



# BLACK PEARL

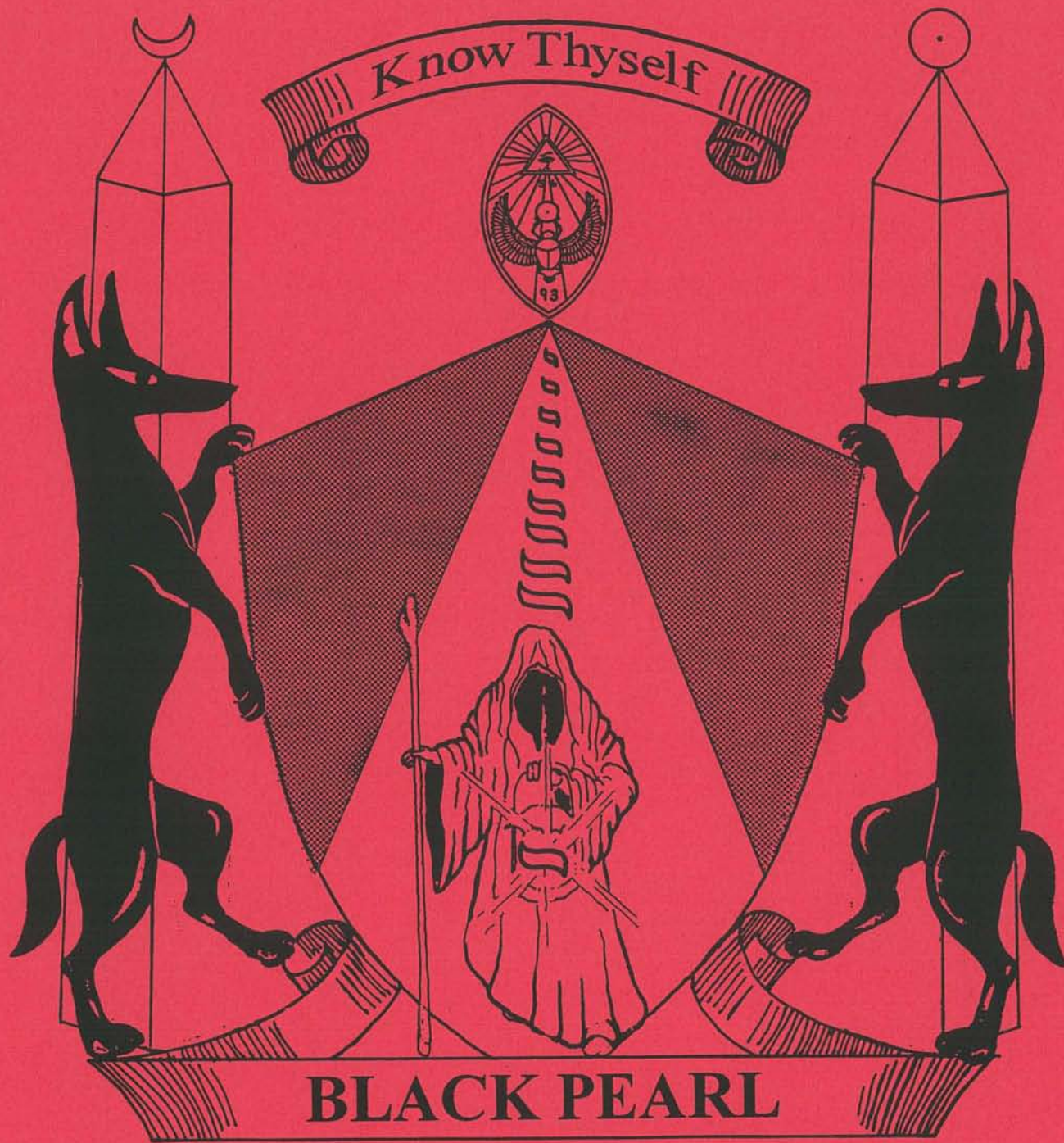
THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 1997 E.V.

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COLLEGE OF  
THELEMA



Founded in Service  
to the A.:A.:.

# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

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

— *Liber LXV*, Cap. III, v. 60

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*Original BLACK PEARL bearings on facing page  
by Kimberley Edwards and Angela Wixtrom.*

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## TRUTH ENDURES

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

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

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

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

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

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

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

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

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Sor. S.V.



## Editor's Letter: NINETY-THREE YEARS AND COUNTING

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

— from *Liber B vel Magi*, v. 14

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

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

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

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

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

Love is the law, love under will.

FRA. A.H.



# Qabalist's Qorner: 93

by Ike Becker

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

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

Hebrew words enumerating to 93 include:

אַבֶּצֶ (Avatz) - To be white; a town (*Ehbetz*) of the tribe of Issachar (Josh. 19:20), possibly named because of the white color of the tin which was prevalent in the area. (In modern Hebrew, it is the word for “zinc.”)  
אַהֲלֵי־בָמָה (Ahaleebamah) - A Duke of Edom, associated with Chesed; lit. “tent of the high place;” proper noun, the wife of Esau (Gen. 36:2, 14)  
אֵין כְּבוֹד (Ayin Kabohd) - No glory; No-Glory, *i.e.* the Glory of the Naught; a phrase used in the text of the 16th Path of Vav, in *The 32 Paths of Wisdom*.  
בְּאֵיִלִּים (be-Ayilim) - “In the Powers...” A portion of the phrase *יְהוָה מִי בְּמַכָּה*, “In the Powers of IHVH, how shall there be defeat?” which is (according to Eliphaz Levi) one traditional phrase for engraving upon the Magick Sword.  
בְּאַפִּי (be-Apee) - In my wrath (Deut. 32:22)  
בְּכִסְאִי (be-Kissay) - Upon my throne  
בֶּן אִם (Ben Am) - Son of the Mother  
בְּנֵי אִם (Bonaim) - Builders; a name originally given to the Essenes. This spelling is an ancient variation of the more usual *בְּנֵי אִם*  
בְּנֵי אֵל (B’nay Ayl) - The Sons of (the merciful) GOD



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



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

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

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

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

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

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

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

LIBER LIBERI - "Book of Books;" title of *Liber VII*

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

OMNIA AB UNO - All from one

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

SATURNIA - Juno (daughter of Saturn)

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

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

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

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

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



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

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

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

## THE CHILD

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

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

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

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

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

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

ALEISTER CROWLEY  
*The Winged Beetle*  
(To Lord A—)



# INFINITE POSSIBILITIES

by Soror Meral

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

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

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

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

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

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

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

(continued on page 17)



# The Origins of *Liber Libræ*

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

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

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

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

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

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

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

JAMES A. ESHELMAN



Rosicrucian Order of the A.:O.:

3° = 8° GRADE OF PRACTICUS

SIDE LECTURE N° 1

ON THE GENERAL GUIDANCE AND  
PURIFICATION OF THE SOUL

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

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

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

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

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

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



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

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

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

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

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



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

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

## LIBER LIBRÆ

SUB FIGURÂ

XXX

A.:A.: Publication in Class B.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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



# N.O.X.

A formula of Purifying and Perfecting the Mars force.



**N** = 1, Nun (fish), Atu XIII — Death, Scorpio (Mars ruling: its Night House), represents the planet of fiery energy in its lowest form, also the original male creative energy. This is the lower or instinctual Mars, the sex force, in Alchemy representing the stage of Putrefaction.

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

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

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

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

**O** = 13, A'ayin (eye), Atu XV — The Devil, Capricorn (the exaltation of Mars), the fiery material energy of creation.

**X** = 4, Tzaddi (fish-hook), Atu IV — The Emperor, Aries (Mars ruling: its Day House), Sulphur, the male creative energy of the universe. Active, swift, creative energy, initiating all being. Also a sudden and violent and impermanent activity that will burn up and self-destruct if allowed to continue for too long. Note that Tzaddi, the "Fish-Hook," is what catches and pulls the "Fish" (1, Nun) from out of the waters below.



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

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

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

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

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

FRA. N.C.S.L.

## PERDURABO

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

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

ALEISTER CROWLEY  
*Mysteries: Lyrical & Dramatic, 1898*



It's In The Basics:

## GIVE YOURSELF A BREAK!

by Frater Yod

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

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

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

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



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

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

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

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

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INFINITE POSSIBILITIES by Soror Meral

(continued from page 8)

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

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

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

Love is the law, love under will.



# BOOK REVIEW:

## Commentaries on the Holy Books & Other Papers

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

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

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

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

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

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



## CEREMONIAL MAGICK, Part 1: Generation of Magical Force

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

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

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

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

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

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

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



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

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

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

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

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

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

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

## THE FIVE PRELIMINARIES

### 1. PURPOSE (5 Targeting Steps)

ATZILUTH: Clear Definition of Purpose

B'RIAH: Three Moral Considerations [*three approaches to the same question*]:

1. Is it consistent with your True Will?
2. Is it nonviolative of another's True Will?
3. Is it **necessary** to perform the Operation?

YETZIRAH: Mobilization of Creative Visualization

ASSIAH: Taking Action! (Exhaust all nonmagical solutions first.)

Q'LIPPOTH: Confront the Shadow

1. Discover & confront counter-intentions
2. Confront other interior barriers, including
  - Feelings of unworthiness, guilt, doubt
  - Need for self-punishment or self-destruction
  - Other unconscious needs to fail in the Operation

### 2. PRINCIPLE (3 Aligning Steps)

PATH: Select one of the 32 Paths of the Tree of Life

PANTHEON: Select the Pantheon with which you will work

CORRESPONDENCES: Extract Correspondences from 776½ or 777

### 3. PREPARATION of PERSON and PLACE

### 4. TIMING

Annual, Monthly, Weekly, and Diurnal

### 5. THE MAGICAL LINK (4 Linkage Steps)

ˆ Apply the proper kind and degree of Force. . .

⌒ . . .in the proper manner. . .

⌒ . . .through the proper medium. . .

⌒ . . .to the proper object.

## THE SIX CEREMONIAL PHASES

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



3. Binah.

THE GRAIL: Specific Invocation

*(The method is, "Principle then Plane." The key is, "Enflame thyself!" You are making of yourself a "vehicle" for the manifestation of a particular "God," or Divine Force. If you are not "moved" or "stirred" by the method of your operation, then the Astral Light on which a magician relies will also not be "moved" nor "stirred." EXAMPLES: Greater Invoking Rituals of Pentagram or Hexagram. Sequence of God-form / Circumambulation / Vibration of Divine Name. &c.)*

Middle Pillar.

THE SWORD: Descent of the Power

*(The God then draws the force down the planes as needed, to the desired World or Plane.)*

10. Malkuth.

THE STONE: Perfect the Magical Link. Conclude.

*(What is required here depends on the World or Plane of the Operation. EXAMPLE: Charge of the Spirit, or Consecration of the Talisman, or otherwise completing the Magical Link. License to Depart, if appropriate. Banishings, as appropriate.)*

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

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

## GENERATING MAGICAL FORCE

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



Yoga instruction.

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

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

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

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

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

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

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

Here follows the resulting ceremony.

FRA. A.H.

## THE CEREMONY PROPER

### PRELIMINARIES

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

### BANISHING & PURIFICATION

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

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

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

### GENERAL INVOCATION

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

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

- (a) Sign of the Enterer, or Sign of Attack; and
- (b) Sign of Silence, or Sign of Defense.

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

- (a) Sign of Rending the Veil; and
- (b) Sign of Closing the Veil.

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

- (a) Sign of Puella; and
- (b) Sign of Mulier.<sup>1</sup>

Recite the Second Enochian Call:

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

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



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

### OATH or PROCLAMATION

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

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

*(Strike bell once \*.)*

### SPECIFIC INVOCATION (of Chokmah)

**This is truth about the SELF.**

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

Perform the Ritual of the Middle Pillar.

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

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

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

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

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

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

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

**“I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.”<sup>4</sup> “I am alone: there is no God where I am.”<sup>5</sup>**

In the God-form of Hadit as before, vibrate the Name **HADIT** twice.

### THE LIGHTNING FLASH

Say: **“Wisdom says: be strong! Then canst thou bear more joy.”<sup>6</sup>**

Rise on the Planes to highest level possible, and open self to the highest volume and type of energies there.

Formulate the descending Lightning Flash while vibrating **ADaGiTeLaNuPeReTha**.<sup>7</sup>

Vibrate the ten Hebrew God Names (Kether through Malkuth), and then again vibrate the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Archangelic Names, and then again the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Angelic Choir Names, and then again the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Assiah Names, and then again the Word, **ADaGiTeLaNuPeReTha**.

Perform a further Middle Pillar Ritual, but with white light only (to open all channels to receive all forces and consolidate them into a single white potent light). At the climax of this, recite the Thelemic Anthem:

Thou who art I, beyond all I am,  
Who hast no nature, and no name,  
Who art, when all but thou are gone,  
Thou, centre and secret of the Sun,  
Thou, hidden spring of all things known  
And unknown, Thou aloof, alone,  
Thou, the true fire within the reed  
Brooding and breeding, source and seed  
Of life, love liberty and light,  
Thou beyond speech and beyond sight,  
Thee I invoke, my faint fresh fire  
Kindling as mine intents aspire.  
Thee I invoke, abiding one,  
Thee, centre and secret of the Sun,  
And that most holy mystery  
Of which the vehicle am I.  
Appear, most awful and most mild,  
As it is lawful, in thy child!

4. *Liber Legis*, Cap. II, v. 6.

5. *Liber Legis*, Cap. II, v. 23.

6. *Liber Legis*, Cap. II, v. 70.

7. The Lightning Flash: א, ד, ג, ט, ל, נ, פ, ר, ח.



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

### CLOSING

Give License to Depart:

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

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

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

When ready, release the circle and discharge its energies.

Write the record of the operation in the Magical Journal.

## AD FIDELEM INFIDELEM

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

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

ALEISTER CROWLEY  
*The Winged Beetle*  
(To Elaine W—)

# THE VISION AND THE VOICE

## WITH ASTROLOGICAL & QABALISTIC COMMENTARY

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

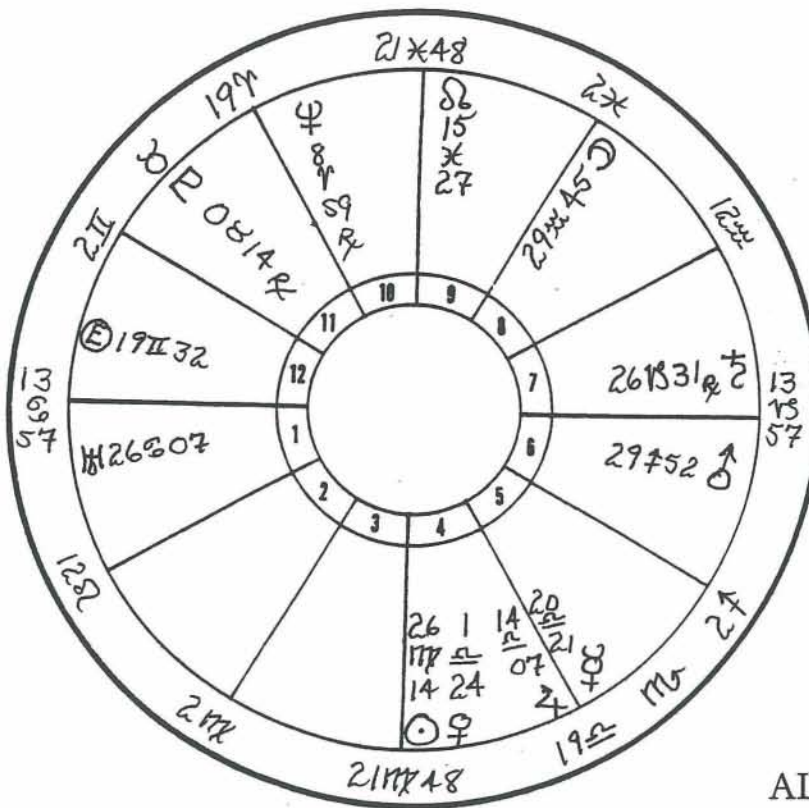
**Crazy-Maker No. 1:** The Golden Dawn did not originate these attributions; they derived them from such sources as MS. Harley 6282; and they did not always copy them correctly. Specifically, the H.O.G.D. switched (presumably inadvertently) the attributions of Gemini and Virgo. Although Crowley's earliest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

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

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

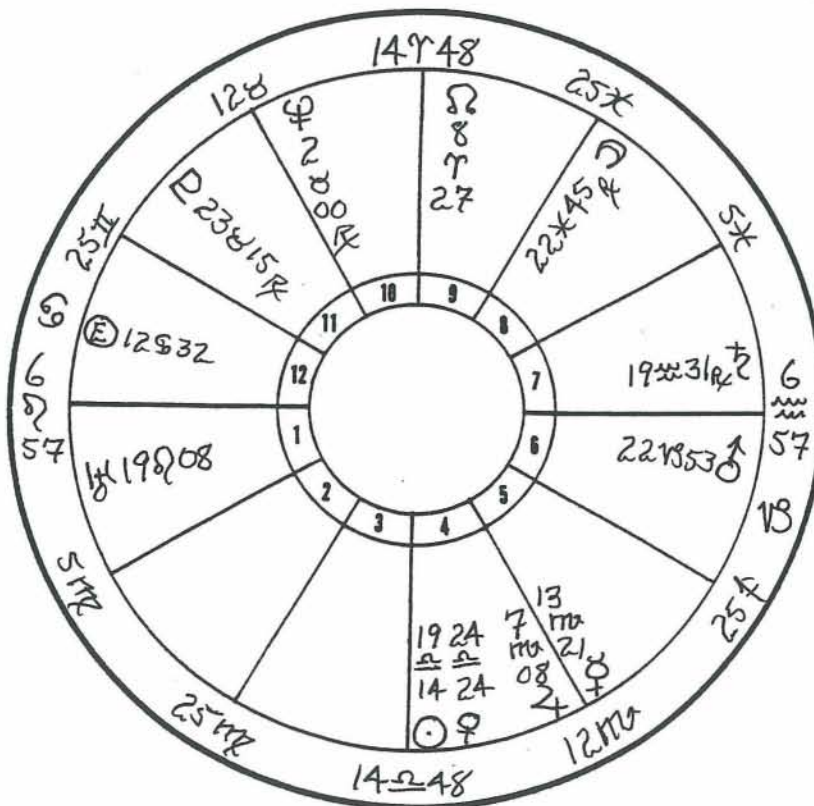
The correct Enochian letter attributions are given in the following table, which lists: the Enochian letter, its English equivalent, its astrological correspondence (expressed in two ways), the Hebrew letter derived from the astrological correspondence, and the numerical value thereof.

THE VISION & THE VOICE



Sidereal Zodiac

ALEISTER CROWLEY  
1875 October 12  
11:30 p.m. LMT  
Leamington Spa, England  
52N18, 1W31



Tropical Zodiac



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

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

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

FRA. A.H.

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

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

**TEX**    ✚    /    7    7

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

2. In the North is a book on whose back and front are A.M.B.Z. in Enochian characters [Ⲱ.Ⲉ.ⲩ.Ⲣ.]

3. Within it is written:

4. I AM, the surrounding of the four.

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

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

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

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

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

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

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





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

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

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

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

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

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

18. Thy Shadow is as great Light.

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



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

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

22. Who are they that trouble thee?

23. Who are they that slew thee?

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

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

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

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

28. Until the Book of the East be opened!

Until the hour sound!

Until the Voice vibrate!

Until it pierce my Depth;

Look not on High!

Look not Beneath!

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

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

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

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

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

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

35. Go! Go!

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

# THE CRY OF THE TWENTY AND NINTH AIRE OR ÆTHYR, WHICH IS CALLED **RII** ✠ & 7 7

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

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

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

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

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

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

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

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

9. When will men learn the Mysteries of Creation?

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

25. The voice said:

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

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

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

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

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

November 17, 1900, Die [5]

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

## A NOTE

Concerning the thirty Æthyrs:

The Visions of the 29th and 30th Æthyrs were given to me in Mexico in August, 1900, and I am now (23.11.9) trying to get the rest. It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs<sup>2</sup> with the remaining twenty-seven as their Malkuth. And the letters of the first three æthyrs are the key-sigils of the most exalted interpretation of the Sephiroth.

I is therefore Kether;

L, Chokmah and Binah;

A, Chesed;

N, Geburah;

R, Tiphereth;

Z, Netzach;

N [*sic*], Hod;

O, Jesod.

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

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

## NOTES ON RII by Fra. A.H.:

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

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

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

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

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

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

2. [LIL, ARN, and ZOM. — Fra. H.A.]



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

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

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

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

Regarding the closing, parenthetical paragraph: The published version of *The Vision & the Voice* in *Equinox* I:5, shows a 7 here. Crowley clarified in his later notes that a Daleth (7) was intended. But he wrote, in the record of the vision itself, that the character was in the alphabet called, “Passing the River.” It is not clear whether the printed character was that actually seen by him — in which case it resembles a Kaph in the “Passing the River” script — or whether he knew that a Daleth was intended for the original. The possibility of it being a Kaph in that alphabet is quite interesting, inasmuch as all three letters in the name RII (by their correspondences to Pisces, Sagittarius, and Sagittarius) are ruled by Jupiter.

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

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

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

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

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

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

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



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

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

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



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

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

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

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

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

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

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

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

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

18. Thou shalt be vexed by dispersion.

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

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

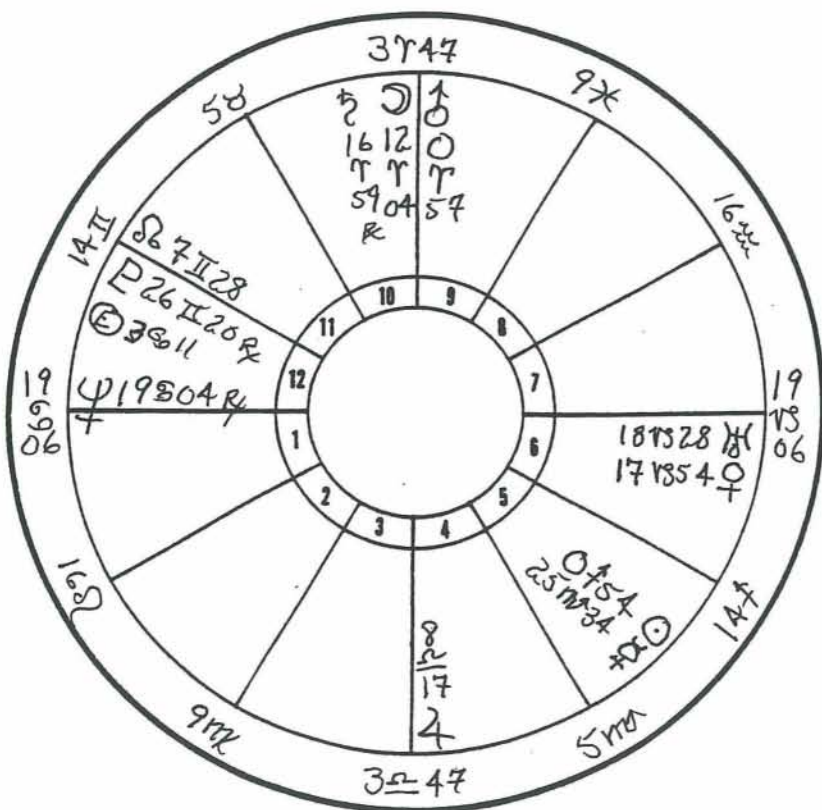
21. Now my name thou shalt obtain in this wise. Of the three angels of the Æthyr, thou shalt write the names from right to left and from left to right and from right to left, and these are the holy letters:

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

---

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

36N05, 3E40



45



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

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

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

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

AUMALE, ALGERIA.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

§20: One of the most valuable instructions in the book. Truth comes from intuition, not intellect. The passage also hints at important mysteries of the 7° = 4<sup>th</sup> Grade of Adeptus Exemptus.

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

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

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

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

## THE SEEKER IS A BRUISED REED

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

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

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

KATHY DOWNING

## FOREVER MORE

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

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

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

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

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

SUSAN MUNRO

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



# IN THE CONTINUUM

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

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

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Founded in service to the A. A. A., the College of Thelema (a California Nonprofit Religious Corporation) seeks to guide the student 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. A. Student requirement. A combination of instruction techniques is employed, including seminars, written texts, and individual work.

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*Act passionately;  
think rationally;  
be Thyself.*

—Liber Libræ



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

— The Cry of the 28th Æthyr