardest lesson to learn. I shall be happy if I can make one human's life happier for teaching a lesson, which I have too much failed to learn!

As you progress in the typing of Liber 418,<sup>7</sup> you will discover that the HGA grows ever more and more. In other words the path is unending. Your views and your understanding at this moment will not be the same as years hence. Do not think for one moment that AC's conceptions about this problem were the same when he was 50 as at 70!!! "Strive ever to more . . . and if thou art truly mine . . ." etc.<sup>8</sup>

All you can do is to remain in the intimacy of your HGA, train your finer senses and your soul to receive ever finer and subtler impulses; sometimes they appear, or may appear, atrocious (as you grow). Never mind. Your HGA looks farther ahead than mortals can. The only danger is that there are other beings in the invisible universe who are sent to (test or) thwart your true path; that is where constant inflaming yourself in prayer is so important, by the method that your HGA will indicate you.

Yes: one is alone in this task, it seems, as long as one does not fully realise the intimacy with one's constant companion. (See LXV, I: "There was a maiden. . . and therein she forgot her sighing

<sup>6</sup> Latin: "Exactly like the carcass." – A.H.

<sup>7</sup> She was, at the time, typing the manuscript of *The Vision & the Voice* for what was to become the Barstow edition published by Germer. – A.H.

<sup>8</sup> He quotes, from memory, *Liber Legis*, Cap. II, v. 72, hence the small errors. The quotation is given here exactly as in his original letter. – A.H.

and her loneliness!"<sup>9</sup> That particular verse, in that form, may apply to a special case, but it is universal in the general way.)

Some day, if it comes about, and if we should move the documents to the West I may be able to show you some of AC's records on similar matters, and how he disregarded messages which were given to him. We should all learn to do better and not make the same mistakes. Yes; but Liber VII is my favourite; do learn it. – Curiously enough to-day when I got your letter I had another from London, urging to print Liber Aleph. We will. – Do you have a copy of Liber LXXXI, The Tao Teh King? If you want, I'd like to send you one. It also should be reproduced.

I always like to answer your letters. I should have amplified on your special question re WTS.<sup>10</sup> You will find that your Guide is constantly around you, especially when He knows that you need his advice. He begins with subtle inspirations. If he perceives that you are not trained or fine enough to heed them, understand them, he fires heavier artillery though He dislikes the need for it; I have found that in cases where action was important, He had to almost materialise Himself, which is an effort, and takes away from your own nerves, I believe. So He had to almost shout at you.

[The following is from Frater Saturnus' letter to Soror Meral dated May 5-6, 1953, from Hampton, NJ. The first half page was a Qabalistic analysis of the Name of her Holy Guardian Angel, which she had disclosed to him. Germer then continued with one particular line of superb advice:]

. . . I like your spiritual growth. Leave yourself to your HGA and you can find no better guide for further progress. –

[Some business items were discussed for a few paragraphs, along with Karl's horoscope; then he set the letter aside overnight and continued writing the next day:]

<sup>9</sup> *Liber LXV*, Cap. I, v. 47: "There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness." It is a myth of Proserpina. – A.H.

<sup>10</sup> Wilfred T. Smith. – A.H.

In the early stages our primitive natures require actual, visible, sensible proof of an outer being contacting us. I remember in my early period I sometimes asked for a definite sign in order to (a) reassure me in a sort of weak phase (b) to give evidence that I was on the right track. Yet: (this is important in my case!) I never connected such signs as coming from a definite outer being, I just took it as from 'God' or such things. My conception of the HGA has probably only been condensed after AC's death. Funny? Unbelievable? It is so! The HGA has been taking almost violent, desperate means to bring me to the realisation of his existence and presence, and operation. But my hide was, and still is, too dense, so that A.C. once in the 1927 period wrote: "instead of a skin you have a carapace!" And this not as a joke, but rather in despair.

Be, and feel, happy that you are better constituted! Later, the messages become more subtle, and so that one cannot distinguish them from what we call 'conscience' in many cases. There are people who carry on definite conversations, they hear voice- or other type-messages; the difficulty remains, however, to verify the source.

Achad<sup>11</sup> got messages to the last; but they were, since his turning away from 666, not from his HGA, but its shadow, the Evil Persona. As it is hard to follow the voice of the HGA in later stages, because often things are demanded that seem outrageous, against all morals and ethics, there is the danger of falling prey to the sweet whisper of the other guy (cf. Jesus and the high mountain; in Achad's case it was the promise that he was to be the bloke of AL III:45 (the child)<sup>12</sup>, and AC seduced him, and fortified this conviction (a magical test!) by writing Liber Aleph.)

"Neglect not the Dawn Meditation!" is one of the most important injunctions of A.C. (I only repeat: I don't do it myself! I can't meditate.) It is well to practice this as a routine, so as to be prepared when the HGA arranges a phase for one of

the – let me call it – technical initiations or illuminations. Why do I mention this here? Because you write you were deep asleep when you got that one message and only wrote it up, partly, after waking. In my Concentration Camp phase I was alone in

my cell (when the crucial weeks came). I worked with hardly any interruption; sleep was broken up so that I never slept more than 3 hours at a time; and that "sleep" was light, and I snapped instantly back into work. If you read John St. John in Equinox I, you have the same idea; except that A.C. did his op[eration] by an effort of will and in 12 days. What I want to say is that such high water marks are secretly arranged by the HGA: then the conditions are right and will bring the result about. But the training of

one's mind to waken instantly and fully, at a touch, is always helpful.

Well, I better stop now. This is running into a sermon! It is so easy to talk to you.

**You will find that your Guide is constantly around you, especially when He knows that you need his advice... Leave yourself to your HGA and you can find no better guide for further progress.**

## STORM

Spreading, the sparks of intimate fire  
Course outwards from heavens' heart,  
As every crackle of the air preludes  
The rending of the Earth apart.  
'Ere the blast, the bolts descend,  
Snake-like, to stun watching eye –  
Liquid fire to the solid ground,  
A kiss to Mother Earth, from Father Sky.  
Jagged fingers of ethereal light descend,  
With life violent to bring the target death –  
In one brief moment of eternity,  
What was whole now is broken left.

Stabbing with each spirit lance,  
Earth and sky join the electric dance.

JESSE KRENZELOK



<sup>11</sup> C.S. Jones, 8<sup>o</sup>=3<sup>o</sup> A.:A.:. – A.H.

<sup>12</sup> "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." (*Liber Legis*, Cap. III, v. 45) – A.H.



## THE WORSHIP OF NUIT

by Soror Meral

"Oh, Light of Life in splendrous rapture of delight/ Who fills my veins with life in majesty of might." – Meral, 1982

How does one worship the Queen of Space? *Liber AL vel Legis* gives many clues, but it may take a lifetime before some of its words come to life as actual experience.

Certainly, one must start with love. This may be more than the love of one person for another (though this type of love can be a lesson in itself, even if it doesn't last very long). Love covers other areas of life, and may mean love of one's work or creativity, love for family and children, love for nature, and on and on.

But there is a further love that transcends all loves that we may know while wearing an earthly body. All love, of whatever kind, is a training to experience this transcendent love. Beautiful words have been written to give us an idea of it. One should immerse oneself in such classics as *Liber LXV* or *Liber VII* to begin understanding the love *for* Nuit, and *of* Nuit for a human.

There is an intermediate step in this Way of Love. It is the Knowledge and Conversation of the Holy Guardian Angel. Students of Qabalah represent this step on the Tree of Life by the central sphere, Tiphereth. At this stage there are two entities, the aspirant and the Angel. Only above the Abyss do the two become one; but such enlightenment may not last long, for it is a state beyond human strength. The aspirant is soon thrown back into the sphere that represents the life's work.

The first stirrings of the Angelic voice may come to us through intuition. If a person isn't open to relying on this deep intuition, it may not be evident that the HGA can speak through the same voice. It is entirely possible to turn one's back on such whisperings and inspirations, especially when one's concerns are mostly materialistic, emotional, or intellectual; but the HGA's lessons persist. If

one becomes upset, unhappy, or miserable due to some behavior, it is certainly the HGA dealing out "tough love" so that one will make changes.

All this I have observed in myself, and when trying to understand others. It provides preamble, as I try to write of my own experiences with the HGA.

It was July 1, 1952 when my first acquaintance with the HGA occurred. I was raising my three children alone. Once they were in school, I was also in college, training to become an art teacher. I also had been typing Crowley manuscripts for Karl Germer so they would not become lost.<sup>1</sup>

My flesh creeps with cold faery light:  
The dew on the ground runs through my being  
And I am ecstatic here in this night,  
Opening as a flower to the God ever seeing.

– from *Mystical Marriage*, 1969

I was awakened by a light up my spine. I could vaguely understand that instructions had been given to me for some time before my awakening. What I could

remember of this was the name of the HGA and His instructions to enumerate this name with the aid of the Hebrew alphabet. Understanding this name took quite a few years; but the voice never really left me after this incident. There have been many occasions when I had help from the voice when it was obviously needed.

One goes on living a normal life, working and doing all the things to support oneself and one's children. The voice of the HGA is not needed in everyday circumstances. But one must go on refining oneself and one's reactions. One must study and learn about magical and mystical processes. "The God will not indwell a vehicle poorly prepared," as the ultimate advice states. When major lessons or ordeals were needed, they were supplied in order to continue this growth and refinement.

<sup>1</sup> This I did every summer for three years. Karl reproduced this typing on plastiplates from his home in Hampton, New Jersey.

Prior to this first awakening, I had been writing poetry inspired by various sorts of love that shadowed forth the major direction of my soul. Karl Germer thought that the K&C of the HGA happened in my case because I had a pure aspiration.

The event of the night, which I only too plainly described above, left me with such awe that I could scarcely speak of it without an inner trembling. It was six months before I could even write of it to Karl. Yet he knew from the tenor of my letters that this event surely must have happened. He therefore declared that I was at the level of 5<sup>o</sup>=6<sup>o</sup> in the A.:A.:.

The poetry continued, for there is not much to say about such an experience in ordinary language.<sup>2</sup> Also, many major contacts were vouchsafed me at various times. The most memorable of these was when I remembered my last death. It was like a vision, in that I was awake and conscious. I was in great pain in that former life, and was lying in bed in what must have been a garret (I could see the sloping roof and the beams above me). My bedclothes were quite dirty, for there had been no one to take care of me during this illness. Nor do I know what caused the pain, only that it was unbearable. Then the HGA appeared at my side. I left the body and the pain, and knew how intense and pure was the Angel's love. Such intensity is never experienced in life, and there are no words to describe it. One can only know that love is the key to such awakenings, and that we are here on earth to learn about this love.

When humans love in this mundane life, too many expectations are usually attached to it. A person may want security, or a partner who will enhance one's importance, or someone to manipulate to show one's power. Human love is usually conditional: Perhaps it is a desire for children, or for companionship that does not fade away. Perhaps a person is afraid to be alone, and requires that someone always be at hand to give support through thick and thin. There may even be a desire for conflict and disastrous situations, allowing for strange cruelties and abuse; but here we have not love, but sexual sadism. Humans mix up the biological urges of sex with what they wrongly suppose is love. *Liber AL* I: 41 is very adamant about

Chain me to Thy Will, Lord of Divine Liberty;  
Burn me with Thy Fire, Lord of Everlasting Desire;  
Consume me, fill me with Thy Sun of Beauty;  
Enflame me, name me with Thy Wanton Ire.  
Ravish me away to Thy Ruby Abode,  
This mortal shell, Thine emerald wings enfold.  
Until my will becomes Thine, O Master Soul of Mine  
And my ecstasy is ever Thy lovely cup of wine;  
My joy, Thy joy to see for all eternity,  
My desire and Thine, moving to seal our Affinity.

— from *Sacrifice*, 1946

this mistake as no coupling should be experienced unless there is love: "There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell."

Love is an intoxication of the spirit, an expression of transcendent spirituality. Sex is related to the lower animal (bodily) instincts. Each person must learn to distinguish between them. Also, for persons incapable of love; sex matters usually predominate: This may lead to abuse of women and pornography. Unconscious forces gain greater power when repressed for too long. Ideally, sex should be an expression of love between two adults, taking on the higher aspects of spirituality. The Gnostic Catholic Mass is a very fine instruction as to the procedures to be followed.

*Liber AL* teaches about love in every chapter. It would be well for the aspirant to study this Book very closely. Memorizing it is even better. One cannot experience the higher states of consciousness without the power of love. The love of the HGA is unconditional, and is so intense it could easily burn through an undeveloped soul. That this does not happen is because the HGA is mindful of his client's weakness, and will apply a remedy that will lead to a strengthening of the aspirant.

Learning how to love, what it means to one's very essence as a star, is the major lesson for humans today. When love has been purified – when one learns to love without conditions, and with fervor, purity, and intensity – then one is prepared to love Nuit as we are exhorted to do in *Liber AL*.

I feel there is no need for me to write more in this space, for many of my poems and other writings have been inspired by the HGA. I, as a small human, do not take credit for all that I have written, said, or done. I have simply tried to follow instructions as best as I can. Yes, when one has this sublime guidance, one must obey – and one does so from the most pure states of love.

<sup>2</sup> See *Strange Heart: Poetry of Soror Meral, 1946-1996* published by the College of Thelema. It is "a true love story about a woman and angel." – A.H.

**“And yet, with all that, they remain themselves, who have eaten of the pomegranate in Hell.”**

— Liber CDXVIII, 8th Aethyr

Excerpts from . . .

## **The Magical Record of BROTHER PROSERPINUS** during his Season of the Performance of The SACRED MAGICK of ABRAMELIN the MAGE

*Bro. Proserpinus progressed, step by step, through the A.:A.: Grade system, completing, in turn, each of the assigned tasks. Upon completing the task of a Dominus Liminis, he was advanced by his Superior to the 5<sup>o</sup>=6<sup>o</sup> Grade of Adeptus Minor (Without). The task of this Grade is one, namely: to attain to the Knowledge and Conversation of his Holy Guardian Angel.*

*Initially he undertook to rework the chief tasks of each Grade he had already completed, Neophyte through Philosophus, “partly as a review, partly to identify those skills and tools which would best serve me in the task ahead,” as he wrote. About three months into this process, and right after a long visit from his friend, Sor. A, his record shows him turning more specifically to the Great Work which was immediately before him:*

On Tuesday night I took a long walk, to ..... and then back by a circuitous route. Many things worked their way into my soul during that time. It was also clear that the “work” with Sor. A was instrumental in effecting certain key changes in me, preparing me even further for what is to come.

We are so accustomed to viewing Tiphereth as hovering above us, in the great distance, a sun 93 million miles away. It is the Beauty of the Great Reward, the source of radiant light that shines above all of our Work, the fifth point of the Pentagram, the transcendence of our Microcosmic and elemental world. It is the place of the Knowledge and Conversation of the Holy Guardian Angel.

This is what Tiphereth is when seen above us.

But what is Tiphereth when one is actually “there”?

It had never before struck me that the palace looks very different to the townspeople who live at the foot of its mountain, than to the King who dwells within it.

As a 5<sup>o</sup>=6<sup>o</sup> of the A.:A.:, I now am said to dwell in Tiphereth. The Task before me is to fulfill this by opening the dome of my warded Ruach to admit THAT which would shine along the Path of Gimel, or uplift me thereon unto ITSELF.

I found myself, on my walk, recalling and deeply feeling into the conception and births of my children, realizing that this was a living metaphor of my birth of myself from the chrysalis of my old shell. I also real-

ized that the recollection of these experiences is tremendously important in my 5<sup>o</sup>=6<sup>o</sup> process, in ways that I cannot yet perceive.

This “birthing” is very Yesodic. The Yesod energies are unquestionably rich and abundant. The state, though very free and fulfilled, is also very human, very parochial to my unique DNA. The subtle forces that manifest illusion fulfill it. I experienced this, and reflected on it at length, then assumed I would “shift,” in my walking meditation, to the particular clarity of detachment that comes from Hod consciousness. But I did not. This evening, neither Hod nor Netzach *per se* were opened to me. They actually felt like steps backward. Then I recalled the essential formula of the Portal, and thus also of the Dominus Liminis – that Tiphereth is approachable neither from Hod nor Netzach, but only from Yesod, along the Path of Samekh. I had been “cast back” into Yesod, from which I could ascend.

I then queried inwardly what this shift, from Yesod to Tiphereth, would be. The answer came in a form not entirely unlike the advance unto Hod by the Path of Resh, but on a very different plane. There was a “detachment” or abstraction – words fail me – with the added characteristic that my consciousness rotated “upward” as into a different plane or dimension.

Then it was disclosed that (a way to view) the difference between Yesod and Tiphereth is as that between a member of humanity, and humanity itself – between Adam and Adam Qadmon. This struck me as being very profound. In Yesod I am very much the father celebrating the birth of his children, the forthflowing of his own DNA strain, glowing in the vitality of procreation. The involvement is very personal, emotional, vital, life affirming. In Tiphereth, the quality is equally life affirming. However, from here, I am Universal Humanity, interested no more nor less in my own children than in all – as though a Master, tending the garden evenly.

I’m moving toward the commencement of my forthcoming magical retirement. The elements are taking shape in my mind, and will be written as they shape up.

P.S. – There was a fulfillment of my manhood by the act of procreation, which is obvious and understand-

able. More surprising, though, is that it seems to have seeded my adepthood as well. Perhaps this is a fulfillment of Yesod in preparation for Tiphereth. In any case, I understand far better the traditional requirement that a man must fulfill his duties to family and as father before undertaking to study Qabalah.

*Four days before the scheduled commencement of the Operation of the Sacred Magick of Abramelin the Mage, Bro. Proserpinus brought together the fruits of his recent months of work – indeed, of many years of formal commitment to the Great Work – and developed the methods he would employ.<sup>1</sup> Finally he was ready to begin. The night before the official first day of his Retirement, Bro. Proserpinus, accompanied by a sworn sister, signaled the Senior Intelligences who oversee and guide the Great Work, that he was undertaking the Operation of the Sacred Magick of Abramelin the Mage:*

At this hour, I entered the temple to inaugurate the retirement, which is fully operative tomorrow. Sor. B was with me as a witness.

I purified and consecrated the temple, then performed the Lesser Invoking Ritual of the Pentagram. Then I paused and took the Oath for the Commencement of the Operation. Then I performed  $\Psi$ , ending with the Mater Triumphans conclusion. Then I sat a while in meditation.

Even as I began the Pentagram, I felt myself a little outside of my body, weightless. During the meditation, in my asana, the automatic rigidity came to me easily in a couple of discrete phases. I truly did not wish to get up and leave, feeling as though my center of gravity were in that place.

Sor. B saw me laden with the magnificent blue wings she has come to witness connected with  $\Psi$ . She said the temple was filled with dancing lights of many colors, with an emphasis on rose or rose pink. My aura was like two distinct auras, one white and one rosy, with a neon-like distinctness (but not a neon-like quality).

## INTO THE ANGELIC VOID

**Day 1.**  $\Psi$ . Little energized enthusiasm, very tired and distracted, excessive outside noise; and yet something really held me there afterwards, as though an inner center of gravity were in force. The tesma upon the altar is gaining a special power and life already.

**Day 2.** ☉ with Sor. C. First since commencing the Operation. I anticipated more effective identification of my partner with the HGA, and this did not occur at all. I

<sup>1</sup> In this short excerpt, we are not reproducing technical details of his operation. We are less interested in his methods (which, in any case, will vary for each aspirant), and more interested in our brother's actual experience of the passage. It is enough for the reader to know that his central practice was the daily performance of a ritual called  $\Psi$ , in combination with certain background (mostly attitudinal) practices. – A.H.

noted that fantasies were running, as they have this last week, to very phallic homosexual images. However, it was entirely clear to me that I did not desire such a liaison at all. At the time of my orgasm, the explanation became quite clear, however. The phallic male sexual energy within me, my own orgasmic energy, became very identified with the Sun, and with  $\Psi$ . This was an unexpected (though theoretically expectable) phenomenon, and a clear foundation of a solar-phallic cult.

(Later.)  $\Psi$ . Were this not so deeply satisfying, I would be frustrated by this work. It is so clear that something is trying to “get through,” to have easy access and free communion. I am patient – but sometimes I feel the veil should drop and the communion subsume me. It's hard to leave the temple or, rather, the inner space in which the ceremony leaves me.

**Day 5.**  $\Psi$ . I came here tonight with the hunger or yearning of a man going to meet the one he profoundly loves. In some ways, the ceremony was very beautiful and profound; but, in other ways, it was unsatisfying. The result, not long ago, would have been considered very good, an important “taste;” but now, though I give myself credit that the day-in-day-out recitation is building cumulatively, I feel like. . . like I started to make love and didn't finish. Something is incomplete here, and my dissatisfaction is increased tonight. I think it is a good sign. A psychic tension is building.

**Day 6.**  $\Psi$ . As I came over tonight to do  $\Psi$ , my emotional state was depressive. I feel as if I have lost something of tremendous importance to me, and it is irreparable. I cannot get more exact than that. . . This is the poorest, most worthless performance to date. I feel angry, and the anger is covering immense sadness and some fear of loss. I wonder what all this is.

**Day 8.**  $\Psi$ . It is as though I have just realized for the first time that this is really an invocation!! Much better than in recent days.

**Day 10.**  $\Psi$ . At apex, drew down the light. Then spontaneous, feverish invocation. Then drew down Light again. Began to raise an energy, kundalini-like. I saw the rose pink light dance at the heart, then turn into an actual rose (the flower), which opened to disclose incredibly bright light, somewhat yellowed from white. It absorbed my attention almost exclusively.

I spent much time opening the heart and throat – and even, somewhat, Ajna. The real opening of the heart, the “hatching” of what is therein, was an important key to this. As it grew, and as Ajna also became the focus of energy, I spent several long periods in high-pitched silence, in virtually vibrating stillness.

I cried out in agony eventually, reaching upward, imploring the worker of the Operation of the Sun to complete this. Then, either from inspiration or an actual connection and linkage, I began to speak as the Angel. I uttered the “I am He” passage from *Samekh*, then a

minute or two of another message. The message was simple and repetitious. It was to love the Angel – purely and simply – to trust, to know there would be success. I am not to test or try at this stage by asking questions, because they will but exacerbate doubts, which will distance me. I am to open the heart, and let it be a center of Light, and love the Angel, and nothing else. Yes, I guess that summarizes it. Love the Angel. Let the heart be a real center of Light, opening to the angelic vision and voice. And do nothing else.

I am encouraged. There is much work to do.

**Day 11.** I've been aware, for several days, of something(s) powerful rumbling around in subconsciousness, disturbing me, but remaining unclear, unknown, unsure.

(Later.)  $\Psi$ . The Light is mine. Its rays consume me. Again, the presence, strong – now feeling as a lover I long to be with. My gestures and gyrations were very erotic, in both a masculine and feminine way.

Days ago, I began to hear a subtle wind at the coming. Tonight that was very pronounced, and was very coordinated with the Coming or Epiphany. Also, the "I am He" became very musical, repetitious, rhythmic. I was given general advice, mostly a repeat of last night.

I should also say that the solar-phallic mysteries have become commonplace. I am the angel of Ptah-Apo-phrasz-Ra, the Solar-Phallic-Serpentine deity.

## PHOENIX RISING

**Day 14.**  $\Psi$ . Not the fireworks of this last week but, rather, a profound, feeling silence. The Pentagrams and Hexagrams were alive, the latter glowing interiorly with solar light and acting as true gateways to L.V.X. The Analysis of I.N.R.I. was moving in ways I cannot begin to explain. I was brought to long, communing silence.

(Later.) After writing the foregoing, I laid back in the Sign of the Hanged Man, and was filled with the most sublime light – especially a silent inner kinesthetic sense of light. It persists now. . . I scarcely wish to move from it.

**Day 15.**  $\Psi$ . Not so potent. The energized enthusiasm wasn't there. No clear sense of invocation *per se*, though I know  $\Psi$  is always with me. However, the higher centers opened, and the kundalini rose easily to at least Ajna. There was a sense of it exceeding that rise, and verging on Sahasrara, but this was tentative. I felt the need, at the end, to lift my sword and feel the red light of Ra-Hoor-Khuit flow through it.

**Day 18.** Today began horribly tense. Things just "weren't working," by appearance. If I had been more relaxed, it actually would have been funny and, in fact, everything worked out fine.

However, I spent the early part of the day acting and feeling anything but an Adept. Then, mid or late afternoon, I came here to take a nap. On waking, I realized

that the inner communion was very strong. The silent, eternal sense of the Presence was steady, unambiguous, clear, and present.

The instruction in this was that I must merely get quiet enough, still enough, the mind calm enough, to really **listen** to the quiet presence. Lately – and this was a breakthrough at the time – I have been more dynamically invoking and, at least at first, this was a vast improvement. Now, though,  $\Psi$  is instructing me to be STILL. When I pause even now, hours later, the Presence is clear and strong. I am sure that this calm, brilliant, silent ENGULFMENT today was a clear Vision of the HGA All I had to do was get quiet and look within.

I'm really intrigued by all of this. I'm curious, with the curiosity of a child, as to how this will all mature, how it will settle in.

In the still presence earlier, I felt I could ask any question and I'd get a truthful answer, unless the question stirred up emotional reaction which would act as "interference" to the broadcast answer. However, any question, in that state, which I thought of was either answered before I asked it or, upon raising it, seemed too banal to be brought before so great a Presence.

**Day 20.**  $\Psi$ . The effect has really dropped off. Part of me is in despair, part just keeps putting one foot in front of the other. It almost seems a sacrilege to do the ritual – it is, relatively speaking, all form and little spark. Oh, yes, I know the tricks for squeezing a drop or two of juice out of this – but where, really, is Adonai?

**Day 21.**  $\Psi$ . Much better. Deep and connected, though hardly earth shaking. I abandoned some of the frills that had recently crept in; and the results were better. What appeared to be a manifestation of  $\Psi$  imprinted, on the back of my brain, those things necessary to open the communication.

**Day 22.**  $\Psi$ . This was probably the strongest and most beautiful yet. The presence was quite strong, spoke in the usual terms, and added also that I could have this union now, this hour. As I knelt in asana, the inner light grew until cries repeatedly broke from my lips and, I suppose for a full minute or longer, I felt my lover in me and moving as never before, and I surged with a pleasure that resembled the deeply erotic but was not at all of the flesh. I arose and recited the "Omnia in duo," &c., with a level of meaning it had never previously had. I love you. Abrahadabra.

**Day 24.**  $\Psi$ . At first, the excessive traffic noise from the street was a serious distraction. At one level, it continued to be, and I never quite got through the final barrier to silence. Then again. . .

At the second vibration of the Name  $\Psi$ , the current took hold.

It's hard to write about today in terms of success/failure. I just keep doing it. What was a great success three weeks ago seems commonplace and dismal now;

and there are clear barriers I am not at all penetrating. The altar telemata's eyes bore into me today and queried: "Why are you worried? I'm right here with you, before you, within you. This is it! Perhaps you cannot know yet. Do not worry. Just keep going." As if to say: "There is success." Why don't I feel more successful?

**Day 29.** I should note that I am depressed today almost to the point of immobility, and I cannot clearly identify why. (I think part of it has to do with an inner process related to the shift I perceive in [a certain personal matter]; but I can't clearly say.)

(*Later:*)  $\Psi$ . Very good! Even before I got to the temple, even the act of walking over here caused the energy to start to rise; and it was potent within the temple.

$\Psi$  manifested solidly with the "I am He," and went on to identify Himself with the Phoenix &c. He made clear that He is present, residing in my heart, perceiving through my senses, &c.; that I am but the shell to be burnt up in the outer fire – that the immortal essence of the Phoenix is He.

**Day 31.**  $\Psi$ . Simple, potent.  $\Psi$  spoke through me as a Fiery Phoenix/Phallus. Great inner flames and, finally, the entire interior was alight with dancing yellow flame (whitish), almost bird-like. He is now instructing me in how to be truly open to His presence (as I said earlier tonight, to dilate before the penetration of the Spirit). He stayed, with fluctuation of intensity, for several minutes, stronger when I stood than when I knelt in asana. At the end, I asked Him to remain with me, to show me how to keep Him consciously with me during more of my routine day.

## APOPHIS

*As he entered the second trimester of his Operation, Bro. Proserpinus was at an emotional crossroads. On Day 33, his journal records a number of dear and treasured things that appeared to be leaving his life. Any one of these losses would have been emotionally difficult for him; together, the weight was extreme.*

**Day 33.** All these [pending losses] seem to be vacating large areas of my life. What will come to fill it? I don't know. I tend to trust the gracious generosity of that Beautiful One who has always led me, even when I knew not. Yet now, the possibility of so wide a purging seems severe. I am amazed how little depression (there has only been a little) accompanies this. I feel a little amazed at the mental health I must have, since this is enough possible loss to cripple two normal people. There have been many tears shed, and I grieve mightily; but my mind is clear. . .

*Things were definitely going to get worse for him before they got better.*

I find I do not want to do the ritual tonight. My body aches. My mind is cantankerous. But I'll do it anyway.

(*31 minutes later:*)  $\Psi$ . Done. It was good. Hard, but good. The Phoenix Pentagram<sup>2</sup> is almost too potent. I have yet to acclimate myself to its energies. It is a greatly accelerated version of the Pentagram ritual. Placing Raphael behind gives the suggestion that the Ruach is to be relegated to that station in the mind that is held, in most people, by subconsciousness.

The "I am He" was decisive! Also, the departure at the end was abrupt! I queried whether  $\Psi$  is better served by my dissolving/devoting all my Yesodic elements into Tiphereth, or reserving the personality, its emotions and sexuality, &c. for its own plane. I was told not to abdicate living as a man; and that (in contrast, I suppose, to the idea of sacrifice) there was no giving up of things of Yesod but rather an inner intensification of the Light so strong that anything lesser fails any longer to draw one's attention. I was again given a taste of that experience.

**Day 34.** "Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?" (*Liber LXV, Cap. V, v. 51*)

Between noon and 1:00 pm today I collapsed on the couch. I was exhausted and hungry, but mostly I was burdened with a deluge of depression that drained the remainder of strength from me. I was too close to death even to go get a bite of food to fortify me. I sunk into a black oblivion.

Then, there grew from the center outward, the clear Light of Adonai, and the living presence of my Companion. And at once the lesson seemed clear – only THIS, only THIS. (I barely write lucidly. I shall surely be misunderstood.) The presence of  $\Psi$  relieves all pain, and is so much more poignant and gripping a reality than all else; and this alone outshines it all, and is THAT for which. . . (I quit! – I started to babble – I leave it in Silence.)

**Day 38.** On Day 36 I didn't do the ritual. I didn't do much of anything. My depression was immobilizing. I was up mid-morning on Day 37, and feeling much better. I then buried myself in work all day. Still, I feel practically drugged, I'm so "out of it."

(*A little later.*) LBR, just to "clean the pipes." It is clear that I have not been "interpreting every phenomenon as a direct dealing of  $\Psi$  with my soul." I haven't retained the acceptance, the detached witness role, the idea of Wonder which that invokes. The magnitude of loss and potential loss has seemed so great. There is some inner resource I lack in this – what is it?

**Day 39.** Mahasattipathana for 10-15 minutes as I awoke. At level of second stage, moderate suspension of centricity. Thereafter, after hovering at that level

<sup>2</sup> A new, higher energy form of the Invoking Pentagram Ritual that he was given during the operation. – A.H.

several minutes, I hit a lucid phase where the conscious mind seemed more involved, but without closing the gates that had been opened. Thereafter, either I dozed back to dreamless sleep for a while, or simply suspended the mind's observable operation briefly.

(Later.) The reason for the Mahasattipathana this morning is that I felt I had gotten out of touch with  $\Psi$ . If this is just a cyclic part of the process, so be it. However, if it was due to my lack of passive receptivity, I wanted to correct that. I need to allow occasional meditation of this type.

In any case, it really did reopen a gate to the visibility of the Inner Light, the echoes of which still silently reverberate within the cavernous vault of my heart, if I but listen.

(Later.)  $\Psi$ . At apex, I broke into high-pitched tonal chanting. It began to have a freeform Native American feel. Feeling the imminent approach of  $\Psi$  as [a certain image], I even chanted [a corresponding mantra]. I continued for some time, interweaving this tonal chant with freeform dance (remaining in place), and with my invocations of  $\Psi$ . I danced especially as a flame, and sang to  $\Psi$  as the central spark within the Phoenix fire.

He came especially as a Severe god, flying in my face to expel me from my sin, and rotting and rupturing the black serpent-dragon that engulfed me so that frankincense poured forth from me, and so that, in the fatal rays of the Sun, the black serpent should be turned into cinnamon. He called on me to be strong, else I would feel His harsh judgments; strong, so that I could endure the embrace of His illimitable love. (If this isn't a Geburan manifestation, I am not sure what is!) The serpent fire rose the spine, but seemed blocked at Manipura, and barely reached Anahatta.

Day 46.  $\Psi$ . Unusually good and strong. I do not even, at this moment, recall what happened at the apex except that, in what retrospectively seems like a flash of lighting and the pounding of thunder (but which did not so seem at the time), He appeared, entirely filling me and subsuming me, even  $\Psi$ . Many things were uttered, but the chief seem to be as follows: [Private matters, which are not reproduced here. – A.H.]

There is a distinctive and emphatic sense of the Angel as "other." This is most pronounced when I am in the very act of merging us – or, rather, it feels as if we were being intermixed, interpenetrating each other, &c. This, I have been shown several times now, is what I must be doing to complete this Work. Abrahadabra!

Day 52.  $\Psi$ . The presence was very strong, but not very personal. There was power, and presence, and light, but no great intimacy at the heart. However, the manifestation was intensely sexual, to which I was utterly female without losing my manhood, offering my breasts and vulva hungrily, generously, to Adonai (by which I mean  $\Psi$ ), as well as my phallus and anus. I was

eventually subsumed by the God, who spoke the Formulæ of Manifestation, and we settled together into meditation for a little while.

Day 54.  $\Psi$ . The usual solar light was essentially absent. Yet in asana the auto rigidity was almost painful and, when it subsided, there was a clear certainty of the union. There was also, in the dim room, a kind of spatial displacement that suggested a right brain hemisphere prominence.

Day 56. I am feeling stubborn and disobedient on top of being tired, still a little ill, &c. I am not doing  $\Psi$  tonight. It's practically a revolt. I feel in no shape for it, and all my resistances are up.

Just now, I stepped into the temple just long enough to make a contact – and it was instantly there, and deep. I love you!

Day 57. Eight weeks are now elapsed. This last one has been hard, and I do not feel I am giving myself to the process. My health has been weak but, mostly, I have been discovering why Abramelin called for near isolation and no involvement in one's business and personal affairs. It is so hard to try to live in both worlds at once. And yet, theoretically, is not the wedding of those worlds one definition of the completion of the Great Work? I can practically hear AC's voice cheering one on that, if this wedding can be accomplished, it will be ecstatic and wondrous beyond all measure!

(Later.)  $\Psi$ . Good enough to satisfy me well tonight! The best of the week. Back to the "routine good" I was bitching about not long ago.

Day 60.  $\Psi$ . Unusually strong physical manifestation as I knelt, *i.e.* automatic rigidity and secondary phenomena. Fairly intense. As though building toward an intense orgasm that never came.

Day 68.  $\Psi$ . Uncannily good! On entering the temple, I felt huge, expanded. It is difficult to detail just how good the entire thing was. The "I am He" was declared with absolute certainty, as the God Himself accomplished occupation and spoke from full residency within my being. It was, in fact, hard to dispel or release this idea at the end. He spoke in different language than usually, and even now it is entirely gone, forgotten; but it dealt with the sureness of our communion (Da'ath). At the end, He pronounced, with certainty, "The child SHALL be born" – and there was no doubt.

I am, this hour, so deeply in love with my life, and its details, its miracles, and its mystery. This is entirely unreasonable when practical facts are considered; but it is a good reflection of the Beauty touched in this present state.

## THE STONE OF THE WISE

Day 82.  $\Psi$ . One of the very best. Going in, I was visualizing more intensely, was more responsive to the

inner or celestial side of what was occurring. The hexagrams were truly gates of solar light, passionate with their red roses. The manifestation was powerful – immensely so. Also very solar, very full in me. I was – silent.

With the fullness, which lasted for perhaps 5-10 minutes (it still isn't gone, although I have returned to intellectual/practical functioning), I also asked for assistance. I was aware – oh, so very aware – of how  $\Psi$  has been teaching and guiding me all along, and I asked for even further help in conforming my heart to Him.

I did not want to leave the temple – but this time I felt fulfilled, complete. It was a pleasure to conclude so loving a communion.

**Day 83.** I suppose I should note that there is a tendency in me to consider the Operation over but for the formality of finishing it. For a while, I've had the sense that the main level of attainment (this time 'round) has been reached, that everything is winding down. Then I get a result such as yesterday's which hints that the real process may only now have begun! The only solution, of course, is to keep at it until it is over.

**Day 85.** I awoke this morning, tired, and spent an extra hour half-asleep. My subconscious is definitely processing symbols, ideas, and relationships pertaining to the Rosy Cross. My Operation, Sor. A's visit, seasonal considerations, &c., have all conspired to bring forth this consistent internal focus on R.C. I have a feeling that "dew" is gathering upon the petals of the ruby rose, and that the more this dew gathers, the closer I get to a pending sunrise; and, in turn, the more the Sun rises, the more it reflects, glistening and near-white, on the surface of the dew drops.

**Day 89.**  $\Psi$ . It began strong in terms of my chastity with  $\Psi$ . Also, the result, at first, seemed delayed but promising. However, the Voice was – too human, too flattering after a fashion. I take this one entirely with a grain of salt and reaffirm that I want only my HGA, not some deceitful intermediary monkey.

**Day 92.** Why do I nearly always refer to the HGA as masculine? I suspect that the real reason has to do with conditioning. However, the manifestation of this Angel, when bearing discernible traits, has always been distinctly solar-phallic.

(*Later.*)  $\Psi$ . Done. The last time as such. It went fine. No dramatics. No overwhelming and miraculous events. I rest surely in the guidance of my Holy Guardian Angel. I am His lover, responsive to every call (I hope!). May Sunday forthcoming be our wedding day – and our honeymoon.

(*Later.*) I've returned home and, *en route*, have learned that I am not at all in a normal, linear state of mind. I am as one deep into a relationship on some "astral" plane. The Hegemon's central speech in the Equinox ceremony is utterly aimed at the HGA. Also, the qualities assigned therein to the Four Elements – move-

movement, flashing flame, ebb & flow, and enduring stability – are exceedingly apt descriptions of My Beloved. The entire speech sprang spontaneously to mind as I returned here. The *Psalms* were surely King David's songs to his Angel.

**Day 93.** (*Late evening.*) I have come over to the temple to prepare for tomorrow morning. I will sleep here tonight, and rise a little before sunrise so that I am ready for the climax of the Operation.

Everything feels very portentous. A little while ago I kissed Sor. C good-bye (why didn't I write 'good-night'?), at length, and went to check in on and kiss our granddaughter. As I left the house, locking the door behind me, I felt the kind of finality as if I were going off to war, or some such thing. Some part of my psyche feels I may not come back from this.

(*Later.*) Just called and spoke to Sor. B. It was a similar kind of "connection before I'm gone."

Coming to the climax of this Operation, I am very ambivalent emotionally. I have been building my entire life to this point. It's "pass-fail." Some things are hard to assess. I want to pour every bit of my psychic and spiritual force, unreservedly, into tomorrow – but, the fear of failure says that to do so is to set myself up for a horrible emotional blow if I fail. A second point of view says that I have already succeeded, have already obtained the particular result here sought – that anything further is mere elaboration. This second point of view, however, diffuses the emotional and other psychic force I am mobilizing to this Task. A third point of view is very detached from the result – there is a part of me that is completing this without concern for outcome, *que sera sera*. It is, furthermore, the Angel who is performing this Work, and not Bro. Proserpinus.

Still, a part of the method seems to require the anxiety, the "performance anxiety," the fear of failure, the lust of result that characterizes this personality. Could I succeed without it? Shall I succeed with it?

A very large part of the  $5^{\circ}=6^{\square}$  experience is this CERTAINTY. CERTAINTY of the Angel's presence &c. Certainty, not faith, while in life, as upon death. I know this Knowing; yet my training is in skepticism. Our entire A.:A.: system is founded on skepticism. 'Tis far better to doubt until Doomsday than to erroneously affirm the certainty which "stirs & stills" the deep soul. It is very hard to approach this passionately and without lust of result. I don't feel where that balance is. I pray that I live that balance in the morning.

I am tiring. Sometime tonight I should sleep. I still have preparations to make.

**Day 94.** (*After midnight Resh.*) All evening, the Presence has frequently, repeatedly, spontaneously made itself known. He surges through my heart and throat centers, slides through my brain, draws me tightly inward to a core of light.

6:04 am I have risen and showered.

6:11 am Resh. As I first assumed the Sign of Osiris Slain and the visualization, my breath was taken away by what flowed. I go now into the temple.

7:25 am  $\Psi$ . It is finished — and begun!

Beautiful. I am Thy Bride, Thy Mate, O Thou whose Silence exceeds the songs of a thousand worlds, whose Touch thrills me as the caresses of a Lover beyond lovers, whose Image is only reflected in a thousand thousand images, world without end, which are but broken up reflections of THAT which, even now before Thy beautiful face, I see not.

I turned me about thrice in every way; but always I came, at the last, unto Thee.

Thou art seen in every fragmented image of every Created thing; but it is Thee, behind and beyond, Who art fully and without diminution in my heart.

The ceremony was augmented, among other things, by a rising on the planes and, even at the last, the cry of a great hawk ripped from my breast and throat as though I had been caught up in the hatching unto the uproaring light of the rising Sun.

(God, how I babble! These words are as the ripples of a quickly flowing stream, each ripple of which catches but the barest glint of sunlight upon its crest before it moves on.)

Eventually, the noise outside (a man with a shopping cart of bottles) intruded and broke the spell; and this, too, I took as a direct Operation of  $\Psi$  with my soul. I concluded (yet without ending), and return now, per instructions, to sleep a bit, and see what comes next.

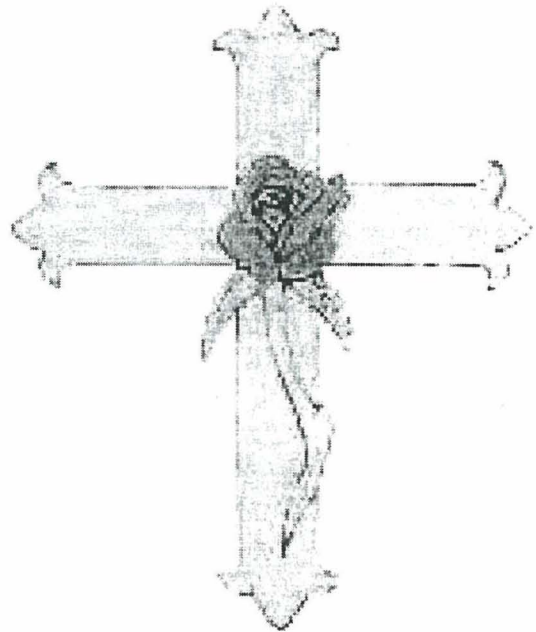
(Later.) After a period of sleep, I reentered the temple. Abramelin remarked that, during this time, the perfume quitteth not the Sanctuary; and, while this is uniquely true of the after-effect of Abramelin incense, it is obviously true on another level as well; for there is a perfume of the presence of my Holy Guardian Angel, not of scent but of — I don't know, of light? of warmth? of intimacy and, dare I say it, of certainty? — which pervades this space and is immediately obvious on my entry thereto. This small room, with cars racing outside of its window, is a Holy Place, and a God dwells herein. And within that Holy Place is a Holy of Holies, buried deeply within the sovereign Sanctuary of Gnosis that is my soul. (These last two sentences, I realize, are written for the children that come after, in an attempt to point various road signs in the same direction.)

I entered, lighted incense, robed, anointed myself and, with a bare minimum of ceremony (Prologue from *Liber Samekh*, then directly to the Name), I entered again into intimate communion with the Monarch of my life. The connection was smoother, faster, easier than this morning. I knelt in asana, began a few breath cycles to displace my mind, and sought an even deeper relationship by my greater receptivity. This assisted somewhat. In this Relationship I have learned sometime past that I am alternately male and female to my Beloved;

but, if I manifest not in myself the solar-phallic Truth in its masculine aspect, then He cometh not. This is almost a truism.

No images are adequate for  $\Psi$ , but many have been used by me over time. From early this morning, my theme today, virtually my motto, my pæan, has been, "Not Thy symbols, Adonai, nor Thy representations, nor Thy attributes, but rather Thee, Thee Thyself." As beautiful and comforting as are the different images I have known in these months past, no image is adequate in the face of what I feel in those best of moments.

And the Voice? Not even the usual telepathic voices, translated by my mind into articulate language, were present but, rather, an unmistakable channel of communication far more subtle. At one point in this last entry into the temple, while I was kneeling in asana, I half voiced (being barely conscious that I had begun to ask) the question of whether now, as per Abramelin and AC, I should prepare to summon the great dark Princes, or prepare the evocations. I received a clear and certain knowing at that moment that amounted to the phrase, "Not today."<sup>3</sup> It was as though a lover, who was at once the greatest of parents and the sweetest of children, were embracing me, and just wanting to hold me close, silently and happily holding me close, knowing that this time was ours, and not to be disturbed by any other.



<sup>3</sup> These particular steps were critical parts of Bro. Proserpinus' initiation to the Grade of 6<sup>o</sup>=5<sup>d</sup> about two and a half years later — but that's another story! — A.H.

# THE SPIRITUAL GUIDE

## THE METHODS OF MIGUEL MOLINOS

I was first introduced to Miguel Molinos' *The Spiritual Guide* and its practices through the kind teaching of a Benedictine monk. (This learned man was also a member of a magical order to which I once belonged.) Since then, these methods have been an important part of my own spiritual life. In this essay I hope to offer a glimpse into the meaning and value of contemplative prayer (or Internal Recollection, as Molinos calls it), for those of us on the path of initiation.

When I began reading *The Spiritual Guide*, I assumed it was a Christian treatise on Bhakti Yoga. I have no doubt that its methods offer an opportunity for such pure devotion to the Divine. Yet, in reading and working through this text I have come to realize that it teaches a method similar to those described by Swami Vivekananda in his book *Raja Yoga*; that is, a scientific method of attainment. I believe the method presented by Molinos can be of great value to the aspirant to the A.:A.: as a chosen method of Scientific Illuminism, and as a lifetime practice with benefits extending throughout one's spiritual career.

It will do the reader little good merely to read Molinos' book. Only the **experience** these practices bring will grant an understanding of the Inward Way. I have discovered that one does not have to be a monastic nun or priest to enjoy the fruits of these labors. For that matter, one need not even be a Christian. Personally, I find these practices to be a valuable way of approaching the Holy Guardian Angel.

Also, it will greatly assist the aspirant to study other mystics who have written learned discourses on the subject. For the aspiring Thelemite, I can heartily recommend a meditative reading from the Holy Books, especially *Liber LXV*, just prior to sitting down to contemplative prayer, to add a devotional element to these practices comparable to Bhakti Yoga. Indeed, as stated above, the method

leads to an experience of deep devotion, of a form practiced long ago by the devout within the ancient Christian Church. It is no surprise that the political arm of that Church condemned it. After all, whoever achieves the goal of these practices will have no need for the Church, for they will have God (or, as we might label it, the Knowledge and Conversation of the Holy Guardian Angel).<sup>1</sup>

**Experience** is the key. Molinos wrote, "Mystical Knowledge proceeds not from wit, but from Experience; it is not invented, but proved; not read, but received. . . It enters not into the Soul by the Ears, nor by continual reading of Books, but by the abundant infusion of the Holy Spirit."

Molinos' goals in writing his book appear to have been, first, to assist the aspirant in removing obstacles in the path ("to disencumber the soul"); secondly, to instruct the aspirant in its simple method; and, lastly, to describe the experiences and stages through which one will move towards a meaningful relation with the Angel. The continual practice of Internal Recollection is really all that is needed, since the Angel is the guide throughout. However, the student is met with many resistances, internal and external. Molinos describes these to our advantage – forewarned is forearmed! Those who are drawn to read this book may already have experienced some of the difficulties he discusses (and possibly some of the rewards).

Molinos begins his preface thus: "By two ways may one approach God; the first by Meditation and Discursive thought or Reasoning; the second by pure Faith and Contemplation." The former is the approach of the beginner in the Lesser Mysteries; the latter is the opening out to the Greater

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<sup>1</sup> For clarity: I will use the word 'God' when quoting Molinos, and the phrase 'Holy Guardian Angel' (or 'Angel') when speaking for myself. Ultimately, these are merely labels that give us reference to the Divine-Whatever-It-Is, the Yechidah of the Qabalist.

Mysteries. One does not seem to choose that, "Okay, now I will do this contemplation thing." It is, rather, as though the Holy Guardian Angel calls one forth to approach it, and nothing of it makes sense. A deep hunger and thirst for an experience are stirred, that cannot be explained or sated except in moments of deep contemplation.

It is the Angel that brings this about for the purposes of moving us deeper into Its Love. Yet, how can one love that which one does not have any concrete means of experiencing? If one can find an approach through love to the Angel without knowing It, then one can come to know of It as It TRULY is. We then come to know of the Angel through that silence which dwells in darkness, yet which the darkness comprehendeth not.

One eventually must leave behind the ramblings of humanity (even of the sages) and trust in the Wisdom of the Angel, who most assuredly will guide us if we are open to it. It is an act of Faith, but not faith without knowing. It is the "certainty, not faith" of *Liber Legis* I:58.

After persevering through the labors of meditation, the soul may be drawn to contemplation. Molinos distinguishes between the **dryness** experienced by those who meditate, and the **loathing** experienced by those who are moved to contemplation. The former is merely the struggles of the soul toward an experience of the Divine, the purification of self that leads to a deeper awareness. The latter is based upon the fact that one has had direct experience of the presence of the Angel within and, when this experience is seemingly withdrawn, it leaves the aspirant feeling empty and hungering for a more intense and continuous experience of that presence. One no longer needs to seek Her out through the methods of objective or external meditations but must, of necessity, continue in the Way of Internal Recollection.

Molinos explains that there are two methods of contemplation, one active and the other passive. Active contemplation is pursued by the individual, yet guided by the Angel. In contrast, the passive form is brought on exclusively by the Angel: We do not seek it and cannot make it happen. If so directed by the Angel, it will happen.

We are told to maintain a "vigil of peace" in our heart. In the midst of any and all experience, we must remain detached and at peace, preferring the Presence of God residing at the center of our being. By doing this, he says, we then can have

that Presence in all things. This instruction is so simple – but difficult, indeed, to put into practice.

Furthermore, he discusses the stages through which we will move. In my own work in the Mysteries, I see parallels. In the beginning there is an excitement. Many things come easily to the beginner, and we usually are filled with strong positive emotions. This is the Angel's way of drawing people to the work. Later, as one progresses, one goes through periods of dryness. This is the Angel's way of purifying and preparing the soul for the Greater Mysteries that follow. In these times of dryness, we are instructed to persevere and continue our practices. It is this act of **doing** that actually prepares the soul.

... there are two sorts of Prayer, the one tender, delightful, loving, and full of emotions; the other obscure, dry, desolate, tempted, and darksome. The first is of Beginners, the second of Proficients who are in the progress to Perfection. God gives the first to gain Souls, the second to purify them.

This dryness is the key to success in the practice! It is called the Angel's purgation of us. How do we move through it? By persevering in our assigned practices or prayer. Later, it may be that the Will of the Angel is to bring us deeper into Its embrace. Detachment, and a willingness to reside in the Silence, the Unknown, are the keys.

It is the Angel that will's this dryness, this period of torment and utter darkness, filled with doubt and emptiness, and with great temptations to lead one from the Path. The purpose of such periods is to purify the seeker's soul to prepare her for the indwelling of that Most Holy Lord, the Holy Guardian Angel. One must have a pure vehicle, duly prepared; else the indwelling may break the unprepared spirit. The Angel uses every experience and every item in the environment to interactively communicate with the aspirant, such that the world becomes a mirror of the self and a way to see clearly the actions of the Angel in one's life.

Molinos instructs us in the method of Internal Recollection, what I have come to refer to as, "Silent Contemplation on the Living Presence of the Holy Guardian Angel." He writes:

Internal Recollection is Faith and Silence in the Presence of God. Hence thou oughtest to be accustomed to recollect thy self in His Presence, with a loving intentness, as one that gives himself to God, and is united unto Him, with Reverence, Humility, and

## BLACK PEARL

Submission; beholding Him in the inmost recess of thine own Soul, without Form, Likeness, Manner, or Figure; resting in a loving and obscure Faith, without any distinction of Perfection or Attribute.

This instruction applies to anyone, of any religion or creed. It is merely contemplation of that which you hold to be most sacred, in absolute silence, without expectation or qualification. This allows the Angel to manifest fully in Its own glory according to Its will.

The moment we take one step upon the path, lured by that precious sweetness which is the gift of beginners, we are assailed by many distractions, both internal and external. It is as if the whole universe (especially those intimates in one's life) conspires against us in our endeavor to attain. It remains only for us to persevere, to continue no matter what assails us, whether we perceive ourselves as gaining anything or not. It is this onslaught that reveals to us our weaknesses and purges us of those things that impede our progress. It is the struggle of the ego for domination, rather than the quiet acceptance of the Will of the Angel manifest through us and for us in the passion play of Life.

Molinos further instructs us:

When thou goest to Prayer, thou shouldest deliver thy self wholly up into the hands of God with perfect resignation, making an act of Faith, believing that thou standest in the Divine Presence, afterwards remaining in that holy repose, with quietness, silence and tranquility; and endeavoring for a whole day, a whole year, and thy whole life to continue that first act of Contemplation, by faith and love.

In other words, every moment of every day eventually becomes a part of this practice in which we dwell in the presence of the Holy Guardian Angel; and this not only in the moments we set aside for prayer, but in all activities of our lives.

Molinos adds that **frequent communion** is also valuable in attaining to that Internal Peace. The practices assigned to us in T.:O.:T.:., as to the aspirant of the A.:A.:, serve the same purposes. These provide the substance and meat from which Divine inspiration comes into our lives, and an avenue for that inward grace to be expressed into Assiah (physical reality) to complete the Qabalistic cycle of Divine Manifestation.

Certainly one of Molinos' graces in this book is in his insistence that we dwell not on our faults, but see these failings as a sure sign that the Angel

is working in us. As human beings, we cannot help but fall short of our goals and aspirations. Instead of condemning ourselves, we should rejoice, because perfection is in the Truth of the Presence that dwells within us.

In the final section of his book, Molinos again contrasts those who profess by external acts and seemingly profound reasoning, and those who resign themselves to the Will of God and dwell continually in the silence wherein is the Divine Presence. The former, he says, try to force an experience of this Presence through action, all for the sake of being viewed as holy and learned. They dwell in a feeling, which they imagine to be God working through them, but is merely the exciting of imagination to create an effect upon the body and emotional life. But the latter, by their persistence in this silent way of prayer, adhering to their obedience, losing themselves in the center of nothingness within, carry with them a continuing inner peace, unconflicted because all is of God and with God. All that exists for them is the Love between them and their Angel, who cleanses the soul by the dual means of (1) ordeals, conflicts and tribulations, and (2) the fire of Divine Love, that create a deep hunger for the Angel that cannot be fulfilled.

The continuing of this state of contemplation, moving through these two purgations, brings one to a state of annihilation, refinement, and, finally, perfection. At this point, I feel the book turns towards the ideas expressed in published works of the A.:A.: concerning the Exempt Adept Grade. Much of it is reflected in what Aleister Crowley received in *Liber Cheth vel Vallum Abeigni* concerning what is required in crossing the Abyss. It is my understanding that this practice, if pursued diligently, can lead one effectively through the beginnings of the path toward that greater accomplishment that is symbolized by the Magister Templi. Beyond this . . . nothing more can be said.

And I answered and said: It is done even according unto Thy word. And it was done. And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up the book into their blood were the chosen ones of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travelers call Naught. — *Liber LXV*, Cap. 5, Verse 59

FRA. E.P.M.

## WHILE THE SLEEPER AWAKES

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 light to the one black light!  
O silence and sound  
In the far profound!

O serpent of scales as of 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 thrice, 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*, 1904

## THE ROSE & THE CROSS

Out of the seething cauldron of my woes,  
Where sweets and salt and bitterness I flung;  
Where charmed music gathered from my  
tongue,  
And where I chained strange archipelagoes  
Of fallen stars; where fiery passion flows  
A curious bitumen; where among  
The glowing medley moved the tune unsung  
Of perfect love: thence grew the Mystic Rose.

Its myriad petals of divided light;  
Its leaves of the most radiant emerald;  
Its heart of fire like rubies. At the sight  
I lifted up my heart to God and called:  
How shall I pluck this dream of my desire?  
And lo! There shaped itself the Cross of Fire!

ALEISTER CROWLEY  
*The Temple of the Holy Ghost*, 1901

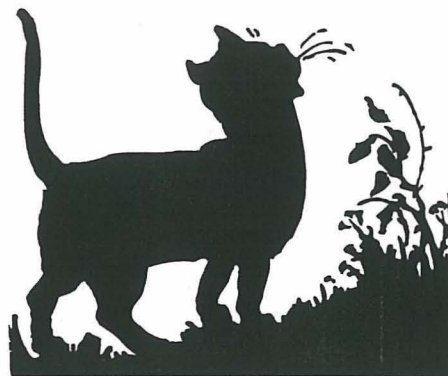
## ROSA CÆLI – XIV

Give me thine hand,  
Rose the Stars, and we will soar above  
Wisdom and Strength and Love,  
Into the sphere where all delight retires  
In azure flames and silver-edgéd fires.  
Now through the veil we shoot  
Like snaky lightning through a thundercloud  
Up to the awful precipice-skirted place  
Where deaf, blind, palsied, mute  
There sits the leprous God; we laugh aloud  
Seeing him face to face,  
Blowing him like a shaken sheaf of snow  
With a brief gust of wind  
Over the cliffs of his ensanguine throne;  
Seating ourselves thereon, as men shall know,  
Above soul, spirit, heart, thought, being, mind,  
All – but most irrevocably entwined  
And irrevocably alone.

ALEISTER CROWLEY  
from *Rose Cæli*, 1910

# Crawford

## *A Celebration of Life & Love*



In the spring of 1988, a scraggly, skinny, tri-color tortoise-shell cat began frequenting our front porch. About two and a half years old, she mostly appeared to greet the arriving Wednesday-night COT class. When the front door was left open during the warm weather – especially on ritual nights – she invited herself in. She also became a regular visitor at monthly Gnostic Masses. Provided with a little food and dubbed ‘Crawford,’ she quickly became a sleek, handsome creature whose poses prompted frequent comparison to a proud wildcat or enigmatic sphinx. Independent and self-sufficient, deemed a born Thelemite in every respect, she soon informed Anna-Kria and me in no uncertain terms that she lived here now – and that was all there was to it! Two cat doors were installed to give her free passage. A long-term, intimate companionship had begun.

In the opinion of our vet, and with strong astrological confirmation, Crawford was likely born in November 1985 (per rectification from events: 7 Nov 85, 3:40 AM PST) as Anna-Kria and I celebrated our tenth anniversary. The party for that event inaugurated some of the best and closest years of our lives together. These were amazing times, rich in creativity and nurturing. Crawford quickly became inseparably part of it. Throughout ’88, we were building Temple of Thelema, as well as nurturing a small brood of students and beginning the law practice that was my livelihood for a decade. In early ’89, T.:O.:T.: opened officially in March, following the February birth of Anna-Kria’s only granddaughter, and an auto accident that left Crawford close to death, from which we nursed her back to health over several months.

From early in our relationship with her, Crawford was intensely communicative. Several months

after she first appeared, she startled me with the strength of her telepathic communication. I remember the first occasion vividly: I heard my name called and a sentence uttered so intensely I thought it had been spoken aloud. I turned responsively, to discover Crawford sitting, patiently staring at me (neither patience nor staring being typical of her), awaiting the breakfast she had just requested. This was the first of many such events. Normally, though, she limited herself to ‘spoken’ language – specific sounds and inflections reserved for specific meanings, which constituted *verbal* communication.

We passed through much together as each other’s caretaker. After her accident, we nursed her back to health. Whenever Anna-Kria was ill, Crawford reliably and attentively planted herself nearby. After the accident two years ago that left me mostly bed-bound for many months, Crawford was at my side almost continuously at the beginning, and for much of each day thereafter.

Just over a month before the events that ruptured my 21-year mate-relationship with Anna-Kria, Crawford did something extraordinary. Having always been fiercely protective of her singular place in our lives, she suddenly brought home, and asked us to move in, a beautiful golden-orange young male cat, who quickly acquired the name ‘Apollo.’ When our personal crisis hit, the presence of the two cats – each of us having the companionship of at least one of them – was an unexpected comfort. Apollo remained in our lives only a few months, just long enough to get us through the original difficulties, before vanishing without explanation.

Two years later, following a short final illness, Crawford died on May 21, 1999.

My reasons for telling her tale at this time, in this place, are many. Some are discussed below. For now, I merely want to tell the story of a remarkable and powerful time, as Anna-Kria and I escorted our dear, dear friend through the gates of the West.

It is the tale of two extraordinary days. There are more stories from her last 24 hours than could be related in many months of telling. Every hour, and often nearly every minute, was poignant. The whole was also as beautiful as we could make it.<sup>1</sup>

During these days, she was in comfortable surroundings where she was loved. Two nights before her death, I stayed up with her all night, getting only an hour or two of sleep Thursday morning. One story shines through memory of that long night: Though she was never a cat to tolerate much eye contact, our eyes locked at one point for nearly 15 minutes in an unbroken communion, a wordless being together. We both understood. We reviewed, without words, the years we had spent with each other, finding satisfaction in closure.

Most of Thursday she spent at the vet, having X-rays and tests, and then receiving an IV drip. To the doctor's surprise, I arranged to pick her up at the end of the afternoon so she could spend what were likely her last hours at home with her family.

She spent much of her final evening in my temple, stretched out upon a bier of her favorite afghan (one that my grandmother had made for me, which Crawford had adopted), surrounded by the things she loved most. At dusk, I was preparing to go downstairs and leave her for a time when, without prompting or planning, I stopped and returned to renew our eye contact from the night before, with her stretched out on the afghan bier and the candles dancing warmly in the darkening room. This time I spoke. What came through me, unbidden, were words that my own Holy Guardian Angel had uttered to me time after time,

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<sup>1</sup> There will be readers, perhaps, who have difficulty with my writing as blithely of psychic matters and post-mortem realities as I might of grocery shopping. I can only say that there are things about which one is certain in life, and in this instance the evidence of my senses leaves me unshakably certain. There will be many readers for whom these matters are as simple and evident as I am treating them. I feel this particular article warrants my candor of thought, feeling, and perception, more than an intellectual discussion of data on nonmaterial existence. Some stories need telling for their own sake.



and which I had never repeated to another living creature until that moment. Alone with her, it was as if the Voice of Eternity spoke through me to her, as through my Angel to me.

As the evening progressed, I realized something important. Crawford had always been intensely psychic, sensitive to auras and energy patterns. As she was separating progressively from her body, her inner senses grew even stronger. It was no gift to her to let her see only the black and ragged pain in my aura; yet neither would it have done to put on a false happy face. My grief for my loss was real and strong, but no more real than my happiness for her. Her dying process required me to draw up out of my own loss without denying it – to let her see **all** of the emotions moving in me. So I took her onto my lap, and reminded her how distressed she would get whenever we would go on a trip – seeing a suitcase come out onto a bed always started her acting edgy, seeking confirmations of our affection. Now it was **her** turn to take a trip, a really wonderful trip – and we were so very sad because she would be gone and we would miss her terribly much. But for her, we were happy, and only wanted her to have her most wonderful trip. No treetop too high for her to reach. No limit to her youthful capacity to run and dance and jump and play, and even fly like the birds she so loved to chase in her youth. (Over her last two days, she presented herself to me, mentally, as she had been in her youth. That image recurred increasingly as she got closer to the end, and was totally dominant after she died.)

By the next morning she had moved herself downstairs and out the cat door, to find a favorite hidey-hole where she expected to hermit herself to die. With no small difficulty, I drew her out, then sat with her on my lap – finding that we were sitting together on the very front porch where she had first introduced herself to me and announced her intention of living with us. I asked Anna-Kria to bring me a small pile of email Crawford had received over the prior day, from people she had known and who had known her. I read the mail to her, giving her time to draw to her mind the image of each individual before I read her their words.

## BLACK PEARL

We drove her to her vet. Two noteworthy incidents occurred just before the end. First, I wanted to again make eye contact with her and held her up facing me; but now she wouldn't make eye contact. Instead, her eyes looked captivated as she gazed, in turn, at a point just above my head, then points on either side of my face, tracing a triangle. As I set her in my lap, the second thing occurred. She looked up at both Anna-Kria and me, her face that of a kitten, in a final look of complete trust and acceptance of whatever we were about to do. I then carried her to the vet's table for the shot, which she received as I held her. Her passing was brief and peaceful.

We wrapped her remains in the afghan, and brought her home, where I dug a grave between the daisies in which she used to roll, and the camellias she loved to have floated in her water dish. The dark brown earth layered with caramel-colored clay perfectly matched her coloration, providing the final camouflage that she so loved when alive. The site was consecrated in the names of Anna-Kria's and my HGAs, then the five elemental kingdoms were successively summoned and commanded by their Divine and Archangelic superiors to receive her tenderly, and to do their respective parts in returning her discarded substance to feed the circle of life. Earth to earth. Water to water. Air to air. Life to Life.

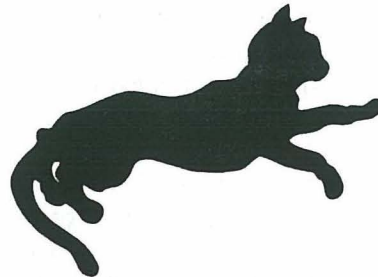
About the passing itself: Crawford was quite conscious of the astral plane, and seemed to be withdrawing into Yetzirah for a few days before her death. Her 'slipping out' was then very rapid – in the time it took us to get to the car (perhaps five minutes) and pause to tune back in, she was already a happy, playful kitten, lion-size, in a state of wonder. It all felt very much like Air or Uranus – free, awake, wondrous. For a couple of days this basic image, still centered on our home, grew and expanded. Among divine cat archetypes, it was far more the bright and solar Sekhmet than the Nubian and nocturnal Bast.

On the third morning after – Monday – I was awakened to a vivid image of her lying in the corner of one room where she often had slept. She looked at me, made the briefest of contacts – and then was gone. It was a final good-bye as she dissolved into the Light. There was no trace of her presence for several weeks. After about a month and a half, though, she began returning occasion-

ally – presenting herself as a new kitten, happily returned to visit when she could.

Why tell this story here, now? Of my many reasons, two stand out. The first is, simply, that death is the biggest issue we all have to address as a species. Negative mass consciousness patterns, rooted in fear, terrorize us collectively. Every story told of a conscious dying process can contribute to the healing of those fearful wounds.

A further reason – perhaps my main reason – is to give the opportunity to mention that the relationship between domesticated mammals and humans – especially initiated humans – is in many respects akin to our own relationship with our Holy Guardian Angel. Cats and other mammals with close connections to humans have evolved the early stages of Ruach-consciousness. They are not wholly Nepheshic. Their communion with us is an active step in their evolution. And, along the way, they have a lot to teach us about that unconditional love which is the basis of our own communion with our own most Belovéd Companion.



To conclude, here are a few letters received from initiates whose lives Crawford had touched:

"My thoughts and blessings as Crawford passes that gate. The absence of such a noble feline spirit will make our world a bit emptier." – MZO

"Thank you for letting me know about Crawford's impending departure. I rejoice, asking Our Lady Asi to grant her smooth passage. Cats are no dummies – they loyally offer Love to us silly Stars, adding their Light to ours at the behest of Nuit, and bathing in our increased radiance. In gratitude for your Love and companionship – *bon voyage*, little Crawford." – CP

"I'm deeply saddened by your news regarding Crawford. Know that I'll be saying many prayers on her behalf to my goddess Bast, that she may know eternal joy and love. Please pass to Crawford my fondest wishes for her, and her next journey, and give her my many thanks for our moments together." – MS

"Sure wish I could be there to say farewell." – JL, Japan

JAMES A. ESHELMAN



# Qabalist's Qorner: 211 (and 666)

by Ike Becker

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

Thus far, in this column, we have satisfied ourselves with numbers of well-established and universal importance: 93, 418, 11, 156, and 210. It is eminently useful for all students of our Work to have a familiarity with such catholic numbers.

Still, the best-known and most developed numbers are not the whole of gematria. "Every number is infinite; there is no difference" (*Liber L.*, Cap. I, v. 4). Each number is a thing unto itself with its own universe of meaning. Each student of Qabalah eventually must forge his or her own unique relationships with these numbers – as well as others to which he or she will be personally drawn.

This issue, we want to examine a generally unknown number, 211. Nothing in the available literature suggests that this prime number is of outstanding significance; but, on inspection, it proves a worthy symbol of the Holy Guardian Angel.

For example, consider the following words, all enumerating to 211, in their relationship to ideas commonly associated with the HGA:

- ארי (Ari) - My light
- ארי (Ari) - Lion
- גבור (Gibbor) - Strong
- הארה (He'arah) - A flash; lightning; illumination
- הדבר (ha-Davar) - The Word
- ויפקדהו (va-Yaph'qidehu) – "And he appointed him" (Gen. 39:4)
- חרג (Ḥahrag) - To shake, to tremble
- ירא (Yahreh) - To tremble (whether for fear, reverence, joy); terrible, dreadful, venerable, august, stupendous, admirable, wondrous
- מו'עצה (Mo'etzah) - Counsel

ראי (Ra'i) - Vision, appearance, sight, spectacle, example

A few other ideas are so closely associated that they take only a little reflection (if that) to see their mystical importance:

- אלפעל (Elpa'al) - To whom God is the reward
- ארוד (Arvad) - A wandering; place of fugitives
- ארוך (Arod) - Wild ass
- גברו (Gavroo) - Prevailed, are mighty beyond (Gen. 7:19)
- אר (Ye'or) - A river; also, *yeor*, "a flood." (Cf. ירדן, "Jordan")
- ראי (Re'i) - Looking glass, mirror

Depicting a place of solitude and retirement reminiscent of mythic and mystic figures from Osiris to "Christian Rosenkretz," we find:

- ארגז (Argaz) - Chest, coffer
- גחזר (Gaḥar) - Hiding place

But beside all of these, there are three words that stand out from the rest, all spelled with the same three letters in the same order, Heh, Resh, Vav (הרׁו). When pronounced *Hru*, they form the name of a great Supernal Archangel who presides over the works of the Magick of L.V.X. With different pointings, the same letters form the name *Heru*, or Horus, the God who is Lord of the Æon, the "generic" for the Holy Guardian Angel. With ה understood as a definite article, the same three letters make *ha-ru*, "the turnings," an ancient and primal word that is a name of Kether, the Crown. In all three cases, the letters Heh, Resh, and Vav

symbolize the Sun (7) standing between the 5 (5 = 5) and the 6 (6 = 6), the Pentagram and the Hexagram – a perfect hieroglyph of the fulfillment of the Great Work.

Some other Hebrew words totaling to 211:

- אבחר (Avher) - I shall choose  
 דברה (Dibbrah) - Words, precepts; thy word, thy speech, her speech  
 דיברה (Divrah) - Manner, mode, cause, reason  
 הברד (ha-Barad) - The hail  
 הראה (Harah) - It has been shown  
 זרד (Zered) - Twig, sprig, stick  
 חגר (Hagar) - To gird on; encircle; make a supreme effort  
 חגגר (Higger) - Lame

We conclude with two pairs of words showing common ideas. These are left to your intuition to frame in relation to what has been written above:

- רבה (Ravah) - To drink largely, to be satisfied with drink  
 רבה (Raveh) - Satiated (with drink), or fully irrigated (as a field)  
 רטב (Ratav) - To be wet, moist (especially the moisture of green plants)  
 רטב (Ratov) - Juicy, green, fresh

In the Greek we find equally interesting words, formed by metatheses of the same three letters:

- Ἴσα - Isis (who presides over the 13th Path of Gimel, the High Priestess, wherein the Holy Guardian Angel is manifest)  
 Ἰσα - Jesus (see *Liber Legis* I:49 where he is equated to Osiris: Jesus as the sufferer, Osiris as the adorant)  
 ἰσα - Equilibrium

Finally, the Latin Simplex Qabalah also gives us worthy contributions to the same theme:

COLLEGIUM ROSEÆ CRUCIS - Fraternity of the Rosy Cross (*N.B. Note its initials.*)

QUI DEDIT NOBIS SIGNUM - (He) Who gave us this sign (historically, a reference to the rood-cross)

SEPTEM LAMPADES ARDENTES - “7 lamps of fire” (Rev. 4:5; a reference to the charkas, &c.)

## <Concerning 666>

A reader has asked about the significance of 666, and how it can mean “beast,” and yet be “the number of a man” (Rev. 13:18).

In Greek gematria, 666 is the value of the phrase το μεγα θηριον, *to mega therion*, which literally means “the great beast.”

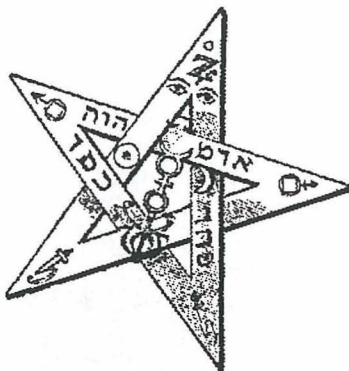
I long have held that the conventional understanding of *Revelations* 13:18 is one more (of many) critical miscomprehensions of that wondrous apocalyptic canon of practical mystic teaching. *To therion* means any “beast,” particularly of the four-legged kind; but I think the term “the great beast” specifically means humanity: the Great Beast set in contrast to any other (lesser) beast (“the beasts of the field”). The passage in *Revelations* that gave infamy to the number 666 includes a phrase normally translated, “Here is wisdom [σοφία = חכמה]. Let him that hath understanding [νοῦς = ביני] count the number of the beast: for it is the number of a man.” But the article “a” is gratuitous. It is not required, and is perhaps not even warranted, by the Greek *arithmos gar anthropou estin*, which, with equal accuracy, can be read: “for it is the number of Man.” That is, of humanity itself.

This passage, therefore, shows the emergence of a higher humankind from the “beasts” that walk on all four. It says that the Great Beast, humanity itself, is summarized by the number 666, which, among Qabalists, has long been the supreme number of the Sun, of light, and of the highest human genius. (The five chief numbers of the Sun are 6, 21, 36, 111, and 666.)

It shows the next great step for humanity as being this Work of the Sun.

*Love is the law, love under will.*





## THE STAR RUBY

### AN ANALYSIS (PART 2 OF 3)

When Aleister Crowley sent instructions on the Lesser Ritual of the Pentagram to Agape Lodge O.T.O. members in the early 1940s, he ended with the following paragraph:

You can figure out for yourself the forms of the angels, or rather archangels. For instance, Raphael, commencing with an “R” will have a head of solar glory and the Pé which follows shows that the rest of him is martial: the “AL” which concludes the name (in the case of most angelic beings) indicates that they wield the sword and the balance.

He was applying (even in the last years of his life) the technique he learned in the Hermetic Order of the Golden Dawn by which magical images are formed from the Hebrew letters composing an angel’s name. The symbolism of the letters, from beginning to end, forms the image, from top to bottom of the figure. These images have magical integrity in the World of Yetzirah. The justification for their use for (Briatic) archangels is that the substance of the World of Yetzirah is used to forge a proper containment for the Briatic essence.

Thus, an image for Raphael (רפאל) would have a solar head (ר) and a martial body (פ). The אל consists of letters attributed to Air and Libra.

There is much reason to believe that Crowley would have used the same technique for composing images for the enigmatic Wardens of the Quarters in the Star Ruby: Iunges, Sunoches, Teletar-chai, and Daimonos. Even if he did not do so<sup>1</sup>, the modern student may wish to do so!

<sup>1</sup> I have never once seen a diary entry by Crowley indicating that he actually performed the Star Ruby ritual. This does not mean he never performed it, of course! – but it certainly means this ritual did not outright replace

Some students have intelligently objected that all four of these names are Greek **plurals**, implying groups of entities, not individuals. The limited discussion of them in *The Chaldean Oracles* is consistent with that. Despite its grammatical accuracy, I do not find this argument persuasive for two reasons. (1) The Guardians are placed in the ritual where Briatic (archangelic-level) entities are warranted – unless protection is not desired above the Yetziratic level. *Multiplicity* is a characteristic of Yetzirah, as *unity* is of Briah. (2) I no longer think Crowley actually intended these Guardians to be the specific entities mentioned in *The Chaldean Oracles*, though he certainly drew the **names** from that source. I think he simply wanted Greek names for a Greek ritual, and took the best he had at hand. It is up to the working magician to forge these into the effective magical receptacles of cosmic forces that this protective ritual requires.

The technique of forming Theurgic images from the letters of a name can be applied to Greek, as well as to Hebrew, names. One merely has to find the Qabalistic equivalencies.<sup>2</sup> Mostly, the Greek letters partake of the same symbolism as their Hebrew cognates. However, based upon cultural differences between the Hebraic and Hellenic traditions, entities with Greek names will display stylistic distinctions best learned by the experience of encountering them, fortified by a breadth in the humanities.

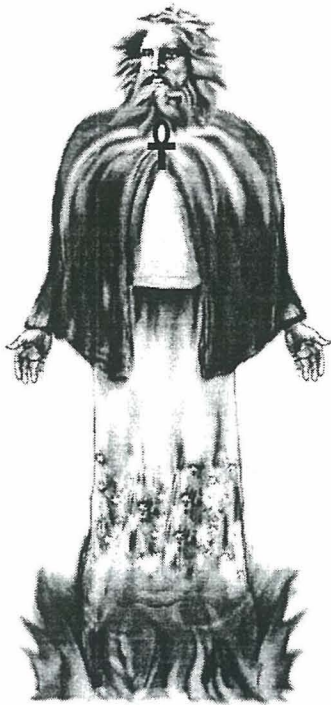
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the Lesser Ritual of the Pentagram for him. In the last few years of his life, it was instructions on the LBR, not the Star Ruby, that he sent to his American students.

<sup>2</sup> These equivalencies are taught in the Second Order of T.:O.:T.: Space considerations precluded the summary table originally planned to accompany this article.

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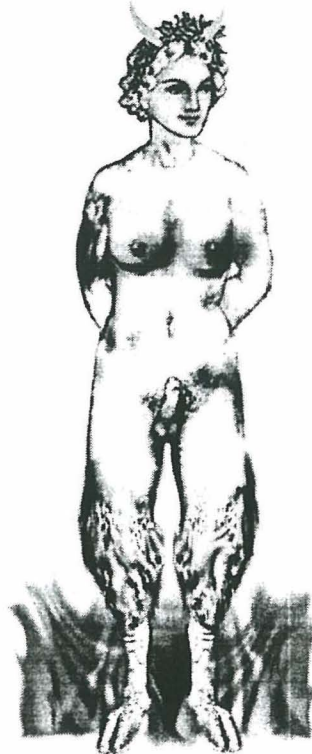
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Theurgic (or telematic) images of the Wardens of the Quarters in the Star Ruby, based on Greek letters composing their names. Artwork by Angela Wixtrom, from designs by James A. Eshelman. (Full color versions of Ms. Wixtrom's original artwork for these images can be viewed and downloaded online at: <http://www.thelema.org/gallery>)

IΥΓΓΕΣ (Iunges)

- I ♀ A wizened elder male, gray-white hair and beard, eyes luminous with an ancient understanding. Narrow face. Pensive expression.
- Y ⚡ The shoulders are broader than expected from the rest of the figure. From them flows a waist-length cloak, open at the front, *red-orange* in color, fastened at the throat by a copper clasp in the shape of an Ankh (†).
- ΓΓ ♂♂ The body is graceful, beautifully proportioned, slender. Beneath the mantle, a *pale blue* robe reaches to the ankles, interrupted by a belt of *silver* cord about the waist. *Silver* touches, looking like sparks of light, are woven sparsely into the fabric.
- E ⚡ The lower edge of the robe, approaching the feet, becomes brighter until it scintillates with silver starlight.
- Σ Δ About the feet dance open flames.

ΣΥΝΟΧΕΣ<sup>3</sup> (Sunoches)

- Σ Δ A strong, invincible feminine countenance. The entire impression is fierce, fiery. Flame-colored hair seems to merge into an aureole of *scarlet* flame crowning the head.
- Y ⚡ Upper body is sensuous, feminine, full-breasted, charged with an electrical earthen eroticism. A *red-scarlet* cape hangs loosely about bare shoulders, draping nearly to the ankles, joined to the main garment by copper fastenings in the shape of a Taurus sigil (♉).
- N ♀ Continues the sensuous, sexual attributes of the upper torso, which is garbed in a sleeveless, *blue-green* robe (here shown as snake-skin), bodice open-cut.
- O ♄ A long, gnarled staff of ash-wood, approximately the height of her body, atop which is a dark goat's head – either held fully upright in the right hand, or grasped low in the right hand, and angled upward across the body, the upper portion held in the left hand.
- X ☉ About the waist is a broad *amber* girdle, whereon is mounted a scarab.

<sup>3</sup> The name consists of letters corresponding to female zodiacal signs (and the most erotic of these), bounded by the letter for Fire. Only the E in the plural ending is an exception; but it depicts the goddess in Atu XVII. These considerations give the basic idea of the figure.

- E ⚡ The lower edge of the robe, approaching the feet, becomes brighter until it scintillates with silver starlight.
- Σ Δ About the feet dance open flames.

ΤΕΛΕΤΑΡΧΑΙ (Teletarchai)

- T ♃ A dark *indigo* hood is drawn over the head.
- E ⚡ Youthful, humane face shines from within the folds of the hood, sincere, smiling, pensive, deeply understanding, radiating a dim stellar glory that inspires a sense of peace.
- Λ ⚡ The arms are each raised at the sides, about halfway to horizontal, so that they form the shape of the letter Lambda (Λ).
- E ⚡ On the breast hangs an 8-pointed star pendant cut from amethyst pieces edged in silver.
- T ♃ The *indigo* robe continues to the ankles.
- A ⚡ Narrow girdle of *bright pale yellow*. At its center, a topaz lozenge emblazoned with the Chi-Rho – the X being *silver*, the P *gold*.
- PX ☉ In the right hand, *golden-orange* solar sphere. ☾ In the left, a *silver* lunar sphere.
- AI ⚡♀ Golden winged sandals, and an aura of bright yellow light about the feet.

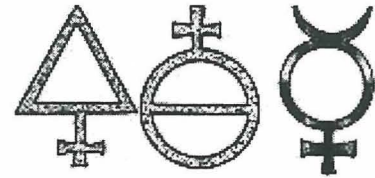
ΔΑΙΜΟΝΟΣ (Daimonos)

- Δ ♀ Beautiful, youthful face, serene and harmonious, expressing warmth and affection. Laurel wreath about the head.
- A ⚡ No decisive gender characteristic is discernible in the face. Medium-length blond hair. Face radiates its own luminosity. Two small golden horns emerge from the forehead.
- I ♀ Neck and shoulders are delicate, feminine.
- M ♀ Entire upper torso has a youthful, feminine softness, wholly free of body hair. Breasts are very round, though modest in size.
- O ♄ Hips, thighs, and buttocks are those of a youthful male. Body hair begins to be appropriately present. The phallus is erect, though modest in size.
- N ♀ Legs are very muscular and strong, covered with very dark hair.
- O ♄ Legs terminate in goat hooves.
- Σ Δ About the feet break forth open flames that illuminate the entire figure, casting sharp and dramatic shadows.

JAMES A. ESHELMAN

# MYSTERIUM CONIUNCTIONIS

## A RITUAL OF THE $0=2$ FORMULA



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

This ritual is to be used whenever desired, in order to attune the magician to the union of opposites in his or her nature.

**THE TEMPLE:** A large circle is traced on the temple floor, 13 feet in diameter.<sup>1</sup> A white pillar is placed at the southern edge of the circle, a black pillar at the northern edge. At the base of the white pillar, on its western side, burns a single candle. At the base of the black pillar, on its western side, rests a cup or basin of water. Incense of Abraelin, and none other, burns outside the circle.

**THE MAGICIAN:** The magician is attired in the robe of his or her degree.

### THE RITUAL

Stand in the center of the circle, facing East.<sup>2</sup> Assuming the sign of Mulier, intone:

**A ka dua  
Tuf ur biu  
Bi a'a chefu  
Dudu nur af an nuteru**

Perform the Lesser Banishing Pentagram Ritual of Earth, describing the circle on the floor while you circumambulate. Return to the center of the circle and face East, then say:

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<sup>1</sup> In addition to other considerations mentioned by Fra. A.A., the Vault of the Adepts is a regular heptagon inscribed within a 13-foot circle. – A.H.

<sup>2</sup> You face East to symbolize your aspiration to the Unity, in Nothingness, of Nuit. – Fra. A.A.

**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!**

**None, breathed the light, faint & færy, of the stars, and two.**

**For I am divided for love's sake, for the chance of union.**

**This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.<sup>3</sup>**

Turn clockwise and advance in a straight line to the white pillar, taking up the candle. Face West, make the triangle of Fire  $\Delta$  before you with the candle, and say:

**I consecrate with Fire.**

Advance in a straight line (across the diameter of the circle) to the black pillar. Take up the basin of water. Facing West, asperse with the water, making the triangle of Water  $\nabla$  before you, and say:

**I purify by Water.**

Return to the center of the circle, facing West.

Next, you will begin reciting a series of 13 pairs of opposites (given below). For the first of each pair, raise your left hand to the South while uttering the word. For the second of each pair, raise your right hand to the North while speaking the word. Thus, after each pair of opposites is recited, you will be standing again in the sign of Mulier. (You should, as completely as possible, identify yourself with the words as you speak them, as if you are creating magnetic poles to your left and right – the pillars – with the force of this identification.)

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<sup>3</sup> *Liber Legis*, Cap. I, vv. 27-30. – A.H.

## MYSTERIUM CONIUNCTIONIS

Then, concentrating and sending forth the energy of the unification of these opposites, give the Sign of the Enterer while intoning sharply:

### ACHAD!

Visualize the projection of the energy to the circumference of the circle, where it begins to transform the circle into a sphere of brilliant white light. Retire the right hand, in the Sign of Silence, to the lips.

The pairs of opposites are as follows:

**Fire-Water**  
**Positive-Negative**  
**Light-Night**  
**Father-Mother**  
**Force-Form**  
**Therion-Babalon**  
**Osiris-Isis**  
**Ra-Hoor-Khuit—Hoor-paar-kraat**  
**Conscious-Unconscious**  
**Sun-Moon**  
**Red Lion-White Eagle**  
**Cross-Circle**  
**God-Man**

With each pair, the intensity of the sphere's light increases, corresponding with the Will of your divided self to unite, with Love, into a circle of Naught. (You are finally allowing the magnetized poles to slam together, having increased their attraction to each other, and the tension between these opposites, through the previous words.) Assume the sign of Mulier, this time facing West to symbolize the attainment of Union, as if identifying with Nuit.



At the moment of climax, slowly brings your arms down to cross your breast, right over left, forming the sign of Osiris Risen, while intoning:

### IAO.

The opposed energies are drawn down with the arms, and concentrated in your heart (which is imagined to be the center of the sphere), where the

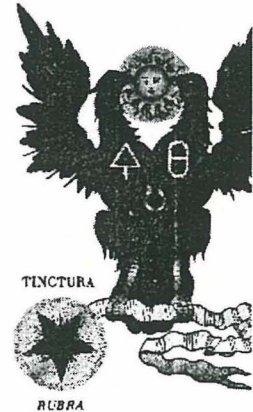
arms are crossed. When this Union is fully experienced, say:

**Love is the law, love under will.**

Then, turning clockwise to the East, again in the sign of Mulier, intone:

**A ka dua**  
**Tuf ur biu**  
**Bi a'a chefu**  
**Dudu nur af an nuteru**

The ritual is ended.



### NOTES:

- The sign of Mulier can also be considered as a representation of Baphomet, a symbol of the union of opposites.
- The technique used in the litany of opposites is not unlike the “negative confession” of *Liber Pyramidos*, where the magician identifies, in rapid succession, with “opposite” energies, or states of consciousness. Interestingly, this technique is sometimes used in hypnosis to deepen trance. It seems to be effective because the person is shifted so quickly between one state and another, that he or she “slingshots” past them into a deeper state altogether. This is exactly the object of this ritual, so one can readily see that the key to its proper performance is the effectiveness of the magician’s identification with the opposites recited.
- Although pillars are used, they are not to be considered as strictly representative of the familiar Qabalistic-Masonic pillars. Some of the opposites recited fall readily into the Qabalistic attributions to the pillars; others, such as ‘God’ and ‘Man,’ do not. The point to be made is simply that the pairs can be considered opposites for the purpose of the ritual. They may not all be opposites along the same continuum, and they may not always be opposites!
- While the concept of opposites is clearly addressed in the Litany and by the presence of the pillars, the concept of Unity (as Ayin, 𐌆𐌗)

## BLACK PEARL

is addressed in other aspects of the ritual. The circle/sphere is the most prominent of these. The circle is 13 feet in diameter, and since 13 is the number of אָחָד, *achad*, "Unity," the vibration of *achad* reaffirms the circle with each pair, and by the fact that there are 13 pairs. Multiplying 13 pairs by two words per pair (unity through duality), we get 26. This suggests that the nature of the ritual is related to the formula of Tetragrammaton (יהוה). However, this ritual is more explicitly based on one interpretation of the IAO formula, where "I and O are the opposites which form the field

for the operation of A" (see *Magick in Theory & Practice* under "The Formula of IAO."). Furthermore, by the end of the ritual you have built the sphere and have identified a point at your heart as the sphere's center. This is one final affirmation of union through love under will, as it represents the union of the point and the circle, Hadit and Nuit.

*Love is the law, love under will.*

FRA. A.A.  
(DAVID G. SHOEMAKER)

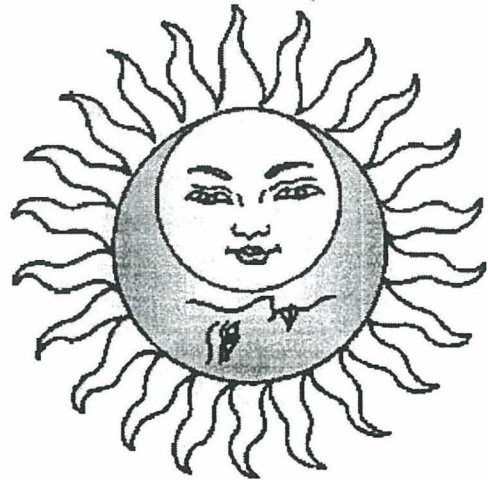
## LOCKED IN LOVE

O ineffable GOD without Name,  
I've invoked Thee, provoking thy flame.  
In the sensuous Form of my Lord,  
'Neath its veil, wailing gale, my soul roared.  
I desire the sweet fire of thy Being —  
Single spark, sail the dark sea of wonder!  
Thrice almighty in *all* things Thou art,  
Solar snake in the lake of my heart.

Now, before me the healing dawn light  
Wears the rose of the rising sun's beauty,  
While behind me the Foundation's might  
Bears the grail and the tale of life's duty.  
God's ambassador flames on my right,  
Scintillation elating the mind,  
While the backlit and boreal night  
On my left is the passion that binds me.

About me only blaze these things of sense.  
Within, thy star-stream column spawns events.  
So locked in love — a princess and her prince.

JAMES A. ESHELMAN  
*July 27, 1999*



# THE SLEEP OF SILOAM



Assigned to the Path of Mem, for the use of the Adeptus Minor, is the specific method called the "Sleep of Siloam." *Siloam*, or *Shiloam*, is commonly regarded as a variant pronunciation of שְׁלוֹם, *shalom* or *salem*, corresponding to "the marriage, or equilibration [ל], of Fire [ש] and Water [מ]." By this interpretation, then, the Sleep of Siloam is the "Sleep of Peace."

Yet the actual origin of this word is the Greek Σιλωαμ, the name of a pool in Jerusalem referenced in *John 9*, which reads, in part:

And as he [Jesus] passed by, he saw a man that was blind from his birth. And his disciples asked him, saying, "Rabbi, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither has this man sinned, nor his parents: but it is so that the works of God may be made manifest in him. I must work the works of the One that sent me, while it is day: for the night comes, when no one can labor. As long as I am in the world, I am the light of the world."

After thus speaking, he spat on the ground, and made clay from the spittle, and he smeared the clay upon the blind man's eyes and said to him, "Go, wash in the pool of Siloam. . . ." He departed, therefore, and washed, and came seeing.

What is extraordinary in this passage, saturated with mystically poignant phrases, is that Siloam (Σιλωαμ) enumerates to 1,081 — exactly the same as the Hebrew תִּפְּרֵת, Tiphereth! One who could not see was anointed by the Holy Guardian Angel, "the Light of the World," and then told to submerge himself in the Sphere of Beauty, the Sphere of the Sun; and, doing so, he gained sight.

It is in such a mystical pool that the Adept is to submerge herself, repeatedly and profoundly.

Crowley's best discussion of the Sleep of Siloam is given in *Liber Aleph*, Cap. 18, *De Somno Lucido* ("On Lucid Sleep"):

. . . to him whose physical Needs (of whatsoever kind) are not truly satisfied cometh a physical or lunar Sleep appointed to refresh and recreate by Cleansing and Repose; but on him that is bodily pure the Lord bestoweth a solar or lucid Sleep, wherein move Images of pure Light fashioned by the True Will. And this is called by the Qabalists the Sleep of Shiloam, and of this doth also Porphyry make mention, and Cicero, and many other Wise Men of Old Time.

Compare, o my Son, with this Doctrine that which was taught thee in the Sanctuary of the Gnosis concerning the Death of the Righteous; and learn moreover that these are but particular Cases of an Universal Formula.

We also find mention of this state in the Class A document, *Liber LXV* (Cap. IV, vv. 9-10):

In the garden of immortal kisses, O thou brilliant One, shine forth! Make *Thy* mouth an opium-poppy, that one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am.

In my sleep I beheld the Universe like a clear crystal without one speck.

In his commentary on these verses, The Master Therion wrote:

A garden usually symbolizes a place of cultivated beauty; Oriental poets use it to express a collection of poems or wise sayings. The immortal kisses are the tokens of the operation of "love under will" which is perpetual. The Angel calls upon the Adept to display his brilliance as if the Knowledge and Conversation were a transcendental sacrament beyond that implied in all acts. The opium poppy is a symbol of peace, exaltation, and delight, the giver of sleep, by which is meant the silencing of all possible distractions. The mouth of the Adept, the organ by which he is nourished, expresses his thoughts, and symbolizes his passion; by the kiss of this mouth is meant its surrender to

the Angel, the act of marriage, and this is the key to the infinite sleep and lucid. Sleep has been explained above [in reference to a prior verse]. It is infinite, being freed from the limitations of condition, and lucid as being characterized by pure vision. Shi-loh-am: the word means peace.  $\psi = \Delta$ ,  $\lambda = \Omega$ ,  $\eta = \nabla$ . ☆.

The Angel explains that (in the reposeful ecstasy of love, I might even say in the orgasm of love, the reference is to the particular Samadhi of the attainment of the K. and C. of the HGA) in his 'sleep' he obtained the vision of the Universe as a continuous and immaculate phenomenon. This is contrasted implicitly with the effect of the same act on the Adept, to whom it simply means Union with Godhead. The Angel has found perfection in his own Adept: this completes Perfection.

The key, then, is that this "lucid sleep" arises from surrender to the union with the Holy Guardian Angel: Libra joining Fire and Water, the Angel and the Adept, to forge the Hexagram. *Shalom* also means "wholeness" or "completion."

Mention is made of a *Liber Siloam* (Liber 451). This document, if extant, has not been identified unambiguously. There are three theories on this. One theory is that *Liber 451* is the brief chapter in *De Arte Magica* on "Eroto-comatose Lucidity," a technique of producing repeated sexual satisfaction to the point of utter exhaustion. The sleep ensuing, all other things being in order, satisfies the

preliminary physical requirements mentioned in *Liber Aleph* above.

A second theory is that *Liber Siloam* is a ritual found in one of Crowley's private ritual books from about 1909 (excerpted below). The ceremony is a rather classic style of Temple preparation and preliminary invocation, rising in intensity, until the Holy Guardian Angel appears. One may then either extrovert awareness toward a work of evocation, or introvert awareness by inducing the Sleep of Siloam. Although the ritual has some interesting features, it is a very *yang* ceremony, which by style and action is more inductive of the conditions of Fire and Air than of Water. Although we suspect that this document is the original one intended to bear the name, *Liber Siloam*, it is not likely that many would find it effective in inducing the state of consciousness that we are discussing.

A third theory is that, although Crowley had the essential theory intact, he never wrote the document nor devised a specific technique for use by A.:A.: Adepti in this regard.

Implementation, therefore, must be left to the individual Adept. **What is important is the attaining of this particular trance state and partaking of the sublimity of the "marriage" with the Holy Guardian Angel.**

JAMES A. ESHELMAN

## INVOCATION FROM *LIBER SILOAM*

Holiest Lord of my Life	Great Beauty and Harmony of Desire!
Most desirable! Most beautiful!	Order in multiform motion!
Thou whose kisses are penetrating as the fire,	Silence from myriad musics!
Subtle as the air, holy as the lustrous dew!	I adore thee and I invoke thee!
Angel great and magnificent!	All holiest Gods that are of me!
Soul of Splendour!	All bright archangels!
Aspiration of my Spirit!	All angels strong and beautiful!
My true Self!	All influences of the pure Spirit of the Elohim!
I adore thee and I invoke thee!	All fountains of the Supernal Influx!
Manifest thyself visibly even unto mortal eyes!	Infinity in Unity! Unity in Infinity!
Be thou with me and of me!	I adore and I invoke!
Forever beyond the ages!	Khabs am Pekht!
White Flame!	Konx om Pax!
Mighty River of the Waters of Eternity!	Light in Extension!
Wind of the World!	
Mountain of my Universe!	

ALEISTER CROWLEY, 1909

## CEREMONIAL MAGICK, Part 6: Knowledge & Conversation of the Holy Guardian Angel

**OPUS 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*).

Each of the *opera* we have explored thus far in this series has been a building to, and preparation for, this one *opus*. The Knowledge and Conversation of the Holy Guardian Angel is the real, sole task of every man and every woman from the beginning of their journey on the mystical and magical way. However, of all magical operations that can be undertaken, none is more personal than this, none more individual. As G.:H.: Fra. O.M. wrote in *One Star in Sight*,

It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

We do not even attempt, therefore, to provide a sample ritual for this task. What is golden and all perfection for one aspirant will be irrelevant to another. One's approach must rise from the depths of one's own soul, based on the nature and the needs of that soul. *One Star in Sight* continues:

The Masters of the A.:A.: have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalized instructions in Liber 418 (the 8th Aethyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. . . They have taken

the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

As part of this present series, we might suggest that the student return to the outline in BLACK PEARL NO. 1 and apply its checklists to this problem. Even this may be irrelevant to some; but there is an excellent chance something worthwhile will be learned in the course of discovering that fact!

We are taking this opportunity to publish the official A.:A.: self-initiation ritual to the 5<sup>o</sup>=6<sup>o</sup> Grade, *Ritual VIII*. Its sole purpose is the K&C of the HGA. Its method is a refinement – we would say, the quintessence – of the methods traditionally attributed to Abra-Melin the Mage.

*Ritual VIII* hardly constitutes “precise rules.” It is a highly elastic methodology that provides ample opportunity, and even requirement, for the aspirant to design her own unique approach.

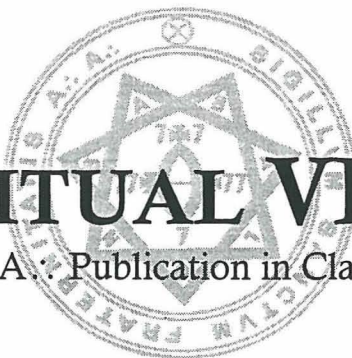
Of course, even within this liberal, flexible approach, the methods of *Ritual VIII* may be foreign to what a particular aspirant requires. A new Minor Adept is certainly in a place to trust her inner guidance in designing the approach she will use.

*Ritual VIII* was originally published in EQUINOX I:5 (March 1911 e.v.), as part of *The Vision & the Voice*. During Crowley's life, it was never published separately. Nor did he ever give it, in print, any other title than *Ritual VIII*. It is assigned to the Dominus Liminis Grade, for the use of the Adeptus Minor. Crowley described the significance of its assigned number thus: “VIII. The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.”

— FRA. A.H.

# RITUAL VIII

A.:A.: Publication in Class D



000. The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

00. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

0. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

1. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

2. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

3. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, and the height shall be thrice half of the breadth or double the breadth.

4. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum

and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

5. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

6. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

7. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

8. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfefold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

9. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

10. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

11. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend

## IMPRIMATUR

### *Pro Coll. Summ.*

93	10°=1□
666	9°=2□
Saturnus	8°=3□

### *Pro Coll. Int.*

D.D.S.	7°=4□
Π.	7°=4□
O.S.V.	6°=5□
M.	6°=5□
S.e.S.	5°=6□

## RITUAL VIII

it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

12. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

13. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oakwood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

14. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it accordingly to his fancy and imagination, that shall be informed by beauty.

15. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

16. Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

17. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

18. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

19. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

20. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

21. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

22. Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

## INVOCATION

*An Oath written during the Dawn-Meditation*

Aiwaz! confirm my troth with Thee! my will inspire  
With secret sperm of subtle, free, creating Fire!  
Mould thou my very flesh as Thine, renew my birth  
In childhood merry as divine, enchanted Earth!  
Dissolve my rapture in Thine own, a sacred slaughter  
Whereby to capture and atone the Soul of Water!  
Fill thou my mind with gleaming Thought intense and rare  
To One refined, outflung to Naught, the World of Air!  
Most, bridal bound, my quintessential Form thus freeing  
From self, be found one Selfhood blent in Spirit-Being.

ALEISTER CROWLEY

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

**THE CRY OF THE 15TH AETHYR,  
WHICH IS CALLED**



1. There appears immediately in the Æthyr a tremendous column of scarlet fire, whirling forth, rebounding, crying aloud. And about it are four columns of green and blue and gold and silver, each inscribed with writings in the character of the dagger. And the column of fire is dancing among the pillars. Now it seems that the fire is but the skirt of the dancer, and the dancer is a mighty god. The vision is overpowering.

2. As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptised in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

3. Now it is clear what she has woven in her dance; it is the Crimson Rose of 49 Petals, and the Pillars are the Cross with which it is conjoined. And between the pillars shoot out rays of pure green fire; and now all the pillars are golden. She ceases to dance, and dwindles, gathering herself into the centre of the Rose.

4. Now it is seen that the Rose is a vast amphitheatre, with seven tiers, each tier divided into seven partitions. And they that sit in the Amphitheatre are the seven grades of the Order of the Rosy Cross. This Amphitheatre is built of rose-coloured marble, and of its size I can say only that the sun might be used as a ball to be thrown by the players in the arena. But in the arena there is a little altar of emerald, and its top has the heads of the Four Beasts, in turquoise and rock-crystal. And the

floor of the arena is ridged like a grating of lapis lazuli. And it is full of pure quicksilver.

5. Above the altar is a veiled Figure, whose name is Pan. Those in the outer tier adore him as a Man; and in the next tier they adore him as a Goat; and in the next tier they adore him as a Ram; and in the next tier they adore him as a Crab; and in the next tier they adore him as an Ibis; and in the next tier they adore him as a Golden Hawk; and in the next tier they adore him not.

6. And now the light streameth out from the altar, splashed out by the feet of him that is above it. It is the Holy Twelve-fold Table of OIT.

7. The voice of him that is above the altar is silence, but the echo thereof cometh back from the walls of the circus, and is speech. And this is the speech: Three and four are the days of a quarter of the moon, and on the seventh day is the sabbath, but thrice four is the Sabbath of the Adepts whereof the form is revealed in the Æthyr ZID; that is the eighth of the Aires. And the mysteries of the Table shall not be wholly revealed, nor shall they be revealed herein. But thou shalt gather of the sweat of thy brow a pool of clear water wherein this shall be revealed. And of the oil that thou burnest in the midnight shall be gathered together thirteen rivers of blessing; and of the oil and the water I will prepare a wine to intoxicate the young men and the maidens.

8. And now the Table is become the universe; every star is a letter of the Book of Enoch. And the Book of Enoch is drawn therefrom by an inscrutable Mystery, that is known only to the Angels and the Holy Sevenfold Table. While I have been gazing upon this table, an Adept has come forth, one from each tier, except the inmost Tier.

9. And the first drove a dagger into my heart, and tasted the blood, and said: καθαρός, καθαρός, καθαρός, καθαρός, καθαρός, καθαρός, καθαρός, καθαρός.

10. And the second Adept has been testing the muscles of my right arm and shoulder, and he says: fortis, fortis, fortis, fortis, fortis.

11. And the third Adept examines the skin and tastes the sweat of my left arm, and says:

TAN, TAN, TAN, TAN.

12. And the fourth Adept examines my neck, and seems to approve, though he says nothing; and he hath opened the right half of my brain, and he makes some examination, and says: "Samajh, Samajh, Samajh."

13. And the fifth Adept examines the left half of my brain, and then holds up his hand in protest, and says "PLA . . ." (I cannot get the sentence, but the meaning is: In the thick darkness the seed awaiteth spring.)

14. And now am I again rapt in contemplation of that universe of letters which are stars.

15. The words ORLO, ILRO, TULE are three most secret names of God. They are Magick names, each having an interpretation of the same kind as the interpretation of I.N.R.I., and the name OIT, RLU, LRL, OOE are other names of God, that contain magical formulæ, the first to invoke fire; the second, water; the third, air; and the fourth, earth.

16. And if the Table be read diagonally, every letter, and every combination of letters, is the name of a devil. And from these are drawn the formulæ of evil magick. But the holy letter I above the triad LLL dominateth the Table, and preserveth the peace of the universe.

17. And in the seven talismans about the central Table are contained the Mysteries of drawing forth the letters. And the letters of the circumference declare in glory of Nuit, that beginneth from Aries.<sup>1</sup>

18. All this while the Adepts must have been chanting as it were an oratorio for seven instruments. And this oratorio hath one dominant theme of rapture. Yet it applieth to every detail of the universe as well as to the whole. And herein is Choronzon brought utterly to ruin, that all his work is against his will, not only in the whole, but in every part thereof, even as a fly that walketh upon a beryl-stone.

19. And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and the letters of the stars in his crown, Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye.

20. And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations. The letter of a star is but the totem thereof. And the letter representeth not the whole nature of the star, but each star must be known by itself in the wisdom of him that hath the Cynocephalus in leash.

21. And this pertaineth unto the grade of a Magus, – and that is beyond thine. (All this is communicated not by voice, or by writing; and there is no form in the stone, but only the brilliance of the Table. And now I am withdrawn from all that, but the Rosy Cross of 49 petals is set upright upon the summit of a pyramid, and all is dark, because of the exceeding light behind.)

22. And there cometh a voice: The fly cried unto the ox, 'Beware! Strengthen thyself. Set thy feet firmly upon the earth, for it is my purpose to alight between thy shoulders, and I would not harm thee.' So also are they who wish well unto the Masters of the Pyramid.

23. And the bee said unto the flower: 'Give me of thine honey,' and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.

24. Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men call midnight.

25. And a voice: 'Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelfold Table is His Name concealed.'

<sup>1</sup> Note that the corner letters in the table are all B = ♀.

26. And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of green and gold, filling all the Aire. And they become swiftly-whirling wheels, singing together.

27. And the voice of the angel cries: Gather up thy garments about thee,<sup>2</sup> O thou that hast entered the circle of the Sabbath; for in thy grave-clothes shouldest thou behold the resurrection.

28. The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, and rejoice in the beauty thereof, for the company of the pilgrims is a glad company, and they have no care, and with song and dance and wine and fair women do they make merry. And every hostel is their palace, and every maid their queen.

29. Gather up thy garments about thee, I say, for the voice of the Æthyr, that is the voice of the Æon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA.

30. And now the five and the six are divorced, and I am come again within my body.

BOU-SÁADA.

December 3, 1909. 9.15 to 11.10 a.m.

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

Aleister Crowley's visions of Æthyrs 15, 14, and 13, which we examine in this issue, are the core of his personal "initiation ceremony" into the 8<sup>o</sup>=3<sup>o</sup> Grade of Magister Templi. Additionally, all three of these visions began with Uranus opposite Neptune on the angles of the horoscope. As has been discussed in the two preceding installments, this powerful aspect (only 0°02' wide for the present vision) is inherently transformative, and its close square to Crowley's Sun is superbly descriptive of this event of crossing the Abyss.

Additionally, Venus is on the Eastpoint of the horoscope for the vision of the 15<sup>th</sup> Æthyr. While this is fitting for certain details of the vision (the dancer and the rose, for example), it is difficult to distinguish its influence from those of Venus-ruled Libra in the name OXO, discussed below.

The Moon is near Last Quarter. This is traditionally viewed as a weakening, unluminous phase. It is also a

<sup>2</sup> Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means a body.

time when chthonic and disintegrative forces are more prevalent. Its Hecatean characteristics would not be ideal for most magical operations, but are exactly right for the breaking up and dismantling of Crowley's ego structure in the passages now before us.

Several exact planetary aspects appear in this chart. The ongoing Sun-Mercury conjunction (here only 0°03' wide) may be interpreted as "examination" – and we may read their partile sextile to Jupiter as, "examination passed!" There is also a close Moon-Pluto sextile, too flitting to have much influence in workaday life but, when concentrated into the framework of this vision, indicative of psychological transformation and deep withdrawal into one's psycho-emotional roots.

In both the Tropical and Sidereal zodiacs, the Moon is in Leo. Its symbolism is difficult to see; or, rather, symbols that might be leonine (the rose, the golden cross) are more clearly related to other factors in the horoscope and in the Æthyr's name. Overall, Leo is a constellation of royalty and of great light, corresponding to the Hebrew letter Teth (ט), the highest Path on the Tree of Life wholly below the Abyss. Teth symbolizes the climax of the Order of the Rosy Cross.

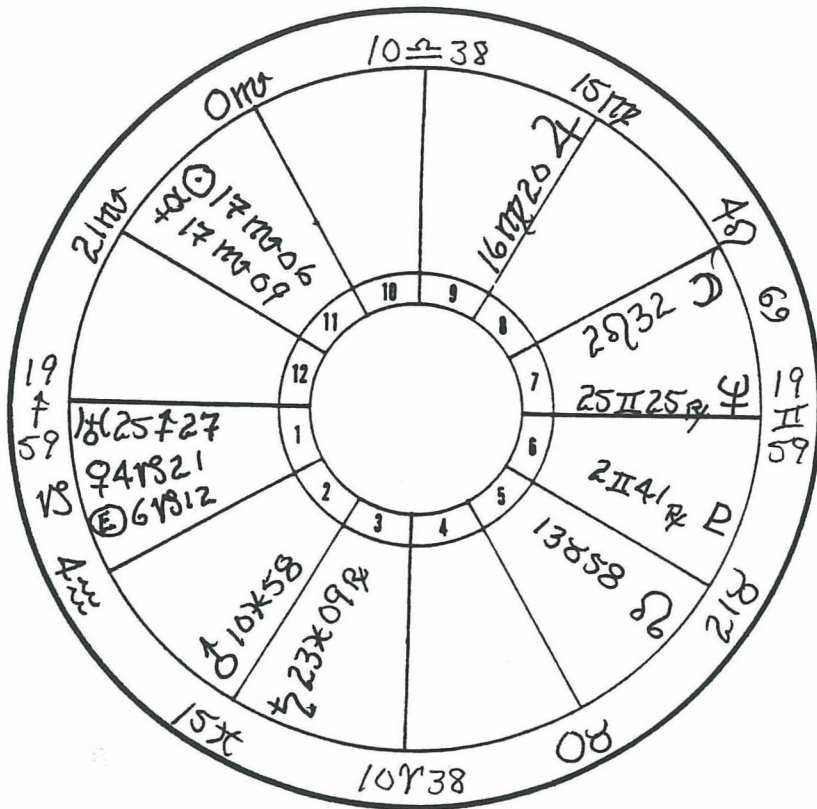
What is truly expressive of the nature of the vision are the Enochian letters forming the name of the Æthyr. OXO or  $\angle \Gamma \angle = \text{Libra, Earth, Libra} = \text{Lamed, Tav, Lamed} = 30 + 400 + 30 = 460$ . The number is not strikingly significant, but the symbolism of the individual letters decided the whole architecture of the vision! Libra (Atu VIII, Adjustment) provides the image of the dancer in the opening paragraphs, while X, Earth, Tav provides the symbolism of the Cross whereupon her Rose is centered.

The other symbolism intrinsic to the Æthyr is its correspondence to **Geburah of Briah**. This is subtler than in previous Æthyrs, and is interwoven with the Libra/Justice themes of the name OXO. (The highest, name of sephirah 5 is Din, "Justice.") There is also a theme, in this vision, of the ordeal of trial. As well, the allegories in §§22-23 might be taken as expressions of the phrase, "Wisdom says: be strong," from *Liber Legis* II:70. There is also the scarlet flame, which is the first image of the entire vision, from which the rest unfolds.

§1: The language of this verse is drawn, in part, from *The Chaldean Oracles*. The scarlet flame, besides representing Geburah, is also the dancer, a form of the Scarlet Woman. The Alphabet of Daggars, first seen in the 19<sup>th</sup> Æthyr, perhaps signifies that the vision opens at the level of Yetzirah, as a veil for what is to follow.

§2: She is the goddess of  $\beth$ , Adjustment, an expression of Babalon weaving the fabric of experience from the threads of karma. It is She that "harvests" adepts for the Ordeal of the Abyss. In a sense, she is the engulfing, devouring Abyss. Her words outwardly portray technical methods confidential to the IX<sup>o</sup> of O.T.O. (to which Crowley was not admitted until three years later); but

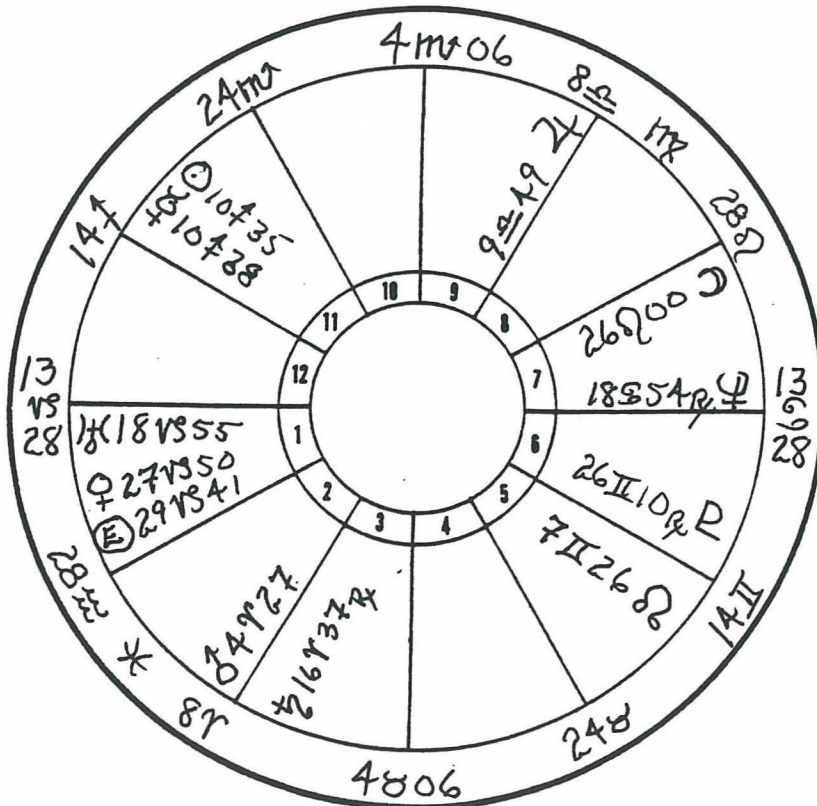
THE 15<sup>th</sup> ÆTHYR: OXO



Sidereal Zodiac

11:10 a.m. ANGLES:  
 MC 9♌16  
 Asc 23♍12  
 EP 5♎03

Vision of the 15<sup>th</sup> Æthyr  
 1909 December 3  
 9:15 a.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53

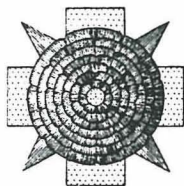


Tropical Zodiac

11:10 a.m. ANGLES:  
 MC 2♌45  
 Asc 16♎41  
 EP 28♎32

they also refer to something much deeper than this. The reference to “heads” equates Nuit to Kali (כַּאֵל = 61 = נַיִם, Nuit), and caused Crowley to equate the dancer to Salome claiming the head of John the Baptist (Crowley was always a great fan of Wilde). The “waters of life” refer to Chesed – set in contrast to the “waters of death” that shall be encountered later.

§3: This rose of 7×7 petals is sacred to Venus, Libra, and Babalon. Its 49 petals, and single center, refer to the 50 Gates of Binah, or Understanding. The use of “crimson,” rather than the previous “scarlet” is significant, since crimson is the color attributed to Binah in Atziluth. The dancer reveals herself to be She Who Weaves the Cosmos, the avatar of Karma as was mentioned previously. This



opening image consolidates all of the basic symbolism of the name OXO. The English form of the letters OXO infer the uniting of the circle (O) and cross (X) symbolism which is manifest in the Rosy Cross emblem.

§4: As Uranus and Neptune came exactly to the Horizon, and the Moon-Pluto aspect became exact, this rose (depicted above) was next perceived as an enormous amphitheatre. How enormous? From the proportion of our Sun to a ball, at least half the size of our Milky Way galaxy! We might best understand it actually to be the whole of the galaxy. (It was woven by the dancer, from the flaming fabric of her vestments. This tells us far more of who She is than all her other symbols!) The seven grades are 5°=6□ Adeptus Minor, 6°=5□ Adeptus Major, 7°=4□ Adeptus Exemptus, 8°=3□ Magister Templi, 9°=2□ Magus, 10°=1□ Ipsissimus; and the unnamed 11°=0□ Grade – passing even beyond the normal numeration of the A.:A.: Grades. At its center, into which the dancer gathered herself a moment before, is an emerald altar, that is in one sense the dancer herself (emerald being the color of Libra, as of Venus). It depicts *bhakti* (love, devotion) as the basis of worship (see *Liber Legis*, III:30 where “brass” is a familiar alchemical veil for copper, the metal of Venus). The altar’s symbolism is both complex and sublime. At the corners of its top surface are the heads of the four Kerubim, as seen on Atu XXI (which corresponds to the letter X in OXO). They are formed of stones that Crowley, in *Liber 777*, associated with Malkuth (the Kingdom of the Elements) and Chokmah (the circle of stars). Perhaps this shows that these emblems of elemental and zodiacal powers partake, at once, of both realms. The lapis lazuli floor resembles the star-strewn field of night and space itself, but cross-hatched; it is the body of Nuit, and a symbol of Binah. The “pure quicksilver” likely refers to the higher Mercury that is attributed to Chokmah, or which descends upon the Great Sea of Binah by the Path of Beth in the Vision of the Universal Mercury. By crude analogy, it

is the semen of the stars filling the soft folds of night, the condensation of stellar dew on the body of Nuit.

§5: Pan – the name of the familiar rural goat-god of the Greeks – is also their word for “all.” Pan is The All, here enigmatically veiled, like Isis. He is the Fifth Beast, above and in the midst of the Four Beasts, thus the symbol of the Quintessence that completes them and formulates the Pentagram from their quaternity. The members of each Grade adore him, of necessity, through their own projections, as an image of their respective hidden natures: as a man (Tiphereth: the heart of humanity), a goat (Geburah: Capricorn being the exaltation of Mars, and a symbol of strength and sexual ardor), a ram (Chesed: for Amoun), a crab (Binah: for Cheth, Cancer, maternity, etc.), an ibis (Chokmah: implying Thoth), and a golden hawk (Kether: for Heru-Ra-Ha). Those beyond even this “adore him not,” *i.e.*, as The Not, or Negative (Ayin).

§6: This is one of the more important tablets in the paraphernalia of Dr. John Dee. Along with other tables and references that now follow, it can be seen as an altar centerpiece in the illustration opposite p. 230 in THE EQUINOX No. 7. It is also provided here, in three forms. Given the stellar symbolism that is so prominent in this vision, it is surely no accident that a 12-fold tablet was chosen, implying the zodiac.

§7: “The voice in the silence,” besides being a mystical term often expressive of the Holy Guardian Angel, is also a technical Qabalistic term. In *The 32 Paths of Wisdom*, Daleth (Venus, love) is called *chashmal*, חַשְׁמַל, a Rabbinical pun meaning “the speaking silence.” In its plural, it is also the name of the Angelic Choir of Chesed. In the vision, the words are heard to echo in the minds of the Adepts convened, and are therefore a reflection (that is, a projection) of what it stirs in their psyches. The reference to the Sabbath is to Saturn (Heb. *Shabbathai*), or Binah. “The Sabbath of the Adepts” of the 8<sup>th</sup> Æthyr refers to the Knowledge and Conversation of the Holy Guardian Angel.

The last three sentences in this paragraph will require individual meditation if they are to be understood fully. The metaphors speak eloquently, at many levels. Water, oil, and wine require reflection, igniting, and distillation; compare them to the three Gunas, or to Salt, Sulphur, and Mercury. “Brow,” *inter alia*, refers to the Ajna (or “Third Eye”) chakra, attributed to the Moon, 1, the 13<sup>th</sup> Path. The 13 rivers of oil are mentioned in the *Zohar*, as flowing down the beard of God.

§8: The 12-fold table (which is the centerpiece of an altar at the midst of a galactic amphitheater) now discloses something of its relationship to the 12-fold zodiac. In a Mystery of the 9°=2□ Grade of Magus that is mentioned again later, every star is attributed to an Enochian letter. The planetary Angels of the Holy Sevenfold Tablet were explained in BLACK PEARL No. 3, in our discussion of the 22<sup>nd</sup> Æthyr.

O	I	T
R	L	U
L	R	L
O	O	E

Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ

Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ
Ⲛ	Ⲛ	Ⲛ

The Adepti now admit him to examination for the next Grade. Each Adept employs words and symbols corresponding to one of the Grades.

§9: Tiphereth, 5<sup>o</sup>=6<sup>o</sup>, anatomically the heart and blood. Greek is the language of classic beauty. *Katharos* (repeated 6 times for Tiphereth) means “pure, open, free,” etc.

§10: Geburah, 6<sup>o</sup>=5<sup>o</sup>, anatomically the right arm and shoulder, and the muscles in general. Latin is the classic language of military strength. *Fortis* (repeated 5 times for Geburah) means “strong.”

§11: Chesed, 7<sup>o</sup>=4<sup>o</sup>, anatomically the left arm. Skin probably refers to the containing form, in contrast to the muscles within. The Enochian word *tan* (repeated 4 times for Chesed) was explained in the 17<sup>th</sup> Æthyra as that which “transformeth judgment into justice,” the balances in counterpoint to the sword – presumably “mercy.”

§12: The fourth Adept first examines the neck, corresponding to Da’ath, and is silent. The rest refers to Binah, 8<sup>o</sup>=3<sup>o</sup>, anatomically the right hemisphere of the brain. Sanskrit is the classic language of the oldest and deepest mysticism. *Samajh* (repeated 3 times for Binah) means “understanding” (from roots roughly translating, “to know together”). By this examination, he is approved for the 8<sup>o</sup>=3<sup>o</sup> Grade of Magister Templi.

§13: Chokmah, 9<sup>o</sup>=2<sup>o</sup>, anatomically the left hemisphere of the brain. Hebrew is the classic language of the Hidden Wisdom, the language of Solomon. *Palah*, אלה (anagram of אלה, *Aleph*), means “wondrous, miraculous.” It refers especially to the particular consciousness of Kether. By resequencing its letters, we get *ophel*, אפל, “thick darkness.” Fra. O.M. did not, at this juncture, qualify for the 9<sup>o</sup>=2<sup>o</sup> Grade of Magus.

§§14-15: Mostly, this analysis speaks for itself. By Enochian gematria, based on the schema Crowley employed, *ORLO* = 168 = *Pir*, “Holy One” (as well as several elemental Divine and angelic names); *ILRO* = 198 = *busd*, “glory;” and *TULE* = 91 = *uran*, “elder.” *Oit*, enumerating to the important number 93 (see BLACK PEARL No. 1, “Qabalists’ Qorner”), is also the initials of the Enochian words *Olalám Imal Tutúlu* in *Liber VII*, VII:6.

§16: The Enochian I, Ⲛ, corresponds to Sagittarius, a symbol of aspiration, and of the path wherein is found

the Holy Guardian Angel. The three L’s each correspond to Cancer, the final path opening unto Binah (through ⲚⲚ, implying the mysteries of 418; see BLACK PEARL No. 2).<sup>3</sup> The I and three L’s enumerate to 84 = ⲚⲚⲚ, *Enoch* (lit., “initiated”). There is much, much more here for those who dig!

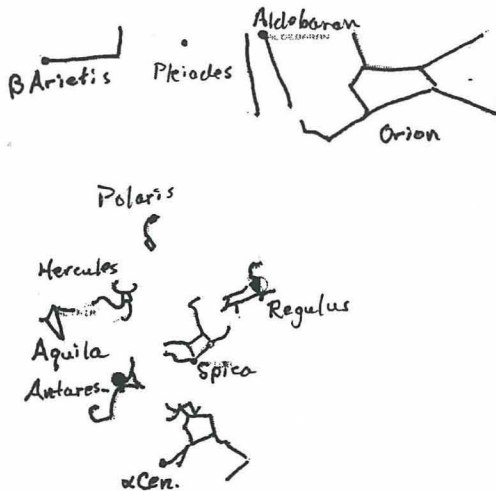
§17: See the illustration in EQUINOX 7, mentioned in reference to §6. Crowley’s footnote refers to that diagram, where the table top is edged with Enochian letters. Every corner has an Enochian B, Ⲛ, the letter attributed to Aries.

§18: This is the first mention of Choronzon, mentioned in John Dee’s diaries in reference to the casting out of Adam from the Garden of Eden: “But Coronzon (for so is the name of that mighty devil), envying man’s felicity, and perceiving that the subjectance of man’s lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God.” Much more of him will be said later, especially in respect to the 10<sup>th</sup> Æthyra. Transliterated as ⲚⲚⲚⲚⲚ, his name enumerates to 333, value of Greek words meaning “incontinence, dispersion, debauchery, wantonness, licentiousness.” Ironically, in Enochian (spelled as Dee spelled it above) it enumerates to 599, as does *peripsax*, “heaven.”

§§19-20: The illustration and table on the next page may give some small aid to the reader in exploring the mysteries of these paragraphs. As is stated in the vision, the primary Mystery pertains to the 9<sup>o</sup>=2<sup>o</sup> Grade, the field of operation of the fixed stars. (One must presume, as well, that the last sentence of §20 pertains to living stars as well. See *Liber L*, I:3.) “Him that hath the Cynocephalus in leash” is Thoth, again referring to Chokmah. But this Mystery is also reflected downward into the Sphere of Chesed and the 7<sup>o</sup>=4<sup>o</sup> Grade which Crowley then held. (Zodiacal mysteries are a major part of the traditional 7=4 initiation from the old Order.) These reflected teachings may be more accessible to the general reader, warranting some attempt at explanation such as that which now follow.

<sup>3</sup> When *The Book of the Law* was dictated, its title was given as *Liber L*. This is how it is written on the title page, from the original dictation; and, “Change not so much as the style of a letter; for behold! Thou, o prophet, shalt not behold all these mysteries hidden therein” (*L*, I:54). There is an evident relationship of the Thelemic pantheon to the Enochian hierarchies, especially through Babalon, so it would not be surprising at all if the title were, in fact, the Enochian word L – meaning “God, One, The First” – and corresponding to Cancer, Cheth, and the number 418 (see *L*, III:47).

BLACK PEARL



STAR		SZ LONG (λ)	RA (α)	DECL (δ)
Sheratan	β Arietis	9Υ14	01 <sup>h</sup> 50 <sup>m</sup>	20N22
Alcyone	(in Pleiades)	5Υ15	03 <sup>h</sup> 42 <sup>m</sup>	23N50
Aldebaran	α Tauri	15Υ03	04 <sup>h</sup> 31 <sup>m</sup>	16N20
Rigel	β Orionis	22Υ06	05 <sup>h</sup> 10 <sup>m</sup>	8S18
Polaris	α Ursa Min.	3Π50	01 <sup>h</sup> 27 <sup>m</sup>	88N50
Betelgeuse	α Orionis	4Π01	05 <sup>h</sup> 50 <sup>m</sup>	7N23
Sirius	α Canis Maj.	19Π22	06 <sup>h</sup> 41 <sup>m</sup>	16S36
Regulus	α Leonis	5Ω06	10 <sup>h</sup> 04 <sup>m</sup>	12N24
Spica	α Virginis	29Π06	13 <sup>h</sup> 20 <sup>m</sup>	10S41
Toliman	α Centauri	4Μ52	14 <sup>h</sup> 33 <sup>m</sup>	60S28
Antares	α Scorpii	15Μ02	16 <sup>h</sup> 24 <sup>m</sup>	26S14
Ras Algethi	α Herculi	21Μ25	17 <sup>h</sup> 11 <sup>m</sup>	14N30
Altair	α Aquilæ	7Υ02	19 <sup>h</sup> 46 <sup>m</sup>	8N38

Note that the listed stars cannot all be above the horizon at one time, anywhere on earth. The view is, therefore, not of any viewable sky. It must be a view from space. Other than Polaris, the stars roughly form two opposing curves, raising the question of whether there is any place where they even approximate (by underlying) the horizon. There is. For the stars actually named, it is 51N36 – the latitude of London!

It is fascinating that this teaching regarding the fixed stars emerged in this specific vision. At the time, the Moon was approaching the bright star Regulus (Cor Leonis), and exactly culminated with it. The Sun, though 2° of longitude past the Aldebaran-Antares axis, was still so close as to rise exactly with Antares that morning. The Sun also set that day as Regulus and the Moon crossed the Midheaven. So, both luminaries were connected to some of the brightest of the named stars.

The stars in question are also closely related to each other zodiacally, as the appended table shows. Aldebaran and Antares (from ancient times the exactly opposed stellar pair that defined the parameters of the zodiac<sup>4</sup>) are at 15° Taurus-Scorpio. The Pleiades, Alpha Centauri, and Regulus form an exact T-square among themselves. The brightest star in Orion is in the same degree as the Pole Star, and Orion's second bright star is exactly opposite the brightest in Hercules. The "Eye of the Ram" is 2° from an exact square to α Aquilæ – but in exact square to part of the constellation. Of the

<sup>4</sup> By marking the precise centers of Scorpio and Taurus throughout all recorded history, Antares ("the Heart of the Scorpion") and Aldebaran ("the Eye of the Bull," or Bull's Eye) imply the Hebrew letters of Scorpio and Taurus, נן – that is, they spell the name Nu! Only two other stars share comparable standing in defining the ancient zodiac that was based on the actual stars: Regulus in Leo and Spica in Virgo. When the Yod and Teth of these signs are added to the equation, we have all four letters נ"ן – Nuit.

named stars, this leaves only Spica, at 29° Virgo, seemingly alone. It may be significant, though, that the "closest fit" of these stars to the London-area horizon is during the approximate time that the Midheaven is dominated by the bright star Arcturus – which is also at 29° Virgo. What is even more astounding is that Arcturus was on the Midheaven at the time that this present vision commenced – since, although at 29° Virgo of Sidereal longitude, it is 31° north of the ecliptic, and therefore is actually due south (i.e., on the Meridian) when the MC's longitude is 11° Libra.

What all this means is not yet clear; but an astronomical framework has been identified by these parameters, which may be worth much further study to discern further Mysteries.

There is one other astronomical detail worth consideration. Looking back at the star map of the named stars and constellations, there is a large gap, or gulf, between Polaris and the Aries-Taurus-Orion group. As Crowley was, at this time, near the threshold of the Abyss, approaching the sephirah Binah, I wondered if this gulf had any significance. Five constellations fill that segment of space: Gemini, Cancer, Auriga, Perseus, and Andromeda. Now, Gemini and Cancer are attributed to the two Paths († and †) opening unto Binah from lower sephiroth. The Tarot trumps attributed to those Paths are The Lovers and The Chariot. Auriga is the constellation called the Charioteer; and, in the esoteric Golden Dawn tarot which Crowley had previously learned, The Lovers are depicted as . . . Perseus and Andromeda.

§21-23: Mostly, these parables speak for themselves. I am stunned by their precision and power. The potential impact of the full descent of the L.V.X., or Hidden Light, upon any of us is enormous – even when the target is one Master of the Temple. We must have all four feet squarely on the ground! As well, the real governance of the world is by those who give freely of all that they have. As the Cry of the 30 Æthyrs says, *Tabâôri priáz ar tabas*: "Govern those that govern."

THE 15<sup>th</sup> ÆTHYR: OXO

§24: Black, remember, represents the **absorption** of all light. (Consider the 'black hole' formed from a collapsing star. Its analogy to the Magister is not far-fetched.) In this sense, it is not darkness, but all luminosity. (Actually, it is both at once.)

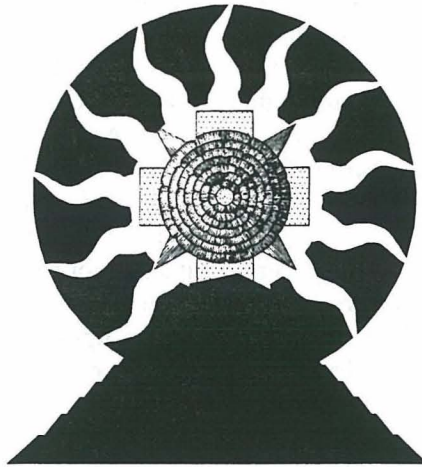
Sunset and dawn are shown, for this absorption into the Rose is at once death and birth. The Cross is incarnated life. The heart of the Rose is "the sun of midnight." Like many vivid passages in *The Vision & the Voice*, this one may well serve as the basis of meditation. (It marks the beginning of his descent through the planes, his transition back to his body, which is accelerated in §§26-27.)

§27: *Sabbath*, or "rest," is from the Hebrew *Shabbathai*, Saturn, the planet of Saturday; and the Sabbath

commences at sunset. The meaning is that he has been admitted among the initiates of the Sphere of Saturn, who are "at rest."

§28: Another beautiful, worshipful, rich metaphor, providing counsel concerning the Master's proper attitude toward incarnation, during his conscious return from the empyrean to his "rags of flesh."

§§29-30: This is 'Abrahamadabra' spelled backwards. As Abrahamadabra symbolizes the completion of the Great Work in the **uniting** of the 5 and the 6, so is Arabadaharba here used to signifying the **divorcing** of the Macrocosm from the Microcosm, of the Rose from the Cross. He is returned to physical, bodily consciousness.



## WHEEL

one look  
and I remembered who I was  
and who you are  
and what we could be

over and over  
like wheels in the sky  
a serpent catching its tail  
I remember  
and pray that this time  
I won't forget

cross my fingers and breathe  
your breath again  
sweet One made of dreams  
and truth  
I remember again

into the night of time  
alone again,  
faint recollection of warmth  
Angel kisses on my lips

a feeling not lost  
mornings light draws nigh  
inner vision recast in new form  
to remember again?  
a dance of two souls  
entwined, separate  
prisms of light

forms shift and vision fades  
memories a dry well  
a faint reflection of stars  
in the damp darkness

her eyes. . . oceans of light  
caress me again  
and I remember across time  
praying that I won't forget  
again

FRA. S.H.A.

## THE CRY OF THE 14TH ÆTHYR, WHICH IS CALLED<sup>5</sup>

UTA ☩ 𐌹 𐌺 𐌸

1. There come into the stone a white goat, a green dragon, and a tawny bull. But they pass away immediately. There is a veil of such darkness before the Æthyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of the Night of Time stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python and the Sphinx shall the glory be to the Sphinx, but the victory to the Python.

2. Now the veil of darkness is formed of a very great number of exceedingly fine black veils, and one tears them off one at a time. And the voice says, There is no light or knowledge or beauty or stability in the Kingdom of the Grave, whither thou goest. And the worm is crowned. All that thou wast hath he eaten up, and all that thou art is his pasture until to-morrow. And all that thou shalt be is nothing. Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superficialities.

3. But I go on tearing down the veil that I may behold the vision of UTA, and hear the voice thereof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the Fires of life. And the answer: Not otherwise could he sun the Rose. And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose.

4. And still I go on, struggling with the blackness. Now there is an earthquake. The veil is torn

into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon. On his Forehead is a star, but all about him is darkness, and the crying of beasts. And there are lamps moving in the darkness.

5. And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, and reveal unto thee the Mystery of UTA. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.

6. Therefore I withdraw myself. (Thus far the vision upon Da'leh Addin, a mountain in the desert near Bou-Sâada.)

BOU-SÂADA.

December 3, 1909. 2.50-3.15 p.m.

*The Angel re-appears.*

7. The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it.

8. His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

9. I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy,

<sup>5</sup> The original publication erroneously gave this as UTI, both in the title and in the text of the vision. However, UTI is the name of the 25<sup>th</sup> Æthyr, not the 14<sup>th</sup>. The images in the first line confirm the name UTA. – A.H.

and the darkness of the air is grey, but the darkness of the soul is utter blackness.

10. The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion. The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the abyss is the eye of the hawk. But upon the great sea shall the Master of the Temple find neither star nor moon.

11. And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss. And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

12. What I thought were shapes of rocks, rather felt than seen, now appear to be veiled Masters, sitting absolutely still and silent. Nor can any one be distinguished from the others.

13. And the Angel sayeth: Behold where thine Angel hath led thee! Thou didst ask fame, power and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art become as one of These. Bowed are their backs, whereon resteth the universe. Veiled are their faces, that have beheld the glory Ineffable.

14. These adepts seem like Pyramids – their hoods and robes are like Pyramids.

15. And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters

of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

16. Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this Æthy is holy ground.

17. Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one in the forge of meditation, is in this place but a blasphemy and a mockery.

18. And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things.

19. Drink in the myrrh of my speech, that is bruised with the gall of the roc, and dissolved in the ink of the cuttle-fish, and perfumed with the deadly nightshade.

20. This is thy wine, who wast drunk upon the wine of Iacchus. And for bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat! For as pure being is pure nothing, so is pure wisdom pure — <sup>6</sup>, and so is pure understanding silence, and stillness, and darkness. The eye is called seventy, and the triple Aleph whereby thou perceivest it, divideth into the number of the terrible word that is the Key of the Abyss.

21. I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, and whose ears are stopped up, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

22. And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that

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<sup>6</sup> I suppose that only a Magus could have heard this word.

dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.

23. During all this speech, the figure of the Angel has dwindled and flickered, and now it is gone out.

24. And I come back in the body, rushing like a flame in a great wind. And the shew-stone has become warm, and in it is its own light.

BOU-SÁADA.

December 3, 1909. 9.50-11.15 p.m.

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

Uranus' opposition to Neptune was along the Meridian as this vision began. Its significance is the same as in the prior vision, which was obtained about four hours earlier on the same day. Similarly, the Moon is in the same phase, with the same significance. Nothing in the first part of this vision evinces her Leo position, despite the fact that she is exactly conjunct Regulus, "the Lion's Heart" or "Little King," the most important and characteristic star of the constellation.

Venus' proximity to the Midheaven is little evident, save through the continued (but not at all unexpected) symbol of the Rose. She culminates just before the end of the vision – perhaps around §3 or §4 – possibly coinciding with the appearance of the "all-glorious Angel."

UTA or  $\aleph/\gamma$  = **Capricorn, Caput Draconis, Taurus** = A'ayin, Gimel, Vav = 70 + 3 + 6 = 79. The vision's first sentence confirms this spelling of the Æthyr's name, and that Crowley knew it at the time; for it is the Bull, and not the Angel nor Archer, that joins the Goat in flanking the great Dragon, his head upraised. Furthermore, the Capricornian symbols are quite evident in both parts of this vision, as will be elaborated in the individual paragraphs below.

The number 79 bears no particular significance. Were these letters enumerated as in Hebrew (אטא), they would add to 16, the value of בודד, "lonely, alone, isolated;" גבוה, "elevated, exalted, high;" and וי, "woe, alas," all of which seem quite descriptive.

This 14<sup>th</sup> Æthyr corresponds to **Chesed in Briah**. Candidly, there is little or nothing of Chesed evident in this vision. It is so obviously and entirely depicting Crowley's induction into the Grade attributed to Binah that no other correspondence makes sense. In support of Chesed symbolism I will, therefore, make only a single observation: It is the Exempt Adept who is inducted into the Grade of Magister. A very great deal that often is attributed to Binah is actually part of the experience of the Adept who is being drawn thereunto, and not of Binah itself. (As evidence, one can offer, for example,

that classic text of the 7<sup>o</sup>=4<sup>o</sup> Grade, *The Dark Night of the Soul* by St. John of the Cross.)

§1: Capricorn and Taurus on either side of the Dragon: These are symbols corresponding to the letters UTA, used as an entry key into the vision. They pass away after a moment, having served their purpose of "tuning the channel" on Crowley's inner receiving set.

Next follow symbols of Saturn-ruled Capricorn, the letter A'ayin, and Atu XV, The Devil. It is the function of A'ayin, 'the Eye,' to formulate those seemingly endless and successive veils that lie between normal and undraped perception.

"The Great One of the Night of Time" is the esoteric title of Atu XXI, The Universe, attributed to Saturn, which is both ruler of Capricorn and the planet corresponding to Binah. The "night of time" is eternity – a four-dimensional condition in which time is shed as a limiting condition. The term seems to be used here as a title of a serpent that has taken the place of the dragon, reaching from the depths of slime unto the vault of the stars. It is the serpent that rises from the Muladhara chakra (corresponding to Saturn among the planets, and Earth among the elements) through all the seven centers until it is also the self-devouring serpent of the Ayin Soph Aur, the perfection of all manifestation through the number Zero. In other words, it is Nuit. Its initial rising can be seen in Atu XXI of the Thoth deck. Against this is pitted the Sphinx, the sphincter or strangler, who is especially attributed to Malkuth and Tav. 'Glory' is Hod, or form, as 'Victory' is Netzach, or force; so that the combat between these two is that between the extremes of force and form.

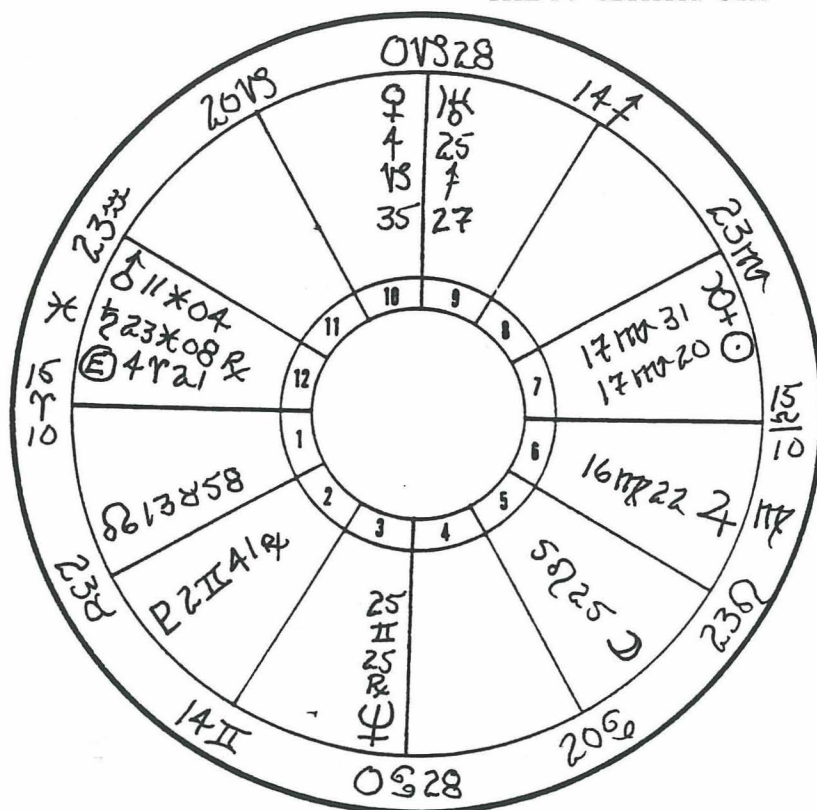
'Python' is an anagram of 'Typhon,' who has importance in this vision. In the Latin Simplex Qabalah, both words enumerate to 86, as do the Latin words *serpens*, "serpent," and *draco niger*, "black dragon." As well, 86 is the value of the Latin *sapientia*, "wisdom."

§2: The veil of darkness is of Saturn – of Binah, Tav, and Capricorn all in one. (The numerous sheer veils are especially characteristic of Capricorn.) Light, Knowledge, Beauty, Stability, and Kingdom are the sephiroth of the Middle Pillar of the Tree of Life: Kether, Da'ath<sup>7</sup>, Tiphereth, Yesod, and Malkuth. The "worm" has attained Kether, the Crown, and is the devourer of all. "That which was, is, and shall be" is a reasonably literal translation of the Divine Name יהוה, which enumerates to 26; the value of the sephiroth in the Middle Pillar, 1 + 6 + 9 + 10 (Da'ath having no number). The last sentence is from *The Chaldean Oracles* and means, primarily, not to confuse an external or superficial aspect of reality with its depths.

§3: Read these sentences carefully: They declare that the Adept is the Rose. By the Rose is meant his eternal, infinite aspect, which is ever unfolding love,

<sup>7</sup> Which, however, is not rightly counted a sephirah.

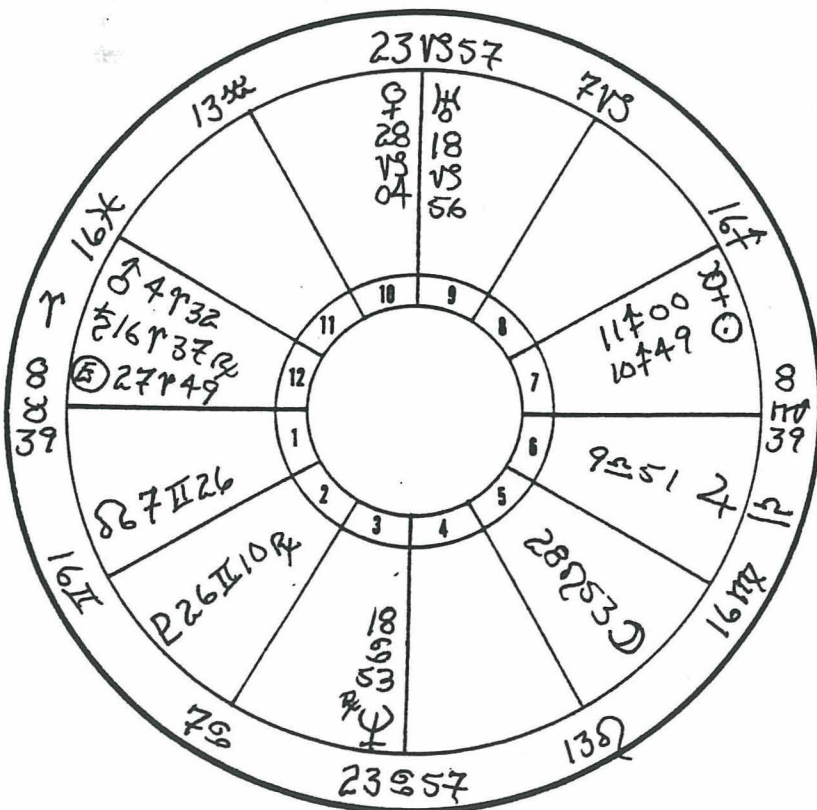
THE 14<sup>th</sup> ÆTHYR: UTA



Sidereal Zodiac

3:15 p.m. ANGLES:  
 MC 6♃26  
 Asc 23♈28  
 EP 10♈53

Vision of the 14<sup>th</sup> Æthyr  
 1909 December 3  
 2:50 p.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53



Tropical Zodiac

3:15 p.m. ANGLES:  
 MC 29♃55  
 Asc 16♈57  
 EP 4♈22

even as the Cross signifies his finite, incarnate aspect. (The Cross, or incarnation, is a symbol of the Man of Earth. The Rose is the essence of the Master. The Adept, who mediates between the heights and the depths, forges the union between these extremes in the symbol of their coition.)

The 'waters of death' are set in counterpoint to the 'Waters of Life' mentioned in the prior Æthyr. They correspond to Nun, Scorpio, and Atu XIII, Death. Nun = 50, linking it to the "50 Gates of Binah."

§§4-5: Classic apocalyptic and pre-transformational symbols, which are also common perceptual distortions when the Ajna chakra opens widely. Compare *The Book of Revelations*, especially Caps. 6 and 11. There is a further related passage, from the British Rose-Croix Masonic ritual, through which Crowley had passed years earlier: "It is the hour when the veil of the Temple was rent in twain and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon is."

The angel appears both in this preamble, and as the central figure of the second part of the vision. He stands in the sign of Typhon-Apophis (see *Liber O*), one of four signs attributed to the 5<sup>o</sup>=6<sup>o</sup> Grade and to Tiphereth. It is a sign of destruction. It foreshadows the pending annihilation and desolation of the Adept. The star is Ajna, opened like the Eye of Shiva; for what now follows is symbolized by Night (N.O.X.), not Light (L.V.X.). The angel instructs accordingly, with words that have at once both literal and allegorical meanings.

§6: Crowley withdrew from the vision as instructed. In Chapter 66 of his *Confessions*, he recorded what he did for the six and a half hours intervening before he again invoked the Æthyr that evening:

"I must explain that we had climbed Da'leh Addin, a mountain in the desert, as enjoined by the Angel during the previous night. I now withdrew from the Æthyr and prepared to return to the city. Suddenly came the command to perform a magical ceremony on the summit. We accordingly took loose rocks and built a great circle, inscribed with the words of power; and in the midst we erected an altar and there I sacrificed myself. The fire of the all-seeing sun smote down upon the altar, consuming utterly every particle of my personality. I am obliged to write in hieroglyph of this matter, because it concerns things of which it is unlawful to speak openly under penalty of the most dreadful punishment;<sup>8</sup> but I may say that the essence of the matter was that I had hitherto clung to certain conceptions of conduct which, while perfectly proper from the standpoint of my human nature, were

<sup>8</sup> He meant this literally. In England, in 1909, sodomy was illegal, and bore "the most dreadful punishment." As mentioned previously, the impact of Oscar Wilde on Crowley had not been slight!

impertinent to initiation. I could not cross the Abyss till I had torn them out of my heart.

"I remember nothing of my return to Bou Saâda. There was an animal in the wilderness, but it was not I. All things had become alike; all impressions were indistinguishable. I only remember finding myself changed. I knew who I was and all the events of my life; but I no longer made myself the center of their sphere, or their sphere the standard by which I measured the universe... I did not merely admit that I did not exist, and that all my ideas were illusions, inane and insane. I felt these facts as facts. It was the difference between book knowledge and experience. It seemed incredible that I should ever have fancied that I or anything else had any bearing on each other. All things were alike as shadows sweeping across the still surface of a lake – their images had no meaning for the water, no power to stir its silence."

These are the words of a Babe of the Abyss. They portray the state of mind that Crowley took with him back into the 14<sup>th</sup> Æthyr later that night.

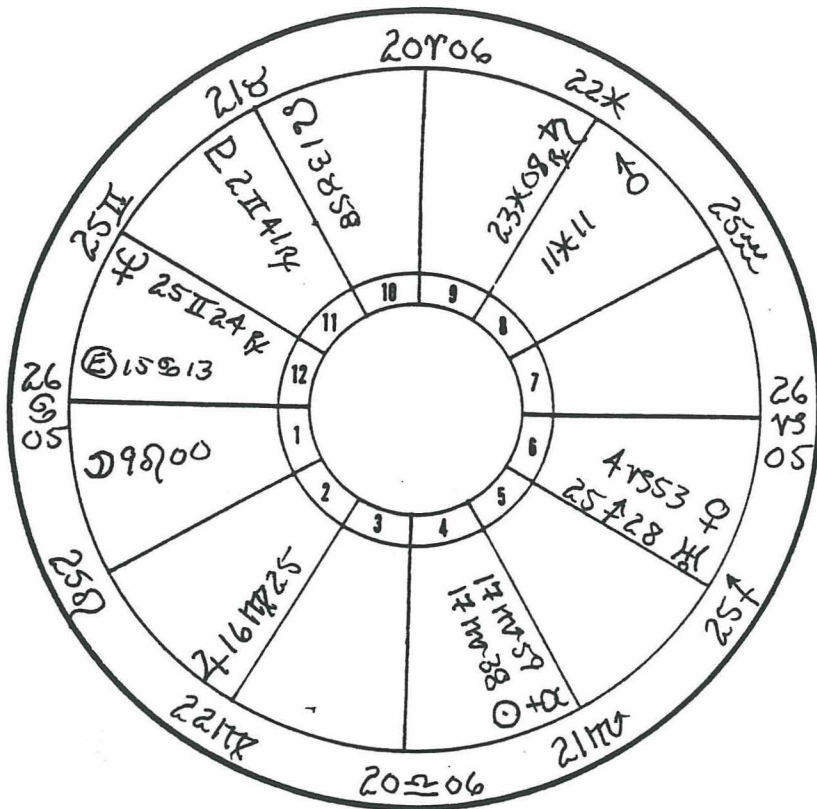


The horoscope for his second entry into the vision of the 14<sup>th</sup> Æthyr shows the Moon approaching the eastern horizon. But it is Crowley's own planets which most dominate the angles of the hour. As shown in his natal horoscope in BLACK PEARL No. 1, he was born with an exact Saturn-Uranus opposition in partile aspect to his Sun. As this vision began, his Uranus was rising and his Saturn was setting. (This is the only actual Saturn influence associated with this very Saturnian vision, other than the Capricorn symbolism of the U in UTA.) His Mercury was also angular, on the IC, in *paranation*<sup>9</sup> to his Saturn and Uranus. This trio describes rather well this vision wherein his intellect is debased to liberate his higher perception's assimilation of the stark, unbuffered nature of reality.

The Moon remained in Leo in the Sidereal zodiac, but had now entered Virgo in the Tropical. This one time (thus far), among all the visions thus far examined, a better argument can be made for the Tropical Moon than for the Sidereal. Themes of the Hermit, dryness, and bleakness can be regarded as Virgo symbols, as can the references to Iacchus and Ceres; and there were many symbols of Mercury, the planet ruling and exalted in Virgo. At the same time, we must add that most of these symbols are even better described by Saturn; while the Mercury symbols are more than explained by the partile Sun-Mercury conjunction, and Crowley's own heavily-configured Mercury being precisely angular at the start of the vision. In any case, the ardent, fiery, solar, egoic Leo energies of the Moon's Sidereal placement are entirely absent in this vision.

<sup>9</sup> An important aspect especially among ancient Greek astrologers, and revived by modern researchers. In practice it simply means simultaneous angularity, independent of zodiacal aspect.

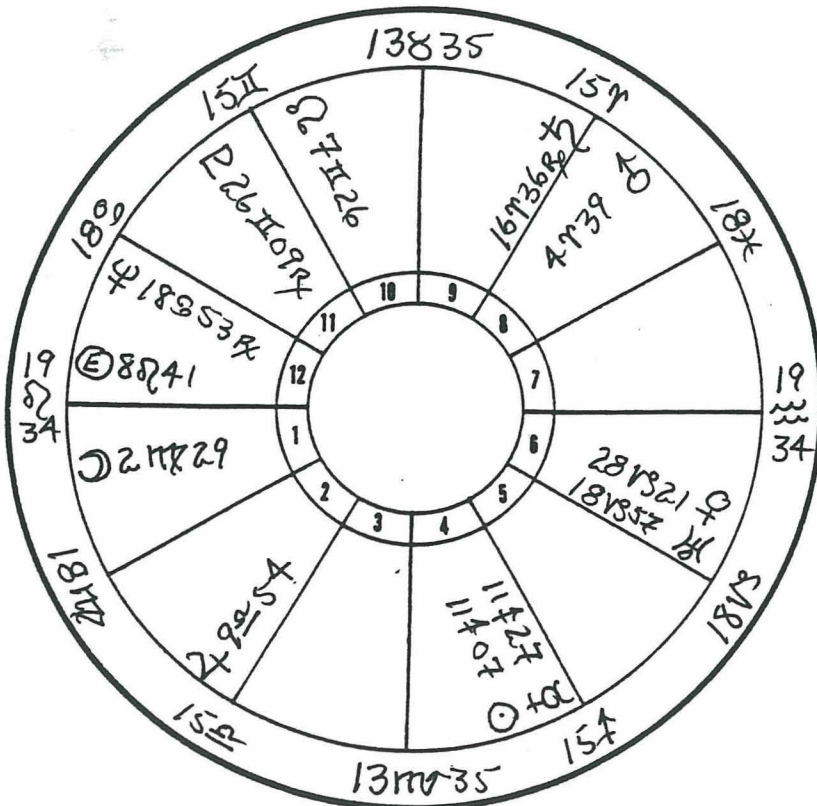
THE 14<sup>th</sup> ÆTHYR: UTA



Sidereal Zodiac

11:15 p.m. ANGLES:  
 MC 10♊56  
 Asc 13♏35  
 EP 6♏52

Vision of the 14<sup>th</sup> Æthyr  
 1909 December 3  
 9:50 p.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53



Tropical Zodiac

11:15 p.m. ANGLES:  
 MC 4♈25  
 Asc 7♈04  
 EP 0♈21

§7: Profound blackness is a constant symbol throughout this vision. It is the “thick darkness” meant by the Hebrew word *ophel*, and the “thick darkness its swaddling band” of *Job* 38:9, attributed by Qabalists to the letter Heh, which corresponds to Binah, the Mother.

§§8-9: The angel reminds Crowley that in symbols by which the Adept moves toward mastery, and by which the aspirant seeks adepthood, black is the color of the highest. (See the Editor’s Letter, “Ebon Sea of the Unknown” in BLACK PEARL No. 3.) The angel then describes himself in words that identify him with Hadit, the “sole light” that is the essential “spark,” or point of view, of each being. He further identifies himself with Chaos (Χαος), a name referred to Chokmah and the Father, representing the unformed potential that precedes the formulations of Saturn. He stands in the Sign of Typhon-Apophis as before, invoking the destruction, desolation, and annihilation that free. His last phrase is a restatement of the writings of St. John of the Cross.

§10: A basilisk (lit., “little king”) is a mythic serpent with a lethal glance. Crowley attributed it to Geburah. The meaning here is that the Quintessence attained in the equilibration of the elements opens a slaying eye, the Eye of Shiva; and that the waters of Binah are waters of death. Then follow symbols of initiations Crowley had previously undergone wherein symbols of Light marked his way, and drew his attention upward: the lamps atop the pillars of his Neophyte (0=0) initiation into the Golden Dawn, and the brilliant rose which illuminated the ceiling of the Vault of the Adepts in his initiation to the 5=6 Grade of the R.R. et A.C. Later, he came to know that Eye of Horus staring back at him from the profound of the Abyss. Yet here, in Binah, upon the Great Sea, there was no such light to be found; for the Supernal consciousness is that of a Night which exceeds the Adept’s brightest Light, even as vacuous space greets the pilgrim who ventures beyond the greatest heights of Earth’s atmosphere.

§11: The “great word that is the Key of the Abyss” is N.O.X. (See BLACK PEARL No. 5, for an explanation of N.O.X. and its number, 210.) The angel described this Night, which Crowley then invoked (a voluntarily act of embracing the Abyss). It engulfed him.

§§12-14: The Masters of the Temple, seen in the traditional hooded robe of the A.:A.:, appear like dark pyramids. They are without movement or sound; that is, without vibration. These three paragraphs concentrate the particular stark reality that it was most necessary that he see and understand to effect his initiation to this Grade. The “glory Ineffable” that they have beheld is כבוד, *kabod*, a word technically related to Kether.

§15: The Greek πυραμυς, “pyramid,” enumerates to 831, as does φαλλος, “phallus.” The same number is the value of θανατου, “of death.” Crowley synthesized all of these meanings when he wrote of the pyramid

that, “It is also a Phallus which dies itself to communicate Life to others.”

In the Golden Dawn rituals, as in the A.:A.: Neophyte ceremony, the term “pyramid” sometimes is used to mean a three-sided pyramid-like structure (with a fourth surface for its base), properly called a *tetrahedron*. For complex reasons, the tetrahedron (which is formed entirely of Fire triangles) is regarded as a symbol of the letter Shin,  $\Psi$ . Shin is a symbol of Neshamah, or super-consciousness, and is an appropriate symbol of this Grade for that reason as well.

§16: An Egyptian sandal strap is in the form of an Ankh, the familiar hieroglyph for “life.” Thus, it is their Ankhs – their life-force, comprised of “light” – that the Masters have cast down into the realm of Ruach, or normal human consciousness. The Masters shod themselves in Light, that their feet might never touch anything **except** Light, until reaching this “holy ground” of Binah, to which is attributed the *Sekhel ha-Qadosh*, or Sanctifying Consciousness.

§17: “The Vision of God face-to-face” is normally attributed to Chokmah. The reference here must be to its shadow, cast into the Ruach and perceived by Crowley at an earlier stage, perhaps as one of the projections forged in the service of the Knowledge and Conversation of his Holy Guardian Angel.

§18: The Beatific Vision is the characteristic state of Tiphereth. (See Crowley’s *Little Essays Toward Truth*.) The triad of Sat-Chit-Ananda – Being, Knowledge, and Bliss – has been dissolved. The  $8^0=3^3$  Grade of Binah is defined most succinctly with the words: “Thou art one with the Primeval things.”

§§19-20: The attributes of Binah are dark, bitter, and deadly. They replace the Wine of Bliss. Also, salt has a strong relationship to Binah ( $\alpha$ ) as the salt sea, ( $\beta$ ) as Binah is the Root of Alchemical Salt among the Supernals, and ( $\gamma$ ) due to the cubical formation of salt crystals, a trait they share with crystals of lead (= Saturn). Understanding, Wisdom, and Being, the three Supernal sephiroth, are explained, though the secret characteristic of Chokmah was veiled from him. (Crowley later wrote in a margin note to his EQUINOX copy that the Chokmah traits would be speech, motion, and light, opposites to the three Binah characteristics of silence, stillness, and darkness.)

The numerical mystery implied is this: “The eye” is A’ayin,  $\aleph$ , 70. The “triple Aleph” is  $\aleph^3 = 111$  times 3, or 333 (= Choronzon).  $70 \div 333 = .210$ , implying 210 = N.O.X., “the terrible word that is the Key of the Abyss.” In his personal grimoire, soon after receiving these visions, Crowley wrote further: “Note  $210 = 7 \times 6 \times 5 \& .210 = 70/333 = \aleph/3 \times \aleph$ . The Eye in the Triangle: so that the Night of Pan is That Light Ineffable.”

§21: “I am Hermes,” in Greek, is  $\text{Ερμης εϊμι} = 418$ . The reference is not to the lower Mercury of Hod, but

to the higher Mercury of Chokmah; thus he is “sent from the Father to expound all things,” etc. Chokmah initiates Binah. (Being an angel, he is a messenger.) Note that, as this vision neared its end, the conjoined Sun and Mercury were approaching the IC.

The Masters are then described as in the deepest meditation, their awareness withdrawn entirely from the outer sensory channels of sight, hearing, etc.

§22: Their adepthood is shed, along with the “tendencies” (or Briatic projections, *sankharas*) which defined their distinctive humanity. Being forged from duality, these do not surpass the Abyss; but they do once more coalesce below the Abyss, “so that they can function as an Exempt Adept,” Crowley wrote. “But their permanent function is in that grade to which their ‘center of gravity’ (so to speak) tends.” Though the Master remains “above the Abyss,” the Adept that he or she was is “thrown back” from the Abyss into that sphere of life that is most expressive of the underlying nature and the life work arising therefrom. (Crowley, for example, was manifest in Chesed, and Frater O.I.V.V.I.O. in Malkuth.)

Note that the “four beasts,” the Kerubim, are designated as the wardens, or guardians, of the Abyss; that is, they guard the admission to the Third Order, even as they have warded the Path of Tav and the admission to the Vault of the Adepti in earlier stages. In the Thoth

Tarot, these four are shown, in different guises, in the trumps corresponding to Cheth (The Chariot) and Vav (The Hierophant). Also, in the World of Briah, the Kerubim are the Angelic Choir attributed to Binah. They appear in this vision with the flaming sword, even as twin Kerubim and such a sword were said, in *Genesis*, to guard the gates of Eden; for by Eden is meant the Supernal Triad, which is the true Holy of Holies.

A prediction at the end of this paragraph is worth noting. The last two sentences link 50, the value of the letter Nun, ך, with 106, the value of the word Nun, ךך, and then with the idea of Death, the Tarot trump to which Nun is attributed. The penultimate sentence can be read that the term of Crowley’s “understanding” – his time as an 8<sup>o</sup>=3<sup>o</sup>, or initiate of Binah – would be 106 “seasons.” Crowley claimed that if these are taken as lunar months, it is exactly so. But if this is the case, he did not measure the 106 months from this December 1909 initiation, and he surely meant calendar months instead of lunar months. Since the date of his initiation to the 9<sup>o</sup>=2<sup>o</sup> Grade was October, 1915, and 106 months is 8 years, 10 months, he was measuring from December 1906, the month that he and Fra. D.D.S. were confirmed as 8<sup>o</sup>=3<sup>o</sup>. Crowley denied the Grade at the time, but in retrospect seems to have found it convenient to measure his attainment from that date.

## “Peace Unto You”

[This is a diary excerpt of a vision, received many years before its recipient ever began any sort of formal Path. It provides an excellent example of how such experiences precede, and often motivate, formal work. In hindsight, the aspirant (now an Adept, who prefers anonymity) views this as an early taste of the K&C of the HGA. Questions from a guiding companion are given in italics. – A.H.]

I have floated into an underwater cave and there is a yellow light.

*Is anyone else in the cave?*

Yes, there is a very old being. He isn’t the same species as me. He is one of the ancient seers of our time, and this is the place I come to learn. I am one of his students.

*What can you tell me of his form? Is he humanoid?*

He has a human form but he is very comfortable under water. There is perfect peace in this place. I am feeling something he is sending, but there are no words in my vocabulary to describe the feeling. He communicates to me by transmitting feelings. He has been transmitting to me since I arrived.

The closest description I can give of the feeling is one of perfect peace and so much, so very much love to share. If I stay in his presence too long, his vibrations would shatter my being. When I’ve assimilated all that I can, when I am “full,” I must leave.

*Does he have any message to give to us before you leave?*

Peace unto you. And if you understand those words to the fullness of their meaning, you need nothing, absolutely nothing, more.

*And where will you go when you leave this place?*

I will go to a place we would call a classroom, and I will pass on what he gave to me. That is my entire life: Absorbing from him, then passing it on.

**NOTES:** As I was emerging from the trance, I was aware that I was losing the fullness of the message “Peace unto you.” I could feel myself struggling to retain it, but all I could hang onto were the words, and the memory of the overwhelming feeling of being loved more wholly than I had ever experienced in my life.

## THE CRY OF THE 13TH AETHYR, WHICH IS CALLED

ZIM ☩ ϕ Γ Ε

1. Into the Stone there cometh an image of shining waters, glistening in the sun. Unfathomable is their beauty, for they are limpid, and the floor is of gold. Yet the sense thereof is of fruitlessness.

2. And an Angel cometh forth, of pure pale gold, walking upon the water. Above his head is a rainbow, and the water foams beneath his feet. And he saith: Before his face am I come that hath the thirty-three thunders of increase in his hand. From the golden water shalt thou gather corn.

3. All the Aire behind him is gold, but it opens as it were a veil. There are two terrible black giants, wrestling in mortal hatred. And there is a little bird upon a bush, and the bird flaps its wings. Thereat the strength of the giants snaps, and they fall in heaps to the earth, as though all their bones were suddenly broken.

4. And now waves of light roll through the Æthyr, as if they were playing. Therefore suddenly I am in a garden, upon a terrace of a great castle, that is upon a rocky mountain. In the garden are fountains and many flowers. There are girls also in the garden, tall, slim, delicate and pale. And now I see that the flowers are the girls, for they change from one to another; so varied, and lucent, and harmonious is all this garden, that it seems like a great opal.

5. A voice comes: This water which thou seest is called the water of death. But NEMO hath filled therefrom our springs.

6. And I said: Who is NEMO?

7. And the voice answered: A dolphin's tooth, and a ram's horns, and the hand of a man that is hanged, and the phallus of a goat. (By this I understand that nun is explained by shin, and hé by resh, and mem by yod, and ayin by tau. NEMO is therefore called  $165 = 11 \times 15$ ; and is in himself  $910 =$

$91 \text{ Amen} \times 10$ ; and  $13 \times 70 =$  The One Eye, *Achad Ayin*.)

8. And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

9. And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

10. And I say unto him: To what end is the garden prepared?

11. And he saith: First for the beauty and delight thereof; and next because it is written, "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

12. And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward.

13. And he said: Bethink thee that NEMO hath beheld the face of my Father. In Him is only Peace.

14. And I said: Are all gardens like unto this garden?

15. And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit-trees, in the midst of the bluest of the seas.

16. And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies.

17. And he waved his hand again, and there was a vision, as it were of an oasis in the desert.

18. And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken.

19. And he waved his hand yet again, and there was a park, and a small house therein, surrounded by yews. This time the house opens, and I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: "The words of the Book are as the leaves of the flowers in the garden. Many indeed of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name is NEMO, when he hath beheld the face of the Father, and become blind."

20. (All this vision is most extraordinarily pleasant and peaceful, entirely without strength or ecstasy, or any positive quality, but equally free from the opposites of any of those qualities.) And the young man seems to read my thought, which is, that I should love to stay in this garden and do nothing for ever; for he sayeth to me: Come with me, and behold how NEMO tendeth his garden.

21. So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that that root writhes as if in torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil.

22. And I said: Heavy is the labour, but great indeed is the reward.

23. And the young man answered me: He shall not see the reward, he tendeth the garden.

24. And I said: What shall come unto him?

25. And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars.

26. And he says to me, quite disconnectedly: The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit

goeth solitary, and giveth only of his light unto men.

27. And I ask him: Why does he tell me that?

28. And he says: I tell thee not. Thou tellest thyself, for thou hast pondered thereupon for many days, and hast not found light. And now that thou art called NEMO, the answer to every riddle that thou hast not found shall spring up in thy mind, unsought. Who can tell upon what day a flower shall bloom?

29. And thou shalt give thy wisdom unto the world, and that shall be thy garden. And concerning time and death, thou hast naught to do with these things. For though a precious stone be hidden in the sand of the desert, it shall not heed for the wind of the desert, although it be but sand. For the worker of works hath worked thereupon; and because it is clear, it is invisible; and because it is hard, it moveth not.

30. All these words are heard by everyone that is called NEMO. And with that doth he apply himself to understanding. And he must understand the virtue of the waters of death, and he must understand the virtue of the sun and the wind, and of the worm that turneth the earth, and the stars that roof in the garden. And he must understand the separate nature and property of every flower, or how shall he tend his garden?

31. And I said to him: Concerning the Vision and the Voice, I would know if these things be of essence of the Æthyr, or of the essence of the seer.

32. And he answers: It is of the essence of him that is called NEMO, combined with essence of the Æthyr, for from the 1st Æthyr to the 15th Æthyr, there is no vision and no voice, save for him that is called NEMO. And he that seeketh the vision and the voice therein is led away by dog-faced demons that show no sign of truth, seducing from the Sacred Mysteries, unless his name be NEMO.

33. And hadst thou not been fitted, thou too hadst been led away, for before the gate of the 15th Æthyr, is this written: He shall send them strong delusion, that they should believe a lie. And again it is written: The Lord hardened Pharaoh's heart. And again it is written that God tempteth man. But thou hadst the word and the sign, and thou hadst authority from thy superior, and licence. And thou hast done well in that thou didst not dare, and in that thou dost dare. For daring is not presumption.

34. And he said moreover: Thou dost well to keep silence, for I perceive how many questions arise in thy mind; yet already thou knowest that the answering, as the asking, must be vain. For NEMO hath all in himself. He hath come where there is no light or knowledge, only when he needeth them no more.

35. And then we bow silently, giving a certain sign, called the Sign of Isis Rejoicing. And then he remaineth to ward the Æthyr, while I return unto the bank of sand that is the bed of the river near the desert.

BOU-SÂADA.

December 4, 1909. 2.10-3.45 p.m.

#### NOTES ON **ZIM** by Fra. A.H.:

This æthyric excursion was undertaken the following day, at approximately the same time as he began UTA (just a little earlier). Therefore the angles are quite similar, but with Uranus and Neptune now approaching the Meridian rather than receding from it. Venus, too, is prominent for this more Edenic vision, and crosses the Midheaven as the vision progresses. Crowley's own Venus was on the western horizon as the vision began, perhaps helping set the tone for its beauty and harmony.

What is really quite different, though, is that Saturn conjoined the Eastpoint at the beginning. This seems a little strange, since this is far less a Saturnian vision than the two that preceded it. Saturn details are not absent from the vision, but they did express far more the flavor of Binah than of Tav.

The Moon phase remains the same as before, with the same basic meaning. Sun conjunct Mercury persists, and continues to show the "schooling" of the new Master – having shifted from examination to instruction.

Again, the Moon is in Sidereal Leo and Tropical Virgo; but this time it is the Leo that is most evident. Still, we cannot wholly credit the vivid Leo themes, with confidence, to the Moon's sign, given the prominence of Leo in the name of the Æthyr itself.

Completing this trio of Æthyrs describing Crowley's initiation unto Binah, this 13<sup>th</sup> Æthyr actually corresponds to **Binah in Briah**. It disclosed to him the most important instruction of the 8<sup>o</sup>=3<sup>o</sup> Grade.

ZIM or  $\text{P } \overline{\text{L}} \text{ E} = \text{Leo, Sagittarius, Aquarius} = \text{Teth, Samekh, Heh} = 9 + 60 + 5 = 74.$ <sup>10</sup> Foremost, 74 is the value of  $\overline{\text{L}}$ , *lamed*, the name of the 12<sup>th</sup> Hebrew letter corresponding to Atu VIII, Adjustment. Perhaps

<sup>10</sup> When he first wrote his commentary on this Æthyr, Crowley still believed Aquarius corresponded to Tzaddi, as he had learned in the H.O.G.D. He therefore valued it at 90, bringing the total to 155.

most relevant to the present vision is that *lamed* literally means "to teach." Also, 74 is the value of  $\text{L}$ , *dea*, "knowledge" (cf.  $\overline{\text{L}}$ , *Da'ath*.) Reversing these letters gives  $\overline{\text{L}}$ , *od*, "eternity." Much of the doctrine of this Æthyr can be found in these three words.

The zodiacal correspondences to these letters are really striking! They are bright, transformative, evolving, vital, illuminating, and instructive. Set before you, from left to right, the Tarot trumps Lust ( $\text{L}$ ,  $\text{L}$ ), Art ( $\text{O}$ ,  $\text{A}$ ), and The Star ( $\text{S}$ ,  $\text{S}$ ): These will confirm the basic feel or tone of the Æthyr. Their primary significance is as stated above, and as represented by a great Angel striding, as reconciler, between the polarity of Leo and Aquarius. Among other meanings of the Leo-Aquarius polarity, they are the Alchemical Lion and Eagle, or the Beast and Babalon. Though Aquarius is an Air sign to astrologers, its name literally means "the bringer of the waters," so that the polarization is of Fire and Water, even as it is of Day and Night (and Earth and the Heavens, and Light and Darkness – all the opposing pairs that characterize the operation of the Holy Guardian Angel in the opening lines of *Liber Samekh*).

§1: The waters are of Aquarius. The sheen upon them, reflecting glistening sunlight, refers to Sun-ruled Leo, beautiful and golden. Their union is fruitful, the sunlight inseminating the waters of life.

§2: Enter the third member of our cast: the Angel of Samekh/Sagittarius, corresponding to the I in ZIM. The rainbow is a common symbol of the Sagittarian Path on the Tree of Life (present in nearly every version of Atu XIV; or there is an iris). He is golden, and backlit by golden light, and walking on golden waters because he is the emissary of Tiphereth.

Yet, the Angel is most assuredly an emissary of Binah as well – or at least of the powers of Water. The reference to the 33 thunders comes from the 4<sup>th</sup> Enochian Call, which invokes Water: "I have set my feet in the south, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second angle?" (The 'second angle' is the Water tablet, or Great Watchtower of the West.) Given the syntax of Enochian numeration, this "33" is probably read as "three, three" rather than "thirty-three"; it therefore especially refers to Binah as the Root of Water.<sup>11</sup>

§3: Crowley explained this paragraph as "a parable of the illusion of matter, whose vast horror is destroyed by the moving of the wings of initiation."

§4: The beauty of this vision is quite moving. Waves of golden light roll through the Æthyr playfully,

<sup>11</sup> Similarly the other numbers in the 4<sup>th</sup> Call are probably best read as 9-6-3-9 – consciousness flowing from Yesod, to Tiphereth, to Binah, returning to Yesod – and 4-5-6, the central triad on the Tree of Life. So with all the numbers in all the other Calls.



across the waters, about the Angel – and the scene begins to change. Crowley identified the setting as resembling the Alhambra, a beautiful Moorish palace in Granada, Spain. Like a setting drawn from subconsciousness in a dream, the location may not be particularly relevant *per se*. More significantly, this paragraph begins the instruction regarding a Master's garden, the personal Eden over which he or she is given to preside. The images should be brought clearly to the reader's imagination and allowed to dance there, to appreciate something of the real feel of this visionary experience.

§5: As Uranus and Neptune reached the Midheaven, the formal instruction of the Æthyr began.

Everything Crowley was shown was formed from “the water of death.” So beautiful, sunlit, and happy a scene confirms that the meaning of this phrase is not the conventional one most people might first suspect on hearing it. Perhaps the best expression of what it does mean can be found in the text of *The 32 Paths of Wisdom* attributed to the letter Nun, 50, Death: “It is called the Imaginative Consciousness, because it provides an Image to all created things that have an appearance, in a Form fitting to each.” ‘Imaginative’ is *dimyoni*, דמיוני, from the root דמה, “to imagine, think, meditate, remember.” These words describe the processes that the Master employs in “filling the springs” from which the garden blossoms forth and lives. An identically spelled root means “to be silent, to be quiet, to rest, to cease,” from which is derived the meaning, “to perish.”

The main idea is this: There is something that perseveres, without interruption, flowing eternally but assuming one image or form after another, seeking that particular form which is most fitting to its own nature.

§§6-7: *Nemo* is a Latin word meaning “nobody.” It is a generic name for those who have crossed the Abyss and gained admission to the City of Pyramids, losing themselves in the process.<sup>12</sup> In Latin, *nemo* enumerates to 41, as do *amor*, “love”; *Babalon*; and *fides*, “faith” (a technical term referring to Binah, “the parent of faith”). But we are here given a Hebrew spelling, and a Qabalistic code to explain it.

The spelling encoded into §7 is נהמע. This enumerates to 165. (The Greek Νεμο has the same value, which it shares with such words as ἀλοθεν, “from the sea,” referring to the Great Sea of Binah.) Pause a moment to consider the astrological correspondences of these four Hebrew letters: Scorpio, Aquarius, Water, Capricorn. We have already seen, many times, how

<sup>12</sup> This idea may be applied to mystical or religious texts that refer to “no man,” like the verse, “The night cometh wherein no man shall labor.” Beneath its surface meaning, this also may be understood as: the Night (N.O.X.) of Pan, approaches wherein Nemo, the Master of the Temple, shall labor.

Nun, Scorpio, 50, Death is an important symbol of this Binah initiation, serving nearly as a monogram thereof. The remaining letters are that for Water – the element of Binah, the Mother, or Great Sea – flanked by the letters of the two zodiacal signs ruled by Saturn, Aquarius and Capricorn. The name is a nearly perfect talisman of all the letters describing this initiation of Binah, only the letter of Saturn herself, Tav, ט, being missing.

Tav is included, however, in another tetragram given in the text as commentary on the name. These letters – represented by the words tooth, horn (implying head), a hanged man, and a phallus – are Shin Resh Yod Tav, שרית. They enumerate to 910. Crowley focused on analyzing this number (in passages of the vision text that were added after the fact, in his handwriting rather than Neuberg's), but seems to have missed the fact that שרית is an actual Hebrew word. Pronounced *sarayath*, it means, “you have striven.” It was used in *Genesis* 32:29 in one of the most important passages in the history of the Hebrew people and their religion, when Jacob, having striven with his angel, was given the new name Israel, “one who has prevailed with God,” a name he transmitted to all his descendants: “And he said, ‘No more shall your name be called Jacob, but Israel (ישראל): for you have striven (שרית) with Elohim and with men, and have overcome.’”

We have quoted this in some detail because other elements of the Jacob story appear in the paragraphs following. This is not an isolated reference. The Jacob legend is somehow closely tied to the legend of Nemo. The exact connection is not completely evident to us; but we will give the parts, that others may dig deeper into it for themselves.

Rearranging the letters of שרית gives רשיה, *rashith*, “beginning.” One further clue is another word enumerating to 910, להולדתם, *le-thol'dotham*, meaning “according to their generations.” (See *Genesis* 10:32.)

§§8-9: The Divine Name of Binah is *Tetragrammaton Elohim*, יהוה אלהים. This is also the Name of that Divinity who kept an eye on the Garden of Eden. It is the **only** Divine Name in *Genesis* during the time that Adam and Eve resided in the garden. Thus is it written, “Every man that is called NEMO hath a garden.”

This garden is the field of manifestation of the distinctive Work of the Master, expressed especially as the Master's disciples. (The Latin *neophytus*, “neophyte,” literally means “new plant.”) The diversity of such gardens is endless. Most of the instruction in this present vision concerns how the Master tends such a garden.

We are told that every “garden” of any kind that has ever flourished has been brought forth “from the desert” by a Master of the Temple. **Much is contained in this one idea, and should be sought out by every student.**

§§10-11: The metaphor of the “male child” should be understood according to the rules of primogeniture.

Though sexist by modern standards, it communicates a basic idea in a language that was deeply ingrained in Crowley, his culture, and probably his cells. By “male child,” I think he need understand nothing more than “successor,” or “one who shall inherit.” It is the original Rosicrucian doctrine “that every member should look for a worthy person who, after his decease, might succeed him.” The difference is that the Rosicrucian – that is, the Adept, or member of the true Order R.:C.: – was to actively seek one out. The Master, on the other hand, is being instructed to work without attachment to the results, and with impassive certainty of the success.

§13: This is another reference to the Jacob story. Jacob named the site of his ordeal *Peniel* (פְּנִיאֵל, lit. “the face of God”), “for I have seen God face to face.”

§§14-19: Other gardens are shown. The specifics are perhaps of no great significance. Crowley identified these as being in the Pacific Ocean (§15), Kashmir (§16), the Sahara (§17), and Scotland (§§18-19).

§20: At about this juncture – in the midst of these visions “most extraordinarily pleasant and peaceful” – Venus was crossing the Midheaven, adding her peaceful and pleasant energies to the mix.

§§20-21: Instructions is now given in how each that is NEMO tends his or her garden. The reader can likely examine the metaphors and symbols perfectly fine on his or her own, so we will only highlight a few points. The work is performed “in absolute darkness” – an idea that has been discussed previously – but a **lucid** darkness. The work is undertaken on the **roots** of each plant. Each plant requires a different kind of care, which often, outwardly, appears hurtful but is, in fact, the exact thing that it needs. (These are the ordeals. This metaphor should not be interpreted as giving the occult teacher license to effect cruelties.) This mode of care is the truest compassion, the providing to each thing that which it specifically needs. “This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers. O my children, ye are more beautiful than the flowers: ye must not fade in your season” (*Liber Tzaddi*, vv. 26-27).

§§22-23: He is without lust of result. He works without attachment. He performs his role, fulfilling his function, and entrusts the development of its fruits – of later generations – to the hands of Eternity.

§§24-25: The reference is, again, to the Mystery of the 9<sup>o</sup>=2<sup>o</sup> Grade first mentioned in the vision of the 15<sup>th</sup> Æthyr.

§26: “The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men.” This is one of the most important and useful passages in

all of these visions, so we repeat it in full. It is an explanation of *Liber Legis* 1:40.

§§27-28: The power of direct knowing was his.

I am troubled by this passage. It unambiguously links this power to the 8<sup>o</sup>=3<sup>o</sup> Grade; but in most cases, a fairly advanced Neophyte 1<sup>o</sup>=10<sup>o</sup> already will possess it, any answer that is truly needed coming spontaneously into the mind. It seems a disservice to imply that this capacity is linked only to so distant a goal as the Magistracy. Only the word “unsought” differentiates what is said here from what we commonly have seen among mature A.:A.: Neophytes. The usual phenomenon observed is that any necessary question that is asked will at once produce its answer in the asking.

§29: Crowley was given the definition of his own Work, the perimeter of his garden. This is expressed in terms of Wisdom, as if to say that it was a work of the sephirah Chokmah and the Grade of Magus at which he was most to toil. The remainder of the paragraph is a quite beautiful metaphor “concerning time and death,” that yields much fruit when taken into meditation.

§30: These instructions are standard (we are told) for each new Master of the Temple. They constitute a litany of the Rite of Initiation. He is then vested with his “working tools,” and given final advice on how to go forth. The five elements are given a new definition for this Third Order.

§§31-32: These 30 visions, he is told, partake partly of his essence, and partly of the inherent nature of the Æthyrs. (This is pretty much what we have been seeing in this astrological and other analysis. The beauty of the astrological method is that we often have a means of differentiating these from each other.) He is told that, beginning with the 15<sup>th</sup> Æthyr, only one who is NEMO will get a correct vision. Others may certainly get visions – but they will be such as to lead the aspirant astray, and perhaps even away from the *mysteria* altogether. They will not be understood aright.

§33: Crowley is reminded that he has not only such details as the Word and Sign of the 8<sup>o</sup>=3<sup>o</sup> Grade (their inner meanings), but was also vested with the Grade three years earlier, through his superior in the A.:A.:, G.:H.: Fra. D.D.S. (George Cecil Jones). Then a final, useful teaching: “Daring is not presumption.” Even a Neophyte can benefit to learn this differentiation!

§35: They give a formal gesture on departure, including the Sign of the 8<sup>o</sup>=3<sup>o</sup> Grade, which is the Sign of Mater Triumphans, or Isis Rejoicing: feet together; the left arm curved as if to support an infant, the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it.

His formal reception has been completed. Only a few details remain . . .

✍

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# BLACK

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



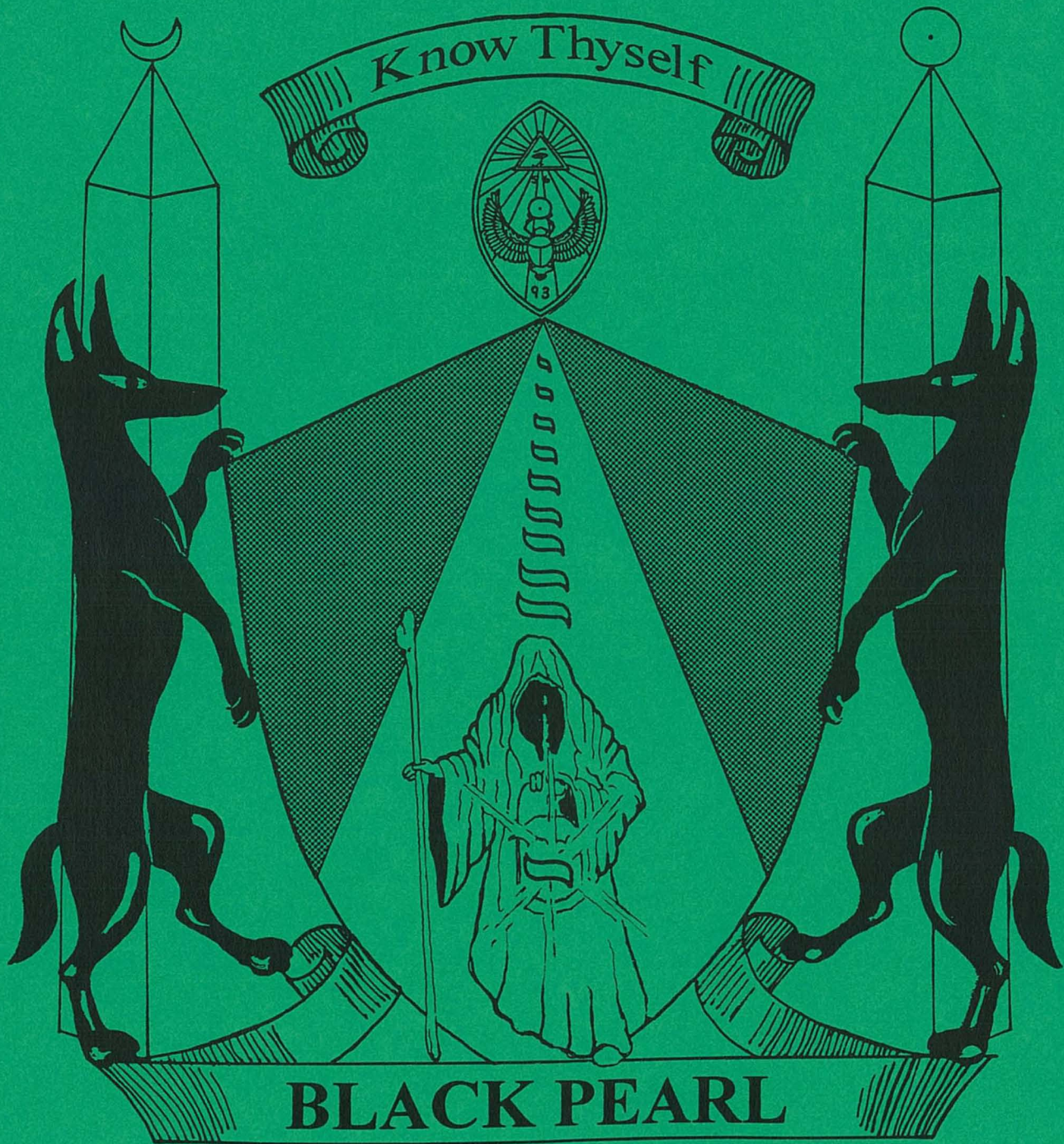
# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 2000 E.V.

Vol. 1, No. 7



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

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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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The conclusion of *The Star Ruby: An Analysis* has been delayed until  
next issue, to make room for more topical articles in this issue.

BLACK PEARL Vol. I, No. 7, March, 2000 E.V. Published biannually, at the Equinoxes, by the College of Thelema (A Not-for-Profit Religious Corporation), 222 North Manhattan Place, Second Floor, Los Angeles, California 90004-4018. Copyright © 2000 by College of Thelema. All rights reserved. Annual subscription rate: \$12.00 for two issues, postpaid (U.S.). Per issue price: \$6.50, postpaid (U.S.). Second class postage paid at Los Angeles, CA and additional mailing offices. Donations, legacies, contributions and bequests made to the College of Thelema are tax deductible in the United States. Submissions of articles, artwork, poems, lyrics or other contributions are welcome. By such submission, author/creator grants to Black Pearl one-time publication rights, with all issues kept in print in perpetuity. Send editorial correspondence, review materials, manuscripts, and other submissions to: Editor, Black Pearl, at the above address. For reply and/or return of materials, enclose SASE; no responsibility is assumed for lost or unreturned submissions. Publisher assumes no responsibility for products or services advertised by anyone other than College of Thelema and/or Temple of Thelema. Opinions expressed are those of the authors or advertisers, and do not necessarily reflect those of the editors or publishers. Cover art by Angela Wixtrom.

## ROSA CÆLI I &amp; II



I

Rose of the World!  
 Ruby with blood from the bright veins of God  
 Caught in the chalice of your heart, and pearled  
 With dew at many a melting period  
 When the amethyst luster of your eyes dissolves  
 The veil that hides your naked splendour  
 From these infirm resolves  
 And halting loves of your poor poet's soul  
 With radiance mild and tender,  
 So that I see awhile the golden goal!  
 Yea! all your light involves  
 Me, me tenebrous, me too cold and base  
 Ever to kindle to the maiden face  
 (Three years my wife, three years of me unwon!)  
 That would be mine, be mine,  
 Were I but man enough  
 To endure the rapture of that sudden sun  
 The knowledge of your love,  
 The assumption of me into that sweet shrine  
 Whose godhead duly knows  
 Only the one wind of the utmost heaven  
 Through hyacinthine deeps  
 Down from the sapphirine steeps  
 And azure abyss that blows;  
 Only the one sun on the stepped snows;  
 Only the one star of the sister seven;  
 Only the one moon in the orchard close  
 In the one hour that unto love is given  
 Of all the hours of bliss;  
 Only the one joy in a world of woes;  
 Only the one spark in the storm-cloud riven;  
 Only the one shaft through the rose-dawn driven,  
 Thy shaft, Eros!  
 Not as Apollo or as Artemis  
 Loosing gray death from golden thong  
 To slay the poet in a song,  
 The lover in a kiss;  
 But to divide the inmost marrow  
 With that ensanguine arrow;  
 But to unite each bleeding part  
 Of that most universal heart;  
 Leaving us slaves, and kings;  
 Bound, and with eagle's wings;  
 One soul, comprising all that may be thought,  
 One soul, conscious of naught.

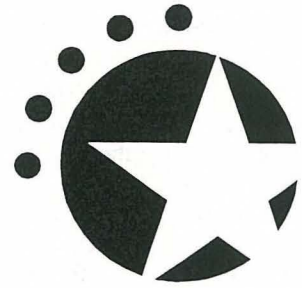


II



Rose of the World! Your mystic petals spread  
 Like wings over my head.  
 The tide of burning blood upon my face  
 Drowns all the floating images  
 That danced their spectre saraband  
 In Bacchic race, phantastical embrace,  
 Upon the sepulchres, the dizzy seas  
 Of this my mind, Sabbatic rout that spanned  
 These straits my soul! Ay, they are dead and  
 drowned  
 (And damned, I doubt!) Ah, God! I am exhaust  
 In the red moon's holocaust!  
 God! God! The chasms secret and profound  
 Such down the porphyry flood  
 Of your maniacal, ensorcelled blood  
 That maddens and bewitches.  
 My life is suffocated – now I swoon –  
 I die! I am in hell, red hell, red hell,  
 And all the immortal in me itches  
 To grip the immortal. Now the spell  
 Circles me closer; all the soul's afire  
 As if the boreal moon  
 With all the icy Lapland hags  
 That shiver on's hibernal crags  
 Were but a thin white shell  
 Hoarding the seed of many a million suns,  
 Giving its life up unto its desire –  
 Out bursts the womb of my unguessed-at godhead;  
 The rose flames out in the flood; and all at once,  
 A brilliance disembodied,  
 I am shattered like the dew upon your leaves;  
 So that the lampless hour  
 Strikes, and an unborn universe perceives  
 Its lonely mother-flower,  
 Us, in our love's arcane Briatic bower.  
 We scatter light, a music-tingling shower;  
 We breathe out life, a crimson whisper;  
 We radiate love, a velvet-soft complaint,  
 Most like the echo of a chime at vesper  
 Rung far across narcissus-haunted seas,  
 By the high-bosomed boy, large-eyed, with fasting  
 faint  
 That shares an hermitage with some devoutest  
 saint.

ALEISTER CROWLEY, *The Winged Beetle*, 1910



Commentary on . . .

## "The Book of the Ruby Star"

"*LIBER STELLÆ RUBEÆ, A secret ritual of Apep, the Heart of Iao-Oai delivered unto V.V.V.V.V. for his use in a certain matter of Liber Legis, and written down under the figure LXVI,*" is an A.:A.: Publication in Class A.

This commentary was written in the early 1980s, and has been refined over the years for different venues. The present version is adapted specifically for *BLACK PEARL*. — ED.

### <sup>1</sup>Apep deifieth Asar.

In this opening verse, we learn that it is the sacred sexual force (Apep) that transforms Natural Humanity (Asar) into God.

Asar (Osiris) is physiologically the phallus, psychologically the ego. Apep (Apophis) is the force of annihilation: orgasm to the erection; or, to the ego, that liberating ecstasy which dissolves the barriers between one person (one discriminated mind) and another. Apep is love under will, that which unites Isis with Osiris. This is true sexually, as the union of any man and woman (any I and O, in fact); and also in the uniting of Pingala and Ida, the solar and lunar currents of the spine, in the thunderous uprush of kundalini. Apep is kundalini, and the Ruby Star. This document is, to paraphrase its title, a secret ritual of kundalini; specifically, the application of sexual love under will to produce any required result. Its number, 66, is the sum of the first eleven numbers; eleven being the number of magick itself.

### <sup>2</sup>Let excellent virgins evoke rejoicing, son of Night!\*

At its simplest, it means, "Let yourself be aroused by what turns you on. Delight in your sexuality." Joy is e-voked — drawn from deep within by the phenomena of one's life. But this is not gross arousal: whatever the desire-object, it is virginal (pure, inviolate), and "excellent." "Night" is Nuit, and the Night of Pan (N.O.X.), the womb of Binah from which is born a Son.

\* The initials of the words of these first two verses spell *Ada Leverson*, the name of Crowley's mistress at the time this Book was received. Although this does not mean that the Book concerns her *per se*, it does clarify at least one element of the source of Crowley's immediate inspiration.

### <sup>3</sup>This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.

The Ruby Star is a symbol of Geburah, Sephirah 5, the ruby-red Mars-force; and a mystery of ה, the fifth letter of the Hebrew alphabet, assigned to the XVII<sup>th</sup> Atu called The Star, Isis Rejoicing. 17 is also the enumeration of IAO (אא") and OAI (אא"), the chief formulae of this instruction. Several passages from *Liber Legis* may be called to our service at this point, particularly I:3, I:60, II:2 and II:6. Also, *Liber Arcanorum*, v. 4: "Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame." The basic allusion is to kundalini: Apep as The Tower, or Mars-force.

This "book" is part of the official A.:A.: Syllabus for the Grade of Adeptus Major, 6<sup>o</sup>=5<sup>o</sup>, corresponding to Geburah. In one very real sense, the members of this Grade constitute "the most secret cult of the Ruby Star." However, this interpretation is not exclusive.

It "shall be given to none" who are not free of the black veil of shame. The nature of the force will be obscure to such a person. One must be truly free of shame. It won't work to "talk a good game." (In this regard, see *Liber L.*, III:44.)

### <sup>4</sup>No man shall understand this writing — it is too subtle for the sons of men.

Nemo (lit., "no man"; *i.e.*, a Master of the Temple 8<sup>o</sup>=3<sup>o</sup>) shall Understand (Binah) this writing. This is a positive statement. However, the rational mind, devoid of superconscious experience, will never grasp the sublime Joy now to be invoked. (The idea of it being possible is really quite funny.)

It is most interesting that "this writing" is "too subtle for the sons of men." The Hebrew for "sons of men" is בני אדם, *beney adamim*, which enumerates to 157, as do the Hebrew words for both "lingam" (לְקַן) and "yoni" (בְּקִבָּה). This teaching is more "subtle" than merely an instruction concerning the genitals.

### <sup>5</sup>If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayst thou partake of this most secret sacrament.

The Moon is  $\lambda$ , Atu II, The Priestess.  $\lambda$ ,  $\nu$ , and  $\Xi = 3 + 10 + 80 = 93$ . The invocation is made by the  $\nu$ , the “secret phallus,” or “silence,” and the  $\Xi$ , the “manifest phallus,” or “speech,” which is Horus (Mars, Apep) and orgasm. Notice the transliteration “Iod,” not “Yod,” as if to emphasize the symbolism of the Wand. These letters are, as well, the initials of Ida and Pingala.

Yet, this verse may be taken more literally: the invocation may be performed, in the Priestess’ right hour, by means of the hand ( $\nu$ ) and the mouth ( $\Xi$ ).

It is claimed that “in the season of the moon” the Red Elixir of the alchemists is most efficaciously gathered. More subtly, the “blood” of “the Ruby Star” is the red heat of imperative sexual energies, and that Elixir (spiritual vitality) flowing freely within the being of all who live life in the full embrace of the Law of Thelema.

**<sup>6</sup>One shall instruct another, with no care for the matters of men’s thought.**

This is the way it always has been.

**<sup>7</sup>There shall be a fair altar in the midst, extended upon a black stone.**

The altar is the priestess of the rite. The word “priestess” may be substituted for “altar” in every instance that follows. It is useful to take her posture as stated literally. Also, “black stone” signifies Tiphereth (black = that which is holiest by absorbing all light; stone =  $\aleph$ , *ehven*, union of  $\beth$ , Father, Macroprosopus, and  $\daleth$ , Son, Microprosopus).

The altar is the place of the most devoted worship, whereupon the God is expected to descend and be manifest unto the worshipper. This infers the proper attitude, which the priest is to bear toward the priestess. She is that “place” whereupon the Presence of God shall descend, and her passion is the “sanctuary light.” In this rite, she is Shekinah incarnate.

**<sup>8</sup>At the head of the altar gold, and twin images in green<sup>†</sup> of the Master. <sup>9</sup>In the midst a cup of green wine. <sup>10</sup>At the foot the Star of Ruby.**

From the base of her spine rises the ruby flame, the kundalini. It rises to her head as twin serpents the color of vegetable life and of the force of love, irradiating her higher brain centers with pure solar light.

In the midst, within her heart center, is a cup of green wine. This is the Cup of Understanding filled with intoxicating spiritual ecstasy. It is green, the color of Venus, to show that the nature of this ecstasy is love; and that it is young, filled with the spirit of springtime.

<sup>†</sup> Crowley noted that Ada Levenson “had gold hair & green eyes.” Again, this likely shows a source of his inspiration, but does not necessarily interpret the verse.

**<sup>11</sup>The altar shall be entirely bare.**

This is a technical requirement of the rite. It also signifies her psychological (spiritual-emotional) state. She is Isis Unveiled, an avatar of Nuit. (See *Liber Legis*, Cap. I, v. 62.)

**<sup>12</sup>First, the ritual of the Flaming Star.**

We now begin the “ritual” itself. First, the banishing, using the Ritual of the Pentagram.

**<sup>13</sup>Next, the ritual of the Seal.**

Next, the invocation by the Ritual of the Seal of David, the Hexagram, which represents the union of heaven and earth. “David” ( $\daleth$ ) means “beloved.”

**<sup>14</sup>Next, the infernal adorations of Oai.**

Mu pa telai,  
Tu wa melai  
a, a, a.  
Tu fu tulu!  
Tu fu tulu  
Pa, Sa, Ga.

O chi balæ  
Wa pa malæ: –  
Ut! Ut! Ut!  
Ge; fu latrai,  
Le fu malai  
Kut! Hut! Nut!

Qwi Mu telai  
Ya Pu melai;  
u, u, u.  
’Se gu malai;  
Pe fu telai,  
Fu tu lu.

AI OAI  
Rel moai  
Ti – Ti – Ti!  
Wa la pelai  
Tu fu latai  
Wi, Ni, Bi.

G.:H.: Frater O.M. provided a translation of this invocation “in the Moon Language” (see the text box on the next page). Sparse bracketed comments have been added.

**<sup>15</sup>Also thou shalt excite the wheels with the five wounds and the five wounds. <sup>16</sup>Then thou shalt excite the wheels with the two and the third in the midst; even  $\beth$  and  $\daleth$ ,  $\odot$  and  $\mathfrak{D}$ ,  $\odot$  and  $\mathfrak{Q}$ , and  $\mathfrak{Q}$ . <sup>17</sup>Then the five – and the sixth.**

These verses speak in a very technical language. The “wheels” are the chakras, the seven “interior stars” which correspond with the seven Classical planets. The “five wounds” (given twice, for the two participants in this rite) are the five open cavities in the head, being the mouth, the two nostrils and the two ears. These correspond to the five true planets: the mouth to Mercury; the nostrils to Mars and Venus; and the ears to Saturn and Jupiter. These, when combined with “the two,” that is, with the Sun and the Moon, which correspond with the eyes (being, as it were, the “eyes” of heaven), complete the seven.

Silence! the moon [mind and emotions] ceaseth  
(her motion),  
That also was sweet  
In the air, in the air, in the air! [Air = Yesod, D]  
Who Will shall attain!  
Who Will shall attain  
By the Moon [Yesod], and by Myself [Apep = D],  
and by the Angel of the Lord! [Tiphereth, O]

Now Silence ceaseth  
And the moon waxeth sweet;  
(It is the hour of) Initiation, Initiation, Initiation.  
The kiss of Isis is honeyed;  
My own Will is ended, for Will hath attained.

Behold the lion-child swimmeth (in the heaven)  
[The Beast]  
And the moon reeleth: –  
(It is) Thou! (It is) Thou! (It is) Thou! [Babalon]  
Triumph; the Will stealeth away (like a thief),  
The Strong Will that staggered  
Before Ra Hoor Khuit! – Hadit! – Nuit!

To the God OAI  
Be praise  
In the end and the beginning!  
And may none fall  
Who Will attain  
The Sword [Yesod], the Balances [Tiphereth], the  
Crown [Kether]!

First, therefore, the inner centers are excited in the two participants by their senses of taste, smell and hearing – by their uses of their mouths, nostrils and ears.

They are then further excited by the sense of sight – by the meeting of the eyes of the participants, the solar (right) eye of each conjoining the lunar (left) eye of the other. These solar and lunar organs, being the vehicles of focused attention that stimulate the Pingala (solar current) and Ida (lunar current), have “the third in the midst” – the Sushumna within the spine, or Ajna among the eyes. Freemasons call these the three Great Lights of the Lodge: the Sun, the Moon and the Worshipful Master. They reflect the Holy Trinity, as it is understood in certain hidden sanctuaries of the Mysteries.

Next, the text reminds us that we have wielded the powers of the four senses, hearing (Saturn and Jupiter), vision (Sol and Luna), scent (Mars and Venus), and taste (Mercury). Thus do we fulfill the instruction in the Vision of the 28<sup>th</sup> Æthyr: “Compose the sevenfold into a fourfold regimen.”

Then, having drawn forth this sanctified desire by means of sounds and scents and tastes – having gazed upon the Most Beloved, interlocking the organs of sight and drawing forth the One “in the midst” – having mo-

bilized four of the five senses, even as the four elements, in our behalf – there is added the fifth sense, that of touch; and even the sixth interior sense is made aflame.

**<sup>18</sup>Also the altar shall fume before the master with incense that hath no smoke.**

This incense is made known to any priest who bows reverently before a priestess so prepared, parting the veils of her Inner Mystery. As always, incense is a token of an offering. In the present rite, that offering is of oneself, and unto the Highest.

**<sup>19</sup>That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.**

**<sup>20</sup>These things shall be burnt in the outer fire.**

These verses suggest an important preliminary: that the day-to-day upsets – the impurities of the psyche, the divisive conflicts of the two people performing the rite – are to be put aside before entering the sacred space of this ritual. The allusion is to the altar of sacrifice that stood outside the entrance to the Tabernacle in the Wilderness. In this, the gross is consumed.

**<sup>21</sup>Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.**

Practical steps, to be taken literally; but note that the Victim, the one about to be sacrificed, is the phallus. It is also the magician's ego.<sup>‡</sup>

**<sup>22</sup>Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.**

This refers to “a young child of perfect innocence and high intelligence.” The blood is the semen, the fluid of life. **Simultaneously** it is the ambience of “love under will” which surrounds the priest and priestess in their consecrated act. Roses refer to Tiphereth; and to Netzach, Venus; and to Geburah, Mars. In this verse, the meaning combines all of these symbols. It indicates the conjunction of martial and venereal principles in their child. Sometimes this scent is noticeable to the physical senses as penumbra of the intimate caress of the Holy Guardian Angel

(Mars + Venus = D + 7 = 84. See *Qabalist's Qorner* in this issue for an examination of this number.)

<sup>‡</sup> There is a much deeper meaning to these passages, which I feel at a loss to communicate. I mention it here only so that the present comments will not cause the student to stop looking further. Consider that Apep, “the Master” is the Holy Guardian Angel, and the priestess-altar is the Nephesh, or Vital Soul, throughout – that will provide the key.

**<sup>23</sup>Then shall the master appear as He should appear – in His glory.**

The proper attitude is described at length in *Liber A'ash vel Capricorni Pneumatici*, which might be taken as an extended commentary on this simple verse.

**<sup>24</sup>He shall stretch himself upon the altar, and awake it into life, and into death. <sup>25</sup>(For so we conceal that life which is beyond.)**

The altar is the priestess. By “death” is meant orgasm, “love under will,” the cessation of division, or uniting of a particular self and not-self. Verse 25 confirms that the word “death” has an esoteric meaning, and is not to be taken exoterically and literally. We do not teach the doctrine of the Black Widower!

**<sup>26</sup>The temple shall be darkened, save for the fire and the lamp of the altar.**

The “fire” is brought down from heaven by the wand of the priest. The “lamp of the altar,” the light of the Pure Soul, is that of Vesta. It is the sacred vessel of the priestess burning with its own eternal flame. The temple is darkened as the phenomena of the material world dim in comparison to the Light of this particular samadhi. (Some may wish to take this as a practical suggestion as well, according to personal taste.)

**<sup>27</sup>There shall he kindle a great fire and a devouring.**

Refer to the letter  $\text{D}$ , “mouth,” *Atu XVI, The Tower, Mars*. “There” means “upon the altar (the priestess),” whose “great fire” of arousal and the “devouring” of whose orgasm must he enkindle. He is devoured in her flames, even as she is, Phoenix-like. The fire of orgasm overthrows and consumes the limited, controlled structure of the intellect in the raging rapture of union. Both parties are “swallowed up” in this ecstasy.

**<sup>28</sup>Also he shall smite the altar with his scourge, and blood shall flow therefrom.**

Beyond the obvious, where the flowing blood is the fluid of life (both white and red), the scourge is assigned to alchemical Sulphur, the male principle, which excites our sluggish natures. See *Book 4, Part II, Cap. 4*. It is applied to the Nephesh (represented here by the priestess) to arouse the natural desires into activity, exalting aspiration and life (“blood”) to the highest.

**<sup>29</sup>Also he shall have made roses bloom thereon.**

Roses here refer specifically to Venus – the evoking of love. The precious scent of love is unleashed from the flower of the beloved under the tender ministrations of the Magus. Read this also as the effect the Magus has upon the field of the phenomena of his life. Also, there may be a reference to the chakras.

**<sup>30</sup>In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar. <sup>31</sup>All these things shalt thou perform strictly, observing the time. <sup>32</sup>And the Beloved shall abide with Thee.**

At this critical moment of simultaneity – which should be extended as long as possible – the will must be focused with the utmost precision, chastity, and passion on the one aim of the operation. The whole essence of the Magus’ being flows forth in this “Vast Sacrifice.” “Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop” (*Liber Cheth*, vv. 2-3). The upward-reaching triangle of aspiration and devotion interlocks with the “descending tongue of grace.”

**<sup>33</sup>Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.**

The “interior world of this rite” CAN not be disclosed. Read this verse more as a foretelling than an injunction. “Understood” has its common meaning.

**<sup>34</sup>I who reveal the ritual am Iao and Oai; the Right and the Averse. <sup>35</sup>These are alike unto me.**

This is the voice of Apep, the kundalini, who is Teth, the Great Serpent. Notice that Teth ( $\text{D}$  or  $\text{O}$ ) is the central horizontal path of the Tree of Life, lying between  $\text{D}$  (Mars, the Lingam) and  $\text{T}$  (Venus, the Yoni), just as Apophis lies between Isis and Osiris in IAO and OAI. These three horizontal paths total to 93.

The ritual is “revealed” by IAO/OAI. The Sacred Snake not only is the source of Aleister Crowley’s inspiration in the writing, but also **naturally** teaches this “rite,” in the course of life, to those properly prepared.

Cap. II of *Liber Legis* should be consulted for a further discussion of this serpentine God who is both “the Right and the Averse.” It is absolutely clear from these verses that “the Right and the Averse. . . are alike unto me.” This concept deserves an extensive development and explanation, but may, in fact, be incapable of explanation to the uninitiated. The following symbols, however, subsume the essential teachings: IAO is, in Hebrew,  $\text{יאו}$ . These three Hebrew letters enumerate, respectively, to 10, 1, and 6. They are, thus, a veiled reference to the Sephiroth Malkuth, Kether, and Tiphereth. Chanting IAO is an actualization of the sequence 10, 1, 6, or Malkuth, Kether, Tiphereth: the “Man of Earth” aspiring to and invoking the Highest, resulting in the fulfilled Adept centered in Tiphereth. Conversely, OAI is a vibratory formula of the sequence 6, 1, 10, or Tiphereth, Kether, Malkuth: the Adept, as-

ending by aspiration-invocation unto the Supernal heights, and thence going forth unto the Kingdom. IAO ultimates in the illumined center. OAI ultimates in the manifest outer, as a formula of "light in extension." These two formulæ are, therefore, complementary expressions of mysticism and magick, respectively.

**<sup>36</sup>Now the Veil of this operation is called Shame, and the Glory abideth within.**

Sociological fact. "Shame" is  $\text{השנא} = 358$ . The serpent Nachash ( $\text{נחש} = 358$ ) is called evil to veil His holiness ( $\text{קדש} = 358$ ). Likewise with those who practice this act. The Veil is that which was before the Glory of the Holy of Holies. Taboo protects from profanity the portal to a thing profoundly desired, profoundly sacred.

**<sup>37</sup>Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.**

"Secret stone" is the result of the alchemical process, signifying a thing indictable and holy. "Stone" alludes to Tiphereth, as explained previously.

In this instance, we are reminded of *Liber VII*, Cap. VII, vv. 1-6,

1. By the burning of the incense was the Word revealed, and by the distant drug.
2. O meal and honey and oil! O Beautiful flag of the moon, that she hangs out in the centre of bliss!
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.

The stone ( $\text{אבן}$ ) is the unity of the Father ( $\text{אב}$ ) and the Son ( $\text{בן}$ ), the genetic intelligence hidden in the coffin (spermatozoon, the encasement of "the dead," the pas-tos), within the mighty sepulchre (the yoni, the sacred place of burial, the Vault).

The heart of this highly "secret" stone – heart is Tiphereth, the solar intelligence within it – is "comforted" with warm blood. Although borne by "the blood of the lion," it is comforted in the embrace of the "gluten of the eagle." This is displayed elegantly in *Atu XIV*, Art. The male and female elements unite, forming a subtle decoction or elixir.

The "Watchers" are, in this interpretation, the participants. Priest and priestess are at once utterly involved in, yet strangely separate from, the act. This is a distinctly good sign, showing that the Will is given free rein without interference of the personalities involved.

**<sup>38</sup>I, Apep the Serpent, am the heart of Iao. Isis shall await Asar, and I in the midst.**

Apep identifies himself once more as the speaker and explains a formula of IAO, which has been discussed in various ways above. Here we add that Isis is Yesod, the Nephesh, or Natural Soul; Asar is Tiphereth, the illumined Ruach, or Solar Intelligence; and Apep the path of  $\text{פ}$ , which one encounters in "traveling" from Yesod to Tiphereth. At the same time, Apep is symbol of the intervention of Neshamah, or Cosmic Consciousness, "in the midst" when Nephesh and Ruach are brought into balance and union.

**<sup>39</sup>Also the Priestess shall seek another altar, and perform my ceremonies thereon.**

There shall be no bondage or ownership to pervert this love. Each is to remain free to seek the Belovéd as he or she will.

**<sup>40</sup>There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.**

Song and poetry are arts of Apollo, the Sun, Tiphereth. This rite annihilates both the Sun and the Moon in their syzygy. It is therefore "utterly beyond" either.

**<sup>41</sup>Thou shalt assure thyself of the stability of the altar.**

(a) From *Book 4*: "The Altar represents the solid basis of the work, the fixed Will of the Magician; and the law under which he works [ . . . ] this Altar must embody the Magician's knowledge of the laws of Nature, which are the laws through which he works." This foundation must be stable and sure.

(b) The Altar is the priestess. To the Magus is suggested a careful wariness regarding her psychological and spiritual stability, *i.e.*, her suitability to the rite.

(c) Don't break the bed!

**<sup>42</sup>In this rite thou shalt be alone. <sup>43</sup>I will give thee another ceremony whereby many shall rejoice.**

Superficially refers to the two; but see *Liber Legis II:23* for a paraphrase description of unity: "I am alone: there is no God where I am."

**<sup>44</sup>Before all let the Oath be taken firmly as thou raisest up the altar from the black earth. <sup>45</sup>In the words that Thou knowest.**

An instruction on the preliminaries. The Nephesh itself is to be “raised up” from its earthiness.

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**46-66.** We now begin the second part of the instruction, having finished in verse 45 the ritual details. The remainder of the book deals with the nature of the force employed.

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**<sup>46</sup>For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring. <sup>47</sup>I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.**

Apep, the serpent kundalini, is immortal. This energy is at all times available to us. To those who have passed through the serpentine rhythm of birth (east, sunrise) and death (west, sunset), Apep makes available the entirety of the earth; that is, an immortality born of realizing night and day to be twin phases of a single phenomenon. This realization is a gift of the serpent who raises his head unto the Crown.

This verse also alludes to the ritual of the 17° Scottish Rite, called “Knight of the East and West,” a degree wherein the breaking free of kundalini is veiled under the apocalyptic symbolism of the opening of a scroll closed by seven seals.

**<sup>48</sup>I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.**

This force slays the petty ego (Osiris). By its rites, by the rousing of this fire, the Adept is self-slaying, spilling his blood (the constrained pool of consciousness he has called himself) into the Great Sea. (Read again the passages from *Liber Cheth* quoted above.)

**<sup>49</sup>For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.**

A vampire feeds on the blood, that is, the life essence, of some creature. The creature, stripped of any life of its own, becomes a vehicle for the expression of the will of its master. In a similar way, the human aspirant who pours forth his whole life to the Great Work, keeping back not one drop of vital essence, blends his human will into the infinite stream of the One Will of the Universe. Stripped of any separate life of his own,

The parallel is in *Liber XV*: “I, Priest and King, take thee Virgin, pure without spot. I upraise thee. I lead thee to the East. I set thee upon the summit of the earth.” Allegorically, ʾ (Ruach) uplifts ʾ (Nephesh) to the function of ʾ (Neshamah).

he becomes a vehicle for the expression of the True Will of the Holy Guardian Angel.

Besides the obvious, the “children” are Heru-Ra-Ha, twin aspects of Horus. They are also the Adept participants of this rite. The phrase “suck up the wine of the earth which is blood” can be studied by comparison with *Liber LXV*, I:50-65 and its commentary by The Master Therion.

**<sup>50</sup>Thou shalt replenish thy veins from the chalice of heaven.**

The uninitiate holds tightly to the little he has, fearing its loss. The Adept – and how so more the Master of the Temple – surrenders freely all that he has considered his own, and drinks freely from the unbounded rapture of Infinity. All that may ever be desired is made available to one who has nothing that he calls his own.

**<sup>51</sup>Thou shalt be secret, a fear to the world.**

**<sup>52</sup>Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.**

A result of the natural veil between the Orders of Initiation. See also *Liber Legis*, I:10.

**<sup>53</sup>For there are two glories diverse, and thou who hast won the first shalt enjoy the second.**

The first and second halves of this Holy Book describe these two “glories.” The former is the particular technique of practice; the latter is the eventual reward of persistent practice in the former.

**<sup>54</sup>I leap with joy within thee; my head is arisen to strike. <sup>55</sup>O the lust, the sheer rapture, of the life of the snake in the spine!**

Kundalini.

**<sup>56</sup>Mightier than God or man, I am in them, and pervade them.**

Compare this to Hadit, especially in the early verses of *Liber Legis*, Cap. II. At the same time, recall Nuit’s

words, "I am above you and in you. My ecstasy is in yours. My joy is to see your joy" (*Liber L.*, I:13).

The Eastern idea of kundalini is as a goddess, the Scarlet Woman, the omnipresent consciousness which is the raw stuff of all existence. From *The Book of the Law* we learn to expect Hadit, the male principle, to represent the same idea (II:22, 26, 50-51; and most of the chapter addresses the idea). Above the Abyss we cannot be so precise on such matters of convenience as gender, however. Turning to the Eastern works we find, for example, in *Shat-Chakra-Nirupana*:

Over it shines the sleeping Kundalini, fine as the fibre of the lotus-stalk. She is the world-bewilderer, gently covering the mouth of Brahmadvāra by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round Shiva, and Her lustre is as that of a strong flash of young, strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees. . . . It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root Lotus like a chain of brilliant lights.

Nuit says, "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit." This, and many other passages in *Liber Legis*, fully explain the present verse. This *materium* that we call kundalini, being the substance of the body of Nuit, is in fact mightier than any "God or man," being in them, pervading them, the very substance of their being.

**<sup>57</sup>Follow out these my words. <sup>58</sup>Fear nothing. Fear nothing. Fear nothing. <sup>59</sup>For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice. <sup>60</sup>Thou shalt fear with the fear of love: I will overcome thee.**

The Hebrew word for fear is *pachad* (פָּחַד). In this word, we encounter, first, the Mars force (♂). Atu XVI, The Tower, shows the destruction of the transitory which has held too dearly to its isolated existence. The Neophyte 1<sup>0</sup>=10<sup>0</sup> of the A.:A.: learns in her initiation that the substance of fear is a pure flame, an energy which is hers to use as she will if she only "know and pass by" her present restriction.

⊖ and ⊓ both indicate the overthrow of the illusion of individual will. In fact, ⊓, the surrender symbolized by devotion to the Holy Grail, instructs us that there is **no such thing** as individual (personality) will, that all Will manifests **through** each of us as its vehicles.

And the innermost meaning of fear is ♀, Venus, love. Even at the mundane level, love is often the mistaken motivation of such attachment. **All fear is fear of loss, motivated by the illusion of separateness.** But ♀ also makes known that at the end of fear is love, or Union with Nuit.

"Virgin," "prophet," and "bowels" are all correspondences of Virgo, and the Hebrew letter ך. The one addressed here is therefore the "unsullied maid," the innermost and incorruptible kernel of SELF.

In the present instance, we find the "fear," or quaking, of the lover overrun by the intensity of passion in awaiting the beloved: "the fear of love."

**<sup>61</sup>Thou shalt be very nigh to death. <sup>62</sup>But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars. <sup>63</sup>Thinkest thou? I, the force that have created all, am not to be despised. <sup>64</sup>And I will slay thee in my lust.**

The tension which discriminates one ego from all other aspects of reality is nearly dissolved. This "joy of dissolution" infuses the being of the Adept. The love of the Holy Guardian Angel illumines the darkest corners with "Konx" or L.V.X. The Serpent Kundalini irradiates the higher brain centers, blending, for a time, the individual consciousness into the Supernal Consciousness, the Universal Sea of Pleasure Ineffable. Verse 64 is a sacred promise.

**<sup>65</sup>Thou shalt scream with the joy and the pain and the fear and the love – so that the ΛΟΓΟΣ of a new God leaps out among the Stars.**

All opposites unite into one. Joy and pain, love and fear, are polarities of Venus and Mars, the energies mobilized in the sacrament of this ritual. The Ida and Pingala are perfectly wed that a single Phallus of Infinite Will flames upward, deathless and majestic in its eternal Going. ("Leaps" implies a goat, Capricorn, ♄, Eye, symbol of Chokmah, the Phallic Mercury or Logos. The consonants of *LoGoS* give still another incident of the Ubiquitous Arcanum, 93.)

**<sup>66</sup>There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.**

In the words of *The Chaldean Oracles*: "If thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion. When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: hear thou the Voice of Fire."



# Qabalist's Qorner: 66 and 84

by Ike Becker

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

In Issue No. 3, we explored the important number 11. Students may wish to review that article in conjunction with the present installment. This time, I want to explore two numbers that are very significant to *Liber Stellæ Rubææ* (a commentary on which is this issue's lead article). Breaking my discursive pattern, I will list attributions for these numbers with negligible comment. The first of these numbers, 66, relates intimately to 11 because it is the sum of the numbers 1 through 11.

## <66>

The first of these numbers, 66, relates intimately to 11 because it is the sum of the numbers 1 through 11.

In addition to being the number assigned to *Liber Stellæ Rubææ* itself, 66 is the number of verses in Chapter 1 of *Liber Legis*, the chapter devoted especially to Nuit and love. As the sum of the first 11 numbers, it is the Mystic Number of the 11<sup>th</sup> Path of the Tree of Life, or Aleph, and is a type of "Grand Number" of magick itself. Some of its Hebrew correspondences are:

- אכילה (Akhiylah) – Food, a meal
- אלהיך (Eloheyakh) - Thy God
- אללה (Allah) - The formula of the prophet Mohammed, by which he identified GOD
- אניה (Aniyah) - A ship; mourning, sorrow
- בחון (Baḥon) - A trial, experiment, test; an trier of metals
- בחון (Baḥoon) - Watchtower, observatory
- גלגל (Galgal) - A wheel, whirlwind; heaven; a special name of Shekinah

- דיאנא (Dhyana) - Unbroken concentration, contemplation. (From *dhyai*, "to meditate;" Sanskrit transliterated as Hebrew)
- האין (ha-Ayin) - The Naught (= Nuit)
- הבטן (ha-Betan) - The belly, the stomach; the inmost. Also, בטנה (Bit'nah) - Her belly
- והנה (ve-Hineh) - And behold!
- ונטבה (Vanegbah) - Southward
- כ:א:מ:ה: - (Four letters of particular significance to the Minerval 0° of O.T.O.)
- לאלה (L'ahlah) - A curse
- להיטיב (le-Heytiyv) - To do good
- מיהרה - For or from the LORD (I.H.V.H.)

In the Latin Simplex Qabalah, 66 has some truly remarkable characteristics, as these sample will show:

- AURORA - Dawn
- AURUM - Gold
- BAHLASTI - (See *Liber Legis*, Cap. III, v. 54)
- GRANUM - A seed
- SIDUS - Star
- STELLÆ - Stars
- SOLIS - Of the Sun

## <84>

In the commentary to v. 22 of *Liber 66*, it was mentioned that 84 – the value of פ + ט, the letters of Mars and Venus, and thus a symbol of their union – had some rather remarkable properties. It corresponds to many words and symbols that hint

at the productive commingling of opposing sexual forces, and their union "in the Sun, or Son."

For example, the eight Paths on the Tree of Life that connect to Tiphereth correspond to Tarot Trumps numbered 9, 17, 2, 6, 8, 15, 14, and 13. These numbers add to 84. Some Hebrew words corresponding to the number 84 are:

- אגף (Agaf) - A wing (army), squadron; a chosen troop; river bank, rivulet; to close, seal, shut; to seal a jar  
 בכל-לב (be-Khal-leb) - With all my heart  
 בבניך (be-Vaneyakh) - Among your sons  
 גמולה (Gemulah) - Reward, recompense  
 דמם - Was silent  
 דמם (Damam) - Their blood; *also*, דם (mi-Dam) - From the blood  
 המלט (Himmalet) - Escape  
 העדה (ha-Edah) - The congregation  
 חלום (Ḥalom) - A dream  
 חנוך (Ḥanokh) - Enoch; *lit.*, "initiated"  
 ידע (Yode'a) - Know (in both senses); to see, know, perceive, consider; conjugal union  
 יחללו (Y'ḥallēloo) - They shall profane  
 ילמד (Yil'mad) - He may learn  
 מכדך (Mikkaddeakh) - From your pitcher  
 פ:ד - Motto of one of the eight original Rosicrucians; the original Cancellarius, symbolizing the equilibration of opposing polarities. See *Fama Fraternalitatis*.  
 עדאי (Adai) - Unto me (*cf. Liber L., Cap. I*)  
 עדי (Adey) - Forever (a further symbol of Nuit)

The Latin Simplex correspondences for this number are no less remarkable than those of the preceding one:

- BESTIA MAGNA - The Great Beast (= Gk. το μέγα θηρίον)  
 CENTRUM - Center  
 ESSENTIA - Essence  
 HOOR-APEP - Hoor-Apep (that is, Horus-Apophis)  
 MAGISTER - Master  
 VIGILANS - Watchful

*Love is the law, love under will.*

## SONNET 18

Shall I compare thee to a summer's day?  
 Thou art more lovely and more temperate:  
 Rough winds do shake the darling buds of May,  
 And summer's lease hath all too short a date:  
 Sometime too hot the eye of heaven shines,  
 And often is his gold complexion dimmed,  
 And every fair from fair sometime declines,  
 By chance, or nature's changing course  
 untrimmed:  
 But thy eternal summer shall not fade,  
 Nor lose possession of that fair thou ow'st,  
 Nor shall death brag thou wand'rest in his shade,  
 When in eternal lines to time thou grow'st,  
 So long as men can breathe or eyes can see,  
 So long lives this, and this gives life to thee.



## SONNET 154

The little Love-god lying once asleep,  
 Laid by his side his heart-inflaming brand,  
 Whilst many nymphs that vowed chaste life to  
 keep,  
 Came tripping by, but in her maiden hand,  
 The fairest votary took up that fire,  
 Which many legions of true hearts had warmed,  
 And so the general of hot desire,  
 Was sleeping by a virgin hand disarmed.  
 This brand she quenched in a cool well by,  
 Which from Love's fire took heat perpetual,  
 Growing a bath and healthful remedy,  
 For men discased, but I my mistress' thrall,  
 Came there for cure and this by that I prove,  
 Love's fire heats water, water cools not love.

WILLIAM SHAKESPEARE

# 10 KEYS FOR ENLIGHTENMENT IN THE NEW MILLENNIUM

by Swami Beyondananda

1. Be a Fundamentalist: Make sure the fun always comes before the mental. Realize that life is a situation comedy that will never be canceled. A laugh track has been provided, and the reason why we are put in the material world is to get more material. Have a good laughsitive twice a day, and that will ensure reguhilarity.
2. Remember that each of us has been given a special gift, just for entering, so you are already a winner!
3. The most powerful tool on the planet today is Tell-A-Vision. That is where I tell a vision to you, and you tell a vision to me. That way, if we don't like the programming we're getting, we can simply change the channel.
4. Life is like photography. You use the negative to develop it.
5. It is true: As we go through life thinking heavy thoughts, thought particles tend to get caught between the ears, causing a condition called truth decay. So be sure to use mental floss twice a day. And when you're tempted to practice tantrum yoga, remember what we teach in Swami's Absurdiveness Training class: Don't get even, get odd.
6. If we want world peace, we must let go of our attachments and truly live like nomads. That's where I no mad at you, you no mad at me. That way, there'll surely be nomadness on the planet. And peace begins with each of us. A little peace here, a little peace there, pretty soon all the peaces will fit together to make one big peace everywhere.
7. I know great earth changes have been predicted for the future, so if you're looking to avoid earthquakes, my advice is simple: When you find a fault, don't dwell on it.
8. There's no need to keep changing the world. All we have to do is toilet train the world, then we'll never have to change it again.
9. If you're looking to find the key to the Universe, I have some bad news and some good news. The bad news is: there is no key to the Universe. The good news is: it has been left unlocked.
10. Finally, everything I have told you is channeled. That way, if you don't like it, it's not my fault. And remember, enlightenment is not a bureaucracy; so we don't have to go through channels to get it.

*Anonymous Internet Source*

BEYONDANANDA

# TANTRA & TAROT

An interpretation of the 22 Arcs of Tahuti\*

0. ✠ Alchemical Mercury. Kundalini, Life Force.
1. ☐ The Priest: the Logos of the operation.
2. ♀ The Priestess: the Vehicle of the Word.
3. ♁ Alchemical Salt.
4. ☿ Alchemical Sulphur.
5. ♁ The Stone: Sacred Union of the Priest and Priestess.

*(These six form the hexagram.)*

6. ♁ The Wedding. Declaration of the Work to be done, employing a complex alchemical symbolism. *Solve*.
7. ☐ Unveiling the Graal.
8. ♀ The Woman Satisfied: the Scarlet Woman fulfilled by directed application of *Iudex* and *Testes*.
9. ♀ The Spermatozoon in the womb, a bearer of Solar Light.
10. ☐ "Lord of the Forces of Life." ♁ = ΚΦ = κτεις + φαλλος, "a unity of supreme attainment and delight."
11. ♀ The marriage as it occurs in Nature (that is, the **real** marriage, rather than the ceremonial formality). The Serpent that unites the opposites in ecstasy. BABALON and THE BEAST conjoined.
12. ♁ In essence, Water as a formula of Redemption. Practical formula of the Elixir, elaborated in the three cards that immediately follow.

### 13-15. A complex hieroglyph of the process by which idea manifests as form:

13. ♀ Love under will. Sexuality; resurrection.
14. ☐ Consummation of the Royal Marriage (*Coagula*). Merging and interchange of attributes. Mingling of elements in a "cauldron."
15. ♀ Material creative energy; phallus, Set, Pan.
16. ☐ Male orgasm.
17. ☐ Female orgasm.
18. ☐ Collecting the Elixir; the Astral environment of the gestation.
19. ♁ Regenerated male and female as children before the Sun.
20. ☐ Growth and development of the Child.
21. ☐ The Seal: Completion of the Work. The universe newly formulated and manifest.

FRA. L.F.

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\* With acknowledgement to *The Book of Thoth* by S.:H.: Fra. To Mega Therion as a significant resource.

# KALI'S ALTAR



Upon your right, a goblet\* blue;  
 Salt to water as tears for you.  
 To your left, a plate of brass  
 With soured bread in cubes to pass.  
 Before your navel, a vial of glass  
 Filled with Myrrh in spirits fast.  
 Its bitter taste as perfume  
 Foretells your impending doom.  
 In a silver bowl, out of reach,  
 Cubed sugar there thou beseech.  
 In the center proudly stands  
 Statued Kali in black obsidian.  
 Beneath it lays our earthly husk,  
 Life from dark and of the dust.  
 Proud and crowned, hairy and straight,  
 The lion-man lies so prostrate,  
 Head to left, feet to right,  
 Dreaming glories of his might.  
 In the North, beyond the bowl,  
 Are figures three of thy soul.  
 A serpent rises off the plane,  
 Puffed with a cobra's mane.  
 Crowned upon its head  
 A lotus flower to form the bed.  
 Base for the candle white,  
 Lit with flames so bright,  
 Eye to eye for thy sight.  
 Guarded by cats a-two,  
 With a smile and me-ue.  
 White to right, I see.  
 Black to left for company.  
 Upon the wall, unfurled for all  
 Hangs the banner of the north,  
 Tautes' mighty rule and call.  
 In sky blue letters it proclaims,  
 Set upon pure white's domain:  
 "Nothing is given," sayeth a line.  
 "All is available," endeth the rhyme.  
 In this rhyme, I have told

\* I tried putting the goblet in the West (from the East). It was like driving a stick shift going 60 m.p.h., and shifting suddenly into reverse. She wants it in the East! Perhaps this is a different Universe from those inspired through or by the Golden Dawn; or, like the relationship between the Cube of Space and the Tree of Life motifs.

Secrets deep and hoary old.  
 My challenge is in correspondents find,  
 The true gold within this, Kali's mine.  
 In fall October's deep adore,  
 Unveiled this symbolic lore.  
 Remember Tautes' banners sing:  
 "I give you nothing – and everything!"

## CHANT:

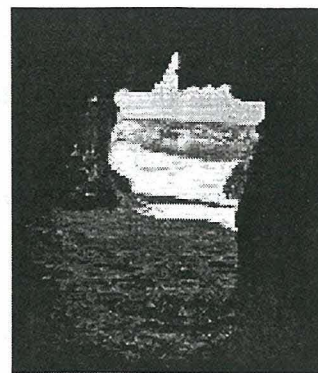
WATERS UPON THE EARTH  
 FIRE FROM THE SUN  
 IN THE PAINS OF LIFE  
 THE SWEET WORK IS DONE  
 ——— AND WE ARE ONE!

(Notes from *KALI: The Black Goddess of Dakshineswar*;) We find Kali in Mexico as an ancient Aztec Goddess of enormous stature. Her name is Coatlicue. In Ireland, Kali appeared as Cailech. Like Kali, Cailech was a black Mother – she was a creatress. She made the world. Scotland was once called Caledonia, the land given by Kali, or Cale, or the Cailech. "Scotland" came from Scotia, the same Goddess, known to the Romans as a "dark Aphrodite," to the Celts as Scatha or Scyth, and to Scandinavians as Skadi. In medieval legend the Cailech became the Black Queen who ruled a western paradise in the Indies. Spaniards called her Califia – which is how the state of California came to be named after Kali. She was known in Finland as Kalma (Kali Ma). The Chartres cathedral was named after this goddess, probably a Celtic version of Kore or Q're, traceable through eastern nations to Kauri, another name for Kali. The Druid Grotto used to be occupied by the image of a black Goddess giving birth, similar to certain images of Kali. Christians adopted this ancient idol and called her *Virgo Partiura*, "Virgin giving Birth." Gypsies called her Sara-Kali – to this present day, Sara is worshiped in the South of France. Lunar priests of Sinai, formerly priestesses of the Moon-goddess, called themselves "kalu." Similarly, priestesses of prehistoric Ireland were "kelles," origin of the name Kelly, which meant a hierophantic clan devoted to "the Goddess Kele."

FRA. S.M.N.

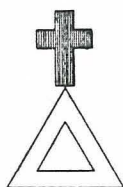
# REFLECTIONS . . .

## A ritual of the Path of Mem



Ideally, the Temple space is more square than oblong, and smaller rather than larger, to convey a sense of intimacy.

In the center is a double-cube Altar, draped with a blue cloth, with the Cross and Triangle atop it, at the center, arranged as in the Neophyte Grade of the G.D. (which also is the pattern of  $\text{⌘}$ , The Hanged Man), and a blue votive lamp East of center.



In the West, a separate blue-draped pedestal has upon it a blue glass bowl, mostly filled with water. Near it is a pale blue oil lamp, lighted; matches; and enough white floating candles for each person present.\* In the East, the two Pillars are positioned, several feet apart, so as to imply a gateway between them.

Incense is lotus mixed with myrrh. Lighting is reduced. Ideally, there is a light source from the East, and a central lamp over the Altar.

The officers are two:  $\triangle$  and  $\nabla$ , vested, respectively, in the robes of A.:A.:  $6^\circ=5^\square$  (red) and  $5^\circ=6^\square$  Without (white), and stand, respectively, immediately before the Southern ( $\text{^}$ ) and Northern ( $\text{⌘}$ ) Pillars; he holding the Censer, and she the Cup.

The pacing of the ritual should be as the ebb and flow of the sea waves – rhythmically alternating active and passive. This has been written into the structure, and should be preserved and enhanced in the delivery.

The other participants are seated in the western half of the room, and begin rhythmic breathing; clearing of their minds, etc. as for preparation for meditation.

### PREPARING THE SPACE

*(The Temple space is prepared by a general Opening. Further preparation is then as follows:)*

$\nabla$ : *(Bearing Cup, moves to a place just west of the point between the pillars (that is, at the*

*east-central point of the area in which the ritual is being contained) faces West, elevates the Cup and says:)* **“Come forth, o children, under the stars, and take your fill of love!”**

$\nabla$ : *(Turns East, then purifies the four quarters by Water, concluding again where she began. Elevates Cup in acknowledgement of the East, then places the Cup in the North, and returns to her prior place by the Pillar  $\text{⌘}$ .)*

$\triangle$ : *(Bearing smoking Censer, moves to a place just west of the point between the pillars, faces West, elevates the Censer and says:)* **“I am the flame that burns in every heart of man, and in the core of every star.”**

$\triangle$ : *(Turns East, then consecrates the four quarters with Fire, concluding again where he began. Elevates Censer in acknowledgement of the East, then places the Censer in South, and returns to his prior place by Pillar  $\text{^}$ .)*

### GENERAL INVOCATION

*(Officers advance to the Altar,  $\triangle$  at the east side,  $\nabla$  at the west side.)*

$\nabla$ : *(Calls the members to stand and join them at the Altar, forming a circle with ample room between people. She instructs all present to stand cruciform: feet together, and arms outstretched horizontally at the sides, palms upraised in the fashion of a Tau-cross; then to see, above their heads, a white triple flame. Establish this.)*

\* In the original performance, small white floating candles in the shape of opened roses were used. These proved particularly beautiful at the climax of the rite.

$\triangle$ : *(Leads a group performance of the Ritual of the Middle Pillar.)*

DECLARATION OF PURPOSE

△: Do what thou wilt shall be the whole of the Law. The purpose of this rite is to cause each present to become a perfect reflection and expression of his or her Holy Guardian Angel.

▽ (to all members present): Fratres et Sorores, it is my pleasure to ask you if you enter upon this undertaking of your own accord, prompted only by a desire for enlightenment, and the hope of becoming of greater service to humanity; mindful of the serious and joyful nature of your decision; and intending to conform cheerfully to the Word of your own Higher Soul and the Truth of your own Will when these are heard. Do you so approach this rite?

*(The members answer as they will. They are then instructed to return to their seats and retain their readiness for meditation.)*

THE FIRST ENOCHIAN KEY

▽: I reign over you, says the God of Justice, in power exalted above the firmaments of wrath; in Whose hands the sun is as a sword, and the moon as a penetrating fire; Who measures your garments in the midst of my vestures, and trussed you together as the palms of my hands; Whose seats I garnished with the fire of gathering; Who beautified your garments with admiration; to Whom I made a law to govern the Holy Ones; Who delivered you a rod with the ark of knowledge. Moreover, you lifted up your voices and swore obedience and faith to Him that lives and who triumphs; Whose beginning is not, nor end cannot be; Who shines as a flame in the midst of your palace, and reigns amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves; open the mysteries of your creation; be friendly unto me; for I am the servant of the same God as you, the true worshipper of the Highest.

△: Ol sonf vors g, gohó Iad Balt, lansh calz vonpho; sopra zol ror i ta nazpsad, graa ta malprg; ds holq qaa nothóa zimz, od comah ta nobloh zien; Soba thil gnopn prge aldi; Ds urbs óbòleh g rsam; Casarm ohoréla tabá Pir; Ds zonrensg cab erm Iadnah. Pilah farzm znurzaadna gono Iádpil, ds homtóh; Soba ipam, lu ipâmis; Ds lóhòlo vep zomd poamal, od bogpa aäi ta piap piamol od vaoan. Zacare, ca, od zamran; odo cicle qaa; zorge, lap zirdo noco Mad, hoath Iaida.

*(Invoking:)* I invoke Ye: LEXARÉPÉHÉ. COMANANU. TABITOMÉ.

SPECIFIC INVOCATION and FORMULATION OF THE PATTERN

*(Officers move around Altar 90° clockwise, so that △ is at the south side of the Altar and ▽ at the north side.)*

△: 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!

▽: But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jew-

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

△ & ▽: (*An invocation of Nuit then follows. In the original performance, the prayer of the Mystic Repast was used,<sup>†</sup> the two officers alternating passages. The idea is the descent of the Shekinah, as love, upon the Altar or Ark, between the two Kerubim that are represented by the two officers. It is the third thing that completes and transcends their duality. The student is encouraged to compose his or her own invocation for this, as a way of personalizing the ritual.*)

### Invocation of the Hierarchy

△: Let us invoke the Divine Powers of the Element of Water. As the rhythmic tides of the Great Sea, let them still! – and let them stir! Let them open the Hearing of the receptive soul unto the Speaking Silence that is Love and Will.

(*Extemporaneously invokes Divine Name אל (El), culminating with leading all in a threefold chanting of the Name. Then repeats this with the Archangelic Name גבריאל (Gabriel), then with the Elemental Ruler Name, תרשים (Tharsis).*)

<sup>†</sup> It is not permitted to reproduce this. It is an unpublished part of the private work of the Temple of Thelema. – A.H.

▽: (*As she will, leads all in the inner building of the theurgic image of Tharsis, based on the following points:*)

GENERAL IMPRESSION: It is nighttime, upon a beach. The water of a great stretch of ocean laps in low waves a short distance out. The overall impression of the scene is that of the vastness and eternity of the sea, with a silent, invariable strength. Standing before us, in the shallow part of the water, is an extraordinary female, clad in a flowing, ample robe of sea green, highlighted by flashes of vermilion. She is Tharsis, the Ruler of Water.

PARTICULAR DETAILS: Long dark and wavy hair partially veils her face in shadow; but her melancholic features are readily seen. Only her vivid blue eyes, keenly vigilant, speak of an excitement for life and its variety of forms, seeming to contradict the otherwise somber impression of darkness and isolation.

Upon her breast hangs a great golden solar medallion; and there is a subdued but present luminosity to the figure overall, and an unquestionable sense of the power of command.

Her upper torso bespeaks great strength. In movement, she is wild, fierce, and unpredictable, with even an edge of danger. Her characteristic motions are a dance of great mystery, ancient emotion given expression in movement.

Her lower torso is slight, lithe, energetic, and flowing of motion. Her robe becomes especially broad and flowing at the bottom, merging into the rhythms of the sea itself, and making the figure not always distinguishable from the waters out of which she rises.

▽: You see Tharsis standing, facing you. She beckons you to follow her, as she turns to walk out into the waters, inviting you to step into the depths of the sea, which are the depths of your own Mystery. As you follow her as your guide, you each, as well, will follow your own, private path in this journey – whether across the ocean's surface, or into its depths, or into the skies.

As the music plays, witness the movements of your mind and emotions as the music moves within you. Lose yourself in the music, as in the seas. And in losing yourself. . . what might you find?

MEDITATION

The Stormy, Labile Sea of Mind & Emotion

*(Meditation, about 10 minutes, while Wagner's overture from Der fliegende Holländer is played.)*

MEDITATION: The Still, Calm Sea

*(After that music fades, there is a pause; then:)*

△: Focus your awareness on your sense of touch. Feel the very air touching you as you sit, still and quiet. Feel the whole of yourself embraced in a nurturing, warming embrace. Feel the unconditional love of the Holy Guardian Angel, or of Nuit, or of such other Sacred One as you may conceive.

△: Within the field of your inner vision, see the ocean or sea that is the moving waters of your thoughts and emotions. It is night, and profoundly dark. The ocean of your psyche may lap in gentle waves, but essentially is still. Now, breaking the night's solitary darkness, there appears above the waters a source of great, pleasing light, shining upon their surface in reflection. It may be a blazing red pentagram, or perhaps the silvery white face of a gleaming Full Moon. See this gleaming, blazing light-source amidst the night sky, shining down in lucid reflection on the still water's surface. This image represents the right relationship of your Holy Guardian Angel to the pool of your personality – the right relationship of the Will to your mind.<sup>‡</sup> Hold this image, and those that arise from it, as the music plays.

*(Meditation, about 8 minutes, while Holst's "Neptune" from his The Planets is played.*

*About three minutes into the meditation, reduce the music's volume, and insert the following, in quiet tones conducive to their continued meditation:)*

<sup>‡</sup> Much of the pattern of this ritual is based on the idea that the Path of 7 shows the relationship of Geburah (Sephirah 5) to Hod (Sephirah 8).

▽: Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seer; for I am of Him that lives forever.

△: Adgt upaâh zong om faâip sald, viiu L? Sobam iâlpgrg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, 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 Iáidon. Torzu, góhe L; zacar, ca, c nóqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.

*(Pause; then:)* I invoke Thee: PAOAOAN.

*(Restore the music to its previous volume, and continue playing out. When it is finished let them sit in silence for a short time; then:)*

△: Oh, thou! That shineth upon the still sea.  
Thou! Whose reflection is all I know as me!  
Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!

ALL: Aum!

△: . . . let it fill me!  
The light is mine; its rays consume me:  
In the silence let our love be.  
Yea, in the silence let our love be.

*(Silence.)*



## A COMMUNION

( $\triangle$  and  $\nabla$  take their places on either side of the pedestal in the West. Begin music, the Liebestod from the end of Tristan und Isolde, set on a continuous replay. One by one, they quietly call each participant to the West. In turn, each approaches the pedestal in the West and is handed a floatable candle, which he or she lights in the flame of the oil lamp, then places it afloat in the blue bowl of water.)

$\nabla$ : (Whispers that they should assume the Tau-cross posture as at the beginning, and see the triple white flame in the crown.)

$\triangle$ : (Whispers, "Thus let it shine upon the waters of your being." The member returns to his or her place, and the next approaches.)

## CONCLUSION

(When all have finished,  $\nabla$  and  $\triangle$  each light their own candles &c. as above, then move to the Altar, he to the west side and she to the east side, both facing the Altar.)

$\triangle$ : **Thus does the Inmost Flame shine upon the waters of your being. This, that you have experienced, is the Stable and Enduring Consciousness. It is the ONE SUSTAINING POWER among all the Sephiroth.**

(Pause.)

$\nabla$ : **And now, all ye spirits that may have been attracted by this rite, depart ye in peace unto your habitations and abodes, harming none of this or any other world in thy going; and may the blessing of the Highest be upon thee in the Name of EL and in the Name of NUIT; and let there be peace between us; and be thou ever ready to come, whenever thou art called!**

(Knock 3-5-3.) **ABRAHADABRA.** (Pause; then:) **It is finished.**

V.:H.: SOR. F.Q.S.V.

V.:H.: FRA. L.F.

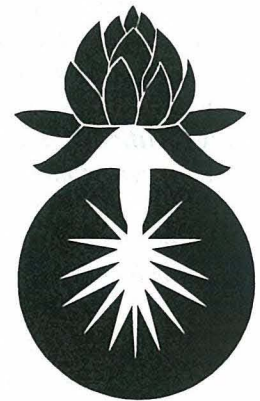
## NEPTUNE

The longing of the heart is never quenched,  
Waiting in the silence left by absence.  
The night stars glitter and answer nothing,  
Shedding pale gleams on an anguished cry.

The dark whirls and envelopes all the song  
Sung by the soul in loneliness, and far –  
Far the stars travel, pale listeners  
To all that reaches out on the wings of a sigh.

Eternity blows through the heart and there  
Reigns the kingdom of loneness reaching  
Forever into the heights of night darkness  
And the terror of going forever is nigh.

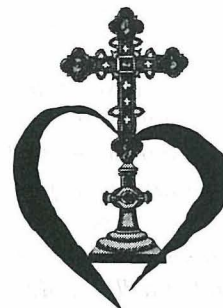
Pale strands of light that bid love,  
Attenuated and thin, reach across distances  
On wings of sound and warmth of human love  
Shunts out the night and the vision of loneliness dies.



SOR. MERAL, January, 1956

# The Ecstasy of Faith

*An Allocution of the Grade of Philosophus*



*A.E. Waite's order, The Fellowship of the Rosy Cross, is arguably the most developed system of tantric mysticism in the entire Western initiatory tradition. A hint of his vision was given in the preface to his book, The Holy Kabbalah: "The doctrine of TSURE and the Mystery of Shekinah are the root of my concern in Kabbalism. They are not of my concern solely for that which they signified in a Theosophical School of Jewry but for whatever may belong therein to the life of Catholic Mysticism here and now." His order taught this Doctrine of the Shekinah progressively. The instruction received in the grades corresponding to Netzach and Geburah are among the most direct.*

*Waite's order still lives. Consistent with our policy of not publishing the private rituals of any living, working order, we will not be publishing any of the details of those ceremonies, all of which have long been in the College of Thelema archives. But the following short lecture, given to new initiates of the 4<sup>o</sup>=7<sup>o</sup> Grade of Philosophus, is another matter. Despite all of Crowley's (generally justified) razzing of Waite's turgid style, it is in these ceremonies that his genius more freely flourished. Readers may be surprised to discover just how much of the essence of Thelema is in these words. – A.H.*

GOD's Providence overtakes us in many places, that we may be directed into Paths of Light, Paths of Intelligence and high Paths of Grace. In the following of these, we who at some time – when we know not, GOD knoweth – went forth upon the outward Quest shall be drawn on the Quest that is within, and He shall give us back unto Himself, after worlds of separation and exile. The soul and the Divine Spouse\* are both, meanwhile, in widowhood. Let us pray therefore that the grace of the

\* Shekinah. – A.H.

centripetal attraction may continue to draw and draw, preventing and defending on all sides. May that grace also enlighten in the public thoroughfares of life, but us above all and with all – in the mystical ways of knowledge. Therein, by his special election, he has brought us already a certain distance in the Quest that is ours and His. In this spirit, Fratres et Sorores, and realizing – as we are called to do – that for every step which we can take with our feet of desire, the Divine Lover† advances on His own part through a world of distance, to meet and forestall us at the term of union – I invite you to lift up your hearts, to hear and accept therein the Allocution belonging to the Grade of Philosophus.

In the symbolism of this Grade, the Wings of the Morning are uplifted already in the Orient of Mystical Life. The clouds dissolve and the Face of the Beloved begins to be reflected in the soul. It is but the image of the King in His beauty, yet the night and its shadows are over; a star in the East goes before us, and the vision of the Sun of Righteousness is at hand. The path of search is truly a path of consecration, but the language of our concern has suffered a certain change. The alliance between GOD and man is no longer a tongue of symbolism but a principle of work in common, an unity and integration of will and a marriage with the purpose of the worlds. The difficulty is not to do the will of GOD but to know it, for many earnest hearts in the world without. In the Fellowship of the Rosy Cross we have learned that Love is the key which opens every gate, and especially the

*Love is the key  
which opens  
every gate, and  
especially the  
gate of will...  
will is Love.*

† In Waite's system, Christ. That is, the Holy Guardian Angel. – A.H.

gate of will. It has been said to you that will is Love. Marriage with Divine Purpose postulates antecedent love, and the Purpose of GOD in the world is one at the root and one in development with that which obtains in respect of every soul. The end is union.

We are told in our Secret Tradition that the sole object for which man was sent into this world was to know that JEHOVAH is ELOHIM<sup>‡</sup>, or that GOD and His SHEKINAH are one.<sup>§</sup> There are many deeps of meaning in the doctrine thus briefly formulated. It signifies that SHEKINAH is the Divine Energy which sends out from the Centre and draws back thereto; that every soul come forth from GOD, in virtue of the principle of union, is by necessity on the quest of Him – through all its worlds of being and manifestation; and that it can attain true rest only in return to Him. But seeing that the principle, the need, the end are summed up in the word Love, the union with which they are concerned is formulated rightly and always in terms

*The difficulty is not to do the will of GOD but to know it...*

of marriage SHEKINAH presides over marriage, is the Beloved in search of the Lover, the Bride joined to the Spouse and abiding in His heart.

All symbolism which can be derived from the cosmic and microcosmic world is taken to illustrate the path of advance-

ment toward this end in the ritual sacramentalism of our Fellowship. From Grade to Grade the Brother of the Rosy Cross is led through successive consecrations, ending in that of the will at the height of the Second Order.<sup>\*\*</sup> It signifies the conversion of his whole object in life and nature. He stands therefore now<sup>††</sup> upon the threshold of a

<sup>‡</sup> This is based on the Zoharic doctrine that יהוה is a Divine Name of the Father attributed to Chokmah, while אלהים is a Divine Name of the Mother, attributed to Binah. שכינה is אלהים – A.H.

<sup>§</sup> In this one may equally see Shiva and Shakti, Tao and Teh, Chokmah and Binah, Chaos and Babalon. – A.H.

<sup>\*\*</sup> In the Fellowship of the Rosy Cross, the Second Order was that which reaches from Yesod to below Tiphereth; that is, 2<sup>o</sup>=9<sup>□</sup> through 4<sup>o</sup>=7<sup>□</sup>.

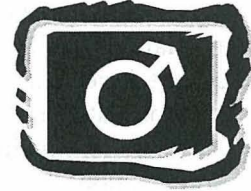
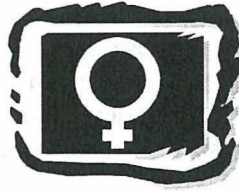
<sup>††</sup> That is, newly admitted to the Grade of Philosophus, corresponding to Netzach. – A.H.

Second Birth, as if a change in the substance of his being. Frater, the Second Order delivers you, who have been advanced this day among us, to the keepers of the Greater Mysteries, as one who in the ritual sense has been made white within and without, even as the White Rose of SHEKINAH in the sphere of NETZACH. May you so work and so attain that our symbolism shall become life in you, and when in a yet deeper symbolism you are called to the Second Birth, may you be truly born again. So shall the Recondite or Hidden Intelligence descend into your soul, my Brother, and be realized by the consciousness of the soul in the Ecstasy of Faith.

G.:H.: FRA. SACRAMENTUM REGIS



Arthur Edward Waite  
(Frater Sacramentum Regis)



## TEMPLES OF THE BODY

### Bodily Dedication to the Great Work Through the Sexual Mysteries

*"You would not mind being in Ares' position, would you, net and all?"*

— Apollo to Hermes

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

In the profound worship of consecrated sexual union, employed as a consciously religious act, the means of finding the Divine are as diverse as the ways of love. One common technique of this is the seeing some specific aspect of Deity in one's partner – the man seeing the Goddess in the female, the woman seeing the God in her male.\*

The rituals given below take a different approach. In the worship to which they are but the opening, the man seeks the Divine through identification with Ares, ultimately finding the God within himself through his male sexual fire; and the woman, simultaneously, seeks Divinity through identification with Aphrodite and her fire. Should the experiments succeed, their union is ultimately a union of these two Gods; but the means to this is to see each other, initially, not as a God *per se*, but as the place where the God is found. He surrenders himself to be a Temple of Aphrodite, where his partner may seek and worship her Goddess. She surrenders herself to be a Temple of Ares, a place wherein that God may enter through her partner's devotions.

An initial criticism of these rites – something which may stir an adverse emotional reaction in some readers – is that each partner thus objectifies the other – treats them as a thing (a Temple), rather than a person. I would emphasize that this is a method – a means to an end – not the end or aim itself. It is, first of all, reciprocal, rather than one-sided. And it is one of the most powerful devices of tantra as religion: the distinguishing of the rite of worship from any personal, emotional relationship between the parties. It is not the human

\* I apologize for the heterosexist phrasing throughout this article. The rituals here given can be used equally well with same-sex partners. I considered, and reconsidered, for several weeks whether to strip out the gender-specific language. In this particular case, the option of using gendered language to differentiate the officers was too useful a device, and any alternative seemed to render the whole less comprehensible (and certainly more awkward). It is my sincere hope that this footnote will serve, in some small way, to raise consciousness on this point, thus perhaps compensating for the consequences of my despicable laziness.

participants whose union is most important. It is the union of the Gods.

In this, at least two diverse approaches have been taught over the centuries. Which approach to explore rests ultimately upon choices made by the people involved. In one, tantra is seen as worship undertaken by two partners (spouses or the equivalent) using their marriage and its love as the foundation of their spiritual practices. This is, for example, especially the method implied in Orthodox Judaism (despite what we believe are distortions that crept in over time), wherein it is a religious duty that the Sabbath be celebrated by the sexual union of husband and wife, serving as the two Kerubim between which, and upon which, Shekinah descends. But another traditional approach is quite different. In this, one's tantric partner is kept strictly distinct from one's personal, romantic partner. The idea behind this is that it is human emotion (as much as human thought) that will most likely interfere with direct superconscious results. The **impersonal** is used as the foundation for the **transpersonal**. One's magical partner is regarded much as if he or she were a magical tool – consecrated to a single purpose, and never approached or touched for any other purpose.

Both approaches have much to argue for them. Which approach to take depends on many factors that only the individuals involved can identify and address. But, lest it appear that the method here is an easy escape from commitment, let me be quick to point out that it is quite the contrary. These rituals require a level of magical commitment that goes beyond that found in most long-term personal relationships. Each partner, whatever else the nature of their relationship, is devoting himself or herself to serve, **thereafter**, as a consecrated Temple of a God. Furthermore, they are each pledging themselves to serve, thereafter, as worshippers of their own selected Deity. These promises should be considered carefully before they are pledged, and sanctified by the powerful, surging, subsuming Phoenix-fire, which is the transforming miracle of consciously sanctified sexual union.

Love is the law, love under will.

TEMPLES OF THE BODY

THE FEAST OF CONSECRATION  
OF A MAN AS  
A TEMPLE OF APHRODITE  
WHEREIN HIS LOVER MAY WORSHIP

*The Officers are a Priestess, P., and the man who is being consecrated as the Temple, T. Furniture is arranged as the Neophyte temple, or modified therefrom as deemed suitable to accord with the nature of Aphrodite. A Friday is ideal for the rite.*

THE FEAST OF CONSECRATION  
OF A WOMAN AS  
A TEMPLE OF ARES  
WHEREIN HER LOVER MAY WORSHIP

*The Officers are a Priest, P., and the woman who is being consecrated as the Temple, T. Furniture is arranged as the Neophyte temple, or modified therefrom as deemed suitable to accord with the nature of Ares. A Tuesday is ideal for the rite.*

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*The OPENING may be conducted by either Officer, or both, as follows: Preliminary Lesser Banishing Ritual of the Pentagram and of the Hexagram to prepare the space.*

---

*Then light incense of Venus. Then the Greater Invoking Ritual of the Hexagram of Venus. Then circumambulate seven times to raise the current of the deity. Then an impromptu invocation of the God-force using the hierarchy of names down to the World of Assiah (see below for these).*

*Then light incense of Mars. Then the Greater Invoking Ritual of the Hexagram of Mars. Then circumambulate five times to raise the current of the deity. Then an impromptu invocation of the God-force using the hierarchy of names down to the World of Assiah (see below for these).*

---

*Optionally, the opening from Liber 671 may be used as a basis for building the astral Pyramid wherein the operation may be performed, incorporating the above ritual elements.*

**P: וו ווו וו Do what thou wilt shall be the whole of the Law. Let this TEMPLE be consecrated to the service of the Law of Light, Life, Love, and Liberty, in the names of HERU-RA-HA, RA-HOOR, and ABRAHA-DABRA.**

*T. stands in East, facing West; or in another position deemed suitable to the particular rite.*

---

**P: N., is it your will to be consecrated bodily as a Temple of APHRODITE, that I, Her devotee, may devotedly and deeply worship Her thereby?**

**P: N., is it your will to be consecrated bodily as a Temple of ARES, that I, His devotee, may devotedly and deeply worship Him thereby?**

---

*If T. responds in the affirmative, the ritual continues:*

**P: (takes cup) Be the TEMPLE pure of body and soul! (Purifies T. with ✕ over Ajna, then Anahatta, then Svadhisthana, then replaces cup.)**

**P: (takes censer) Be the TEMPLE fervent of body and soul! (Consecrates T. with ✕ over Ajna, then Anahatta, then Svadhisthana, then replaces censer.)**

---

**P: (standing before T. raises both hands in blessing) May this TEMPLE be blessed, sanctified, and dedicated to the GREAT WORK, and in particular to the worship of APHRODITE. May it serve me ever as a gate leading to Wisdom, Understanding, and Light, in the Name of APHRODITE.**

*(P. goes to West, and turns to face T. in East.)*

**P: (standing before T. raises both hands in blessing) May this TEMPLE be blessed, sanctified, and dedicated to the GREAT WORK, and in particular to the worship of ARES. May it serve me ever as a gate leading to Wisdom, Understanding, and Light, in the Name of ARES.**

*(P. goes to West, and turns to face T. in East.)*

BLACK PEARL

P: Upon thee, O Temple, do I invoke the sacred energies, in the Names:

I.H.V.H. TZABAOth (יהוה צבאור)

HANIEL (האניאל)

ELOHIM (אלהים)

ANÆL (אנאל)

NOGAH (נוגה)

and especially in the Name of APHRODITE (ΑΦΡΟΔΙΤΗ). (Pause.)

Warded, purified, and consecrated, this Holy Place is now prepared to receive the Light of the Divine. LET THE DIVINE LIGHT DESCEND! LET THE GODDESS OCCUPY HER TEMPLE!

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*By whatever means P. deems fit, P. draws the divine presence of the invoked Deity downward into T., and otherwise assists it to take its place therein, even unto the cellular level.*

*When this is accomplished, T. should verbally acknowledge and accept this consecration, in the manner he or she chooses. Then conclude as follows:*

---

P: As the Altar lamp sheds its light into the surrounding elements, so may the power of Spirit shine through this TEMPLE and through me into all the World.

I now proclaim that you, N., are duly dedicated and consecrated as a TEMPLE of the works of the Magick of Light, and especially to the worship of APHRODITE; and that I, Her Priestess, shall worship lovingly and passionately at Her Altar.

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*The CLOSING is performed as deemed appropriate, with License to Depart and banishing the invoked forces with respect to the place of the working, but not from T.; or, preferably, a suitable libation being prepared in advance for the Altar, the forces of the ritual may be absorbed therein, and the participants may then consume it fully.*

*Whereafter, the participants feast and rejoice, as it is their Will to do.*

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P: Upon thee, O Temple, do I invoke the sacred energies, in the Names:

ELOHIM GIBBOR (אלהים גבור)

KAMÆL (כמאל)

SERAPHIM (שרפים)

ZAMÆL (זמאל)

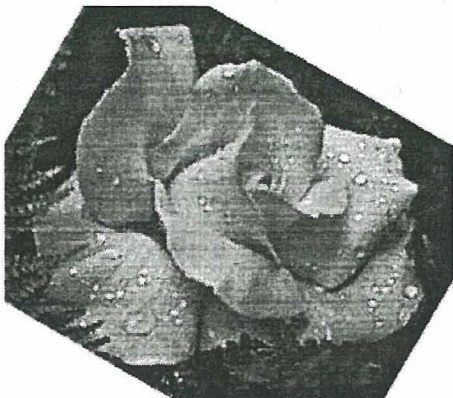
MADIM (מאדים)

and especially in the Name of ARES (ΑΡΗΣ). (Pause.)

Warded, purified, and consecrated, this Holy Place is now prepared to receive the Light of the Divine. LET THE DIVINE LIGHT DESCEND! LET THE GOD OCCUPY HIS TEMPLE!

P: As the Altar lamp sheds its light into the surrounding elements, so may the power of Spirit shine through this TEMPLE and through me into all the World.

I now proclaim that you, N., are duly dedicated and consecrated as a TEMPLE of the works of the Magick of Light, and especially to the worship of ARES; and that I, His Priest, shall worship lovingly and passionately at His Altar.



FRA. A.H.

Lovingly dedicated to my cat ΑΡΗΣ,  
red-haired hiss-meister & lover boy

# BOOK REVIEWS

## **ANATOMY OF THE SPIRIT: The Seven Stages of Power & Healing**

**Caroline Myss, Ph.D.** (Three Rivers Press, 1996. Paper, 302 pp. ISBN 0-609-80014-0. \$14.00.)

Caroline Myss is a very sensitive and talented medical intuitive. That is, that she can look at (or scan) a person and, by “reading” their energy field, can see any physical, emotional, psychological, or spiritual problems they are experiencing. She then can tell a person scanned the exact illness they have, are developing, or may develop if no action is taken to the correct it. By providing a full account of the problem, the person becomes empowered to begin or continue to heal.

It sounds fascinating; but more incredible is the fact that Caroline successfully wrote a manual that teaches the reader how to do the same thing she does: how to scan oneself or others. She describes, with clarity and precision, what it takes to be medically intuitive, so that the reader can learn to do the same.

*Anatomy of the Spirit* begins with Caroline’s synopsis of how she learned about her gift, and the steps she took to perfect it. Part of her growth as a medical intuitive was practicing with doctors and learning as much as she could about the human body and psyche. To show the reader what it takes to be medically intuitive, she defines the terms of her field. For some, becoming medically intuitive may require making certain changes in their belief systems, and the author treads this road with care: What she writes are basic truths that transcend religio-spiritual or other dogmatic differences.

Caroline combines the teachings of the Hindu Chakras, the Christian Seven Sacraments, and the Jewish Qabalistic Tree of Life as the foundation of her medical intuitiveness. Taking three different belief systems and showing the parallels between them narrows the gap between those divergent cultures, making this book accessible to a wider audience. The most important factor is how you think about illness and healing; for, according to Caroline, we are in control of our own healing. Built into her system is an incredible amount of psychological understanding, which, as we learn, is tied to physical health. As a practitioner of Western Mysticism, I found *Anatomy of the Spirit* refreshing and well worth reading and studying. It is filled with universal truths written plainly and inoffensively so that anyone can feel sufficiently empowered to take control of their own healing. Health is not just about taking care of your body; it is tied to everything that happens to you everyday of your life. Pick up this book whether you are sick or healthy, and change your life for the better! (\*\*\*\*) — AL GONZALEZ

## **THE MAGICKAL ESSENCE OF ALEISTER CROWLEY**

**Red Flame, A Thelemic Research Journal, No. 7**

**by Frater Achad Osher 583** (Privately published by J. Edward & Marlene Cornelius, PO Box 11693, Berkeley, CA, 94712-2693. 1999. Paper, 190 pp. Write for pricing on this and other *Red Flame* issues.)

The role of a reviewer, like that of a teacher, is not always to recommend books with which one personally agrees, but, rather, those that are likely to be of considerable worth and interest to one’s constituents. *The Magickal Essence of Aleister Crowley* is an extraordinary book! Fra. Achad Osher has collated a baker’s dozen essays on diverse topics of Thelemic philosophy. It is perhaps irrelevant that I disagree with over half the opinions he expresses. This man can always make me think, think, think! He stirs the mind, and lubricates the excessively snug passageways of tumescent thought.

Even more importantly, his Preface is a moving, eloquent, and courageous plea for an end to the politicization and divisiveness that some have pursued, in recent years, in the name of the A.∴A.∴. On this vital point, we always have agreed with him.

Fra. A.O. was a direct witness to much modern history of Thelemic organizations. Where he was present, he is a superb historian. He is also a treasury of fascinating stories told to him by others. His historic accuracy is not always as good where he has information second hand; but he is generally clear about the difference between the two. Get it before the stock is depleted! (\*\*\*\*\*) — FRA. PROMETHEUS

It's In The Basics

## COLOR IS THE KEY: A REAL LADDER OF LIGHTS

by Frater Yod

Sometimes the simplest things are the most amazing.

**Color** is one of the most powerful tools we have for altering consciousness at will, whether for magical or mystical purposes. In fact, the magical application of color was one of the most distinguishing features of the Second Order teachings of the old Golden Dawn (almost everything in the first Order being black and white – like in *The Wizard of Oz!*) We use four different **scales** of color, corresponding to the Four Worlds of the Qabalah (see table at right). From highest to lowest, these may be called the Scales of the King, Queen, Prince, and Princess.

I want to teach you a simple technique called “Ladders,” which uses these four color scales to attune your consciousness to one part of the Tree of Life. The trick is to meditatively immerse yourself in a living, dynamic expression of the densest of these scales – the Princess Scale – and then, by use of imagination, transition up the scales to the top, one step at a time, **feeling** the shift as you go. This use of color is capable of evoking a strong feeling response. It may be used for its own sake, or as a preliminary to, or portion of, magick ritual.

Take, for example, the Path of Tav, corresponding to Saturn. This Path is a general gateway to astral realms, so it's a good place to start.

Prepare yourself for meditation as you normally would: Relaxation, a comfortable and balanced posture, rhythmic breathing, quieting your mind and emotions, etc. You may want to “warm up” by spending five minutes or so meditatively looking at the corresponding Tarot trump, in this case Atu XXI, The Universe. When ready, begin the Ladders method itself.

The color scales for Tav are: Black, rayed blue; blue-black; black; and indigo. Start by seeing yourself totally surrounded in black, but with blue

laser-like rays, emanating from a common source central to your field of vision. They form a tunnel. You are eventually motivated to see and feel yourself float through the tunnel, forward, to the convergence point. Let this happen. Your speed seems to pick up, the energy rises, maybe a background sound rises in pitch until . . . suddenly you have a feeling of **breaking through** into another domain – a realm of stark, intense blue-black light.

At each step, pause and notice your own thoughts and, especially, feelings. After a time in this blue-black space, let your imagination find some device by which to migrate to the next level. Since the Prince Scale colors are blendings of the King and Queen Scales colors, you can often see the Queen Scale color emerging more pronouncedly from the Prince color – in this case, black gleaming through the blue-black, until it replaces it. Then, perhaps, the King color “dawns” on the Queen color and replaces it. There's not just one way to do it – again, use your imagination!

At the top – amidst the King Scale color – you may want to vibrate the Holy Names associated with the Sephirah or Path, to attune yourself more powerfully to the principle; and then return.

If the color chart says “specks” in the Princess Scale, see these as living points of light, like fireflies of the proper color. For example, Binah in the Princess Scale is gray, flecked pink. See this as a lighter-than-medium gray with pink firefly-like points moving and swarming around until they formulate a recognizable pattern. Feel the vibration of their buzzing energy. Let them move into a spiral that, tunnel-like, again leads you to your “breakthrough” point for moving up the scales.

Try it! Really get into the feeling of rising upward through the scales. Soon you will find you have an easy way to align your consciousness with any part of the Tree of Life.

IT'S IN THE BASICS

	<b>KING Scale</b>	<b>QUEEN Scale</b>	<b>PRINCE Scale</b>	<b>PRINCESS Scale</b>
<b>Kether</b>	Brilliance	White brilliance	White brilliance	White, flecked gold
<b>Chokmah</b>	Pure soft blue	Light gray	Blue pearl gray	White, flecked red, blue & yellow
<b>Binah</b>	Crimson	Dark indigo	Dark brown	Gray, flecked pink
<b>Da'ath</b>	Lavender	Gray-white	Pure violet	Gray, flecked gold
<b>Chesed</b>	Deep violet	Dark blue	Deep purple	Deep azure, flecked yellow
<b>Gevurah</b>	Bright orange	Scarlet red	Bright scarlet	Red, flecked black
<b>Tiphereth</b>	Clear pink rose	Yellow gold	Rich salmon	Gold-amber
<b>Netzach</b>	Bright yellow-orange	Green	Bright yellow-green	Olive, flecked gold
<b>Hod</b>	Lavender	Orange	Red-russet	Yellowish brown, flecked white
<b>Yesod</b>	Indigo	Violet	Very dark purple	Citrine, flecked azure
<b>Malkuth</b>	Bright yellow	Citrine, olive, russet, black	Citrine, olive, russet, black, flecked yellow	Black, rayed with yellow
♁ ♀	Bright pale yellow	Sky blue	Blue-green	Emerald, flecked gold
♃ ♀	Yellow	Light purple	Light gray	Lt. indigo, rayed violet
♄ ♀	Blue (pale, or infused with white light)	Silver	Cold pale blue	Silver, rayed sky blue
♅ ♀	Green	Sky blue	Early spring green	Bright rose or cerise, rayed pale green
♆ ♀	Violet	Sky blue	Bluish mauve	White, tinged purple
♇ ♀	Red-orange	Deep indigo	Deep warm olive	Rich brown
♈ ♀	Orange	Pale mauve	Brownish orange	Reddish-gray, inclined to mauve
♉ ♀	Dark yellow-orange	Maroon	Rich bright russet	Dark greenish-brown
♊ ♀	Yellow, golden	Deep purple	Gray	Reddish amber
♋ ♀	Yellow-green	Slate gray	Green-gray	Plum
♌ ♀	Violet	Blue	Rich purple	Bright blue, rayed yellow
♍ ♀	Green	Blue	Blue-green	Pale green
♎ ♀	Deep blue	Sea green	Deep olive-green	White, flecked purple
♏ ♀	Blue-green	Dull brown	Very dark brown	Livid indigo brown
♐ ♀	Blue	Yellow	Green	Dark vivid blue
♑ ♀	Indigo (usually very dark)	Black	Blue-black	Cold dark gray, approaching black
♒ ♀	Red	Red	Venetian red	Red, rayed azure or emerald
♓ ♀	Red	Dark rose red	Brilliant flame	Glowing red
♈ ♂	Red-violet	Buff, flecked silver-white	Light translucent pinkish brown	Stone color
♉ ♂	Orange	Golden-yellow	Rich yellow-orange	Yellow-orange, rayed red
♊ ♂	Glowing orange-scarlet	Vermilion	Scarlet, flecked gold	Vermilion, flecked crimson & green
♋ ♂	Indigo	Black	Blue-black	Black, rayed blue
♌ ♂	Black	Yellow-orange	Dark brown	Black, flecked yellow
♍ ♂	White, merging into grey	Deep purple, nearly black	The 7 prismatic colors (violet outermost)	White, red, yellow, blue, black (outside)

## CEREMONIAL MAGICK, Part 7: Devotion to the Divine

[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals 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.]

### **OPUS 7: Devotion to the Divine – Nuit, Babalon, etc.; or as one's own nature dictates. (As an avenue of further spiritual progress.)**

At first this proposed *opus* seems to be the Bhakti Yoga work of *Liber Astarte*, and of the 4<sup>o</sup>=7<sup>o</sup> Grade of Philosophus; but, by the **sequence** of practices, it is evidently intended to be a higher stage, showing the Adept's subsequent aspiration beyond adepthood. All of the *opera* thus far have been preparation for, and then fulfilling, the aspiration to the Knowledge and Conversation of the Holy Guardian Angel. This one goes further.

At least, I chose to approach it thus. The ritual following is fruit of that definition. The reader certainly may adapt it as he or she wishes. In fact, this present task is one of the most personal and intimate of all of these that we are exploring.

In this series of articles, a goal has been to diversify the ritual methodology, to show and practice varying techniques. In the present example, a new approach was used, which will be employed again in Opus 9 (in BLACK PEARL No. 9). Normally, in magick ritual design, a single Qabalistic principle is chosen to theme the rite – *e.g.*, Mars for power and protection, or Chokmah for Wisdom. This is suitable for most purposes. The alternate technique introduced here is to select more than one defining principle, and to “nest” these within each other. This rite of “Devotion to the Divine,” for example, is, first, a Rite of Netzach. However, the deity selected for devotion might be of a totally different type. A devotion to Artemis, for example, would be of a lunar type. Therefore, there will be a secondary theme as a particularization according to the nature of the specific deity.

Netzach provides the framework – the other principle provides the details within that.

The ritual given below isn't the best example of this “nesting” effect, because the deity chosen – Babalon – is partly of a Venus nature, and partly of a Saturn-Binah nature. The lines between the “layering” are thus blurred. (The example with Opus 9 will be much clearer.) But the general principle applies, nonetheless. The idea is to establish oneself in a Venus temple (within and without) to create the context for Union by Love, and then to particularize this to the symbols and energies of the distinctive deity one desires to worship.

Another technique introduced is the use of the Hierarchies used for the World of Briah. These are given, in 776½, Cols. 113-118, and (with a few typographical errors) in 777 Cols. 84-87.\* They differ from the usual list of Divine Name, Archangel etc. usually given. The object, “Devotion to the Divine,” can be seen as rightly a Briatic function.

Also, a “rising on the planes” technique called “Ladders” is used, which employs the four Color Scales sequentially. It has proven quite useful and effective over many years of practice. The method is to visualize yourself within the Princess Scale color (in this instance, of Binah) and, by some device of Art, experience yourself as transitioning to the Prince Scale color, then to that of the Queen Scale, and, finally, to that of the King Scale. Don't hesitate to let your imagination soar with this one!

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\* For a more elaborate exploration of these, see “Hebrew Hierarchical Names in Briah” by James A. Eshelman, in *The Magical Pantheons (The Golden Dawn Journal Book IV)*, Llewellyn, St. Paul, 1998.

A final special technique – if it can be called that – is the simple method of **gratitude**. Gratitude, when authentic, is the actual feeling of the heart chakra opening. To feel genuine gratitude is to cut through layers of ego barricading in seconds. It is especially useful, I find, in works of a Bhakti nature and, for that matter, any other ritual or meditative setting where a truly open heart is essential. For what should you feel gratitude? For anything at all! But if you are short on ideas, a good place to start is gratitude to the Divine – understood as your Holy Guardian Angel, or the deity of your devotion, or any other form that is useful to you – for bringing you thus far along Path.

For a devotion to Babalon, the opening of the Seventh Æthyr (corresponding to Netzach in Atziluth) was employed. This Æthyr is DEO. Using the table in BLACK PEARL No. 1, p. 34, these letters correspond to: Spirit, Virgo, Libra, and the Tarot Trumps The Æon, The Hermit, and Adjustment.

Additionally, a different **style** was used for this ritual than most of the others. I wanted to make it *feel* very different than any of the other “spells.”

There are many devices that could be used to supplement and particularize it. Certainly tantric reinforcement may be an aid. But a pointedly Briatic ceremonial working is a worthy undertaking.

## BRIATIC HIERARCHY FOR NETZACH

**DIVINE NAME:** אֱלֹהִים, Elohim. The sole Divine Name in the *Torah* prior to the Eden allegory, Elohim is the actual Name of the Hebrew Creator. Its real significance has been barely explored in modern Qabalistic primers. In practice, since an-

cient times, אֱלֹהִים has been used as a formula for the Mother; as is written in the *Zohar*, “הָרָה” denotes the masculine, and אֱלֹהִים the feminine.” In Briah, Elohim reflects this great Name into Netzach from Binah. Nor is Elohim foreign to Netzach even in Assiah: Besides being a Name of Deity (attributed to Fire), it also names the choir of Angels attributed to Netzach in Assiah.

**ARCHANGEL:** וְסִיָּאֵל, Ussiel. I believe the name stems from a root meaning “to be white, shining, shone upon (by the Sun).” Note that the Hebrew word for “Venus” means “shining, splendor, burning.” Similarly, *The 32 Paths of Wisdom* calls Venus-as-Daleth the Luminous Consciousness, “because it is the essence of that *brilliant flame* which is the instructor in the Secret Foundations of Holiness.” I have translated the name as “Splendor of God,” or “Luminosity of God.” Ussiel should be understood as referring to all of the luminous, fiery, passionate, life-affirming aspects of female divinity as Venus, Aphrodite, Elohim, Shekinah, Shakti, Babalon, etc.

**ANGELS:** מַלְאָכִים, Melakiym. The word means “Kings.” I strongly suspect, though, that a slightly different word was intended: מַלְאָכִים, Malakiym, which means, simply, “messengers” or “angels.” This idea is similar to the “Seven Elohim,” usually interpreted as the Seven Planetary Angels, being attributed to Netzach in Assiah.

**PALACE OF BRIAH:** הֵיכַל עֵצֶם שָׁמַיִם, Hekel Etzem ha-Shamayim. It means “Temple (or Palace) of the Essence of Heaven,” and speaks for itself. As a “word of power,” I think only the last two words, *Etzem ha-Shamayim*, need be vibrated.

## THE CEREMONY ITSELF

### PRELIMINARIES & DESIGN

Place an Altar in the center of the space, covered with a green Altar-cloth (or, alternately, a black or indigo one for Binah). Upon the Altar, place three white taper candles in a triangle (east-south-north), in the center of which is placed the consecrated Grail, the paten atop it and veiled.

The Grail is the primary physical object of adoration. There should be space in front of it to place the paten when the Grail is unveiled. Upon the paten are Cakes of Light. Within the Grail is Cyp-

rian brandy<sup>†</sup>, to which are added three drops of tincture of myrrh<sup>‡</sup>.

Incense is civet, pure and unadulterated!<sup>§</sup>

<sup>†</sup> The particular one we used was, coincidentally, 156-months old, 156 being the value of the name Babalon. *Cypress* stems from the same root as our word *copper*; thus, it is from ancient times sacred to Venus. Yet the cypress is also considered sacred to Saturn. Both principles are thus included in this symbol.

<sup>‡</sup> Sacred to Saturn/Binah.

<sup>§</sup> Again, a symbol especially of Binah, but secondarily of Venus. A physical essence of female sexuality.

Conveniently positioned for meditation are three Atus of the Tarot: XX, Æon; IX, Hermit; VIII, Adjustment. (These may be meditated upon as a preliminary, before the actual ritual. If necessary, the meditative alignment can be reinforced immediately before the Specific Invocation.)

## BANISHING & PURIFICATION

*For an ongoing working, prepare the place by whatever forms of banishing, purification, consecration, and dedication you choose. For an isolated performance of the ritual: Purify by Water. Consecrate with Fire. Banish by the Ritual of the Star Ruby. Pause briefly to check the psychic tone of the space; then, all being well, proceed.*

## GENERAL INVOCATION

*Perform the Ritual of the Middle Pillar.\*\**

*Employ the Briatic Hierarchy of Netzach in an invocation of your own design, to gain access to the proper "Palace." These Names are: ELOHIM (אלהים); USSIEL (וסיאל); MALAKIYM (מלכיים); and ETZEM HA-SHAMAYIM (עצם השמים), as discussed above.*

## THE OATH OR PROCLAMATION

**Do what thou wilt shall be the whole of the Law. I will to devote myself, in love, to Babalon. Love is the law, love under will. (Ring bell once.)**

## SPECIFIC INVOCATION

*Employ the device of GRATITUDE as an opening of the heart-chakra. Once this is done, and the space having been rightly prepared within and without, unveil the Grail.*

*Employ the "Ladder" method to the Binah Color Scales, to attune to the archetype. Chant:*

**In the Name (name of your HGA or deity of choice), I uplift myself on ruby wings unto the shore of that unending sea of love, called Understanding. I invoke, and attune myself to, the**

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\*\* The particular form known to Senior Adepts (5° Major) of the Temple of Thelema as "RC-3" is to be preferred, for those who have it, for the higher vibratory rate of its energies.

**Sanctifying Consciousness – SEKHEL HA-QADOSH – in its highest expression of Divinity.**

*(The four colors are: ן grey, flecked pink; ן dark brown; ן dark indigo; ן crimson.)*

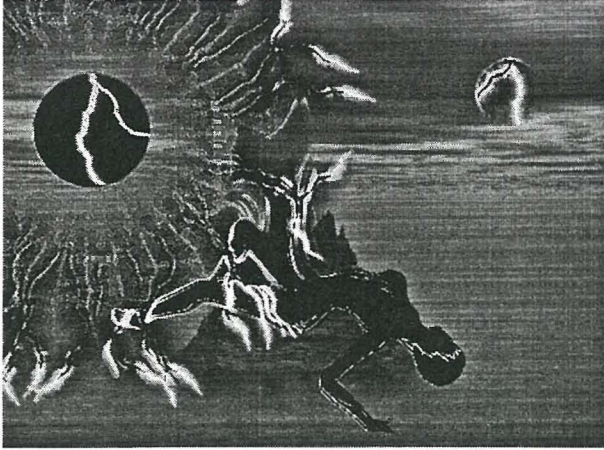
*Recite the Second Enochian call<sup>††</sup>: Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seer; for I am of Him that lives forever.<sup>‡‡</sup>*

*Recite the Call of the Seventh Æthyr: O you heavens which dwell in the Seventh Æthyr, DEO, which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of Understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: The earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one*

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<sup>††</sup> The Second Call enhances spiritual receptivity, and is used preliminary to the Call of the 30 Æthyrs. It should not be lightly used, nor employed if elementals are summoned, since it leaves one wide open!

<sup>‡‡</sup> In Enochian: *Adgt upaâh zong om faâip sald, viiu L? Sobam ialprg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, q ta lors-l-q turbs ôoge baltoh. Givi chis lUSD orri, od micalp chis bia ôzôngon; lap noân trof cors ta ge, oq manin laïdon. Torzu, gôhe L; zacar, ca, c nôqod; zamran micalzo, od ozazm urelp; lap zir loiad.*



**Venus in Rapture**  
by Rod Montgomery

creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of BABALON, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of His mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.<sup>§§</sup>

<sup>§§</sup> In Enochian: *Madriax ds praf DEO, chis micaólz saánir caósgo, od fifis balzizras laída! Nonca gohúlim: Micma adoían Mad, iáod bliorb, Soba oodóna chis luciftias perípsol; Ds abraása noncf netááb caósgí, od tilb adphaht dámploz, toát noncf g micálz óma, lrásd tófglo marb yárry IDOIGO; od torzulp iáodaf, gohól: caósga, tabaord saánir, od christéós yrpóil tióbl, busdir tilb noaln paid orsba od dodrmi zylna. Elzáp tilb, parm gi perípsax, od ta qurlst boocapis. L nibm, oucho symp; od christéós ag toltorn mire q tióbl lel. Ton paombd, dilmzo aspian; od christéós ag l tortorn parach a symp. Cordziz, dodpal od fifalz l smnad; od fargt, bams omaóas. Conisbra od avávox, tonug. Orsca*

*Vibrate the Name BABALON thrice.  
A period of private invocation, adoration, and communion here follows.*

## EUCHARIST

*An impromptu Eucharist follows. The Elements may be presumed consecrated by the working thus far; or by the invocation of the appropriate names and the drawing down of L.V.X.; or by any other satisfactory method.*

## CLOSING

*Prayerful conclusion, without License to Depart. Conclude with: ABRAHADABRA and knock 3-5-3; or however else the Adept is inspired to conclude*

FRA. A.H.

## starfire

(to my suvasini)

sixty-stone petals dew  
upon high night sliver  
mist shimmer paling  
crescent honey rose  
drips night flames  
in between under love  
across watery gulfs  
of lightning  
flashing iridescence  
crimson perfume song  
lustrous call winds  
star's bright fire

Fra. S.H.A. .: 418  
3/22/98 E.V.

*tbl, noásmi tabges levithmong; unchi omp tilb ors. Bagle? Mooóáh ol córdziz. L capímao ixomaxip, od ca cócasb gosáa; baglen pii tianta a bábálon, od fáorgt teloc vovim. Mádríax, torzu! Oádríax orócha, abóápri. Tabáôri priáz ar tabas; adrpan cors ta dobix; yolcam priazi ar coazior, od quasb qting. Ripir paaoxt sagá cor; uml od prdzar, cacrg aoivéae cormpt. Torzu, zacar, od zamran aspt sibi butmóna, ds surzas Tia baltan; odo cicle qáa, od ozazma plapli iadnámad.*

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

**THE CRY OF THE 12TH AETHYR,  
WHICH IS CALLED**

**LOE** ☩ ☾ ♀ ♀

1. There appear in the stone two pillars of flame, and in the midst is a chariot of white fire.

2. This seems to be the chariot of the Seventh Key of the Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

3. The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

4. The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon a cup, from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

5. And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.

6. The charioteer speaks in a low, solemn voice, awe-inspiring, like a very large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their

blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

7. With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

8. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by 'Compassion,' the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (= passion) is like the giving-up of the self to the beloved.)

9. The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

10. Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst *understand*. Therefore art thou called Understanding, O Babylon, Lady of the Night!

11. This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self."

12. O Babylon, Babylon, thou mighty Mother, that ridest upon the crownèd Beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may *understand*.

13. Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Æthyr.

14. Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.

15. The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

16. And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

17. And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Moun-

tain of the Caverns, even the Holy Mountain Abiegnus.

18. And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.

19. They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

20. Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

21. Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.\*

22. The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six. This is its secret interpretation that may not be understood, save only of *them that understand*. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [באבאלען]. Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

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\* (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities).

23. But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Æthyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Æthyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Æthyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Æthyrs is deeper than the knowledge of the Sephiroth, for that in the Æthyrs is the knowledge of the Æons, and of Θέλημα. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)



24. Now a voice comes from without: And lo! I saw you to the end.

25. And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

26. And now the light is all gone out of the stone, and I am very cold.

BOU-SÅADA.

December 4-5, 1909. 11.30 p.m.-1.20 a.m.

#### NOTES ON **LOE** by Fra. A.H.:

Clearly, the central theme of this vision is the imagery of Atu VII of the Tarot called The Chariot, and attributed to the Hebrew letter Cheth and to the zodiacal sign Cancer. Of the various factors characterizing this vision, the Cancer/Cheth influence stems from the name LOE itself. There are also astrological indicators, of which the foremost is the rising of the Moon, the planet ruling Cancer.

In particular, this Moon is waning, just past her Last Quarter: she is the "waning Moon" that §3 says is the chariot. Luna squares the Sun and Mercury, which are close to the IC, etc.; but it is Luna herself which dominates the horoscope, even as it is the goddess Babalon and her cup (both lunar symbols, in the most general sense) that dominate the vision.

Even more strikingly, this slightly crescent Moon rose in the east, cup-like, in the midst of the stars of Leo, almost exactly at the point of the vision – approximately §§8-10 – that Crowley witnessed Babalon emerging riding upon the leonine Beast. (See Atu XI, Lust.) Crescent Moon in Sidereal Leo describes the vision rather well. On the other hand, there is very little indication of the symbolism of the Moon's Tropical sign, Virgo.

LOE or  $\text{C} \text{L} \text{E}$  = **Cancer, Libra, Virgo** = Cheth, Lamed, Yod =  $8 + 30 + 10 = 48$ . While 48 has many interested associations in Hebrew gematria that could be deemed relevant to this vision, none is more precise than its equation to the Enochian word *talho*, "cup!"

Cancer, as mentioned above, is the most visible theme of this vision, from the charioteer at the beginning to the Abrahadabra (= 418 =  $\pi$ ) symbolism near the end. Cancer corresponds to the L of LOE. The other letters have a broader, more general impact, which, however, is more or less sequential as the vision proceeds. Thus, after beginning with the chariot for the L, it next moves to "Babalon the Beautiful" for Libra (O), and then to the mysteries of paternity on one hand, and of the isolated "Dark Brothers," on the other hand, for Virgo (E). Also, Cancer, Libra, and Virgo may all be understood as goddess symbols, referring to Babalon.

Less clear is the symbolism of **Chokmah of Briah**. Mostly it is not present, other than the allusions to paternity near the middle of the vision. Even these are minor, compared to the power of the feminine images. The only salvaging reference is §14, which appears to say that the Mystery of Paternity would have been made clearer had Crowley not then been so "new-born unto Understanding."

As I examine the three visions next before us, the momentum of Crowley's confrontation of the Abyss overwhelms nearly all else. A process had been set in motion, which at times supercedes anything else that is occurring. Certainly no opportunity was lost in this present vision to provide him with the wisdom-teachings that would prepare him for his right advancement unto the sphere of Understanding.

§§1-4: The Mystery of the Chariot, as mentioned previously. It is a Vision of Cancer, Cheth, and the letter L in LOE. Crowley and Harris adapted this imagery 30 years later in designing Atu VII of the Thoth Deck.

Cheth represents the central task of the Adeptus Exemptus in his advance to Binah. The doctrines of this Path were detailed nearly a year later when Crowley received the Thelemic Holy Book *Liber Cheth*, of which he wrote, "This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual."

For some interesting similarities, these verses can be compared to the first chapter of *Ezekiel*.



§2: See Atu VII of the Thoth Deck for images of these four sphinxes. While each Kerub is in the image of one of the Four Holy Living Creatures – classically, the Bull, Lion, Man, and Eagle – they are composited so that each partakes of a portion of the other. This is the doctrine of the 16 sub-elements. The language alludes to a symbolism of the 5=6 grade of the old Order wherein designs representing this elemental counter-charges were placed about the Enochian elemental tablets on the door of the Vault of the Adepti. (See EQUINOX 3, plate facing page 212.) Their greatest mystical relevance is buried within an admonition that Crowley received when he first beheld them: “Forget not that the Tablets and Kerubim are the guardians of the Vault of the Adepti.”

§3: Cancer is ruled by the Moon, which was actually waning at this time. The L in LOE corresponds to the waning Moon aspect of Cancer. Cheth enumerates to 8, and corresponds to the color amber. These 8 pillars refer to many mysteries of regeneration and attainment as dramatized in rituals of many orders. They uphold a symbol of the Body of Nuit (even as the most popular Tarot decks commonly show The Chariot with a midnight blue canopy covered with stars). In another sense, “the vault of the night” (a deeper mystery than the Vault of the Adepti) symbolizes Binah, the number 3, which rests upon these 8 pillars to establish the symbolism of  $8^0=3^2$ .

In these early verses, the vision is primarily establishing this one image of the chariot, as a vehicle for conveying the deeper teachings of the Æthyr.

§4: The gold is of the Sun. Sapphires are generally attributed to Jupiter, but are also the color of Gimel, the Moon. The white robe overlain with the red are alchemical, employing the imagery of heraldry wherein white and red are, respectively, used for representing silver and gold, the colors of the Moon and the Sun. The crab is for Cancer. The cup he bears is his most important symbol and the blood therein is the central mystery thereof.

§5: This is the incense recipe from *Liber Legis*, Cap. III, vv. 23-24, and a commentary thereon. The oil mentioned at the end is that of Abramelin.

§6: For the most part, the doctrine of this Æthyr speaks for itself, as a deep, spiritual poetry. It is the blood of the “saints” – the Adepti of Thelema, they who have enjoyed the Knowledge and Conversation of the Holy Guardian Angel and the depth of the love thereof – whose blood, or life, or consciousness is spilled wholly into this vessel. (*Liber L.* says, “let blood flow to my name;” it need not leave one’s veins to do so!) At one level, this grail is the World of Briah. There are also physical analogies. Ultimately, each Adept must ask what it is into which he or she would pour the whole of their life, without reservation or hesitation. That it is called “wine” refers not only to its intoxicat-

ing properties, but to the fact that it will have fermented (§7), and aged slowly – no bottle to be opened before its time.

Notice that Crowley still did not know the correct spelling of the name *Babalon*. He heard it, rather than seeing it, and took it to be “Babylon.” She is equated with the Scarlet Woman of *Liber Legis*. This is also a statement of the equivalency of the “scarlet woman” of *The Apocalypse* to “the whore of Babylon” – rightly, the whore Babalon. (*Babalon* is the Enochian word for “harlot.”) The symbolism of the last sentence speaks for itself in one sense, and is almost impenetrable in another. One might say that ecstasy releases what is poured forth freely, as discussed in the prior paragraph.

§§7-8: A mystery of Binah and, in a lesser sense, the central sacrament of Chesed. (The wine’s name is “Compassion.” It is “the vice of kings.”) “Sabbath” implies both the number 7, which is sacred to Her, and *Shabbathai*, the Hebrew name for Saturn, referring to Binah. §§6-8 portray a ritual – a mass – for admitting the Adept into her worship.

An obscure technical piece of Qabalah ends §7: “the glory of my Father” is כבוד אבי = 45 = אדם, *Adam*. This, in turn, by a tedious but commonplace transformation, is taken as a veil for אמת, “truth.” The phrase “true worshippers of the Highest” in §8 is a common phrase in the Enochian calls; in the original language it is *hoath Iaida* = 204 = צדיק, “the righteous” – one of the *tzediqim*, or devout Bhaktis of Qabalah.

§9: One who would worship her must to likewise: surrender oneself to union with each thing one encounters. “Let there be no difference made among you between any one thing & any other thing” (*L.*, I:22).

§10: This is an actual definition of *Understanding* – Binah – within Qabalistic initiation. Her cognomen equates her, as well, with Nuit (lest we had any doubt).

§11: The quote is from *Liber VII*, Cap. VII, v. 41 (only the word “me,” rather than “us,” differing). He identifies Babalon with love itself, which shines in part through every love we have. I am prejudiced that this verse is best understood in context of the following verse, “In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!” The second quote is based on vv. 43-44.

§§12-13: The words “mighty Mother” were applied to the goddess Isis in the 5=6 ritual of the old R.R. et A.C., through which Crowley had passed. A correspondence seems implied between Isis and Babalon. She is called Queen of the City of Pyramids – a Mystic Name for Binah – therefore her rightful mate is its Lord. She is lunar in nature (again, the Isis attribution of this paragraph), as he the solar. (See *Liber L.*, I:16.)

§14-15: This would appear to be an instruction implying a Mystery of Chokmah. Crowley was advised that being merely “new-born unto Understanding” – newly received as a Magister Templi within Binah – he

could not grasp the higher mystery. He is, however, overwhelmed in ecstasy.

§16: A more elaborate restatement of the mystery of “the blood of the saints.” “Father” here means the Yod (of יהוה) within oneself – the Chokmah of one’s being. This is a description of the final stage of the Formula of יהוה (see *Magick in Theory & Practice*, Cap. III), wherein the blood-wine to which we have been introduced, “laid up and matured and consecrated” (as one must do with one’s life) rekindles all the vitality of the primal impulse of True Will within us.

The last sentence uses symbolism of the Rose and Cross to portray Nuit, expanding into infinite circumference, and Hadit, folding into the infinitesimal center. (Note that the diagrammatic model for these Æthyrs is a series of 30 concentric spheres or circles, with a cube at the center to represent the material universe.)

§17: The Adept is borne by the Holy Guardian Angel unto the threshold of the Abyss: the perfection of the union of the Adept and the Angel, each dissolving into the other unto cessation. *En route*, the Angel is experienced in many different ways, according to the nature and needs of the particular Adept. Every step of Adepthood – each of the intervening grades between  $5^{\circ}=6^{\square}$  and  $8^{\circ}=3^{\square}$  – represents a technical phase of the single rite wherein one progressively **pours forth the whole of oneself unreservedly into that which one loves most**. Ironically, this is also a progressive awakening of that which is most deeply, ecstatically, and primally oneself, represented in many legends, dramatized in numerous rites, and memorialized in countless symbols. It is absolutely “the secret of the Brothers of the Rosy Cross” – the Adepti of the A.:A.:. As  $5^{\circ}$  initiations of the Temple of Thelema know, this mystery is also literally “the heart of the ritual that is accomplished in the Vault of the Adepts,” etc., as the text says.

§§18-20: The mystery of the bloody sacrifice – that is, the sacrificing, or sanctifying, of one’s own blood or life by unreservedly surrendering it – is adapted to another purpose. The Passover legend is portrayed as a simile for the “Dark Brothers” (what Crowley later called the “Black Brothers”).<sup>†</sup> A “Dark Brother” is a far thing from a “black magician,” in the usual sense of the word. The central characteristic is a resistance of the Ordeal of the Abyss, a refusal to surrender the illusion of oneself (the centrality of one’s ego). It is a fear of death, which is ultimately a fear of love. **Those whose way is love do not fear death**. They know that there is no separation save for convenience of differentiated function.

§21: Life needs to breathe, flow, and commingle. Imagine if, in order not to exhale nor to partake of the

sacrament of sharing air with all other living things, one chose to simply keep the air that was in one’s lungs, not let it out, and not let any other air in. The results would be . . . quick and sure! So it is with the “Dark Brothers,” save that it is life itself that they hoard as if it could buy them something of worth. (It’s really quite a ridiculous idea. It is staggering to consider the scope of the fear-spawned ego-rigidity that would require it.)

§22: The Word is ABRAHADABRA. (See BLACK PEARL No. 2, “Qabalist’s Corner.”) Various phrases used here to describe it consist of words that can be derived from rearrangements of its letters. The five A’s interpenetrate the six consonants, making it a superb symbol of the union of the Microcosm and Macrocosm; that is, of the Knowledge and Conversation of the Holy Guardian Angel. But the vision says that it has a “secret interpretation” that may only be comprehended by the initiates of Binah. Do not miss this phrase: “. . . there is no power that may endure, save only the power that descendeth in this my chariot [that is, along the Path of Cheth] from Babylon.” The Strength of Geburah is a **received** strength from she unto whom “all power is given.” It is Binah that has 50 Gates – among other things, a metaphor of Nun, Scorpio, Atu XIII, Death – and, at last, Crowley is given the name promised him 68 months earlier (*Liber L.*, I:22) as he comes to Understand that what he heard as “Babylon” is BABALON, באבאלען, which literally would mean “the Gate of the God ON,” or of the Sun. (It would also mean, “In Father-God ON.) ON, ןע, is 120, a number that the H.O.G.D. regarded as the key of the Mysteries of Tiphereth (specifically, to the Vault of the Adepts), and which the A.:A.: regards as representative of the equivalent  $2^{\circ}=9^{\square}$  Grade (see *Liber CXX*, the  $2^{\circ}=9^{\square}$  initiation ceremony). ON consists of the letters A’ayin and Nun – two of the Paths advancing to Tiphereth – has the same numerical value as the third one, Samekh, spelled in full (סמך). In a footnote to *Liber Samekh*, Crowley wrote, “ON is an Arcanum of Arcana” – of which only the barest hint is given in the short space of the foregoing.

§23: Again he is told that, even in this Æthyr symbolic of Chokmah in Briah, he is not prepared for the Mysteries of Chokmah or Wisdom. A relevant “mystery of the Æthyrs” is propounded at a convenient moment, to explain this seeming discrepancy of the inaccessibility of Chokmah.

§24: He hears the word of his Holy Guardian Angel, who has brought him thus far.

§25: The Grail Rite is concluded ceremonially.

§26: He is returned: Most reasonably cold, at 1:20 in the morning in the high desert in December!

<sup>†</sup> This should be taken as purely metaphoric, not literal. The Anti-Semitism of Europe’s Medieval fear of a Jewish “blood cult” is not intended.

## THE CRY OF THE 11TH AETHYR, WHICH IS CALLED

**IKH** ✠ 7 13 9

1. There appears in the stone immediately the Kamea of the Moon. And it is rolled up; and behind it there appeareth a great Host of Angels. Their backs are turned towards me, but I can see how tremendous are their arms, which are swords and spears. They have wings upon their helmets and their heels; they are clad in complete armour, and the least of their swords is like the breaking forth of a tremendous storm of lightning. The least of their spears is like a great water-spout. On their shields are the eyes of Tetragrammaton, winged with flame, – white, red, black, yellow and blue. On their flanks are vast squadrons of elephants, and behind them is their meteor-artillery. They that sit upon the elephants are armed with the thunderbolt of Zeus.

2. Now in all that host there is no motion. Yet they are not resting upon their arms, but tense and vigilant. And between them and me is the God Shu, whom before I did not see, because his force filleth the whole Æthyr. And indeed he is not visible in his form. Nor does he come to the seer through any of the senses; he is understood, rather than expressed.

3. I perceive that all this army is defended by fortresses, nine mighty towers of iron upon the frontier of the Æthyr. Each tower is filled with warriors in silver armour. It is impossible to describe the feeling of tension; they are like oarsmen waiting for the gun.

4. I perceive that an Angel is standing on either side of me; nay, I am in the midst of a company of armed angels, and their captain is standing in front of me. He too is clad in silver armour; and about him, closely wrapped to his body, is a whirling wind, so swift that any blow struck against him would be broken.

5. And he speaketh unto me these words:

6. Behold, a mighty guard against the terror of things, the fastness of the Most High, the legions of eternal vigilance; these are they that keep watch and ward day and night throughout the æons. Set in them is all the force of the Mighty One, yet there stirreth not one plume of the wings of their helmets.

7. Behold, the foundation of the Holy City, the towers and the bastions thereof! Behold the armies of light that are set against the outermost Abyss, against the horror of emptiness, and the malice of Choronzon. Behold how worshipful is the wisdom of the Master, that he hath set his stability in the all-wandering Air and in the changeful Moon. In the purple flashes of lightning hath He written the word Eternity, and in the wings of the swallow hath He appointed rest.

8. By three and by three and by three hath He made firm the foundation against the earthquake that is three. For in the number nine is the changefulness of the numbers brought to naught. For with whatsoever number thou wilt cover it, it appeareth unchanged.

9. These things are spoken unto him that understandeth, that is a breastplate unto the elephants, or a corselet unto the angels, or a scale upon the towers of iron; yet is this mighty host set only for a defence, and whoso passeth beyond their lines hath no help in them.

10. Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him, but the servants of Babylon, that understand, and they that are without understanding, his servants.

11. Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

12. And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

13. And now a thing happens, which is unfortunately sheer nonsense; for the Æthyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was *not* shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

14. And the Angel saith:

15. Behold, He hath established His mercy and His might, and unto His might is added victory, and unto his Mercy is added splendour. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl that is set in a jewel of threescore pearls and twelve. And He hath garnished it with the Four Holy Living Creatures for Guardians, and He hath graven therein the seal of righteousness,<sup>‡</sup> and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with

delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name Generation. And this His stability hath the number 80, for that the price thereof is War.<sup>§</sup>

16. Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost. Search, therefore, if there be yet one drop of blood that is not gathered into the cup of Babylon the Beautiful, for in that little pile of dust, if there could be one drop of blood, it should be utterly corrupt; it should breed scorpions and vipers, and the cat of slime.

17. And I said unto the Angel:

18. Is there not one appointed as a warden?

19. And he said:

20. Eloi, Eloi, lama sabacthani.

21. Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane. And that is the last word of the Æthyr. The outposts are passed, and before the seer extends the outermost Abyss.

22. I am returned.

BOU-SÂADA.

December 5, 1909. 10.10-11.35 p.m.

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

Moon square Pluto was the strongest astrological factor in the heavens for the hour of this vision. Pluto is climactic and transformative; in this specific combination, though, it focuses those energies on the field of consciousness associated with the Moon. Within a natal chart, Moon square Pluto marks a personality that refuses to be categorized or made to concur with the arbitrary values of others, seeking to avoid too much brainwashing by the outside world. In the present case, the aspect coincides with a vision that dramatizes the war to cast off habitual responses and thought.

In both the Tropical and Sidereal frameworks, the Moon is in Virgo. It is difficult to discern any of the classic Virgo symbols in the vision at all. The one psychological premise, central to the vision, which might be taken to confirm a Virgo influence is that this constellation, ruled by Mercury and in which Mercury is exalted, is one of the most intellectual of all twelve; and it is against the intellect that Pluto's often annihilistic pressures are here directed. Also, in this stage where the

<sup>‡</sup> Full title of Jesod is Tzediq Yesod Olahm, "The Righteousness is the Foundation of the World."

<sup>§</sup> I.S.V.D., Jesod, = 80, the number of pé, the letter of Mars.



intellect finally surrenders its sovereignty, Sol and Mercury are (for the first time since the 18<sup>th</sup> Æthyr) no longer within a degree of conjunction.

The single, undiluted theme of this vision is the Sefirah Yesod. Because יסוד, Yesod, enumerates to 80, the value of פ, the letter of Mars, much Mars symbolism supports (rather than contradicting) the Yesod correspondence. This Æthyr is the last before the 10<sup>th</sup>, and the final confrontation that would complete Crowley's crossing of the Abyss, the "last frontier" of the personality and its proud centerpiece, the intellect.

Why is Yesod (the sixth Sefirah below the Abyss) thus represented? There are many bases for this symbolism. Most obviously, Yesod is the foundation of the Ruach, or field of self-consciousness. Within the Outer College, it corresponds to Air, and the intellect. The initiate of Yesod in A.:A.: is instructed, "... let him remember that being entered thus far upon the Path, he cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss." Most of the symbolism of this vision is of Luna or Yesod, or (especially), of the 2=9 Grade of the Hermetic Order of the Golden Dawn.

Most importantly, Yesod corresponds to that "automatic consciousness" which is prone to habitual response. One of the most pronounced and final shifts in consciousness characterizing this crossing of the Abyss is a delivery from habituations of thought and reaction. In this vision we see that last-ditch struggle for survival of our automaticities, the defense of those fortifications that barricade an individual from participation in the whole. The last wall is preparing to fall.

In brief, the vision is a projection of the personality's struggle to preserve its projections.

This 11<sup>th</sup> Æthyr corresponds to **Kether in Briah**. It is an apex, and the highest development of one part of us. Like the 21<sup>st</sup>, it is dominated by symbols of Air.

IKH or  $\overline{\text{I}}\overline{\text{K}}\overline{\text{H}}$  = **Sagittarius, Fire, Air** = Samekh, Shin, Aleph = 60 + 300 + 1 = 361. The Air symbolism is obvious. The others combine themes of fortification. Also, the first letter, though corresponding to a Jupiter-ruled constellation, was associated by the Greeks and Romans with the archery goddess (Artemis or Diana) who was, as well, goddess of the Moon. 361 has several interesting associations; the most intriguing is perhaps  $\overline{\text{I}}\overline{\text{K}}\overline{\text{H}}$ , an alternate Hebrew word for "foundations."

§1: As was stated above, most symbolism in this vision is of Luna, or of the lunar grade of the old Order. The individual paragraphs, therefore, require little commentary other than to identify these lunar symbols. The Kamea of the Moon, a 9 × 9 matrix used to create lunar sigils and seals. The military symbols are of Mars. Lightning is of Zeus, a god of Air (and the 'Kether' of the Greek pantheon; see 777). Elephants are of Yesod, as the 'foundation of the world' in the Hindu system.

§2: Yesod, Foundation, implies stability. Shu is the Egyptian god of Air, whose usual posture is the basis of the Sign attributed to the 2<sup>o</sup>=9<sup>o</sup> Grade and to Yesod.

§§3-4: It is the fortification of the ego against eternity. Nine is the number of the Moon. Iron is of Mars, and silver of the Moon. Here is the 'braced' tension of perfect *asana*, known well to the 2<sup>o</sup>=9<sup>o</sup> of A.:A.:.. The protective wind, of course, symbolizes Air.

§§6-8: Now a description of this phase of the psyche begins to be given. These paragraphs will be understood well enough, with what has been stated above. The Holy City is an important allegorical diagram of the old 2=9 ritual, and 'foundation,' of course, is the literal meaning of Yesod. Even Choronzon's name – enumerated by Crowley as 333 – represents the characteristic knock or knell of the old 2=9 grade, which was 3-3-3. The setting of Wisdom within "the all-wandering Air and in the changeful Moon" is the equation 2=9, Chokmah and Yesod. Purple is Yesod's color. "Eternity" is  $\overline{\text{I}}\overline{\text{K}}\overline{\text{H}}$  = 80. Virtually every word is significant!

§10: One of the most crucial verses of the entire vision: Crowley receives instructions for the Æthyr following (completed in §16). As will be seen later, these instructions were carried out. Choronzon is **defined** as the Fifth that is the quintessence of the Four Great Princes of the Evil of the World (which the Adept already will have confronted and mastered in the fulfillment of his Lesser Adept hood).

§12: Only a Master of the Temple – one who Understands – can pass "into the outermost Abyss" other than in submission to the incessant intellect, machine-like automaticity, and mindless habituation of response which is Choronzon. Such a person, walking the world, is described as a bearer of corruption.

§13: Much is said in this paragraph, but it doesn't need commentary. It just needs to be understood.

§14: Simple Qabalah. Gevurah reflects into Netzach, as Chesed into Hod. Tiphereth rests in the center, harmonizing these. Yesod is the Eternal Rock, or foundation, on which it all rests. (This is the mystery of Peter, or Cephas, the Rock or Stone:  $\text{K}\overline{\text{H}}\overline{\text{F}}\overline{\text{A}}\overline{\text{S}} = 729 = 9^3$ . See *Gematria* by Bligh Bond and Lea.) And so forth.

§§17-21: He asks if there is not one to be with him in this greatest ordeal – the Holy Guardian Angel who has been by him in all the years of his Adept hood. His answer is the last words attributed to the incarnated Christ: "My God, my God, why hast thou forsaken me?" For in the crossing of the Abyss, one is abandoned even by this Angel. One is entirely alone. There is none other. This mystery – what is actually happening – has been touched on elsewhere in this present commentary. But in drawing the final breath of the 11<sup>th</sup> Æthyr, none of that matters. Only the desolation matters. And in one last capitulation of hope, the release of the final and most precious attachment, the final projection. . . the last outpost is passed.

# IN NOMINEE BABALON AMEN.

## RESTRICTION UNTO CHORONZON. THE 10TH AETHYR, WHICH IS CALLED



α. This Æthyr being accursèd, and the seer forewarned, he taketh these precautions for the scribe.

β. First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God – Tetragrammaton and Shaddai El Chai and Ararita.

γ. And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON – ANAPHANETON – PRIMEUMATON, and in the angles MI-CA-EL: and at each angle the Seer shall slay a pigeon, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit within his black robe, secretly invoking the Æthyr. And let the Scribe perform the Banishing Rituals of the Pentagram and Hexagram, and let him call upon the Holy Names of God, and say the Exorcism of Honorius, and let him beseech protection and help of the Most High.

δ. And let him be furnished with the Magick Dagger, and let him strike fearlessly at anything that may seek to break through the circle, were it the appearance of the Seer himself. And if the Demon pass out of the triangle, let him threaten him with the Dagger, and command him to return. And let him beware lest he himself lean beyond the circle. And since he reverenceth the Person of

the Seer as his Teacher, let the Seer bind him with a great Oath to do this.

ε. Now, then, the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle, or else Choronzon should be able to manifest in the universe.

ϵ. And when the sand hath sucked up the blood of the victims, let him recite the Call of the Æthyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

### *The Oath*

I, Omnia Vincam, a Probationer of A.:A.:., hereby solemnly promise upon my magical honour, and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the Dagger and command back into the triangle the spirit incontinent, if he should strive to escape from it; and to strike with a Dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer himself. And I will be exceeding wary, armed against force and cunning; and I will preserve with my life the inviolability of this Circle, Amen.

And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of Him. Amen and Amen.

## THE CRY OF THE 10TH ÆTHYR, THAT IS CALLED

**ZAX** ☩ ϕ ⚡ Γ

0. There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it.

1. Then the Devil of the Æthyr, that mighty devil Choronzon, crieth aloud, Zazas, Zazas, Nasatanada Zazas.

2. I am the Master of Form, and from me all forms proceed.

3. I am I. I have shut myself up from the spend-thrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men.

4. (Here the Spirit simulated the voice of Frater P., which also appeared to come from his station and not from the triangle.)

5. I don't think I can get any more; I think that's all there is.

6. (The Frater was seated in a secret place covered completely by a black robe, in the position called the "Thunderbolt." He did not move or speak during the ceremony.)

7. Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but he knew these things for delusions of the devil, and he would not leave the circle.

8. The demon then laughed wildly and loud.

9. (Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

10. They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon them whom I would seduce, O inviolable one, that canst not not be tempted. If thou canst command me by the power of the Most High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my tempests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

11. (Here Choronzon attempts to seduce the Scribe by appealing to his pride.)

12. But the Scribe refused to be tempted, and commanded the demon to continue with the Æthyr.

13. There was again a short delay.)

14. Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

15. Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting.

16. And, because he is himself, therefore he is no self; the terror of darkness, and the blindness of night, and the deafness of the adder, and the tastelessness of stale and stagnant water, and the black

fire of hatred, and the udders of the Cat of slime; not one thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone, a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

17. (The Scribe refused.)

18. Sprinkle water upon my head. I can hardly go on.

19. (This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in taking the Frater's form – which was absurd!

20. The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.)

21. I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one. Be vigilant, therefore, for I warn thee that I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Æthyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

22. (Here the Scribe invoked Angels, and the Holy Guardian Angel of the Frater P. . . . The demon replied:)

23. I know the name of the Angel of thee and thy brother P. . . ., and all thy dealings with him are but a cloak for thy filthy sorceries.

24. (Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

25. Thou canst tell me naught that I know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge?

26. (Here the Scribe again commanded Choronzon to continue with the call.)

27. Know thou that there is no Cry in the tenth Æthyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master

him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

28. (Here the Scribe threatened the demon with anger and pain and hell. The demon replied:)

29. Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit?

30. Images, images, images, all without control, all without reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I," hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.

31. Woe, woe, woe, threefold to him that is led away by talk, O talkative One.

32. O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the understanding\*\* that alone availeth against Choronzon. And wert thou not protected by the Holy Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a beautiful woman, if thou hadst come to me, I would have rotted thy body with the pox, and thy liver with cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was not able to prevail against thee.

---

\*\* Originally, for "Understanding" was written "Power." Choronzon was always using some word that did not represent his thought, because there is no proper link between his thought and speech. Note that he never seems able to distinguish between the Frater and the Scribe, and addresses first one, then the other, in the same sentence.

33. How beautiful are the shadows of the ripples of the sand!

34. Would God that I were dead.

35. For know that I am proud and revengeful and lascivious, and I prate even as thou. For even as I walked among the Sons of God, I heard it said that P. . . . could both will and know, and might learn at length to dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch, thou art delivered over unto my power for this. And now one word was necessary unto me, and I could not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to be my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I balked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must ever speak, speak, speak, millions of mad voices in my brain.

With a heart of furious fancies,  
Whereof I am Commander,  
With a burning spear  
And a horse of Air  
To the wilderness I wander.

36. (The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked, Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation.)

37. The Scribe had written two or three words of "Tom o'Bedlam," when Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

38. All is dispersion. These are the qualities of things.

39. The tenth Æthyr is the world of adjectives, and there is no substance therein.

40. (Now returned the beautiful woman who had before tempted the Scribe. She prevailed not.)

41. I am afraid of sunset, for Tum is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

42. I am a-cold.

43. (Here Choronzon wanted to leave the triangle to obtain wherewith to cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

44. I am commanded, why I know not, by him that speaketh. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle-strings at the Black Sabbath.

45. Thou didst make a great fight there in the circle; thou art a goodly warrior!

46. (Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

47. I will pull out every hair of thy head, every hair of thy body, every hair of thy soul, one by one.

48. (Then said the Scribe: Thou hast no power.)

49. Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

50. (Then said the Scribe unto him: Thou liest.)

51. Ask of thy brother P. . . . , and he shall tell thee if I lie!

52. (This the Scribe refused to do, saying that it was no concern of the demon's.)

53. I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand; and I writhe in blackness and horror of hate, and prevail not.

54. (Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck.)

55. Choronzon succeed not in his design.)

56. In this Æthyr is neither beginning nor end, for it is all hotch-potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

57. The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P. . . ., seeth not the horror, because he is shut up, and hath no name.

58. (Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and the writing of the word, the Scribe not knowing if it were meet that the demon should depart.

59. Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

60. (This cry was obtained on Dec. 6, 1909, between 2 and 4:15 p.m., in a lonely valley of fine sand, in the desert near Bou-Sâada. The Æthyr was edited and revised on the following day.)

61. After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

**NOTE BY SCRIBE.**

62. Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

63. All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

64. Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

65. Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomfited thereat.

66. Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his

thought, is much terrified by silence. And by silence can he be brought to obey.

67. For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the attention of him who would command him, doth he gain the victory.

68. For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

69. This the Scribe knoweth; for that since the obtaining of the Accursèd Tenth Æthyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information that he sought after having long refused to answer the demon's speeches.

70. Choronzon is dispersion; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

71. The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia Vincam.

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

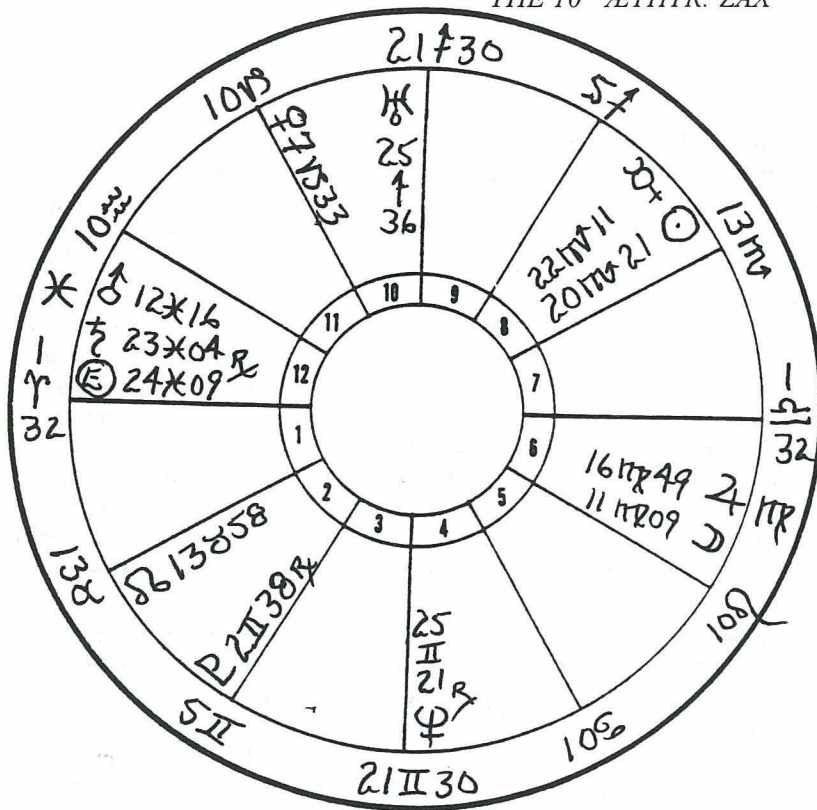
For the most part, we do not have a record of Aleister Crowley's encounter with Choronzon, and the final stage of his crossing of the Abyss. That isn't what this text records. Almost entirely, it is, the text of Victor Neuburg's experience of these two hours. Other than the first two lines, and the actions observed in the last, there is virtually nothing of Crowley in it at all. Nor is there a real articulated "vision and voice" of the Æthyr.

Still, this record is our best account of one of the most extraordinary magical events in modern times.

What actually happened? A magical circle was cast, and a triangle of evocation placed outside of it, all very similar to what is recommended in *The Goetia*. Neuburg was safely placed within the circle to keep watch, and to serve as scribe. Three pigeons were slain, and their blood spilled in the corners of the triangle to serve as an etheric basis for the attraction and manifestation of the demon Choronzon.

But there is one detail the text does not give — which, in fact, Crowley went out of his way to obscure. It is virtually certain that Crowley placed **himself** in the triangle to serve as the living basis for the manifestation of Choronzon. That is, he invoked Choronzon into himself. His battle with Choronzon was within. His weapons in this battle were concentration and silence. When the text says that he was to "retire to a secret place,

THE 10<sup>th</sup> ÆTHYR: ZAX



Sidereal Zodiac

4:15 p.m. ANGLES:

MC 24♊12

Asc 14♌40

EP 29♍02

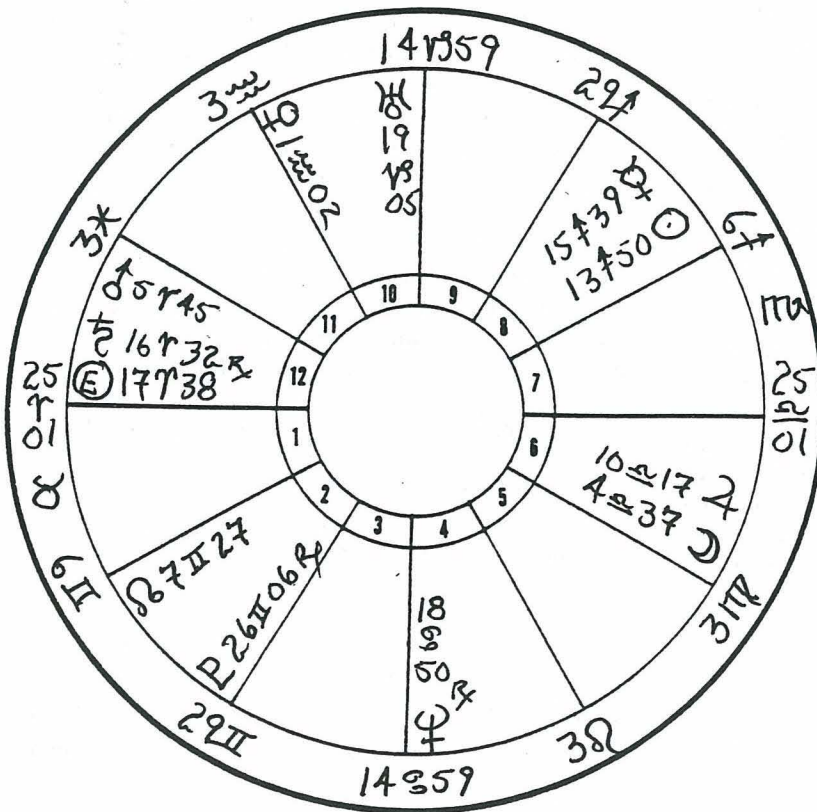
Vision of the 10<sup>th</sup> Æthyr

1909 December 6

2:00 p.m. LT

Bou Sâada, Algeria

35N12, 3E53



Tropical Zodiac

4:15 p.m. ANGLES:

MC 17♈39

Asc 8♌09

EP 22♍31



the correct one. It is well known to the Neophyte 1<sup>o</sup>=10<sup>o</sup> of A.:A.:A.: According to legend, by this phrase Adam opened the pit of hell.

§3: "I am I." This phrase will return to haunt before the vision is over. It is the assertion that blocks the transcendence of the Abyss, the motto of what were called the "Dark Brothers" in the 12<sup>th</sup> Æthy. It asserts the inviolability of the ego, which is a lie. Choronzon utters all the catch phrases of one who would resist the Abyss.

§4: Choronzon was Frater P. – Crowley – and came from within the triangle where he was seated. The simulation was rather easy, we imagine!

§§7-9: The first time Neuburg sees the physical form of Crowley as something entirely different, he characterizes it as a hallucination. Yet, the image is not far-fetched, since Crowley had already served as "seductress" to Neuburg on this trip, only days before.

§10: Crowley-as-Choronzon continues speaking. Note that most of what he says during this two-hour period cannot be trusted. He is the God of Lies. As tempting as it may be to derive doctrine from much of this text, it should all be viewed with the greatest suspicion – or, at least, prudence! But it is a great example of how a spirit, during even a fairly benign evocation, can toy with one's mind and emotions while to wrest the upper hand away from the magician.

§15: It is easy to see how all three of these are aspects of Crowley, as Neuburg experienced him!

There is a deeper doctrine here, which touches upon the mystery of incarnation.)

§19: Why would it be absurd that Choronzon, in the triangle, not have Crowley's form, unless . . . ?

§25: He identifies himself with Da'ath, "Knowledge." This is the literal meaning of the word; but it also means "knowledge" in the older sense of conjugal union. Da'ath is the union of Chokmah and Binah, from which comes forth Tiphereth their child. The outer aspect of Da'ath is "knowledge" in the sense of intellect run amok, taken to its highest degree; but there is an inner aspect that is the ecstasy of Babalon, and the union within the Supernals. Da'ath should not be confused with the Abyss, even though it is said to abide within

the Abyss. Of the inner aspect of Da'ath, Choronzon has no part.

§27: A relevant description of Choronzon as dispersion, etc. Worthy of study – but don't get stuck in it!

§30: Again, the flood of images. Compare back to §0. It is the pool of Yesod-Air in the psyche, the dim mists in which any projection or fantasy can be seen. Note, "there is no center. . . nothing but Dispersion." (See also §38.)

§33-34: It would seem that Crowley himself penetrated through, just for a moment, at this juncture.

§54: He is trying every trick to get Neuburg to abandon his oath and compromise his will. It shows in nearly every paragraph (which are, therefore, not worth individual comment). Hopefully there is no need to say that failing to adhere in full to his oath would have been deadly.

§56: This text really isn't the Call of the 10<sup>th</sup> Æthy. There is no Vision and Voice of this Æthy. It is all the mad ramblings of Choronzon. If anything, the Call of the Æthy is the utmost silence.

§57: Confirmation that Crowley did not partake of this vision as of the others. He was "shut up," deep within meditation; and he "hath no name," *i.e.*, he was Nemo, "No Man," a Master of the Temple who had abdicated all within him that would say, "I am I."

§59: Crowley emerged from his samadhi. Using his magick ring, he wrote the name BABALON in the sand as a banishment. Babalon is "victory [7 letters = Netzach, "Victory"] over Choronzon." Upon Crowley's taking this step, Choronzon was no more present.

§§62-71: The "Note by Scribe" was written after the fact, and therefore is not the words of Choronzon. In these notes are exact instructions for confronting and defeating Choronzon. First, in §66 we learn that the demon "is much terrified by silence. And by silence can he be brought to bay." §68 similarly advises that "concentration and silence" defeat him. Finally, §70 says that he so fears concentration that he will do almost anything to avoid it. His nature is dispersion!

**HONORING BRILLIANCE & CONTRIBUTION.** In early December, weeks before *Time Magazine* announced Albert Einstein as its "Person of the Century," BLACK PEARL had picked him for the same honor. We hereby also announce Johann Gutenberg as our "Person of the Last Millennium." Someone even sent in an early vote for our "Person of the Æon" award so, since we only had one, we decided to print his picture too – some old British poet, I think! – A.H.



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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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# BLACK

# PEARL

Vol. I, No. 7 • Vernal Equinox • Anno XCVI (IV<sup>8</sup>)

## LEAD ARTICLE

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



# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

AS ABOVE . . .



. . . SO BELOW

Autumn, 2000 E.V.

Vol. 1, No. 8



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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Vol. I, No. 8 • Autumnal Equinox • Anno XCVI (IV<sup>8</sup>)

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BLACK PEARL Vol. I, No. 8, September, 2000 E.V. Published biannually, at the Equinoxes, by the College of Thelema (A Not-for-Profit Religious Corporation), 222 North Manhattan Place, Second Floor, Los Angeles, California 90004-4018. Copyright © 2000 by College of Thelema. All rights reserved. Annual subscription rate: \$12.00 for two issues, postpaid (U.S.). Per issue price: \$6.50, postpaid (U.S.). Second class postage paid at Los Angeles, CA and additional mailing offices. Donations, legacies, contributions and bequests made to the College of Thelema are tax deductible in the United States. Submissions of articles, artwork, poems, lyrics or other contributions are welcome. By such submission, author/creator grants to Black Pearl one-time publication rights, with all issues kept in print in perpetuity. Send editorial correspondence, review materials, manuscripts, and other submissions to: Editor, Black Pearl, at the above address. For reply and/or return of materials, enclose SASE; no responsibility is assumed for lost or unreturned submissions. Publisher assumes no responsibility for products or services advertised by anyone other than College of Thelema and/or Temple of Thelema. Opinions expressed are those of the authors or advertisers, and do not necessarily reflect those of the editors or publishers. Cover art by Roderick Montgomery.

## Flame of Babalon

Daughter of the Star Argent, I approach thy altar,  
Silent and erect.

Oh, Emerald Splendor, Thou, Diadem of Ra!  
Hail unto thee, who art Babalon in thy dawning,  
Even unto thee, who art Hathor in thy grace!

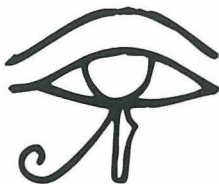
Thy Adytum is radiant with the sheen of fine jade,  
A flaming rose upon a lotus is the source of radiance within.  
Arrest me! Possess me, Thou, precious sweet perfume!  
Flaming ardor beyond Vault and Abyss,  
Filled with rapture, I utter thy desire!  
Seven-Times-Seven do I speak thy Name.  
Seven-Times-Seven do I beckon to thy call.

Innocence and Strength, Virtue and Lust!  
I am, Primal Power!  
A Portal of Recollection is unveiled in subtle rapture.  
Radiating from the stars, I bind and I constrain.  
Is the silt of a pulsating river less graceful in its gyrating dance  
Than the sea, with its pounding surf?  
Daughter of the Mighty Ones am I!  
My loins are filled with passion!

Release thy Will and unite with my Perfection,  
Thou, who art more than man!  
For, I am thy Reflection, I am thy Companion,  
and I am thy Redemption!  
Clothed, unveiled, I am one Creative Power.  
Dance thou nude before me!  
Project thy will beyond creature and place  
And know the Delight  
of Knowledge.

RODERICK MONTGOMERY

*March 16, 2000 E. V.*



## Editor's Letter PURPLE BEYOND PURPLE

<sup>21</sup>I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses. <sup>22</sup>The night fell, and the music of the lutes was stilled. <sup>23</sup>The tempest arose, and the music of the lutes was stilled. <sup>24</sup>The hour passed, and the music of the lutes was stilled. <sup>25</sup>But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things. <sup>26</sup>For there is no Symbol of Thee. <sup>27</sup>If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.  
— Liber LXV, Cap. II

*Ignorance is seeing the non-eternal as eternal, the impure as pure, the sorrowful as joyful, the not-Self as Self.*  
— Yoga Sutras, II:5

*The Tao that can be told is not the eternal Tao.  
The name that can be named is not the eternal name.  
The nameless is the beginning of heaven and earth.  
The named is the mother of ten thousand things.  
Ever desireless, one can see the mystery.  
Ever desiring, one can see the manifestations.  
These two spring from the same source but differ in name; this appears as darkness.  
Darkness within darkness.  
The gate to all mystery.* — Tao Te Ching, Cap. I<sup>1</sup>

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

In so many of the great spiritual classics, we are taught to distinguish the eternal from the transient. While we must, to fulfill the joy of incarnation, enjoy the “ten thousand things” that surround us, spiritual awakening partakes of a discernment of the timeless, the undying, and the enduring.

This **discrimination**, or ability to sift the eternal from the transient – what the *Yoga Sutras* call the “Real” from the “unreal” – bears the Sanskrit name *viveka*. It is a threshold attainment in yoga.

On a much tinier scale, I must address this difference in the preparation of every issue of BLACK PEARL. These issues, which remain perpetually in print, are meant to speak long past the season of their publication. It is hoped that, should copies survive 25, 50, or 100 years from now, they will continue to be of immediate, present relevance to those who read them. While it is impossible to separate them wholly from the hour of their conception, an effort is made to lift the transient to a longer-term perspective.

Sometimes, though, you just have to listen to the evening news! I suppose there is no better issue than this eighth one, themed to the sephirah Hod and the planet Mercury, to publish a Weekend News Update. So: Now for the news!

Over the past many months, there has emerged increasing bickering, competition, and conflict among various groups of individuals who hold themselves to be part of the A.:A.:. In writing this, we make no comment at all on the legitimacy of any of their claims. To do so, even to vouch for their integrity, would be to submerge ourselves in their brawl. I suppose it is also important to say that the College of Thelema, Temple of Thelema, and Jane Wolfe lineage of A.:A.: have stayed completely out of it all – although there are those among our members who, by their involvement in other organizations, have felt duty-bound to step into the middle of it in another arena.

This editorial will not be about the personalities and happenings of the present squabbles. As long as life, for an individual, is all about “I, and Me, and Mine,” this kind of thing will recur. I assume that in the Æon of the Child, we all have both the right and the duty to admit that sometimes we act a bit like children, and just need to grow up and apologize – hopefully learning from our silliness. To be useful on this planet, we have to grow and

<sup>1</sup> Gia-Fu Feng translator; Toinette Lippe, Ed.

perfect an ego, before we can grow past it. Let the good times roll!

It occurs to me that the way to make this topic relevant to the children of a century hence – when there will surely be just as many stupid fights, and just as much political posturing – would be to talk more about principles than personalities. If anyone reading this thinks I am talking about them – I am not.<sup>2</sup> But there is an old adage about a shoe that fits? Goodness knows, this is one place history keeps repeating itself. So, with a sigh, we begin.

### SMOKE ON THE WATER

“The night fell.” Then, “The Tempest arose.” Can we not see the bratishness of the ego at play in this? As Crowley wrote concerning these passages of *Liber LXV*, “The music of Life ceases. . . whenever doubt darkens, trouble disturbs, or time wearies the consciousness. The Adept must lose himself wholly in the consciousness of the Angel, which is beyond all such limitations and immune to all attacks. . . .”

It is the play of the “I, and Me, and Mine” that attempts to arrogate power to itself, demands exclusive inheritance, and postures for position. O, how we huddle and shudder when the night falls and the tempest arises! In the ignorance of that fallen night, and the terror of that rising storm, primal, instinctual fears surface and swell. In such times, it does not require an anthropologist to detect the ancient ritualistic behavior that attacks, beyond all reason, to protect its own life or its family. But it is neither life nor brood that is being placed at risk. It is only the ego.

Then something further happens to us. In our fear, we dread that another will rob our own most precious treasures from us. So we rob them first. Whether it is title or claim, position or importance, an Osirian racial habit of primogeniture strikes out to incapacitate all competitors and secure one’s own leisure by the elimination of all threats.

But there was never a real threat. There were only other people, seeking the same leisure.

Have you ever seen a group with a recurrent theme of members insisting that someone else shouldn’t be a member, or that they will not stay

where so-and-so has equal footing? It’s all egos – a defining of oneself in terms of one’s pain, rage, fear, or perceived hurt, and just wanting to make someone else go away rather than deal with it.

Even among groups with a primary focus on spiritual growth, we see the manifest fear that another might negate one’s own claim if one doesn’t negate his or her claim first. Thank Nuit that the Cold War nuclear powers kept themselves above the “first strike” mentality in practice, no matter how much they threatened it in their posturing.

Can’t we all simply get along? Go our own ways, leaving each other to do the same without interference, provided they do not outright interfere with us? Collision is the only crime in the Cosmos! Thelema is, foremost, a philosophy of tolerance and universal acceptance. Grow up!

For many years, the following summary has appeared on a web site maintained by the College of Thelema pertaining to A.:A.::

Various [A.:A.:] lineages have survived. Claims are periodically encountered that one individual or another is an authentic link to A.:A.:. Some of these claims are quite real; some are honest mistakes; and some are fraudulent. It is not our present purpose to play arbiter to these claims, to upraise one or knock down another. It is a universal truth of Initiation that each student, at each step along the way, gets the teacher he or she “deserves,” based on the real maturity and needs of the soul; and that while sometimes spiritual growth is fostered by finding the BEST teacher, at other times it is best fostered by lessons of discrimination taught in the School of Hard Knocks.

In this matter we give but one sage piece of advice: “By their fruits shall ye know them!” The Works of the Adept, the fruits of his or her garden, are the signs of his or her attainment.

The last large-scale attempt of an individual to arrogate the entirety of the A.:A.: to himself as if it were property was by Marcelo Ramos Motta, a Neophyte 1<sup>o</sup>=10<sup>o</sup> under Karl Germer, who made a bid to control all of organized Thelema. He failed at that, though he succeeded in leaving a diverse body of successors whom he raised sufficiently far through the system that many have carried on one or another form of the teachings of the Order to a new generation, each going his own way. Successorship was Motta’s proof.

<sup>2</sup> All parties involved happen to be friends of mine. At least, that is true prior to their reading this editorial. I would hope it would be true after, as well. – A.H.

## FIRE IN THE SKY

After the storm, "The hour passed." There is a respite of calm, a little *Sattva* for balance – a nibble of timelessness in which to place the thoroughly transient in perspective. Neshamah breaks through the defensive reactivity of Nephesh. The Sun dispels the clouds that have veiled the Sanctuary. We sip "the Water beyond the waters."

A.:A.: is not property, not a political entity or arena, and not a club. It cannot be "owned" any more than the spirit of human courage can be owned. In the essay "An Account of A.:A.:," adapted from the 18<sup>th</sup> Century writings of Russian Gnostic Karl von Eckartshausen, this is explained:

From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was the Axle of the R.O.T.A. All that any external order possesses in symbol, ceremony, or rite is the letter expressive outwardly of that spirit of truth which dwelleth in the interior Sanctuary. Nor is the contradiction of the exterior any bar to the harmony of the interior. . . .

But all exterior societies subsist only by virtue of this interior one. As soon as external societies wish to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the Sanctuary so that she might never be profaned.

For seven years, I have been flabbergasted that the singular criticism levied against our book, *The Mystical & Magical System of the A.:A.:*, from its First Edition on, was that it put forth the idea of multiple, co-existing lineages within A.:A.:. If I am being faulted for religious tolerance, then I happily accept the blame. It is not even a valid argument that no such idea of lineages existed in Aleister Crowley's time, since Crowley recognized various people as high grade A.:A.: initiates who had no formal relationship at all to himself or to the system he was given to put forward. In our own time, can we do less than acknowledge the authenticity of all who descend, by one or another channel, from our common source? Political power plays alienate the Work from its inner

moorings. Should we shame ourselves in comparison to the many lineages of Buddhism that peacefully coexist in acceptance of each other? It would be a shame if we did! The mystical and magical system of the A.:A.:, and the Law of Thelema which it put forth to the world nearly a hundred years ago, is, above all, ecumenical and inclusive.

## HOW DEEP IS THE PURPLE?

Thelema is an elitist philosophy, a philosophy of nobility and, yes, even royalty. But its elitism is not cast in an Osirian mold of excluding this person or that to bolster one's own importance. No, its aristocracy is within us, and its royalty is of the spirit. It is between the worthy and unworthy **within us** that we must each distinguish. As *Liber HAD* counsels us, "Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or otherwise unworthy. And let him be exceeding proud and joyous."

Or, as the *Tao Te Ching* teaches us:

Knowing others is wisdom;  
Knowing the self is enlightenment.  
Mastering others requires force;  
Mastering the self needs strength.

Tolerance, the foremost virtue of Freemasonry, which it has preserved from more ancient Mysteries, is not the begrudging nonintrusion into another's life that the word connotes in most common language. Rather, it is the passionate and enthusiastic seeking and embracing of the utmost diversity, and a rejoicing in the fulfillment of every manifestation of Nuit – that is, of every man and every woman, each in their own way.

Can we each commit to make this the standard that we individually carry – our personal seal, mark, and character – as we bear Thelema toward and into its second century?

As a dear friend of mine once said in a true moment of greatness: "You'll never, never regret it." I promise!

Love is the law, love under will.

— FRA A.H.



# A.:A.: O.T.O.

## A Comparison by Aleister Crowley

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

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

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

To show you the difference, Theodore Reuss was Supreme Head of the O.T.O., but was not even a probationer in the A.:A.:.

666

### **Aleister Crowley, written to Karl Germer on September 16, 1946.**

This is probably the finest example of Crowley's views on the relationship of the sempiternal organization A.:A.: to a mundane organization existing, by its nature, primarily for social and political purposes. (This letter was originally published in *IN THE CONTINUUM*, Vol. I, No. 2, 1973 E.V.)



## WHAT IS THE A.:A.:?

by Soror Meral

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

To those beginning a study of Thelema, some of Crowley's references to the A.:A.: may seem confusing, as when he refers to various Magi of the Æons as being of the A.:A.:, or of the Silver Star. One example is this quote from the Commentary on *Liber Cordis Cincti Serpente*, or *Liber LXV*, Chapter IV, verse 22:

The Bennu Bird refers to the currents and sub-currents set in motion by the A.:A.: every 600 years approximately, that is, twice in the course of each Æon.

ψχ-1900	Aiwass	To Μεγα Θηριον.
15-1600	Dee and Kelly,	Christian
	Rosencreutz,	Paracel-
	sus	1490-1541.
1300	Jacobus Burgundus	Molensis.
9-1000		
6-700	Mohammed.	
3-400		
0	Apollonius of Tyana.	
B.χ. 300	Gautama Buddha.	

And, in *Liber Aleph*, page 68, under the title, "De Magis Ordinis A.:A.: Quibus Caro Fit Verbum" ("On the Magi of the A.:A.: in Whom the Word Takes Flesh"), Crowley went on with his definition of a Magus of the Æon. A partial quote:

Now, o my Son, the Incarnation of the Poet is particular and not Universal; he sayeth indeed true Things, but not the Things of All-Truth. And that these may be said is necessary that One take human Flesh, and become a Magus in Our Holy Order. He then is called the Logos, or *Logos Aionos*, that is to say, the Word of the Æon or Age, because He is verily That Word.

He commented that such a Word changes humanity. Actually, such a Word and the writings and religion that accompany it become a way of life for millions of people. Crowley went on to describe each Magus, and the Word of his Æon, thus:<sup>1</sup>

Lao-tze	TAO
Siddartha	ANATTA
Krishna	AUM
Dionysus	INRI – IAO
Tahuti	AMOUN
Mosheh	IHVH
Mohammed	ALLH
To Mega Therion	ABRAHADABRA

When Crowley thus refers to "our Holy Order," or the A.:A.:, in this way, he does not mean simply the A.:A.: Order with its system of training, as formulated by him with George Cecil Jones.

For this A.:A.: – created for students and aspirants to a spiritual development leading to the Knowledge and Conversation of the Holy Guardian Angel – they devised a system of three Orders.

The First Order they named the G.D., or Golden Dawn. For this, they relied heavily on their training in the Hermetic Order of the Golden Dawn at the turn of the 20<sup>th</sup> Century.

The Second Order was named R.C., or Rosy Cross, since attainment to this level meant the aspirant had actually achieved the Knowledge and Conversation of the Holy Guardian Angel and, from that time forth, was obligated to carry out the instructions of the H.G.A. Quite a few persons in our present Æon can achieve this step in evolution, if they are really willing to work hard at the tasks assigned in the A.:A.: Grade papers to be found in *Liber 185*, *Liber 13*, and elsewhere.

<sup>1</sup> See also "The Roots of the Mysteries" by James A. Eshelman, BLACK PEARL, Vol. I, No. 4.

The Third Order is properly called the A.:A.: (or S.:S.: Silver Star). This is above the Abyss. Those adepts who achieve such heights work as mentioned above in this article.

It is indeed foolish for some deluded persons to claim any Grade they have not actually attained in this system. But, every once in a while, we hear about such clowns, and can only assume that they are imagining things out of ignorance.

An aspirant should really work very hard to study all of the recommended materials, either those by Crowley or by other highly regarded authors. Ignorance must first be dispelled. Following that, actual work is needed in the eight limbs of Yoga, and with ritual and ceremony.

Of course, one may achieve spiritual enlightenment, or a state of grace, or cosmic consciousness by other systems or methods; but if so, it would not be this A.:A.: system, established for the aid of such an aspirant. The A.:A.: system devised by Crowley and Jones is balanced in such a way as to forestall the various types of ego displays which are accentuated when a person achieves one corner of universal truth – and then begins to trumpet that he knows all, and finds followers to believe him (the slaves). Because he has lost balance, he causes much confusion and disorder on all planes of being.

After all, each aspirant needs to have a highly developed sense of discrimination. To achieve this, he/she needs to study all of

the best works on occult subjects. The first step would be to furnish the mind with knowledge so that strange claims can be discounted and set aside. There is no need to be led astray by anyone else's claims to high spiritual states. The student thus armed should then set to work and experience certain practices for him/herself, and balance all of them as well as possible so that there is not too much mysticism nor too much magick. The best teacher is experience, no matter the trouble to achieve it.

Silence is often recommended in regard to one's own work on enlightenment, so as not to allow the ego to disturb any other person. When a certain amount of achievement is attained, the best witness to this is the work that the aspirant puts out. Of course, the best work is that achieved under the guidance of the Holy Guardian Angel.

We could sum up these remarks under the headings of the Four Powers of the Sphinx:

**To Know:** Study, knowledge, discrimination.

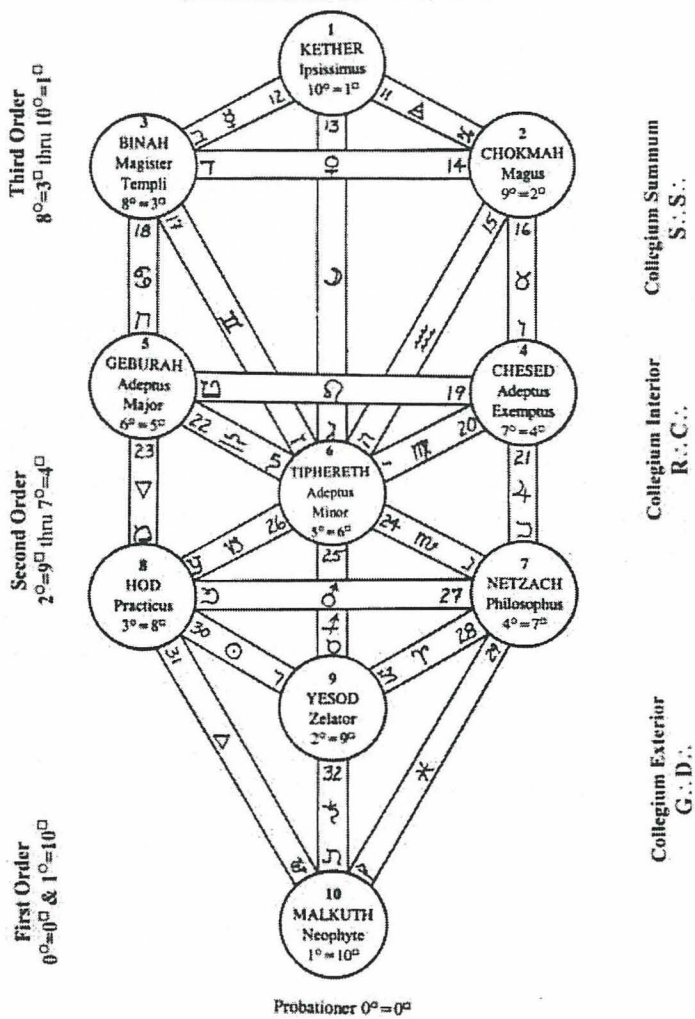
**To Will:** Purity of aspiration, "pray often."

**To Dare:** Work hard and balance the types of work between Mysticism and Magick

**To Keep Silence:** After the achievement of the Knowledge & Conversation of the Holy Guardian Angel. The only proof of one's attainment is in the quality of the work put out under the guidance of the H.G.A.

Love is the law, love under will.

FRATERNITAS A.:A.:





## The Roots of the Mysteries, Part 2 Evolution of the Esoteric Tradition

[Part 1 of this article appeared in *BLACK PEARL Vol. I, No. 4*. We are continuing it in this issue and in the next, as a result of requests by readers.]

It is valuable to understand something of the evolution of the esoteric initiatory tradition, especially in Europe, in the thousand years preceding our present time.

A separate study should one day be made of the evolution of the Eastern Mystery Tradition and, especially, of the virtually undocumented interchanges between East and West that have occurred for thousands of years. Modern writers have been more keenly transfixed by the seeming separation of the world's religious traditions into contrary hemispheres; but the exchange of philosophical, psychological, alchemical, and overtly magical doctrines between Europe and eastern Asia far predates what is usually indicated. Suffice it to say, for now, that the Vedanta system which underlies Hinduism is an ancient and magnificent spiritual edifice that has survived countless invaders and usurpers; that Tibetan Buddhism, nurtured in a virtually isolated land for two millennia, has evolved a magical tradition of which only the barest skeleton survives in Western teachings; and that these, Taoism, and other Eastern traditions, where their esoteric instructions are accessible to us, are entirely consistent with the Qabalistic models on which Western esotericism is based. Where we have been permitted spiritual access into the Eastern sanctuaries, we have witnessed the same esoteric mystical and magical teachings that abound in the West, but in different garb. At times (especially in alchemy), the differences are purely semantic. No wonder Dion Fortune called Qabalah "the Yoga of the West;" for Yoga, which means "union," and Qabalah, which means "a receiving," are ultimately one teaching, not two.

This being said, we turn our attention fully to a Europe beginning to arise from its Dark Ages; a Europe that was, in fact, a Christian empire governed from Rome, in which life was bleak, ancient culture faded, and literacy all but absent.

In this Europe, the greatest scientific discoveries and philosophical inquiry generally emerged from the Jewish and Arabic communities of Spain. In the 10<sup>th</sup> and 11<sup>th</sup> Centuries, the Arabs, in particular, can be credited with the greatest advances in medicine, mathematics (our "Arabic numerals" were brought to Europe circa 975), physics, and astronomy. (We skip lightly over the origins of Kabbalah itself, solely because it deserves a separate essay of its own – especially for its history, among the Iberian and Germanic Jews.)

In 1118, Papal sanction established the Order of the Poor Knights of Christ – popularly known as the Knights Templar. This Order lasted nearly two centuries until it was suppressed in 1312, and its Grand Master, Jacques De Molay, executed in 1314. In that nearly ten score years, originally as the result of its unique position during the Crusades, it was credited with transplanting the esoteric Asian doctrines to Europe. Although reliable information is scarce on the actual esoteric practices of the Order of the Temple, enough is known to establish, with certainty, that they were in possession of the theoretical and practical elements of a profound spirituality, wedding teachings of the Middle East to their European Christian faith. In their possession were the essential elements of a Hermetic Gnosis that would evolve and spread throughout Europe in the two to three centuries following the Templar suppression.

As stated before, the Templars were dismantled in 1312. The Templar Grand Master was executed

by burning in 1314. With his dying words he invoked vengeance on those forces of religious and political despotism that had betrayed them. Remember these dates as we proceed; for we shall see that this Templar spirit has rhythmically risen at intervals of 300 years – reborn from the flames like the Phoenix of old.

### Converging Threads of Hermeticism

In the centuries immediately following the Templar dissolution, European history had a strikingly different flavor than in the centuries preceding. A current of religious and political freedom slowly began to emerge which, within less than 300 years, irreversibly altered Western civilization. Conventional history is adequate to describe the scientific advances, emerging global exploration, intercontinental commerce, literary and other artistic explosions – in short, an eruption of discovery and creation in nearly every avenue of human culture – which, gathering momentum, flowered into the Protestant Reformation within Christianity, the *Magna Carta* and related charters of human freedom within politics, and the rebirth of the arts and renewal of the human spirit that we call the Renaissance. As European humanity approached the discovery and colonization of a “new world” across the Atlantic Ocean, it, equally, approached a new world of its own development, a giant step in its evolution, of its own intellectual, moral, and inspirational genius.

Kabbalistic teachings, preserved by Jewish philosophers, grew in the new European intellectual and spiritual climate. They mixed with many other threads of thought, especially those of the alchemists, of Neo-Platonists, and of the more mystical Arabic philosophers; of overtly magical traditions long preserved from many places, and of those truly spiritual views and practices which history calls Gnostic and the Church of Rome called heretical. A new Gnosis, a Hermetic Qabalah, emerged, fermented, and came of age.

In the new intellectual climate of Europe, new literature began to appear attributed variously to Hermes or Solomon or Zoroaster – literature now known to be pseudepigraphic forgeries, but forgeries of such wonderful quality that they are rightfully considered classics.<sup>1</sup>

<sup>1</sup> As we continue with our history of the initiatory tradition, we shall see that the literal historic truth of ori-

In the late 12<sup>th</sup> Century, a little before the Templar betrayal, we find, in Italy, the occult school called the *Fideli d'Amore*, whose initiated members eventually included Dante and (two centuries later) the Renaissance philosopher and mystic, Marsilio Ficino.

Jean de Meung (*b.* 1260), son of a Templar, was ironically also a favorite of King Philip the Fair of France who engineered the Templar's destruction. De Meung, an alchemist, occultist, and poet, was the author who completed the classic *Roman de la Rose* (*Romance of the Rose*), later praised by Eliphas Levi not only as an “epic of ancient France,” but as a profound revelation of the deepest Hermetic secrets.

Next followed two centuries of the most prolific (and, arguably, the greatest) alchemical writings of all time. The authors included Raymond Lully (1235-1315); Arnold de Villanova (1248-1310), who was physician to Pope Clement V and King Frederick of Naples; Nicholas Flamel (1330-1420), Basil Valentine (*b.* 1386), Bernard of Trevisan (*b.* 1406), and George Ripley (1416-1490); John Trithemius (1462-1516), considered one of the most learned men of his era, and author of numerous Hermetic works; Kabbalist Pico della Mirandola (1463-1494); and magician Cornelius Agrippa (1486-1535). All lived, explored, and reported during this era, as did Agrippa's contemporary, possibly the greatest of them all, Theophrastus von Hohenheim – best known by his title of attainment, “Paracelsus” – born in 1493, the year in which Europe first learned that a heretofore unsuspected “new world” existed across the Atlantic, within its reach.

The writings of these Hermetic explorers interrelate and reinforce, but in no way simply mimic, each other. The exact methods of attainment each employed varied dramatically at times, only the subtle and essential characteristics being the same. For example, Flamel's writings disclose a particular European form of the Gnosis that shares much

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gins rarely matters so much as the quality of the teaching that emerges. There is a genuine continuity through time of the traditions of initiation; but the *real basis* of this continuity is not manifest in the material world. This does not alter its authenticity, nor the certainty of this continuity in the hearts and minds of its initiates. A curious side effect is the human tendency, from century to century, to falsify the evidence in order to guarantee the perpetuation of the truth!

## THE ROOTS OF THE MYSTERIES

in common with the Tantrics. According to his writings, by his skills in this, he fully accomplished the Great Work in early 1382, only his wife, Perrenelle, being present with him. That he had discovered the Elixir of Life is suggested by his prolonged life span of 90 years – not a bad accomplishment for a child born in 14<sup>th</sup> Century rural France of impoverished parents. In contrast, Valentine, a Benedictine monk, employed methods nearly as opposite to Flamel's as one can imagine; yet his attainment and the brilliance of his writings are in no way eclipsed by the Frenchman's.

Marsilio Ficino, mentioned previously as an initiate of the Fidei d'Amore, was also the founder, in the 15<sup>th</sup> Century, of the famous Careggi Circle (assisted by three generations of de Medici patronage). Pico della Mirandola was one of its members, as was Michelangelo. In a published history lecture of the 20<sup>th</sup> Century magical order Aurum Solis, the extraordinary importance of the Careggi Circle is aptly described:

Brief in earthly reckoning was its splendor but deathless its glory. None can recount the history of the making of Europe without telling of the awakening which was here wrought in the minds of men and women. The work of the Careggi Circle, in the very beginnings of the Renaissance, had effects which even yet reverberate throughout the Western world. Scholars, poets, and philosophers traveled thither from afar, seeking initiation or at least the inspiration of converse with the group. Reuchlin, the pioneer German Qabalist, and Erasmus, the humanist who carried the spirit of Renaissance learning to his native Holland, were among those profoundly influenced by the initiates of Careggi.<sup>2</sup>

History of the Hermetic tradition during the 16<sup>th</sup> and 17<sup>th</sup> Centuries has been well documented by conventional scholarship. No historian had more to offer in this regard than the late Frances A. Yates. Her vast writings include *Giordano Bruno & the Hermetic Tradition*, *Lull & Bruno*, and her masterful work on *The Rosicrucian Enlightenment*. We can do no better than to refer the interested reader to these sources.

The last half of the 16<sup>th</sup> century was dominated by two figures, public yet enigmatic: Giordano Bruno and John Dee. In the space allotted, we cannot possibly discuss either of them adequately. A study of their lives is a study of the advance of Gnostic-Hermetic philosophy and magical practice in the 16<sup>th</sup> century, and the beginnings of that particular synthesis called Rosicrucianism which would erupt on the European landscape only a few brief years after the death of each. Bruno sought to revive in Europe the ancient solar worship of Egypt, a Gnostic philosophy that he believed restored a profound lost dignity to humanity. He was burned at the stake as a heretic in 1600. Dee was the personal physician, astrologer, military advisor, and house magician to Queen Elizabeth I. He is surely best known to modern magicians for having received, through psychic means, a splendid and vast system of magick (or of communing with angelic and elemental intelligences) that has come to bear the name Enochian.

Nor can we ignore the commencement of the dismantling of the Roman Catholic Church in the 16<sup>th</sup> Century. In England, King Henry VIII (the father of John Dee's patron) separated forever the English Church from that of Rome; while in Germany, a priest named Martin Luther inaugurated a revolution for religious freedom, which struck decisively and fatally at the Vatican chains that had bound European intellect, creativity, and aspiration for centuries. Luther's heroic spiritual victory should not be minimized in the least by the fact that his formal successors eventually forged, in their own tiny world, shackles even more restrictive than those Roman ones he severed.

These, then, are the currents surging and converging upon the shores of the 17<sup>th</sup> Century, the opening years of which would proclaim one of the greatest declarations of spiritual liberation in modern times – a message not yet for every man and woman, but at first only for the erudite, the elite, the spiritually privileged who would bear, thereby, the responsibility of establishing its principles for all, by necessary political, economic, social, and religious reforms in the times ahead. Europe was ripe with child; and the birth announcement bore the ensign of a Rosy Cross.

(To be continued.)

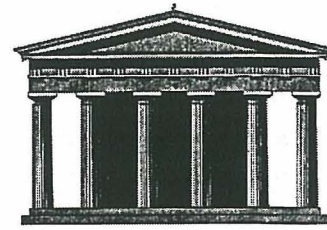
<sup>2</sup> *The Foundations of High Magick* by Melita Denning and Osborne Phillips, revised 1991 edition.

JAMES A. ESHELMAN

Qabalist's Qorner...

# Latin Qabalah Simplex

by Ike Becker



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

In nearly every installment of "Qabalist's Qorner," in addition to the more familiar Hebrew and Greek gematria, we have given examples of enumerating Latin words by a method called the **Latin Qabalah Simplex**.

Most students have little knowledge of the Latin method of gematria. It was not taught within the Hermetic Order of the Golden Dawn, nor does it appear to have been known to Aleister Crowley during his life. Nonetheless, it plays an important role in the history of Hermetic writings, and especially in the decoding of Rosicrucian, alchemical, and other Hermetic manuscripts. It is that aspect of the Magical Language within which most of the fundamental mysteries of the Thelemic fellowship O.T.O. are encoded – though it isn't clear whether this was with the knowledge of its founders, or only consequent to the alchemical and Masonic manuscripts on which they drew.

A decade ago, a brief introductory Latin gematria glossary was published in Vol. V, No. 1 of *IN THE CONTINUUM*. To date, it has remained the only catalogue of its kind in print. Based on a private manuscript from one of the Temple of Thelema degrees, in the intervening years the catalogue has grown through further research, and is now over 30 pages in length. From this, due to frequent inquiries from "Qabalist's Qorner" readers, we have been permitted to extract the following eight pages of representative material – which should be more than enough to get a student started!

Some unusual characteristics of this catalogue deserve explanation. Because the majority of Egyptian-like technical terms from *Liber Legis* did not ever appear in exactly the same form in the old Egyptian language, these terms are original words

within *The Book of the Law* itself. They are not Egyptian *per se*. For this reason they have been included here as possibly having a valid Latin Qabalistic rendering. (Credit is given to M.H. Fra. F.N.V. for starting this line of research.) We find that, in Latin, NU=31 and HAD=13. Also, the 31 of NU is, in Hebrew, לן; but the Latin AL=11, the usual number of Nuit.

Also, Rome was a great "importer" of words from the surrounding nations that were encompassed within its empire; therefore, a number of other Greek and Egyptian terms are also legitimate Latin terms, and have been included accordingly. They are as much a part of the Latin language as, say, *hors d'oeuvre* is a part of modern English.

Generally, in editing this glossary, an effort was made to include words of the same value that could be compared with each other. Quite a few tremendously interesting words were, accordingly left out, since they would otherwise have been the only (or, at least, only publishable) entry for their number. But what is given here should be, as was said, sufficient to get the interested student going. We would love to hear the fruits of your independent research!

*Love is the law, love under will.*

## LATIN QABALAH SIMPLEX

A=1	F=6	N=12	T=18
B=2	G=7	O=13	V=19
C=3	H=8	P=14	X=20
D=4	I=9	Q=15	Y=21
E=5	L=10	R=16	Z=22
	M=11	S=17	

QABALIST'S QORNER

22  
C.R.C. - Initials of the central heroic figure in the Rosicrucian saga  
I.B.M. - Initials of Iacobus Burgundus Molensis, the central heroic figure in the Templar saga

27 (= 3<sup>3</sup>)  
ASI - Isis  
DIANA - Diana  
PAN - Pan

29  
AMEN - Amen  
DOMA - Lit., "dome." Notariqon of *Deus Omnipotens Magister Artis*, "Almighty God, Master of the Arts;" a Rosicrucian motto  
MAGIA - Magick  
VIA - Way, journey; The Way; method, manner of doing

31  
KHABS - Khabs (see *Liber L.*); Egyptian word meaning "light" and "star"  
MAAT - Maat; Egyptian goddess of truth and law (v. *Liber 370*, v. 7)  
NU - Nu; Nuit (cf. נֹי, "not")

32 (= 2<sup>5</sup>)  
COR - Heart (cf. לֵב, "heart")  
P.C.A.P. - notariqon of *Post CXX Annos Patebo*

34 (=Σ(0-4<sup>2</sup>)/4)  
ALPHA - Alpha (the Greek Α); indicative of beginnings, commencement, First Cause, κ.τ.λ.  
ANIMA - Life (fem.)  
AOM HA - Aum Ha; the final phrase of *Liber L.*  
APEP - Apophis  
CALX - Lime, limestone  
FIAT - Let it be!

37  
ABADDON - A "demon of the pit"  
AURA - Breeze, wind, breath, atmosphere; heights, heaven  
DRACO - Dragon; huge serpent  
OMEGA - Omega (the Greek Ω); indicative of endings, Eternity, κ.τ.λ.  
PANACEA - Universal medicine

40  
AUM HA - Aum Ha; the final phrase of *Liber L.*  
CANCER - Cancer; crab, cancer  
CATENA - A chain  
HADIT - Hadit  
HECATE - Hecate  
SET - Set  
SOL - The Sun  
VER - Spring, springtime; youth

41  
AMOR - Love  
BABALON - Babalon  
FIDES - Faith  
NEMO - No man; a title of the Master of the Temple 8<sup>0</sup>=3<sup>□</sup>  
REX - King

42  
AUDEO - I dare  
IANUA - Door, entrance; figuratively, "approach"  
LABOR - Work  
LIBER - Book  
LUNA - The Moon

45 = Σ(0-9) = Σ(0-3<sup>2</sup>)  
AMN HO - (phrase in *Liber L.*, I:51)  
AURI - Golden  
DEUS - God  
HOMO - Man (cf. אָדָם, "man")  
IPSE - This; this very person; self  
MARS - Mars  
NOX - Night; N.O.X. (v. *Liber 418*)  
VERE - Truly, really, in fact, properly, rightly, aright

46  
(Σ(0-46)=1,081 = תפארת)  
CERES - Ceres; grain, bread, food  
CYBELE - Cybele  
DISCO - I learn  
FLOS - Flower  
I.N.R.I. - Notariqon of many phrases used in the Mysteries  
OMNIA - All; everything  
ORDO - Order  
ROS - Dewdrop, teardrop

47  
C.R.C. + P.A.L. - Two companion travellers at the start of the pilgrimage in *Fama Fraternitatis*  
CULPA - Fault, blame, immorality

ROSA - Rose  
TA-NECH - Ta-Nech; the mother of Ankh-af-na-Khonsu  
VITA - Life

48  
ARBOR - Tree  
ARIES - Aries; ram, battering ram  
ATOR - Hathor; used in Hermetics to represent Nature  
ERIT - It shall be  
FONS - Fountain, spring; source, origin, cause; a pouring forth  
NIHIL - Nothing  
ORAT - Speaks  
ORDO A.:A.: - The Order A.:A.:  
ROTA - Wheel  
SEDES - Seat, chair, throne, residence, home, base, bottom  
TACERE - To be silent  
TARO - Tarot  
TUM - Tum

49 (= 7<sup>2</sup>)  
ALBUS - White  
BRUMA - Winter; winter solstice; winter's cold  
FANUM - Temple  
GAUDEO - I rejoice  
LUX - Light; L.V.X.  
NIGER - Black, swarthy, dark, dismal, unlucky, malicious (masc.)  
SATAN - Satan  
T.:O.:T.: - Notariqon of "Temple Of Thelema"  
UMBRA - Shadow, shade  
VAGINA - sheath, scabbard, husk, vagina  
VELLE - To will

50  
AUDERE - To be brave  
HOOR - Horus  
REGINA - Queen (cf. 50 Gates of Binah)  
SCIRE - To know  
SEMEN - Seed

51  
EROS - Cupid; desire  
LAPIS - Stone  
MATER - Mother  
VADIT - Lit., "He goes;" Hadit

BLACK PEARL

52  
 BESTIA - Wild beast  
 CUPIDO - Cupid  
 GRATIA - Agreeableness, esteem, favor, loveliness  
 ISIS - Isis (cf.  $\text{Ἰσις}$ ,  $\text{Μαῖα}$ )  
 LIBER L - (common and original title of *Liber Legis*)  
 ROSEA - Rosy (fem.)  
 SANCTA - Sacred, pure, holy, consecrated, hallowed (fem.)  
 VOX - Voice

53  
 ABRAHADABRA - Abrahadabra; the Word of the Æon of Horus  
 AD LUCEM - Towards the light (cf.  $\text{הַלְלוּ}$ , “the Sun”)  
 BACCHUS - Bacchus  
 ECCLESIA - Church  
 EVOCO - I evoke, summon  
 GEMINI - Gemini; twins  
 IUNO - Juno  
 LIBER AL - (esoteric title of *The Book of the Law*)  
 MONS - Mountain  
 PANIS - Bread  
 PATEBO - I will be open, made open  
 SPES - Hope

54  
 ASCENDAM - I shall rise  
 COAGULA - Unite (second half of the essential alchemical formula)  
 IGNIS - Fire (cf.  $\text{אֵשׁ}$ , “my flame”)  
 PATER - Father  
 PUER - Boy, yellow

55 =  $\Sigma(0-10)$   
 AQUILA - Eagle  
 CALYX - Cup  
 CAPUT - Head  
 DURABO - I shall endure  
 KHEPHRA - Khephra  
 IEHOVA - Jehovah  
 MAGUS - Magician; title of the  $9^{\circ}=2^{\square}$  Grade of A.: A.:  
 S.V.A.T. - (A common notariqon in the Mysteries, juxtaposed to Jehovah)  
 THEBES - Thebes  
 VOLO - I will

56  
 ADONIS - Adonis  
 AGNUS - Lamb  
 EGO NU - I am Nuit (*Lib. L.*, I:24)  
 GLORIA - Glory  
 OMPEHDA - (v. *Liber L.*, III:54)  
 PLEIAS - One of the 7 daughters of Atlas; one of the Pleiades  
 TERRA - Earth

57  
 BONUM - Good  
 CAVERNA - Hollow, cavity, cave, cavern; vault  
 LUMEN - Light  
 MORS - Death  
 PENIS - Tail, penis, lechery  
 RATIO - Reason  
 SALIX - Willow

58  
 ASTRÆA - Goddess of justice  
 CRUX - Cross  
 IANUS - Janus; a covered passage or arcade  
 LINGUA - Tongue  
 NUIT - Nuit  
 TENET - (He/she/it) holds, grasps  
 TITAN - Titan; sun

59  
 ÆSTAS - summer; summer's heat  
 AMA OMNIA - Love all  
 ARDESCO - I ignite, gleam, en-flame my passions, become ardent  
 COLUMBA - Dove  
 DONUM - Gift  
 MEDIUM - Center  
 NUMEN - Divinity; Divine will or power; will, consent, nod  
 PUELLA - Girl  
 SUMMA - Uppermost, supreme, highest, greatest, etc. (fem.)  
 VIA MEDIA - The Middle Way

60  
 AMATOR - Lover  
 COPH NIA - (v. *Liber L.*, III:72)  
 ENSIS - Sword  
 FIAT IOD - Let there be Yod! (Last known motto of Jane Wolfe)  
 IACCHUS - Bacchus; wine  
 LIBER T - Book T  
 LOGOS - Word; The Word  
 MANUS - Hand  
 VESTA - Vesta

61  
 ALBA ROSA - White rose  
 AMICITIA - Friendship  
 APOLLO - Apollo  
 ASCENDAT - Let it rise  
 STELLA - Star

63  
 ARCANUM - Secret  
 OPUS - Work

64 (=  $8^2=4^4=2^6$ )  
 AIWASS - Aiwass  
 SOLVE - Dissolve; the first half of the essential alchemical formula  
 VIRGO - Virgo; maiden, virgin, young woman

65 =  $\Sigma(0-5^2)/5$   
 HERU-RA - Heru-Ra  
 MEDIUS - Middle, center  
 ORDO R.C. - The Order R.C.  
 PLEIADES - The Pleiades; the 7 daughters of Atlas  
 STILLA - Drop (root of “distill”)

66 =  $\Sigma(0-11)$   
 AURORA - Dawn  
 AURUM - Gold  
 BAHLASTI - (v. *Liber L.*, III:54)  
 GRANUM - Seed  
 SIDUS - Star  
 SOLIS - Solar  
 STELLÆ - Stars

67  
 ANDROMEDA - Andromeda; also, name of a nearby galaxy, sister to our Milky Way galaxy  
 GLADIUS - Sword; murder, death  
 IESUS - Jesus  
 IOVIS - Jupiter  
 NATURA - Birth, nature  
 RA-HOOR - Ra-Hoor  
 UNUS - One  
 VIA LACTEA - The Milky Way

69  
 AQUILA ALBA - White eagle  
 DESCENDAT - Let it descend (set)  
 GENIUS - Guardian spirit; talent, genius  
 INVOCO - To invoke, call upon  
 PISCIS - Pisces; fish

QABALIST'S QORNER

70  
 ASPIRO - I aspire  
 COLOCASIA - Lotus  
 DEI GRATIA - Grace of God  
 FILIUS - Son  
 GAUDIUM - Joy, gladness, delight;  
 sensual pleasure, enjoyment  
 MULIER - Woman, wife  
 PRO LEGE - For the law  
 SEPTEM - Seven  
 VINUM - Wine

71  
 CADUCEUS - Herald's staff  
 FLATUS - Air  
 HARMONIA - Harmony  
 INVICTA - Unconquered  
 LÆTITIA - Joy, laughing, healthy,  
 bearded  
 SODALIS - Comrade, companion,  
 accomplice, conspirator; gallant

72  
 ABIEGNUS - Fir; Rosicrucian  
 symbolic Mountain of Initiation  
 BAPHOMET - Baphomet, the fig-  
 ure of worship for the Templars  
 VACUUM - Empty, void, free  
 VENUS - Venus  
 VERBUM - The Word (Gk. Λόγος)

73  
 AB INITIO - From the beginning  
 AD ALTIORA - To higher things  
 DAMASCUS - Lit., "work." City  
 referenced in *Fama Fraternitatis*  
 FALUTLI - (see *Liber VII*, V:30; a  
 cry of consummate rapture)  
 FERRUM - Iron; tool, sword  
 HORUS - Horus  
 IUBILATE - Rejoice!  
 MINERVA - Minerva (cf. חכמה,  
 "wisdom")  
 TAHUTI - Tahuti (cf. חכמה)

74  
 ADYTUM - Inner sanctuary  
 AGNUS DEI - Lamb of God  
 AXIOMATA - Axioms  
 AVE LUX - Hail the Light!  
 HERU-RA-HA - Heru-Ra-Ha  
 NECTE NIL - Bind nothing  
 NIL TIME - Fear nothing (v. *Liber*  
 66, v. 58)  
 PLUTO - Pluto

75  
 DIABOLUS - Devil  
 MATRIX - Womb (cf. טרייג)  
 RADIX ALBAM - White root  
 SOROR - Sister  
 VERUS - True, genuine

78  
 ADEPTUS - Adept; one who has  
 attained  
 LIBERTAS - Liberty  
 LUX VIA - Light on the Path  
 RUBEUS - Red

$81 = (9^2 = 3^4)$   
 EVOCATIO - Evocation  
 FELICITER - Happiness  
 OCULUS - Eye  
 OSIRIS - Osiris  
 SANCTUM - Sacred, pure, holy,  
 consecrated, hallowed (neut.)  
 VIVENS - Living

82  
 CORPUS - Body, flesh, substance  
 DOMUS DEI - House of god (title  
 of Atu XVI)  
 MUNDUS - World, universe (title  
 of Atu XXI)  
 SANGUIS - Blood

83  
 CADUCEATOR - Herald  
 FIAT LUX - Let there be light!  
 INCEPTIO - Beginning  
 IUDICIUM - Judgment, trial, court

84  
 BESTIA MAGNA - The Great  
 Beast  
 CENTRUM - Center  
 ESSENTIA - Essence  
 HOOR-APEP - Horus-Apophis  
 MAGISTER - Master  
 VIGILANS - Watchful

85  
 DOMINUS - Lord  
 FORTUNA - Fortune; also, name of  
 the Roman goddess of luck or fate  
 SCORPIO - Scorpio; scorpion; a  
 catapult or artillery piece  
 SUB ROSA - Under the rose; se-  
 cretly, privately, confidentially  
 VERITAS - Truth

ZELATOR - Title of A. . . A. . .  
 $2^{\circ}=9^{\square}$  Grade (or  $1=10$  in the old  
 Golden Dawn system)

86  
 BES-NA-MAUT - Bes-na-Maut;  
 the father of Ankh-af-na-Khonsu  
 DRACO NIGER - Black Dragon  
 FRATER N.N. - Motto of the frater  
 who discovered the Mystic Vault  
 in the Rosicrucian saga  
 PRIMUS - First  
 PROBATIO - Approval, assent;  
 test, trial, proof (root of "proba-  
 tion")  
 PYTHON - Python, a dragon slain  
 by Apollo at Delphi (v. *Liber 65*,  
 III:30)  
 SAPIENTIA - Wisdom  
 SERPENS - Snake, serpent, dragon;  
 constellation Serpens  
 SIMPLEX - Simple, unmixed  
 TYPHON - Typhon (v. *Liber 65*,  
 III:30)

87  
 COLLEGIUM - Association, frater-  
 nity, society, college, group of  
 companions  
 CUSTOS - Guard, guardian;  
 watchman, protector, warden,  
 jailer  
 FACIENS PACEM - I make peace  
 ROSA COELI - Rose of heaven  
 SANCTUS - Sacred, pure, holy,  
 consecrated, venerable, (masc.)  
 SAPERE AUDE - Dare to be wise.

88  
 AQUA VITÆ - Water of life  
 DEO FAVENTE - With God's fa-  
 vor  
 FILIUS DEI - Son of God  
 LUCEM FERRO - I bear the light  
 SABAZIUS - Bacchus  
 SUMMUM - Uppermost, supreme,  
 highest, top of, greatest, consum-  
 mate, most distinguished (neut.)  
 VICTORIA - Victory (cf. Νίκη)  
 ZODIACUS - Zodiac

89  
 ANIMA MUNDI - Soul of the  
 World  
 SAL TERRÆ - The Salt of the  
 Earth

BLACK PEARL

90

COR + LINGUA - Heart + tongue  
 COR LUCIS - Heart of light  
 GLORIA ARCANA - A secret glory  
 IUPITER - Jupiter  
 LIBER LEGIS - *The Book of the Law*  
 PAX ARDENS - Passionate peace  
 PERDURABO - "I shall endure unto the end;" First Order motto of Aleister Crowley  
 PRIAPUS - Priapus  
 PRINCEPS - Chief, leader, emperor, first  
 ROSA RUBEA - Ruby Rose  
 TAURUS - Taurus; bull

92

NOVA VITA - New life  
 RESURGAM - I shall rise again  
 SIGILLUM - Sigil, seal  
 SOMNIUM - Dream, daydream, nightmare

93

AL VEL LEGIS - Titles of *The Book of the Law*  
 LUNA MATER - The Moon is the Mother  
 OMNIA AB UNO - All from one  
 PROBATOR - Supporter, backer, approver  
 REGULUS - "The little king;" name of the brightest star in Leo  
 SATURNIA - Juno (daughter of Saturn)

94

ALPHA ET OMEGA - A & Ω;  
 First & Last, Beginning & End;  
 the Mathers-loyalist post-schism  
 Hermetic Order of the G.D.  
 (A.:O.:)  
 EREMITOS - Hermit  
 SUMMUS - Uppermost, supreme,  
 highest, top of, greatest, consum-  
 mate, most distinguished (masc.)  
 FLAMMA RUBRA - Red flame (v.  
*Liber L.*, III:38)  
 SOL PATER - The Sun is the Fa-  
 ther  
 VITRIOL - Vitriol; also, an impor-  
 tant alchemy notariqon  
 VOLCANUS - Vulcan

98

INTERIOR - Interior, inner, secret,  
 deeper, more profound/intimate,  
 more personal, more confidential.  
 MYSTERIA - The Mysteries; secret  
 rites of worship  
 NEQUAQUAM - Nowhere  
 PARTITIO - Division, distribution,  
 sharing

100 (= 10<sup>2</sup>)

AD AURORUM - To the dawn  
 ANIMA SOLIS - Soul of the Sun  
 CRUX AUREA - Golden cross  
 IUSTITIA - Justice  
 LIBER DOMINI - Book of the Lord  
 MACHINA MUNDI - Machine  
 (mechanism) of the world  
 PACIS NUNCIA - Messenger of  
 peace  
 PRACTICUS - "Practitioner;" title  
 of the 3<sup>o</sup>=8<sup>o</sup> Grade  
 TRYGONO - Triangle  
 VULCANUS - Vulcan

101

HORA VENIT - The hour comes  
 LUX VITÆ - The light of life  
 ROSA RUBRA - Red rose

102

ÆTERNITAS - Eternity  
 EXTERIOR - Outer, exterior  
 PORTA COELI - Gate of heaven  
 PUNCTUS - Pointed

103

CAUDA DRACONIS - Dragon's  
 Tail; the Moon's south node  
 IANUA ARTIS - The door (en-  
 trance, approach) of the Art  
 IMPERATOR - Commander, direc-  
 tor, ruler; one of the Three Chiefs  
 LAMPADA FERENS - Bearing a  
 torch  
 MONOCEROS - Unicorn  
 ROTA MUNDI - Wheel of the  
 world; full title of the ROTA *per*  
 the Rosicrucian manifestoes

104

AMARANTHUS - Amaranth; un-  
 withering, unfading  
 ARS NOTARIA - The art of know-  
 ing; thus, the Universal science  
 HOOR-PA-KRAAT - Harpocrates

INSTRUO - I teach  
 LUX MUNDI - Light of the world  
 MATER ECCLESIA - Mother  
 Church  
 MONS SION - Mt. Zion  
 RADIX RUBEAM - Red root  
 STELLA RUBEA - Ruby star; a  
 reference to Geburah

106

CANCELLARIUS - Chancellor;  
 one of the Three Chiefs  
 COLLEGIUM R.C. - The Fraternity  
 R.C.  
 DOMUS AUREA - Golden house;  
 beautiful house  
 HOMO TERRAE - Man of Earth  
 INVICTUS - Unconquerable, un-  
 conquered, invincible  
 LINGUA NUS - Tongue of Nu  
 POPULUS - People, congregation  
 THELEMITES - Thelemites

107

CHRISTUS - Christ  
 DEUS HOMINI - God in Humanity  
 LUX DOMINI - Light of the Lord  
 TERMINUS - Boundary; the god of  
 boundaries (v. *Liber 65*, II:55)

108

AURORA AUREA - Golden dawn  
 CRUX ANSATA - "Cross with a  
 handle;" ankh  
 IUPITER - Jupiter  
 THEORICUS - Theoretician; title  
 of the 2=9 Grade in the old  
 Golden Dawn system

110

APOSTALUS - Apostle  
 CRUX ROSEA - Rosy Cross  
 HERU-PA-KRAATH - Harpo-  
 crates, Egyptian god of silence  
 SILENTIUM - Silence; inactivity  
 TEMPERANTIA - Temperance

111 =  $\Sigma(0-6^2)/6$

BENEVOLENTIA - Benevolence  
 CONIUNCTIO - Conjunction, as-  
 sembling  
 DEUS VULT - God wills it  
 E PLURIBUS - Out of the many  
 TRIFOLIUM - Trefoil (a concept  
 intrinsic in the numeral itself)

*QABALIST'S QORNER*

112

ENSIS MANUI - A sword in hand  
 FILIA ET PATER - Daughter & Father  
 LAC VIRGINIS - Virgin's milk  
 LUX ÆTHERIA - Astral light  
 PRIMA MATERIA - First matter  
 UNUS DEUS - One God

116

AUTUMNUS - Autumn; autumnal  
 GRANUM FUNDI - Seed of the foundation  
 LUX CRUCIS - Light of the cross  
 LUX OCCULTA - Hidden Light  
 NEPTUNUS - Neptune  
 NUMEN LUMEN - The divinity is light  
 OMNIA IN LUX - All (are) in Light  
 PRINCIPIUM - Principle; origin

$120 = \Sigma(0-15) = \Sigma(0-\Sigma(0-5))$

CLAVIS ARTIS - Key of art  
 IN PRINCIPIO - In the beginning  
 MEDICINA CATHOLICA - Universal medicine  
 OMNIA IN DUOS - All in two  
 PAX PROFUNDA - Peace profound  
 PORTA LUCIS - Gate of Light

123

CAPRICORNUS - Capricorn; horn of a goat  
 LUNA VIVENS - The Living Moon

124

HIEROSOLYMA - Jerusalem  
 MAGNUM OPUS - The Great work  
 RA HOOR KHUIT - Ra-Hoor-Khuit  
 SUB STELLIS - Under the stars

126

COLLEGIUM AD S.S. - College of the Holy Spirit (as given in *Fama*)  
 DEUS NOSTER - Our God  
 FLAMMA SERPENS - The serpent flame  
 NOVUS ORDO - New order  
 SANCTUARIUM - Sanctuary  
 UNUM SEQUI - One to follow (*Liber L. II:76*)  
 VIRGO INTACTA - Untouched virgin

VOLO NOSCERE - "I will to know;" First Order motto of George Cecil Jones

127

MYSTERIUM - Secret, mystery; secret rite/worship; divine mystery  
 NEOPHYTUS - "New plant;" Latin title of A.:A.:  $1^{\circ}=10^{\square}$  Grade (or  $0=0$  in the old Golden Dawn)  
 ROSA MYSTICA - Mystic rose  
 SAPIENTIA VERA - True wisdom  
 SUSPENDIUM - Hanging (oneself)

128

ADEPTUS MAIOR - Greater Adept; title of  $6^{\circ}=5^{\square}$  Grade  
 DONA VIRGINIS - Gifts of the Virgin  
 FILIUS ET FILIA - Son & daughter  
 PATER ET MATER - Father & mother  
 PAX VOBISCUM - Peace unto you

130

ASCENDAT DESCENDAT - It rises, it descends (sets)  
 CAPUT DRACONIS - Head of the Dragon; the Moon's north node  
 DEUS EST HOMO - God is man  
 LUX VIVENS - Living light  
 PRIMUM MOBILE - First motion  
 SPERMA SOLIS - Seed of the sun  
 SUB ROSA NIGRA - Beneath the black rose  
 TABULA SMARAGDINA - The Emerald Tablet

132

AURUM SOLIS - Solar gold  
 FERRO IGNIQUE - With fire & sword (*v. Liber L., III:34*)  
 MICROCOSMUS - Microcosm  
 SAGITTARIUS - Sagittarius; archer

135

CAPUT ORDINIS - Head of the Order  
 EX DEO NASCIMUR - "From God we are born;" first of 3 phrases of a traditional Rosicrucian aphorism.  
 ILLUMINATUS - Illuminated one  
 LIBER AL VEL LEGIS - "Book AL, or The Book of the Law"

PROLOCUTOR - The first speaker; forth-speaker; one who speaks for (another). Traditional title of the Visible Head of the Order.

$136 = \Sigma(0-16) = \Sigma(0-4^2)$

DEI GLORIA INTACTA - Unsludged glory of God  
 LAUS PRIAPO DEO - Praise to the God Priapus  
 SURSUM CORDA - Lift up (thy) hearts  
 UNUS IN NIHIL - One in none

138

FRATERNITAS R.C. - The Fraternity R.C.  
 MATER ET VIRGO - Mother & virgin  
 PERSEVERANTIA - Perseverance; motto of Paul Foster Case  
 PRINCEPS ERIT - He shall be Chief; anagram of English "prince-priest;" *v. Liber L., I:15*  
 PRINCEPS ITER - Wandering prince; anagram of English "prince-priest;" *v. Liber L., I:15*  
 REX IUDÆORUM - King of the Jews

139

ADEPTUS MINOR - Lesser Adept; title of  $5^{\circ}=6^{\square}$  Grade  
 CENTRUM MUNDI - Center of the world  
 IPSISSIMUS - He who is most himself; title of  $10^{\circ}=1^{\square}$  Grade, attributed to Kether  
 SERVIRE VITÆ - To serve life  
 STAT VERITAS - Truth endures

142

CUSTOS MUNDI - Guardian of the World  
 MAGISTER LUCIS - Master of Light  
 NUMEN DIVINUM - Divine Presence  
 PER VIAM CRUCIS - Through the path of the cross  
 PHILOSOPHUS - "Philosopher;" title of  $4^{\circ}=7^{\square}$  Grade  
 SINUS ARABICUS - (*v. Fama Fraternitatis*)

BLACK PEARL

145  
 PARS MAGNA SECRETA - The great secret part  
 SUM QUOD SUM - I am what I am  
 SUMMUM BONUM - The highest good

146  
 CONSUMMATA EST - It is finished (fem.)  
 PANIS ET VINUM - Bread & wine  
 RUBER + ALBA + NIGRUM - Red (masc.) + White (fem.) + Black (neut.)

150  
 ANNUIT COEPTIS - He hath prospered our understanding  
 IEHOVA SALVATOR - Jehovah Savior  
 IESUS MIHI OMNIA - Jesus is all things to me  
 OCCULTUM LAPIDEM - Hidden Stone (accus. case)  
 OMNIA IN OMNIBUS - All in all  
 SALVATOR MUNDI - Savior of the world  
 STELLA MATUTINA - Morning Star; name adopted by schismatic G.D. temples after 1900 e.v.

151  
 FERRO ATQUE IGNI - With fire & sword  
 MAGISTER TEMPLI - Master of the Temple; the  $8^{\circ}=3^{\square}$  Grade  
 MORS IANUA VITÆ - Death is the gate of life  
 PER VITAM LUCIS - Through the life of the Light

154  
 ADEPTUS VERUS - Genuine adept  
 CUSTOS TEMPLI - Guardian of the Temple  
 EX IGNE RESURGAM - I shall rise again from fire  
 EX NIHIL NIHIL FIT - Nothing is made from nothing  
 IN CENTRO SOLIS - In the center of the Sun  
 LAUS STELLARUM - The glory of the stars  
 OMNIS LUCI LUCIDÆ - All in the clear light (v. *Liber L.*, I:56)

155  
 ARCANUM ARCANORUM - Secret of secrets  
 ADEPTUS PLENUS - Full adept  
 LABORARE EST ORARE - To work is to pray  
 LIBERTAS EVANGELII - Liberty of the gospel  
 OCCULTUM MEDIUM - Secret Center  
 TURRIS EBURNEA - Ivory tower

156  
 AUREUM SÆCULUM - The Golden Age  
 CENTRUM NATURÆ - The center of Nature  
 LUX EX TENEBRIS - Light from darkness  
 MONS CAVERNARUM - Mountain of caverns  
 MYSTERIORUM - Of or pertaining to the Mysteries

157  
 ADEPTUS POTENS - Mighty Adept  
 MAGNA EST VERITAS - Great is the truth  
 OMNIA VINCIT AMOR - Love conquers all  
 VERITAS LIBERAVIT - Truth will liberate

162  
 CORPUS CHRISTI - Christ's Body  
 DOMINUS LIMINIS - "Lord of the threshold;" title of A.:A.: Grade of Philosophus Major  
 LAPIDEM ANGULORUM - Cornerstone  
 LUMEN IN CENTRUM - The Light in the Center  
 MERCURIUS SUM - "I am Mercury"; an important phrase in the  $9^{\circ}=2^{\square}$  initiation of 666  
 ROSA IMMORTALIS - Immortal rose  
 ROSA RUBRA + ROSA ALBA - Red Rose + White Rose  
 ROSA SANCTISSIMA - Most sacred rose

166  
 ARGENTUM VIVUM - Living silver

IN IESU MORIMUR - "In Jesus we die;" second of three phrases of a traditional Rosicrucian aphorism.  
 TEMPUS VERNUM - Springtime

168  
 APOSTALUS LUCIS - Apostle of Light ( $1^{\circ}=10^{\square}$  motto of Fr. A.H.)  
 DEO DUCE COMITE FERRO - "God as my guide, the sword as my companion;" Second Order motto of S.L. Mathers  
 IN HOC SIGNO VINCES - "In this sign, thou shalt conquer;" motto of Constantine's conversion vision. Its initials I.H.S.V., taken as Greek letters, spell "Iesu," Jesus.  
 PATER METALLORUM - Father of metals; a masculine term for the First Matter  
 SACRAMENTUM REGIS - Oath of the King; motto of A.E. Waite

170  
 ARCANUM MEDIUM NUS - Secret Center of Nu  
 NEQUAQUAM VACUUM - Nowhere, a void  
 SÆCULA SÆCULORUM - "World without end"

173  
 EX UNITATE VIRES - Strength from unity  
 OMNIA SUNT UNUM - All (things) are one  
 SIGILLUM SANCTUM - Sacred seal (or, sigil)  
 UNITATE FORTIOR - Stronger by union

175 =  $\Sigma(0-7^2)/7$   
 CONSUMMATUM EST - It is finished (neut.)  
 COLLEGIUM SUMMUM - Supreme (highest) college or society. (A title of the Order S.:S.:S.)  
 MAGISTER SAPIENTIÆ - Master of Wisdom  
 MICROPROSOPUS - The Lesser Countenance  
 MINUTUM MUNDUM - The little world  
 PRO COLLEGO SUMMO - On behalf of the Supreme Colledge; i.e., on behalf of the Third Order

## QABALIST'S QORNER

SACRAMENTUM MAGNUM -  
The Great Pledge

178

AD MAJOREM ADONAI GLO-  
RIAM - To the Greater Glory of  
Adonai; motto of Israël Regardie  
CENTRUM IN CIRCULO - The  
center in the circle  
CENTRUM SECRETUM - Secret  
center  
VERITAS ÆTERNUS - Eternal  
truth

180

CENTRUM OCCULTUM - Secret  
(or hidden) center  
FUNDAMENTAL COLORIS - The  
Foundation of Color; a title of the  
Tree of Life in a certain form  
PROPITIATORIUM - Mercy Seat,  
or lid of the Ark of the Covenant

185

COLLEGIUM INTERIOR Inner  
college or society, secret society  
etc. (A title of the Order R.:C.:.)  
ROSA RUBRA ET ROSA ALBA -  
Red Rose & White Rose

186 (= 2x93)

ARARITA ARARITA ARARITA -  
(v. *Liber 36*)  
FRATER ROSEÆ CRUCIS -  
Brother of the Rosy Cross  
LUX IN HOMINE FACTUM - The  
Light has been made into humanity

NEMO HOC FACERE POTEST -  
No man can do this (v. 5<sup>th</sup> Aire)

194

ADEPTUS MISERICORS - Merciful  
Adept; traditional title of the  
Chief Adept in a College of the  
Rosy Cross; attributed to Chesed  
COR ET LINGUA SANCTUM -  
Sacred heart & tongue  
HIC EST SANGUIS MEUS - This  
is my blood

201

LEX PRO OMNIBUS EST - The  
law is for all  
VINCIT OMNIA VERITAS - Truth  
conquers all

210 =  $\Sigma(0-20)$

PATER MATER FILIUS FILIA -  
Father, mother, son, daughter; the  
Tetragrammaton. Cf. *Liber 36*.  
SUPERA A SUBTILITATEM -  
Exceed by delicacy

212

ORDO TEMPLI ORIENTIS - Or-  
der of the Temple of the East  
POST TENEBRIS AURORA - Af-  
ter darkness, the dawn  
ROSA PHILOSOPHORUM - Rose  
of the philosophers

216

AUXILIANTE DEO ET NATURA  
Aiding God & Nature

LAPIS PHILOSOPHORUM -  
Stone of the Philosophers

220

NOVUS ORDO SECLORUM -  
New order of the ages; new  
world-order  
SCIRE VELLE AUDERE ET TA-  
CERE - To know, to will, to dare,  
& to keep silent

224

IN CENTRO SOLIS ET LUNÆ -  
In the center of the Sun & Moon  
MEA VICTORIA IN CRUCE RO-  
SEA - My victory is in the rosy  
cross  
PATET OMNIBUS VERITAS -  
Truth lies open to all

225 (= 15<sup>2</sup>)

FACITO VOLUNTATEM TUAM -  
Do what thou wilt  
TRANSERAT A ME CALYX  
ISTE - Take this cup away from  
me

321

POST CENTUM VIGINTI ANNOS  
PATEBO - After 120 years I shall  
be opened  
SIGILLUM SANCTUM FRAT-  
ERNITATIS A.:A.: - Sacred  
Seal of the Fraternity A.:A.:

## THE NUMBERS OF THELEMA

I wish to write to you with regard to the number 93, the number of ΘΕΛΗΜΑ. For it is not only the number of its interpretation ΑΓΑΠΗ, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A.:A.: which word representeth in itself the arising of the Speech from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra-Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

- Aleister Crowley, *De Lege Libellum*, Sect. IV, "Of Light"

# Tarot Divination Summaries<sup>1</sup>

*The following summaries are provided as a quick-reference to the meanings of the 78 Tarot cards. For a more complete understanding of the principles involved, prolonged meditation on each individual card is recommended.*

## WANDS

**Ace of Wands** (♁♋): Root of the Powers of Fire. Primordial energy. Strength, rush, enterprise, beginnings. Natural Force, as opposed to Invoked Force.

**2 of Wands** (♁♌): Dominion. Creative Will. Sudden application of phenomenal energy. Willful, imperial, independent. Strength, courage, fierceness; unyielding, restless, impatient.

**3 of Wands** (♁♍): Virtue, established strength. Self-respect, integrity, self-assertion, arrogance, conceit, pride, nobility, generosity. Firm, decisive, persevering; private, solitary.

**4 of Wands** (♁♎): Completion, perfected works. Rest after labor (laziness, negligence, idleness, waste). Graceful, harmonious, comfortable. Tact, popularity.

**5 of Wands** (♁♏): Strife. Struggle, hardness, endurance, obstinacy, self-interest. Quarreling, conflict, competition, violence. Injury, pain.

**6 of Wands** (♁♐): Victory. Harmony and beauty of Will. Leadership. Joy, health, gain, dignity, self-confidence. Insolence, vanity, self-admiration, pride. Social conscience.

**7 of Wands** (♁♑): Valor. Enthusiasm, zeal, passion, emotional force and vitality, courage amidst opposition, defense of loved ones. Outbursts of extreme emotion, quarreling.

**8 of Wands** (♁♒): Swiftmess. Rapid/energetic rush, quickly passed/expended. Violent, intense.

Discipline and focus provide swift thought-channels, yet narrow/specialize the viewpoint.

**9 of Wands** (♁♓): Strength, power, health, success. Ardent, creative. Psychological equilibrium, resolution of internal conflict. Mobility, adaptability, stability through change.

**10 of Wands** (♁♈): Oppression. Inertia impedes progress. Overbearing resistance. Cruelty, malice, tyranny. Perseverance, endurance, effort. Materialism, possessiveness.

**Princess of Wands** (♁ of ♋): Action expressing the root creative impulse or will-force. Incarnation of spiritual Principle in a vehicle capable of sustaining and manifesting it. The Causal Body. Vitality, joy of life, passion; pristine, perfect, a pure flame.

**Prince of Wands** (♁ of ♌): Strife & Victory. Reason giving guidance, lucidity, and continuity to underlying Will-force. Vital, virile, energetic, swift. Lust for life, passion, vitality, and the rapture that is born from the fulfillment of True Will.

**Queen of Wands** (♁ of ♍): Dominion, established strength, virtue. Understanding, wherein power is received, held, and nurtured. Anointing/Sanctifying Fire. Meditation, reflection, inner fixedness, magnetic.

**Knight of Wands** (♁ of ♎): Swiftmess, strength. Fiery, erupting, initiating, paternal, creative. Primal Will-Force. A very rapid rush, quickly passed and expended – too much force applied too suddenly, violently, and intensively.

<sup>1</sup> Adapted From Appendix A of *Liber O: Tarot Symbolism & Divination* (Second Edition) By G.:H.: Fra. Π.: Los Angeles, College of Thelema, 1997.

## CUPS

**Ace of Cups** (♠): Root of the Powers of Water. Fertility, productiveness, conception, beauty, love, pleasure, happiness.

**2 of Cups** (♠): Love, pleasure, reciprocity, reflection, marriage, harmony, joy, ecstasy. Affections governed by instinct rather than social convention or conditioning or logic.

**3 of Cups** (♠): Abundance. Fulfillment, love, pleasure, sensuality; gladness, kindness, merriment. The spiritual basis of fertility. Keen perception, memory; good fortune.

**4 of Cups** (♠): Luxury, leisure, comfort. Much kindness received, stable pleasure, devotion, contemplation, introspection. Lazy, negligent, jaded; loss of impulse from over-satisfaction.

**5 of Cups** (♠): Emotional severity, requiring emotional strength. Disappointment in love, sadness, heartbreak, loss of friendship, betrayal, ruthlessness, detraction.

**6 of Cups** (♠): Pleasure. Harmony and beauty in matters of the heart. Start of happiness, ease, satisfaction. Preeminently fertile (through putrefaction). Fulfillment of the sexual Will.

**7 of Cups** (♠): Debauch. Illusion, deception, error, promises unfulfilled. Imagination. Passionate, attractive. Substance abuse, vanity, shame. Lust, dissipation, betrayal, jealousy.

**8 of Cups** (♠): Abandoned success. Renunciation, self-denial. Mental inhibition, distrust, loneliness, withdrawal. Heaviness. Exhaustion, loss of heart, stagnation, depression, burnout.

**9 of Cups** (♠): Happiness, pleasure. Satisfaction of sensuous, creative, and sexual needs; enjoyment of life, richness of soul. Kind, content, lovable; vain, self-satisfied. Big ideas.

**10 of Cups** (♠): Satiety, lasting success, happiness, pleasure. Sensuous, wanton, material. Debauchery, waste, no self-control, drug craving. Kind, generous; unreliability in romance.

**Princess of Cups** (♠ of ♠): Ideas given solid form or embodiment. Lending substance to ideas/ideals. Action harmonious with and in response to intuition. Shows the relationship between the incarnate human soul and the Higher Soul.

**Prince of Cups** (♠ of ♠): Dynamic, sustained passion. Hero in the campaign of the soul's explo-

ration and conquest. Reason as the medium of expressing the depths of the soul.

**Queen of Cups** (♠ of ♠): Love, abundance. Nurturance, love, fertile maternity, reflection, peace. Intuition, all higher expressions of the soul, including prophecy and revelation.

**Knight of Cups** (♠ of ♠): Indolence, happiness, passivity, inspiration. Inner receptiveness of the spiritual consciousness toward the Divine Will. Responsiveness, conformity, and obedience to what is received. Artistic creative impulse.

## SWORDS

**Ace of Swords**: Root of the Powers of Air. Great power for good or evil (invoked rather than natural). Intellect at its best and finest, as a tool for use. Conquest, activity, and strength during trouble. Justice, wrath, punishment, affliction.

**2 of Swords** (♠): Peace restored. Compromise, cooperation, friendship. Emotional division creatively resolved. Strength from difficulties, pleasure after pain.

**3 of Swords** (♠): Sorrow, disappointment, tears, separation, alienation, melancholy, discontent. Mirth in Platonic pleasures. Faithful in promises, conscientious, dutiful.

**4 of Swords** (♠): Truce, rest from strife. Convalescence, recovery, restoration. Relief from anxiety and mental chaos. Intellectual authority, dogma, convention. Social satisfaction.

**5 of Swords** (♠): Defeat, failure; spite, enmity, slander, dishonor; lost competitive edge. Mental anguish requires mental strength, resolve. Cruel, cowardly. Sentiment weakens intellect.

**6 of Swords** (♠): Science, success. Mental/moral balance, health, wholeness. Intelligence, humanity. Inventive, progressive thought; attentive, analytical. Long distance travel, commerce.

**7 of Swords** (♠): Unstable effort, futility. Doubt, vacillation, distraction, inattentive, weak, sloppy. Clever, adaptable; conniving, unreliable. Passive, moody, easily influenced.

**8 of Swords** (♠): Interference, indecision. Narrow, petty; intellectual, controlling; but uncoussed or autistic. Versatile/distractible; obliging/conciliatory; avoidant; superficial.

**9 of Swords** (♠): Despair, cruelty, suffering, malice. Emotional pain, eruptive emotion. Con-

flict, rage, frustration, restlessness. Mental discipline, analysis, inquiry, discrimination.

**10 of Swords** (☉II): Ruin, defeat, disruption. Creative impulse checked. End of delusion. New dawn pending? Needs perseverance, endurance, practicality, and sense of humor.

**Princess of Swords** (♁ of ♁): Action in response to Idea: informed, strategic, well-grounded. Relationship between astral and physical worlds, between psyche and soma. The irresistible current of science (exoteric and esoteric) to liberate with unveiled truth.

**Prince of Swords** (♁ of ♁): Intellect, functioning in its own plane. Reason accepted on its own terms. Inventive and progressive thinking. Intelligence and humanity. Yet motivated by defeat vs. success, a competitive "win-lose" perspective.

**Queen of Swords** (♁ of ♁): "Liberator of the Mind." The response of the egoic intellect to hunches, insight, and intuition. Alienation, isolation; possibly sorrow, grief, bereavement. Compromise, peace; divergent views brought into harmony without dismissing their differences.

**Knight of Swords** (♁ of ♁): Cruelty, interference. The Dominion of the Intellect. Separative, discriminating, controlling, commanding, imperious. Mental discipline, analysis, precision, inquiry, discrimination. The lightning and thunder of the storm.

## DISKS

**Ace of Disks:** Root of the Powers of Earth. Material gain, power, labor, wealth, contentment. Instructs that matter is entirely of the substance of Spirit, and of the Creative Light of the Sun.

**2 of Disks** (♁♁): Change (usually harmonious change), journeys. Cyclicity (of circumstances, emotions, &c.). Responsible, but inconsistent. Impulse toward the new. Intuitive, forward-looking.

**3 of Disks** (♁♁♁): Work. Idea concretized into form, through labor. Construction, creation, endurance, sober practicality; material increase. Business, commercial transaction, earned gain.

**4 of Disks** (☉♁): Earthly power. Authority, success, rank, dominion, paternal power. Self-aggrandizement, acting superior. Careful, serious,

orderly, practical. Law, order, pattern, system. Gain of money or influence.

**5 of Disks** (♁♁): Worry/anxiety in practical and financial matters, requiring strength, resolve, intelligence, analysis. Mental duress, economic anxiety. Prolonged inaction; strain of inertia.

**6 of Disks** (♁♁): Success (incl. material success). Gain, prosperity, fertility, philanthropy. Stabilizing circumstances. Constancy, devotion. Enjoyment of life, appreciation of beauty.

**7 of Disks** (♁♁): Successful unfulfilled thus far. Failure; or success only through labor and patience. Inertia, disappointment, lost motivation, emotional loss, hopes crushed. Yet persevering, methodical, realistic, faithful, determined.

**8 of Disks** (☉♁): Prudence, artisanship. Intelligence, cunning, calculation, diligence; methodical, orderly. Industrious. Practical, resourceful, clear mind. Careful work, fine detail.

**9 of Disks** (♀♁): Material gain and good fortune. Harvest, fruitfulness, creation, inheritance. Pleasure, happiness, devotion, care giving, affectionate, desirous of children, graceful.

**10 of Disks** (♁♁): Wealth. Prosperity, riches. Completion or reward of labor. The pinnacle of success. Practical/intelligent management of affairs.

**Princess of Disks** (♁ of ♁): Fulfillment of the initial creative Will or impulse: the fertile, productive ripening of all purpose. The actuality of imperial will over a Kingdom rightly built, pregnant with possibility and with meaning.

**Prince of Disks** (♁ of ♁): Reason, intelligence, objectivity, and adaptability applied to practical things. Agency of equilibration between the rhythmical aspects of hardship and fortune, which permeate all cycles of manifestation. The "accountant."

**Queen of Disks** (♁ of ♁): Harmonious change, labor. Nurturing, bringing creative action to fruition, "Mother Earth." The intuitive faculty, or silent inner guidance, behind our actions. Principle rather than dogma.

**Knight of Disks** (♁ of ♁): Prudence, gain, husbandry. The seed-power of earth – the vital, generative, procreative power seeding the receiving and fertile earth (and the world of human action). Will manifest as the perfect actuality of event and circumstance.

## TRUMPS

**0. The Fool** ( ⚠, ♄ ). Idea, thought, spirituality, originality, audacity. Folly, stupidity, inconsideration, eccentricity, or even mania.

**I. The Magus** ( ⚔, ♃ ). Skill, adroitness, intelligence, initiative, adaptation, elasticity, craft, cunning, deceit. Occult wisdom or magick power. Messages, business transactions.

**II. The Priestess** ( ♀, ♁ ). A pure, exalted, and gracious influence. Change, reaction, fluctuation, cyclicality. Secrets, mysteries.

**III. The Empress** ( ♀, ♃ ). Love, beauty, happiness, pleasure, sensuousness, fruitfulness, success, graciousness, gentleness, delight. Luxury, idleness, debauchery, dissipation.

**IV. The Emperor** ( ♂, ♃ ). Energy, power, vigor, ambition, conquest, control, governance, solidity; quarrels, strife, stubbornness, rashness, ill-temper.

**V. The Hierophant** ( ♂, ♃ ). Wisdom, intuition, teaching received, philosophy, kindness, harmony, marriage, help from superiors, stillness; occult force voluntarily invoked.

**VI. The Lovers** ( ♀, ♁ ). Inspiration, intuition, intelligence; indecision (choices to be made), contradiction, instability. Love, union, mating of opposites, resolution of differences.

**VII. The Chariot** ( ⚔, ♁ ). Triumph, hope; zealot for tradition, ruthless, lust of destruction; obedience, faithfulness; receptive, questing, seeking, voluntary sacrifice or surrender.

**VIII. Adjustment** ( ♃, ♁ ). Justice, equilibrium; the act of adjustment, balance by opposites, internal compensation. Karma. Legal actions, trial. Marriage or marriage agreements.

**IX. The Hermit** ( ♄, ♁ ). Wisdom or illumination from within; divine inspiration. Prudence, circumspection. Sometimes "unexpected current." Solitude.

**X. Fortune** ( ⚔, ♃ ). Change in fortune (usually means good fortune and happiness, a "turn for the better"). Law, rhythm, pattern, cycles. Intoxication of success.

**XI. Lust** ( ♃, ♃ ). Courage, strength, energy, action, joy in desire. Use of magick power; manifestation and control of the life-power.

**XII. The Hanged Man** ( ♃, ♃ ). Wisdom, surrender, renunciation. A reversal of circumstances.

Sacrifice, punishment, suffering, loss (all either fatal or voluntary).

**XIII. Death** ( ⚔, ♁ ). Sudden (often unexpected) change or evolution of circumstances. Transformation, change, metamorphosis. Redemption through putrefaction. Death, destruction.

**XIV. Art** ( ⚔, ♃ ). Fertile combination of forces, adaptation, realization; aspiration, ambition; ordeal, trial, probation, testing, refinement; equilibration, resolution of errors, tempering.

**XV. The Devil** ( ♃, ♃ ). Temptation, bondage, delusion. Ordeal, trouble, obsession. Materiality. Secret plan to be executed. Obstinacy, rigidity, aching discontent, endurance.

**XVI. The Tower** ( ⚔, ♂ ). Sudden, eruptive change of circumstances. Overwhelming of existing structures by a sudden, tremendous energy. Revelation, disclosure, exposure. Danger, destruction. Strength, courage, energy, fighting. Ambition, fall, ruin. Destabilization or destruction as a preparation for new creation.

**XVII. The Star** ( ♃, ♁ ). Revelation, insight, clear vision, realizing possibilities, spiritual insight; hope, faith, unexpected help. Judgment errors, disappointment.

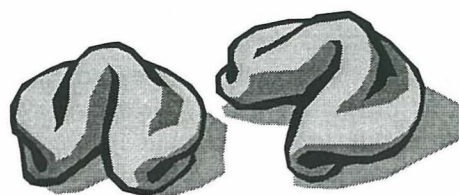
**XVIII. The Moon** ( ♃, ♃ ). Illusion, bewilderment, dissociation from objective reality, dreaminess, error, misunderstanding, lying, falsehood, deception, hidden enemies.

**XIX. The Sun** ( ♃, ☉ ). Freedom, candor, truth, shamelessness, self-disclosure, self-knowledge, glory, wealth, triumph, pleasure. Health. Arrogance, self-aggrandizement, display, vanity.

**XX. The Æon** ( ♃, ♃ ). Final decision in respect to the past, and new current in respect to the future; the opening of new doors concurrent with the closing of old ones. Transforming fire, renewal. Always represents the taking of a definite and decisive step.

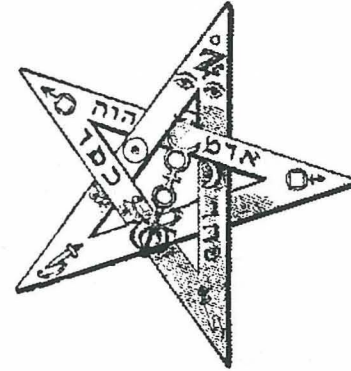
**XXI. The Universe** ( ♃, ♃ ). Synthesis, conclusion, crystallization, the end of the matter. Delay, opposition, inertia, patience, perseverance, persistence through difficulty.

FRA. ΠΡΟΜΑΘΕΥΣ



# THE STAR RUBY

## AN ANALYSIS (PART 3 OF 3)



[Parts 1 and 2 of this article were printed in *BLACK PEARL* Nos. 5 and 6. — Ed.]

Thus far, we have only explored the original version of The Star Ruby, published in *The Book of Lies*. A later version appeared in *Magick in Theory & Practice*. For the sake of completeness, we need to address it.

Primarily, the only **outer** difference between the two versions is a substitution of new Divine Names at the Quarters. Examined more closely, though, we find that these introduce a new theory of the ritual, for they alter the symbolic character ascribed by The Star Ruby to each Quarter.

Readers will remember, from Part 1 of this article, that the sequence of the Elements in the *Book of Lies* version conforms to the “Macrocosmic scheme” used within the Vault of the Second Order of the Hermetic Order of the Golden Dawn; that is, at a symbolic stage corresponding to “Tiphereth within.” These are: East = Fire, North = Water, West = Air, and South = Earth. When traversed widdershins from the East, they trace a sequence corresponding to the letters יהוה.

All of this changed in the version that appeared in *Magick in Theory & Practice*. But the new version had some bugs in it. We submit it was a “work in progress,” a revision in evolution that may never have been fully completed by Crowley.

### THE GOD LETTERS

Throughout the early 1920s, Aleister Crowley experimented with the effects of various sounds on consciousness. He would sit for long periods of meditation uttering the sound of one particular letter, noting its distinctive effect. He may have been inspired in this by the passage in *Sepher Yetzirah*, Cap. II, v. 3:

Twenty-two Foundation Letters: He engraved them by voice and carved them with breath. He placed them in the mouth in five places: א, פ, ה, ע in the throat; ג, כ, ך, ק in the palate; ד, ט, ל, נ, ן in the tongue; ז, ס, ש, ר, צ in the teeth; and ך, ם in the lips.

Some of his views on this topic, summarized more than 20 years later, appeared as a discussion of the “God-Letters” in *Magick Without Tears*. Along the way, he experimented with the possibility that certain families of sounds are related to the Four Quarters of the Magick Circle.

All of this can be studied in his published diaries of the period. The evolution of his views over time is most interesting to witness.

One of his conclusions was that sounds arising primarily from the use of “tongue and teeth” (palatals and dentals) are masculine, and those arising primarily from “lips and throat” (labials and gutturals) are feminine. The anatomical basis of this should be self-evident to the reader. Crowley had learned decades earlier, from the writings of Fabre d’Olivet, that a series of mythological names derived from the N sound (On, Oannes, Ioannes, John, Jonah, Noah, Nu, Anu, Dianus, Diana, etc.) were traditionally related to Water and the North, even as a series of sounds depending on a vocalized D or T sound, with or without an S or Sh (Adonai, Adam, Atys, Set, Satan, Saturn, Sat, Sad, Had, Adad, etc.), shared a common relationship to the South and to Fire. A brief summary of this point of view can be found in the Master Therion’s “New Comment” to the early verses of Chapter I of *Liber Legis*. Adding the results of his investigations of various sounds, he decided to retain that pattern, and to add a stronger dental sound to the East (establishing the East and South as the two

primary “masculine” directions), and a labial sound to the West (confirming the West and North as the two primary “feminine” directions).

Based on this scheme, he then attributed the name **Therion** to the East, **Hadit** to the South, **Babalon** to the West, and **Nuit** to the North.

Notice that these attributions were based purely on sound, not on elemental attributions. Or, to the extent that there were elemental attributions considered, the initial work of d’Olivet (which Crowley preserved and reinforced in various writings and ceremonies, both published and unpublished) would have attributed Fire to the South, and Water to the North. This should have left an attribution of Air to the East, and Earth to the West – Therion to Vav, and the Sphere of the Sun, and Babalon to the final Heh, and the Kingdom of Earth.

However, this does not appear to be what Crowley did. Somewhere along the way, he diverged from these principles. This apparent divergence was likely the result of his Star Ruby revision being a work in progress, and never a finished product.

### CLUES FROM LIBER REGULI?

Alongside The Star Ruby in *Magick in Theory & Practice*, Crowley also published *Liber Reguli*. *Liber Reguli* attributes the same Divine Names to the Quarters as does the revised Star Ruby. However, in appended commentary to *Liber Reguli*, Crowley elaborated more on what he was introducing. He quite explicitly attributed Earth to the East, Air to the North, Water to the West, and Fire to the South.

If these elements are applied to The Star Ruby, two things will be noticed. First, although the physical motions of the ritual are identical to those in the *Book of Lies* version, the elemental attributions are in exactly the **opposite** sequence. That is, instead of Fire-Water-Air-Earth they are Earth-Air-Water-Fire, an ‘ascent’ of the Four Elements instead of a ‘descent.’ Second, although the *Magick in Theory & Practice* pattern preserves Fabret d’Olivet’s attribution of Fire to the South, it totally neglects his linking of Water to the North. Is this a problem? Yes it is, since Crowley thereafter persevered both in accepting d’Olivet’s work, and in attributing the name Nuit and Water to the North, as the direct result of d’Olivet’s research.

Something was off!

### EDITORIAL EMENDATIONS

Further information, to help us see the confusion more clearly (the better to cut through it!), may be found in the footnotes of *Magick: Book 4*, edited by Frater Hymenæus Beta (Weiser, New York, 1994). Through editorial notes, Fra. H.B. has enabled us to trace much of the evolution of Crowley’s thoughts through successive revisions of the *Magick in Theory & Practice* manuscript. Concerning the modes of vibration of the Divine Names of each Quarter, notes 430 through 433 allow us to trace the following history.

In *The Book of Lies* version of The Star Ruby, we find the following instructions at each Quarter:

East: “roar XAOΣ”	Ω
North: “scream BABALON”	⌘
West: “say EPOΣ”	≍
South: “bellow ΨΥXH”	ϝ

The relation of the words “roar, scream, say, bellow” to the four Kerubim (or elemental wardens) was thoroughly discussed in Part 1 of this article in BLACK PEARL No. 5. It is important to understanding what follows that you be thoroughly familiar with these correspondences. They are based on the Kerubic attributions that Crowley first learned in the Hermetic Order of the Golden Dawn, of the Lion to Fire, the Bull to Earth, the Eagle to Water, and the Man to Aquarius.

The *Book of Lies* language was preserved through the second typescript of *Magick in Theory & Practice* (TS2). Then, Crowley made the following editorial emendations to TS2:

East: “roar ΘHPION”
North: “say NYIT”
West: “hisses BABALON”
South: “bellow HAΔIT”

The name changes are clear. He has substituted the four names from the Thelemic Pantheon that were discussed earlier. However, the prescribed vocalization characteristics give us a very different picture than would the attributions of the Elements to the Quarters given in *Liber Reguli*! By “roar” and “bellow,” we would still expect Fire and Earth to be attributed to East and South, respectively. Yet, despite this variance, we cannot seriously

consider the possibility that Crowley had ignored or forgotten his original code, for he specifically moved the word “say” (Man = Air) from the West to the North – exactly where he moved the element of Air. Furthermore, the use of the word “hisses” in the West is unmistakably related to the ophidian aspect of Scorpio – no longer the “screaming” Eagle. (In the final version he changed this word to “whisper;” but the shifting pattern was clearly established.)

The simplest explanation of all of this is that, in writing his corrections for the next typescript, he simply forgot to switch the words “roar” and “bellow” which, therefore, were left exactly as in the original *Book of Lies* (and *MT&P TS2*) form.

The existence of several revisions in the Star Ruby manuscript versions, along with the precise and persistent use of his original code in some places and its neglect in others, leads us to the conclusion that Crowley “had not worked out all of the bugs” by the time he went to press. Hence our view that this was an unfinished revision, a work in progress. At the very least, it suffered from the insufficient proofreading which is every editor and publisher’s nightmare!

## WITH A BELLOW & ROAR

If we are to use the fruitful parts of this revision, we are left with two apparent solutions to its architectural problems:

**First approach:** If we accept the attributions of the vocalization characteristics to the Quarters, and hence the names as given, then we must shift the elemental attributions. To the South and the Name *Hadit* we would attribute Fire (☿, ♂), and to the North and the Name *Nuit* we would attribute Water (♁, ♀), just as was originally theorized based on d’Olivet’s work. Then, we would fill out the pattern by attributing to the East the Name *Therion* and the Element Air (♁, ♀); and to the West, the Name *Babalon* and the Element Earth (♁, ♀). The vocalization prescriptions would then be reattributed accordingly. The resulting arrangement is, curiously, that of the officer distributions in the First Order of the Hermetic Order of the Golden Dawn (see the G.D. Neophyte ritual in various standard references), and also a known formula for assigning the Elements based on dis-

tributing the letters of אהיה, *Eheveh*, on the arms of a cross.

**Second approach:** Preserve both the Names and the Elements to the Quarters suggested by the revision – Earth, Air, Water, Fire, clockwise beginning in the East – but rearrange all of the associated symbolism as well by simply swapping “bellow” and “roar.” **Bellow** “Therion” in the East, **say** “Nuit” in the North, **whisper or hiss** *Babalon* in the West, and **roar** *Hadit* in the South. This conforms to the simplest interpretation of the revision manuscript evidence: that Crowley simply missed reversing the words “bellow” and “roar” during his editing of the manuscript.

This last point may seem a small change; but it removes a very substantial symbolic confusion from the ritual, and returns a symbolic integrity to the rite, where previously there was none.

This second adaptation of the *Magick in Theory & Practice* revision would then be quite suitable for First Order members – those who have not yet attained the Grade of Tiphereth and begun naturally working with the Macrocosmic Formulæ on which the first version of The Star Ruby is founded. The primary formulary change (in comparison to the symbolic pattern described in Part 1) is in the reversal of the sequence of the Four Elements, so that they represent an **ascent**, rather than a descent, of the Elemental sephiroth below Tiphereth. The pattern of the ritual then corresponds to an entirely different formula, as follows:

(0) Harpocrates and Από πάντως κακοδαίμονος: The “Zero Formula” which precedes the Elemental steps.

(1) Qabalistic Cross: Formulation of the Tree of Life: an expression of the aspiration to go on.

(2) The Pentagrams: Earth, Air, Water, Fire = Malkuth, Yesod, Hod, Netzach.

(3) Return to the Center: Tiphereth. The N.O.X. Signs: Geburah, Chesed, Da’ath, Binah.

(4) Setting the Guardians: Briatic Wardens of the Quarters.

(5) Qabalistic Cross: Confirm the flowing forth of L.V.X. through the entire Tree of Life.

(0) Harpocrates and Από, etc.: Either a dissolution into the ZERO beyond the Supernals; or a return and recentering into oneself back at the beginning.

JAMES A. ESHELMAN

**BOOK REVIEWS:**

**SEX & ROCKETS: The Occult World of Jack Parsons**

by **John Carter** (Feral House. 1999. Cloth, 236 pp. \$24.95. ISBN 0-922-91556-3.)

With its campy sci-fi cover featuring a leggy woman, a rocket ship, and the Enochian alphabet, the tone is set for this long overdue biography of Jack Parsons, the man at ground zero of what we now consider the modern “arts” of rocketry, science fiction, and magick. In this treatment by John Carter (pseudonym), Parsons comes across as a compulsive and restless spirit who, in his short lifetime, attempted to reconcile these seemingly strange bedfellows – with varying degrees of success.

Seeming almost gossipy at times, the book reads with deceptive ease for a biography, due in large part to its lack of in-depth background information on Crowley and related occult theory. Though brief histories of the O.T.O., Enochian magick, and the like are given, the reader is wisely referred to other sources, thereby avoiding what could easily become a massive and confusing tome where the import of Parsons’ contributions would be lost. This makes *Sex & Rockets* a treat for those with a knowledge of Thelema and the esoteric. By the same token, this allows the casual reader to enjoy all the “good stuff,” supplementing their knowledge as they see fit.

Ultimately, I am inclined to agree with the author that, at the end of the day, Parsons’ contributions to rocketry are vastly underrated and those to the occult overrated. However, I think that Parsons’ approach to Thelema, and the occult in general, was highly subjective and, taking into account his own personal demons, his methods may gain merit as time goes by and may even become considered innovative.

The book culminates in the chapter “Death and Beyond,” a veritable avalanche of tangential relationships and events as diverse as UFOs and Beat Culture, leaving one with much food for thought.

Knowledgeable, well researched, with great photos, and not a little scandalous, this book is seminal. (●●●●) – GREG FIORINI

**LIBER AL VEL LEGIS (The Book of the Law)**

**Red Flame, A Thelemic Research Journal, No. 8**

(Privately published by J. Edward & Marlene Cornelius, PO Box 11693, Berkeley, CA, 94712-2693. 2000. Paper, 210 pp. Write for pricing on this and other *Red Flame* issues.)

In its eighth issue, *Red Flame, A Thelemic Research Journal* examines *Liber AL vel Legis*. The preface delivers an impassioned cry to Thelemites to “Wake up,” to question everything, and to think for themselves.

Frater Achad Osher rails against what he sees as restriction of expression in the greater Thelemic community. The paradox of the famous “Tunis Comment” – 6 sentences of “thou shalt nots,” sandwiched between our beloved Thelemic greeting, response, and parting conventions, plopped at the end of most copies of *Liber L*. – is dissected thoroughly by Frater A.O. and an additional contributor, a Frater Maaz.

The bulk of this work is the reporting, by Marlene Cornelius, of exhaustive exegetical research on the minutiae of punctuation, erasures, cross outs, supplementations, emendations, and all the other oddities in the “original” manuscript of *Liber Legis*. She has expounded how various editions of the Book have dealt with these vagaries. This detail will delight the heart of every Thelemic scholar. Delightfully, the print is high contrast, with a very readable type size.

For me, there was one thing missing: The authors of these 11 essays are obvious devotees and long time scholars of this sacred Book. Given that fact, I personally would have loved to have read some of the fruits of their own meditations and thoughts on the content. (●●●●) – ANNA-KRIA KING

**Four lines for 2¢ worth:** Few things are as important to the growth and spread of Thelema as the encouragement of all Thelemites to study, think about, write about, and openly exchange views on *Liber Legis* constantly. The Cornelius Duo gets this! (So did Crowley!) Unfortunately, bitter invective limits what could have been a classic. Understandable – but sad. Get it anyway. (●●●) – QUILL

# HUNCHBACKS & SOLDIERS

*Could you please explain magical mottos to me? I keep reading of people who called themselves Frater X.Y.Z. or the like. From what I can tell, the motto is the magician's name, right? Why is it always letters – are they abbreviations? Can you give me a few good examples of mottos so I can better understand them?*

Historically, it has been common practice for those entering upon a spiritual quest to give new expression to their identity for the new phase of life. Consider the entering of a monk or nun into a religious order. Mr. Ralph Cramden becomes Brother Bartholomew, for example. This custom is common in Eastern traditions, as well as in the West. Dick Alpert became Ram Dass.

There is enormous power in the taking on of a new name. In our society, this primarily only occurs at such events as births and (for about half the participants) weddings. Assuming a new name is an experience of leaving an old phase of self-identification behind, and taking up a new one. It signals a readiness for change.

A simpler, less dramatic expression (among Catholics, for example) is the taking of a confirmation name – an extra middle name – generally of a saint, at about puberty. Similarly, many primitive cultures would bestow a new name upon passage into adulthood. The Native American “name quest” is a superb example of this.

For occultists, there surely was, historically, a safety issue as well. There are also many individual motives. But the main point has remained the assumption of a new articulation of identity to aid in discovering oneself in one's spiritual quest.

A “magical name” is a “next approximation” of “finding one's true name.”

There are many reasons supporting the convention of usually only writing the initials of one's motto. Magical tradition claims that to know another's “true name” is to acquire power over them. In psychological terms, it is obvious that to decisively know the real nature of someone is to possess a key to dominating them.

Some such names are “commemorative.” This is especially common of confirmation and monastic names. Similarly, some people who chose “magical names” just to give a magical quality to their practices will pick the name of a deity or hero (for example) and call themselves Hermes, Hathor, Minerva, or To Mega Therion III. There are a lot of “Merlins” walking around in modern magical circles as well! These are usually best called “magical names” rather than “magical mottos.”

Another important variation includes names properly called “aspiration names.” These reflect that into which one desires to grow – ideally, some truth discovered about oneself into which one has not yet ripened. These have a characteristic of being both **self-descriptive** and **self-preceding**.

Others take on names as a great joke. (I had examples in mind, but, just in case I have misjudged which names were intended as jokes, I won't list them. Some may have taken these very silly-seeming choices quite seriously, and I don't want to unwittingly insult something intimate and important to them. Except for the *kaput* fellow who calls himself Sar Draconis, of course.)

You asked for examples of such mottos. S.L. MacGregor-Mathers was known, within the Hermetic Order of the Golden Dawn, as Frater S.R.M.D., the abbreviation of 'S Rioghial Mo Dhream (“Royal is My Tribe”). Florence Farr took the name, Soror S.S.D.D., Sapientia Sapienti Dono Data, “Wisdom is a Gift Given to the Wise.”

Aleister Crowley, upon his initiation into the H.O.G.D., expressed his aspiration as *Perdurabo*, “I shall endure.” He was, therefore, commonly known as “Fra. P.” As Crowley advanced in the Great Work, he took on other mottos to express different stages or expressions of his growth, for example: O.S.V. (Ol Sonuf Vaoresaji, Enochian for “I reign over you”) for the imperial Geburan stage; O.M. (Οὐ Μῆ, Greek for “The Not”) for Chesed; V.V.V.V.V. (Vi Veri Vniversum Vivus Vici, Latin for, “I, by the force of truth, have conquered the Universe in my lifetime”) for Binah; and To Mega Therion (Greek: “The Great Beast”) for his final voiced expression of his Will in Chokmah.

How does one know which angel one is interested in? For example, if I am trying to obtain a particularly hard-to-find book, I don't want to involve an archangel or, conversely, an elemental. Is there any guidance for the discovery of the names of the ruling and servient angels? It would seem much more efficient if I went to the one whose task was directly connected to my need.

The simple answer is: Look and ask!

Method depends on what magical or mythic system(s) you prefer for your working. Different research/reference methods apply to different magical systems. Also, "research" need not be limited to physical plane research. In many cases, you can consult the governing intelligences, angels, etc. for direct instruction on how to proceed.

For the classic Hebrew method, go with the rule of identifying the planet, element, etc. corresponding to your objective. Moving down the hierarchy from the Atziluth to the appropriate plane. For finding an obscure book, the Mercury Spirit, *Taphthartharath* might be quite appropriate.

If more than one known angel, intelligence, or spirit seems to qualify, apply your Qabalistic skills to examine the name. For example, let's suppose we decide this book-finding feat should be a Sagittarius matter (traditionally associated with ancient archives and old libraries). There are many examples and categories of zodiacal Yetziratic beings. For Sagittarius, these include (among others): Angel Ruling, *Suiosel*, סויעסאל; Lesser Assistant Angel, *Saritiel*, סריטיאל; Angel Lord of Triplicity by Day, *Ahanoz*, אהנו; A.L.T. by Night, *Labramaim*, לברמים. Or, we might specialize further by decanate. Mercury rules the first decanate of Sagittarius. It has a double Mercury attribute by corresponding, in Tarot, to the 8 of Wands, Hod in Fire. The card is called "Swiftmess." We can combine a double Mercury idea (books) with the Sagittarius theory, and perhaps add a little "swiftmess" to the result as well! We look for the angel ruling the first decanate of Sagittarius, *Mishrath*, משראה, or one of the two angels assigned to the half-decanates, or zodiacal pentades: *Haeyoh*, האאיה (22), and *Yirthiel*, ירהאל (641). If the specific obscure book we are seeking is an exposition of the 22 Hebrew letters (say, an original Hebrew text of

the *Sepher Yetzirah*), perhaps *Haeyoh* has a definite relationship thereto! This is the angel we pick.

There are numerous other approaches, as well, outside the conventional Qabalistic model.

The Goetia lists 72 spirits for particular purposes, some of which deal with the particular objective of finding books and things.

If one has performed the Sacred Magic of Abramelin the Mage (or its equivalent) to completion, one can turn to Chapter 11 of the last volume and find talismans that allege to cause all kinds of books to be brought to one. The second square, based on the word SEARAH, is specifically "for books on magic." If this is what we want, we can use this square as privately taught by the HGA. As conveniently summarized in Mathers' notes, "Magoth alone executes the Operations of this Chapter;" so we would need to summon the demonic sub-prince Magoth (under the image, and by the means and authority, previously provided by the HGA) to bring this about.

In the Enochian system, certain entities related to Water are charged as "Angels of Secret Discovery." They are the "angels" whose names are formed by appending a particular Spirit letter to the name of the Kerubic ruler of the Water sub-quarter of each Tablet. These names are archangelic, and therefore a little high-brow for finding, say, one's lost car keys; but, one can always ask them to send one of the lesser angels under their control to help with the job. Select the particular tablet from which these are derived according to the nature of what one is trying to "discover." If we judge that books correspond to Air, then the archangelic name chosen, EYTPA, would be derived from appending a Spirit letter (E) to the Water-of-Air Kerub (YTPA). Among the angels under this name, we find OYUB = 250 = באברהם, *be-Abraham*; and the *Sepher Yetzirah*, for which we have decided we are looking, is reputed to have come through Abraham. Since the geomantic model (see BLACK PEARL, Vol. I, No. 1) associates the four consecutive letters (respectively) to Libra, Sagittarius, Capricorn, Aries, and we want to emphasize the Sagittarius idea, we can pick the permutation YUBO. The ritual is, then, one of summoning EYTPA by appropriate means, and asking that EYTPA give us a little help with the Kerubic angel TPAY, who in turn will help us get the cooperation we want from YUBO.

— FRA. A

## CEREMONIAL MAGICK, Part 8: Insight Into Nature ~ The Art of Evocation

[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals 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.]

### OPUS 8: Further insight into Nature and Her laws.

Eliphas Levi once wrote, “The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.” Albert Pike built on this: “Masonry, when properly expounded, is . . . the interpretation of the great book of nature.”

It is an adage of great antiquity that the seeker of mystic wisdom shall take Nature as his teacher. Mainstays of medieval grimoires are spells for the revelation of Nature’s secrets. Thus, the fourth pentacle of Mercury in *The Key of Solomon* promises to help you “acquire the understanding and Knowledge of all things created, and penetrate all hidden things.” *The Goetia* catalogues many spirits empowered to help one learn just about anything at all, in addition to dozens that specialize in resolving the mysteries of the natural sciences.

After the stages of spiritual awakening that we have covered thus far (Ops. 1-7), Aleister Crowley’s next recommended magical undertaking was to gain further insight into Nature and her laws.

When this opus was developed with the Wednesday night C.O.T. class, it was decided to approach it through a ritual of evocation. There were several reasons for this. For one, the lower Yetziratic beings have the greatest affinity with Nature – are veritably part of her, either directly or by virtue of elementals they command. For another, the traditional methods have all been methods of evocation. For a third, we set out originally to develop these ten sample rituals so that the widest range of magical approaches was used – and we hadn’t yet written one as an evocation.

Evocation is a little difficult to define simply, because diverse reputable authorities proffer conflicting definitions. In simple terms, this is the classical technique of commerce with that category of nonmaterial beings commonly called “demons” (δαίμονης) or “spirits.” Some hold that these “spirits” are objective, distinct beings. Others side with Crowley’s view at the time he edited *The Lesser Key of Solomon*, that, “The spirits of the Goetia are portions of the human brain.” Still others, more familiar with later psychologies, credit them as semi-autonomous aspects of subconsciousness. We do not undertake to resolve these differences in the present place. What can be said with general agreement is that the “spirits” in question are “elementals” in the pure sense of the word, *i.e.*, constituent parts of a microcosm. They are *evoked* – called forth, or called out – whereas Divine and Archangelic beings are *invoked*, or called *into* oneself, to fill oneself. These elementary spirits are native to the densest parts of Yetzirah, verging on physical manifestation; thus, magicians who aspire to have direct magical impact on physical phenomena favor them.

There are no official A.:A.: instructions specifically devoted to evocation. However, in addition to the important methods of the Neophyte Formula, there are a few useful guidelines in the official instructions. For example, a technical discussion of various methods of evocation is given in *Magick in Theory & Practice*, Cap. II. One specialized evocation method is taught in the Class B Document *Liber 24, De Nuptiis Secretis Deorum cum Hominibus*. An elaborate example of ceremonial evocation by Crowley is given as “The Evoca-

tion of Bartzabal” in THE EQUINOX No. 9. We can also recommend “Practical Notes on Evocation: A Personal Journey” by H.: Fra. A., IN THE CONTINUUM Vol. V, No. 3.

In theory, evocation is merely an extension of the principles of invocation. However, the invocatory connection to the Atziluthic (God) potency is extended down the planes, always under the jurisdiction of the higher, until it manifests at a vibratory rate much closer to that of material existence. We call such manifestations spirits, demons, intelligences, etc.—purely for cataloguing purposes.

In practice, though, evocation often looks substantially different from invocation. It has more precautions warding its perimeter. A formal Magick Circle is needed, perhaps to accentuate the

illusion of duality to aid the extrusion of the spirit. A triangle is needed as the matrix of manifestation. The Magick Sword is a chief aid, both as an emblem of dominion, and as a direct symbol of the “Flaming Sword” or “Lightning Flash” which is the manifested hierarchy governing the forces of the operation. Some technique is required to intensify the concentration of available astral substance.

Because the principle elements are discussed well enough in the references given above, we will cover most other details in the course of the ritual.

Partly because it was a Mercury-themed ritual, and partly with the aim of getting scientific and other information on diverse questions of Nature (brought by various participants), we elected to evoke Tiriël, the Intelligence of Mercury.

## THE CEREMONY ITSELF

### PRELIMINARIES & DESIGN

A formal Circle and Triangle are required for Evocation. This **Circle** may, according to preference and magical instinct, play upon the colors yellow and light purple, and the numbers 8, 64, 36, 260, etc. Cover the altar with an orange altar cloth.

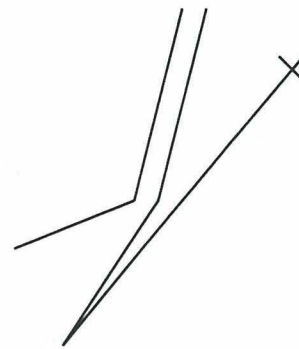
My own style is to place the **Triangle of Evocation** (a prepared triangle, 5" on each side, edged with Divine Names) **within** the circle, in the center of the Altar top, upon *The Book of the Law*, surrounded by the magical implements.\* This is not traditional procedure — which insists that the triangle be **outside** the Circle for protection. Placing it within the Circle does require more caution in reinforcing the boundaries of the Triangle. (Avoid “leaks!”) If you are not comfortable with this approach, by all means set up the Triangle outside the Circle in classic Solomonic style. In any case, the Fire Wand (or alternate Wand), the Sword, and the Cup with water (for purification) should be at hand; also, planetary anointing oil, or a special mercurial oil; the bell; and the censer. For **Incense** use storax, or other mercurial incense.

Create a **pentacle**, or **physical basis**, for the Spirit — some sort of talisman, corresponding with its nature, that will fit within the triangle.

**Vestments:** The magician may be vested as an Adeptus Major (to demonstrate dominion over the Yetziratic potencies), as a Practicus (the grade corresponding to Mercury), or otherwise as he or she chooses; but, in any case, with a **yellow** sash or other charge. A **lamen** is strongly recommended for the magician, but not required. Traditionally, the sigil of the Spirit is on the face, and a symbol such as a Pentagram, a Rose-Cross, or the Golden Dawn Hierophant’s insignia on the back, to demonstrate spiritual authority of command.

**NOTE:** After the Spiritual Contact is first established early in the working, the magician should consciously maintain the vivid brilliance of the Crown chakra throughout the operation.

The **Names of the Hierarchy** and formulae of the working are: Elohim Tzavaoth, אלהים צבאות; Mikhæl, מיכאל; Raphæl, רפאל; Tiriël: טיריאל.



The Sigil of Tiriël, טיריאל

\* For Wednesday night class: We surrounded this with chocolate covered espresso beans for the Eucharist, as a cerebral excitant.

The **telematic image** of Tiriël should be discovered and built. **This is one of the most important of all keys to successful contact with the spirit.** I recommend the following image: An angel in a light gray robe, with yellow lion's head, golden eight-fold star medallion on the breast, orange sash for a belt, a Caduceus in the right hand.

Also, derive the **Sigil of Tiriël**, from the Mercury Kamea. (See the illustration above.)

### PREPARATION

Prepare the physical space, including appropriate symbols, tablets, etc. from 777, 776½, or other sources. For example: the Mercury Kamea, and/or the Magic Line and Mystic Seal of Mercury may be displayed prominently.

### BANISHING & PURIFICATION

Set an absolute Circle. Do not compromise it during the course of the Opus. Perform the Lesser Banishing Ritual of the Pentagram, and the Lesser Banishing Ritual of the Hexagram, along with purification, consecration, and any other basic components of temple preparation.

### GENERAL INVOCATION

Perform a general invocation of Divine Power by the Ritual of the Middle Pillar, or as you will.

### THE OATH OR PROCLAMATION

Stand in the Circle, west of the Altar, facing east (or facing the direction Mercury then actually occupies in the sky). Announce aloud your intention to evoke Tiriël, the Intelligence of Mercury, "to gain further insight into Nature & Her laws."

### SPECIFIC INVOCATION

Attune yourself and the temple to the principle corresponding to the spirit, by the Greater Invoking Hexagram Ritual of Mercury.

Standing West of the Altar, facing East, purify by water and consecrate with incense the prepared pentacle of the spirit, then "name" it; *i.e.*, declare it **to be** the physical place of manifestation of the Intelligence Tiriël, who **shall** be evoked.

Employ the "ladders" method of exalting and attuning consciousness (BLACK PEARL No. 7, page 26), using the Color Scales to rise to Atziluth, and then to restabilize in Yetzirah. These colors are: 𐌒 light indigo, rayed violet; 𐌑 light gray; 𐌓 light purple; 𐌔 yellow.

Visualize yourself vested in a **light gray** mantle (𐌒 in the Prince or 𐌑 Scale). Holding the named pentacle of Tiriël at heart level, call aloud the Name TIRIEL, summoning him to appear, stating: (a) for what purpose he is evoked; (b) what is desired in the operation; (c) why the evocation is performed at this time; and (d) solemnly affirming that the Spirit **shall** be successfully evoked by the ceremony. Dismiss the visualization. Recenter on your magical identity. Declare aloud that all is prepared for starting the actual evocation.

Place the pentacle within the Triangle on the Altar.<sup>†</sup> Trace, with the Magick Sword, the edges of the triangle to fortify it, visualizing a perimeter of bright white light. **Do this carefully.**

Move to the East side of the Altar. Again visualize yourself in a **light gray** mantle. Cross your arms over your breast, left over right. In this posture, and with this visualization, vibrate the Divine Name ELOHIM TZAVAOTH, three times.

With the Fire Wand or the Sword, draw the Spirit's sigil in the air over the pentacle. Place your left hand upon the lamen (the Inner Light being maintained at the Crown chakra). Hold your right hand, palm down, just above the pentacle. Declare aloud, in the Name of your Holy Guardian Angel, or of Elohim Tzavaoth, your intent that the Spirit Tiriël visibly appear within the triangle.

Clearly visualize the telematic form of Tiriël standing in the center of the triangle.

With Sword pointing downward to actually **touch** the pentacle within the Triangle, pronounce aloud, with a firm and solemn voice, a potent evo-

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<sup>†</sup> Some materium for manifestation is required. Commonly, incense is used in great quantity. Your censer should fit within the triangle for this purpose. You may also use other devices to enhance the amount of raw astral substance present. Freshly spilled blood (or other vital fluid) is perfect for this purpose, and easily and quickly extracted with a sterile medical lancet. A few drops of **one's own** blood may be dripped directly onto the burning charcoal. (Using the blood of some other creature is not nearly so effective, and carries wholly unnecessary karmic baggage. We don't advise it!)

cation of Tiriël to visible and actual appearance within this telematic image, employing all the Hierarchy Names, and appropriate seals, sigils, lineal figures, &c. Climax with a customized adaptation of the priest's recitation, "Thou that art One," etc. from the Thelemic *Gnostic Catholic Mass* (A.:A.: *Liber XV*).

Withdraw the Sword. Dismiss the visualization. Recenter yourself. Perform the Qabalistic Cross or renew the Middle Pillar vibratory formulation.

Elevate the triangle and pentacle towards heaven, crying with a loud voice, "Creature of TIRIEL, long hast thou dwelt in darkness. Quit the Night and seek the Day."

Replace them upon the Altar. Hold the Magick Sword erect above the pentacle, the pommel immediately above the center thereof, and say, "By all the Names, Powers, and Rites already rehearsed, and by the agency of the Lightning Flash, I conjure thee thus to visible appearance." Strike the pentacle with the Sword.

Visualize yourself garbed in a **light purple** mantle (☩ in the Queen or ☩ Scale, to command the Yetziratic forces from above). Directing all force from on high toward the pentacle, visualize upon it a swift but controlled vortex of **light indigo light, rayed violet** (Princess or ☩ Scale). See it grow in intensity and vibrancy. Within this pulses, striving to come into manifestation, the Prince Scale color, **light gray**, with Tiriël's image beginning to shine through that, striving to come into clear manifestation. Declare a final, brief, imperative command that the Spirit come forth and be manifest here and now.‡

If the Spirit does not readily come, maintain awareness of the vortex, and project Light upon it, directing your whole current of Will upon the pentacle. Continue until you feel your concentration wavering, then protect yourself from the reflex of the current by the Sign of Silence. The Spirit should begin to emerge into visible manifestation.

If it is not at least faintly visible, go to the East and, from there, repeat a conjuration of the Hierarchy of the Spirit. This conjuration may be repeated thrice, each time ending with a new Projection of Will in the Sign of the Enterer, etc. as above.

Once you can see the visible manifestation of the Spirit's presence, purify and consecrate the

sigil afresh. Tiriël should, by now, have become fully and clearly visible, and should be able to speak with a direct voice. Require Tiriël, in the name of Elohim Tzavaoth, to declare his own Name aloud. Proclaim that the Spirit Tiriël has duly and properly been evoked in accordance with the sacred rites, and is present.

Extend the Sword (symbolizing the Hierarchy) downward toward the Spirit within the triangle. Require the Spirit to place its hand thereon and swear an oath, simple and unambiguous, (a) that it will not hurt or injure you, anyone connected with you, or your assistants, or the place; (b) that the Spirit speak honestly and plainly in all things; (c) that the Spirit **shall** successfully perform that which has been commanded; and (d) anything else felt necessary to include.

## EUCCHARIST

Carefully formulate your questions and demands. Write down any answers that may be advisable. (For Wednesday night class ritual, we did three phases: (a) ask that the desired power be conferred on all present; (b) ask that the Eucharist be charged, and take such steps as were necessary for this; (c) allow time for all present to ask their specific questions and get their specific answers.)

Partake of the Eucharist.

## CLOSING

Dismiss Tiriël by a suitable license to depart. If it will not go, then compel it to go by whatever ceremonies are required. However, first allow a few minutes for Tiriël to dematerialize the body in which it has manifested, for the body will become less and less material by degrees. **Do not quit the Circle during the process of Evocation until the spirit has completely vanished.**

Close by the usual formulae, including all appropriate banishings. Specifically, reverse what you did at the beginning. This should include reversing the "ladders" method by rising back to Atziluth and then descending, restoring your equilibrium in Assiah before dismissing the color formulations; a Banishing Hexagram Ritual of Mercury; and such other banishings as you may deem suitable.

‡ Perform the rite to this point, even if the Spirit clearly manifests itself earlier.

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

**THE CRY OF THE 9TH ÆTHYR,  
WHICH IS CALLED**



00. (The terrible Curse that is the Call of the Thirty Æthyrs sounds like a song of ecstasy and triumph; every phrase in it has a secret meaning of blessing.)

0. The Shew-stone is of soft lucent white, on which the Rose-Cross shows a brilliant yet colourless well of light.

1. And now the veil of the stone is rent with a clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11<sup>th</sup> Æthyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

**Verse I.** Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, the evening star?

**Refrain.** Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Æon unto the name of the Beast, four-square, mystic, wonderful!

**Verse II.** Who is this that travelleth between the hosts, that is poised upon the edge of the Æthyr by the wings of Maut? Who is this that seeketh the House of the Virgin? (*Refrain.*)

**Verse III.** This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids. (*Refrain.*)

**Verse IV.** Until the light of the Father of all kindle that death. Until the breath touch that dry

dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle. (*Refrain.*)

**Verse V.** Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger. (*Refrain.*)

**Verse VI.** Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light? (*Refrain.*)

**Verse VII.** For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! (*Refrain.*)

2. Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

3. And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all

the glories beheld by the seer in the Æthyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Æthyr, without the ceremonial preparations, even the beholding of this Æthyr from afar is like the partaking of all the former Æthyrs.

4. The Seer is lost in wonder, which is peace.

5. And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

6. This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Koré they have called her, and Malkah, and Betulah, and Persephone.

7. And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

8. This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tiered her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

9. Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Æons are but the pulsings of thy blood.

10. I am blind and deaf. My sight and hearing are exhausted.

11. I know only by the sense of touch. And there is a trembling from within me.

12. Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and

many other things of great and delicate beauty; for such things are informed by Her spirit, for they are cast off from her into the world of the Qliphoth, or shells of the dead, that is earth. For every world is the shell or excrement of the world above it.

13. I cannot bear the Vision.

14. A voice comes, I know not whence: Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the inner sense, and by the inmost sense, so that sevenfold is thy rapture.

15. (My brain is so exhausted that fatigue-images appear, by pure physical reflex action; they are not astral things at all.)

16. And now I have conquered the fatigue by will. And by placing the shew-stone upon my forehead, it sends cool electric thrills through my brain, so as to refresh it, and make it capable of more rapture.

17. And now again I behold Her.)

18. And an Angel cometh forth, and behind him whirls a black swastika, made of fine filaments of light that has been "interfered" with, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical cities. There is a table, and a strange lamp, that gives light by jetting four columns of vortex rings of luminous smoke. And he points to the map of the Æthyrs, that are arranged as a flaming Sword, so that the thirty Æthyrs go into the ten Sephiroth. And the first nine are infinitely holy. And he says, It is written in the Book of the Law, "Wisdom says, be strong. Then canst thou bear more joy." "If thou drink, drink by the eight and ninety rules of Art." And this shall signify unto thee that thou must undergo great discipline; else the Vision were lost or perverted. For these mysteries pertain not unto thy grade. Therefore must thou invoke the Highest before thou unveil the shrines thereof.

19. And this shall be thy rule: A thousand and one times shalt thou affirm the unity, and bow thyself a thousand and one times. And thou shalt recite thrice the call of the Æthyr. And all day and all night, awake or asleep, shall thy heart be turned as a lotus-flower unto the light. And thy body shall be the temple of the Rosy Cross. Thus shall thy mind be open unto the higher; and then shalt thou be able to conquer the exhaustion, and it may be

find the words – for who shall look upon His face and live?

20. Yea, thou tremblest, but from within; because of the holy spirit that is descended into thy heart, and shaketh thee as an aspen in the wind.

21. They also tremble that are without, and they are shaken from without by the earthquakes of his judgment. They have set their affections upon the earth, and they have stamped with their feet upon the earth, and cried: It moveth not.

22. Therefore hath earth opened with strong motion, like the sea, and swallowed them. Yea, she hath opened her womb to them that lusted after her, and she hath closed herself upon them. There lie they in torment, until by her quaking the earth is shattered like brittle glass, and dissolved like salt in the waters of his mercy, so that they are cast upon the air to be blown about therein, like seeds that shall take root in the earth; yet turn they their affections upward to the sun.

23. But thou, be thou eager and vigilant, performing punctually the rule. Is it not written, “Change not so much as the style of a letter”?

24. Depart therefore, for the Vision and the Voice of the ninth Æthyr that is called ZIP is passed.

25. Then I threw back myself into my body by my will.

BOU-SÅADA.

December 7, 1909. 9.30-11.10 p.m.

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

A darkening Moon, in her last quarter, was well beneath the horizon on this splendidly dark night. Yet that Moon was far from inactive: As the vision began, she was in the exact degree that held the Sun at Aleister Crowley’s birth! This transit, though brief, commonly marks a couple of hours every month when we are basking as the center of attention. The world seems primed to adore us. We naturally bask in its adulation.

This is all quite evident in the opening of the vision – in which the gods threw Crowley a party! It is a hero’s welcome, the reception of the new Magister Templi following his confrontation with Choronzon in the 10<sup>th</sup> Æthyr, fulfilling his Ordeal of the Abyss.

How Crowley responded to this is another matter. Frankly, we have no clue! If he truly destroyed himself in his crossing of the Abyss, then this would have had little ego-aggrandizing effect on him. If not – it would have had quite a lot. It is certainly likely that he was rebounding into the sunlight following the depths of

despair and darkness, which marked his submersion in the 10<sup>th</sup> Æthyr the day before.

Venus was also transiting square Crowley’s Neptune; but this seemed much stronger the day following. I cannot detect a clear expression of it in this vision.

One other astrological factor is worth mentioning – one that is fundamental to the vision’s symbolism. It is the Moon-sign. In the Sidereal Zodiac, the Moon was in Virgo. The entire vision centers on the Daughter of Babalon, who is called “the Virgin of Eternity,” and identified with various Virgo goddess expressions (§6). She is even called *Betulah*, the Hebrew name for Virgo. While the Tropical Zodiac’s Libra placement for Luna could – much more vaguely – claim almost any goddess archetype as corresponding to its Venus rulership (and, perhaps, would symbolize the “balancing act” in the early paragraphs), it lacks the precision of the Virgo placement. Virgo **exactly** captures the symbolism.

ZIP or  $\text{P}\text{L}\text{Q}$  = **Leo, Sagittarius, Cancer** = Teth, Samekh, Cheth =  $9 + 60 + 8 = 77$ .<sup>\*</sup> This is the value of  $\text{ז}$ , *oz*, which means “she-goat,” and also a glorious, violent “strength.” (It is the root of the name of the Feminine Pillar of the Tree of Life, Boaz – more correctly, *be’oz*, “in strength.”) We leave to the reader to decide whether this is exactly descriptive of the kind of female energy displayed in this vision. If enumerated by values common to Hebrew and Greek, ZIP = 97, of which the best correspondence is *Liber Mundi*, “the Book of the World.”

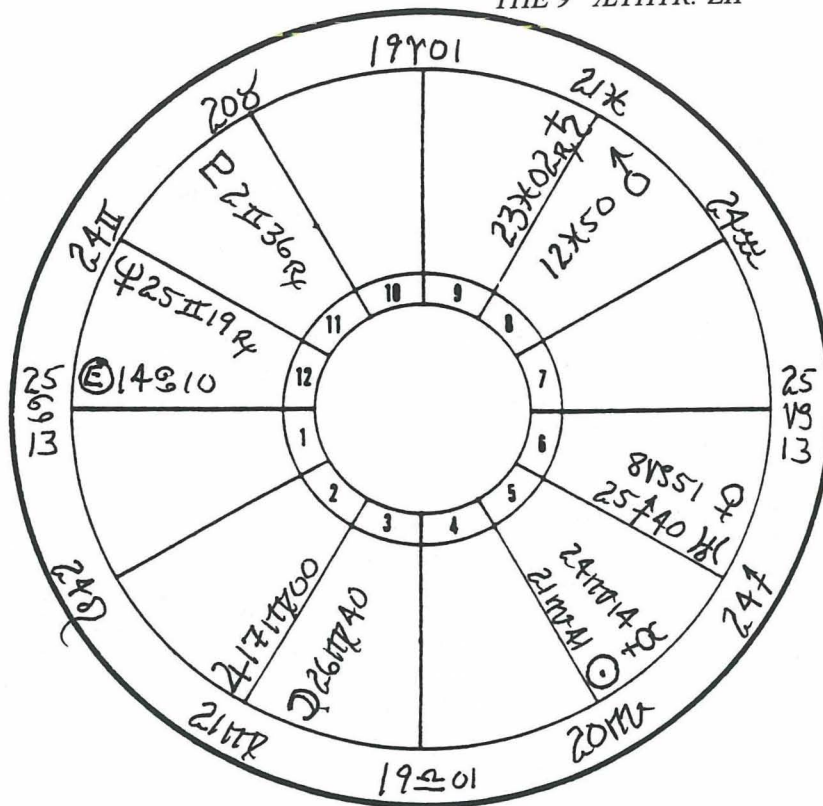
A suitable hieroglyph for Leo-Sagittarius-Cancer might be an angel standing equilibrated between the Sun and Moon. This is nicely descriptive of the vision.

I remain undecided whether this vision adequately expresses symbolism of **Yesod of Atziluth**, to which it corresponds. Nothing herein contradicts that. Several features appear that could be as much Yesod as anything else. But nothing stands out unequivocally. What is evident, though, is a new scheme, first mentioned in this vision, for the correspondence of the Sephiroth to the Æthyrs, and which marks the 9<sup>th</sup> Æthyr as the entrance to Binah. This part is clear enough. (The schema will be discussed in its place below.)

§00: Each of these visions was preceded by the chanting of “the Call of the 30 Æthyrs,” an Enochian invocation that helps open them (see translation on page 39). Until this point, Crowley had understood many of its phrases as horrible apocalyptic curses. Now, newly passed through the Abyss, he heard them quit differently. The reader can discern this for himself or herself – merely being careful not to stop with one’s first reflexive understanding of a given passage.

<sup>\*</sup> By the time he wrote his notes on this vision, Crowley had forgotten what he clearly knew in 1909 – that the Enochian P corresponds to Cancer. In his notes, he interpreted it as Leo. This threw off his calculations of its numerical value.

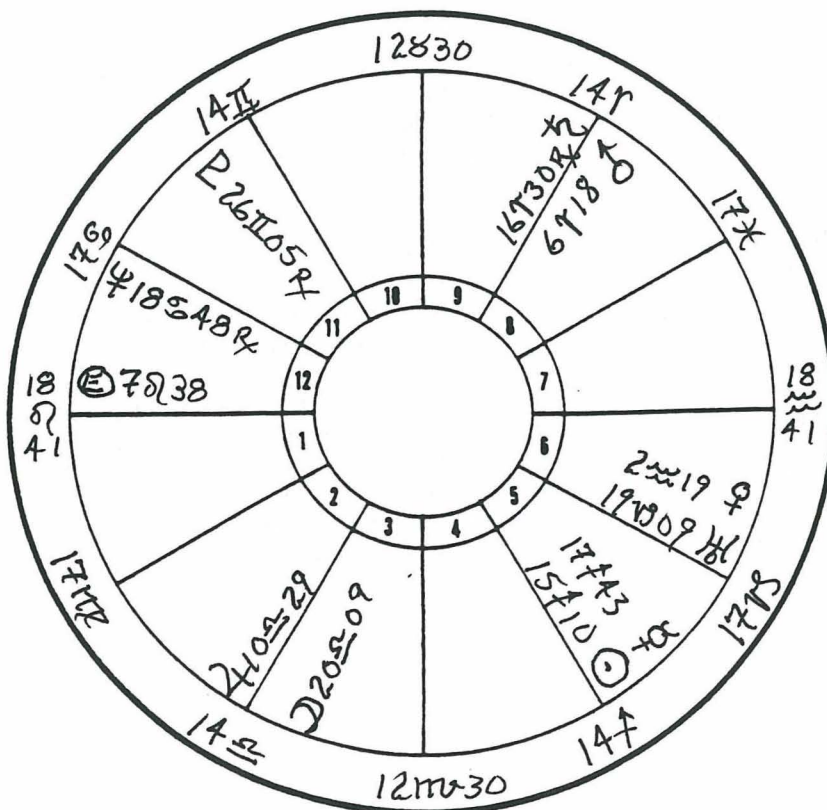
THE 9<sup>th</sup> ÆTHYR: ZIP



Sidereal Zodiac

11:10 p.m. ANGLES:  
 MC 13♍28  
 Asc 15♌49  
 EP 9♌42

Vision of the 9<sup>th</sup> Æthyr  
 1909 December 7  
 9:30 p.m. LT  
 Bou Sâada, Algeria  
 35N12, 3E53



Tropical Zodiac

11:10 p.m. ANGLES:  
 MC 6♌57  
 Asc 9♌18  
 EP 3♌11

§1: This “razors-edge. . . suspended over the Abyss” is the Path of Daleth. (Verse 1 says he is walking “upon a ray” of Venus.) He is above the armies of the 11<sup>th</sup> Aire, the warring chaos of his intellect and reactive automatic consciousness, and no longer involved with them except when they are united in a single song.

In the fashion of a Greek drama, an angel (I =  $\aleph$ ) comes forth to lead the song. Its verses describe much of the doctrine of the nature of the Master of the Temple  $8^{\circ}=3^{\square}$ , the initiate of Binah. They should be studied closely, preferably alongside *Liber Cheth*. He that was Aleister Crowley is Nemo, “no-one.” The wings of Maut, the devouring vulture-mother, symbol of Binah and Neshamah, uphold him. Verse 5 echoes the Prayer of the Gnomes: “Thou who wearest the Heavens on Thy Finger like a ring of Sapphire;” here, it shows his Tiphereth absorbed into Binah. In Verse VI, “city of God” is not only a common Supernal symbol, but may allude to *Betulah*, which means both “virgin” and “city.” The “Mother and Babe” are Isis and Horus, or any other cognate, the common posture of which is the grade sign of the  $8^{\circ}=3^{\square}$ .

Verse IV is more complex. It shows the eventual pouring of Chokmah into Binah. The Ibis and Crab symbols are from the 15<sup>th</sup> Æthyr (see Issue No. 5), where they were attributed to Chokmah and Binah, respectively. The six fold star refers to Binah –  $\Sigma(0-3) = 6$ , her Mystic Number – and the radiant Triangle refers to Chokmah, for  $\Sigma(0-2)=3$ . At the same time, they show the final merger of the Hexagram of Adepthood into the Supernal Triangle. (Binah partakes of both.)

The Refrain is quite beautiful. Its first sentence refers to Hadit, Nuit, and Ra-Hoor-Khuit, or any similar triad of Gods implying Chokmah, Binah, and Tiphereth. This is echoed in the second sentence, where “star” and “snake” refer to Nuit and Hadit, and the “swordman” is Ra-Hoor-Khuit.

Verse VII, however, seals the final description. The allusion is to a complex alchemical and Qabalistic symbolism of “the stone rejected by the builders.” In the building of Solomon’s temple, a particular stone was discarded as useless because it did not fit the preconceived mold. Eventually, though, it was found to be perfectly shaped to be the keystone for the arch. In this is a moral for us all. In this vision it means that Crowley had reached that stage of perfection where his true, Divine function in the economy of the universe was made perfectly clear.

§§2-17: This is the main feature of the vision: He beholds the Qabalistic Daughter, the final  $\aleph$  of  $\aleph\aleph\aleph$ , the lower Shekinah. To state it in the simplest terms: a chief characteristic of the attainment of the grade of Master of the Temple is the viewing of the world as it truly is, unimpeded by the mental and reactive emotional filters and habituations of the personality. It is an epiphany of the nature of the sensual universe. In this

sense, the  $8^{\circ}=3^{\square}$  Grade, though one of the Inmost, is also perhaps the Outermost. This resolves many a paradox and puzzle of the relationship of Saturn the Supernal in Binah, to Saturn the Materializer in Tav. At its extreme, it is samadhi on manifestation. More commonly it is expressed by the Vision of Wonder – what Crowley, in *Little Essays Toward Truth*, called the natural successor of the Trance of Sorrow that is the approach way to Binah. This psychological process is substantially what is meant by “placing the Daughter ( $\aleph$ ) on the Throne of the Mother ( $\aleph$ ).”

§3: Last sentence: We are reminded that Crowley is not fully “in” these visions. To bring back this book, *The Vision & the Voice*, he needed to remain peripheral.

§6: Her attributes are recited, and are subject to conventional Qabalistic and mythological interpretation. This vision is the fruit of conquering space and time – the domain of Saturn. She is Koré, which means maiden, bride, and daughter; Malkah, the Queen of the Kingdom; Betulah, the maiden or bride, who is Virgo; and Persephone, daughter of the corn-goddess, and queen of the inner most hidden depths, a powerful symbol of the innocent soul that “came of age” and found her own thrown. (It is around her myth that the A.:A.: 1<sup>o</sup>=10<sup>o</sup> initiation was first designed, though there are only a few clues left of this in its final form.)

§7: The goddess is muse, in the deepest sense. This passage continues to praise her, poetically claiming that even the best the human heart has brought forth simply profanes her. For the last phrase, see *Revelations* 4:6 and 15:2.

§11: The sense of touch is related to Malkuth. In this vision of Malkah-Koré, he is enflamed with the quintessence of that sense.

§18: This symbol had been one of the first ever seen at the beginning of this series of visions almost a decade earlier. The swastika is a symbol of Kether. It is also a variation of the emblem by which Crowley first gained initiation into the Sphere of Malkuth in the Golden Dawn 1=10 ceremony. The “nine towers” are, again, from the imagery of the 11<sup>th</sup> Æthyr, §3.

We are next introduced (though only by allusion) to the third important technical detail of this vision. It is “the map of the Æthyrs, that are arranged as a flaming Sword, so that the thirty Æthyrs go into the ten Sephiroth.” Crowley’s only note to this is a remark that this teaching is reserved for initiates. It was, in fact, communicated in the Practicus Adeptus Minor grade of the Hermetic Order of the Golden Dawn, though it is unclear whether Crowley received the instruction through those channels. Two models are given. One is the model we have been following most closely throughout this series, in which Æthyrs 30 through 21 correspond to the Sephiroth (from Malkuth to Kether) in Yetzirah; Æthyrs 20 through 11, to the Sephiroth in Briah; and Æthyrs 10 through 1 to the Sephiroth in Atziluth. This

has proven an important key to understanding the architecture of these Aires and their associated visions. But the second model given has had no mention until now – until the point it is first mentioned in the visions themselves. It is a framework in which the 30<sup>th</sup>, 29<sup>th</sup>, and 28<sup>th</sup> Æthyrs correspond to Malkuth; the next three to Yesod; and so forth up the Tree. (BLACK PEARL readers can most easily track this by noting the sets of three visions per issue: Issue No. 1 to Malkuth, No. 2 to Yesod, etc.) By this model, the three visions in this present issue mark the work of Binah.

In reviewing the first 21 visions along these lines, I am struck by the fact that the **first** of the three usually shows striking symbolism of the Sefirah indicated; but this is generally not true for the other two. It is primarily for this reason that we have not emphasized this model in the discussion of the Æthyrs thus far. But now, the visions themselves demand it of us.

Note that the method “beyond” his Binah grade is a method of Wisdom, or Chokmah.

§19: An important practical instruction is given. It is far subtler than it may seem at first, but is ultimately quite simple.

In the 18<sup>th</sup> Æthyr, Crowley had been given a technical method to use thereafter in the exploration of these Æthyrs. By the Sephirothic model just explained, the 18<sup>th</sup> Aire marked the entrance into Tiphereth, and its symbolism rested on the architecture of the Vault of the Adepts. Now, upon his entrance into Binah in this 9<sup>th</sup> Æthyr, that method is set aside, and a new one provided that requires no temples, no walls, and no props. The method is simply to bow and “affirm the unity” 1,001

times per day. After this, the call of the Æthyr was to be recited thrice – presumably for the symbolism of Binah and the Supernals.

While Crowley understood this in the formal sense of reciting the Islamic “Chapter of Unity” 1,001 times per day – and, while the number 1,001 has its own unique importance, from the *Arabian Nights* to the petals of the *Sahasrara-chakra* – it would appear that something even simpler is implied – but not necessarily something easier! 1,001 is roughly the number of minutes the typical person is awake in the course of a day. (It’s just a little more than 16½ hours.) Crowley claimed he did this while marching, including the pausing to bow. If so, he didn’t get much marching done in the time left, out of each minute, between his recitation and his bow! But, more elegantly, the instruction to the Magister Templi can be understood to mean that **every waking minute shall be spent affirming the unity, and bowing oneself before it.** This is explained further by the image of continually turning one’s heart, as a lotus flower, to the light, in waking and sleeping alike.

This being done, the traditional Rosicrucian prayer invoked upon the new Adeptus Minor is accomplished: One’s mind being thus open to the higher (by the conscious affirmation of unity every waking minute), and one’s heart made a center of Light, one’s body becomes a true Temple of the Rosy Cross.

§20: The newly initiated Adept, at the recitation of those words, was crowned with Spirit, or  $\Psi$ . The Master is filled with it.



## THE CALL OF THE 30 ÆTHYRS

O you heavens which dwell in the [name of Aethyr], which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one creature equal with another. The reasonable creatures of

the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of his mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.

## THE CRY OF THE 8TH AETHYR, WHICH IS CALLED

**ZID** ✠ ϕ ∟ x

1. There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Æthyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Æthyr.

2. And in the Pyramid is one like unto an Angel, yet at the same time he *is* the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he maketh it visible only to destroy it.

3. And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

4. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

5. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

6. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

7. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be pos-

sible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

8. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, four-square, and the height shall be thrice half of the breadth or double the breadth.

9. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

10. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

11. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

12. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

13. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular device. And it shall be foursquare within a circle,

and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

14. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

15. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

16. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

17. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

18. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

19. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

20. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

21. Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be rapt away into the Mystery of Holiness.

22. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

23. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

24. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fulness of that communion, for he must harmonize the world that is within with the world that is without.

25. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

26. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

27. Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

28. Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

29. All this while there hath been no vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danæ, that art stunned and slain beneath the weight of the glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

30. I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

31. And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according

unto to the word which I spake unto thee in the Victorious City.

32. For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I called the Minister of Ra Hoor Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding.

33. Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty. For that path bridgeth the abyss, and I am of the supernals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the Oracles of the gods, and the Lord of the Hosts of the Mighty. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

34. Yet, as a man may be both a mighty warrior and a just judge, so may we also perform this service if we have aspired and attained thereto. And yet, with all that, they remain *themselves*, who have eaten of the pomegranate in Hell. But thou, that art new-born to understanding, this mystery is too great for thee; and of the further mystery I will not speak one word.

35. Yet for this cause am I come unto thee as the Angel of the Æthyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Æthyr, and of the vision and the voice thereof.

36. For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him. But this shall be unto thee for a sign, that I will surely come upon thee unawares and appear unto thee. And it is no odds, (*i.e.*, that at this hour I appear not as I am), for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus.

37. And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end.

38. And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

39. Now another voice sounds in the Æthyr, saying: And there was darkness over all the earth unto the ninth hour.

40. And with that the Angel is withdrawn, and the pyramid of light seems very far off.

41. And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were dead, save that I must bend them to my work.

42. And now I am in the tent, under the stars.

THE DESERT BETWEEN BOU-SÂADA AND BISKRA.

December 8, 1909. 7.10-9.10 p.m.

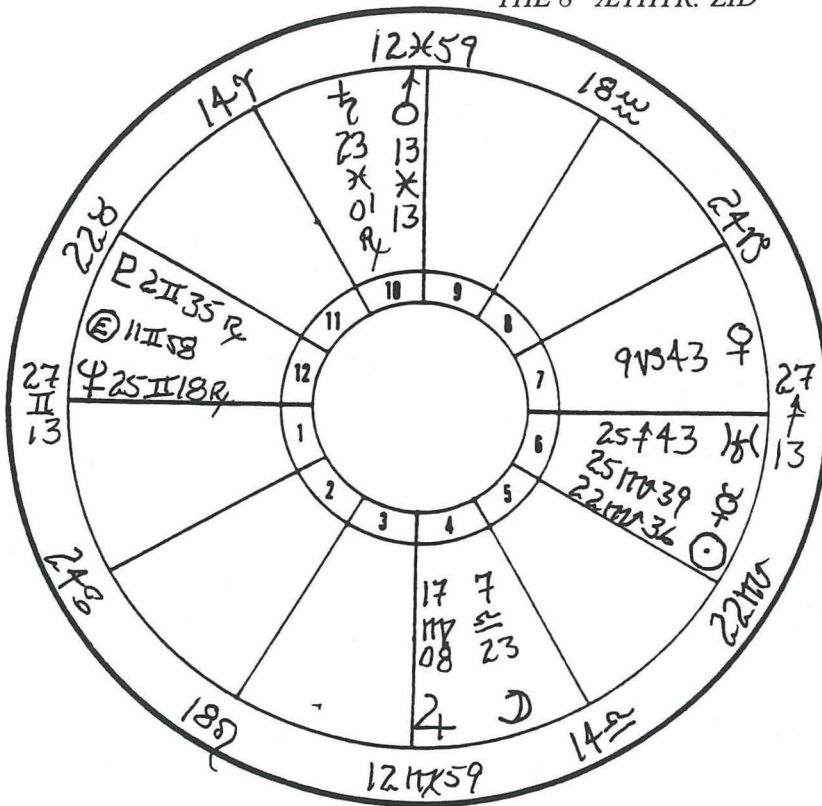
NOTES ON **ZID** by Fra. A.H.:

A portion of this vision was printed in BLACK PEARL No. 6. That portion is the official A.:A.: initiation "ritual" for the 5<sup>o</sup>=6<sup>o</sup> grade of Adeptus Minor, commonly called *Ritual VIII*. Aiwass – the "minister of Hoor-paar-kraat," or "Voice of the Silence" who dictated *The Book of the Law*, was also Crowley's Holy Guardian Angel. In this vision, Aiwass stepped in to deliver an official A.:A.: instruction, which is basically a quintessence of the method given in the book, *The Sacred Magic of Abramelin the Mage*. It is an instruction for attaining to the Knowledge & Conversation of the Holy Guardian Angel, and beyond.

We again find Uranus-Neptune across the horizon. In these visions, they have always marked the most transformative. (The present "vision" was a two-hour visitation from Crowley's HGA!) Mars was **exactly** on the Midheaven. The vision was, to say the least, strenuous. Jupiter added an obvious contribution from the IC.

Venus' square to Crowley's Neptune probably referred to the intimacy with his Angel. A Sun-Saturn trine in space had no striking effect on the vision (though it probably did encourage their frustrating travel delays earlier in the day).

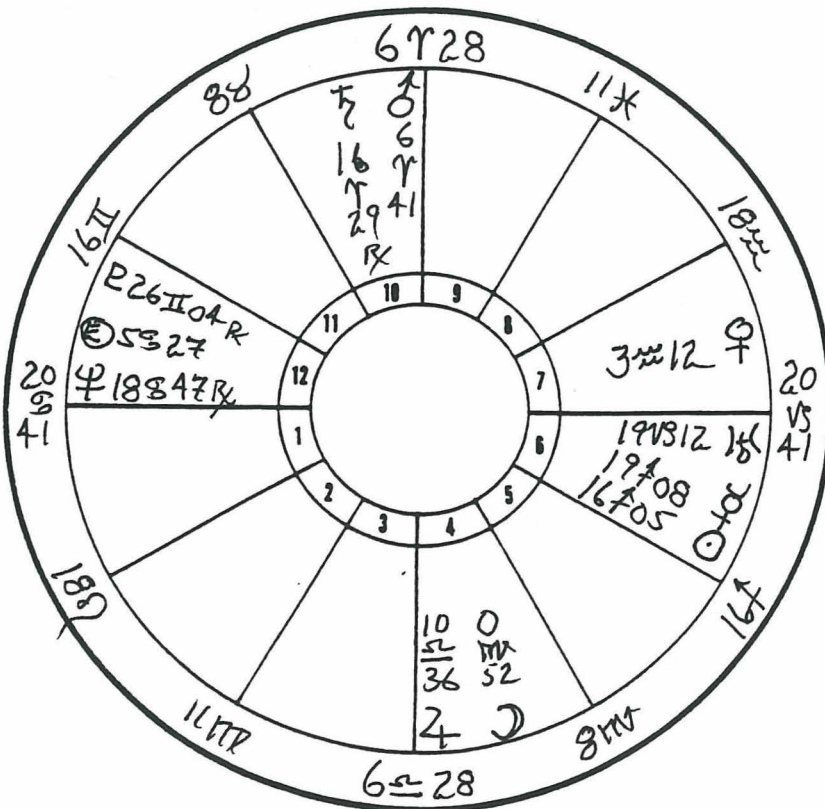
THE 8<sup>th</sup> ÆTHYR: ZID



Sidereal Zodiac

9:10 p.m. ANGLES:  
 MC 14♎55  
 Asc 21♁55  
 EP 10♁14

Vision of the 8<sup>th</sup> Æthyr  
 1909 December 8  
 7:10 p.m. LT  
 Between Bou Sâada &  
 Biskra, Algeria  
 Near 35N12, 3E53



Tropical Zodiac

9:10 p.m. ANGLES:  
 MC 8♈24  
 Asc 15♁24  
 EP 3♁43

Neither the Sidereal Libra nor Tropical Scorpio Moon is overtly relevant to this vision. (Actually, the oldest symbolism calls Libra “the place of the rising Sun” – its emblem ♎ is a modified hieroglyph of this. I mention this for completion, but it is too obscure for me to use it to propose the superiority of one Zodiac’s symbolism over another in this case.)

ZID or  $\Phi\Lambda\Xi$  = Leo, Sagittarius, Spirit = Teth, Samekh, Shin = 9 + 60 + 31 = 100. This is a number of fulfillment,  $10 \times 10$ , and has too many valuable correspondences to list here! One of interest is N.N., the name of the legendary aspirant who discovered the hidden Rosicrucian Vault. In Greek, 100 is ἑξήματα, the feast of dedication of a temple. In Latin it is such phrases as *ad aurorum*, “to the dawn.” (If the letters of ZID are enumerated as if Hebrew or Greek, they total 21 – the Mystic Number of Tiphereth, and the value of  $\eta\eta\eta$ !)

The symbolism of the letters ZID will be self-evident to most. Set out the following Trumps from the Thoth deck: XI Lust, XIV Art, and XX The Æon. Each of these letters and images describes an aspect of the Knowledge & Conversation of the HGA.

This Æthyr corresponds to **Hod in Atziluth**. It is an overt instruction, from a Supernal source. It compares profitably to the 18<sup>th</sup> Æthyr. We are told, in §37, that the main instruction is complete, and we need not “seek to better” it. Therefore, for §§5-26 we shall limit ourselves to clarifying terms and other support explanations only.

§1: These resemble the phenomena of *dharana*, or yogic concentration, as it settles into a deeper state. (The wind is the movement of the intellect.) “Snake” and “sword” are two common ways of representing the component parts of the Tree of Life – the former ascending via the Paths, and the latter flashing downward manifesting the Sephiroth. The pyramid is a mark of initiation, and a symbol of spiritual fire.

§2: The HGA is the pyramid, the sacred phallus, or creative spiritual fire – the initiator.

§3: The first darkness is Nephesh, or subconsciousness. The light is Ruach, or ego-consciousness. The second darkness is Neshamah, or superconsciousness. Aiwass “enkindled” Crowley even when he was not a Master, that He might deliver *The Book of the Law*. Star, snake, and sword, as in the last Æthyr, refer, respectively, to the three chapters of that Book.

§4: The new Master is now instructed. A commonly overlooked detail is that this is an instruction on how to get to  $8^\circ=3^\square$ , not  $5^\circ=6^\square$ ; but the method taught is to get to  $5^\circ=6^\square$ , then follow the one instruction in §26.

§§5-26: The method is given in detail. The end of §7 refers to the adytum of the A. . A. .  $2^\circ=9^\square$  initiation. The incense and oil in §§9-10 are those of Abramelin. §11 describes the robe of the Probationer  $0^\circ=0^\square$ , which is also the robe of the Adeptus Minor; note that the “I” is Aiwass, presumably referring to each aspirant’s Holy

Guardian Angel in this rite. The whole of the operation is concentrated in §16. §20 promises success on the 78<sup>th</sup> day at sunrise, the traditional time of the fulfillment of this undertaking. The entire operation takes 91 days, the value of  $\alpha\mu\eta\eta$ , *amen*, a title of Kether. §25 says that the adept shall “perform that work to which the Angel shall have appointed him.” Notice that this is part of the instruction on being “brought to understand.” (Think about it!) A complete instruction on how to get from  $5^\circ=6^\square$  to  $8^\circ=3^\square$  is contained in §26.

§28: He promises the existence that reaches beyond cyclical life and death. “House of the father” is  $\alpha\beta\beta\alpha$   $\eta\beta\eta$  = 418 =  $\beta\eta\eta$ , “his house;” see *Liber L.*, II:78.

§29: There was “no vision, but only a voice;” *i.e.*, it was wholly of Spirit, which corresponds to hearing.

§§30-31: “not nigh” – He has a job to do first. The gift was not for him, but for those who would come later. (The *hidden gift for him* would come from fulfilling this, which the Angel gave him to do.) The “Victorious City” is Cairo, where *Liber Legis* was dictated.

§32: He clarifies he is Aiwass, and Crowley’s “guardian.” It was still a new idea to Crowley that Aiwass, who dictated *Liber L.*, was his HGA. Crowley had counted Aiwass’ name as 78 – he only learned years later that it was 93 – so there is some confusion in these references to that number. 78 is the number of cards in the Tarot. TARO = 671 =  $\alpha\delta\eta\eta$ , “my Lord,” spelled in plenitude, and  $\eta\tau\tau\alpha$ , “gate.” Why, though, does Aiwass say his name is “eight and seventy” if it is not? There are many possible reasons. It simply may have been the best way to communicate to Crowley’s psyche at the time. Additionally, 8 and 70 are the values of  $\eta$ , The Chariot, and  $\nu$ , The Devil, corresponding to his self-description as “the influence ( $\eta$ ) of the Concealed One ( $\nu$ ).” ( $\eta$  is called the “House of Influence.”) There may be some significance in the Cancer-Capricorn axis itself.

§33: He speaks to Crowley as Chokmah to Binah. The Priestess, The Lovers, and (as then understood) The Emperor of Tarot correspond to the Paths  $\lambda$ ,  $\tau$ , and  $\eta$ , which connect the Supernal Sephiroth to Tiphereth. They are, therefore, called servants of Babalon (Binah), the Beast (Chokmah), and the unnamed ones of Kether. Notice the high value placed on service as a virtue.

§34: The Master is equated with Persephone ( $\eta$ ), who became the bride of the Hidden One – the HGA, or spiritual unconscious – and was thus also enthroned ( $\eta$ ).

§§38-39: The obligation named (whether  $5^\circ=6^\square$  or  $8^\circ=3^\square$  is meant) is taken as a crucifixion. The quote is from Matt. 27:45 and Luke 23:44. This time, the feeling is of the passage in Luke, for he is not abandoned.

§41: As Crowley’s own Venus crosses the West-point, he is engulfed in profound peace. He is prepared to do that one thing which an adept does: to perform that work to which the Angel shall have appointed him.

## THE CRY OF THE 7TH ÆTHYR, THAT IS CALLED

DEO ✠ ⚡ ⌈ ⌋

1. The stone is divided, the left half dark, the right half light, and at the bottom thereof is a certain blackness, of three divergent columns. And it seems as if the black and white halves were the halves of a door, and in the door is a little key-hole, in the shape of the Astrological symbol of Venus. And from the key-hole issue flames, blue and green and violet, but without any touch of yellow or red in them. It seems as if there were a wind beyond the door, that is blowing the flame out.

2. And a voice comes: "Who is he that hath the key to the gate of the evening star?"

3. And now an Angel cometh and seeketh to open the door by trying many keys. And they are none of any avail. And the same voice saith: "The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate is the balance of the seven and the four; and of this thou hast not even the first letter. Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton, and there is a word of seven letters which it concealeth, and that again concealeth the holy word that is the key of the abyss.<sup>†</sup> And this thou shalt find, revolving it in thy mind.

4. Hide therefore thine eyes. And I will set my key in the lock, and open it. Yet still let thine eyes be hidden, for thou canst not bear the glory that is within.

5. So, therefore, I covered mine eyes with my hands. Yet through my hands could I perceive a little of those bowers of azure flame.

6. And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the

bar of heaven, and the feet of the Most High are set thereon.

7. Now I behold more fully: Each tongue of flame, each leaf of flame, each flower of flame, is one of the great love-stories of the world, with all its retinue of *mise-en-scène*. And now there is a most marvelous rose formed from the flame, and a perpetual rain of lilies and passion-flowers and violets. And there is gathered out of it all, yet identical with it, the form of a woman like the woman in the Apocalypse, but her beauty and her radiance are such that one cannot look thereon, save with sidelong glances. I enter immediately into trance. It seems that it is she of whom it is written, "The fool hath said in his heart 'there is no God.'" But the words are not Ain Elohim, but La (=nay!) and Elohim contracted from 86 to 14, because La is 31, which  $\times 14$  is 434, Daleth, Lamed, Tau. This fool is the fool of the Path of Aleph, and sayeth, which is Chokmah, in his heart, which is Tiphereth, that she existeth, in order first that the Wisdom may be joined with the Understanding; and he affirmeth her in Tiphereth that she may be fertile.

8. It is impossible to describe how this vision changeth from glory unto glory, for at each glance the vision is changed. And this is because she transmitteth the Word to the Understanding, and therefore hath she many forms, and each goddess of love is but a letter of the alphabet of love.

9. 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.) For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that

<sup>†</sup> These words are probably BABALON, ChAOS, TARO.

poureth the Water of Life upon her head, whence it floweth to fructify the earth. But now the whole Æthyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

10. And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter.‡

11. And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems.

12. But I look upwards, seeing that she is called the footstool of the Holy One, even as Binah is called His throne. And the whole Æthyr is full of the most wonderful bands of light, – a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

13. Oh, I see vast plains beneath her feet, enormous deserts studded with great rocks; and I see little lonely souls, running helplessly about, minute black creatures like men. And they keep up a very curious howling, that I can compare to nothing that I have ever heard; yet it is strangely human.

14. And the voice says: These are they that grasped love and clung thereto, praying ever at the knees of the great goddess. These are they that have shut themselves up in fortresses of Love.

15. Each plume of the peacock is full of eyes, that are at the same time  $4 \times 7$ . And for this is the number 28 reflected down into Netzach; and that 28 is Kaph Cheth (Kach), power. For she is Sakti, the eternal energy of the Concealed One. And it is her eternal energy that hath made this eternal change. And this explaineth the call of the Æthyrs, the curse that was pronounced in the beginning being but the creation of Sakti. And this mystery is reflected in the legend of the Creation, where Adam represents the Concealed One, for Adam is Temurah of MAD, the Enochian word for God, and Eve, whom he created for love, is tempted by the snake, Nechesh, who is Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

16. And the garden is the supernal Eden, where is Ayin, 70, the Eye of the concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent. And therefore this constitution was implicitly in the nature of Eden (*cf.* Liber L., I., 29,

30), so that the call of the Æthyrs could not have been any other call than that which it is.

17. But they that are without understanding have interpreted all this askew, because of the Mystery of the Abyss, for there is no Path from Binah unto Chesed; and therefore the course of the Flaming Sword was no more a current, but a spark. And when the Stooping Dragon raised his head unto Däath in the course of that spark, there was, as it were, an explosion, and his head was blasted. And the ashes thereof were dispersed throughout the whole of the 10<sup>th</sup> Æthyr. And for this, all knowledge is piecemeal, and it is of no value unless it be co-ordinated by Understanding.

18. And now the form of the Æthyr is the form of a mighty Eagle of ruddy brass. And the plumes are set alight, and are whirled round and round until the whole heaven is blackness with these flying sparks therein.

19. Now it is all branching streams of golden fire tipped with scarlet at the edges.

20. And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that “the word of sin is restriction.”

21. It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.

22. And a voice sounds: It is most terrible for the one that hath shut himself up and made himself fast against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

23. These that thou seest are indeed the Black Brothers, for it is written: “He shall laugh at their calamity and mock when their fear cometh.” And therefore hath he exalted them unto the plane of love.

24. And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold the brilliance of the lady of the Æthyr; but they will not.

25. And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought

‡ The fourth of the mystic numbers of Jupiter, is 136.

should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish. Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau.

26. And therefore was he a fool who uttered her name in his heart, for the root of evil is the root of breath, and the speech in the silence was a lie.

27. Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth but a little.

28. And now thou shalt go forth from the Æthyr, for the voice of the Æthyr is hidden and concealed from thee because thou hadst not the key of the door thereof, and thine eyes were not able to bear the splendour of the vision. But thou shalt meditate upon the mysteries thereof, and upon the lady of the Æthyr; and it may be by the wisdom of the Most High that the true voice of the Æthyr, that is continual song, may be heard of thee.

29. Return therefore instantly unto the earth, and sleep not for a while; but withdraw thyself from this matter. And it shall be enough.

30. Thus then was I obedient unto the voice, and returned into my body.

W'AIN-T-AISSHA, ALGERIA.

December 9, 1909. 8.10-10 p.m.

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

Without question, the symbolism of this vision is that of Venus! Not only do Venus symbols saturate the text of the vision, but multiple factors state this theme for the hour Crowley began his vision.

At the vision's start, Venus was on the western horizon. Additionally, Crowley's natal Venus was exactly on the IC. In the Sidereal Zodiac, the Moon was in Libra. And, to top it off, the O, or  $\mathcal{L}$ , in the name DEO

corresponds to Libra as well; the Æthyr corresponds to **Netzach in Atziluth**; and the number 7 is itself just too good to pass up for Venus symbolism.

Uranus and Neptune are also on the angles – in this case, the Eastpoint-Westpoint axis. Of all the visions where they have been thus prominent, this is probably the least dramatically transformative.

Yet, also, during the two hours of the vision, the Moon was transiting in conjunction with Crowley's natal Mercury – and it shows! For all of the Venus elements, and the vision's saturation with Venus correspondences, his report of it all is **incredibly** mercurial. The text of this vision, following an initial symbolic setup, is almost end-to-end gematria and other uses of the "literal Qabalah." It's as if his brain wouldn't stop ticking! In our commentary following, we will be able to do little more than annotate his Qabalah! In places, his mind is racing as if he were on amphetamines or cocaine. Do I think he was? No, probably not – because the Moon-Mercury transit is enough to do that alone.

The Moon is still in her last quarter, quickly approaching New Moon in only a few days. The Sun-Saturn trine is still within a 1° orb, but quickly fading.

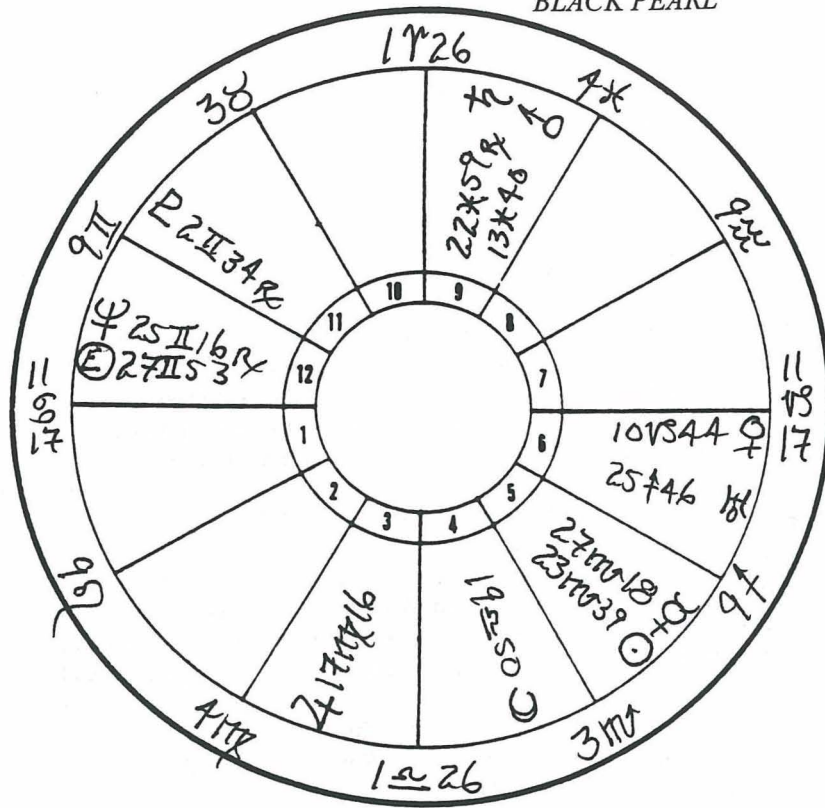
DEO or  $\mathcal{X}\mathcal{T}\mathcal{L}$  = **Spirit, Virgo, Libra** = Shin, Yod, Lamed = 31 + 10 + 30 = 71. Crowley once summarized 71 as, "A number of Binah. The image of nothingness and silence which is a fulfillment of the aspiration." I must admit I am not impressed with this numerical attribution to the Aire. Even though his own process had him newly admitted to the Binah grade, there is really nothing of Binah in this vision. We do a little better if we treat the name as if it were Greek or Hebrew, and total it to 79, the value of  $\text{בַּעַז}$ , *Boaz*, the feminine pillar of the Tree of Life, and  $\text{הַבַּעַז}$ , "conjunction, union."

§§1-2: From the beginning, Venus symbols are established. The keyhole shaped as  $\mathcal{V}$ , the flames in the blue-green end of the spectrum (avoiding solar-martial yellows and reds altogether), the words "door" and "gate" (implying  $\mathcal{T}$ ), and the direct reference to Venus in her guise as the evening star – all set the stage.

The flames themselves are likely part of the same symbols. Venus is attributed to the element Fire, because of Netzach's attribution thereto. Additionally, Daleth itself pertains to fire, for in *The 32 Paths of Wisdom* we read she is "called the Luminous Consciousness, because it is the essence of that brilliant flame which is the instructor in the Secret Foundations of Holiness. . . ."

§3: The balancing of 7 and 4 is native to the Sephiroth Netzach ( $4^\circ=7^\square$ ) and Chesed ( $7^\circ=4^\square$ ). Here, it appears in not quite either of those contexts. Inherently, Venus is 7 by virtue of her relationship to Netzach, and 4 as the value of Daleth: She equilibrates these numbers within herself. Though Crowley is past the  $7^\circ=4^\circ$  grade, he is told he has not even the first letter of the formula now introduced.

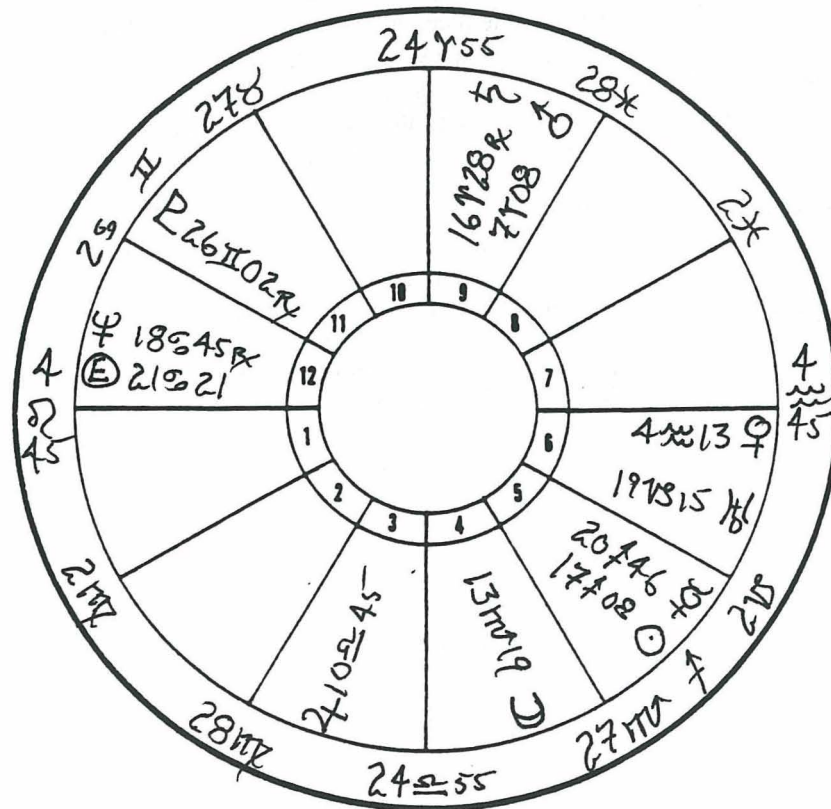
BLACK PEARL



Sidereal Zodiac

10:00 p.m. ANGLES:  
 MC 24°12'  
 Asc 14°40'  
 EP 29°02'

Vision of the 7<sup>th</sup> Æthyr  
 1909 December 9  
 8:10 p.m. LT  
 W'ain-T-Aissha, Algeria  
 35N00, 5E00



Tropical Zodiac

10:00 p.m. ANGLES:  
 MC 17°39'  
 Asc 8°09'  
 EP 22°31'

Crowley experimented with various solutions for this. (His footnote from THE EQUINOX is merely a first effort.) No definitive answer has ever been proffered. We offer the following as a possible solution of this first Qabalistic puzzle of the vision:

Many words of four letters contain “all the mystery of the Tetragrammaton,” if for no other reason than that Qabalists tend to correlate them with the four elements. But, of these, there is one that particularly fits the criteria given here. It is פֶּרְכָה, *Paroketh*, the veil before the Holy of Holies. In the Portal ritual of the Hermetic Order of the Golden Dawn, through which Crowley had passed, not only were the letters of פֶּרְכָה attributed to the four elements, but also the Word was communicated in a fashion that intermixed its letters with those of יְהוָה. That is, it is a four-lettered word that literally contains “all the mystery of the Tetragrammaton,” because it is used in a formula wherein it contains Tetragrammaton itself. Now, when פֶּרְכָה is thus merged with יְהוָה, their total is 726, the value of the important seven-lettered word וִיחַרְיֵעַל, VITRIOL.

Does this, in turn, conceal “the holy word that is the key of the abyss”? Yes it does. We know in advance that the word that is key to the Abyss is N.O.X., spelled so that it adds to 210. VITRIOL is the notariqon of a phrase meaning, “Journey to the center of the earth; by rectification thou shalt find the Hidden Stone.” It speaks of that truth which is buried in the inmost center. The word naturally breaks into three parts: וִיחַ for the primary sentence, עַל for the object, “Hidden Stone,” and the remainder – the letters רִי, which total 210 – buried in the center! (Furthermore, רִי is an actual Hebrew word that means “rushing water.”)

Is there any further confirmation of this solution in the passage? There is. For, after posing the puzzle, the angel said, “And this thou shalt find, revolving it in thy mind.” The two parts of וִיחַרְיֵעַל between which רִי is sandwiched are עַל = 100, the value of כָּף, Kaph, the Wheel; and וִיחַ = 416, for which *Sepher Sephiroth* gives only one substantial entry: הַרְהוֹר, which means, “thought, meditation.” Thus, “revolve it in thy mind.”

§6: Daleth is the “bar,” or foot rest, of Kether. Compare the “footstool” mentioned in the 9<sup>th</sup> Æthyr and in §12 below. The blue ocean of fire is the Queen Scale color of Daleth, and shows Venus as she who was born from the sea, yet whose nature is of fire.

§7: Venus themes continue – themes of love and beauty. A complex Qabalistic analysis begins. The usual “no God” would be אֵין אֱלֹהִים; but here it is לֹא אֱלֹהִים, treated as  $31 \times 14 = 434 =$  דַּלֶּת, Daleth. The rest is fairly understandable on its own terms, remembering only that Tiphereth is the child.

§8: The Paths are dynamic, being transition processes between two Sephiroth (as Daleth flows between

Chokmah, “the Word,” and Binah). On the one hand, this makes them unstable. On the other, it makes them sources of enormous energies, and therefore usually more suitable for magical purposes than the Sephiroth.

§§9-10: The consonants of *logos*, LGS or לִגְס, total 93. The two O’s are A’yins, or “eyes” – the Sun and Moon as “eyes of heaven, or Horus.” The paragraph describes the dysfunction that would prevail absent these “eyes” for the arrow of ס, the balance of ל, and the Scroll of Wisdom of ג. Somehow – it is not, at first, clear how – this became converted to an image of the Star card, Atu XVII, that then erupted in brilliant peacock blue (one of the colors of its own scale). The connection to the water-carrying woman – the jump in Crowley’s mental associations from these “two eyes” – only makes sense once we remember that he was staying in W’ain-T-Aissha, “the eyes of Jesus” – named for two water wells that were the center of this little desert community. The peacock is sacred to Juno. Spelled in Hebrew, Juno is יוֹנֵעַ = 136, one of the great numbers of Jupiter. She is his feminine expression.

§§13-14, §§20-24: An appearance by the “Black Brothers.” The description may be studied with a mixture of humor and horror. They deny the Abyss and shut themselves off from life in an ego-protective rigidity. Even love, as their excuse, does not redeem them.

§15-16: כַּח means “power.” By its numerical association with Venus, it refers to Shakti, or Teh, “eternal energy” as a feminine idea. We then examine the word עֵדֶן, *Eden*, noting that its letters, respectively, describe Adam, Eve, and the Serpent. The Eden myth was built right into the name of the garden. This triad is archetypal: It might be Osiris, Isis, and Apophis, or Red Rose, White Rose, and the Black Dragon, etc. They are all variations of our longest running sitcom, “A Guy, a Gal & a Snake.” But the snake, נַחֲשׁ = 358 = מְשִׁיחַ, Messiah, or the Anointed One. The Serpent is the Savior, and is royal. Not only is Adam, אָדָם, temurah for MAD, “god,” but in Latin Qabalah Simplex (which Crowley did not know), *Deus* (God) and *homo* (Latin for *adam*, “humanity”) both equal 45. Numerous Golden Dawn diagrams depict Eden as the Supernals.

§§18-20: Brass is a copper alloy. Hebrew passages translated “brass” usually mean “copper.” “Ruddy brass” sounds like copper itself, or a copper-heavy alloy. The whole imagery here described is quite beautiful seeming.

§25: In this paragraph, we find mostly simple Venus symbols; but the four creatures on the pillars of her throne’s canopy crudely represent the four Elements. Crowley says that they are all sacred to this goddess, (which, however, is probably stretching things a bit). However, by convention, these four animals are attributed, respectively, to Aries, Venus, Leo, and Pisces: הַ, דָּ, קָ, טָ = 118 = חֲמֵעַ, “to ferment,” and חֲלֵךְ, “to renew.”

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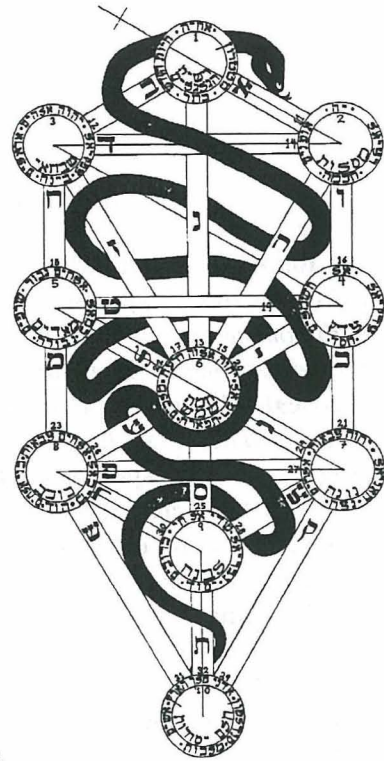
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## COLLEGE OF THELEMA

presently has teachers in Oroville,  
Los Angeles, San Francisco and  
Sacramento CA; Indianapolis;  
Toronto, ONT;  
Victoria, BC;  
and in Germany.

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## THE COLLEGE OF THELEMA

Founded in service to the A.:A.:, the **College of Thelema** (a California Nonprofit Religious Corporation) seeks to guide students to an understanding of the Law of Thelema. Most especially, this means a deeper understanding of oneself and of one's True Will. A personal teacher is assigned to each student. Successful completion of Course 1 is one way to fulfill the A.:A.: Student requirement. A variety of instruction techniques are employed, including class instruction, seminars, written instruction, and individual work.

The **College of Thelema** is suitable for serious students who wish to study Thelema and apply themselves actively to the Great Work. Two years of prior college are required; equivalencies will be evaluated. Although the College is based in California, instruction is also available in other areas in the United States, Canada, and Europe.

For over twenty years, the **College of Thelema** has published the journals *In the Continuum* (1973-1996) and *Black Pearl* (1997-), maintaining high standards in Thelemic education. All back and current issues of both journals remain available. For further information, or to apply for enrollment, please write to the Oroville, Los Angeles, or San Francisco addresses at left; or send an email inquiry to [Admissions@thelema.org](mailto:Admissions@thelema.org).

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The **Temple of Thelema** is a true Outer Order of the Greater Mysteries, providing ceremonial initiation; 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.:, PMB 774, 236 West Portal Avenue, San Francisco, CA 94127*. Your inquiry will be forwarded to an appropriate officer for response.

COLLEGE OF  
THELEMA



Founded in Service  
to the A.:A.:

# BLACK

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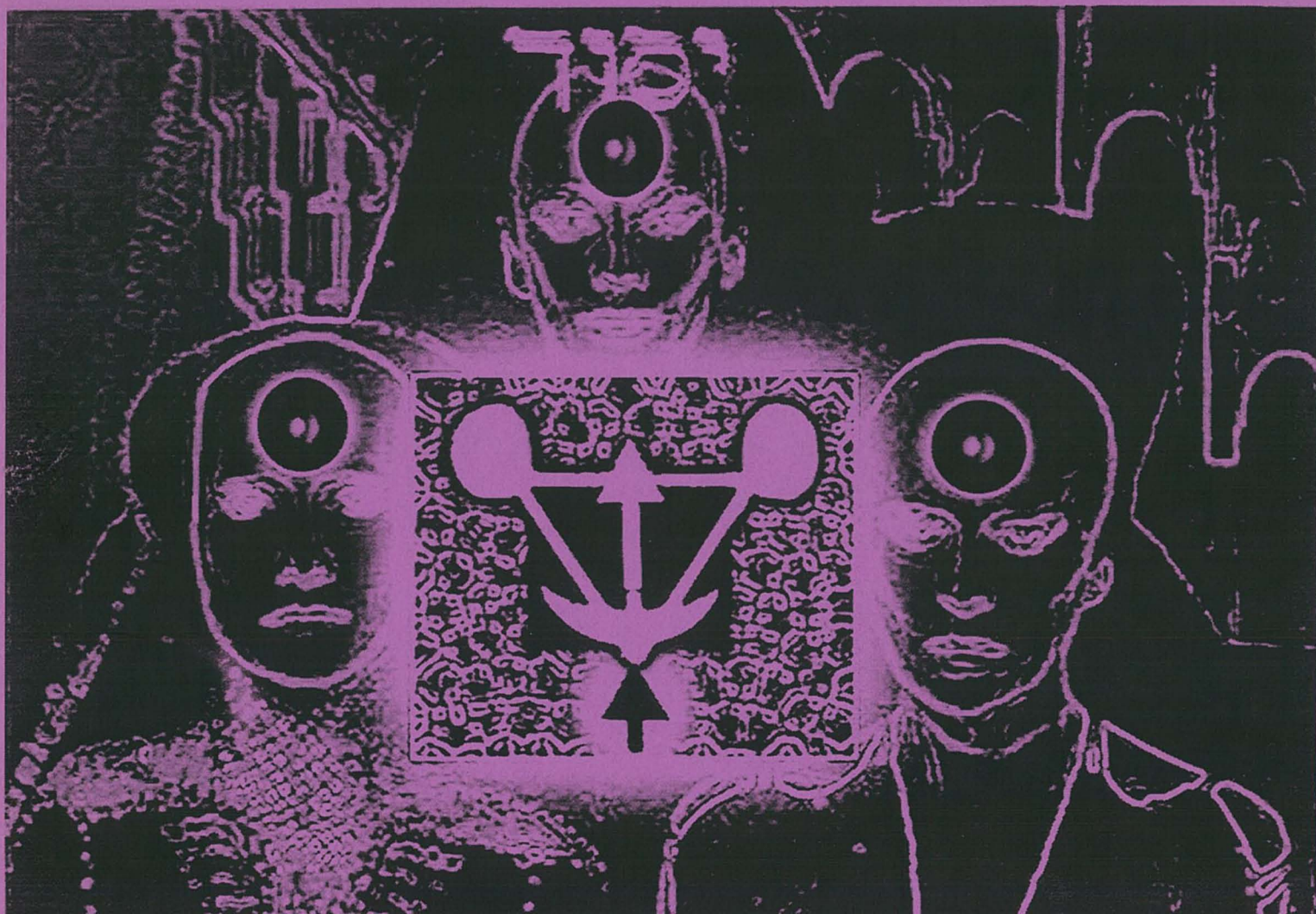
Do what thou wilt shall be the whole of the Law.



# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

צדיק יסוד עולם



## Foundations

Spring, 2001 E.V.

Vol. 1, No. 9



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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BLACK PEARL Vol. I, No. 9, March, 2001 E.V. Published biannually, at the Equinoxes, by the College of Thelema (A Not-for-Profit Religious Corporation), 222 North Manhattan Place, Second Floor, Los Angeles, California 90004-4018. Copyright © 2001 by College of Thelema. All rights reserved. Annual subscription rate: \$12.00 for two issues, postpaid (U.S.). Per issue price: \$6.50, postpaid (U.S.). Second class postage paid at Los Angeles, CA and additional mailing offices. Donations, legacies, contributions and bequests made to the College of Thelema are tax deductible in the United States. Submissions of articles, artwork, poems, lyrics or other contributions are welcome. By such submission, author/creator grants to Black Pearl one-time publication rights, with all issues kept in print in perpetuity. Send editorial correspondence, review materials, manuscripts, and other submissions to: Editor, Black Pearl, at the above address, or by email to [pearl@thelema.org](mailto:pearl@thelema.org). For reply and/or return of materials, enclose SASE; no responsibility is assumed for lost or unreturned submissions. Publisher assumes no responsibility for products or services advertised by anyone other than College of Thelema and/or Temple of Thelema. Opinions expressed are those of the authors or advertisers, and do not necessarily reflect those of the editors or publishers. Cover art by Sharon Sheinker.

# DAWNING RESH

## I.

There are crows outside, busy so early,  
seeking their living this still, chill morning.

It is pleasing, this last grey calm of late autumn,  
before the knives of winter can begin  
to stab and slice at my face.

Here I stand, scarce awake,  
for the many-hundredth time  
in the space I have carved  
from invisible ether,  
looking up at the Stélé's image,  
its colors unorthodox, but mine,  
And raise my own voice  
to greet the morning that is in me  
as it is in the crows,  
making with them  
an Avé to the sun's  
day light.

It is simple, this ceremony,  
like the measured congregating  
of those black scavengers seeking to satisfy  
their night-born hunger.  
Often, I falter in my speech,  
throat dry from sleep,  
And many days I long to be done with these  
few brief moments of reverent  
concentration.

## II.

But sometimes,  
as on this clean calm  
November dawning,  
with the street-lamps  
still glowing outside,  
I find for a few moments the centre  
I seek, the words coming  
to me from my mouth as the Stélé  
does that thing it does  
when it shifts and for a moment  
there is another reality in its lines, in its figures  
and the mysterious table  
before the priest.

I have never been able to memorize  
this moment,

and perhaps it is not  
necessary to do so,  
but I know in some way that  
something is altered  
for a space between nothings, the absurd  
happens  
and a shift, a change,  
a union  
of I don't know what  
darts behind my eyes and through  
my secret sight and says,  
You are here and so is this,  
except I don't see what this is,  
and I lose my sense of the words as I have done  
some several times before.  
Then I am here  
wondering what might have passed  
as the morning  
begins to roar outside.

Like the crows, I think of breakfast  
as my ceremony closes,  
another beginning to another day  
like all others,  
solitary among their legion ranks  
in its particular waywardness.

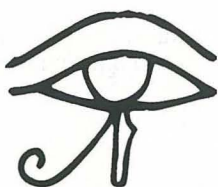
## III.

I motion final silence  
to my soul, in case  
it is watching,  
and know the slight sadness, the faint pleasure  
of what is left  
from I don't know what  
that slipped behind my observing eye.

It sits, ungraspable, amid  
the first memories forming  
for this still, chill day,  
as the underlying calm is dispelled  
by the flocking people,

As again  
the crows  
bark and echo  
an unpronounceable  
name of light.

EDWARD MASON



## Editor's Letter **NEW FOUNDATIONS**

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

Recently, at the request of Soror Meral, the College of Thelema bylaws underwent significant amendment, to lay a new and more secure foundation for C.O.T. in the decades ahead. Those wishing to examine the current version of the bylaws may do so online at: [www.aumha.org/bylaws.htm](http://www.aumha.org/bylaws.htm).

One of the pivotal changes was the creation of the new office of Provost, a chief academic executive of the College, who is especially responsible for the hands-on running of its practical and business affairs. We are pleased to announce that Dr. David Shoemaker has agreed to fill this post. David has already demonstrated his capacity for hands-on management and able service as C.O.T. Treasurer and a Grand Chief of the Temple of Thelema.

Endeavoring not to preempt too much of what David has written in his Provost's Message following, I want to give you an overview of the by-law revisions, the vision and plans they imply, and some of the thinking that went into them.

The primary propellant is Soror Meral's long-term vision that the College of Thelema be "a real college in every sense of the word" – a fully functioning campus, staffed by the highest quality professional teachers, founded on Thelemic principles while teaching a complete academic program, both in support of the current C.O.T. curriculum of Thelemic studies, and existing in its own right.

This model is common to some of the finest private academic institutions in this nation. For example, my own *alma mater*, DePauw University, is Methodist owned. This doesn't mean it is open only to Methodists (far from it), or that there is necessarily any Methodist religious element to general student life. During my time at DePauw, the campus Chaplain was a Methodist minister,

and the highly respected preseminary and seminary programs were, of course, in Methodist ministry. When it came down to it, though, this had no discernible impact on the rest of the student body – those studying primarily in psychology, the sciences, mathematics, the classics, the arts and humanities, law, or other fields.

Thelema has not yet built the type of social institutions that other religions have raised. We do not yet have Thelemic hospitals and universities. In fact, to my knowledge, there is not even one openly Thelema-sponsored hospice, counseling center, clinic, or pre-school. (Well, it may still be rushing things to contemplate an openly Thelemic pre-school, I guess!) These will, in time, be built by individual Thelemites whose Wills bear their lives into these professional directions. Over time, their success will begin to speak well for Thelema.

College of Thelema, from the beginning, has been a natural for the type of academic institution described above. Like DePauw, its focus has always been toward the Liberal Arts. In her late-'70s *Statement of the Policy of the College of Thelema*, Soror Meral wrote that a student previously "should have had... academic attention to mathematics, science, philosophy, psychology, English, and the humanities." These fields and more are required to understand the body of Aleister Crowley's highly erudite writings. Through the present, it has been necessary for people to get this foundation-education elsewhere – the tiny College of Thelema hasn't the resources to competently teach these subjects, and has satisfied itself with providing, in its four courses, the last two years of an undergraduate education. But the vision – the active plan, in fact – is to have C.O.T. grow into a fully accredited institution teaching these subjects. Its present courses would constitute but one major, the Thelemic Studies program.

A plan is in shape for acquiring accreditation. This is the foundation of substantial fund-raising. That, in turn, is the foundation for acquiring land and building a college in Assiah, rather than only in our hearts and minds. Along the way, we must remember the first teaching of Thelema: To be **ourselves**, rather than something else. Those involved most actively in these efforts are, foremost, educators. This work is part of our own *dharma*.

Here are some more changes from the recent bylaw amendments: There have been cosmetic changes, primarily in title, to bring existing job functions into visible alignment with the academic vision. For example, Phyllis Seckler, formerly the Executive Director (the spiritual and executive head of the College of Thelema, with ultimate responsibility for its welfare, continued growth, and overall management), is now titled Chancellor.

The prior Board of Directors structure wouldn't support the envisioned growth. For example, one day we will need to hire a Chief Financial Officer not for his or her "Thelemic credentials," but simply for being the best academic financial professional we can attract. The number of Board members was expanded, providing the opportunity for some donor Board participation, a common exchange for receiving substantial corporate funding.

Against all of this, we had one deep concern. While the eventual establishment of a more formal campus, a diversification of curriculum, substantial fund raising, and improved and expanded business practices will further the underlying purposes of the College of Thelema, the inclusion of high-level officers solely for their professional qualifications increases the risk of pulling us off the mark of our original principles. To balance this, a council of spiritual trustees – a "Council of Babalon" – was created, consisting of all Second Order members (who choose to serve) of Temple of Thelema (5° or higher) and of the Soror Estai lineage of A.∴A.∴ (2°=9□ or higher) to advise the Chancellor and Board on any matter pertaining to the purposes and policy of the College. The Council is "charged with preserving, within that [business] growth, the philosophical and spiritual principles on which the College of Thelema was founded." They were given some legal "teeth."

This has been our Next Step into the future, inspired by a vision of Thelema in its second century: New foundations built on the solid ground of founding principles. We invite you along!

Love is the law, love under will.

James A. Eshelman  
Vice-Chancellor, College of Thelema



## A MESSAGE FROM THE PROVOST

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

As I begin my service as the first Provost of the College of Thelema, it seems fitting to present my hopes and plans for the College's future, and my sense of the challenges which face us as we move into the next phase of our growth.

In 1973, Soror Meral had a vision of the College that included eventual expansion into a bricks-and-mortar residential campus, with all the attendant formalities of modern undergraduate education. This is, of course, a long-term goal. (Soror Meral has often said, only half-jokingly, that she is coming back to finish building the College!) The seeds of this future growth, however, must be planted in the present, and much of our current planning is directed toward this end. Recent changes in the College's bylaws, including the creation of the Provost position, are one step in this direction. Increased attention to academic accreditation, fund-raising, and the formalization of our course content and instruction methods are additional steps on this path.

Throughout this growth process, it is vital that we never lose sight of the core principles upon which the College was founded, and by which Soror Meral has deftly guided it over the years. We must not allow the growth process to obscure the wisdom, beauty, and power of the Work itself. As Provost, I pledge to put these principles foremost in my efforts. I invite every instructor and student in the College to come to me with suggestions, concerns, or other feedback at any time.

I look forward to working for you, and with you, in the years to come. It is my dearest hope that the College of Thelema will aid each of you in your own Great Work.

Love is the law, love under will.

David G. Shoemaker, Psy.D.  
Provost, College of Thelema



## IS THELEMA A SOLAR-PHALLIC RELIGION?

by Soror Meral

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

There is a good deal of misunderstanding about the terms “phallic” and “phallus,” which Crowley used often in many of his writings. Let us turn to the dictionary for a clarification of these terms.

**Phallus:** An image of the male reproductive organ, symbolizing in certain religious systems the generative power in nature, especially that carried in procession in ancient festivals of Dionysus or Bacchus. *Anatomy:* The penis, the clitoris, or the sexually undifferentiated embryonic organ out of which either of these develops.

In other words, both sexes have this generative power of nature. Both sexes have a “phallus.”

Before we go further into this subject, I would also like to point out that both male and female conform to the glyph that we call the Tree of Life. When a human takes shape as a physical body in the sphere of Malkuth, then we see that a choice has been made as to whether the soul wants to incarnate as a male or a female. Previous to incarnation, the soul is formed by all the spheres and paths as depicted on the Tree.

There is also a mysterious relationship between sex and the force of kundalini, which lies at the base of the spine in three and a half coils. *Liber AL vel Legis* mentions this force in several places. Mention of it also appears in *Liber LXV, The Book of the Heart Girt With a Serpent*. The term “serpent” has been used extensively in both of these books. In *Liber AL* Chapter I, verse 61, Nuit admonishes all humans:

Put on the wings, and arouse the coiled splendour within you: come unto me!



The “coiled splendour” refers to the “coiled serpent” of kundalini. The wings refer to the Ajna chakra, which is always depicted with the two wings (or petals) of the caduceus of Mercury. If this caduceus is properly drawn, it includes all of the spheres of the Tree of Life.

This “coiled splendour” may stop at various of the spheres of the Tree. For most persons, the next step in evolution is the Sphere of the Sun, Tiphereth. Here the attainment is to the Knowledge and Conversation of the Holy Guardian Angel. Persons of either sex can and do achieve this solar attainment.

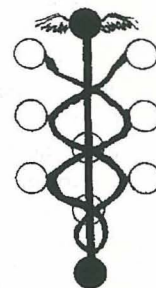
*Liber LXV* is a splendid example of such an attainment. (Tiphereth is associated with Anahatta Chakra in the heart area.)

In *Liber AL vel Legis*, there is further instruction concerning the force of kundalini. In Chapter II, verses 22 and 26, this force is described as that of Hadit:

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness....

I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

There is, indeed, a danger in the careless arousing of the kundalini force. People could burn themselves to a crisp (literally!) from the inside out. There are various accounts of this effect in medical annals. Also, a person could become terribly unbalanced and suffer considerably from various ailments and even insanity. Anyone work-



ing with the kundalini force must first be master of the body, of the emotions, and of the mind. Both magical and yogic disciplines must be worked with to achieve such illumination.\* A good example of kundalini going up only one channel of the spine is given in Gopi Krishna's autobiography, *Kundalini: The Evolutionary Energy in Man*.† He had trouble with the *Pingala* channel as it was over-developed. He suffered greatly until he could balance it with the *Ida* channel and direct the force to the central channel of *Sushumna* eventually.

The three channels of kundalini are shown on the Tree of Life. Perhaps you have noticed that they are also shown on the caduceus.

There is further instruction in *Liber LXV*, Chapter I, verses 9-10:

Debate not of the image, saying Beyond! Beyond!

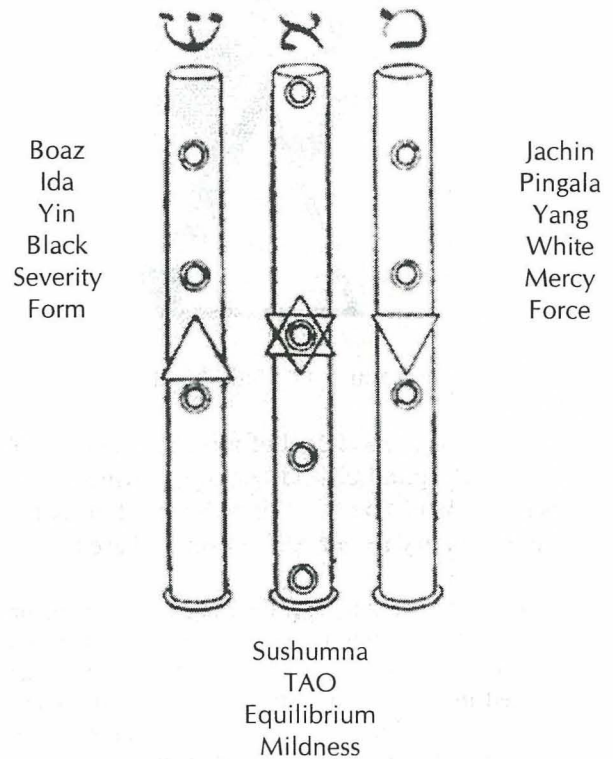
One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth.

Not otherwise may ye reach unto the Smooth Point.

“Crown” and “Smooth Point” refer to Kether. The “moon” is Atu II, The High Priestess (Path of 1). The “Sun” is Tiphereth, the heart and central sphere of the Tree of Life. The “arrow” refers to Sagittarius and Atu XIV, Art (Path of 10). “Foundation” is the name of the sephirah Yesod. The “dark home of the stars” is Atu XXI, The Universe (Path of 11). The “black earth” is the sephirah Malkuth. The central pillar of the Tree of Life is clearly explained as the only route to the Crown.

\* The Neophyte A.:A.: is admonished to “in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.” As a Zelator, the aspirant must pass examinations in asana and pranayama. All of this precedes the formal instruction in the full arousal of kundalini in the 3<sup>o</sup>=8<sup>o</sup> Grade. While it is not unusual – in fact, is quite common – for kundalini phenomena to arise spontaneously long before this, it is balanced *en route* by these disciplines of magick and yoga, and the fortification of the physical body. – FRA. A.H.

† Currently available in a supplemented edition as *Living With Kundalini, The Autobiography of Gopi Krishna*, Shambhala Dragon Editions, 1993.



Let us consider also verse 14 of *Liber LXV*, Chapter 5 (which is reiterated later in verse 65):

All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.

In his commentary, Crowley attributed the “thunderbolt” to Aleph,  $\aleph$ , but the dictionary definition gives the lightning flash. The “lightning flash” is another term for the Qabalistic “flaming sword” that extends from the first sephirah, Kether, through sephirah 2, then 3, and on down the Tree in orderly sequence. It is a description of the creation of the universe and of humanity. It is **involution**.



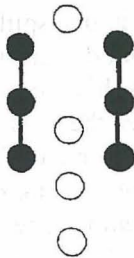
Crowley then attributed the “Pylon” to the letter Daleth,  $\daleth$ , “door.” But a pylon is also the *two sides* of a door, and the two different forces shown on the Tree as the two pillars of Force and Form (see the diagram above). This pylon is represented in various lodges of more or less occult persuasion as the two pillars of white and black, or of white and red. All of life below the abyss is made up of

opposite forces: sun and moon, true and false, good and bad, etc. *ad infinitum*.

Crowley attributed the "serpent" to Nun, 1, Scorpio, which, like the Trump that explains it, has the serpent, scorpion, and eagle for its symbol. Another way to view this is as the Serpent of Wisdom climbing the Tree from "The Universe," through "The Æon," "The Sun," and so forth, in orderly sequence. This is the path of **evolution**, of attainment to the highest, ending in "The Fool," Zero.



He interpreted the "Phallus" as Yod, ך, the last letter of אדנאי, *Adonai*: "(Yod of I.H.V.H.) considered as the inmost and simplest idea." This "simplest idea" is a part of everyone. It is not only the male sex organ. Another meaning is shadowed forth here, furthermore, and has already been shown in *Liber AL*, Chapter II, verse 26 and in *Liber LXV*, Chapter I, verse 9: The Phallus is the central column of the Tree of Life.



The other meaning of "phallus" in the Great Work is the aspiration to the supreme attainment via the Middle Pillar. Crowley pointed out in *The Soul of the Desert* that there are three main methods of doing this: Union of subject and object, which is the method of yoga; union of God and human, which is the method of magick; and union of male and female, which is the Tantric method. All of these methods demand a great deal of work and self-discipline. No matter which path one takes (or perhaps all three?), the consequent awakening of kundalini leads to the development of the greatest genius of which a person is capable.

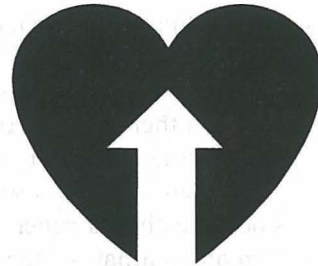
With these few remarks, perhaps the myth that Thelema is a male-dominated religion can be dispelled. Careful study of *Liber AL* should certainly bring enlightenment on this matter to everyone.

To sum up, it is best to quote the last verse of *Liber LXV*, which gives a description of Adonai as encompassing the whole Tree with Nuit:

So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman

that jetteth out the milk of the stars from her paps, yea the milk of the stars from her paps.

Love is the law, love under will.



## THE ARROW AND NUIT

The arrow is feathered and plumed:  
It awaits its flight  
Preening and whispering and poised,  
Eager to fly.  
Its point is barbed and stained,  
Deadly poisoned  
Point of desire, quivering there  
And ready to aim.

Oh, Nuit, lay open your bosom,  
Graciously receive  
Our desire, our high flung effort  
To your pearly abode.  
Nuit, Lady of the stars  
And of the vacant night,  
Catch up the arrow and wring out  
Its life blood.

The cup of Nuit is shimmering and ready:  
The cup of Her body  
Open to catch blood dewdrops  
Dropping from life  
And love's effort. See how the cup  
Swallows it up  
And all is gone – yet there remain  
Ashes and dust and Silence.

SOR. MERAL  
November 28, 1954



# Qabalist's Qorner: 220

by Ike Becker



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

When *Liber Legis* was dictated to Aleister Crowley on April 8-10, 1904, it filled 65 pages of rapid handwriting, and consisted of 220 verses. The verses weren't numbered in the original. Crowley numbered them later. The structure is, however, fairly evident from the original. Many Thelemites regard the verse numbering as fundamental to the interpretive architecture of the Book. Others dispute this. In any case, Crowley himself counted 220 verses, and eventually catalogued *Liber L.* as *Liber CCXX*. This is the most important value of this number for Thelemites.

Crowley summarized his understanding of the number as follows: "It represents  $10 \times 22$ , *i.e.*, the whole of the Law welded into one. Hence we may be sure that the Law shall stand as it is without a syllable of addition." His reference was to the 10 Sephiroth and 22 Paths, the Qabalistic model of the Tree of Life as first explained to him during his 5=6 initiation in 1900. (Images of the 10-fold Flaming Sword and 22-fold Serpent of Wisdom are in Soror Meral's article in this issue. — Ed.)

This brings us to the central importance of the number 220 *prior* to the dictation of *Liber Legis*. It is one of the key numbers of Rosicrucianism. The Rosicrucian tradition is founded on *Fama Fraternitatis*, dating from the early 17<sup>th</sup> Century. (See "Roots of the Mysteries" in this issue. — Ed.) The *Fama* is the tale of an aspirant identified only as C.R. or C.R.C. Some interpret this to mean *Christian Rosy Cross* (or *Rosencreutz*). More important to our present topic, though, are the initials. He founded a fraternity with the initials R.C. One of their very few rules was that, "The word C.R. should be their Seal, Mark, and Character." (To this day, the Inner College of the A.:A.: is called, simply, R.C., despite Golden Dawn precedents.)

The *Fama* is a Qabalistic work. The German letters C.R., or R.C., are equivalent to the Hebrew *Kaph Resh*, כר. These enumerate to 220.

There are many possible meanings of this C.R., or R.C., being one's "Seal, Mark, and Character." It surely meant more than just a signature. In Hebrew, these letters, as כר, spell two words. The first is *roke*, which means the "softness" or "tenderness," of a green shoot. From this is derived *rakh*, "compassion." In modern spiritual fellowships that base their teachings on Rosicrucian traditions, it is common to interpret this as meaning that compassion shall be the "Seal, Mark, and Character" of those who follow these teachings.

No wonder, then, that *Liber Legis* II:21 defines compassion as the distinctive "vice of kings," *viz.*, of Adepts. כר are the letters of the Sun and Jupiter, the planets of royalty and aristocracy. Along the same lines, 220 is the value of בחיר, *bahiyir*, meaning "The Elect" or "Chosen."

220 corresponds to other words and ideas of great importance to mysteries of the Rosy Cross, especially as expressed in Tiphereth. Chief of these is הדרר, *varedi*, "rosy." Others include הורה, *ha-zerah*, "the rising," specifically used as "sunrise" (Gen. 32:32, Ex. 22:2) and "the rising light" (Isa. 58:12); the related word, זרהה, *zar'ah*, "be risen" (Ex. 22:2), and האורה, *ha-orah*, "path, road, way," used to mean "The Path."

Reversing the letters, as C.R., we find the Hebrew כר, *kar*, "lamb." This had obvious importance to a Christian interpretation of "Frater C.R." as an image of Christ. But the idea goes deeper. These two letters mark the initial sound of names of numerous major "redeemer heroes" through history, including *Christ* and *Krishna*. The aspirated K (a "soft" Kaph) also matches by sound the hard *Ch*, which is the initial of *Chiram* (the Ma-

sonic hero-name *Hiram*). And there are more. But, for our purposes, surely the most important is that the oldest form of the Egyptian name Horus is *Khoor*, spelled with two characters exactly equivalent to the Hebrew letters כר, or C.R. (Whether any more recent familiar name beginning with the sound “CR” deserves to be added to this list of “saviors” is left to the discrimination of the individual reader.)

220 is also the sum of the Mystic Numbers of all 10 Sephiroth: 1 + 3 + 6 + 10 + 15 + 21 + 28 + 36 + 45 + 55. It, therefore, defines the Tree of Life in a second way, additional to being 10 × 22.

To the sephirah Yesod, *The 32 Paths of Wisdom* attributes the Pure Intelligence. The word meaning “pure” or “clean” is טהור, *tahor* = 220. It is in the A.:A.: 2<sup>o</sup>=9<sup>o</sup> Grade, corresponding to Yesod, that one is required to memorize a portion of *Liber CCXX*.

220 represents the destiny of humanity as expressed in *Liber CCXX* and elsewhere. In describing humanity’s role in the spiritual hierarchy of this planet, the word used in Gen. 1:26 for, “Let them have dominion,” is ירדו, *yir’ddoo*. Of the same enumeration is מאסו הבונים, *masu habonim*, “refused by the builders,” a phrase fundamental to 3<sup>o</sup> Freemasonry that describes that which, by refusing to fit into someone else’s mold, and insisting on being itself, eventually attains to the Crown. Also, מוסד מוסד, *musad musad*, “a sure foundation” (Isa. 28:16), which should be especially meaningful to III<sup>o</sup> initiates of O.T.O.

The list of correspondences to 220 is huge. We can only give a partial catalogue. Other Hebrew words with this enumeration include:

- בעצבון *be-Itzavon*, “In toil” (Gen. 3:17)
- בריבו *be-Riyvo*, “In his cause” (Ex. 23:3)
- ברוח *Bir’yah*, “Savor, smell” (Lev. 26:31)
- גבירה *G’biyrah*, “Lady, mistress” (always used to refer to a queen – a king’s wife or mother); feminine of *Geburah*
- חרבי *Harbiy*, “My sword” (Ex. 15:9); thus, בחרי *b’ahariy*, “With anger” (Ex. 11:8)
- ואהרגו *ve-Ahar’gah*, “Then I will slay” (Gen. 27:41); והרגו *ve-Har’goo*, “And they will kill” (Gen. 12:12)
- וידר *va-Yiddar*, “And he vowed” (Gen. 28:20)

- וירד *va-Yired*, “And he came down” (Gen. 11:5); ירדו *Yar’doo*, “They went down” (Ex. 15:5)
- יבחר *Yiv’har*, “Shall choose” (Num. 16:5)
- כספכם *Kas’pekhem*, “Your money (silver)” (Gen. 43:23)
- נעליכם *Na’aleykem*, “Your sandals” (Ex. 12:11)
- נפילים *N’phiylym*, “Giants” (Num. 13:33); ענק *Anak*, the name of a specific giant in the same verse
- ספלים *Sephalym*, “Cups”
- צפים *Tzophiyim*, Tzophim; lit., “watchers” (Num. 23:14); cf. *Tzaphqiel*
- צפן *Tzaphan*, To hide, conceal (Ex. 2:2); cf. צפון *tzaphoon*, “hidden,” whence *tzaphon*, “north”
- קמיע *Qameya*, “Charm, amulet;” Kamea
- רוחו *Roocho*, “His spirit” (Gen. 41:8)

By Anglo-Hebraic transliteration:

- אלל יס נוט אוגהה - “Spelling is defunct; all is not aught.” (*Liber CCXX*, III:2)
- ההארט - Heart

In the Greek, three words are of interest:

- ἀργία – Idleness (the vice most characteristic of Yesod)
- οἶκον - House, temple
- ὅλον - Whole, perfect

Of the few known phrases enumerating to 220 in the Latin Qabalah Simplex, one stands out as of the greatest importance. It is *Novus Ordo Seclorum*, “New Order of the Ages,” or “New world-order,” which is incorporated into the Great Seal of the United States. Its initials, N.O.S., or נ, ע, ס, are the three “Paths of the Portal” by which the aspirant approaches the gate of Tiphereth. In this phrase, the founders of this country not only encoded their Rosicrucian roots – signing their work “220” being akin to signing it C.R. – but also philosophically affirmed the practical basis of liberty which would provide the nest for the emergence of the Law of Thelema into the world a century later.

*Love is the law, love under will.*

LIBER XXI\*  
KHING KANG KING†  
THE CLASSIC OF PURITY

*first written down by me*

KO YUEN

*in the Episode of the Dynasty of Wu*

*and now made into a Rime by me*

ALEISTER CROWLEY

I

Lao Kun the Master said:  
Tao is, devoid of Form –  
Yet Heaven and Earth are brought to birth,  
And nurtured by its norm.

Tao hath no Will to Work;  
Yet by Its Way of Heaven  
The Moon and Sun rejoice to run  
Among the starry seven.

Tao hath no Name; its Word  
Is Growth, and Sustenance  
To all; I aim to give It Name:  
Tao (Heaven prosper chance!).

Tao hath twin phase with Teh:  
The Silent and the Stressed.  
Of motion, those; of these, repose  
Sublimely manifest.

Heaven moves, pure Silence He;  
Earth rests beneath the strain;  
Shuttle and loom, as word and womb,  
Their mystery sustain.

Pure motion maketh rest  
As silence maketh stress.  
If man were still, then Heaven should thrill  
With Earth to Nothingness.

Self loveth Silence. Yea,  
But Mind distracteth it.  
Mind loveth rest; but passion's pest  
Allures the trembling wit.

If man restrain desire,  
His mind will cease to roll,  
And mind's release allow pure peace  
Of Silence to the soul.

The senses will not soil;  
The thought will not upstress;  
Nor poisons (greed, wrath, dulness) breed  
Their triform deadline.

Men earn not ease of Tao  
For their desires' disease;  
Because their mind is not refined  
Of thought by killing these.

\* A.:A.: Publication in Class B, originally published under the Imprimatur of Fra. O.S.V. 6<sup>o</sup>=5<sup>o</sup> Imperator.

† Crowley's transliteration of the Chinese title is retained in this reprint, although an antiquated phonetics was employed. A more correct transliteration would be *Zh'ing-zhing Zhing*. The first edition was published in all upper case letters; upper and lower case were substituted for the present edition, according to familiar stylistic conventions. Few and minor punctuation corrections were made when these were obvious. As a Class B Document, *Liber XXI* is assigned to the Probationer Grade (0<sup>o</sup>=0<sup>o</sup>) of the A.:A.:.

II

If one should slay desires,  
His mind and body seem  
No longer his, but phantasies  
Danced in a wanton's dream.

Slay mind, slay body, slay  
The external: matter goes.  
Then space remains; renew thy pains!  
Up! Front the final foes!

Slay space; then naught abides.  
Hold not thine holy hand!  
When naught gives back before the attack,  
Serene thy Silence stand!

All's rest, devoid of mark;  
How should desires fix tooth?  
When they are past, thou surely hast  
The Silence of the Truth.

Flawless that Truth and fixed,  
Yet apt to each appeal  
Nature and sense to influence –  
The magnet to the steel!

Oh! This true touch with all  
Elastic and exact  
That yet abides above their tides –  
The Silence free from act!

He that hath this shall come  
Little by little, a breath,  
So floweth he now, to Truth of Tao,  
Wherein he vanisheth.

Men style him Lord of Tao,  
Yet he hath none to lord.  
Hid motive he of all that be:  
Enough for his reward!

He that can comprehend  
This doctrine may transmit  
This sacred Tao to men that vow  
Themselves to fathom it.

Lao Kun the Master said:  
The Adept in skill of soul  
Hath never an aim; the bungler's shame  
Is that he gropes a goal.

Who most possess the Teh  
Conceal their magick Power;  
Who least possess exert their stress  
Seven times in every hour.

These, who cling fast to Powers,  
Who guard them, and display  
Their magick art – they are not part  
of Tao nor yet of Teh.

Men win not Truth of Tao  
Because their minds are wried.  
The mind uncurbed, the Self's perturbed,  
And loses tune of tide.

Lost, the external lures;  
They turn to seek it: then  
All things perplex, confuse, and vex  
Those miserable men.

Disordered thoughts arise;  
Body and mind grow sick.  
Disgrace and fear grow year by year  
To their climacteric.

Wild, they are tossed about  
Through life and death; they quiver,  
Sunk in sea-stress of bitterness,  
And lose the Tao for ever.

The true, the abiding Tao!  
Who understandeth hath;  
Who hath the Tao is here and now  
In Silence of the Path.

**KHING KANG KING**  
THE CLASSIC OF PURITY

by KO YÜAN

translated by F. MAX MÜLLER

**I**

1. Lâu the Master<sup>‡</sup> said, The Great Tâu has no bodily form, but It produced and nourishes heaven and earth. The Great Tâu has no passions, but It causes the sun and moon to revolve as they do.

The Great Tâu has no name, but It effects the growth and maintenance of all things.

I do not know its name, but I make an effort, and call It the Tâu.

2. Now, the Tâu (shows itself in two forms); the Pure and the Turbid, and has (the two conditions of) Motion and Rest. Heaven is pure and earth is turbid; heaven moves and earth is at rest. The masculine is pure and the feminine is still. The radical (Purity) descended, and the (turbid) issue flowed abroad; and thus all things were produced.

The pure is the source of the turbid, and motion is the foundation of rest.

If man could always be pure and still, heaven and earth would both revert (to non-existence).

3. Now the spirit of man loves Purity, but his mind<sup>§</sup> disturbs it. The mind of man loves stillness but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit will of itself become pure.

As a matter of course the six desires<sup>\*\*</sup> will not arise, and the three poisons<sup>††</sup> will be taken away and disappear.

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<sup>‡</sup> The common designation of Lâu-tze.

<sup>§</sup> Ruach.

<sup>\*\*</sup> According to Müller, these are those desires "which have their inlets in the eyes, ears, nostrils, the tongue, the sense of touch, and the imagination."

4. The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks in at his mind, it is no longer his; when he looks out at his body, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with.

When he understands these three things, there will appear to him only vacancy. This contemplation of vacancy will awaken the idea of vacuity. Without such vacuity there is no vacancy.

The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared there ensues serenely the condition of constant stillness.

5. In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the True stillness and rest.

That True (stillness) becomes (a) constant quality, and responds to external things (without error); yea, that True and Constant quality holds possession of the nature.

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the (inspiration of the) True Tâu. And having entered thereinto, he is styled Possessor of the Tâu.

Although he is styled Possessor of the Tâu, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tâu.

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<sup>††</sup> Greed, anger, and stupidity. See Crowley's translation where these are literally incorporated.

He who is able to understand this may transmit to others the Sacred Tào.



## II

1. Lâu the Master said, Scholars of the highest class do not strive (for anything); those of the lowest class are fond of striving. Those who possess in the highest degree the attributes (of the Tào) do not show them; those who possess them in the low degree hold them fast (and display them). Those who so hold them fast and display them are not styled (Possessors of) the Tào and Its attributes.

2. The reason why all men do not obtain the True Tào is because their minds are perverted. Their minds being perverted, they are attracted towards external things. Being attracted towards external things, they begin to seek for them greedily. This greedy quest leads to perplexities and annoyances; and these again result in disordered thoughts, which cause anxiety and trouble to both body and mind. The parties then meet with foul disgraces, flow wildly on through the phases of life and death, are liable constantly to sink in the sea of bitterness, and for ever lose the True Tào.

3. The True and Abiding Tào! They who understand it naturally obtain it. And they who come to understand the Tào abide in Purity and Stillness.

## THE ALCHEMIST

He is a derelict  
sleeping in empyrean  
doorways  
He worships the bowels  
of the earth  
He dresses-up the mundane  
in fabulous alloys  
His thoughts are thick as  
fire  
He bellows flaming  
words  
He lives in eternal sunshine  
searching for gold

GREG FIORINI

## THE MOON POOL

I sat alone  
by the Moon Pool  
and the universe spun around me  
weaving webs of mystery.  
And who am I  
to witness this sacred dance?

The water still  
in the silent void  
and slowly ripples flow across  
that mirrored surface,  
and life emerges from the deep  
scrambling up the silver light.

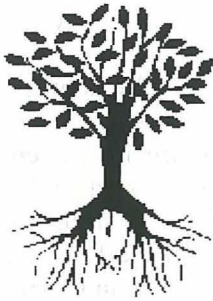
Alone I witness  
the progress of life  
moving beyond the moon pool  
up the stream of Being  
between two hills,  
silent sentinels – watchers of time.

Down the path  
that leads into mist  
beyond the moon pool,  
I found myself before a single tree  
reaching up and down  
to the ends of the universe.

The Light within-without  
leading downward  
to the primal source of Being  
I enter and emerge from the Moon  
Pool  
and find myself sitting on its side  
contemplating life.

HOWARD BAPTISTE  
June 7, 1998





## The Roots of the Mysteries, Part 3

# The Rosicrucian Manifestoes

Early in the 17<sup>th</sup> Century, two small books appeared, initially in Germany, called *Fama Fraternitatis of the Meritorious Order of the Rosy Cross*, and *The Confession of the Rosicrucian Fraternity*. They are most commonly identified as the *Fama* and the *Confessio*.

The *Fama* was written in 1604. It was circulated in manuscript form in Germany in 1610. It saw publication in 1612, then again in 1614 and 1615. In 1615, the *Confessio* was also released. The initial publication of the *Fama* occurred exactly 300 years following the dismantling of the Order of the Temple (*i.e.*, the Knights Templar).

These two pamphlets purported to be the manifestos of the Fraternity of the Rosy Cross; more popularly, the Rosicrucians.

Since 1612, more rubbish has been written about the Rosicrucians than about any other detail of occultism. But, in a sense, that was the entire point! These manifestos were released to draw attention – to get people writing, thinking, and responding. Although the resulting malarkey added a lot of disinformation to the data pool, this, too, is of service; for an intuitively informed sense of discrimination has always been a quality that sorts from the masses those who are ready for actual initiation.

The *Fama Fraternitatis* was “Addressed to the Learned in General and the Governors of Europe.” It is primarily the biography of the founder of the Fraternity, who is identified only as C.R., or C.R.C. The tone is devotedly Christian, but clearly anti-Papal; this alone would mark it as likely fruit of the Protestant Reformation. The *Fama* also follows Giordano Bruno’s passionate anti-Aristotelian lead. It attacks those who

still keep, and are loath to leave, the old course, esteeming the Pope, Aristotle, and Galen, yea and that which hath but a mere show of learning, more than the clear and manifested Light and Truth.

After outlining C.R.’s life history through the time of the formation of the new Order in 1405, the document declares the six agreements, or rules, of the original eight Brethren of the Rosy Cross:

- First*, That none of them should profess any other thing than to cure the sick, and that gratis.
- Second*, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.
- Third*, That every year upon the day C. they should meet together at the house S[anctus] Spiritus, or write the cause of his absence.
- Fourth*, Every brother should look about for a worthy person who, after his decease, might succeed him.
- Fifth*, The word R.C. should be their seal, mark, and character.
- Sixth*, The Fraternity should remain secret one hundred years.

The *Fama*’s story continues to describe later generations of the Fraternity and, in particular, one Frater N.N. who, in 1604, discovered the burial vault of Frater C.R.C., wherein were housed all of the secrets and treasures of the heart of the fraternity.

Opinions differ as to whether this story is historical, fictional, or allegorical. Temple of Thelema holds it to be allegorical. What is depicted in the *Fama* is that pattern of alchemical transmutation, or regeneration, of each person who undertakes the Great Work to its completion.

## BLACK PEARL

In 1615, the *Confessio* was published, addressed "To the Learned of Europe." Its fourteen brief chapters are said to incorporate

thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayest seek out and compare together, considering within thyself if they be sufficient to allure thee.

We again find clues as to the political and religious orientation of the initiates who authored the text:

we hereby do condemn the East and the West (meaning the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and offer to the chief head of the [Holy] Roman Empire our prayers, secrets, and great treasures of gold.

The entire contents of these two documents are published in various places. Their hidden treasures can be productively mined for many years and, in fact, comprise one part of the deepest levels of Work among the *adepti* of the Temple of Thelema.

As may have become apparent by now, both manifestos are far more than they seem on the surface. Each was written using a masterful employment of Qabalistic and alchemical codes. To those who understand Qabalah and alchemy, they disclose a profound and lucid discussion of the Great Work and its methods. There are ample internal clues to enable any of "the erudite" to know that the writers knew what they were talking about.

It remains to discuss the probable identities of those who issued these manifestos, and some of the consequences of their actions.

First, it is obvious that the authors were German. The *Fama* and *Confessio* were published initially in German, and in Germany. The authors' embracing of Christianity (albeit in a Qabalistic-Gnostic form), yet their utter and repeated rejection of the Pope, is consistent with the Lutheran character of Germany at the time, and the general Protestant tide. Martin Luther's personal coat of arms contained a rose mounted on a cross; and this type of ensign was otherwise highly unusual, perhaps unprecedented. Inspired by this symbol, German music from around 1590 at least, began to employ the imagery of the Rose and Cross. Aside from the genuine mystical significance of the emblem, it seems likely that the German authors were

greatly inspired by what, at that time, looked like an emerging movement of pioneering religious freedom.

But we can go further than this. We draw gratefully upon the research of Frances Yates in proposing that the original Rosicrucian Fraternity was real, and that its founder, or at least its inspirer, was John Dee. It is known that Dee traveled extensively in Europe in the last quarter of the 16<sup>th</sup> Century, and that his fame in Germany, as a scholar and diplomat, was considerable. In *The Rosicrucian Enlightenment*, Cap. III, Dame Frances stated her conclusions in no uncertain terms:

Should one therefore look for an influence of John Dee in the Rosicrucian manifestos? Yes, one should, and his influence is to be found in them without a shadow of doubt.

Such is the summary view of the greatest scholar of the Rosicrucian Enlightenment.

It is clear that the *Fama* and *Confessio* were written by **someone** – probably a group of someones. However, those involved never openly identified themselves. They called for the erudite of Europe to write them in the open press, and hinted that they, like the First Matter of the alchemist, were visible everywhere if one but knew how to see them. And, although one of the consequences of their manifestos was an hysterical years-long furor in the public press, the original Rosicrucians never emerged to identify themselves. Yet, if Dame Yates is correct, the group actually existed in much the same form that it described itself.

Having presented this conclusion, it is necessary that we backtrack and discuss what might be called the **True Authorship** of the manifestos. To do this, we must introduce the concept of the Invisible Order – what Kenneth Mackenzie and Paul Foster Case called "the True and Invisible Order," von Eckhartshausen called the "interior Church," and others have called the "Silver Star." However, in attempting this explanation, we run into an immediate problem. The following discussion of the Invisible Order is a matter on which we cannot give decisive physical or logical evidence. Evidence there most certainly is – but it is subtler than the physical or the mental. Therefore, each reader must make his or her own decisions on this matter, now or in the future, based upon their own experience. What follows is consistent with the direct

experience of those responsible for issuing the course of study from which this series of articles is excerpted.

There has been but **one eternal Order** that has existed throughout history, silently guiding humanity's cultural and spiritual evolution. It is the one Holy of Holies wherein the Sacred Ark rests inviolate. Every legitimate magical order, mystery school, fraternity, religion, or other agency disseminating some portion of Wisdom or Light has been but an Outer Vehicle of this Inner Fellowship of Light. It is the real source of every one of the teachings discussed in this present lesson. In the magical tradition it is often referred to as the "Third Order," or the "Interior School." Its members have been poetically depicted as "Secret Chiefs," or "Hidden Masters."

It may be that, rather than an actual society, it is but a spirit of Wisdom that has persisted in the background throughout human history; but if so, we may ask ourselves how there can be continuity of Understanding, Wisdom, and Illumination without a conscious vehicle to convey them.

It may also be that what follows is but a metaphor for an even deeper truth. Again, you must make your own evaluation.

The principle is simple. Historic continuity of the Initiatory Tradition is not to be found in manifest orders, fraternities, associations, temples, chapters, etc. as they exist in the world but, rather, through governing intelligences – great Adepts and Masters, we might say – who operate from behind the scenes. They may be incarnate at the present time, or not; it is of little consequence to this discussion. Those that are incarnate bear the deeper teachings from lifetime to lifetime, to reseed successive generations. By calling them "invisible" it is not meant that they cannot be seen, merely that they are rarely recognized.

This, which we often call the **ONE ORDER**, is the true ecumenical spirit that has motivated human evolution (spiritual and otherwise) from hu-

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\* Occasionally, a well intentioned objection is voiced to this term on the grounds that, identifying these senior companions as "masters" posits everyone else as "slaves." This, in itself, is the projection of a slave mentality. Those who are called "Masters" have demonstrated a mastery of **themselves** – nothing more. They, more than any others alive, honor individual choice and the Law of Thelema that sanctifies it.

manity's earliest days. Some, fearing such powerful, invisible, and all-witnessing "illuminati," have composed fearful and paranoid fiction. Their fears are unfounded.

In the final analysis, therefore, it does not matter who were the human authors of the *Fama* and *Confessio*. No matter what individuals lent their minds and their hands to the production of these documents, the true Authorship, and the motivation for their production, must be credited to the Hidden Masters of the Invisible School. The *Fama Fraternitatis* and *Confessio Fraternitatis* were, above all, **Their** manifestos, announcing Themselves anew to certain individuals who had a capacity to serve.

It would be another three hundred years before they would undertake to do this again on so vast a scale.

JAMES A. ESHELMAN



## LETHE

We have forgotten all the days of fear,  
The nights of torment when the kiss  
expired,  
Lost upon lips with love not overtired,  
But fearing many things – the after year,  
The end, the man – O no, not him! the tear,  
The children's sorrow, and our own shame  
fired  
Not less in doing all that love desired:  
We have forgotten, surely – being here!

We have forgotten every shape of sorrow,  
Knowing no end to one night's ecstasy  
In the night's kiss from morning that we  
borrow,  
From the hard usurer, Eternity –  
Seeing we have it in our power to die  
Before the new kiss kindle for the morrow.

ALEISTER CROWLEY  
from *Alice: An Adultery* (1903)

# BOOK REVIEWS:

## **ALEISTER CROWLEY: The Beast Demystified**

by **Roger Hutchinson** (Mainstream Publishing. 1999. Paper, 216 pp. \$19.95. ISBN 1-84018-229-6.)

## **DO WHAT THOU WILT: A Life of Aleister Crowley**

by **Lawrence Sutin** (St. Martin's Press. 2000. Cloth, 483 pp. \$27.95. ISBN 0-312-25243-9.)

Only two or three biographies of Aleister Crowley have ever been written that I've been able to take seriously. One was his own *Confessions*. Ranking right beside it is Israel Regardie's *The Eye in the Triangle*. A step down, but still a serious contender (as regards accuracy and readability) is Gerald Suster's *The Legacy of the Beast*. To these I would add Robert Anton Wilson's *The Mask of the Illuminati*, which, despite being wholly and purposefully fictional, captures the **spirit** and **flavor** of Crowley's work better than any of the others.

It was, therefore, with much enthusiasm that I greeted two recent entries, the biographies by Roger Hutchinson and Lawrence Sutin; and, having read them, it is disappointment that dominates my mixed feelings as I pen this review. For the most part, you will not see reviews in BLACK PEARL actively recommending against a book – such would be pretty much a waste of everyone's time, since just about any book is likely to be of **some** value to **someone**. But these two books – on the grounds of sometimes gross historical inaccuracy – both deserve to have their weaknesses touted simply because they are likely to attract a significant audience not necessarily qualified to detect their flaws.

At first impression, Roger Hutchinson's **Aleister Crowley: The Beast Demystified** suggests that it will add something new and previously unseen. It communicates this idea effectively by use of a cover photo I have never seen before (in contrast to Sutin, who went with the standard Uncle Festus photo), leading one to expect that, perhaps, there are more within (there are not), or at least that there is some striking new material. And, as one reads through the early chapters on Crowley's childhood, it really seems that this promise is fulfilled. In a fresh and exceedingly readable and engaging style, Hutchinson seems to provide excellent back-story of Crowley's formative years, including many details never previously seen.

One begins to wonder, though, where he got these details. He gives no sources. It is only upon reaching the Golden Dawn period – one with which this reviewer is especially familiar – that we could see where he got much of his detail: He made it up! Tragically, much of this otherwise promising work is as fictional as Wilson's. Hutchinson blithely gives details about which he has no knowledge, including things in the available

public record. For example, he claims the Golden Dawn had "one hundred and thirty-odd initiates" – but there were nearly 400 before they stopped carefully counting. (Crowley was approximately the 350<sup>th</sup> initiate.) He wrote that Mathers was Crowley's initiating Hierophant, whereas, in fact, the man wasn't even present that evening. He speaks of ritual lines being delivered "from the wings" that came from a few inches to the right of Crowley's elbow. Admittedly, these are fairly minor points – but, then, he also wrote, twice, that Dion Fortune had been at Yeats' side in the 1900 London Revolt, despite the fact that she was still a child who wouldn't see a Golden Dawn temple for nearly two decades. Worse, errors of this scope, smoothly passed off as firm knowledge, cause us to question every other new "fact" Hutchinson presents. It fatally compromises the credibility of his work.

Which, to repeat the adjective, is tragic, because Hutchinson does appear to have done some worthy research and thinking. He produced writings by Crowley's father, and has researched court transcripts extensively. Also, the book is rich in contemporary accounts by those who knew Crowley. If we are to trust his presentation of these, they add significantly to the record.

I don't fault him his **opinions**. A biographer is supposed to have these, I think, and I need not agree with them, even when they state that the G.D. was "far, far better without Crowley;" that AC never wrote a decent line of poetry in his life and that, "The best that could ever be said of Crowley's fictional prose style was that it was an improvement upon his verse." Or that, "Aleister Crowley lied incorrigibly and exaggerated habitually," and, as a man, "revealed himself as a spoiled and weak little boy, who ran from rather than confronted unpleasantness." No, these opinions are fine as they stand. Where I quibble is with the errors in his facts.

And his omissions: He left out every event pertaining to Crowley's actual spiritual growth in his entire life, other than his G.D. initiation. Though identifying the power of Crowley's mind, and detailing much of the Mexican mountain climbing expedition in 1900, he failed to mention the life-altering event of Eckenstein's initial training Crowley to concentrate during that particular trip. He skipped the entire period of the founding of the A.∴A.∴, mentioned the 1909 Sahara trek without

## BOOK REVIEWS

a word about *The Vision & the Voice*, and wrote no more than two inconsequential sentences about the O.T.O. Rather than assessing these dominant areas of Crowley's life, he simply ignored them.

This book would have gotten a blisteringly low *one rose* rating from me were it not – despite these huge flaws – such a good read. It's enjoyable despite its factual failures. And he did bring forth some good material, and even caught the formative impact of Oscar Wilde (which BLACK PEARL has been planning to do an article on one of these days). So we'll give him two roses. Enjoy the book. Just don't assume that anything new you learn is necessarily true. (●●)

On the other hand, Lawrence Sutin's **Do What Thou Wilt: A Life of Aleister Crowley** gets a three-rose (●●●) recommendation. I began exploring this book by appreciating that it had an index, and spot-

checking some of my favorite topics in Crowley's life. Unfortunately, I found factual errors in each subject I spot-checked. Fortunately, in reading the whole I found it to be far better than that. Sutin is an established biographer of some note, who brought a decade of his professional skill to bear on this project. He truly has sought to understand Crowley. But what is a reviewer to do with a biography that is substantially a repeat of the known record, does introduce a few new things, and tucks a few new errors into the folds along the way? At least Sutin has avoided every one of the failings of Hutchinson's book, save the occasional inaccuracy (and he even got the Parsons story right for a change!); but he also misses Hutchinson's engaging vitality. It's a boring book, and a tedious read. In the end, with so little new to say, I have to ask why he bothered. – QUILL

### **LET YOUR LIFE SPEAK: Listening for the Voice of Vocation** by Parker J. Palmer (Jossey-Bass. 2000. Cloth, 117 pp. \$18.00. ISBN 0-7879-4735-0.)

I enthusiastically recommend this book to every Portal and Second Order member of Temple of Thelema. In fact, to every member of the Order – to every sincere Thelemite – possibly to any person soever.

I wish I had written this book. Since I didn't, I am thrilled that Parker J. Palmer did. It encompasses every instruction I have ever given a member of our Order on the pathway to meet, embrace, and resolve the mystery of True Will; and in his patient, considered authorship, he does it vastly better than I ever have.

This is a personal, human, moving, insightful, practical work on the discovery of True Will, and living life in conformity with it. While it enumerates principles, most of the book is autobiographical – the author notes that while everyone's journey is unique, instructive insights are commonly found in, rather than veiled by, the details of someone else's trip. Palmer is a Quaker, and a noted education writer. He is also an Adept as sure as any A.:A.: 5<sup>o</sup>=6<sup>o</sup> (though he would likely never own the title), who understands, from experience, what we call the Holy Guardian Angel (even though he calls it something else).

A feeling for this book can, perhaps, be gotten from a series of brief quotations, however much out of context they are: "Before you tell your life what you intend to do with it, listen for what it intends to do with you. Before you tell your life what truths and values you have decided to live up to, let your life tell you what truths you embody, what values you represent." "True self, when violated, will always resist us, sometimes at great cost, holding our lives in check until we honor its truth." "...self-care is never a selfish act – it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others." "The attempt to live by

the reality of our own nature, which means our limits as well as our potentials, is a profoundly moral regimen." "One dwells with God by being faithful to one's nature. One crosses God by trying to be something one is not. Reality – including one's own – is divine, to be not defied but honored."

He writes of finding "the place where our deep gladness meets the world's deep need." Where *Liber L.* tells us that, "There is division hither homeward," Palmer speaks to the process of finding "the courage to live divided [against ourselves] no more."

One chapter explores how limitation and ordeal conspire to discover us to ourselves. He understands projections and how to approach them. He also understands that "the way to God is down" – down into the depths of ourselves – and is found only in embracing all aspects of what is found, without judgment. He explores the mystery of depression and – though speaking of a level way, way below "the Dark Night of the Soul" – insightfully addresses its understanding and resolution by means indistinguishable from those that apply to the sojourning of that most profound abyss. His moral thrust is reflected in a quote from John Middleton Murry: "For a good man to realize that it is better to be whole than to be good is to enter on a strait and narrow path compared to which his previous rectitude was flowery license."

My worst criticism of this hardbound little book is that it could benefit from a better binding, but that is the only weakness in its manufacture. Its contents can transform a life. I give it the highest of recommendations, five roses. (●●●●●) – FRA. L.F.

**THE MYSTICAL & MAGICAL SYSTEM OF THE A.:A.:**

**The Spiritual System of Aleister Crowley & George Cecil Jones Step-by-Step**  
 by James A. Eshelman (College of Thelema. 2000. Cloth, 282 pp. \$37.00. ISBN 0-9704496-0-7.)

This book is a definitive guide to Thelemic spirituality. Following the schism of 1900, when the original Golden Dawn broke apart into separate groups, the young Aleister Crowley, a high-grade initiate of the Order, became disillusioned. Feeling that the Order had abrogated its spiritual mandate in favor of internal social friction, Crowley left Europe in search of the roots of that mandate. Returning to England in 1906, he reformulated the spiritual system of the original Golden Dawn, amplifying it with Eastern yoga techniques he had studied in India and Sri Lanka. The result is one of the West's most uncompromising, comprehensive, and sophisticated courses of spiritual cultivation.

This book is a detailed presentation of that course of training, the name of which Crowley concealed by the initials A.:A.:. Following Crowley's death in 1947, the original A.:A.: organization has gradually evolved and expanded to encompass a number of independently operating lineages, who look to the original system's structure to guide their modern operations. This A.:A.: system is probably one of the most talked about and least understood aspects of the Crowley legacy. This book goes a very long way towards righting that imbalance – by presenting the founders' normative conception of the Order's sequence of work. Each grade, from Student through Exempt Adept, is discussed in turn, always with an eye towards the actual practice of the requisite tasks. The insight this provides into the architecture and spiritual intent of the system is tremendous.

I first acquired the older Second Edition of this book in 1997. It changed and deepened my entire understanding of Thelemic Magick. That edition was spiral bound and privately distributed. This welcome new edition has been extensively augmented with additional text, professional binding, and lavish illustrations. In many ways it is finally getting the presentation it deserves. The author has been an initiate of A.:A.: for over 20 years and is a student of Phyllis Seckler, who, at age 83, is one of the most senior living representatives of A.:A.:, having been initiated in 1940. The Jane Wolfe (Soror Estai) lineage, which derives through Phyllis and her own teacher, Jane Wolfe, has been initiating for over 30 years. Eshelman, therefore, brings his own and his lineage's experience to the text.

The book is not written only for Estai initiates, however. It details the normative system as laid out by its founders, which is held in common, at least in spirit if not always in practice, by all A.:A.: groups. There is also provision for solo individual working of the system. My highest recommendation. (●●●●●)

– NATHAN BJORGE

I got my first copy of this book in 1993 in a home-grown photocopy shop edition. It is a real pleasure to see the book has matured, through three editions, to a beautiful, high quality hard cover edition.

About content? If you gather and organize all of the notes and remarks and instructions about the A.:A.: from every Aleister Crowley book you've ever seen, you will be close to having the sparse skeleton of this book by James Eshelman – but very little of its flesh. Life is breathed into it by the many years of the author's personal experience in the A.:A.: grades as aspirant, and later as teacher to others. He not only knows the facts, but really understands the system of magick, mysticism, and spiritual progress, and explains it so the reader can understand it too. The book rocks! Eshelman is the clearest and most intelligent writer on Thelema in the last 20 years. His work is solidly grounded in the traditions – he has always been known for doing his homework – but he also reaches past the traditional. While others are indulging in reprint after reprint (usually of someone else's work!), he has built on the foundations of his predecessors.

You won't see as much of the innovative in this particular work, though, since its main purpose seems to be to explain the A.:A.: system, step by step, as established by its founders, Aleister Crowley and George Cecil Jones. But, as an example, he's the first writer I have ever seen remark that all of the various themes and tasks traditional to the 6<sup>o</sup>=5<sup>o</sup> Grade (Adeptus Major) are summarized in the doctrines of Karma Yoga. By mentioning this, he makes all of those themes come alive. He's the only one to explain what *Liber Mysteriorum* is, and its relationship to the Dominus Luminis grade tasks. The 6<sup>o</sup>=5<sup>o</sup> and 7<sup>o</sup>=4<sup>o</sup> chapters are much expanded and improved compared to the first edition seven years ago. They seem to come much more from personal experience and understanding, whereas they used to sound much more theoretical.

The book itself is very well made. The binding, in particular, looks as if it will last a lifetime. This new edition has 70-80 photographs and illustrations, is very well organized, and both practical and inspiring. I wish it had an index, but will have to settle for a very complete Table of Contents. It is a great value, and a crucial book for serious aspirants. (●●●●●) – STÉLÉ

**NOTE:** The publishers of BLACK PEARL are also the publishers of this book, and the BLACK PEARL editor is its author. These reviews were written without our solicitation. We appreciate the opportunity to publish them. – ED.

## NEW DIMENSIONS FOR THE CUBE OF SPACE

### The Path of Initiation Revealed by the Tarot upon the Qabalistic Cube

by David Allen Hulse (Samuel Weiser, Inc., 2000. Paper, 146 pp. \$16.95. ISBN 1-57863-137-8.)

Finally, a book to stir the imagination about the Cube of Space!

The name, "Cube of Space," is a 20<sup>th</sup> Century title coined by Paul Foster Case to describe one of the oldest esoteric models of the Qabalistic (or any other) tradition. Preceding the *Zohar* by half a millennium – or perhaps double that – the *Sepher Yetzirah*, or "Book of Formation," described the creation of Reality in terms of an infinite-size cube, then proceeded to attribute the Hebrew letters to its defining dimensions. Until Case's work in the last century, nothing much appears to have been done with this, despite the ubiquitous presence of the cube itself as a symbol of the inmost mystery of at least half a dozen major mystical traditions.

But Case's material – besides a few teasing remarks in his remarkable book, *The Tarot: A Key to the Wisdom of the Ages* – is all locked away in private lesson materials of Builders of the Adytum. Kevin Townley's 1993 book, *The Cube of Space: Container of Creation*, ably provided the raw parameters of the cube, its mathematical structure, and its basic attributions. Hulse, on the other hand, uses the medium of story and powerful imagery to ignite an inner quest.

His story is of the path of incarnation and initiation, journeying, in turn, the six surfaces of the Cube of Space and its hidden interior. His language is vivid, and his narrative compelling.

The book has weaknesses, though. For one, the model of spiritual passage he portrays is marred by artifice. That is, while the broad parameters (his main thesis) are probably right on the mark, his minute details are surely overly structured and simply do not portray

any generic Path. (They do not, for example, portray the Path along which life has led this reviewer nor half the questing souls I know; though it might just happen to fit the other half!) There is also a surprisingly noisy sense of self-importance by the author regarding his mission in this authorship, something I haven't seen as characteristic of Hulse's earlier writings. I suspect the explanation of both of these points is that the book is far more personal than the author lets on. He does give clues that it's personal; and in some of his advertising (for example, his remarks in Amazon.com's ad for the book), he lets a even more be known. I suspect that this work erupted from within Hulse, and is rather autobiographical. If this assessment is correct, though, it might, have made a much more compelling book if he had written it as that autobiography.

His definition of the Holy Guardian Angel, and the particular way he differentiates it from the Higher Self, is quite different from any definition I would ever use. (Hardly a sin!) He gets credit for defining his terms – unlike most authors of the subject.

Nonetheless – regardless of whether the individual reader's soul confirms the exacting mapping of minute steps of the pathways of aspiration and attainment – this book will fire imagination and likely inspire to years of personal digging and discovery using the Tarot and the remarkable model of the Cube of Space. Beautifully illustrated, and containing some of the richest insights on Tarot we've ever read (frankly, there aren't many authors who can still startle me with new insights on familiar old cards – but Hulse did!), we give it a warm four rose recommendation. (●●●●) – IKE BECKER

## PRINCIPLES OF ESOTERIC HEALING

### by Dion Fortune, Edited & Introduced by Gareth Knight

(Sun Chalice Books. 2000. Paper, 164 pp. \$12.95. ISBN 1-928754-03-1.)


A new book by Dion Fortune? Rather remarkable, considering that she died in 1946. But yes, 50+ years later, the manuscript for this work was uncovered in the archives of her organization, the Society of the Inner Light. The book is mostly *received* material, from a series of inner communications spanning two decades.


And it is quite a remarkable book. I'm not all that sure that most readers will learn much about healing – but they will definitely learn something about occultism, and probably a thing or two about themselves. The channeled material itself emphasizes that one needs to know about medicine before the revealed teachings on healing will do much good – both halves of the alchemy must be in place. But there is good counsel here for all.

Fortune was an exceptionally gifted psychic. Channeled material that she received is neither so lofty that it shan't be touched in so much as the style of a letter, on the one hand, nor as imprecise as a \$2 séance or a President's deposition on the other. It is practical, while speaking in root principles. These chapters have that extraordinary quality of the best recorded inner communications, where nearly every sentence strikes you between the eyes with the force of a broom handle and provides seeds of understanding for years to come.

This work should join a couple of Fortune's other writings on the bookshelves of every occultist, as a new staple text in primary education. (●●●●) – QUILL

## HUNCHBACKS & SOLDIERS


*I have been studying the works of Aleister Crowley and Thelema for a while now, and I understand that sex magick is prevalent in his system and in modern magick in general as it has evolved today. I am interested in becoming associated with the A.:A.:. However, probably due to my virginity and inexperience in sexual matters, I generally have an aversion to 'sex magick.'*


 Sexual formulae are taught in the formal A.:A.: curriculum. So are other methods. There are no formal tests on sexual techniques in any Grade. Some of the basics are already apparent in material that the 0<sup>o</sup>=0<sup>o</sup> (Probationer) studies. Some practical (unpublished) formulae are introduced to the 1<sup>o</sup>=10<sup>o</sup> (Neophyte). And it goes on from there. But, the main point is this: Whereas in some systems, sexual methods are the primary or exclusive, techniques used, in the A.:A.: they are simply another set of methods – one more option – one more approach, to use or not as one sees fit.


There is more to Thelema – and to Skeptical Theurgy – than sex magick.


So, no, nothing would exclude you from progress in the A.:A.: system if you chose a celibate life – unless this marks an actual barrier **in you**.

There are, however, other considerations. For example, the attitude of “aversion” represents a psychological matter that will have to be resolved at some point. You will have to confront it within yourself. (You are apparently already starting to realize this, and to reflect upon it.) If you link up to a legitimate A.:A.: lineage, probably no other person will “make” you do this confrontation, but something inside of **you** will require it at some point. I have absolutely no idea when that point will be. Your Holy Guardian Angel will take care of the matter, I am sure. It will probably come in the form of changes of attitude, or of outer circumstances, which simply prompt you that it is time to confront it somehow. It is the limitation – the aversion – the repulsion – that represents the barrier, not what action you want to take concerning it. (Similarly, a fear of death is a considerable bar-

rier in persevering beyond a certain point in the Work, but one usually doesn't need to die in order to confront and deal with it. There are other ways.)

The sexual force is primary to **who we are**. It is no different than the Life-Force that animates us, and which at root **is** us. It is a question of expression. If you follow the A.:A.: curriculum, you **will** encounter this force in a multitude of forms, and it will continue to be up to you whether or not you give this overt physical sexual expression. Its **sanctification** matters tremendously more than its use or nonuse.


*I would like your advice in how to handle the “let down” that occurs a day or two subsequent to the performance of a powerful ritual.*


 With humor and self-acceptance. Understand what's happening, make extra provision for it in your schedule, but mostly know that, for a time, you rose to be something greater than your present life usually allows. Feel gratitude for that.

What's the alternative? Would you prefer only to have the routine of your daily life away from the Great Work, and continue operating only at its baseline level? You have a means, at times, to rise above that. Most people have little chance for such **heroism**, in the deep archetypal sense of the word; but those involved in formal sanctuaries of this Great Work have participated in creating a context, with like-minded people sharing common heightened values, that allows one to exceed the workaday level – “rise above oneself” – for a time. Acceptance of yourself, and of this reality, goes a very long way.

In time, the ideal and the actual commingle. I talked, many years ago, with Richard Alpert – Baba Ram Dass – when he had just returned from years in the Himalayas to live in Boston with his Jewish physician father. He remarked that it's really easy to be a holy man of the highest caliber in the Himalayas, but the real test begins when you move back to Boston to live with your Jewish physician father!

— FRA. A

## The Foreshadowing of . . . **LIBER CADAVERIS**

[Around 1907-08, Aleister Crowley drafted the A.∴A.∴ Zelator 2°=9□ initiation ceremony, *Ritual CXX called Passing Through the Tuat*, also titled *Liber Cadaveris*, "The Book of the Corpse." It was modeled after the Zelator Adeptus Minor 5°=6□ ceremony of the old R.R. et A.C., which George Cecil Jones had reduced to its essential formula for this purpose. Crowley redeveloped the formula along new lines, including a starkly more Egyptian motif.

Some of the ritual elements eventually employed for *Liber Cadaveris* had been bubbling in Crowley's mind for a few years. The document reproduced in part hereafter is a crude predecessor to what later became *Liber CXX* – but it is a long way from the final ritual form and, at the time, surely was not contemplated as being the 2°=9□ ritual. There is internal evidence that it quite definitely was intended for a different purpose. It will, however, be instructive to Zelatores who examine it with *Liber CXX* in mind, and also may be of general interest to others.

The text following appears in Aleister Crowley's handwriting in one of his notebooks. The page in question is headed with a note saying, "Egypt 1904," obviously written with a different pen on a different occasion, and double-underlined. This is followed by half a page of hieroglyphics, then the first lines of text below, numbered 1-6. A note at the bottom of the first page ends with "1904-1907," indicating that the whole is not from 1904. Then, "1904" is written at the top of the next page, which begins the ritual material itself. The document professes to originate from Aiwass but, to an outside eye, does not bear any of the inspired marks or stylistic characteristics one would expect from the author of *The Book of the Law*.

My interpretation is that the hieroglyphs were copied in Egypt in 1904, and not quite half a page left blank. Then, beginning in 1904, the remainder of the material was written, and the notes on the bottom of the first page added years later, as a kind of Table of Contents, with the indication that the material had been written over the period 1904-1907. – ED.]



1. The rituals, ordeals, and rites of the secret and public worship of Ra-Hoor-Khuit.
2. Rough Qabalistic notes and comments on the Book of the Law. 1904
3. How the Scarlet Woman (his wife Rose) [*unclear and crossed out*] knew Ra Hoor Khuit.
4. Name considerations of the Qabalah.
5. Correct descriptions of the Tarot Trumps [*not included in this copy; probably the information under this name later given in 777 – Ed.*]
6. Rose skries for [*unclear*] Oct 1907 [*not included in this copy*]

1904-1907

This is the ritual of passing through the waters: but the Invocations are to be got from ancient Egyptian papyri as taught. I, Aiwass, bein[g] the message of this ceremony and magical act and ritual to the Beast, the prophet of Nu, Had, Ra-Hoor-Khuit.

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There are 13 parts: the key is the Hanged Man of the Tarot for ∇ is the 13<sup>th</sup> letter.

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1. Without a word of warning the candidate is taken to the Chamber of Initiation and affixed to a great cross in a position to cause some pain. There is no support for the head. He is left alone.
2. In Silence Hoor-pa-kraat is invoked – as in old ritual – to defend him.
3. He is taken down and tried as in Book of Dead. But being found guilty he is
4. Stripped of all his attributes – banishing of all symbols (by a new ritual to be revealed.) – and made naked after which he is

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5. Scourged
6. It being now midday, the adoration is made to the exalted Ahathoor. [NB *The original said "Mau the Lion." This was crossed out, and "Ahathoor" written in by Crowley.*]
7. He is left as dead
8. It being now midnight, the adoration is made unto Khephra the Beetle.
9. The Ankh is made upon him, and he is raised to life, and clothed in the robe of rose and gold.
10. The wand of D[ouble] P[ower] is given to him.
11. He is given the Sword.
12. He is Asar. The insight of Horus is given unto him in the power of Hoor and Isis.
13. The magical force is aroused in him: he hath ecstasy.  
In that ecstasy he is left to do what he will.



The ritual of passing through the earth is simple: the candidate is in a quite dark chamber during 3 days and nights. A watcher, of whose presence he should be unaware, shall give him food during his sleep, stealthily sliding into the room and leaving it. The door is of course open: should he come out he is to be [*crossed out: "felled to the earth and"*] rapidly conveyed far from the House.

The officers are always

Ankh-f-na-Khonsu (m) = R[a] H[oor] K[huit]  
Bes-n-maut (m) = H[adit]  
Ta-nech (f) = N[uit].

B

T

the red ▽

A

A[nkh-f-na-Khonsu] **only** touches candidate.  
B[es-n-maut] and T[a-nech] may be present or not: they are the force behind A[nkh-f-na-Khonsu].  
B[es-n-maut] is the force of Matter in Ether.  
T[a-nech] the Force of Generation and Light.

Their union produces A[nkh-f-na-Khonsu], the force of Magick Union  
⌋, Occult power = T[a-nech], ⌋, the force of the Key of ⌋, and reflected Light, the Moon.



But for private work,  
the Beast is Hadit  
the Scarlet Woman Nuit  
and she is above him ever.  
Let him never assume power!  
Let him ever look to her!  
Amen!

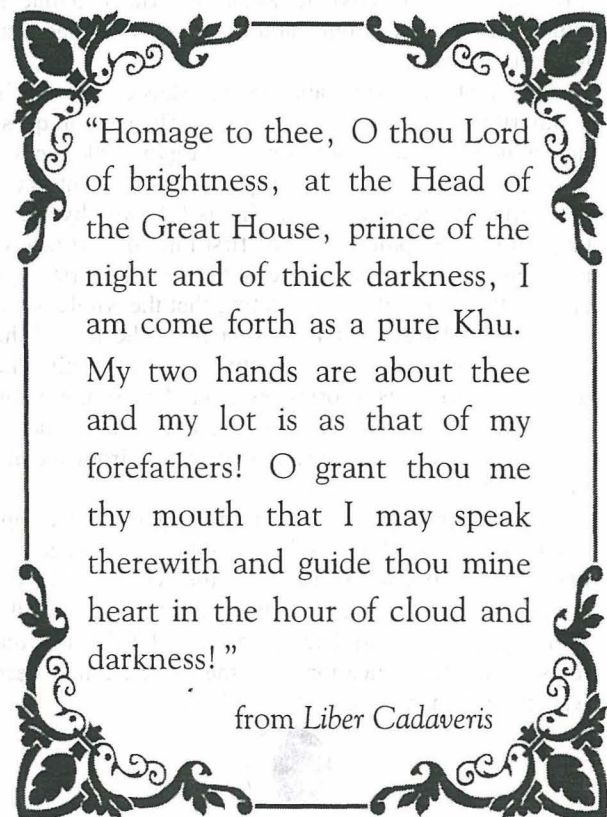
For this she wears the blue and gold abbai of Nu, and the indigo nemyss.

He wears the scarlet and gold abbai, and the green nemyss.

They work mostly in Egyptian, which they will be taught to pronounce. He wears the winged globe.

For open work he can wear the Abramelin things with the Ankhfnkhonsu [*sic*] symbols.

Bes n maut [*sic*] hath the colors and symbols thereof. So for Tanech [*sic*].



It's In The Basics:

# Rehabilitating Subconsciousness

by Frater Yod

Perhaps there is no more valuable undertaking in the pursuit of occult studies, or for personal happiness and psychological health, than the rehabilitation of subconsciousness.

Most people have a general understanding of what is meant by the subconscious mind. It talks to us in our dreams. It provides what is often called "intuition." It plays little tricks on us when we are out of touch with our feelings or try to act untrue to ourselves. It supports us, feels good, and rewards us when we do otherwise.

Besides these few things, there's a lot more about subconsciousness worth knowing about.

Subconsciousness is the part of our mind closest to the organic level. It does obvious, automatic, repetitive things, such as beating our heart. It keeps us breathing when we aren't paying attention. It also oversees all of those other body functions that keep on happening and without conscious monitoring. For example, subconsciousness controls the digestive process. Think about this for a minute: You probably know that there are a lot of steps involved in the digestion of food, the extraction of nutrients, and the elimination of waste. Subconscious controls **all** of those. Think about each step of these processes in turn, to the best of your knowledge. You may get some real surprises!

Once we have nutrients extracted, how do we determine what goes where? There are a lot of molecules to keep track of! Chemical processes occur all the time in our bodies, breaking down materials to their basic components, reassembling these into new things we need, then deciding, on more or less a cell-by-cell basis, what goes where – and getting it there. How do we make this happen? Well, we certainly don't think it through consciously. It is subconsciousness – the best personal

assistant you will ever find – that takes care of these little details for you.

Take this one step further: Subconsciousness controls every detail of blood chemistry that the body is capable of sensing. This is powerful stuff! Tiny variations in blood hormone levels have huge effects on mind, behavior, and health. Most of our readers will have had personal experience in the profound difference that a few *micrograms* of change in blood chemistry can have on their consciousness for many hours after.

You want subconsciousness to be your friend!

Unfortunately, in our society, we often are alienated from it. We need to change that.

As your "personal assistant," subconsciousness keeps track of many things you can then forget about. It is very good at taking a hint – a suggestion from your actions, or an idea that you drop – and carrying it out to conclusion. Most "intuition" (so-called) is the result of subconsciousness taking all of the facts of an issue, extrapolating them to all of their possible logical conclusions (like thinking through every possible set of moves in a chess game), then tossing its conclusion up into your conscious mind. Do you ever use the technique of "sleeping on" a question or problem? Subconsciousness "sleeps on it" – on everything! – all the time, even when you are awake. Want something to happen? Give subconsciousness the suggestion, make your actions consistent with the wish, and subconsciousness will probably pull it off for you!

Subconsciousness is also the field of instincts, organic reflexes, and habits. Perhaps most extraordinarily of all, it is **the real "world wide web."** All organic life on this planet is connected at the level of subconsciousness. The interconnection of animals with each other (and, of course, with chil-

dren!) is a sign of this. It is the basis of telepathy, and the basis of seeming miracles when people who had no objective way of knowing what we needed show up on our doorsteps with it in hand. It is the basis of our underlying and **fundamental** connection with each other.

Furthermore, subconsciousness is awake all the time, 24 hours a day – unlike what we call our conscious mind. It is common to think of consciousness as comparable to the daytime sky filled with sunlight, and to analogize subconsciousness to the night sky and the state of sleep. However, the night sky is “out” during the daytime too! It’s just covered over with all that sunlight bouncing off the air molecules in our atmosphere. During a solar eclipse, when the covering Moon “quiets” the sunlight, the night sky pops out from behind – it’s always there! And subconsciousness is always awake. Meditation is a means of inducing a metaphorical solar eclipse – quieting the sunlight of conscious thought so you can get better at consciously listening to what subconsciousness sounds like when it talks.

However, subconsciousness doesn’t “talk” in words. It is a preverbal part of our minds. Spoken and written words are the language of the conscious mind. Subconsciousness communicates through feelings (organic sensation) and, especially, through images. **The language of subconsciousness is symbols.** Symbols are to subconsciousness what words are to the intellect. **The conscious mind doesn’t have to know what a symbol means, for subconsciousness to read it directly, with full understanding.** To continually “translate” symbols into verbal meanings misses the point! You need, instead, to learn to “read” them, with awareness, with subconsciousness.

In developing our self-conscious ego-differentiation and a sophisticated intellect over the last few thousand years, humanity suppressed subconsciousness, sometimes brutally. This is something we tend to do when fighting our way out of a limitation – we attack what we are trying to grow past. Now, we need to move past this denial and heal the wound, rehabilitating our relationship with subconsciousness. **Most fundamental occult practices do exactly that!**

Imagine a small child that no one ever talks to or listens to; or, if they do talk to it, it is to shut it up, or to brutalize it just for being there; and they never speak in the child’s own language. Imagine

further that this child is kept locked away all of the time. What do you suppose this child would be like? The answer is obvious. It would be heavily pathologized. The worst of its behavior would come out. It would be dysfunctional in numerous ways. It would also look for opportunities to get back at its abuser in self-protective, deceptive, but incredibly clever ways.

Is it obvious to you that this is what happens to the subconscious mind when you treat it the same? Subconsciousness is not pathological *per se*, though many people’s subconscious minds have become pathological. Ever wonder where your little self-destructive traits came from? Hmm?

The solution is to change your habits at once! Stop dissing subconsciousness! **Set aside quality time with subconsciousness every day.** (It responds very well to regularity, repetition, and rhythm. Make use of this fact.) Plan to speak to it **in its own language** – the language of symbols. Plan to just sit and listen to it. Set aside the special time to be with subconsciousness every day, no matter what, preferably at the same time and place.

How do you speak to it in its own language? Quietly meditate on a Tarot card – take the 22 trumps in sequence, spending a week on each one, and just quietly look at the card for 5-10 minutes. Subconsciousness will “read” it for you – you don’t have to do anything else. If subconsciousness figures something out and tells you, listen carefully and write it down. Also, as you may already have realized, magick ritual speaks in the language of symbols. Meditation practices train us to listen to subconsciousness. Keeping track of our dreams and seeking to understand them in the semi-conscious just-waking state can be a powerful dialogue within the mind. (Dreams aren’t confusing when you’re having them – only when you try to translate the dream language into rational thought later!) Observe your psychological projections throughout the day, and track them in a diary – these are examples of “dreams” in your waking state; that is, of how the subconscious and conscious minds interact over the course of the day.

As you continue your occult studies, look at each new practice you encounter through this lens – ask what it is doing to help you build a new, healthy, loving, cooperative relationship with a renewed, healthy, loving subconscious mind. In only a few weeks or months, you may be astonished at the changes this makes in your life!

## CEREMONIAL MAGICK, Part 9: Purifying the Character

*[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals 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.]*

**OPUS 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.**

Among the most compelling allegories of Freemasonry is that of "the two ashlar." An *ashlar* is simply a cubical (block) building stone. The apprentice Mason is shown two blocks, one finished and ready for use, and the other rough-hewn. This "rough ashlar" represents anything found in nature impure and unrefined. The "perfect," or finished, ashlar, which is equivalent to the alchemical "Red Stone," signifies the result of artful refinement.

As likely will be evident, the analogy is to each of us as we undertake the Great Work. As one Masonic ritual explains,

By the rough ashlar we are reminded of our crude and imperfect state by nature; by the perfect ashlar of that state of perfection at which we hope to arrive ...

In the diverse operations already discussed, we have yet to address the simple question, "How shall I improve myself?" Or, as Aleister Crowley lightly posed it in preparing to write a different set of ceremonies, "How shall a young man mend his ways?" Opus 9 is an operation of this sort.

Self-assessment is central to the process of the Great Work. It recurs at many stages. Self-knowledge is founded on knowing our shortcomings as much as our strengths. It should take no unusual courage to admit that our personalities are imperfect. There are some things we would like to

change about ourselves – some behaviors to remove, and others to acquire.

Magical ceremony is particularly suitable to that portion of this task that involves revising subconscious patterns and planting seeds for new ways to be, because it is to the subconscious mind that magical ritual speaks more directly.

A series of rituals was conceived that would take, in turn, each of the seven planetary principles, stir its subconscious patterns into visibility, and permit direct surgery thereupon. On further thought, it was realized that this could be effectively handled by a "two-tiered" ritual architecture. That is, while one normally would pick a single sephirah (or other principle) to define a ritual's theme, we would, for this Opus, select two. (1) The overall ritual would be of Yesod, corresponding to the field of personality on which we wish to operate. (2) Within this, a sub-theme would be the particular psychological aspect of ourselves that would receive direct attention. To accomplish this, a Yesod temple would be opened to establish the general field of our labor, after which the second planetary force would be invoked.

When this was performed for the weekly College of Thelema class in Los Angeles, Fra. C.S.C., volunteered. For two weeks, he co-developed the exact form of a ritual on this pattern, to address imbalances he perceived in the Mars aspects of his character. The ritual here following is not precisely the one he performed, but is an instructive adaptation of that for purposes of publication.

My original diary notes, from which we began the development, proposed the following model (within the two-tiered structure mentioned above):

The underlying idea is that exposure to a very pure, clear form of a principle eventually will displace its unhealthy manifestations. This is accelerated by a conscious intent to let the negative behavior go, supported by real action in life.

Select a trait that you want to get rid of or adjust. Determine the planet to which it corresponds. Set up a temple of that planet. Banish by the Pentagram. General invocation by the Middle Pillar formula. Declare your purpose as to be filled with the highest, purest force of the planet, so that it washes your psyche clean and purges trait "X." Use the Hexagram and Divine Names to invoke the planetary principle. Receive its energies, be saturated by them, and meditate amidst them. Write the undesired trait on a piece of paper and, with appropriate words and gestures, burn it in the single flame. Visualize, and support with positive language, yourself in the **new** way you want to be.

Soak up some more of the planetary energy. Feel purified and balanced. Feel its best side filling you. Ask the Archangel to ever be there when you need help in this, and to come when called. Rise, banish, close.

Here follows the way one aspirant developed the formula, in a class context, to accomplish this.

FRA. A.H.

## THE CEREMONY ITSELF

### PRELIMINARIES & DESIGN

In the center of the working space, place a double-cubed altar covered with a violet cloth. Upon it, place a single white taper (at the center, and unlit at the beginning) with matches, etc.; a cup of water; a second vessel, holding wine; a censer with charcoal, etc.; incense (a mixture of jasmine and Dragon's Blood resin); a magick dagger; a personally significant lunar symbol; two small, blank pieces of paper; and a writing instrument. Atu XVI, The Tower, should also be at hand.

### BANISHING & PURIFICATION

Perform a general banishing by the Lesser Ritual of the Pentagram or the Star Ruby. Purify the temple by Water and consecrate it with Fire.

For a planetary working, it is commonly recommended to banish also by the Lesser Ritual of the Hexagram. Many hold, however, that the Star Ruby ritual is quite catholic in its effect, and does not need a Banishing Hexagram to supplement it.

In any event, the magician's inner preparation is, if anything, more vital for this type of ceremony than any ritual particulars. One is journeying into one's own depths. One's psychological preparation, which may have begun several days before the actual ceremony, will have a strong influence on what one encounters.\* Beyond this, simply satisfy yourself that the magical preparation of the physical working space is sufficient.

### GENERAL INVOCATION

Stand before the altar on its western side, facing the East. Light the white taper. Consider that this single flame is symbolic of Kether, the Crown chakra, Hadit, and all similar ideas.†

You also may wish to make a simple verbal dedication to Source, or otherwise align yourself with primal Spirit. Keep it simple, though, and adopt an emotional, rather than intellectual, tone.

### THE OATH OR PROCLAMATION

Say: **Do what thou wilt shall be the whole of the Law. It is my will to perform this rite of sacred magick to heal the Geburan side of my psyche. Love is the law, love under will.**

Recite an oath to your Holy Guardian Angel, such as: **I, N., swear that I will open my psyche to thy guidance, so that I may balance the expression of the force of Geburah in my life.**

### SPECIFIC INVOCATION (YESOD)

Awaken the powers of Yesod – the magical gates into your subconscious mind – beginning with a formula of the Invoking Hexagram of the Moon, as follows:

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\* One particularly effective technique is to review, just before bed each night, past events related to the life pattern you wish to fully acknowledge or assimilate. – Fra. C.S.C.

† This understanding is important. It sets the stage for the particular use of the candle later in the ritual.

## CEREMONIAL MAGICK

Perform the Qabalistic Cross, as at the beginning of the Pentagram Ritual. Then, advance to the East and trace the Invoking Unicursal Hexagram of the Moon. (See diagram.) Touch the center of the Hexagram (where you visualize the five-petalled rose) and vibrate **Shaddai El Chai** (שְׁדַי אֵל חַי) and **Gabriel** (גַּבְרִיאֵל). Repeat this in the South, the West, and the North. Complete the traced circle to the East. Then, face also the direction where the Moon is at that moment, and make a fifth Hexagram, vibrating the Names as before. End with the Qabalistic Cross.‡

Return to the west side of the Altar, facing East. Summon the Archangel Gabriel. See Gabriel with a blue robe (ג, King Scale); a very feminine, rounded face with a profoundly loving expression; great white wings; and bearing the cornucopia. Having built this image and felt this presence, assume the image of Gabriel, astrally draping it over your inner image of yourself. Remaining keenly conscious of this image, vibrate the name "Gabriel" three times, with the Sign of the Enterer (as taught in *Liber O*, Cap. III).§ Feel the presence of Gabriel above, within, and about you. Knock, with your fist, on the top of the altar, a battery of 2-5-2.\*\*

‡ The original G.D. Hexagram Ritual began with the Qabalistic Cross, and ended with the Analysis of the Keyword. The form given above is especially suited to First Order work, *i.e.*, those who have not yet been initiated into the Mysteries of Tiphereth. – Fra. A.H.

§ The twin methods of "Assumption of God-Form," so-called, and "Vibration of Divine Names by the Formula of the Middle Pillar" are commonly used together in this fashion. Their purpose is to identify the consciousness of the magician with that of a Divine Being – God image or Archangel – for theurgic purposes. – Fra. A.H.

\*\* That is, the 5 of Geburah within the 9 of Yesod. The *sensation* of such a battery can ground objectively what otherwise might be wholly psychological phenomena, while also further particularizing the rite. It was especially effective for Mars. The magician can adapt this formula to the other planets.

Remaining mindful of the Form, and retaining whatever degree of inner union that has been obtained by the foregoing, circumambulate nine times **counterclockwise** (*i.e.*, lunar circles), ending back at the West.†† In doing this, you are journeying down into the sacred, silent, depths of your subconscious mind. Your arrival will be to a vast, cavernous vault, where you are surrounded by all of your treasures.‡‡

Within this inner space, envision a fountain or flood of the purest white light cleansing you and everything in your surroundings. This is a symbol of the Purifying Consciousness of Yesod.

Request the Divine Powers of Yesod to witness, and assist in, this Work. Declare as your purpose (for example), "To accept all aspects of my being, conscious and unconscious, beloved by me and abhorrent to me."

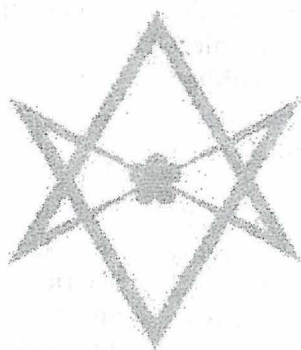
In all of this, select language and action that will help sustain an **emotional** intensity, not an intellectual one. One aid in this is to use vivid visual memories of key points in your life that have an emotional relationship to the parts of your personality which you are performing this particular operation to purify and equilibrate. Pause to complete all of these steps within, even as you have completed them without.

### SPECIFIC INVOCATION (MARS)

When you are ready, stir the astral-psychological energies of Mars and Geburah into activity as follows:

†† One example of imagery to utilize, to strengthen the "Mars within Yesod" theme that you are building, and to visually reinforce the experience of descending: *Before beginning the circles*, envision a tower bathed in moonlight. *While circling*, mentally descend a staircase within that tower, with moonlight flashing through crescent-shaped portals along the walls at regular intervals. – Fra. C.S.C.

‡‡ The phrase is specifically chosen for magical effect. Yesod is called "the Treasure House of Images." Envision this as you will.



In the Unicursal Hexagram, the **bottom** point is attributed to the Moon. The invoking Lunar Hexagram, traced in **silver** light, moves in a **counterclockwise** direction (up to the right), touching first the points attributed to Luna, Water, and Earth, before continuing to their masculine complements, Sol, Fire, and Air.

Stand either at the west side of the altar, facing East; or facing across the altar toward the particular direction in which Mars is, at that moment, located in the sky. Over the altar, trace the invoking Mars Hexagram in green flame against a deep red background. Trace the Mars sigil (♂) at its center in the same green flame. Pointing to the sigil at the center, vibrate the Sacred Names in the Mars hierarchy, to the level of Yetzirah: **Elohim Gibbor** (אלהים גבור), **Kamael** (כמאל), **Seraphim** (שרפים), and **Zamael** (זמאל). Pause to feel the stirring of the Mars energies.

Situate yourself for meditation, with the XVI<sup>th</sup> Trump, The Tower, before you. Meditate on this card for several minutes to further attune yourself to the energies of Mars, and stir them in your psyche. Let arise images and other memories of aspects of your behavior corresponding to Mars, as well as past decisions, both happy and unhappy, in these areas. (The preparatory work done on prior nights, just before sleep, will aid this process.) All of these are being roused to be felt, purified, sanctified, accepted, and incorporated.

When ready, take the first sheet of paper. Write on it the specific trait(s) that you want to be rid of so that you can redirect their energies into other, more positive directions. Verbally affirm your intention somehow.

Ignite the paper in the altar taper, remembering what that flame represents. Let it burn up completely (and safely) in the censer. With it, burn plenty of the jasmine/Dragon's Blood mixture.

When it has burned completely, crush its blackened ash into a pile of ashes and declare its release, stating aloud the particular behavior pattern, and that it has been released from your psyche. (Understand this to mean that only the specific **form** has been destroyed. The energy once held in that particular form has been liberated, and is available to be reinvested into other purposes.)

Take the second piece of paper. Write on it the behavior, principle, ideals, etc. that you wish to add, to replace the old behavior. **Visualize** the new behavior – **see** and **feel** yourself doing it! – and build this into your cells. Then, freely offer this to the flame as well, understanding this act to be sanctifying. Stir its ashes into those of the first paper.

When it is finished burning, use a few drops of water from the cup to symbolically purify the consumed matter.

## EUCCHARIST

Take the cup of wine. With the blade of the dagger, stir a **small** amount of the ash of the burned paper into the wine. Drink this joyously.

Feel the working completed.

Give thanks, in your own words, to the Divine Powers that have assisted this operation of transmutation.<sup>§§</sup>

## CLOSING

Reverse the initial circumambulations by circling **clockwise** nine times, remaining mindful of Gabriel's form. Experience yourself as rising back up in consciousness, from your depths to your normal level of self-conscious functioning, retracing the steps of your original descent.<sup>\*\*\*</sup>

Release Gabriel's form, visualizing it passing to a place before you. Thank Gabriel. Respectfully grant the Archangel leave to depart.

Repeat the Hexagram Ritual you performed at the beginning (using, again, the Qabalistic Cross), but with **banishing** Lunar Hexagrams. These begin at the bottom point as well, but move in the opposite direction, upward to the left. Only the four Hexagrams of the Quarters are traced for the banishing.

Declare a general license to depart.

Knock, with your fist, on the top of the altar in a battery of 3-5-3 and say: **ABRAHADABRA**.

Write the record of the working in your diary.

FRA. A.H. & FRA. C.S.C.

<sup>§§</sup> Remember, the magical virtue of genuine feelings of gratitude is that it opens the heart center. This will complete the sanctification of the energies and their dedication to the healthier manifestation you have selected. But the gratitude must be genuine. It will not work if it is false.

<sup>\*\*\*</sup> For example, if the "tower in the moonlight" imagery was used earlier, you may now wish to visualize yourself ascending the same stairs, up the *renewed* tower, into sunlight. – Fra. C.S.C.

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

## THE CRY OF THE 6TH ÆTHYR, WHICH IS CALLED

**MAZ** ✠ Ε 7 Γ

1. There cometh into the stone the great Angel whose name is Avé, and in him there are symbols which strive for mastery, – Sulphur and the Pentagram, and they are harmonized by the Svastika. These symbols are found both in the name of Avé and in the name of the Æthyr. Thus he is neither Horus nor Osiris. He is called the radiance of Thoth; and this Æthyr is very hard to understand, for the images form and dissolve more rapidly than lightning. These images are the illusions made by the Ape of Thoth. And this I understand, that I am not worthy to receive the mysteries of this Æthyr. And all this which I have seen (being all the thoughts that I have ever thought) is, as it were, a guardian of the Æthyr.

2. I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

3. Accordingly, I wait in a certain magical posture which it is not fitting to disclose, and above me appears the starry heaven of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of hé, and vau are the separations which this Star unites. And in the heart of the star is an exceeding splendour, – a god standing upon the moon, brilliant beyond imagining. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and hé and vau are the perfected sulphur and salt. But now I am come into the centre of the maze, a whirling dust of stars

and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in aleph by its shape and number, and in beth by the position of the arms of the Magician, and in gimel because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

4. Now I am shut out again by this black Svastika with a corona of fire about it.

5. And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together, saying: Come up with me, and let us make a mock of the nakedness of the Most High.

6. And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways; and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaieth, or if the three schools be not one. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

7. Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in

the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the changeful moon, the dead planet that revolveth no more. So the far-seeing, the fardarting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer. And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity.

8. But thou that art with me in the spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

9. None shall pass by me except he slay me, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares; he who bafflenth even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

10. And this is the horror that was shown by the lake that was nigh unto the City of the Seven Hills, and this is the Mystery of the great prophets that have come unto mankind. Moses, and Buddha, and Lao Tan, and Krishna, and Jesus, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss.

11. But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only beauty come nearest to the truth. For the beauty receiveth directly three rays from the supernals, and the others no more than one. So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the

Pomegranate in hell, for half the year art thou concealed, and half the year revealed.

12. Now I perceive the Temple that is the heart of this Æthyr; it is an Urn suspended in the air, without support, above the centre of a well. And the well hath eight pillars, and a canopy above it, and without there is a circle of marble pavingstones, and without them a great outer circle of pillars. And beyond there is the forest of the stars. But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot, which hath been utterly consumed.

13. And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired), Ephesus, the City of Diana, Binah – was not Diana a black stone? – and they burnt their books of magick.

14. Now it seems that the centre of infinite space is that Urn, and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Æon that is passed. And in the Book of Enoch was first given the wisdom of the New Æon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician. For it was the Master of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (*i.e.*, the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Æon.

15. There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

16. And there is writing in Greek above that. The word 'nox' written in Greek, and a circle with a cross in the centre of it, a St. Andrew's cross.

17. Then above that is a sigil (?), hidden by a hand.

18. And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain

thy father. Get thee back from the Urn; thy ashes are not hidden here.

19. Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

BENISHRUR, ALGERIA.

December 10, 1909. 7.40-9.40 p.m.

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

A dark, rapidly waning Hecate Moon – that is, in the last days of her lunation – was buried, with the Sun, deep beneath the horizon. Saturn dominated the Midheaven as this vision began, and Venus was rapidly approaching the western horizon. Both Sidereal and Tropical astrologers would have viewed the Moon as being in Scorpio; and in the Sidereal zodiac, both luminaries were so placed. The depth, darkness, and sulfurous intensity of this Scorpio are clearly visible in the vision, enhance by the o’erwatching Saturn.

Yet, amidst this, perhaps the two most important astrological considerations are factors of Aleister Crowley’s own horoscope. His natal Sun was near the IC when he began this vision, just as it had been at his pre-midnight birth; and transiting Mercury exactly squared his Moon. The weakening light of the lunar phase (just two days shy of a pending solar eclipse), combined with the ego reinforcing and intellect-exacerbating transits of that night, had a dual effect. (1) He had difficulty getting deeply into the vision at all. (2) He primarily saw mental illusions of the Ape of Thoth, the rattletrap machine-monkey of his own mind. He viewed it as primarily a Mercurial vision – specifically, a vision of Chokmah as the higher Mercury.

Saturn’s role is not clear, beyond the heaviness and difficulty. She does, however, reinforce the sterility of the last verses. Venus seems to be evident only flittingly, around the time she actually set, near §5.

In the primary scheme, that we have followed throughout this series, of correlating the Æthyrs to the Tree of Life, this 6<sup>th</sup> Æthyr corresponds to **Tiphereth in Atziluth**. By the alternate scheme introduced in the 9<sup>th</sup> Aire, the 6<sup>th</sup>, 5<sup>th</sup>, and 4<sup>th</sup> correspond to Chokmah. The latter is entirely evident – this is utterly a vision of Chokmah. These three Æthyrs now beginning are foreshadowing of the 9<sup>o</sup>=2<sup>d</sup> Grade of Magus which Crowley had not yet attained. He was being introduced to its mysteries to the degree possible.

But there are Tiphereth elements as well. Besides the common interchange of attributions and ideas between Mercury and Sol, Tiphereth symbols also appear in §7, and an essential doctrine of Tiphereth is conveyed in §11. (This may, of course, be contributed by the Z, or Sun-Leo, in MAZ.)

MAZ or  $\Xi\text{X}\text{P}$  = **Aquarius, Taurus, Leo** = Heh, Vav, Teth = 5 + 6 + 9 = 20. (Using  $\text{Z}$  for Aquarius, Crowley obtained 105 as the value.) This number does not impress me. At best, it is the value of  $\text{YD}$ , *Yod*, which corresponds to Chokmah. Possibly, also,  $\text{HZEH}$ , *Hozeh*, “a vision; to penetrate; to pass by” relates to §10. That’s about it. On the other hand, if MAZ is enumerated as if it were Hebrew or Greek, it totals to 48. Foremost, this is the value of  $\text{KOKAV}$ , *Kokav*, which literally means “star,” but is also the proper name of the planet Mercury. (It is the star of 48 rays added to the hood of the Practicus A. . . A. . robe.) This is dead on! It captures most of the obvious themes of the vision.

The astrological correspondences of these three letters are three of the four Kerubic constellations. Also, since  $\text{G}$ , Taurus, is the Hebrew conjunction “and,” MAZ depicts the union of Leo and Aquarius, the alchemical Lion and Eagle, the Beast and Babalon, etc. This interpretation does not show as clearly here as in the 4<sup>th</sup> Æthyr, where the union of the Sun and Moon is shown. Nonetheless, all three of the Æthyrs discussed in this issue, corresponding to the passage of Chokmah, have names inferring this type of union of opposites by an intervening, transcendent, uniting third (or “child”) principle. In MAZ, the individual letter attributions show in various places as we move through the Vision.

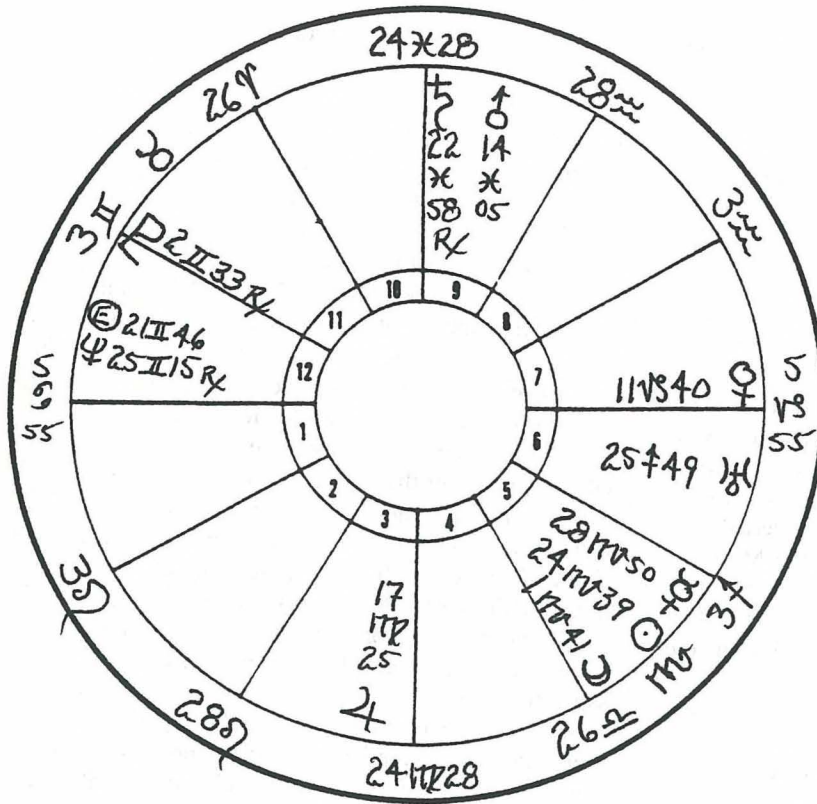
§1: At once, we open with a Qabalistic analysis, characteristic of the Mercury-to-Moon transit dominating Crowley’s horoscope. *Avé* is the name of one of the more important angels that communicated with Dr. John Dee. The name, which was extracted with other angelic names from an important 7 × 7 tablet, is also the Latin word for “Hail!” or “Hello.” Arguably, *Avé* was, himself, the dispatched greeting to Dee and Kelly from the Enochian hierarchy.

Crowley saw this Angel and this Æthyr both corresponding to “Sulphur and the Pentagram... harmonized by the Svastika.” By the astrological correspondences of MAZ, fiery Leo is Sulphur, Taurus is the Pentagram (through *Atu V*), and Aquarius implies the Svastika because this is the classic posture of the figure in *Atu XVII*, The Star; also because it is the shape of the corresponding magical pose, often called *Isis in Mourning*. These appear in the name *Avé*, treated as Hebrew correspondences to the Old Æon’s erroneous Tarot model,  $\text{AR}$  = The Fool ( $\text{R}$  is in the shape of a Svastika), The Hierophant (*Atu V* for the Pentagram, again), and The Emperor (fiery Aries, and in the shape of  $\text{S}$ , Sulphur).

All of this seems just to be Crowley’s intellect settling into things at the beginning of the session.

From these symbols, Crowley then interpreted the messenger *Avé* as “the radiance of Thoth.” The reasoning is absurd – which is a good sign! Intuition is kicking in. The earlier Qabalistic musings can be lumped in with the other “illusions made by the Ape of Thoth.”

BLACK PEARL



Sidereal Zodiac

9:40 p.m. ANGLES:

MC 25V36

Asc 00Q01

EP 20Q41

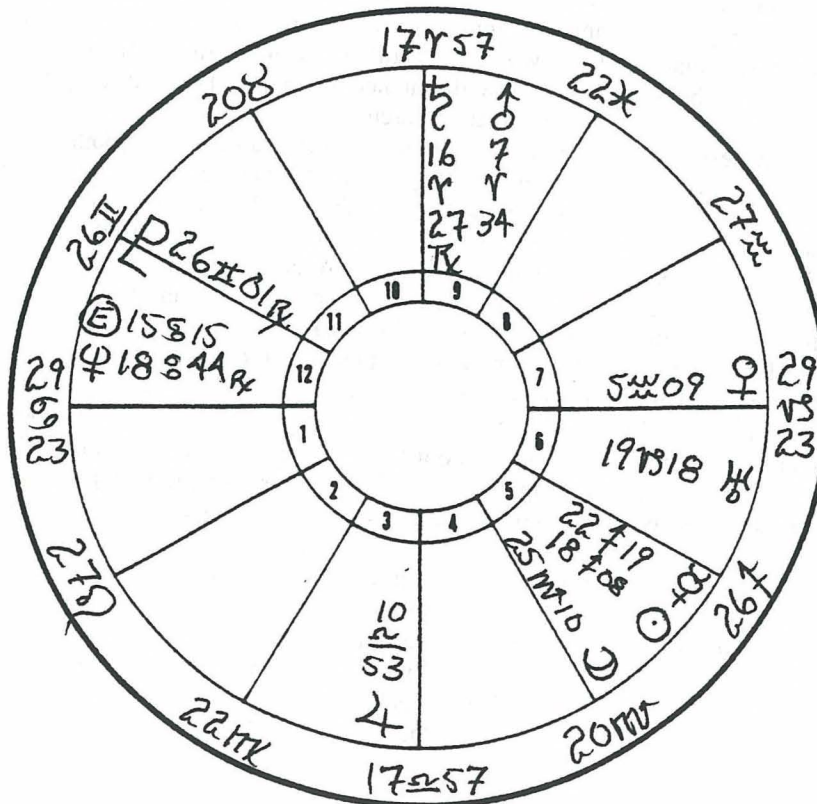
Vision of the 6<sup>th</sup> Æthyr

1909 December 10

7:40 p.m. LT

Benishrur, Tunisia

35N00, 5E00



Tropical Zodiac

9:40 p.m. ANGLES:

MC 19Y05

Asc 24Q01

EP 14Q10

He confirms that this Æthyr is “beyond his grade” – since it is of Chokmah, and he had only, at that time, attained the Grade of Binah. His thoughts act as the Kerux, warding the inner side of the Æthyr’s doorway.

§2: Finally, the Voice comes clearly: Binah must lie open unto Chokmah as the pyramids – the City of Pyramids of Binah – lie open to the circle of stars that is the astronomical field of operation of Chokmah. This stabilized him – fixed his volatility, to use the alchemical term – opening the vision of the Fixed Mercury.

§§3-4: The starry nocturnal sky represents both Chokmah, and the M (Aquarius) of MAZ. This corresponds to the Path of  $\aleph$  on the Tree of Life, the first Path crossed in the initiation of Chokmah. (Meeting Thoth is the Path of  $\beth$ . The third Path,  $\daleth$ , was traversed in the 7<sup>th</sup> Æthyr.) He blended these ideas with that of *Kokav*, which is both “star” and “Mercury,” and is here a symbol of Chokmah.  $\aleph$  is involved simply because it is the numeral 8. The “Vision of the Universal Mercury” is a Golden Dawn paper that portrays Mercury descending upon a great sea – generally understood as Beth descending upon Binah.

$\aleph$  and  $\beth$  are only Sulphur and Salt in the old Tarot scheme, where they are The Emperor and The Hierophant, respectively. (He returns to the prior idea here.) In their midst, the swirling Svastika is a galaxy-like spiral maze, of stars and gods, into the center of which he is drawn. (NB – This Svastika is the “admission badge” of the old 1=10 Grade, and a symbol of Kether. It shows that “Kether is in Malkuth.”)

§5: Numerous ideas from this vision were later synthesized in the Class A document, *Liber B vel Magi*, written down by Crowley just over two years later. One of these ideas is that of the “curse” of the Grade of Magus. Here, a legend of Chokmah and Binah is woven into a variation of the legend of Noah’s drunkenness, from *Genesis* 10. The son who mocked Noah’s nakedness was Ham,  $\aleph\aleph = 48$ , the value of MAZ.

From this story comes the doctrine of the Three Schools of Magick: the White, the Yellow, and the Black. There is no better discussion of this (and nearly no **other** discussion of this!) than the three letters on this topic in *Magick Without Tears*. The doctrine of the Three Schools of Magick is one way to categorize the varied philosophical and practical schools emerging from the Third Order during humanity’s history. These colors are not racial terms, and “the Black School of Magick” is not to be confused with either “the School of Black Magick” or the “Black Brothers.” Representative examples of the White, Yellow, and Black schools, respectively, are Rosicrucianism, Taoism, and Buddhism. See the *MWT* letters for more details.

In comment to the vision’s inferred question of whether “the three schools be not one,” Crowley later confirmed, “They are.”

§7: This is a dynamic sensory expression of the doctrine that 2=9 and 9=2; that is, that change is stability, and stability change. “Hawk” is a symbol of Kether, and “ibis” of Chokmah (via Thoth). Chokmah speaks of its relationship to Kether, as of speech to silence. “Speech is two-fold [Chokmah], and truth is one [Kether].” Furthermore, there is a particular mystery of Chokmah in the sign in which Thoth stands.

Tiphereth symbols appear next. The spider is attributed to Tiphereth, especially because the eight legs remind us of the eight Paths into Tiphereth. The “web,” in this case, is the web of thought, of the Ruach. It is composed of “golden filaments” reaching to infinity.

§8: Crowley is reminded that he hasn’t the full Grade of this vision, so there are things he will not see. “Run and return” is an important Rabbinical Kabbalistic phrase, based on *Ezekiel* 1:14, “And the *Hayoth* [the angels of Kether] running and returning, like the appearance of lightning.” In *Sepher Yetzirah* 1:6, the word used for “running” is  $\aleph\aleph\daleth$ , *ratzah*, which means both “to run” and “to will.” The phrase is used to introduce the image of the Lightning Flash to the design of the Tree of Life: “Ten ineffable Sephiroth: Their mystical image is like the lightning flash. Their fulfillment is boundless. His Word is in them ‘running and returning.’ They rush to His declaration like the whirlwind. They bow themselves before His throne.” That **Word** is the same as the Mercurial god of Chokmah who uses this metaphor in the present vision.\*

§8-10: Now comes a description of a “horror” patterned after certain customs from the early Æon of Osiris. It is the “curse” of the Grade of Magus later hinted in *Liber Magi*. Despite Crowley’s introduction to it in this vision, it seems to have departed his memory; for he recorded the horrific actuality of it again, years later, during his actual initiation to the 9<sup>o</sup>=2<sup>o</sup> Grade, as if exposed it for the first time. In his diary, he wrote:

“The meditation of this afternoon resulted in an initiation so stupendous that I dare not hint at its Word. It is the supreme secret of a Magus, and it is so awful that I tremble even now – two hours later and more... In a single instant I had the Key to the whole of the Chinese wisdom. In the light... of this truth, all systems of religion and philosophy became absolutely puerile. Even the Law [of Thelema] appears no more than a curious incident. I remain absolutely bewildered, blinded, knowing what blasting image lies in this shrine. It baffles me to understand how my brother Magi, knowing this, ever went on... This experience has shaken me utterly; it has been a terrible struggle to force myself to this record... I could write it plainly in a few words of one syllable, and most people would not even notice it. But it has

\* For further details, see *Sepher Yetzirah: The Book of Formation*, translated and annotated by James A. Eshelman, College of Thelema, 1996.

might to hurl every Master of the Temple into the Abyss, and to fling every adept of the Rose Cross down to the Qliphoth. No wonder One said that the *Book T* was in ashes in the Urn of a Magus!"

And so on. I only wanted to give a few lines hinting at the enormity of the impact on him when he later encountered it, for comparison to what is written here.

The remainder of §10 explains the doctrine later enunciated in *Liber Magi*, which, most simply, is that duality is inherent in all articulated doctrine so that, no matter what truth is declared, it is a babble of falsehood. One must be of Binah – wherein the identity (rather than diversity) of opposites is understood – in order not to distort and lose it. Truth may not abide in reason.

§11: An essential doctrine of Tiphereth. When we get past dualistic thinking, there is nothing to recommend beauty any more than ugliness; except this: That to adhere to Beauty as one's guide is to bring oneself closer to the essence of that which is sought. "Success is your proof." To argue against this on logical grounds is to miss the point. It works, so do it!

§§12-14: The initiate of Chokmah is given the symbol of the Urn. This is complementary to the symbol of the Pyramid given to the initiate of Binah. (Note that Greek for *pyramid* has the same enumeration as Greek for *phallus*.) The symbols given here are very beautiful and deep images of Chokmah. The Urn is also the burial urn of the Magus, created to hold the fine white ash which is all that remains of the consumed Magister. The *Book Tarot* is one of the chief magical tools of the Magus; here, it also refers to the circle of 22 Hebrew letters that, by their combinations, open the 231 Gates of Chokmah known to Qabalists.

The Hermetic-Qabalistic spelling of *Tarot* is הארע = 671. The "Book Tarot" is, therefore, ספר הארע = 1,011. This is also the value of תהום, *tehoom*, the Abyss; and of Ταῦτι, a way of spelling *Tahuti* (= Thoth) in Greek. Consider these in the context of the present vision.

§14: By "the Book of Enoch" he meant the Enochian angelical communications originally received 300 years before his own time. This is one of several places where the Enochian teachings are said to be an early attempt to communicate the Law of Thelema to a humanity not yet ready for it. Crowley believed the "desperate magician" to be Edward Kelly, John Dee's assistant.† The "Master" cited was Martin Luther.

† Conventional history paints Dr. Dee as a genius on many fronts, and the real spiritual and motivating force behind the Enochian communications; and Kelly as a

§15: "The Cross stands by the Light" and "The Light stands by the Cross." Their numeration by the Latin Qabalah Simplex, 230, has no apparent significance. But the eight initials, S.C.I.L. S.L.I.C., enumerate to 78, the number of cards in the Tarot, which §14 said were burned up therein.



§16: A St. Andrew's cross is an X. This, within a circle, is the ensign of the word N.O.X. with which we have become familiar. (See illustration for how the letters N.O.X. are derived from the X within the circle.)

§17: N.O.X. enumerates to 210. (See BLACK PEARL No. 5.) This is the mystic number of the 20<sup>th</sup> Path of the Tree of Life, corresponding to Yod. The **hand** that hides it is the meaning of Yod. The veil is what it veils; that is, in some sense, what Crowley could not see (being not an initiate of Chokmah) was a symbol meaning much the same thing as the letter Yod.

§18: All of these are symbols relevant to Chokmah, and not likely to be understood by someone not awake in that grade. We can only explain the relevance of their outer forms. The R.R. et A.C., at the time of Crowley's initiation to 5=6, assigned a lotus-headed wand to an officer corresponding to Tiphereth; a Phoenix-headed wand to an officer corresponding to Geburah; and a wand topped by a winged globe to the Chief Adept, corresponding to 7=4. But these are actually reflections downward. On inspection, these symbols are seen to be those of Binah, Chokmah, and Kether, respectively (which, in fact, are the locations of the officers' thrones, within the 5=6 temple). Thus, the Phoenix wand – with all of the resurrection-from-fire Phoenix symbolism, belongs to Chokmah, as the Lotus wand to "the Great Sea" of Binah. The mystery of atheism is disclosed in the 5<sup>th</sup> Æthyr.

The end of §18 is quite interesting. It was likely true that, in Crowley's personal psychological patterns, he had "violated his mother" but had not yet slain his adoring projections on his father. This had yet to occur.

§19: Note that the "starry night" was probably not literally (physically) true. The day had been stormy, and it is unlikely the sky was clear. It is the star field of Chokmah, and of the Path of Heh, through which he fell, cast back down the Tree by the force of Thoth as the Enterer.

crook and scoundrel, who, nonetheless, had a real interest in magick, and enough capacity for lower psychic reception to be a useful tool in Dee's hands. Crowley, recalling himself to be a reincarnation of Kelly, understandably saw it more or less the other way around. I am unaware of anything that would suggest this to be true, though it certainly may have been the view in Kelly's own mind at the time.

## THE CRY OF THE 5TH ÆTHYR, WHICH IS CALLED

**LIT** ✠ ☾ 7 ✓

1. There is a shining pylon, above which is set the sigil of the eye, within the shining triangle. Light streams through the pylon from before the face of Isis-Hathor, for she weareth the lunar crown of cows' horns, with the disk in the centre; at her breast she beareth the child Horus.

2. And there is a voice: thou knowest not how the Seven was united with the Four; much less then canst thou understand the marriage of the Eight and the Three. Yet there is a word wherein these are made one, and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.

3. Now there is an avenue of pylons (not one alone), steep after steep, carved from the solid rock of the mountain; and that rock is a substance harder than diamond, and brighter than light, and heavier than lead. In each pylon is seated a god. There seems an endless series of these pylons. And all the gods of all the nations of the earth are shown, for there are many avenues, all leading to the top of the mountain.

4. Now I come to the top of the mountain, and the last pylon opens into a circular hall, with other pylons leading out of it, each of which is the last pylon of a great avenue; there seem to be nine such pylons. And in the centre is a shrine, a circular table, supported by marble figures of men and women, alternate white and black; they face inwards, and their buttocks are almost worn away by the kisses of those who have come to worship that supreme God, who is the single end of all these diverse religions. But the shrine itself is higher than a man may reach.

5. But the Angel that was with me lifted me, and I saw that the edge of the altar, as I must call it, was surrounded by holy men. Each has in his right hand a weapon – one a sword, one a spear, one a thunderbolt, and so on, but each with his left

hand gives the sign of silence. I wish to see what is within their ring. One of them bends forward so that I may whisper the pass-word. The Angel prompts me to whisper: "There is no god." So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand.

6. Suspended in the air there is a silver star, and on the forehead of each of the guardians there is a silver star. It is a pentagram, – because, says the Angel, three and five are eight; three and eight are eleven. (There is another numerical reason that I cannot hear.)

7. And as I entered their ring, they bade me stand in their circle, and a weapon was given unto me. And the pass-word that I had given seems to have been whispered round from one to the other, for each one nods gravely as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the existence of God, but the man who says them to me evidently means nothing of the sort: What he does mean I cannot tell at all. He slightly emphasized the word "there."

8. And now all is suddenly blotted out, and instead appears the Angel of the Æthyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, and he has a fierce face, like a dragon's, and dreadful eyes that pierce one through and through.

9. And he says: O thou that art so dull of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Æthyrs? For all that thou thinkest is but thy thought; and as there is no god in the ultimate shrine, so there is no I in thine own Cosmos.

10. They that have said this are of them that understood. And all men have misinterpreted it,

even as thou didst misinterpret it. He says some more: I cannot catch it properly, but it seems to be to the effect that the true God is equally in all the shrines, and the true I in all the parts of the body and the soul. He speaks with such a terrible roaring that it is impossible to hear the words: one catches a phrase here and there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Æthyr becomes full of it.

11. And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of the worlds. Thus are they all whirled forth in my breath.

12. Now he is giving a demonstration of this Operation. And he says: Know thou that all the religions of all the worlds end herein, but they are only the smoke of my breath, and I am only the head of the Great Dragon that eateth up the Universe; without whom the Fifth Æthyr would be perfect, even as the first. Yet unless he pass by me, can no man come unto the perfections.

13. And the rule is ended that hath bound thee, and this shall be thy rule: that thou shalt purify thyself, and anoint thyself with perfume; and thou shalt be in the sunlight, the day being free from clouds. And thou shalt make the Call of the Æthyr in silence.

14. Now, then, behold how the head of the dragon is but the tail of the Æthyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity.

15. The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes of Maat, that are the plumes of Amoun, and the shaft is the phallus of Amoun, the Concealed One. And the barb thereof is the star that thou sawest in the place where was No God.

16. And of them that guarded the star, there was not found one worthy to wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and

thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith.

17. Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton, and Jod is a hand, but the downward arrow is shot by the topmost point of the Jod; and that Jod is the Hermit, and it is the minute point that is not extended, that is nigh unto the heart of Hadit.

18. And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this mystery. And thou shalt summon the Scribe, and that which shall be written, shall be written.

19. Therefore I withdraw myself, as I am commanded.

THE DESERT BETWEEN BENSHRUR AND TOLGA.

*December 12, 1909. 7-8.12 p.m.*

20. Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Fountains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Æthyr. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Æthyr.

21. So the Angel departed with bowed head, folding his wings across.

22. And there is a little child in a mist of blue light; he hath golden hair, a mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left a blue. And he hath red sandals, but no other garment.

23. And he sayeth: Is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

24. But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nephthys.

25. And having known these, there are the wings of Maut the Vulture. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros. Take then the bow and the quiver from my shoulders and slay me; for unless thou slay me, thou shalt not unveil the Mystery of the Æthyr.

26. Therefore I did as he commanded; in the quiver were two arrows, one white, one black. I cannot force myself to fit an arrow to the bow.

27. And there came a voice: It must needs be.

28. And I said: No man can do this thing.

29. And the voice answered, as it were an echo: *Nemo hoc facere potest.*

30. Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish-hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

31. And the child smiles, and says: Although thy shaft hath pierced me not, although the envenomed barb hath struck thee through; yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

32. With that he disappears, and the Æthyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is the shaft of burning light, and beneath there is a silver wedge.

33. I shudder and tremble at the vision, for all about it are whorls and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns!

34. I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the Æthyr echoeth: It beams. It burns. It blooms.

35. And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there *is* no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not.

36. And a voice comes: That which is above is *not* like that which is below.

37. And another voice answers it: That which is below is *not* like that which is above.

38. And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multiplication that multiplieth not. And the One is the Many. Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

39. And the vision overcometh me. My sense is stunned; my sight is blasted; my hearing is dulled.

40. And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written: "God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight.

41. It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Death, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Super-nals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

42. Thou canst not believe how marvellous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up – they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night. Yet in the very midst thereof is the arrow. Little images of things that were, are the foam upon the waves. And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords, take not away this wonder from my sight.

43. And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of dust!

44. And the images rise up against me and constrain me, so that the Æthyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

TOLGA, ALGERIA.

December 13, 1909. 8.15-10.10 p.m.

#### NOTES ON **LIT** by Fra. A.H.:

No vision in this series speaks more decisively than this, concerning the issue of which zodiac theory is more descriptive. It is the Sidereal zodiac. In this case there is simply no ambiguity.

The central feature of the Vision of the 5<sup>th</sup> Æthyr is the Vision of the Arrow. On December 12, Crowley essayed the Æthyr. He was denied the Vision of the Arrow, and told to return the next day. This he did, and got the vision.

On December 12, in the Tropical zodiac, the Moon was in Sagittarius, sign of the Arrow, and combined with a Sagittarian Sun in the most powerful astrological combination the Moon could have. But, by December 13, when Crowley was given the Vision of the Arrow, she had moved on to Tropical Capricorn.

However, on December 12, in the Sidereal zodiac, the Moon, in her syzygy, was still in Scorpio. It was not until after 2:00 AM on the 13<sup>th</sup> that the Moon entered Sagittarius, where she remained the next evening.

In the Sidereal zodiac, the shift in Moon sign correctly differentiated on which day the Vision of the Arrow would be received. In the Tropical, it conveyed a clear answer, but the answer was clearly wrong. The symbolism of the Arrow is unambiguously related to Sagittarius. It is the central feature of the vision, not a minor side detail.

Besides the lunar sign, the most important astrological feature of these maps is her phase. On December 12, she was less than an hour from a solar eclipse. Though the eclipse was not visible in North Africa, this doesn't change the astrological – or, for that matter, astrophysical – impact of the event. A solar eclipse is an exact alignment of the Earth, Moon, and Sun – a New Moon – so close that the Moon actually blocks visibility of the Sun. During most New Moons, the Moon is sufficiently north or south of the plane of the ecliptic that she doesn't block visibility of the Sun at all. Twice a year, though, at New Moon she is close enough – within half a degree of latitude – that the Sun is eclipsed. At those times, the gravitational pull on Earth is at its greatest. Tidal forces surge at their mightiest. Electromagnetic phenomena sizzle. Nervous systems are impacted.

It isn't clear whether Crowley knew this was happening. Not only did the eclipse occur at night, but there were heavy rains. Crowley did pay attention to such phenomena, but he had been away from European civilization and its media for a few weeks, and may not have noticed this one. Nonetheless, it is rather interesting that the angel who greeted him was described as "black... just edged with gold." This is a fair description of an eclipsed Sun. (Maximum totality of this partial eclipse was at 7:32 PM Algerian time, about midway through the first phase of the vision.)

In addition to the tremendous surge of psychic and magical energy that the eclipse itself would be expected to unleash, it was, more simply, a New Moon. Crowley had been suffering under waning energies. We would expect that a substantial renewal and empowering would occur now. It did, and this carried him through all of the mighty, majestic visions remaining in the set.

At the time he began the work on the 12<sup>th</sup>, transiting Mars was exactly on the Midheaven, and his own Mars was exactly setting. We would expect a strong Mars influence, therefore. I do not find one, however (besides a little bit of huffing and puffing by the dragon midway through). Angular planets, normally among the strongest of astrological factors, have seemed, in these visions, primarily to condition the transient astral environment. In this instance, that does not seem to have conditioned the content of the vision at all.

Mercury opposed Pluto exactly. They were aligned along the axis of the Galactic Center which, in the Sidereal zodiac, is at 2°06' Sagittarius. (In the Tropical zodiac, in December 1909, it was 25°35' Sagittarius.) Mercury-Pluto aspects indicate penetrating intellectual



inquiry, a demand for answers almost at any cost. It is the ultimate atheist, the transcendental inquirer, and in this hour was in alignment with the central axis of our galaxy in a degree marking the head of the archer's arrow.

Venus transited in square to Crowley's Jupiter. It is not clear that this had any impact on the vision. (More likely it accounted for his enjoyment of the spectacular gorge through which they had hiked earlier in the day.)

While continuing the Chokmah theme, this Æthyr, additionally, corresponded to **Geburah in Atziluth**. Besides the repeated themes of weaponry and overwhelming force, the central figure of the Æthyr's tale is Eros, who is the Hindu Kama, cognate of the Hebrew כמאל, Kamael.

LIT or  $\text{LIT}$  = **Cancer, Sagittarius, Dragon's Head** = Cheth, Samekh, Gimel =  $8 + 60 + 3 = 71$ . (More specifically, L is **the waning Moon**; Cancer is simply the zodiacal expression of both the waxing and waning lunar ideas.) 71 is a Binah number, but its correspondences to this vision are fairly generic – for example, Hebrew words like אִלִּים, “silence,” and בִּגְרוֹן, “with sorrow.” It could all “fit,” but none of it is compelling. If, however, the name LIT is enumerated as if the letters were Hebrew (לִיט), they total to 49. Not only is this number ( $7^2$ ) strikingly expressive of the ideas of both Babalon and Eros, it also gives us very direct “hits” such as הֵילָד, “the child,” and חֶמָּה, “heat, fury;” along with more generic Babalon-themed words such as הַדְמָה, “silent,” and הַדָּם, “the blood.” Latin provides a wealth of relevant associations for 49, not the least of which, for this vision, are *lux*, “light;” *fanum*, “temple, shrine;” and *gaudeo*, “I rejoice.” (Enumerating the title as if the letters were Greek, ΛΙΤ = 340, produces no significant correspondences.)

The symbolic attributes of each letter of the name LIT also provide many correspondences throughout the vision. Some of these will be mentioned as we proceed.

A few remarks seem warranted on the complex symbolism of Caput Draconis, the Dragon's Head, or North Lunar Node. By magical tradition, the Lunar Nodes are invoked using lunar formulae. (For example, the bottom or lunar point of a Hexagram is used.) Presumably for this reason, Crowley enumerated the Enochian T and F as 3 (א, the letter attributed to the Moon). Yet the symbolism of Caput in these visions is invariably a great deal more solar than lunar! Probably, Crowley associated a phrase like “the dragon's head” with the erect phallus. Surely he also fused to this Enochian T the Leo ideas of the Hebrew T. (In fact, in his handwritten notes, the glyphs for Caput, א, and Leo, ל, are not always distinct. This has created much confusion in several editions of *The Vision & the Voice*.)

But, also, Caput seems commonly associated (in the symbolism of these visions, not astrologically) with

intense kundalini phenomena. It seems to bear the dragon-like attributes of the kundalini serpent. These are some of the characteristics we might expect to encounter from it in the present vision; and we do.

§1: The vision starts at once. We find ourselves standing before a pylon surmounted by the shining eye and triangle. This is inherently a symbol of Chokmah, not only because we know it is, but also because the eye is  $\nu = 70$ , while the triangle enumerates to 3; and the value of Chokmah, חכמה, is 73. The lunar crescent is especially a symbol of the L of LIT.

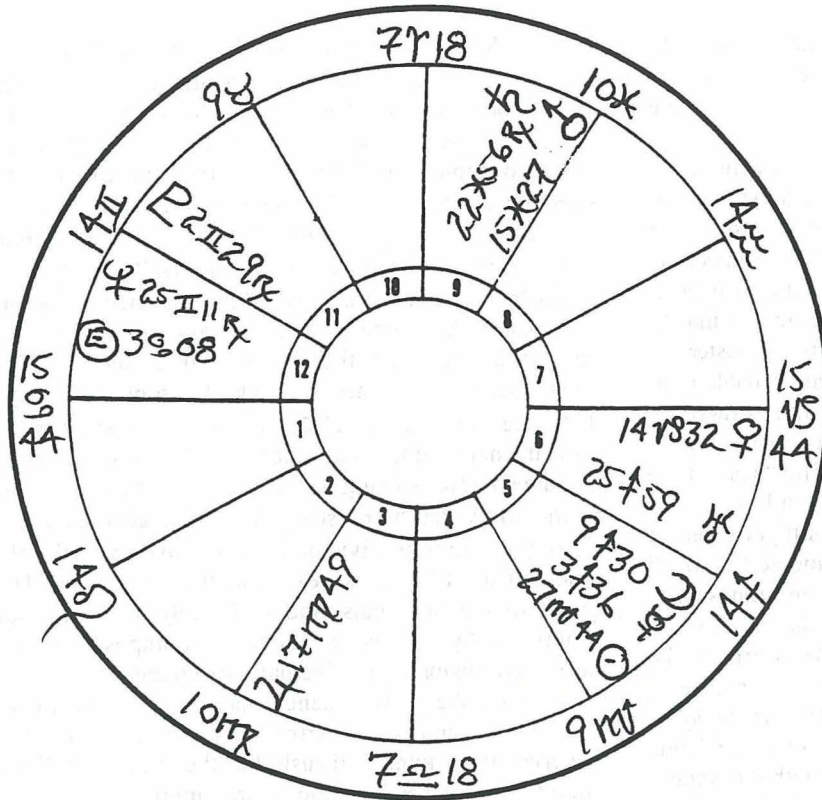
§2: We are given a Qabalistic puzzle, much like the one that opened the Vision of the 7<sup>th</sup> Æthyr. Crowley seems not to have noticed (as the vision indicated he would not) that the name of the Æthyr itself portrays “the marriage of the Eight and the Three;” for its letters are those that he enumerated as 8 (L) and 3 (T), joined by a symbol of the alchemical union of opposites ( $I = \text{X} = \text{Atu XIV}$ ).

Presumably there are multiple solutions to this puzzle. We will mention another. The significance is stated as, “the marriage of the Eight and the Three... there is a word wherein these are made one and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.” Taking “the marriage of the Eight and the Three” quite literally, we would join  $\pi=8$  and  $\lambda=3$  with a letter signifying marriage, such as  $\text{L} = \text{L}$ . On first try, we find that these letters total to 41, the value of the simplest Hebrew word for “mother,” אִמָּה. The letters themselves spell the word גַּחַל, *gahal*, “to burn, to flame, to ignite” – which is probably the method intended. Also, 41 is a number basic to the architecture of the Kamea of the Moon, the particular veil hung in the Vision of the 11<sup>th</sup> Aire, which sits directly before the frontier of the Abyss. Finally, 41 is the value of other words that may be valuable in this process: אִלִּים, “strength;” אֵלַי, “to me.” In the Latin Qabalah Simplex, 41 is the value of *amor*, “love;” *Babalon*; *fides*, “faith;” and *Nemo*, “no one,” the generic name for the Master of the Temple. If גַּחַל is not the word intended (and there is no further confirmation that it is), it at least provides a useful example of how such formulae can be found!

§§3-4: Most basic Chokmah symbols are circles or wheels. This shrine is no different. Its meaning will be recognized at once by most. It shows innumerable paths to the mountaintop that is the most common symbol of the apex of human spiritual evolution. All paths lead to a common peak and a common center. This is one of the most beautiful symbols in all of these visions.

§§5-7: The password, in this circle of Magi, is, “There is no god.” Compare Hadit's statements in *Liber L*, Cap. II, “I am alone: there is no God where I am” (v. 23); and, “In the sphere I am everywhere the center, as she, the circumference, is nowhere found. Yet she shall

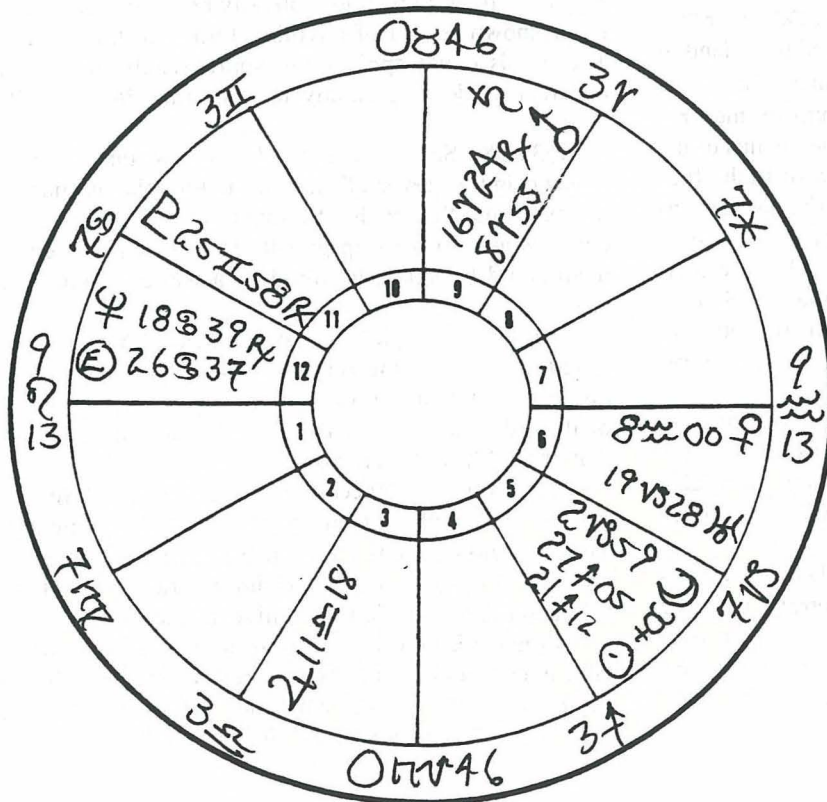
THE 5<sup>th</sup> ÆTHYR: LIT



Sidereal Zodiac

10:10 p.m. ANGLES:  
 MC 6♈12  
 Asc 9♌24  
 EP 1♌43

Vision of the 5<sup>th</sup> Æthyr  
 1909 December 13  
 8:15 p.m. LT  
 Tolga, Algeria  
 34N46, 5E22



Tropical Zodiac

10:10 p.m. ANGLES:  
 MC 29♈41  
 Asc 2♊53  
 EP 25♌12

be known & I never” (vv. 3-4). Also, the Islamic, “Allah is the atheist; He has no Allah.” The Silver Star is, of course, the symbol of the Third Order (S.:S.:). It is given in this 5<sup>th</sup> Æthyr as a pentagram.

§§8-12: The angel’s colors are of a solar eclipse, but is essentially a dragon – the Dragon’s Head symbolism of the Æthyr’s name, and of the eclipse. He asks when the seer will truly annihilate himself “in the mysteries of the Æthyrs.” (Crowley mostly held himself back in these visions – keeping a link to his Ruach so that he could take back the record of the Æthyrs for posterity.) §9 is an instruction of Binah. In §10, the “terrible roaring” is surely kundalini, represented by this “dragon” – a preparation of Crowley for the even greater experience that was to follow the next day. (The “head of the Great Dragon” in §12 is, of course, the T in LIT.)

§13: The method of invoking the Æthyrs given in the 9<sup>th</sup> Æthyr is abrogated. This new method is of all simplicity. Its literals may veil symbolic meanings also.

§§14-15: The Dragon’s Head is the tail of the Æthyr, the last letter in the name LIT. He asserts that he is only one ordeal along the route. The last sentence of §14 spells the name of the Æthyr backwards, by symbols. The instruction is to enter the mouth of this dragon if we would proceed. §15 opens with the waning Moon, or L, and the arrow, I. The symbols begin to interweave, and resist simple commentary. (Note that two letters in LIT correspond to Samekh and Gimel, two of the three Paths on the Middle Pillar of the Tree of Life, and the specific two that are most commonly called “The Path of the Arrow.”)

§17: Yesod (יֶסֶד), is the “Yod-Sod (יֶסֶד), or “secret hand” (among other ideas). It is called the “Hand of הַיְהוָה,” which launches the Arrow (Samekh) from the bow (קֶשֶׁת, *qesheth*, the three lowest Paths on the Tree of Life). In the *Zohar*, it is equated to the phallus of the Most High. We are told that this “arrow of truth” flies “true.” It is straightened in its flight. The journey inward draws us tightly into the single point of our aim.

§20: He returns to the vision on the 13<sup>th</sup>. The solar eclipse has passed. The Moon is in Sagittarius. He is to be introduced to the mystery of the Æthyr. It is difficult not to associate with kundalini each of the metaphorical titles given him for this mystery.

§22: This golden child is described in substantially solar symbols; but he is identified later as Eros, which equates him also with Geburah. His symbols are also those of kundalini, his snakes being *Pingala* to his right and *Ida* to his left.

§§23-24: He declares a mystery of Binah. He contrasts Isis, who is bright even in her sorrow, with her twin Nephthys, the dark and unknown aspect of mystery. (The training of this second part of the vision appears to be in matters of Binah, appropriate to Crowley’s grade, not matters of Chokmah.)

§25: Maut is used to symbolize the oldest, deepest idea of the mother – the  $\square\aleph$  we mentioned at the beginning – beyond even Isis and Nephthys. Beneath Her wings, Crowley’s task is to slay Eros – not only to slay desire, but that most vital and divine aspect of his desire-force. EPOΣ = 365, which equates him with the solar deities MEIΘPAΣ and ABPAΞAΣ. (His symbols resemble those of some drawings of ABPAΞAΣ.)

§§26-31: He must set aside his resistance to slaying this beautiful, innocent child. He asserts that no man can do it. He hears the response that Nemo – “No Man,” the  $8^{\circ}=3^{\square}$  – can do it! The Latin phrase adds to 186, like the Hebrew נִסְיוֹנִי, *nissyoni*, “a test or trial.” (It is the name of the particular consciousness attributed to Samekh. He is being tested, again by the symbolism of the arrow that he must shoot.) 186 is also  $\theta\epsilon\lambda\eta\mu\alpha + \acute{\alpha}\gamma\alpha\eta\eta$ : There is no division between love and will. The result of his trial is expressed in the paradoxical language of the Supernals, and will likely be understood intuitively by the reader, though an impossible rat’s nest of confusion to intellectually disentangle.

§32-33: Again the scene changes, this time to the rapturous Vision of the Arrow. Crowley did not report experiencing a kundalini rush; but the images, feelings, sounds, and other sensations are unmistakable. Note that it is the silver crescent of the Moon that propels this arrow. This is also the astral ensign of the Svadhithana chakra.

§34: “It beams. It burns. It blooms.” Crowley wrote that, “These are the Words of a certain Grade of A.:A.:.” It isn’t clear how literally he meant this; there is no known record of anything formal in this regard. The words could apply quite appropriately to several different grades – certainly to any grade from  $5^{\circ}=6^{\square}$  onward.

§§35-38: Several paragraphs follow that contain musings in the “reversal” sort of thinking that is characteristic of the Supernals. (So much of this vision defies commentary, so we skip past it. That is, where a comment could be made, it would be a waste of time and space.)

§§40-41: The quote is from Isaiah 53:6. It is preceded, in v. 4, by the relevant: “Surely he hath borne our griefs, and carried our sorrows.” The commingling of the Adept’s life with the All (and how much more that of the Master!) is reciprocal.

The last two sentences allude to *Liber LXV*, Cap. III, vv. 18-20, which read, in part: “O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not... Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.”

Do not miss the explanation, in §41, of the difference in consciousness above vs. below the Abyss. It is a key concept, and makes plain much in these visions that might otherwise be obscure or indecipherable.

## THE CRY OF THE 4TH ÆTHYR, THAT IS CALLED

**PAZ** ✠ Ω ✎ ϕ

0. The Stone is translucent and luminous, and no images enter therein.

1. A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave.

2. So I looked into the Stone, and beheld the six-fold Star: the whole Æthyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

3. And now, in the midst of the Æthyr, I beheld that god. He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are the signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeared in the ninth Æthyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

4. They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but

one little gust of wind in that tempest-scream of ecstasy.

5. The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer.

6. And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Æthyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity. What is true of him is true of humanity, so that even if he had been able to receive the full Æthyrs, he could not have communicated them.

7. And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed.

8. So I am torn asunder, nerve from nerve and vein from vein, and more intimately, – cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder *is* a crushing together. All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half-formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the Cross. That was "a half-formed face" that I said then. All images are useless.

## BLACK PEARL

9. Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

10. Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

11. O Nox, Nox, qui celas infamiam infandi nefandi, Deo solo sit laus qui dedit signum non scribendum. Laus virgini cuius stuprum tradit salutem.

12. O Night, that givest suck from thy paps to sorcery, and theft, and rape, and gluttony, and murder, and tyranny, and to the nameless Horror, cover us, cover, cover us from the Rod of Destiny; for Cosmos must come, and the balance be set up where there was no need of balance, because there was no injustice, but only truth. But when the balances are equal, scale matched with scale, then will Chaos return.

13. Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cata- ract of death swept thee away.

14. Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await? Aleph, vau, yod, ayin, resh, tau, is his name.

15. Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this

is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

16. Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel; yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these.

17. Desolate, desolate is the Æthyr, for thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holy One shall declare unto thee the Mystery of the Third Æthyr.

18. Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee un- awares. The voice of PAZ is ended.

BISKRA, ALGERIA.

December 16, 1909. 9-10.30 p.m.

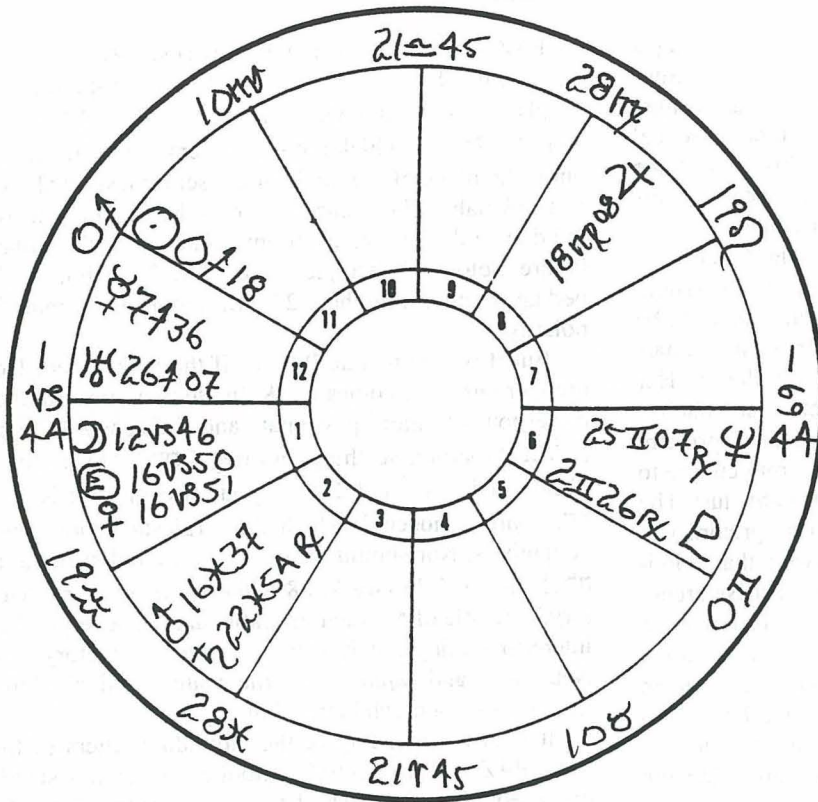
### NOTES ON **PAZ** by Fra. A.H.:

Uranus and Neptune were just past the horizon as this vision began. Throughout this series of visions, the occurrence of these two planets on the angles has been the mark of an especially transformative vision.

Venus and the Moon prepared to rise. At the time the vision began, Venus was **exactly** on the Eastpoint. What could be more suitable for an angular Venus than a vision of rapturous cosmic lovemaking? As the vision progressed, these two planets rose, passing the Ascendant (as best we can judge passage of time within the transcript) about the time §§8-14 were being experienced, at the height of the passion.

In the intervening days since the prior ætheric so- journ, Luna has continued past her conjunction with the Sun and is, by now, well into her increase. The astral vital energies are again rising. This is, of course, evi- dent in the vision. Additionally, Venus was exactly sextile Mars that morning, a further indication of emo- tional-physical passion and the raptures of the flesh.

THE 4<sup>th</sup> ÆTHYR: PAZ



Sidereal Zodiac

10:30 p.m. ANGLES:

MC 13♈48

Asc 29♏38

EP 9♈55

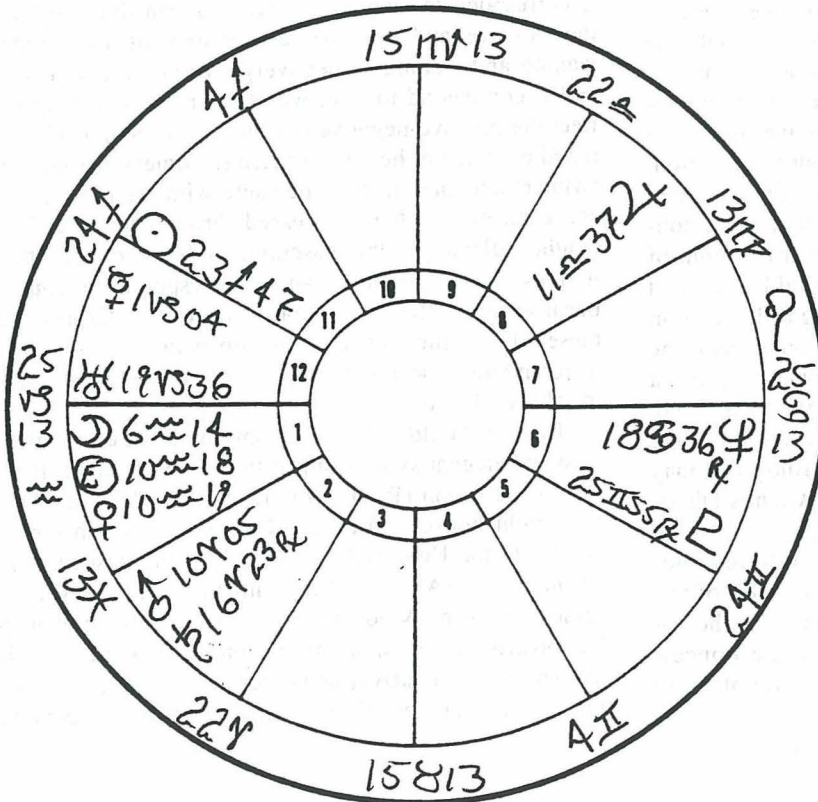
Vision of the 4<sup>th</sup> Æthyr

1909 December 16

9:00 p.m. LT

Biskra, Algeria

34N51, 5E44



Tropical Zodiac

10:30 p.m. ANGLES:

MC 7♈17

Asc 23♈07

EP 3♈24

Furthermore, the Sun was exactly square Crowley's Moon (just separating, but still well within 1°). Sun-Moon are as indicative of sexual passion as Venus-Mars, and even more indicative of the union of sexual complements. As we shall see below, this idea of the wedding of Sun and Moon is fundamental to this Æthyr, regardless of who explores it, or when.

In the Tropical zodiac, the Moon is in Aquarius. I find nothing corresponding to Aquarius in this vision, other than passing references to the night, which can be found in most visions in this series. Nor is this primarily a vision of Nuit, or even Babalon but, rather, of Her daughter, who is the **final** Heh in the Tetragrammaton.

In the Sidereal zodiac, the Moon is in Capricorn. This is much better! Almost universally, from culture to culture, the goat is a symbol of wild, insatiable lust. The rising of the erotic Moon-Venus pair in Capricorn is a spectacular description of the main event that dominates the vision, the nonstop copulation of these archetypal forces through eternity. The symbolism is even more precise than this: §13 describes coition with a goat (probably just as Venus crossed the Ascendant in Capricorn). The rapture from the beginning, the desolation at the end, and specific references in the midst to the powers of Saturn, ruler of Capricorn, all affirm the Capricornian nature of the vision.

One more sign position deserves attention. The Sun has entered Sagittarius in the Sidereal zodiac. This differentiates the visions of these final four Æthyrs from all those that have come before. For all of the others, the Sun was in Scorpio. Theoretically, we would have regarded the Sun sign as far too slow to have a serious impact on these visions. It is hard to miss, though, the persistent Scorpio themes thus far. Sexuality, death, and transformation have been their keynote, often supplemented by images of war, and the progressive disclosure of the devouring, sexual, serpentine goddess Babalon. Obviously, this first Sagittarian vision has no shortage of sexual symbolism! (The Moon's presence in the constellation of Mars' exaltation seems to bear the brunt of this, rather than the Sun in Mars' nocturnal home); and we shall certainly see continued unveiling of Babalon in the visions to come. Nonetheless, it behooves us to be mindful of this change, and to begin watching for a shift, should there be one, from the raw, raging Scorpio, ruled by the god of war, into the more uplifting and civilizing Sagittarius, associated by astrologers today with Jupiter, and by the ancients with Artemis-Diana, the goddess of the hunt.

This third Æthyr of the Chokmah set corresponds also to **Chesed of Atziluth**. None of the symbols of this vision are classic Chesed symbols, except that the angels in §2 are in the colors of Chesed in the Princess Scale. The central image, however – a variation of Shiva and Shakti entwined – is that which I have long regarded to be the Mystical Image of Da'ath.

PAZ or  $\Omega\text{X}\text{P}$  = **Cancer, Taurus, Leo** = Cheth, Vav, Teth =  $8 + 6 + 9 = 23$ . The best correspondences of this number to this vision are the words  $\text{הוֹרֵה}$ , "joy," and  $\text{הַיָּה}$ , *Haiah* (which not only refers to the life force, but is the name of the mode of consciousness attributed to Chokmah). The number 23 may be intended to remind us of the 23 human chromosome pairs: The pillars before Solomon's temple were each 23 cubits high, perhaps representing these 23 **pairs**, male and female in polarity.

But if we enumerate PAZ as if the letters were Hebrew or Greek, it comes to 88. In Hebrew, this number corresponds to more passionate and fitting words, such as  $\text{נָחַל}$ , "roaring, seething, burning;"  $\text{חָמוּם}$ , "to be hot;"  $\text{חֹכְלֵל}$ , "redness;" and  $\text{כֹּחֲכֶם}$ , "your strength." It is also  $\text{רָךְ}$ , "pure, innocent," which this orgiastic union most certainly is. Nor should we overlook the rather obvious  $\text{גְּלוּל}$ , "naked." In Greek, 88 is the value of  $\nu\iota\kappa\eta$ , "victory," the title of Netzach. In Latin, among several other interesting things, it is *victoria* – again, "victory," or Netzach – and *aqua vitae*, "the water of life." Altogether, this is a much better showing.

It is in the meaning of the individual letters of the name PAZ that the central symbol of this Æthyr stands disclosed. The Enochian letters are attributed to the geomantic figures, which, in turn, are attributed primarily to the planets. The zodiacal correspondences are dual particularizations of the positive and negative modes of each planet (see the table in BLACK PEARL No. 1, page 34). When we say that the Enochian P and L correspond to Cancer, we really mean that they are the positive and negative expressions of the Moon, waxing and waning respectively. When we say that G and Z correspond to Leo, we really mean that they reflect the positive-negative polarity of the Sun, differentiated by whether he has northern (summer) or southern (winter) declination. It is the same with the other planets, each of which is expressed through the "day" or "night" rulership – the masculine or feminine sign that it rules. Thus, the Enochian A corresponds to Taurus because this is the "night home" of Venus. Expressing these through the zodiacal signs gives more vitality and differentiation, so the sign symbols are the most commonly employed.

But we should not let our common habit cause us to miss the elegant symbolism of this Æthyr's name. PAZ shows the Moon (P) and Sun (Z) conjugally joined by "the night house of Venus," Taurus (A), which corresponds to the Hebrew letter Vav. The simplest reading of the name PAZ is, "Moon and Sun conjugally conjoined;" and the Moon is, more specifically, shown in her **positive** expression and her increase, as the Sun is shown in his **negative**, or winter, expression. This detail of their relationship is borne out in the imagery of the vision.

§1: Within the topaz of his skrying stone, on the first perfectly clear and sunny morning after days of rain, he first sees a brilliant six-fold star – the hexagram, star of David or of love. It is the 7 in the midst of the name PAZ, uniting the Sun and the Moon, here represented by a White King and Black Queen – variants of both European and Tibetan alchemical symbols.

§2: These angels, the color of Chesed in the Princess Scale, may be the Hashmaliym. They recite a common religious theme concerning the rapture of the primary creator-god.

§§3-6: These paragraphs show the central image or event of the vision, the ecstatic sexual union of the Sun and Moon. In Qabalistic terms, these are specifically the Yod and Heh-final of the Great Name הוהי, corresponding not to the Father and Mother, but to the Father and Daughter. She is the “soul of innocence” of Malkuth who, by her union with “the Son” – this refers to the Knowledge & Conversation of the Holy Guardian Angel, her wedding in Tiphereth – has been “placed upon the throne of her Mother” – borne all the way to Binah in the central event of these Visions for Crowley, the “Crossing of the Abyss” and the attainment of the Grade of Magister Templi, 8<sup>o</sup>=3<sup>o</sup>. It is, then, her role to reawaken the youth of her father, the original Yod of Tetragrammaton who first begot her upon her mother.

It is, unfortunately, necessary to mention that this is allegory and we are not actively preaching father-daughter incest as the key to the redemption of the world. We must see this tale from the point of view of the Daughter. We are each the Qabalistic Princess-Daughter in the beginning of our journey, and it is as she that we finish it as well. The first step is to discover ourselves as we are. The next is the wedding and union with our Prince in the Knowledge & Conversation of the Holy Guardian Angel. Following the life-metaphor, this matures us, and turns the girl into a woman. He places her upon the Throne of the Mother, Binah (and probably upon a pedestal or two along the way!), but it is her own Throne she finds. In her maturity, she is the mate no longer of a boy, but of a man. With all of its blessings and problems, this ancient pattern is still quite prevalent in our society.

Beneath this is an allegory of our spiritual growth. In the final analysis, it is in Heh-final, Malkuth, Assiah, the field of our actions and of our senses, that we create the most perfect conditions for the creative expression of the central Seed-Will, the primal impulse of our inmost being. Persephone, the Daughter of Earth (7), is truly wed to Hades (=Hadit), the inmost and Hidden One (°); but it is by her own will that she remains in Hell, and not as a captive slave but as its ruling Queen.

§§7-8: What Crowley witnessed was beyond his Understanding – the fruits of his Grade of 8<sup>o</sup>=3<sup>o</sup>. He was, however, opened to a taste of it. His words and

thoughts are struck dumb that he might experience it. In all the superficial turmoil and opposition, “the single phenomenon” which lies behind them all “is Peace.”

§9-10: This is the blackness of Saturn, corresponding to the Capricorn Moon. By “blue” is meant the indigo of Binah, Tav-Saturn, and A’ayin-Capricorn (“...her purity hath tinged his black with blue,” §3). “The Great One of the Night of Time” is the esoteric title of Tav as Atu XXI, The Universe. “Lord of the Forces of Matter” is the corresponding title of Capricorn as Atu XV, The Devil.

§11: Latin: “O Night, Night, which hides the scandal of the unspeakable, of the abominable, praise be to God alone, who gave the sign not to be written. Praise to the virgin whose rape bequeaths health.” Some of the words can be taken in more than one way, as often happens. I do not think, for example, that the virgin’s “rape” is an act committed *upon* her, but, as the vision displays, an act committed *by* her. (*Stuprum* may mean her “immorality,” so called, not just her passive rape.)

§13: Venus rises in Capricorn. The symbols are clear. A further comment is made on changes in the functioning of consciousness.

§14: Lion vs. bull is south vs. north. Man vs. eagle is east vs. west. The Sphinx, in the center, synthesizes these and represents the Quintessence. The analogy is to Ædipus, the Lord of Thebes, who slew the Sphinx, slept with his mother, and ultimately blinded himself, wandering the world as an unsighted fool. (Note that 8 is the central, vertical axis of the Cube of Space.) The Hebrew letters trace a continuous route on the Tree of Life and total to 687, which has several interesting correspondences, including הוהי, “has conceived seed.”

§15: Ædipus-Aleph is shown as the One who transcends all opposites, yet is declared the consort of Babalon. This paragraph summarizes the whole Qabalistic formula. The “tomb of Tetragrammaton” is evidently that in which He is buried. It may be Saturn that has climbed into the bed of his daughter, Juno; but the punishment of the wheel is that received by the mortal Ixion (lit., “strong moon-man”) who betrayed Jupiter’s hospitality by sneaking into Juno’s bed, and was caught in the act. The child of his union with Her was the race of Centaurs (our first Sagittarius theme?). The Latin words mean, variously, “man,” “power,” “poison,” “virility,” and “fresh, young, green;” but their real importance is that their initials are V.V.V.V.V., Crowley’s motto as 8<sup>o</sup>=3<sup>o</sup>, here portrayed as the child of a mortal with the Queen of Heaven. (The reference to “Titan” may be that, in Greek,  $\tau\epsilon\iota\tau\alpha\nu$  = 666; and Crowley used this sometimes to refer to Adepts in general.)

§16: He is returned from the Capricornian desolation of this vision unto his life, his memory not to be burdened with its details, and to wait – for what yet remains is the revelation of the Arcanum he still sought.

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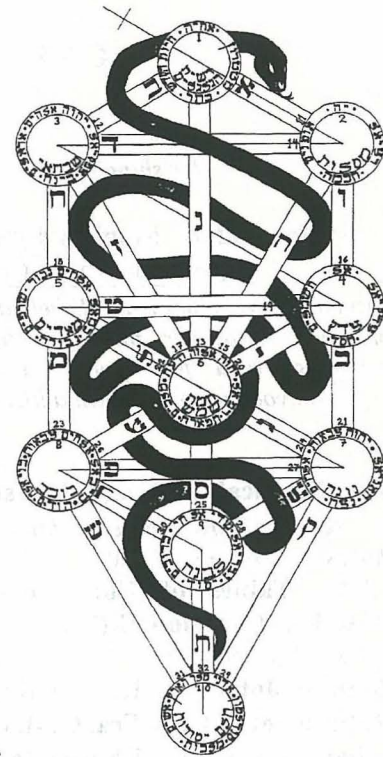
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Do what thou wilt shall be the whole of the Law.