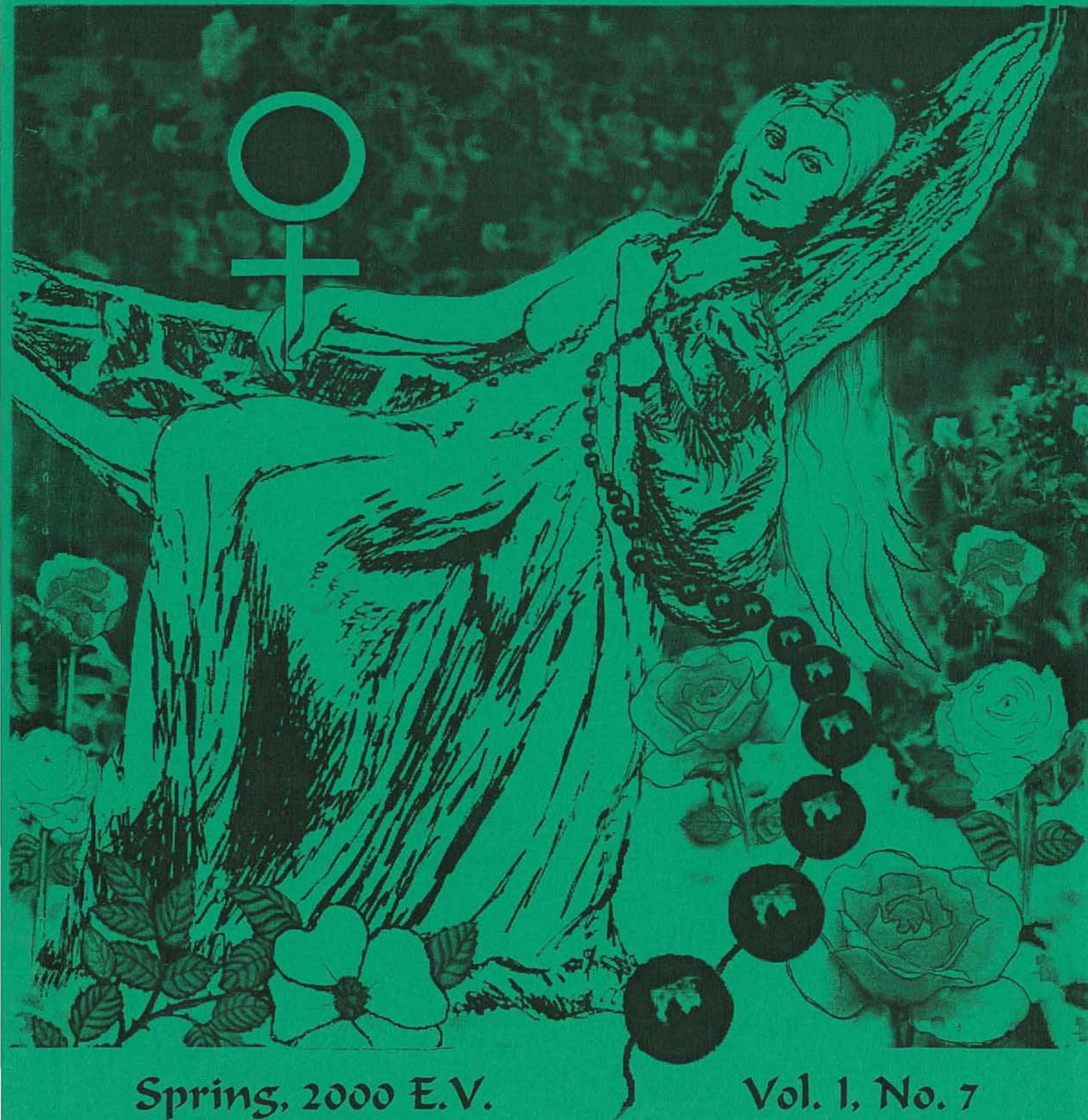




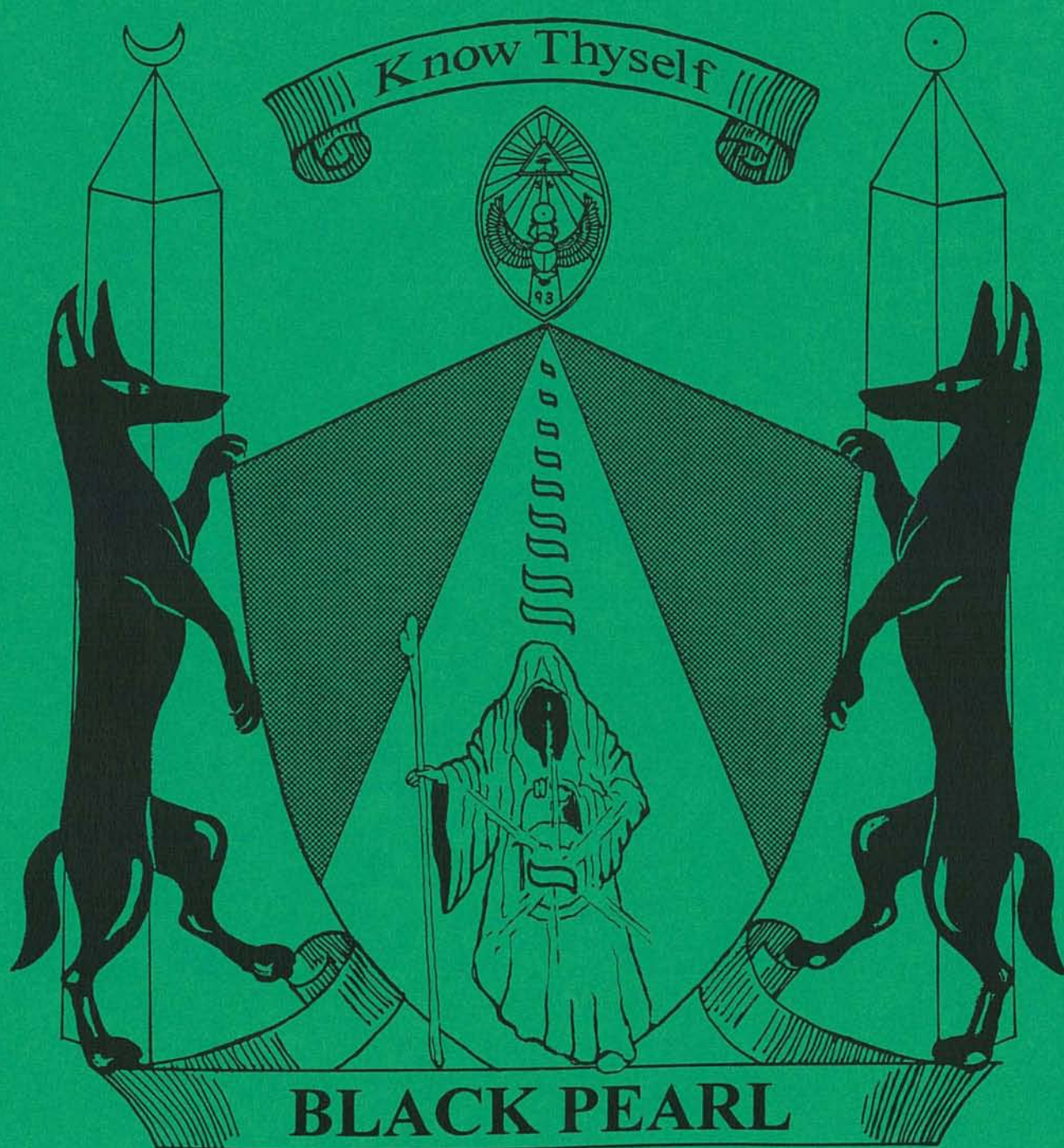
BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



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COLLEGE OF
THELEMA



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to the A.A.A.

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

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

— *Liber LXV, Cap. III, v. 60*

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The conclusion of *The Star Ruby: An Analysis* has been delayed until
next issue, to make room for more topical articles in this issue.

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ROSA CÆLI I & II



I

Rose of the World!
 Ruby with blood from the bright veins of God
 Caught in the chalice of your heart, and pearled
 With dew at many a melting period
 When the amethyst luster of your eyes dissolves
 The veil that hides your naked splendour
 From these infirm resolves
 And halting loves of your poor poet's soul
 With radiance mild and tender,
 So that I see awhile the golden goal!
 Yea! all your light involves
 Me, me tenebrous, me too cold and base
 Ever to kindle to the maiden face
 (Three years my wife, three years of me unwon!)
 That would be mine, be mine,
 Were I but man enough
 To endure the rapture of that sudden sun
 The knowledge of your love,
 The assumption of me into that sweet shrine
 Whose godhead duly knows
 Only the one wind of the utmost heaven
 Through hyacinthine deeps
 Down from the sapphirine steeps
 And azure abyss that blows;
 Only the one sun on the steppéd snows;
 Only the one star of the sister seven;
 Only the one moon in the orchard close
 In the one hour that unto love is given
 Of all the hours of bliss;
 Only the one joy in a world of woes;
 Only the one spark in the storm-cloud riven;
 Only the one shaft through the rose-dawn driven,
 Thy shaft, Eros!
 Not as Apollo or as Artemis
 Loosing gray death from golden thong
 To slay the poet in a song,
 The lover in a kiss;
 But to divide the inmost marrow
 With that ensanguine arrow;
 But to unite each bleeding part
 Of that most universal heart;
 Leaving us slaves, and kings;
 Bound, and with eagle's wings;
 One soul, comprising all that may be thought,
 One soul, conscious of naught.



II



Rose of the World! Your mystic petals spread
 Like wings over my head.
 The tide of burning blood upon my face
 Drowns all the floating images
 That danced their spectre saraband
 In Bacchic race, phantastical embrace,
 Upon the sepulchres, the dizzy seas
 Of this my mind, Sabbatic rout that spanned
 These straits my soul! Ay, they are dead and
 drowned
 (And damned, I doubt!) Ah, God! I am exhaust
 In the red moon's holocaust!
 God! God! The chasms secret and profound
 Such down the porphyry flood
 Of your maniacal, ensorcelled blood
 That maddens and bewitches.
 My life is suffocated – now I swoon –
 I die! I am in hell, red hell, red hell,
 And all the immortal in me itches
 To grip the immortal. Now the spell
 Circles me closer; all the soul's afire
 As if the boreal moon
 With all the icy Lapland hags
 That shiver on's hibernal crags
 Were but a thin white shell
 Hoarding the seed of many a million suns,
 Giving its life up unto its desire –
 Out bursts the womb of my unguessed-at godhead;
 The rose flames out in the flood; and all at once,
 A brilliance disembodied,
 I am shattered like the dew upon your leaves;
 So that the lampless hour
 Strikes, and an unborn universe perceives
 Its lonely mother-flower,
 Us, in our love's arcane Briatic bower.
 We scatter light, a music-tingling shower;
 We breathe out life, a crimson whisper;
 We radiate love, a velvet-soft complaint,
 Most like the echo of a chime at vesper
 Rung far across narcissus-haunted seas,
 By the high-bosomed boy, large-eyed, with fasting
 faint
 That shares an hermitage with some devoutest
 saint.



ALEISTER CROWLEY, *The Winged Beetle*, 1910

Commentary on...

"The Book of the Ruby Star"



"*LIBER STELLÆ RUBEÆ, A secret ritual of Apep, the Heart of Iao-Oai delivered unto V.V.V.V.V. for his use in a certain matter of Liber Legis, and written down under the figure LXVI,*" is an A.:A.: Publication in Class A.

This commentary was written in the early 1980s, and has been refined over the years for different venues. The present version is adapted specifically for *BLACK PEARL*. — ED.

¹Apep deifieth Asar.

In this opening verse, we learn that it is the sacred sexual force (Apep) that transforms Natural Humanity (Asar) into God.

Asar (Osiris) is physiologically the phallus, psychologically the ego. Apep (Apophis) is the force of annihilation: orgasm to the erection; or, to the ego, that liberating ecstasy which dissolves the barriers between one person (one discriminated mind) and another. Apep is love under will, that which unites Isis with Osiris. This is true sexually, as the union of any man and woman (any I and O, in fact); and also in the uniting of Pingala and Ida, the solar and lunar currents of the spine, in the thunderous uprush of kundalini. Apep is kundalini, and the Ruby Star. This document is, to paraphrase its title, a secret ritual of kundalini; specifically, the application of sexual love under will to produce any required result. Its number, 66, is the sum of the first eleven numbers; eleven being the number of magick itself.

²Let excellent virgins evoke rejoicing, son of Night!*

At its simplest, it means, "Let yourself be aroused by what turns you on. Delight in your sexuality." Joy is e-voked — drawn from deep within by the phenomena of one's life. But this is not gross arousal: whatever the desire-object, it is virginal (pure, inviolate), and "excellent." "Night" is Nuit, and the Night of Pan (N.O.X.), the womb of Binah from which is born a Son.

* The initials of the words of these first two verses spell *Ada Leverson*, the name of Crowley's mistress at the time this Book was received. Although this does not mean that the Book concerns her *per se*, it does clarify at least one element of the source of Crowley's immediate inspiration.

³This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.

The Ruby Star is a symbol of Geburah, Sephirah 5, the ruby-red Mars-force; and a mystery of ה, the fifth letter of the Hebrew alphabet, assigned to the XVIIth Atu called The Star, Isis Rejoicing. 17 is also the enumeration of IAO (יא) and OAI (אי), the chief formulae of this instruction. Several passages from *Liber Legis* may be called to our service at this point, particularly I:3, I:60, II:2 and II:6. Also, *Liber Arcanorum*, v. 4: "Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame." The basic allusion is to kundalini: Apep as The Tower, or Mars-force.

This "book" is part of the official A.:A.: Syllabus for the Grade of Adeptus Major, 6^o=5^o, corresponding to Geburah. In one very real sense, the members of this Grade constitute "the most secret cult of the Ruby Star." However, this interpretation is not exclusive.

It "shall be given to none" who are not free of the black veil of shame. The nature of the force will be obscure to such a person. One must be truly free of shame. It won't work to "talk a good game." (In this regard, see *Liber L.*, III:44.)

⁴No man shall understand this writing — it is too subtle for the sons of men.

Nemo (lit., "no man"; i.e., a Master of the Temple 8^o=3^o) shall Understand (Binah) this writing. This is a positive statement. However, the rational mind, devoid of superconscious experience, will never grasp the sublime Joy now to be invoked. (The idea of it being possible is really quite funny.)

It is most interesting that "this writing" is "too subtle for the sons of men." The Hebrew for "sons of men" is בני אדם, *beney adamim*, which enumerates to 157, as do the Hebrew words for both "lingam" (לִינָם) and "yoni" (יֹנִי). This teaching is more "subtle" than merely an instruction concerning the genitals.

⁵If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayst thou partake of this most secret sacrament.

The Moon is 𐌚, Atu II, The Priestess. 𐌚, 𐌚, and 𐌚 = 3 + 10 + 80 = 93. The invocation is made by the 𐌚, the "secret phallus," or "silence," and the 𐌚, the "manifest phallus," or "speech," which is Horus (Mars, Apep) and orgasm. Notice the transliteration "Iod," not "Yod," as if to emphasize the symbolism of the Wand. These letters are, as well, the initials of Ida and Pingala.

Yet, this verse may be taken more literally: the invocation may be performed, in the Priestess' right hour, by means of the hand (𐌚) and the mouth (𐌚).

It is claimed that "in the season of the moon" the Red Elixir of the alchemists is most efficaciously gathered. More subtly, the "blood" of "the Ruby Star" is the red heat of imperative sexual energies, and that Elixir (spiritual vitality) flowing freely within the being of all who live life in the full embrace of the Law of Thelema.

⁶One shall instruct another, with no care for the matters of men's thought.

This is the way it always has been.

⁷There shall be a fair altar in the midst, extended upon a black stone.

The altar is the priestess of the rite. The word "priestess" may be substituted for "altar" in every instance that follows. It is useful to take her posture as stated literally. Also, "black stone" signifies Tiphereth (black = that which is holiest by absorbing all light; stone = 𐌚𐌚, *ehven*, union of 𐌚𐌚, Father, Macroprosopus, and 𐌚𐌚, Son, Microprosopus).

The altar is the place of the most devoted worship, whereupon the God is expected to descend and be manifest unto the worshipper. This infers the proper attitude, which the priest is to bear toward the priestess. She is that "place" whereupon the Presence of God shall descend, and her passion is the "sanctuary light." In this rite, she is Shekinah incarnate.

⁸At the head of the altar gold, and twin images in green[†] of the Master. ⁹In the midst a cup of green wine. ¹⁰At the foot the Star of Ruby.

From the base of her spine rises the ruby flame, the kundalini. It rises to her head as twin serpents the color of vegetable life and of the force of love, irradiating her higher brain centers with pure solar light.

In the midst, within her heart center, is a cup of green wine. This is the Cup of Understanding filled with intoxicating spiritual ecstasy. It is green, the color of Venus, to show that the nature of this ecstasy is love; and that it is young, filled with the spirit of springtime.

[†] Crowley noted that Ada Leverson "had gold hair & green eyes." Again, this likely shows a source of his inspiration, but does not necessarily interpret the verse.

¹¹The altar shall be entirely bare.

This is a technical requirement of the rite. It also signifies her psychological (spiritual-emotional) state. She is Isis Unveiled, an avatar of Nuit. (See *Liber Legis*, Cap. I, v. 62.)

¹²First, the ritual of the Flaming Star.

We now begin the "ritual" itself. First, the banishing, using the Ritual of the Pentagram.

¹³Next, the ritual of the Seal.

Next, the invocation by the Ritual of the Seal of David, the Hexagram, which represents the union of heaven and earth. "David" (𐌚𐌚𐌚) means "beloved."

¹⁴Next, the infernal adorations of Oai.

Mu pa telai,
Tu wa melai
a, a, a.
Tu fu tulu!
Tu fu tulu
Pa, Sa, Ga.

O chi balæ
Wa pa malæ: –
Ut! Ut! Ut!
Ge; fu latrai,
Le fu malai
Kut! Hut! Nut!

Qwi Mu telai
Ya Pu melai;
u, u, u.
'Se gu malai;
Pe fu telai,
Fu tu lu.

Al OAI
Rel moai
Ti – Ti – Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.

G.: H.: Frater O.M. provided a translation of this invocation "in the Moon Language" (see the text box on the next page). Sparse bracketed comments have been added.

¹⁵Also thou shalt excite the wheels with the five wounds and the five wounds. ¹⁶Then thou shalt excite the wheels with the two and the third in the midst; even 𐌚 and 𐌚, 𐌚 and 𐌚, 𐌚 and 𐌚, and 𐌚. ¹⁷Then the five – and the sixth.

These verses speak in a very technical language. The "wheels" are the chakras, the seven "interior stars" which correspond with the seven Classical planets. The "five wounds" (given twice, for the two participants in this rite) are the five open cavities in the head, being the mouth, the two nostrils and the two ears. These correspond to the five true planets: the mouth to Mercury; the nostrils to Mars and Venus; and the ears to Saturn and Jupiter. These, when combined with "the two," that is, with the Sun and the Moon, which correspond with the eyes (being, as it were, the "eyes" of heaven), complete the seven.

Silence! the moon [mind and emotions] ceaseth
(her motion),
That also was sweet
In the air, in the air, in the air! [Air = Yesod, ♀]
Who Will shall attain!
Who Will shall attain
By the Moon [Yesod], and by Myself [Apep = ♂],
and by the Angel of the Lord! [Tiphereth, ☉]

Now Silence ceaseth
And the moon waxeth sweet;
(It is the hour of) Initiation, Initiation, Initiation.
The kiss of Isis is honeyed;
My own Will is ended, for Will hath attained.

Behold the lion-child swimmeth (in the heaven)
[The Beast]
And the moon reeleth: –
(It is) Thou! (It is) Thou! (It is) Thou! [Babalon]
Triumph; the Will stealeth away (like a thief),
The Strong Will that staggered
Before Ra Hoor Khuit! – Hadit! – Nuit!

To the God OAI
Be praise
In the end and the beginning!
And may none fall
Who Will attain
The Sword [Yesod], the Balances [Tiphereth], the
Crown [Kether]!

First, therefore, the inner centers are excited in the two participants by their senses of taste, smell and hearing – by their uses of their mouths, nostrils and ears.

They are then further excited by the sense of sight – by the meeting of the eyes of the participants, the solar (right) eye of each conjoining the lunar (left) eye of the other. These solar and lunar organs, being the vehicles of focused attention that stimulate the Pingala (solar current) and Ida (lunar current), have "the third in the midst" – the Sushumna within the spine, or Ajna among the eyes. Freemasons call these the three Great Lights of the Lodge: the Sun, the Moon and the Worshipful Master. They reflect the Holy Trinity, as it is understood in certain hidden sanctuaries of the Mysteries.

Next, the text reminds us that we have wielded the powers of the four senses, hearing (Saturn and Jupiter), vision (Sol and Luna), scent (Mars and Venus), and taste (Mercury). Thus do we fulfill the instruction in the Vision of the 28th Æthyr: "Compose the sevenfold into a fourfold regimen."

Then, having drawn forth this sanctified desire by means of sounds and scents and tastes – having gazed upon the Most Beloved, interlocking the organs of sight and drawing forth the One "in the midst" – having mo-

bilized four of the five senses, even as the four elements, in our behalf – there is added the fifth sense, that of touch; and even the sixth interior sense is made aflame.

¹⁸Also the altar shall fume before the master with incense that hath no smoke.

This incense is made known to any priest who bows reverently before a priestess so prepared, parting the veils of her Inner Mystery. As always, incense is a token of an offering. In the present rite, that offering is of oneself, and unto the Highest.

¹⁹That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.

²⁰These things shall be burnt in the outer fire.

These verses suggest an important preliminary: that the day-to-day upsets – the impurities of the psyche, the divisive conflicts of the two people performing the rite – are to be put aside before entering the sacred space of this ritual. The allusion is to the altar of sacrifice that stood outside the entrance to the Tabernacle in the Wilderness. In this, the gross is consumed.

²¹Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.

Practical steps, to be taken literally; but note that the Victim, the one about to be sacrificed, is the phallus. It is also the magician's ego.[‡]

²²Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.

This refers to "a young child of perfect innocence and high intelligence." The blood is the semen, the fluid of life. **Simultaneously** it is the ambience of "love under will" which surrounds the priest and priestess in their consecrated act. Roses refer to Tiphereth; and to Netzach, Venus; and to Geburah, Mars. In this verse, the meaning combines all of these symbols. It indicates the conjunction of martial and venereal principles in their child. Sometimes this scent is noticeable to the physical senses as penumbra of the intimate caress of the Holy Guardian Angel

(Mars + Venus = ♀ + ♀ = 84. See *Qabalist's Qorner* in this issue for an examination of this number.)

[‡] There is a much deeper meaning to these passages, which I feel at a loss to communicate. I mention it here only so that the present comments will not cause the student to stop looking further. Consider that Apep, "the Master" is the Holy Guardian Angel, and the priestess-altar is the Nephesh, or Vital Soul, throughout – that will provide the key.

²³Then shall the master appear as He should appear – in His glory.

The proper attitude is described at length in *Liber A'ash vel Capricorni Pneumatici*, which might be taken as an extended commentary on this simple verse.

²⁴He shall stretch himself upon the altar, and awake it into life, and into death. ²⁵(For so we conceal that life which is beyond.)

The altar is the priestess. By “death” is meant orgasm, “love under will,” the cessation of division, or uniting of a particular self and not-self. Verse 25 confirms that the word “death” has an esoteric meaning, and is not to be taken exoterically and literally. We do not teach the doctrine of the Black Widower!

²⁶The temple shall be darkened, save for the fire and the lamp of the altar.

The “fire” is brought down from heaven by the wand of the priest. The “lamp of the altar,” the light of the Pure Soul, is that of Vesta. It is the sacred vessel of the priestess burning with its own eternal flame. The temple is darkened as the phenomena of the material world dim in comparison to the Light of this particular samadhi. (Some may wish to take this as a practical suggestion as well, according to personal taste.)

²⁷There shall he kindle a great fire and a devouring.

Refer to the letter \mathfrak{D} , “mouth,” Atu XVI, The Tower, Mars. “There” means “upon the altar (the priestess),” whose “great fire” of arousal and the “devouring” of whose orgasm must he enkindle. He is devoured in her flames, even as she is, Phoenix-like. The fire of orgasm overthrows and consumes the limited, controlled structure of the intellect in the raging rapture of union. Both parties are “swallowed up” in this ecstasy.

²⁸Also he shall smite the altar with his scourge, and blood shall flow therefrom.

Beyond the obvious, where the flowing blood is the fluid of life (both white and red), the scourge is assigned to alchemical Sulphur, the male principle, which excites our sluggish natures. See *Book 4*, Part II, Cap. 4. It is applied to the Nephesh (represented here by the priestess) to arouse the natural desires into activity, exalting aspiration and life (“blood”) to the highest.

²⁹Also he shall have made roses bloom thereon.

Roses here refer specifically to Venus – the evoking of love. The precious scent of love is unleashed from the flower of the beloved under the tender ministrations of the Magus. Read this also as the effect the Magus has upon the field of the phenomena of his life. Also, there may be a reference to the chakras.

³⁰In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar. ³¹All these things shalt thou perform strictly, observing the time. ³²And the Beloved shall abide with Thee.

At this critical moment of simultaneity – which should be extended as long as possible – the will must be focused with the utmost precision, chastity, and passion on the one aim of the operation. The whole essence of the Magus’ being flows forth in this “Vast Sacrifice.” “Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop” (*Liber Cheth*, vv. 2-3). The upward-reaching triangle of aspiration and devotion interlocks with the “descending tongue of grace.”

³³Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.

The “interior world of this rite” CAN not be disclosed. Read this verse more as a foretelling than an injunction. “Understood” has its common meaning.

³⁴I who reveal the ritual am Iao and Oai; the Right and the Averse. ³⁵These are alike unto me.

This is the voice of Apep, the kundalini, who is Teth, the Great Serpent. Notice that Teth (\mathfrak{U} or \otimes) is the central horizontal path of the Tree of Life, lying between \mathfrak{D} (Mars, the Lingam) and \mathfrak{T} (Venus, the Yoni), just as Apophis lies between Isis and Osiris in IAO and OAI. These three horizontal paths total to 93.

The ritual is “revealed” by IAO/OAI. The Sacred Snake not only is the source of Aleister Crowley’s inspiration in the writing, but also **naturally** teaches this “rite,” in the course of life, to those properly prepared.

Cap. II of *Liber Legis* should be consulted for a further discussion of this serpentine God who is both “the Right and the Averse.” It is absolutely clear from these verses that “the Right and the Averse. . . are alike unto me.” This concept deserves an extensive development and explanation, but may, in fact, be incapable of explanation to the uninitiated. The following symbols, however, subsume the essential teachings: IAO is, in Hebrew, יאו . These three Hebrew letters enumerate, respectively, to 10, 1, and 6. They are, thus, a veiled reference to the Sephiroth Malkuth, Kether, and Tiphereth. Chanting IAO is an actualization of the sequence 10, 1, 6, or Malkuth, Kether, Tiphereth: the “Man of Earth” aspiring to and invoking the Highest, resulting in the fulfilled Adept centered in Tiphereth. Conversely, OAI is a vibratory formula of the sequence 6, 1, 10, or Tiphereth, Kether, Malkuth: the Adept, as-

cending by aspiration-invocation unto the Supernal heights, and thence going forth unto the Kingdom. IAO ultimates in the illumined center. OAI ultimates in the manifest outer, as a formula of "light in extension." These two formulæ are, therefore, complementary expressions of mysticism and magick, respectively.

³⁶Now the Veil of this operation is called Shame, and the Glory abideth within.

Sociological fact. "Shame" is גִּשְׁנָה = 358. The serpent Nachash (נָחָשׁ = 358) is called evil to veil His holiness (חֹשֶׁן = 358). Likewise with those who practice this act. The Veil is that which was before the Glory of the Holy of Holies. Taboo protects from profanity the portal to a thing profoundly desired, profoundly sacred.

³⁷Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.

"Secret stone" is the result of the alchemical process, signifying a thing indictable and holy. "Stone" alludes to Tiphereth, as explained previously.

In this instance, we are reminded of *Liber VII*, Cap. VII, vv. 1-6,

1. By the burning of the incense was the Word revealed, and by the distant drug.
2. O meal and honey and oil! O Beautiful flag of the moon, that she hangs out in the centre of bliss!
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.

The stone (אֶבֶן) is the unity of the Father (אָב) and the Son (בֶּן), the genetic intelligence hidden in the coffin (spermatozoon, the encasement of "the dead," the pastos), within the mighty sepulchre (the yoni, the sacred place of burial, the Vault).

The heart of this highly "secret" stone – heart is Tiphereth, the solar intelligence within it – is "comforted" with warm blood. Although borne by "the blood of the lion," it is comforted in the embrace of the "gluten of the eagle." This is displayed elegantly in *Atu XIV*, Art. The male and female elements unite, forming a subtle decoction or elixir.

The "Watchers" are, in this interpretation, the participants. Priest and priestess are at once utterly involved in, yet strangely separate from, the act. This is a distinctly good sign, showing that the Will is given free rein without interference of the personalities involved.

³⁸I, Apep the Serpent, am the heart of Iao. Isis shall await Asar, and I in the midst.

Apep identifies himself once more as the speaker and explains a formula of IAO, which has been discussed in various ways above. Here we add that Isis is Yesod, the Nephesh, or Natural Soul; Asar is Tiphereth, the illumined Ruach, or Solar Intelligence; and Apep the path of ד, which one encounters in "traveling" from Yesod to Tiphereth. At the same time, Apep is symbol of the intervention of Neshamah, or Cosmic Consciousness, "in the midst" when Nephesh and Ruach are brought into balance and union.

³⁹Also the Priestess shall seek another altar, and perform my ceremonies thereon.

There shall be no bondage or ownership to pervert this love. Each is to remain free to seek the Beloved as he or she will.

⁴⁰There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.

Song and poetry are arts of Apollo, the Sun, Tiphereth. This rite annihilates both the Sun and the Moon in their syzygy. It is therefore "utterly beyond" either.

⁴¹Thou shalt assure thyself of the stability of the altar.

(a) From *Book 4*: "The Altar represents the solid basis of the work, the fixed Will of the Magician; and the law under which he works [...] this Altar must embody the Magician's knowledge of the laws of Nature, which are the laws through which he works." This foundation must be stable and sure.

(b) The Altar is the priestess. To the Magus is suggested a careful wariness regarding her psychological and spiritual stability, *i.e.*, her suitability to the rite.

(c) Don't break the bed!

⁴²In this rite thou shalt be alone. ⁴³I will give thee another ceremony whereby many shall rejoice.

Superficially refers to the two; but see *Liber Legis II:23* for a paraphrase description of unity: "I am alone: there is no God where I am."

⁴⁴Before all let the Oath be taken firmly as thou raisest up the altar from the black earth. ⁴⁵In the words that Thou knowest.

An instruction on the preliminaries. The Nephesh itself is to be "raised up" from its earthiness.

The parallel is in *Liber XV*: "I, Priest and King, take thee Virgin, pure without spot. I upraise thee. I lead thee to the East. I set thee upon the summit of the earth." Allegorically, 1 (Ruach) uplifts 7 (Nephesh) to the function of 7 (Neshamah).

46-66. We now begin the second part of the instruction, having finished in verse 45 the ritual details. The remainder of the book deals with the nature of the force employed.

⁴⁶For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring. ⁴⁷I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

Apep, the serpent kundalini, is immortal. This energy is at all times available to us. To those who have passed through the serpentine rhythm of birth (east, sunrise) and death (west, sunset), Apep makes available the entirety of the earth; that is, an immortality born of realizing night and day to be twin phases of a single phenomenon. This realization is a gift of the serpent who raises his head unto the Crown.

This verse also alludes to the ritual of the 17° Scottish Rite, called "Knight of the East and West," a degree wherein the breaking free of kundalini is veiled under the apocalyptic symbolism of the opening of a scroll closed by seven seals.

⁴⁸I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

This force slays the petty ego (Osiris). By its rites, by the rousing of this fire, the Adept is self-slaying, spilling his blood (the constrained pool of consciousness he has called himself) into the Great Sea. (Read again the passages from *Liber Cheth* quoted above.)

⁴⁹For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.

A vampire feeds on the blood, that is, the life essence, of some creature. The creature, stripped of any life of its own, becomes a vehicle for the expression of the will of its master. In a similar way, the human aspirant who pours forth his whole life to the Great Work, keeping back not one drop of vital essence, blends his human will into the infinite stream of the One Will of the Universe. Stripped of any separate life of his own,

he becomes a vehicle for the expression of the True Will of the Holy Guardian Angel.

Besides the obvious, the "children" are Heru-Ra-Ha, twin aspects of Horus. They are also the Adept participants of this rite. The phrase "suck up the wine of the earth which is blood" can be studied by comparison with *Liber LXV*, I:50-65 and its commentary by The Master Therion.

⁵⁰Thou shalt replenish thy veins from the chalice of heaven.

The uninitiate holds tightly to the little he has, fearing its loss. The Adept – and how so more the Master of the Temple – surrenders freely all that he has considered his own, and drinks freely from the unbounded rapture of Infinity. All that may ever be desired is made available to one who has nothing that he calls his own.

⁵¹Thou shalt be secret, a fear to the world.

⁵²Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

A result of the natural veil between the Orders of Initiation. See also *Liber Legis*, I:10.

⁵³For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

The first and second halves of this Holy Book describe these two "glories." The former is the particular technique of practice; the latter is the eventual reward of persistent practice in the former.

⁵⁴I leap with joy within thee; my head is arisen to strike. ⁵⁵O the lust, the sheer rapture, of the life of the snake in the spine!

Kundalini.

⁵⁶Mightier than God or man, I am in them, and pervade them.

Compare this to Hadit, especially in the early verses of *Liber Legis*, Cap. II. At the same time, recall Nuit's

words, "I am above you and in you. My ecstasy is in yours. My joy is to see your joy" (*Liber L.*, I:13).

The Eastern idea of kundalini is as a goddess, the Scarlet Woman, the omnipresent consciousness which is the raw stuff of all existence. From *The Book of the Law* we learn to expect Hadit, the male principle, to represent the same idea (II:22, 26, 50-51; and most of the chapter addresses the idea). Above the Abyss we cannot be so precise on such matters of convenience as gender, however. Turning to the Eastern works we find, for example, in *Shat-Chakra-Nirupana*:

Over it shines the sleeping Kundalini, fine as the fibre of the lotus-stalk. She is the world-bewilderer, gently covering the mouth of Brahmadvara by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round Shiva, and Her lustre is as that of a strong flash of young, strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees. . . . It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root Lotus like a chain of brilliant lights.

Nuit says, "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit." This, and many other passages in *Liber Legis*, fully explain the present verse. This *materium* that we call kundalini, being the substance of the body of Nuit, is in fact mightier than any "God or man," being in them, pervading them, the very substance of their being.

⁵⁷Follow out these my words. ⁵⁸Fear nothing. Fear nothing. Fear nothing. ⁵⁹For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice. ⁶⁰Thou shalt fear with the fear of love: I will overcome thee.

The Hebrew word for fear is *pachad* (פָּחַד). In this word, we encounter, first, the Mars force (פ). Atu XVI, The Tower, shows the destruction of the transitory which has held too dearly to its isolated existence. The Neophyte 1⁰=10⁰ of the A.∴A.∴. learns in her initiation that the substance of fear is a pure flame, an energy which is hers to use as she will if she only "know and pass by" her present restriction.

⚡ and ⚡ both indicate the overthrow of the illusion of individual will. In fact, ⚡, the surrender symbolized by devotion to the Holy Grail, instructs us that there is **no such thing** as individual (personality) will, that all Will manifests **through** each of us as its vehicles.

And the innermost meaning of fear is ♀, Venus, love. Even at the mundane level, love is often the mistaken motivation of such attachment. **All fear is fear of loss, motivated by the illusion of separateness.** But ♀ also makes known that at the end of fear is love, or Union with Nuit.

"Virgin," "prophet," and "bowels" are all correspondences of Virgo, and the Hebrew letter ך. The one addressed here is therefore the "unsullied maid," the innermost and incorruptible kernel of SELF.

In the present instance, we find the "fear," or quaking, of the lover overrun by the intensity of passion in awaiting the beloved: "the fear of love."

⁶¹Thou shalt be very nigh to death. ⁶²But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars. ⁶³Thinkest thou? I, the force that have created all, am not to be despised. ⁶⁴And I will slay thee in my lust.

The tension which discriminates one ego from all other aspects of reality is nearly dissolved. This "joy of dissolution" infuses the being of the Adept. The love of the Holy Guardian Angel illumines the darkest corners with "Konx" or L.V.X. The Serpent Kundalini irradiates the higher brain centers, blending, for a time, the individual consciousness into the Supernal Consciousness, the Universal Sea of Pleasure Ineffable. Verse 64 is a sacred promise.

⁶⁵Thou shalt scream with the joy and the pain and the fear and the love – so that the ΛΟΓΟΣ of a new God leaps out among the Stars.

All opposites unite into one. Joy and pain, love and fear, are polarities of Venus and Mars, the energies mobilized in the sacrament of this ritual. The Ida and Pingala are perfectly wed that a single Phallus of Infinite Will flames upward, deathless and majestic in its eternal Going. ("Leaps" implies a goat, Capricorn, ♄, Eye, symbol of Chokmah, the Phallic Mercury or Logos. The consonants of *LoGoS* give still another incident of the Ubiquitous Arcanum, 93.)

⁶⁶There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.

In the words of *The Chaldean Oracles*: "If thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion. When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: hear thou the Voice of Fire."

FRA. A.H.



Qabalist's Qorner: 66 and 84

by Ike Becker

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

In Issue No. 3, we explored the important number 11. Students may wish to review that article in conjunction with the present installment. This time, I want to explore two numbers that are very significant to *Liber Stellæ Rubæ* (a commentary on which is this issue's lead article). Breaking my discursive pattern, I will list attributions for these numbers with negligible comment. The first of these numbers, 66, relates intimately to 11 because it is the sum of the numbers 1 through 11.

<66>

The first of these numbers, 66, relates intimately to 11 because it is the sum of the numbers 1 through 11.

In addition to being the number assigned to *Liber Stellæ Rubæ* itself, 66 is the number of verses in Chapter 1 of *Liber Legis*, the chapter devoted especially to Nuit and love. As the sum of the first 11 numbers, it is the Mystic Number of the 11th Path of the Tree of Life, or Aleph, and is a type of "Grand Number" of magick itself. Some of its Hebrew correspondences are:

אכילה (Akhiylah) – Food, a meal
 אלהיך (Eloheyakh) – Thy God
 אלה (Allah) – The formula of the prophet Mohammed, by which he identified GOD
 אניה (Aniyah) – A ship; mourning, sorrow
 בחון (Baḥon) – A trial, experiment, test; an trier of metals
 בחון (Baḥoon) – Watchtower, observatory
 גלגל (Galgāl) – A wheel, whirlwind; heaven; a special name of Shekinah

די'אנא (Dhyana) – Unbroken concentration, contemplation. (From *dhyai*, "to meditate;" Sanskrit transliterated as Hebrew)
 האין (ha-Ayin) – The Naught (= Nuit)
 הבטן (ha-Betan) – The belly, the stomach; the inmost. Also, בטנה (Bit'nah) – Her belly
 והנה (ve-Hineh) – And behold!
 ונטבה (Vanegbah) – Southward
 כ:א:מ:ה: (Four letters of particular significance to the Minerval 0° of O.T.O.)
 לאלה (L'ahlah) – A curse
 להיטיב (le-Heytiyv) – To do good
 מיהרה – For or from the LORD (I.H.V.H.)

In the Latin Simplex Qabalah, 66 has some truly remarkable characteristics, as these sample will show:

AURORA – Dawn
 AURUM – Gold
 BAHLASTI – (See *Liber Legis*, Cap. III, v. 54)
 GRANUM – A seed
 SIDUS – Star
 STELLÆ – Stars
 SOLIS – Of the Sun

<84>

In the commentary to v. 22 of *Liber 66*, it was mentioned that 84 – the value of פ + ט, the letters of Mars and Venus, and thus a symbol of their union – had some rather remarkable properties. It corresponds to many words and symbols that hint

at the productive commingling of opposing sexual forces, and their union "in the Sun, or Son."

For example, the eight Paths on the Tree of Life that connect to Tiphereth correspond to Tarot Trumps numbered 9, 17, 2, 6, 8, 15, 14, and 13. These numbers add to 84. Some Hebrew words corresponding to the number 84 are:

אגף (Agaf) - A wing (army), squadron; a chosen troop; river bank, rivulet; to close, seal, shut; to seal a jar

בכל-לב (be-Khal-leb) - With all my heart

בבניך (be-Vaneyakh) - Among your sons

גמולה (Gemulah) - Reward, recompense

דמם - Was silent

דמם (Damam) - Their blood; *also*, מדם (mi-Dam) - From the blood

המלט (Himmalet) - Escape

העדה (ha-Edah) - The congregation

חלום (Ḥalom) - A dream

חנוך (Ḥanokh) - Enoch; *lit.*, "initiated"

ידע (Yode'a) - Know (in both senses); to see, know, perceive, consider; conjugal union

יחללו (Y'hallēloo) - They shall profane

ילמד (Yil'mad) - He may learn

מכודך (Mikkaddeakh) - From your pitcher

פ:ד - Motto of one of the eight original Rosicrucians; the original Cancellarius, symbolizing the equilibration of opposing polarities. See *Fama Fraternitatis*.

עדאי (Adai) - Unto me (*cf. Liber L., Cap. I*)

עדי (Adey) - Forever (a further symbol of Nuit)

The Latin Simplex correspondences for this number are no less remarkable than those of the preceding one:

BESTIA MAGNA - The Great Beast (= Gk. το μέγα θηρίον)

CENTRUM - Center

ESSENTIA - Essence

HOOR-APEP - Hoor-Apep (that is, Horus-Apophis)

MAGISTER - Master

VIGILANS - Watchful

Love is the law, love under will.

SONNET 18

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date:
Sometime too hot the eye of heaven shines,
And often is his gold complexion dimmed,
And every fair from fair sometime declines,
By chance, or nature's changing course
untrimmed:
But thy eternal summer shall not fade,
Nor lose possession of that fair thou ow'st,
Nor shall death brag thou wand'rest in his shade,
When in eternal lines to time thou grow'st,
So long as men can breathe or eyes can see,
So long lives this, and this gives life to thee.



SONNET 154

The little Love-god lying once asleep,
Laid by his side his heart-inflaming brand,
Whilst many nymphs that vowed chaste life to
keep,
Came tripping by, but in her maiden hand,
The fairest votary took up that fire,
Which many legions of true hearts had warmed,
And so the general of hot desire,
Was sleeping by a virgin hand disarmed.
This brand she quenched in a cool well by,
Which from Love's fire took heat perpetual,
Growing a bath and healthful remedy,
For men diseased, but I my mistress' thrall,
Came there for cure and this by that I prove,
Love's fire heats water, water cools not love.

WILLIAM SHAKESPEARE

10 KEYS FOR ENLIGHTENMENT IN THE NEW MILLENNIUM

by Swami Beyondananda

1. Be a Fundamentalist: Make sure the fun always comes before the mental. Realize that life is a situation comedy that will never be canceled. A laugh track has been provided, and the reason why we are put in the material world is to get more material. Have a good laughsitive twice a day, and that will ensure regularity.
2. Remember that each of us has been given a special gift, just for entering, so you are already a winner!
3. The most powerful tool on the planet today is Tell-A-Vision. That is where I tell a vision to you, and you tell a vision to me. That way, if we don't like the programming we're getting, we can simply change the channel.
4. Life is like photography. You use the negative to develop it.
5. It is true: As we go through life thinking heavy thoughts, thought particles tend to get caught between the ears, causing a condition called truth decay. So be sure to use mental floss twice a day. And when you're tempted to practice tantrum yoga, remember what we teach in Swami's Absurdiveness Training class: Don't get even, get odd.
6. If we want world peace, we must let go of our attachments and truly live like nomads. That's where I no mad at you, you no mad at me. That way, there'll surely be nomadness on the planet. And peace begins with each of us. A little peace here, a little peace there, pretty soon all the peaces will fit together to make one big peace everywhere.
7. I know great earth changes have been predicted for the future, so if you're looking to avoid earthquakes, my advice is simple: When you find a fault, don't dwell on it.
8. There's no need to keep changing the world. All we have to do is toilet train the world, then we'll never have to change it again.
9. If you're looking to find the key to the Universe, I have some bad news and some good news. The bad news is: there is no key to the Universe. The good news is: it has been left unlocked.
10. Finally, everything I have told you is channeled. That way, if you don't like it, it's not my fault. And remember, enlightenment is not a bureaucracy; so we don't have to go through channels to get it.

Anonymous Internet Source

BEYONDANANDA

TANTRA & TAROT

An interpretation of the 22 Arcs of Tahuti*

0. ♂ Alchemical Mercury. Kundalini, Life Force.
1. ☐ The Priest: the Logos of the operation.
2. ♀ The Priestess: the Vehicle of the Word.
3. ☐ Alchemical Salt.
4. ♀ Alchemical Sulphur.
5. ☐ The Stone: Sacred Union of the Priest and Priestess.

(These six form the hexagram.)

6. ☐ The Wedding. Declaration of the Work to be done, employing a complex alchemical symbolism. *Solve*.
7. ☐ Unveiling the Graal.
8. ♀ The Woman Satisfied: the Scarlet Woman fulfilled by directed application of *Iudex* and *Testes*.
9. ☐ The Spermatozoon in the womb, a bearer of Solar Light.
10. ☐ "Lord of the Forces of Life." ☐ = ΚΦ = κτεις + φαλλος, "a unity of supreme attainment and delight."
11. ☐ The marriage as it occurs in Nature (that is, the **real** marriage, rather than the ceremonial formality). The Serpent that unites the opposites in ecstasy. BABALON and THE BEAST conjoined.
12. ☐ In essence, Water as a formula of Redemption. Practical formula of the Elixir, elaborated in the three cards that immediately follow.

13-15. A complex hieroglyph of the process by which idea manifests as form:

13. ☐ Love under will. Sexuality; resurrection.
14. ☐ Consummation of the Royal Marriage (*Coagula*). Merging and interchange of attributes. Mingling of elements in a "cauldron."
15. ☐ Material creative energy; phallus, Set, Pan.
16. ☐ Male orgasm.
17. ☐ Female orgasm.
18. ☐ Collecting the Elixir; the Astral environment of the gestation.
19. ☐ Regenerated male and female as children before the Sun.
20. ☐ Growth and development of the Child.
21. ☐ The Seal: Completion of the Work. The universe newly formulated and manifest.

FRA. L.F.

* With acknowledgement to *The Book of Thoth* by S.: H.: Fra. To Mega Therion as a significant resource.

KALI'S ALTAR



Upon your right, a goblet* blue;
Salt to water as tears for you.
To your left, a plate of brass
With soured bread in cubes to pass.
Before your navel, a vial of glass
Filled with Myrrh in spirits fast.
Its bitter taste as perfume
Foretells your impending doom.
In a silver bowl, out of reach,
Cubed sugar there thou beseech.
In the center proudly stands
Statued Kali in black obsidian.
Beneath it lays our earthly husk,
Life from dark and of the dust.
Proud and crowned, hairy and straight,
The lion-man lies so prostrate,
Head to left, feet to right,
Dreaming glories of his might.
In the North, beyond the bowl,
Are figures three of thy soul.
A serpent rises off the plane,
Puffed with a cobra's mane.
Crowned upon its head
A lotus flower to form the bed.
Base for the candle white,
Lit with flames so bright,
Eye to eye for thy sight.
Guarded by cats a-two,
With a smile and me-ue.
White to right, I see.
Black to left for company.
Upon the wall, unfurled for all
Hangs the banner of the north,
Tautes' mighty rule and call.
In sky blue letters it proclaims,
Set upon pure white's domain:
"Nothing is given," sayeth a line.
"All is available," endeth the rhyme.
In this rhyme, I have told

* I tried putting the goblet in the West (from the East). It was like driving a stick shift going 60 m.p.h., and shifting suddenly into reverse. She wants it in the East! Perhaps this is a different Universe from those inspired through or by the Golden Dawn; or, like the relationship between the Cube of Space and the Tree of Life motifs.

Secrets deep and hoary old.
My challenge is in correspondents find,
The true gold within this, Kali's mine.
In fall October's deep adore,
Unveiled this symbolic lore.
Remember Tautes' banners sing:
"I give you nothing – and everything!"

CHANT:

WATERS UPON THE EARTH
FIRE FROM THE SUN
IN THE PAINS OF LIFE
THE SWEET WORK IS DONE
—— AND WE ARE ONE!

(Notes from *KALI: The Black Goddess of Dakshinneswar*.) We find Kali in Mexico as an ancient Aztec Goddess of enormous stature. Her name is Coatlicue. In Ireland, Kali appeared as Cailech. Like Kali, Cailech was a black Mother – she was a creatress. She made the world. Scotland was once called Caledonia, the land given by Kali, or Cale, or the Cailech. "Scotland" came from Scotia, the same Goddess, known to the Romans as a "dark Aphrodite," to the Celts as Scatha or Scyth, and to Scandinavians as Skadi. In medieval legend the Cailech became the Black Queen who ruled a western paradise in the Indies. Spaniards called her Califia – which is how the state of California came to be named after Kali. She was known in Finland as Kalma (Kali Ma). The Chartres cathedral was named after this goddess, probably a Celtic version of Kore or Q're, traceable through eastern nations to Kauri, another name for Kali. The Druid Grotto used to be occupied by the image of a black Goddess giving birth, similar to certain images of Kali. Christians adopted this ancient idol and called her *Virgo Partiura*, "Virgin giving Birth." Gypsies called her Sara-Kali – to this present day, Sara is worshiped in the South of France. Lunar priests of Sinai, formerly priestesses of the Moon-goddess, called themselves "kalu." Similarly, priestesses of prehistoric Ireland were "kelles," origin of the name Kelly, which meant a hierophantic clan devoted to "the Goddess Kele."

FRA. S.M.N.

REFLECTIONS . . .

A ritual of the Path of Mem



Ideally, the Temple space is more square than oblong, and smaller rather than larger, to convey a sense of intimacy.

In the center is a double-cube Altar, draped with a blue cloth, with the Cross and Triangle atop it, at the center, arranged as in the Neophyte Grade of the G.D. (which also is the pattern of \mathfrak{M} , The Hanged Man), and a blue votive lamp East of center.



In the West, a separate blue-draped pedestal has upon it a blue glass bowl, mostly filled with water. Near it is a pale blue oil lamp, lighted; matches; and enough white floating candles for each person present.* In the East, the two Pillars are positioned, several feet apart, so as to imply a gateway between them.

Incense is lotus mixed with myrrh. Lighting is reduced. Ideally, there is a light source from the East, and a central lamp over the Altar.

The officers are two: \triangle and ∇ , vested, respectively, in the robes of A.:A.: $6^{\circ}=5^{\square}$ (red) and $5^{\circ}=6^{\square}$ (white), and stand, respectively, immediately before the Southern (^) and Northern (\mathfrak{M}) Pillars; he holding the Censer, and she the Cup.

The pacing of the ritual should be as the ebb and flow of the sea waves – rhythmically alternating active and passive. This has been written into the structure, and should be preserved and enhanced in the delivery.

The other participants are seated in the western half of the room, and begin rhythmic breathing; clearing of their minds, etc. as for preparation for meditation.

PREPARING THE SPACE

(The Temple space is prepared by a general Opening. Further preparation is then as follows:)

∇ : *(Bearing Cup, moves to a place just west of the point between the pillars (that is, at the*

east-central point of the area in which the ritual is being contained) faces West, elevates the Cup and says:) **“Come forth, o children, under the stars, and take your fill of love!”**

∇ : *(Turns East, then purifies the four quarters by Water, concluding again where she began. Elevates Cup in acknowledgement of the East, then places the Cup in the North, and returns to her prior place by the Pillar \mathfrak{M} .)*

\triangle : *(Bearing smoking Censer, moves to a place just west of the point between the pillars, faces West, elevates the Censer and says:)* **“I am the flame that burns in every heart of man, and in the core of every star.”**

\triangle : *(Turns East, then consecrates the four quarters with Fire, concluding again where he began. Elevates Censer in acknowledgement of the East, then places the Censer in South, and returns to his prior place by Pillar ^ .)*

GENERAL INVOCATION

(Officers advance to the Altar, \triangle at the east side, ∇ at the west side.)

∇ : *(Calls the members to stand and join them at the Altar, forming a circle with ample room between people. She instructs all present to stand cruciform: feet together, and arms outstretched horizontally at the sides, palms upraised in the fashion of a Tau-cross; then to see, above their heads, a white triple flame. Establish this.)*

\triangle : *(Leads a group performance of the Ritual of the Middle Pillar.)*

* In the original performance, small white floating candles in the shape of opened roses were used. These proved particularly beautiful at the climax of the rite.

DECLARATION OF PURPOSE

△: Do what thou wilt shall be the whole of the Law. The purpose of this rite is to cause each present to become a perfect reflection and expression of his or her Holy Guardian Angel.

▽ (to all members present): Fratres et Sorores, it is my pleasure to ask you if you enter upon this undertaking of your own accord, prompted only by a desire for enlightenment, and the hope of becoming of greater service to humanity; mindful of the serious and joyful nature of your decision; and intending to conform cheerfully to the Word of your own Higher Soul and the Truth of your own Will when these are heard. Do you so approach this rite?

(The members answer as they will. They are then instructed to return to their seats and retain their readiness for meditation.)

THE FIRST ENOCHIAN KEY

▽: I reign over you, says the God of Justice, in power exalted above the firmaments of wrath; in Whose hands the sun is as a sword, and the moon as a penetrating fire; Who measures your garments in the midst of my vestures, and trussed you together as the palms of my hands; Whose seats I garnished with the fire of gathering; Who beautified your garments with admiration; to Whom I made a law to govern the Holy Ones; Who delivered you a rod with the ark of knowledge. Moreover, you lifted up your voices and swore obedience and faith to Him that lives and who triumphs; Whose beginning is not, nor end cannot be; Who shines as a flame in the midst of your palace, and reigns amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves; open the mysteries of your creation; be friendly unto me; for I am the servant of the same God as you, the true worshipper of the Highest.

△: Ol sonf vors g, gohó Iad Balt, lansh calz vonpho; sopra zol ror i ta nazpsad, graa ta malprg; ds holq qaa nothóa zimz, od comah ta nobloh zien; Soba thil gnonp prge aldi; Ds urbs óbòleh g rsam; Casarm ohoréla tabá Pir; Ds zonrens g cab erm Iadnah. Pilah farzm znurzaadna gono Iădpil, ds homtóh; Soba ipam, lu ipâmis; Ds lóhólo vep zomd poamal, od bogpa aăi ta piap piamol od vaoan. Zacare, ca, od zamran; odo cicle qaa; zorge, lap zir do noco Mad, hoath Iaida.

(Invoking:) I invoke Ye: LEXARÉPÉHÉ. COMANANU. TABITOMÉ.

SPECIFIC INVOCATION and FORMULATION OF THE PATTERN

(Officers move around Altar 90° clockwise, so that △ is at the south side of the Altar and ▽ at the north side.)

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

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

▽: But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jew-

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

△ & ▽: (*An invocation of Nuit then follows. In the original performance, the prayer of the Mystic Repast was used,[†] the two officers alternating passages. The idea is the descent of the Shekinah, as love, upon the Altar or Ark, between the two Kerubim that are represented by the two officers. It is the third thing that completes and transcends their duality. The student is encouraged to compose his or her own invocation for this, as a way of personalizing the ritual.*)

Invocation of the Hierarchy

△: Let us invoke the Divine Powers of the Element of Water. As the rhythmic tides of the Great Sea, let them still! – and let them stir! Let them open the Hearing of the receptive soul unto the Speaking Silence that is Love and Will.

(*Extemporaneously invokes Divine Name אל (El), culminating with leading all in a threefold chanting of the Name. Then repeats this with the Archangelic Name גבריאל (Gabriel), then with the Elemental Ruler Name, תרשים (Tharsis).*)

▽: (*As she will, leads all in the inner building of the theurgic image of Tharsis, based on the following points:*)

GENERAL IMPRESSION: It is nighttime, upon a beach. The water of a great stretch of ocean laps in low waves a short distance out. The overall impression of the scene is that of the vastness and eternity of the sea, with a silent, invariable strength. Standing before us, in the shallow part of the water, is an extraordinary female, clad in a flowing, ample robe of sea green, highlighted by flashes of vermillion. She is Tharsis, the Ruler of Water.

PARTICULAR DETAILS: Long dark and wavy hair partially veils her face in shadow; but her melancholic features are readily seen. Only her vivid blue eyes, keenly vigilant, speak of an excitement for life and its variety of forms, seeming to contradict the otherwise somber impression of darkness and isolation.

Upon her breast hangs a great golden solar medallion; and there is a subdued but present luminosity to the figure overall, and an unquestionable sense of the power of command.

Her upper torso bespeaks great strength. In movement, she is wild, fierce, and unpredictable, with even an edge of danger. Her characteristic motions are a dance of great mystery, ancient emotion given expression in movement.

Her lower torso is slight, lithe, energetic, and flowing of motion. Her robe becomes especially broad and flowing at the bottom, merging into the rhythms of the sea itself, and making the figure not always distinguishable from the waters out of which she rises.

▽: You see Tharsis standing, facing you. She beckons you to follow her, as she turns to walk out into the waters, inviting you to step into the depths of the sea, which are the depths of your own Mystery. As you follow her as your guide, you each, as well, will follow your own, private path in this journey – whether across the ocean's surface, or into its depths, or into the skies.

As the music plays, witness the movements of your mind and emotions as the music moves within you. Lose yourself in the music, as in the seas. And in losing yourself. . . what might you find?

[†] It is not permitted to reproduce this. It is an unpublished part of the private work of the Temple of Thelema. – A.H.

MEDITATION

The Stormy, Labile Sea of Mind & Emotion

(Meditation, about 10 minutes, while Wagner's overture from Der fliegende Holländer is played.)

MEDITATION: The Still, Calm Sea

(After that music fades, there is a pause; then:)

△: Focus your awareness on your sense of touch. Feel the very air touching you as you sit, still and quiet. Feel the whole of yourself embraced in a nurturing, warming embrace. Feel the unconditional love of the Holy Guardian Angel, or of Nuit, or of such other Sacred One as you may conceive.

△: Within the field of your inner vision, see the ocean or sea that is the moving waters of your thoughts and emotions. It is night, and profoundly dark. The ocean of your psyche may lap in gentle waves, but essentially is still. Now, breaking the night's solitary darkness, there appears above the waters a source of great, pleasing light, shining upon their surface in reflection. It may be a blazing red pentagram, or perhaps the silvery white face of a gleaming Full Moon. See this gleaming, blazing light-source amidst the night sky, shining down in lucid reflection on the still water's surface. This image represents the right relationship of your Holy Guardian Angel to the pool of your personality – the right relationship of the Will to your mind.[‡] Hold this image, and those that arise from it, as the music plays.

(Meditation, about 8 minutes, while Holst's "Neptune" from his The Planets is played.

About three minutes into the meditation, reduce the music's volume, and insert the following, in quiet tones conducive to their continued meditation:)

[‡] Much of the pattern of this ritual is based on the idea that the Path of 12 shows the relationship of Geburah (Sephirah 5) to Hod (Sephirah 8).

▽: Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seer; for I am of Him that lives forever.

△: Adgt upaâh zong om faâip sald, viiu L? Sobam iâlpgrg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, q ta lors-l-q turbs ôoge baltôh. Givi chis lused orri, od micalp chis bia ôzôngon; lap noân trof cors ta ge, oq manin Iaidon. Torzu, gôhe L; zacar, ca, c nôqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.

(Pause; then:) I invoke Thee: PAOAOAN.

(Restore the music to its previous volume, and continue playing out. When it is finished let them sit in silence for a short time; then:)

△: Oh, thou! That shineth upon the still sea.
Thou! Whose reflection is all I know as me!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!

ALL: Aum!

△: ... let it fill me!
The light is mine; its rays consume me:
In the silence let our love be.
Yea, in the silence let our love be.

(Silence.)



A COMMUNION

(△ and ▽ take their places on either side of the pedestal in the West. Begin music, the Liebestod from the end of Tristan und Isolde, set on a continuous replay. One by one, they quietly call each participant to the West. In turn, each approaches the pedestal in the West and is handed a floatable candle, which he or she lights in the flame of the oil lamp, then places it afloat in the blue bowl of water.)

▽: (Whispers that they should assume the Taucross posture as at the beginning, and see the triple white flame in the crown.)

△: (Whispers, "Thus let it shine upon the waters of your being." The member returns to his or her place, and the next approaches.)

CONCLUSION

(When all have finished, ▽ and △ each light their own candles &c. as above, then move to the Altar, he to the west side and she to the east side, both facing the Altar.)

△: Thus does the Inmost Flame shine upon the waters of your being. This, that you have experienced, is the Stable and Enduring Consciousness. It is the ONE SUSTAINING POWER among all the Sephiroth.

(Pause.)

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

(Knock 3-5-3.) ABRAHADABRA. (Pause; then:) It is finished.

V.: H.: SOR. F.Q.S.V.

V.: H.: FRA. L.F.

NEPTUNE

The longing of the heart is never quenched,
Waiting in the silence left by absence.
The night stars glitter and answer nothing,
Shedding pale gleams on an anguished cry.

The dark whirls and envelopes all the song
Sung by the soul in loneliness, and far –
Far the stars travel, pale listeners
To all that reaches out on the wings of a sigh.

Eternity blows through the heart and there
Reigns the kingdom of liveness reaching
Forever into the heights of night darkness
And the terror of going forever is nigh.

Pale strands of light that bid love,
Attenuated and thin, reach across distances
On wings of sound and warmth of human love
Shunts out the night and the vision of loneliness dies.



SOR. MERAL, January, 1956

The Ecstasy of Faith

An Allocution of the Grade of Philosophus



A.E. Waite's order, *The Fellowship of the Rosy Cross*, is arguably the most developed system of tantric mysticism in the entire Western initiatory tradition. A hint of his vision was given in the preface to his book, *The Holy Kabbalah*: "The doctrine of TSURE and the Mystery of Shekinah are the root of my concern in Kabbalism. They are not of my concern solely for that which they signified in a Theosophical School of Jewry but for whatever may belong therein to the life of Catholic Mysticism here and now." His order taught this Doctrine of the Shekinah progressively. The instruction received in the grades corresponding to Netzach and Geburah are among the most direct.

Waite's order still lives. Consistent with our policy of not publishing the private rituals of any living, working order, we will not be publishing any of the details of those ceremonies, all of which have long been in the College of Thelema archives. But the following short lecture, given to new initiates of the 4^o=7^o Grade of Philosophus, is another matter. Despite all of Crowley's (generally justified) razzing of Waite's turgid style, it is in these ceremonies that his genius more freely flourished. Readers may be surprised to discover just how much of the essence of Thelema is in these words. — A.H.

GOD's Providence overtakes us in many places, that we may be directed into Paths of Light, Paths of Intelligence and high Paths of Grace. In the following of these, we who at some time — when we know not, GOD knoweth — went forth upon the outward Quest shall be drawn on the Quest that is within, and He shall give us back unto Himself, after worlds of separation and exile. The soul and the Divine Spouse* are both, meanwhile, in widowhood. Let us pray therefore that the grace of the

* Shekinah. — A.H.

centripetal attraction may continue to draw and draw, preventing and defending on all sides. May that grace also enlighten in the public thoroughfares of life, but us above all and with all — in the mystical ways of knowledge. Therein, by his special election, he has brought us already a certain distance in the Quest that is ours and His. In this spirit, Fratres et Sorores, and realizing — as we are called to do — that for every step which we can take with our feet of desire, the Divine Lover† advances on His own part through a world of distance, to meet and forestall us at the term of union — I invite you to lift up your hearts, to hear and accept therein the Allocution belonging to the Grade of Philosophus.

In the symbolism of this Grade, the Wings of the Morning are uplifted already in the Orient of Mystical Life. The clouds dissolve and the Face of the Beloved begins to be reflected in the soul. It is but

*Love is the key
which opens
every gate, and
especially the
gate of will...
will is Love.*

the image of the King in His beauty, yet the night and its shadows are over; a star in the East goes before us, and the vision of the Sun of Righteousness is at hand. The path of search is truly a path of consecration, but the language of our concern has suffered a certain change. The alliance between GOD and man is no longer a tongue of symbolism but a principle of work in common, an unity and integration of will and a marriage with the purpose of the worlds. The difficulty is not to do the will of GOD but to know it, for many earnest hearts in the world without. In the Fellowship of the Rosy Cross we have learned that Love is the key which opens every gate, and especially the

† In Waite's system, Christ. That is, the Holy Guardian Angel. — A.H.

gate of will. It has been said to you that will is Love. Marriage with Divine Purpose postulates antecedent love, and the Purpose of GOD in the world is one at the root and one in development with that which obtains in respect of every soul. The end is union.

We are told in our Secret Tradition that the sole object for which man was sent into this world was to know that JEHOVAH is ELOHIM[†], or that GOD and His SHEKINAH are one.[§] There are many deeps of meaning in the doctrine thus briefly formulated. It signifies that SHEKINAH is the Divine Energy which sends out from the Centre and draws back thereto; that every soul come forth from GOD, in virtue of the principle of union, is by necessity on the quest of Him – through all its worlds of being and manifestation; and that it can attain true rest only in return to Him. But seeing that the principle, the need, the end are summed up in the word Love, the union with which they are concerned is formulated rightly and always in terms

The difficulty is not to do the will of GOD but to know it...

of marriage SHEKINAH presides over marriage, is the Beloved in search of the Lover, the Bride joined to the Spouse and abiding in His heart.

All symbolism which can be derived from the cosmic and microcosmic world is taken to illustrate the path of advancement toward this end in the ritual sacramentalism of our Fellowship. From Grade to Grade the Brother of the Rosy Cross is led through successive consecrations, ending in that of the will at the height of the Second Order.^{**} It signifies the conversion of his whole object in life and nature. He stands therefore now^{††} upon the threshold of a

[†] This is based on the Zoharic doctrine that יהוה is a Divine Name of the Father attributed to Chokmah, while אלהים is a Divine Name of the Mother, attributed to Binah. שכילה is אלהים – A.H.

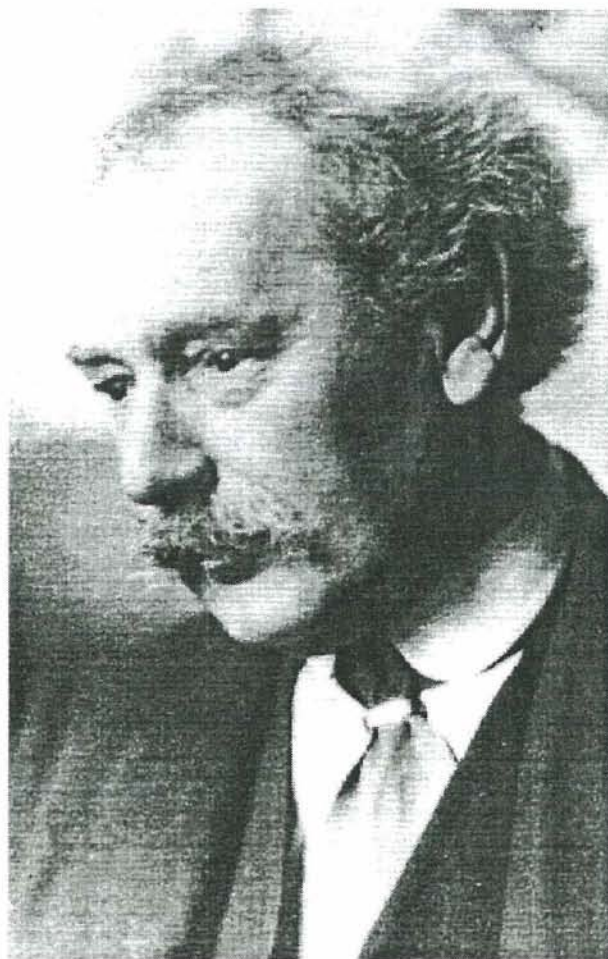
[§] In this one may equally see Shiva and Shakti, Tao and Teh, Chokmah and Binah, Chaos and Babalon. – A.H.

^{**} In the Fellowship of the Rosy Cross, the Second Order was that which reaches from Yesod to below Tiphereth; that is, 2°=9° through 4°=7°.

^{††} That is, newly admitted to the Grade of Philosophus, corresponding to Netzach. – A.H.

Second Birth, as if a change in the substance of his being. Frater, the Second Order delivers you, who have been advanced this day among us, to the keepers of the Greater Mysteries, as one who in the ritual sense has been made white within and without, even as the White Rose of SHEKINAH in the sphere of NETZACH. May you so work and so attain that our symbolism shall become life in you, and when in a yet deeper symbolism you are called to the Second Birth, may you be truly born again. So shall the Recondite or Hidden Intelligence descend into your soul, my Brother, and be realized by the consciousness of the soul in the Ecstasy of Faith.

G. . H. . FRA. SACRAMENTUM REGIS



Arthur Edward Waite
(Frater Sacramentum Regis)



TEMPLES OF THE BODY

Bodily Dedication to the Great Work Through the Sexual Mysteries

"You would not mind being in Ares' position, would you, net and all?"

— Apollo to Hermes

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

In the profound worship of consecrated sexual union, employed as a consciously religious act, the means of finding the Divine are as diverse as the ways of love. One common technique of this is the seeing some specific aspect of Deity in one's partner – the man seeing the Goddess in the female, the woman seeing the God in her male.*

The rituals given below take a different approach. In the worship to which they are but the opening, the man seeks the Divine through identification with Ares, ultimately finding the God within himself through his male sexual fire; and the woman, simultaneously, seeks Divinity through identification with Aphrodite and her fire. Should the experiments succeed, their union is ultimately a union of these two Gods; but the means to this is to see each other, initially, not as a God *per se*, but as the place where the God is found. He surrenders himself to be a Temple of Aphrodite, where his partner may seek and worship her Goddess. She surrenders herself to be a Temple of Ares, a place wherein that God may enter through her partner's devotions.

An initial criticism of these rites – something which may stir an adverse emotional reaction in some readers – is that each partner thus objectifies the other – treats them as a thing (a Temple), rather than a person. I would emphasize that this is a method – a means to an end – not the end or aim itself. It is, first of all, reciprocal, rather than one-sided. And it is one of the most powerful devices of tantra as religion: the distinguishing of the rite of worship from any personal, emotional relationship between the parties. It is not the human

participants whose union is most important. It is the union of the Gods.

In this, at least two diverse approaches have been taught over the centuries. Which approach to explore rests ultimately upon choices made by the people involved. In one, tantra is seen as worship undertaken by two partners (spouses or the equivalent) using their marriage and its love as the foundation of their spiritual practices. This is, for example, especially the method implied in Orthodox Judaism (despite what we believe are distortions that crept in over time), wherein it is a religious duty that the Sabbath be celebrated by the sexual union of husband and wife, serving as the two Kerubim between which, and upon which, Shekinah descends. But another traditional approach is quite different. In this, one's tantric partner is kept strictly distinct from one's personal, romantic partner. The idea behind this is that it is human emotion (as much as human thought) that will most likely interfere with direct superconscious results. The **impersonal** is used as the foundation for the **transpersonal**. One's magical partner is regarded much as if he or she were a magical tool – consecrated to a single purpose, and never approached or touched for any other purpose.

Both approaches have much to argue for them. Which approach to take depends on many factors that only the individuals involved can identify and address. But, lest it appear that the method here is an easy escape from commitment, let me be quick to point out that it is quite the contrary. These rituals require a level of magical commitment that goes beyond that found in most long-term personal relationships. Each partner, whatever else the nature of their relationship, is devoting himself or herself to serve, **thereafter**, as a consecrated Temple of a God. Furthermore, they are each pledging themselves to serve, thereafter, as worshippers of their own selected Deity. These promises should be considered carefully before they are pledged, and sanctified by the powerful, surging, subsuming Phoenix-fire, which is the transforming miracle of consciously sanctified sexual union.

Love is the law, love under will.

* I apologize for the heterosexist phrasing throughout this article. The rituals here given can be used equally well with same-sex partners. I considered, and reconsidered, for several weeks whether to strip out the gender-specific language. In this particular case, the option of using gendered language to differentiate the officers was too useful a device, and any alternative seemed to render the whole less comprehensible (and certainly more awkward). It is my sincere hope that this footnote will serve, in some small way, to raise consciousness on this point, thus perhaps compensating for the consequences of my despicable laziness.

THE FEAST OF CONSECRATION
OF A MAN AS
A TEMPLE OF APHRODITE
WHEREIN HIS LOVER MAY WORSHIP

The Officers are a Priestess, P., and the man who is being consecrated as the Temple, T. Furniture is arranged as the Neophyte temple, or modified therefrom as deemed suitable to accord with the nature of Aphrodite. A Friday is ideal for the rite.

THE FEAST OF CONSECRATION
OF A WOMAN AS
A TEMPLE OF ARES
WHEREIN HER LOVER MAY WORSHIP

The Officers are a Priest, P., and the woman who is being consecrated as the Temple, T. Furniture is arranged as the Neophyte temple, or modified therefrom as deemed suitable to accord with the nature of Ares. A Tuesday is ideal for the rite.

The OPENING may be conducted by either Officer, or both, as follows: Preliminary Lesser Banishing Ritual of the Pentagram and of the Hexagram to prepare the space.

Then light incense of Venus. Then the Greater Invoking Ritual of the Hexagram of Venus. Then circumambulate seven times to raise the current of the deity. Then an impromptu invocation of the God-force using the hierarchy of names down to the World of Assiah (see below for these).

Then light incense of Mars. Then the Greater Invoking Ritual of the Hexagram of Mars. Then circumambulate five times to raise the current of the deity. Then an impromptu invocation of the God-force using the hierarchy of names down to the World of Assiah (see below for these).

Optionally, the opening from Liber 671 may be used as a basis for building the astral Pyramid wherein the operation may be performed, incorporating the above ritual elements.

P: וו ווו ווו Do what thou wilt shall be the whole of the Law. Let this TEMPLE be consecrated to the service of the Law of Light, Life, Love, and Liberty, in the names of HERU-RA-HA, RA-HOOR, and ABRAHA-DABRA.

T. stands in East, facing West; or in another position deemed suitable to the particular rite.

P: N., is it your will to be consecrated bodily as a Temple of APHRODITE, that I, Her devotee, may devotedly and deeply worship Her thereby?

P: N., is it your will to be consecrated bodily as a Temple of ARES, that I, His devotee, may devotedly and deeply worship Him thereby?

If T. responds in the affirmative, the ritual continues:

P: (takes cup) Be the TEMPLE pure of body and soul! (Purifies T. with ✥ over Ajna, then Anahatta, then Svadhisthana, then replaces cup.)

P: (takes censer) Be the TEMPLE fervent of body and soul! (Consecrates T. with ✥ over Ajna, then Anahatta, then Svadhisthana, then replaces censer.)

P: (standing before T. raises both hands in blessing) May this TEMPLE be blessed, sanctified, and dedicated to the GREAT WORK, and in particular to the worship of APHRODITE. May it serve me ever as a gate leading to Wisdom, Understanding, and Light, in the Name of APHRODITE.

(P. goes to West, and turns to face T. in East.)

P: (standing before T. raises both hands in blessing) May this TEMPLE be blessed, sanctified, and dedicated to the GREAT WORK, and in particular to the worship of ARES. May it serve me ever as a gate leading to Wisdom, Understanding, and Light, in the Name of ARES.

(P. goes to West, and turns to face T. in East.)

BLACK PEARL

P: Upon thee, O Temple, do I invoke the sacred energies, in the Names:

I.H.V.H. TZABAOTH (יהוה צבאות)

HANIEL (האניאל)

ELOHIM (אלהים)

ANÆL (אנאל)

NOGAH (נוגה)

and especially in the Name of APHRODITE (ΑΦΡΟΔΙΤΗ). (Pause.)

Warded, purified, and consecrated, this Holy Place is now prepared to receive the Light of the Divine. LET THE DIVINE LIGHT DESCEND! LET THE GODDESS OCCUPY HER TEMPLE!

P: Upon thee, O Temple, do I invoke the sacred energies, in the Names:

ELOHIM GIBBOR (אלהים גבור)

KAMÆL (כמאל)

SERAPHIM (שרפים)

ZAMÆL (זמאל)

MADIM (מאדים)

and especially in the Name of ARES (ΑΡΗΣ). (Pause.)

Warded, purified, and consecrated, this Holy Place is now prepared to receive the Light of the Divine. LET THE DIVINE LIGHT DESCEND! LET THE GOD OCCUPY HIS TEMPLE!

By whatever means P. deems fit, P. draws the divine presence of the invoked Deity downward into T., and otherwise assists it to take its place therein, even unto the cellular level.

When this is accomplished, T. should verbally acknowledge and accept this consecration, in the manner he or she chooses. Then conclude as follows:

P: As the Altar lamp sheds its light into the surrounding elements, so may the power of Spirit shine through this TEMPLE and through me into all the World.

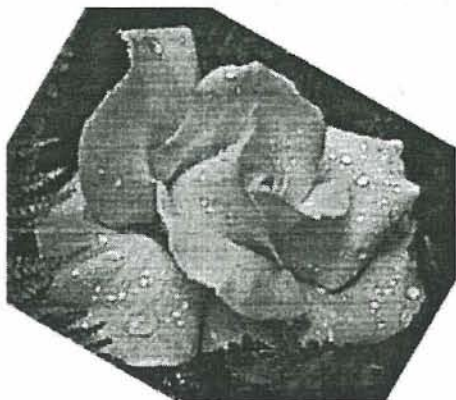
I now proclaim that you, N., are duly dedicated and consecrated as a TEMPLE of the works of the Magick of Light, and especially to the worship of APHRODITE; and that I, Her Priestess, shall worship lovingly and passionately at Her Altar.

P: As the Altar lamp sheds its light into the surrounding elements, so may the power of Spirit shine through this TEMPLE and through me into all the World.

I now proclaim that you, N., are duly dedicated and consecrated as a TEMPLE of the works of the Magick of Light, and especially to the worship of ARES; and that I, His Priest, shall worship lovingly and passionately at His Altar.

The CLOSING is performed as deemed appropriate, with License to Depart and banishing the invoked forces with respect to the place of the working, but not from T.; or, preferably, a suitable libation being prepared in advance for the Altar, the forces of the ritual may be absorbed therein, and the participants may then consume it fully.

Whereafter, the participants feast and rejoice, as it is their Will to do.



FRA. A.H.

Lovingly dedicated to my cat ΑΡΗΣ,
red-haired hiss-meister & lover boy



BOOK REVIEWS

ANATOMY OF THE SPIRIT: The Seven Stages of Power & Healing

Caroline Myss, Ph.D. (Three Rivers Press, 1996. Paper, 302 pp. ISBN 0-609-80014-0. \$14.00.)

Caroline Myss is a very sensitive and talented medical intuitive. That is, that she can look at (or scan) a person and, by "reading" their energy field, can see any physical, emotional, psychological, or spiritual problems they are experiencing. She then can tell a person scanned the exact illness they have, are developing, or may develop if no action is taken to the correct it. By providing a full account of the problem, the person becomes empowered to begin or continue to heal.

It sounds fascinating; but more incredible is the fact that Caroline successfully wrote a manual that teaches the reader how to do the same thing she does: how to scan oneself or others. She describes, with clarity and precision, what it takes to be medically intuitive, so that the reader can learn to do the same.

Anatomy of the Spirit begins with Caroline's synopsis of how she learned about her gift, and the steps she took to perfect it. Part of her growth as a medical intuitive was practicing with doctors and learning as much as she could about the human body and psyche. To show the reader what it takes to be medically intuitive, she defines the terms of her field. For some, becoming medically intuitive may require making certain changes in their belief systems, and the author treads this road with care: What she writes are basic truths that transcend religio-spiritual or other dogmatic differences.

Caroline combines the teachings of the Hindu Chakras, the Christian Seven Sacraments, and the Jewish Qabalistic Tree of Life as the foundation of her medical intuitiveness. Taking three different belief systems and showing the parallels between them narrows the gap between those divergent cultures, making this book accessible to a wider audience. The most important factor is how you think about illness and healing; for, according to Caroline, we are in control of our own healing. Built into her system is an incredible amount of psychological understanding, which, as we learn, is tied to physical health. As a practitioner of Western Mysticism, I found *Anatomy of the Spirit* refreshing and well worth reading and studying. It is filled with universal truths written plainly and inoffensively so that anyone can feel sufficiently empowered to take control of their own healing. Health is not just about taking care of your body; it is tied to everything that happens to you everyday of your life. Pick up this book whether you are sick or healthy, and change your life for the better! (●●●) — AL GONZALEZ

THE MAGICKAL ESSENCE OF ALEISTER CROWLEY

Red Flame, A Thelemic Research Journal, No. 7

by Frater Achad Osher 583 (Privately published by J. Edward & Marlene Cornelius, PO Box 11693, Berkeley, CA, 94712-2693. 1999. Paper, 190 pp. Write for pricing on this and other *Red Flame* issues.)

The role of a reviewer, like that of a teacher, is not always to recommend books with which one personally agrees, but, rather, those that are likely to be of considerable worth and interest to one's constituents. *The Magickal Essence of Aleister Crowley* is an extraordinary book! Fra. Achad Osher has collated a baker's dozen essays on diverse topics of Thelemic philosophy. It is perhaps irrelevant that I disagree with over half the opinions he expresses. This man can always make me think, think, think! He stirs the mind, and lubricates the excessively snug passageways of tumescent thought.

Even more importantly, his Preface is a moving, eloquent, and courageous plea for an end to the politicization and divisiveness that some have pursued, in recent years, in the name of the A.'.A.'. On this vital point, we always have agreed with him.

Fra. A.O. was a direct witness to much modern history of Thelemic organizations. Where he was present, he is a superb historian. He is also a treasury of fascinating stories told to him by others. His historic accuracy is not always as good where he has information second hand; but he is generally clear about the difference between the two. Get it before the stock is depleted! (●●●●) — FRA. PROMETHEUS

It's In The Basics

COLOR IS THE KEY: A REAL LADDER OF LIGHTS

by Frater Yod

Sometimes the simplest things are the most amazing.

Color is one of the most powerful tools we have for altering consciousness at will, whether for magical or mystical purposes. In fact, the magical application of color was one of the most distinguishing features of the Second Order teachings of the old Golden Dawn (almost everything in the first Order being black and white – like in *The Wizard of Oz*!) We use four different **scales** of color, corresponding to the Four Worlds of the Qabalah (see table at right). From highest to lowest, these may be called the Scales of the King, Queen, Prince, and Princess.

I want to teach you a simple technique called “Ladders,” which uses these four color scales to attune your consciousness to one part of the Tree of Life. The trick is to meditatively immerse yourself in a living, dynamic expression of the densest of these scales – the Princess Scale – and then, by use of imagination, transition up the scales to the top, one step at a time, **feeling** the shift as you go. This use of color is capable of evoking a strong feeling response. It may be used for its own sake, or as a preliminary to, or portion of, magick ritual.

Take, for example, the Path of Tav, corresponding to Saturn. This Path is a general gateway to astral realms, so it's a good place to start.

Prepare yourself for meditation as you normally would: Relaxation, a comfortable and balanced posture, rhythmic breathing, quieting your mind and emotions, etc. You may want to “warm up” by spending five minutes or so meditatively looking at the corresponding Tarot trump, in this case Atu XXI, The Universe. When ready, begin the Ladders method itself.

The color scales for Tav are: Black, rayed blue; blue-black; black; and indigo. Start by seeing yourself totally surrounded in black, but with blue

laser-like rays, emanating from a common source central to your field of vision. They form a tunnel. You are eventually motivated to see and feel yourself float through the tunnel, forward, to the convergence point. Let this happen. Your speed seems to pick up, the energy rises, maybe a background sound rises in pitch until . . . suddenly you have a feeling of **breaking through** into another domain – a realm of stark, intense blue-black light.

At each step, pause and notice your own thoughts and, especially, feelings. After a time in this blue-black space, let your imagination find some device by which to migrate to the next level. Since the Prince Scale colors are blendings of the King and Queen Scales colors, you can often see the Queen Scale color emerging more pronouncedly from the Prince color – in this case, black gleaming through the blue-black, until it replaces it. Then, perhaps, the King color “dawns” on the Queen color and replaces it. There's not just one way to do it – again, use your imagination!

At the top – amidst the King Scale color – you may want to vibrate the Holy Names associated with the Sephirah or Path, to attune yourself more powerfully to the principle; and then return.

If the color chart says “specks” in the Princess Scale, see these as living points of light, like fireflies of the proper color. For example, Binah in the Princess Scale is gray, flecked pink. See this as a lighter-than-medium gray with pink firefly-like points moving and swarming around until they formulate a recognizable pattern. Feel the vibration of their buzzing energy. Let them move into a spiral that, tunnel-like, again leads you to your “breakthrough” point for moving up the scales.

Try it! Really get into the feeling of rising upward through the scales. Soon you will find you have an easy way to align your consciousness with any part of the Tree of Life.

IT'S IN THE BASICS

	KING Scale	QUEEN Scale	PRINCE Scale	PRINCESS Scale
Kether	Brilliance	White brilliance	White brilliance	White, flecked gold
Chokmah	Pure soft blue	Light gray	Blue pearl gray	White, flecked red, blue & yellow
Binah	Crimson	Dark indigo	Dark brown	Gray, flecked pink
Da'ath	Lavender	Gray-white	Pure violet	Gray, flecked gold
Chesed	Deep violet	Dark blue	Deep purple	Deep azure, flecked yellow
Gevurah	Bright orange	Scarlet red	Bright scarlet	Red, flecked black
Tiphereth	Clear pink rose	Yellow gold	Rich salmon	Gold-amber
Netzach	Bright yellow-orange	Green	Bright yellow-green	Olive, flecked gold
Hod	Lavender	Orange	Red-russet	Yellowish brown, flecked white
Yesod	Indigo	Violet	Very dark purple	Citrine, flecked azure
Malkuth	Bright yellow	Citrine, olive, russet, black	Citrine, olive, russet, black, flecked yellow	Black, rayed with yellow
⚡ ⚡	Bright pale yellow	Sky blue	Blue-green	Emerald, flecked gold
♀ ☿	Yellow	Light purple	Light gray	Lt. indigo, rayed violet
♂ ♀	Blue (pale, or infused with white light)	Silver	Cold pale blue	Silver, rayed sky blue
♀ ♀	Green	Sky blue	Early spring green	Bright rose or cerise, rayed pale green
♂ ♀	Violet	Sky blue	Bluish mauve	White, tinged purple
♂ ♀	Red-orange	Deep indigo	Deep warm olive	Rich brown
♂ ♀	Orange	Pale mauve	Brownish orange	Reddish-gray, inclined to mauve
♂ ♀	Dark yellow-orange	Maroon	Rich bright russet	Dark greenish-brown
♂ ♀	Yellow, golden	Deep purple	Gray	Reddish amber
♂ ♀	Yellow-green	Slate gray	Green-gray	Plum
♂ ♀	Violet	Blue	Rich purple	Bright blue, rayed yellow
♂ ♀	Green	Blue	Blue-green	Pale green
♂ ♀	Deep blue	Sea green	Deep olive-green	White, flecked purple
♂ ♀	Blue-green	Dull brown	Very dark brown	Livid indigo brown
♂ ♀	Blue	Yellow	Green	Dark vivid blue
♂ ♀	Indigo (usually very dark)	Black	Blue-black	Cold dark gray, approaching black
♂ ♀	Red	Red	Venetian red	Red, rayed azure or emerald
♂ ♀	Red	Dark rose red	Brilliant flame	Glowing red
♂ ♀	Red-violet	Buff, flecked silver-white	Light translucent pinkish brown	Stone color
♂ ♀	Orange	Golden-yellow	Rich yellow-orange	Yellow-orange, rayed red
♂ ♀	Glowing orange-scarlet	Vermilion	Scarlet, flecked gold	Vermilion, flecked crimson & green
♂ ♀	Indigo	Black	Blue-black	Black, rayed blue
♂ ♀	Black	Yellow-orange	Dark brown	Black, flecked yellow
♂ ♀	White, merging into grey	Deep purple, nearly black	The 7 prismatic colors (violet outermost)	White, red, yellow, blue, black (outside)

CEREMONIAL MAGICK, Part 7:

Devotion to the Divine

[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals are based on a somewhat modified version of a list originally suggested by Aleister Crowley, recommending magical experiments for the serious beginner to undertake as a foundation. — A.H.]

OPUS 7: Devotion to the Divine – Nuit, Babalon, etc.; or as one's own nature dictates. (As an avenue of further spiritual progress.)

At first this proposed *opus* seems to be the Bhakti Yoga work of *Liber Astarte*, and of the 4^o=7^o Grade of Philosophus; but, by the **sequence** of practices, it is evidently intended to be a higher stage, showing the Adept's subsequent aspiration beyond adepthood. All of the *opera* thus far have been preparation for, and then fulfilling, the aspiration to the Knowledge and Conversation of the Holy Guardian Angel. This one goes further.

At least, I chose to approach it thus. The ritual following is fruit of that definition. The reader certainly may adapt it as he or she wishes. In fact, this present task is one of the most personal and intimate of all of these that we are exploring.

In this series of articles, a goal has been to diversify the ritual methodology, to show and practice varying techniques. In the present example, a new approach was used, which will be employed again in Opus 9 (in BLACK PEARL No. 9). Normally, in magick ritual design, a single Qabalistic principle is chosen to theme the rite – e.g., Mars for power and protection, or Chokmah for Wisdom. This is suitable for most purposes. The alternate technique introduced here is to select more than one defining principle, and to “nest” these within each other. This rite of “Devotion to the Divine,” for example, is, first, a Rite of Netzach. However, the deity selected for devotion might be of a totally different type. A devotion to Artemis, for example, would be of a lunar type. Therefore, there will be a secondary theme as a particularization according to the nature of the specific deity.

Netzach provides the framework – the other principle provides the details within that.

The ritual given below isn't the best example of this “nesting” effect, because the deity chosen – Babalon – is partly of a Venus nature, and partly of a Saturn-Binah nature. The lines between the “layering” are thus blurred. (The example with Opus 9 will be much clearer.) But the general principle applies, nonetheless. The idea is to establish oneself in a Venus temple (within and without) to create the context for Union by Love, and then to particularize this to the symbols and energies of the distinctive deity one desires to worship.

Another technique introduced is the use of the Hierarchies used for the World of Briah. These are given, in 776½, Cols. 113-118, and (with a few typographical errors) in 777 Cols. 84-87.* They differ from the usual list of Divine Name, Archangel etc. usually given. The object, “Devotion to the Divine,” can be seen as rightly a Briatic function.

Also, a “rising on the planes” technique called “Ladders” is used, which employs the four Color Scales sequentially. It has proven quite useful and effective over many years of practice. The method is to visualize yourself within the Princess Scale color (in this instance, of Binah) and, by some device of Art, experience yourself as transitioning to the Prince Scale color, then to that of the Queen Scale, and, finally, to that of the King Scale. Don't hesitate to let your imagination soar with this one!

* For a more elaborate exploration of these, see “Hebrew Hierarchical Names in Briah” by James A. Eshelman, in *The Magical Pantheons (The Golden Dawn Journal Book IV)*, Llewellyn, St. Paul, 1998.

A final special technique – if it can be called that – is the simple method of **gratitude**. Gratitude, when authentic, is the actual feeling of the heart chakra opening. To feel genuine gratitude is to cut through layers of ego barricading in seconds. It is especially useful, I find, in works of a Bhakti nature and, for that matter, any other ritual or meditative setting where a truly open heart is essential. For what should you feel gratitude? For anything at all! But if you are short on ideas, a good place to start is gratitude to the Divine – understood as your Holy Guardian Angel, or the deity of your devotion, or any other form that is useful to you – for bringing you thus far along Path.

For a devotion to Babalon, the opening of the Seventh Æthyr (corresponding to Netzach in Atziluth) was employed. This Æthyr is DEO. Using the table in BLACK PEARL No. 1, p. 34, these letters correspond to: Spirit, Virgo, Libra, and the Tarot Trumps The Æon, The Hermit, and Adjustment.

Additionally, a different **style** was used for this ritual than most of the others. I wanted to make it *feel* very different than any of the other “spells.”

There are many devices that could be used to supplement and particularize it. Certainly tantric reinforcement may be an aid. But a pointedly Briatic ceremonial working is a worthy undertaking.

BRIATIC HIERARCHY FOR NETZACH

DIVINE NAME: אֱלֹהִים, Elohim. The sole Divine Name in the *Torah* prior to the Eden allegory, Elohim is the actual Name of the Hebrew Creator. Its real significance has been barely explored in modern Qabalistic primers. In practice, since an-

cient times, אֱלֹהִים has been used as a formula for the Mother; as is written in the *Zohar*, “הָרָה” denotes the masculine, and אֱלֹהִים the feminine.” In Briah, Elohim reflects this great Name into Netzach from Binah. Nor is Elohim foreign to Netzach even in Assiah: Besides being a Name of Deity (attributed to Fire), it also names the choir of Angels attributed to Netzach in Assiah.

ARCHANGEL: וְסִיָּאֵל, Ussiel. I believe the name stems from a root meaning “to be white, shining, shone upon (by the Sun).” Note that the Hebrew word for “Venus” means “shining, splendor, burning.” Similarly, *The 32 Paths of Wisdom* calls Venus-as-Daleth the Luminous Consciousness, “because it is the essence of that *brilliant flame* which is the instructor in the Secret Foundations of Holiness.” I have translated the name as “Splendor of God,” or “Luminosity of God.” Ussiel should be understood as referring to all of the luminous, fiery, passionate, life-affirming aspects of female divinity as Venus, Aphrodite, Elohim, Shekinah, Shakti, Babalon, etc.

ANGELS: מַלְאָכִים, Melakiym. The word means “Kings.” I strongly suspect, though, that a slightly different word was intended: מַלְאָכִים, Malakiym, which means, simply, “messengers” or “angels.” This idea is similar to the “Seven Elohim,” usually interpreted as the Seven Planetary Angels, being attributed to Netzach in Assiah.

PALACE OF BRIAH: הֵיכַל עֵצֶם שָׁמַיִם, Hekel Etzem ha-Shamayim. It means “Temple (or Palace) of the Essence of Heaven,” and speaks for itself. As a “word of power,” I think only the last two words, *Etzem ha-Shamayim*, need be vibrated.

THE CEREMONY ITSELF

PRELIMINARIES & DESIGN

Place an Altar in the center of the space, covered with a green Altar-cloth (or, alternately, a black or indigo one for Binah). Upon the Altar, place three white taper candles in a triangle (east-south-north), in the center of which is placed the consecrated Grail, the paten atop it and veiled.

The Grail is the primary physical object of adoration. There should be space in front of it to place the paten when the Grail is unveiled. Upon the paten are Cakes of Light. Within the Grail is Cyp-

rian brandy[†], to which are added three drops of tincture of myrrh[‡].

Incense is civet, pure and unadulterated![§]

[†] The particular one we used was, coincidentally, 156-months old, 156 being the value of the name Babalon. *Cypress* stems from the same root as our word *copper*; thus, it is from ancient times sacred to Venus. Yet the cypress is also considered sacred to Saturn. Both principles are thus included in this symbol.

[‡] Sacred to Saturn/Binah.

[§] Again, a symbol especially of Binah, but secondarily of Venus. A physical essence of female sexuality.

Conveniently positioned for meditation are three Atus of the Tarot: XX, Æon; IX, Hermit; VIII, Adjustment. (These may be meditated upon as a preliminary, before the actual ritual. If necessary, the meditative alignment can be reinforced immediately before the Specific Invocation.)

BANISHING & PURIFICATION

For an ongoing working, prepare the place by whatever forms of banishing, purification, consecration, and dedication you choose. For an isolated performance of the ritual: Purify by Water. Consecrate with Fire. Banish by the Ritual of the Star Ruby. Pause briefly to check the psychic tone of the space; then, all being well, proceed.

GENERAL INVOCATION

*Perform the Ritual of the Middle Pillar.***

Employ the Briatic Hierarchy of Netzach in an invocation of your own design, to gain access to the proper "Palace." These Names are: ELOHIM (אלהים); USSIEL (וסיאל); MALAKIYM (מלכים); and ETZEM HA-SHAMAYIM (עצם השמים), as discussed above.

THE OATH OR PROCLAMATION

Do what thou wilt shall be the whole of the Law. I will to devote myself, in love, to Babalon. Love is the law, love under will. (Ring bell once.)

SPECIFIC INVOCATION

Employ the device of GRATITUDE as an opening of the heart-chakra. Once this is done, and the space having been rightly prepared within and without, unveil the Grail.

Employ the "Ladder" method to the Binah Color Scales, to attune to the archetype. Chant:

In the Name (name of your HGA or deity of choice), I uplift myself on ruby wings unto the shore of that unending sea of love, called Understanding. I invoke, and attune myself to, the

Sanctifying Consciousness – SEKHEL HA-QADOSH – in its highest expression of Divinity.

(The four colors are: ⚫ grey, flecked pink; ⚫ dark brown; ⚫ dark indigo; ⚫ crimson.)

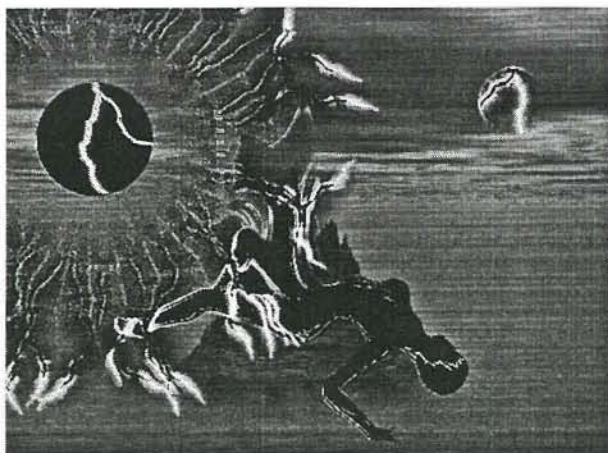
Recite the Second Enochian call^{††}: Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seer; for I am of Him that lives forever.^{††}

Recite the Call of the Seventh Æthyr: O you heavens which dwell in the Seventh Æthyr, DEO, which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of Understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: The earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one

^{††} The Second Call enhances spiritual receptivity, and is used preliminary to the Call of the 30 Æthyrs. It should not be lightly used, nor employed if elementals are summoned, since it leaves one wide open!

^{††} In Enochian: *Adgt upaâh zong om faâip sald, viiu L? Sobam iâlprg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, q ta lors-l-q turbs ôoge baltoh. Givi chis lUSD orri, od micalp chis bia ôzôngon; lap noân trof cors ta ge, oq manin laidon. Torzu, gôhe L; zacar, ca, c nôqod; zamran micalzo, od ozazm urelp; lap zir loiad.*

^{**} The particular form known to Senior Adepts (5° Major) of the Temple of Thelema as "RC-3" is to be preferred, for those who have it, for the higher vibratory rate of its energies.



Venus in Rapture
by Rod Montgomery

creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of BABALON, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of His mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.^{§§}

^{§§} In Enochian: *Madriax ds praf DEO, chis micaólz saánir caósgo, od fifis balzizras laída! Nonca gohúlim: Micma adoían Mad, iáod bliorb, Soba ooáóna chis lucíftias perípsol; Ds abraása noncf netááb caósgí, od tilb adphaht dämploz, toóat noncf g micálz óma, lrásd tófglo marb yárry IDOIGO; od torzulp iáodaf, gohól: caósga, tabaord saánir, od chrístéós yrpóil tióbl, busdir tilb noaln paid orsba od dodrmni zylna. Elzáp tilb, parm gi perípsax, od ta qurlst boóapis. L nibm, oucho symp; od chrístéós ag toltorn mirc q tióbl lel. Ton paombd, dilmzo aspian; od chrístéós ag l tortorn parach a symp. Cordziz, dodpal od fifalz l smnad; od fargt, bams omaóas. Conisbra od avávox, tonug. Orsca*

Vibrate the Name BABALON thrice.

A period of private invocation, adoration, and communion here follows.

EUCCHARIST

An impromptu Eucharist follows. The Elements may be presumed consecrated by the working thus far; or by the invocation of the appropriate names and the drawing down of L.V.X.; or by any other satisfactory method.

CLOSING

Prayerful conclusion, without License to Depart. Conclude with: ABRAHADABRA and knock 3-5-3; or however else the Adept is inspired to conclude

FRA. A.H.

starfire

(to my suvasini)

sixty-stone petals dew
upon high night sliver
mist shimmer paling
crescent honey rose
drips night flames
in between under love
across watery gulfs
of lightning
flashing iridescence
crimson perfume song
lustrous call winds
star's bright fire

Fra. S.H.A. .:418
3/22/98 E.V.

tbl, noásmi tabges levithmong; unchi omp tilb ors. Bagle? Mooóáh ol córdziz. L capímao ixomaxip, od ca cócasb gosáa; baglen pii tianta a bábalond, od fáorgt teloc vovim. Mádríax, torzu! Oádríax orócha, abóápri. Tabáôri priáz ar tabas; adrpan cors ta dobix; yolcam priazi ar coazior, od quasb qting. Ripir paaoxt sagá cor; uml od prdzar, cacrg aoivéae cormpt. Torzu, zacar, od zamran aspt sibi butmóna, ds surzas Tia baltan; odo cicle qáa, od ozazma plapli iadnámad.

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

**THE CRY OF THE 12TH AETHYR,
WHICH IS CALLED**

LOE ✠ ☾ ♀ ♂

1. There appear in the stone two pillars of flame, and in the midst is a chariot of white fire.

2. This seems to be the chariot of the Seventh Key of the Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

3. The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

4. The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon a cup, from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

5. And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.

6. The charioteer speaks in a low, solemn voice, awe-inspiring, like a very large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their

blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

7. With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

8. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by 'Compassion,' the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (= passion) is like the giving-up of the self to the beloved.)

9. The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

10. Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst *understand*. Therefore art thou called Understanding, O Babylon, Lady of the Night!

11. This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self."

12. O Babylon, Babylon, thou mighty Mother, that ridest upon the crownèd Beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may *understand*.

13. Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Æthyr.

14. Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.

15. The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

16. And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

17. And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Moun-

tain of the Caverns, even the Holy Mountain Abiegnus.

18. And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.

19. They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

20. Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

21. Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.*

22. The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six. This is its secret interpretation that may not be understood, save only of *them that understand*. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [בַּאֲבֵלֶן]. Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

* (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities).

23. But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Æthyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Æthyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Æthyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Æthyrs is deeper than the knowledge of the Sephiroth, for that in the Æthyrs is the knowledge of the Æons, and of Θέλημα. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

24. Now a voice comes from without: And lo! I saw you to the end.

25. And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

26. And now the light is all gone out of the stone, and I am very cold.

BOU-SÂADA.

December 4-5, 1909. 11.30 p.m.-1.20 a.m.

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

Clearly, the central theme of this vision is the imagery of Atu VII of the Tarot called The Chariot, and attributed to the Hebrew letter Cheth and to the zodiacal sign Cancer. Of the various factors characterizing this vision, the Cancer/Cheth influence stems from the name LOE itself. There are also astrological indicators, of which the foremost is the rising of the Moon, the planet ruling Cancer.

In particular, this Moon is waning, just past her Last Quarter: she is the "waning Moon" that §3 says is the chariot. Luna squares the Sun and Mercury, which are close to the IC, etc.; but it is Luna herself which dominates the horoscope, even as it is the goddess Babalon and her cup (both lunar symbols, in the most general sense) that dominate the vision.



Even more strikingly, this slightly crescent Moon rose in the east, cup-like, in the midst of the stars of Leo, almost exactly at the point of the vision – approximately §§8-10 – that Crowley witnessed Babalon emerging riding upon the leonine Beast. (See Atu XI, Lust.) Crescent Moon in Sidereal Leo describes the vision rather well. On the other hand, there is very little indication of the symbolism of the Moon's Tropical sign, Virgo.

LOE or CLI = **Cancer, Libra, Virgo** = Cheth, Lamed, Yod = $8 + 30 + 10 = 48$. While 48 has many interested associations in Hebrew gematria that could be deemed relevant to this vision, none is more precise than its equation to the Enochian word *talho*, "cup!"

Cancer, as mentioned above, is the most visible theme of this vision, from the charioteer at the beginning to the Abrahadabra (= $418 = \Pi$) symbolism near the end. Cancer corresponds to the L of LOE. The other letters have a broader, more general impact, which, however, is more or less sequential as the vision proceeds. Thus, after beginning with the chariot for the L, it next moves to "Babalon the Beautiful" for Libra (O), and then to the mysteries of paternity on one hand, and of the isolated "Dark Brothers," on the other hand, for Virgo (E). Also, Cancer, Libra, and Virgo may all be understood as goddess symbols, referring to Babalon.

Less clear is the symbolism of **Chokmah of Briah**. Mostly it is not present, other than the allusions to paternity near the middle of the vision. Even these are minor, compared to the power of the feminine images. The only salvaging reference is §14, which appears to say that the Mystery of Paternity would have been made clearer had Crowley not then been so "new-born unto Understanding."

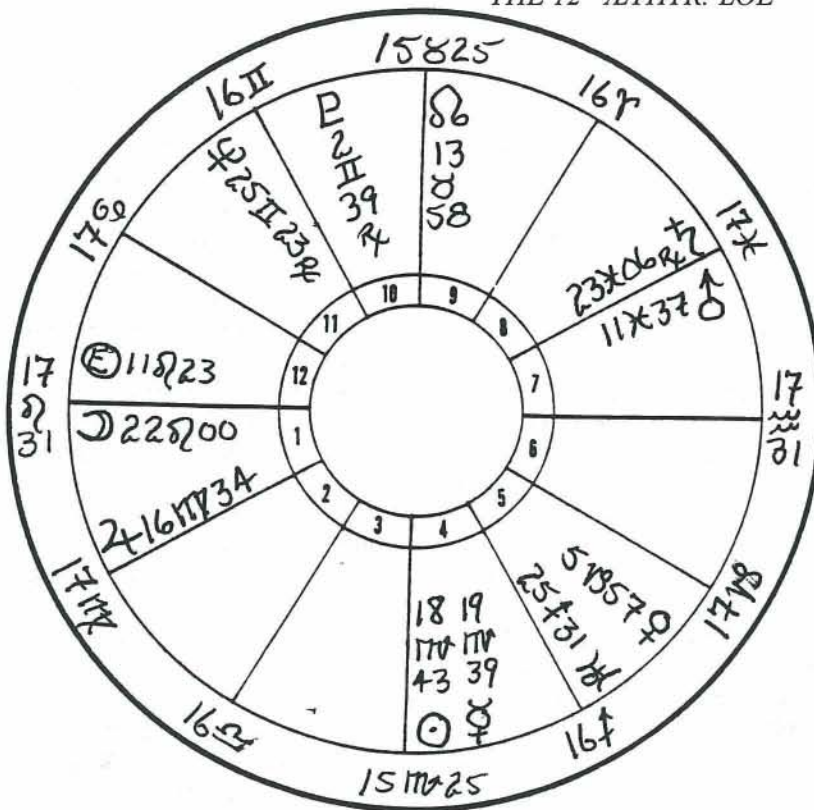
As I examine the three visions next before us, the momentum of Crowley's confrontation of the Abyss overwhelms nearly all else. A process had been set in motion, which at times supercedes anything else that is occurring. Certainly no opportunity was lost in this present vision to provide him with the wisdom-teachings that would prepare him for his right advancement unto the sphere of Understanding.

§§1-4: The Mystery of the Chariot, as mentioned previously. It is a Vision of Cancer, Cheth, and the letter L in LOE. Crowley and Harris adapted this imagery 30 years later in designing Atu VII of the Thoth Deck.

Cheth represents the central task of the Adeptus Exemptus in his advance to Binah. The doctrines of this Path were detailed nearly a year later when Crowley received the Thelemic Holy Book *Liber Cheth*, of which he wrote, "This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual."

For some interesting similarities, these verses can be compared to the first chapter of *Ezekiel*.

THE 12th ÆTHYR: LOE



Sidereal Zodiac

1:20 a.m. ANGLES:

MC 101153

Asc 101729

EP 111742

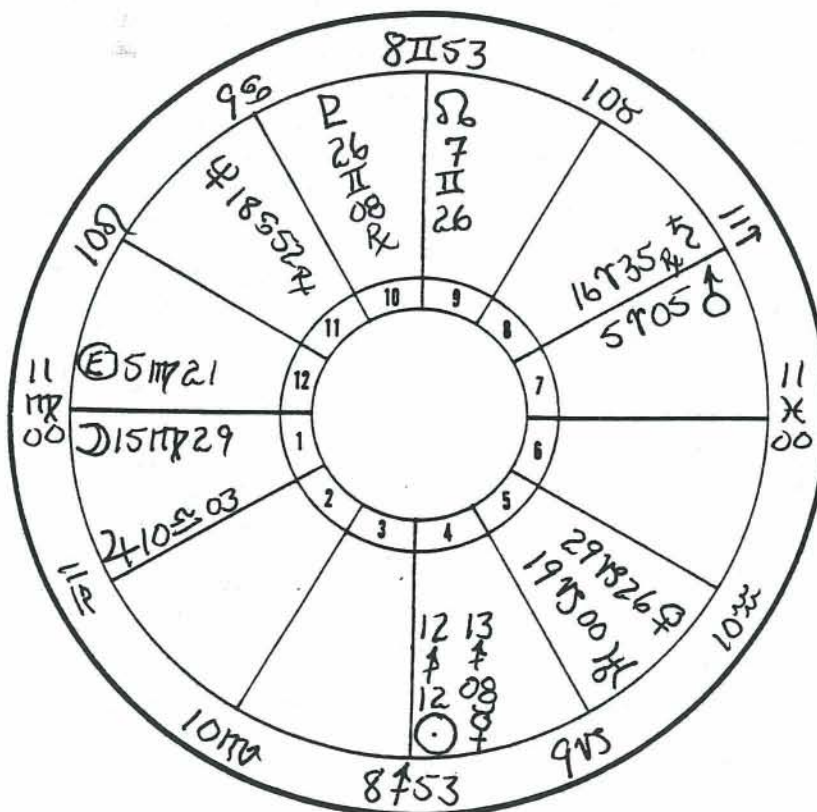
Vision of the 12th Æthyr

1909 December 4

11:30 p.m. LT

Bou Sâada, Algeria

35N12, 3E53



Tropical Zodiac

1:20 a.m. ANGLES:

MC 4122

Asc 3158

EP 5111

§2: See Atu VII of the Thoth Deck for images of these four sphinxes. While each Kerub is in the image of one of the Four Holy Living Creatures – classically, the Bull, Lion, Man, and Eagle – they are composited so that each partakes of a portion of the other. This is the doctrine of the 16 sub-elements. The language alludes to a symbolism of the 5=6 grade of the old Order wherein designs representing this elemental counter-charges were placed about the Enochian elemental tablets on the door of the Vault of the Adepts. (See EQUI-NOX 3, plate facing page 212.) Their greatest mystical relevance is buried within an admonition that Crowley received when he first beheld them: “Forget not that the Tablets and Kerubim are the guardians of the Vault of the Adepts.”

§3: Cancer is ruled by the Moon, which was actually waning at this time. The L in LOE corresponds to the waning Moon aspect of Cancer. Cheth enumerates to 8, and corresponds to the color amber. These 8 pillars refer to many mysteries of regeneration and attainment as dramatized in rituals of many orders. They uphold a symbol of the Body of Nuit (even as the most popular Tarot decks commonly show The Chariot with a midnight blue canopy covered with stars). In another sense, “the vault of the night” (a deeper mystery than the Vault of the Adepts) symbolizes Binah, the number 3, which rests upon these 8 pillars to establish the symbolism of $8^0=3^3$.

In these early verses, the vision is primarily establishing this one image of the chariot, as a vehicle for conveying the deeper teachings of the Æthyr.

§4: The gold is of the Sun. Sapphires are generally attributed to Jupiter, but are also the color of Gimel, the Moon. The white robe overlain with the red are alchemical, employing the imagery of heraldry wherein white and red are, respectively, used for representing silver and gold, the colors of the Moon and the Sun. The crab is for Cancer. The cup he bears is his most important symbol and the blood therein is the central mystery thereof.

§5: This is the incense recipe from *Liber Legis*, Cap. III, vv. 23-24, and a commentary thereon. The oil mentioned at the end is that of Abramelin.

§6: For the most part, the doctrine of this Æthyr speaks for itself, as a deep, spiritual poetry. It is the blood of the “saints” – the Adepts of Thelema, they who have enjoyed the Knowledge and Conversation of the Holy Guardian Angel and the depth of the love thereof – whose blood, or life, or consciousness is spilled wholly into this vessel. (*Liber L.* says, “let blood flow to my name;” it need not leave one’s veins to do so!) At one level, this grail is the World of Briah. There are also physical analogies. Ultimately, each Adept must ask what it is into which he or she would pour the whole of their life, without reservation or hesitation. That it is called “wine” refers not only to its intoxicat-

ing properties, but to the fact that it will have fermented (§7), and aged slowly – no bottle to be opened before its time.

Notice that Crowley still did not know the correct spelling of the name *Babalon*. He heard it, rather than seeing it, and took it to be “Babylon.” She is equated with the Scarlet Woman of *Liber Legis*. This is also a statement of the equivalency of the “scarlet woman” of *The Apocalypse* to “the whore of Babylon” – rightly, the whore Babalon. (*Babalon* is the Enochian word for “harlot.”) The symbolism of the last sentence speaks for itself in one sense, and is almost impenetrable in another. One might say that ecstasy releases what is poured forth freely, as discussed in the prior paragraph.

§§7-8: A mystery of Binah and, in a lesser sense, the central sacrament of Chesed. (The wine’s name is “Compassion.” It is “the vice of kings.”) “Sabbath” implies both the number 7, which is sacred to Her, and *Shabbathai*, the Hebrew name for Saturn, referring to Binah. §§6-8 portray a ritual – a mass – for admitting the Adept into her worship.

An obscure technical piece of Qabalah ends §7: “the glory of my Father” is כבוד אבי = 45 = אדם, *Adam*. This, in turn, by a tedious but commonplace transformation, is taken as a veil for אמת, “truth.” The phrase “true worshippers of the Highest” in §8 is a common phrase in the Enochian calls; in the original language it is *hoath Iaida* = 204 = צדיק, “the righteous” – one of the *tzediqim*, or devout Bhaktis of Qabalah.

§9: One who would worship her must to likewise: surrender oneself to union with each thing one encounters. “Let there be no difference made among you between any one thing & any other thing” (*L.*, I:22).

§10: This is an actual definition of *Understanding* – Binah – within Qabalistic initiation. Her cognomen equates her, as well, with Nuit (lest we had any doubt).

§11: The quote is from *Liber VII*, Cap. VII, v. 41 (only the word “me,” rather than “us,” differing). He identifies Babalon with love itself, which shines in part through every love we have. I am prejudiced that this verse is best understood in context of the following verse, “In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!” The second quote is based on vv. 43-44.

§§12-13: The words “mighty Mother” were applied to the goddess Isis in the 5=6 ritual of the old R.R. et A.C., through which Crowley had passed. A correspondence seems implied between Isis and Babalon. She is called Queen of the City of Pyramids – a Mystic Name for Binah – therefore her rightful mate is its Lord. She is lunar in nature (again, the Isis attribution of this paragraph), as he the solar. (See *Liber L.*, I:16.)

§14-15: This would appear to be an instruction implying a Mystery of Chokmah. Crowley was advised that being merely “new-born unto Understanding” – newly received as a Magister Templi within Binah – he

could not grasp the higher mystery. He is, however, overwhelmed in ecstasy.

§16: A more elaborate restatement of the mystery of “the blood of the saints.” “Father” here means the Yod (of יהוה) within oneself – the Chokmah of one’s being. This is a description of the final stage of the Formula of יהוה (see *Magick in Theory & Practice*, Cap. III), wherein the blood-wine to which we have been introduced, “laid up and matured and consecrated” (as one must do with one’s life) rekindles all the vitality of the primal impulse of True Will within us.

The last sentence uses symbolism of the Rose and Cross to portray Nuit, expanding into infinite circumference, and Hadit, folding into the infinitesimal center. (Note that the diagrammatic model for these Æthyrs is a series of 30 concentric spheres or circles, with a cube at the center to represent the material universe.)

§17: The Adept is borne by the Holy Guardian Angel unto the threshold of the Abyss: the perfection of the union of the Adept and the Angel, each dissolving into the other unto cessation. *En route*, the Angel is experienced in many different ways, according to the nature and needs of the particular Adept. Every step of Adepthood – each of the intervening grades between $5^{\circ}=6^{\square}$ and $8^{\circ}=3^{\square}$ – represents a technical phase of the single rite wherein one progressively **pours forth the whole of oneself unreservedly into that which one loves most**. Ironically, this is also a progressive awakening of that which is most deeply, ecstatically, and primally oneself, represented in many legends, dramatized in numerous rites, and memorialized in countless symbols. It is absolutely “the secret of the Brothers of the Rosy Cross” – the Adepts of the A.∴A.∴. As 5° initiations of the Temple of Thelema know, this mystery is also literally “the heart of the ritual that is accomplished in the Vault of the Adepts,” etc., as the text says.

§§18-20: The mystery of the bloody sacrifice – that is, the sacrificing, or sanctifying, of one’s own blood or life by unreservedly surrendering it – is adapted to another purpose. The Passover legend is portrayed as a simile for the “Dark Brothers” (what Crowley later called the “Black Brothers”).[†] A “Dark Brother” is a far thing from a “black magician,” in the usual sense of the word. The central characteristic is a resistance of the Ordeal of the Abyss, a refusal to surrender the illusion of oneself (the centrality of one’s ego). It is a fear of death, which is ultimately a fear of love. **Those whose way is love do not fear death**. They know that there is no separation save for convenience of differentiated function.

§21: Life needs to breathe, flow, and commingle. Imagine if, in order not to exhale nor to partake of the

sacrament of sharing air with all other living things, one chose to simply keep the air that was in one’s lungs, not let it out, and not let any other air in. The results would be . . . quick and sure! So it is with the “Dark Brothers,” save that it is life itself that they hoard as if it could buy them something of worth. (It’s really quite a ridiculous idea. It is staggering to consider the scope of the fear-spawned ego-rigidity that would require it.)

§22: The Word is ABRAHADABRA. (See BLACK PEARL No. 2, “Qabalist’s Corner.”) Various phrases used here to describe it consist of words that can be derived from rearrangements of its letters. The five A’s interpenetrate the six consonants, making it a superb symbol of the union of the Microcosm and Macrocosm; that is, of the Knowledge and Conversation of the Holy Guardian Angel. But the vision says that it has a “secret interpretation” that may only be comprehended by the initiates of Binah. Do not miss this phrase: “. . . there is no power that may endure, save only the power that descendeth in this my chariot [that is, along the Path of Cheth] from Babylon.” The Strength of Geburah is a **received** strength from she unto whom “all power is given.” It is Binah that has 50 Gates – among other things, a metaphor of Nun, Scorpio, Atu XIII, Death – and, at last, Crowley is given the name promised him 68 months earlier (*Liber L.*, 1:22) as he comes to Understand that what he heard as “Babylon” is BABALON, בַּבְּאֵלֶּנּוּ, which literally would mean “the Gate of the God ON,” or of the Sun. (It would also mean, “In Father-God ON.”) ON, ן, is 120, a number that the H.O.G.D. regarded as the key of the Mysteries of Tiphereth (specifically, to the Vault of the Adepts), and which the A.∴A.∴. regards as representative of the equivalent $2^{\circ}=9^{\square}$ Grade (see *Liber CXX*, the $2^{\circ}=9^{\square}$ initiation ceremony). ON consists of the letters A’ayin and Nun – two of the Paths advancing to Tiphereth – has the same numerical value as the third one, Samekh, spelled in full (סמך). In a footnote to *Liber Samekh*, Crowley wrote, “ON is an Arcanum of Arcana” – of which only the barest hint is given in the short space of the foregoing.

§23: Again he is told that, even in this Æthyr symbolic of Chokmah in Briah, he is not prepared for the Mysteries of Chokmah or Wisdom. A relevant “mystery of the Æthyrs” is propounded at a convenient moment, to explain this seeming discrepancy of the inaccessibility of Chokmah.

§24: He hears the word of his Holy Guardian Angel, who has brought him thus far.

§25: The Grail Rite is concluded ceremonially.

§26: He is returned: Most reasonably cold, at 1:20 in the morning in the high desert in December!

[†] This should be taken as purely metaphoric, not literal. The Anti-Semitism of Europe’s Medieval fear of a Jewish “blood cult” is not intended.

THE CRY OF THE 11TH ÆTHYR, WHICH IS CALLED



1. There appears in the stone immediately the Kamea of the Moon. And it is rolled up; and behind it there appeareth a great Host of Angels. Their backs are turned towards me, but I can see how tremendous are their arms, which are swords and spears. They have wings upon their helmets and their heels; they are clad in complete armour, and the least of their swords is like the breaking forth of a tremendous storm of lightning. The least of their spears is like a great water-spout. On their shields are the eyes of Tetragrammaton, winged with flame, – white, red, black, yellow and blue. On their flanks are vast squadrons of elephants, and behind them is their meteor-artillery. They that sit upon the elephants are armed with the thunderbolt of Zeus.

2. Now in all that host there is no motion. Yet they are not resting upon their arms, but tense and vigilant. And between them and me is the God Shu, whom before I did not see, because his force filleth the whole Æthyr. And indeed he is not visible in his form. Nor does he come to the seer through any of the senses; he is understood, rather than expressed.

3. I perceive that all this army is defended by fortresses, nine mighty towers of iron upon the frontier of the Æthyr. Each tower is filled with warriors in silver armour. It is impossible to describe the feeling of tension; they are like oarsmen waiting for the gun.

4. I perceive that an Angel is standing on either side of me; nay, I am in the midst of a company of armed angels, and their captain is standing in front of me. He too is clad in silver armour; and about him, closely wrapped to his body, is a whirling wind, so swift that any blow struck against him would be broken.

5. And he speaketh unto me these words:

6. Behold, a mighty guard against the terror of things, the fastness of the Most High, the legions of eternal vigilance; these are they that keep watch and ward day and night throughout the æons. Set in them is all the force of the Mighty One, yet there stirreth not one plume of the wings of their helmets.

7. Behold, the foundation of the Holy City, the towers and the bastions thereof! Behold the armies of light that are set against the outermost Abyss, against the horror of emptiness, and the malice of Choronzon. Behold how worshipful is the wisdom of the Master, that he hath set his stability in the all-wandering Air and in the changeful Moon. In the purple flashes of lightning hath He written the word Eternity, and in the wings of the swallow hath He appointed rest.

8. By three and by three and by three hath He made firm the foundation against the earthquake that is three. For in the number nine is the changefulness of the numbers brought to naught. For with whatsoever number thou wilt cover it, it appeareth unchanged.

9. These things are spoken unto him that understandeth, that is a breastplate unto the elephants, or a corselet unto the angels, or a scale upon the towers of iron; yet is this mighty host set only for a defence, and whoso passeth beyond their lines hath no help in them.

10. Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him, but the servants of Babylon, that understand, and they that are without understanding, his servants.

11. Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

12. And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

13. And now a thing happens, which is unfortunately sheer nonsense; for the Æthyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was *not* shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

14. And the Angel saith:

15. Behold, He hath established His mercy and His might, and unto His might is added victory, and unto his Mercy is added splendour. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl that is set in a jewel of threescore pearls and twelve. And He hath garnished it with the Four Holy Living Creatures for Guardians, and He hath graven therein the seal of righteousness,[†] and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with

delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name Generation. And this His stability hath the number 80, for that the price thereof is War.[§]

16. Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost. Search, therefore, if there be yet one drop of blood that is not gathered into the cup of Babylon the Beautiful, for in that little pile of dust, if there could be one drop of blood, it should be utterly corrupt; it should breed scorpions and vipers, and the cat of slime.

17. And I said unto the Angel:

18. Is there not one appointed as a warden?

19. And he said:

20. Eloi, Eloi, lama sabacthani.

21. Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane. And that is the last word of the Æthyr. The outposts are passed, and before the seer extends the outermost Abyss.

22. I am returned.

BOU-SÅADA.

December 5, 1909. 10.10-11.35 p.m.

NOTES ON IKH by Fra. A.H.:

Moon square Pluto was the strongest astrological factor in the heavens for the hour of this vision. Pluto is climactic and transformative; in this specific combination, though, it focuses those energies on the field of consciousness associated with the Moon. Within a natal chart, Moon square Pluto marks a personality that refuses to be categorized or made to concur with the arbitrary values of others, seeking to avoid too much brainwashing by the outside world. In the present case, the aspect coincides with a vision that dramatizes the war to cast off habitual responses and thought.

In both the Tropical and Sidereal frameworks, the Moon is in Virgo. It is difficult to discern any of the classic Virgo symbols in the vision at all. The one psychological premise, central to the vision, which might be taken to confirm a Virgo influence is that this constellation, ruled by Mercury and in which Mercury is exalted, is one of the most intellectual of all twelve; and it is against the intellect that Pluto's often annihilistic pressures are here directed. Also, in this stage where the

[†] Full title of Jesod is Tzediq Yesod Olahm, "The Righteousness is the Foundation of the World."

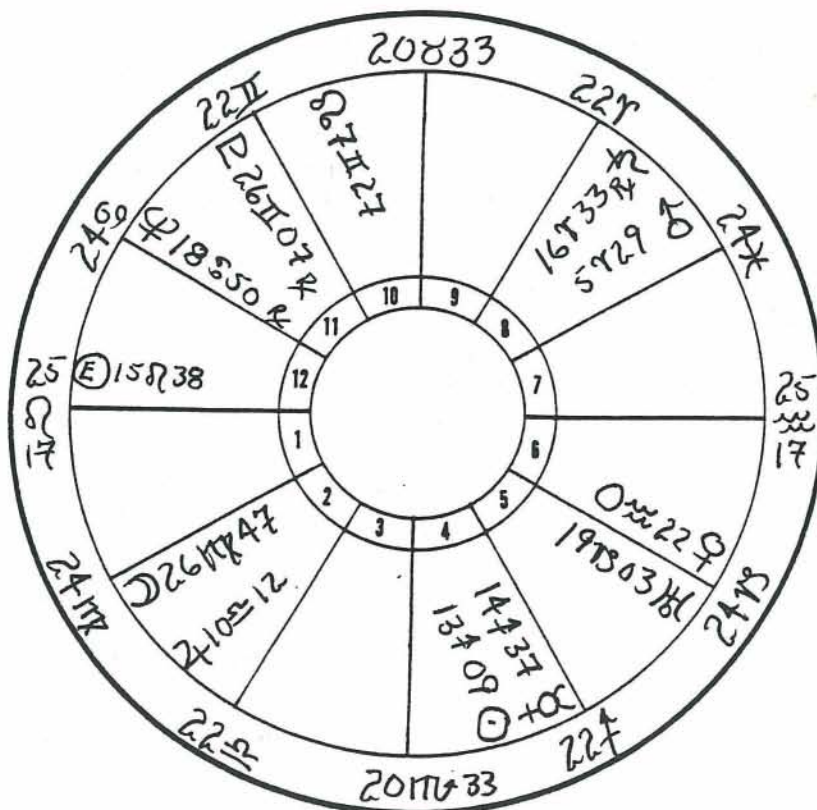
[§] I.S.V.D., Jesod, = 80, the number of pé, the letter of Mars.

A circular diagram representing a 12-hour clock face. The outer ring contains numbers 1 through 12. The inner ring contains various symbols and numbers. The center contains a small circle with the number 12.

Hour	Symbol/Text
1	27Y04
2	28*
3	23*04 52 12*00
4	1*
5	1 48
6	6Y54 ♀
7	25434 H
8	21M08 19M01
9	28M
10	27=04
11	28M
12	28G10

EP 148215

35N12, 3E53



Tropical Zodiac

EP 7m44

intellect finally surrenders its sovereignty, Sol and Mercury are (for the first time since the 18th Æthyr) no longer within a degree of conjunction.

The single, undiluted theme of this vision is the Sephirah Yesod. Because יסוד, Yesod, enumerates to 80, the value of פ, the letter of Mars, much Mars symbolism supports (rather than contradicting) the Yesod correspondence. This Æthyr is the last before the 10th, and the final confrontation that would complete Crowley's crossing of the Abyss, the "last frontier" of the personality and its proud centerpiece, the intellect.

Why is Yesod (the sixth Sephirah below the Abyss) thus represented? There are many bases for this symbolism. Most obviously, Yesod is the foundation of the Ruach, or field of self-consciousness. Within the Outer College, it corresponds to Air, and the intellect. The initiate of Yesod in A.:A.: is instructed, "... let him remember that being entered thus far upon the Path, he cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss." Most of the symbolism of this vision is of Luna or Yesod, or (especially), of the 2=9 Grade of the Hermetic Order of the Golden Dawn.

Most importantly, Yesod corresponds to that "automatic consciousness" which is prone to habitual response. One of the most pronounced and final shifts in consciousness characterizing this crossing of the Abyss is a delivery from habituations of thought and reaction. In this vision we see that last-ditch struggle for survival of our automaticities, the defense of those fortifications that barricade an individual from participation in the whole. The last wall is preparing to fall.

In brief, the vision is a projection of the personality's struggle to preserve its projections.

This 11th Æthyr corresponds to **Kether in Briah**. It is an apex, and the highest development of one part of us. Like the 21st, it is dominated by symbols of Air.

IKH or יכח = **Sagittarius, Fire, Air** = Samekh, Shin, Aleph = 60 + 300 + 1 = 361. The Air symbolism is obvious. The others combine themes of fortification. Also, the first letter, though corresponding to a Jupiter-ruled constellation, was associated by the Greeks and Romans with the archery goddess (Artemis or Diana) who was, as well, goddess of the Moon. 361 has several interesting associations; the most intriguing is perhaps יסוד, an alternate Hebrew word for "foundations."

§1: As was stated above, most symbolism in this vision is of Luna, or of the lunar grade of the old Order. The individual paragraphs, therefore, require little commentary other than to identify these lunar symbols. The Kamea of the Moon, a 9 × 9 matrix used to create lunar sigils and seals. The military symbols are of Mars. Lightning is of Zeus, a god of Air (and the 'Kether' of the Greek pantheon; see 777). Elephants are of Yesod, as the 'foundation of the world' in the Hindu system.

§2: Yesod, Foundation, implies stability. Shu is the Egyptian god of Air, whose usual posture is the basis of the Sign attributed to the 2^o=9^o Grade and to Yesod.

§§3-4: It is the fortification of the ego against eternity. Nine is the number of the Moon. Iron is of Mars, and silver of the Moon. Here is the 'braced' tension of perfect *asana*, known well to the 2^o=9^o of A.:A.: The protective wind, of course, symbolizes Air.

§§6-8: Now a description of this phase of the psyche begins to be given. These paragraphs will be understood well enough, with what has been stated above. The Holy City is an important allegorical diagram of the old 2=9 ritual, and 'foundation,' of course, is the literal meaning of Yesod. Even Choronzon's name – enumerated by Crowley as 333 – represents the characteristic knock or knell of the old 2=9 grade, which was 3-3-3. The setting of Wisdom within "the all-wandering Air and in the changeful Moon" is the equation 2=9, Chokmah and Yesod. Purple is Yesod's color. "Eternity" is עולם = 80. Virtually every word is significant!

§10: One of the most crucial verses of the entire vision: Crowley receives instructions for the Æthyr following (completed in §16). As will be seen later, these instructions were carried out. Choronzon is **defined** as the Fifth that is the quintessence of the Four Great Princes of the Evil of the World (which the Adept already will have confronted and mastered in the fulfillment of his Lesser Adept hood).

§12: Only a Master of the Temple – one who Understands – can pass "into the outermost Abyss" other than in submission to the incessant intellect, machine-like automaticity, and mindless habituation of response which is Choronzon. Such a person, walking the world, is described as a bearer of corruption.

§13: Much is said in this paragraph, but it doesn't need commentary. It just needs to be understood.

§14: Simple Qabalah. Gevurah reflects into Netzach, as Chesed into Hod. Tiphereth rests in the center, harmonizing these. Yesod is the Eternal Rock, or foundation, on which it all rests. (This is the mystery of Peter, or Cephas, the Rock or Stone: ΚΗΦΑΣ = 729 = 9³. See *Gematria* by Bligh Bond and Lea.) And so forth.

§§17-21: He asks if there is not one to be with him in this greatest ordeal – the Holy Guardian Angel who has been by him in all the years of his Adept hood. His answer is the last words attributed to the incarnated Christ: "My God, my God, why hast thou forsaken me?" For in the crossing of the Abyss, one is abandoned even by this Angel. One is entirely alone. There is none other. This mystery – what is actually happening – has been touched on elsewhere in this present commentary. But in drawing the final breath of the 11th Æthyr, none of that matters. Only the desolation matters. And in one last capitulation of hope, the release of the final and most precious-held attachment, the final projection. . . the last outpost is passed.

IN NOMINEE BABALON AMEN.

RESTRICTION UNTO CHORONZON. THE 10TH ÆTHYR, WHICH IS CALLED



α. This Æthyr being accursèd, and the seer forewarned, he taketh these precautions for the scribe.

β. First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God – Tetragrammaton and Shaddai El Chai and Ararita.

γ. And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON – ANAPHANETON – PRIMEUMATON, and in the angles MI-CA-EL: and at each angle the Seer shall slay a pigeon, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit within his black robe, secretly invoking the Æthyr. And let the Scribe perform the Banishing Rituals of the Pentagram and Hexagram, and let him call upon the Holy Names of God, and say the Exorcism of Honorius, and let him beseech protection and help of the Most High.

δ. And let him be furnished with the Magick Dagger, and let him strike fearlessly at anything that may seek to break through the circle, were it the appearance of the Seer himself. And if the Demon pass out of the triangle, let him threaten him with the Dagger, and command him to return. And let him beware lest he himself lean beyond the circle. And since he reverenceth the Person of

the Seer as his Teacher, let the Seer bind him with a great Oath to do this.

ε. Now, then, the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle, or else Choronzon should be able to manifest in the universe.

ζ. And when the sand hath sucked up the blood of the victims, let him recite the Call of the Æthyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

The Oath

I, Omnia Vincam, a Probationer of A.:A.:., hereby solemnly promise upon my magical honour, and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the Dagger and command back into the triangle the spirit incontinent, if he should strive to escape from it; and to strike with a Dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer himself. And I will be exceeding wary, armed against force and cunning; and I will preserve with my life the inviolability of this Circle, Amen.

And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of Him. Amen and Amen.

THE CRY OF THE 10TH ÆTHYR, THAT IS CALLED

ZAX ✠ ☿ ⚡ ⚡

0. There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it.

1. Then the Devil of the Æthyr, that mighty devil Choronzon, crieth aloud, Zazas, Zazas, Nasatanada Zazas.

2. I am the Master of Form, and from me all forms proceed.

3. I am I. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men.

4. (Here the Spirit simulated the voice of Frater P., which also appeared to come from his station and not from the triangle.)

5. I don't think I can get any more; I think that's all there is.

6. (The Frater was seated in a secret place covered completely by a black robe, in the position called the "Thunderbolt." He did not move or speak during the ceremony.)

7. Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but he knew these things for delusions of the devil, and he would not leave the circle.

8. The demon then laughed wildly and loud.

9. (Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

10. They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon them whom I would seduce, O inviolable one, that canst not not be tempted. If thou canst command me by the power of the Most High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my tempests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

11. (Here Choronzon attempts to seduce the Scribe by appealing to his pride.

12. But the Scribe refused to be tempted, and commanded the demon to continue with the Æthyr.

13. There was again a short delay.)

14. Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

15. Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting.

16. And, because he is himself, therefore he is no self; the terror of darkness, and the blindness of night, and the deafness of the adder, and the tastelessness of stale and stagnant water, and the black

fire of hatred, and the udders of the Cat of slime; not one thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone, a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

17. (The Scribe refused.)

18. Sprinkle water upon my head. I can hardly go on.

19. (This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in taking the Frater's form – which was absurd!

20. The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.)

21. I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one. Be vigilant, therefore, for I warn thee that I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Æthyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

22. (Here the Scribe invoked Angels, and the Holy Guardian Angel of the Frater P. . . . The demon replied:)

23. I know the name of the Angel of thee and thy brother P. . . ., and all thy dealings with him are but a cloak for thy filthy sorceries.

24. (Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

25. Thou canst tell me naught that I know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge?

26. (Here the Scribe again commanded Choronzon to continue with the call.)

27. Know thou that there is no Cry in the tenth Æthyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master

him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

28. (Here the Scribe threatened the demon with anger and pain and hell. The demon replied:)

29. Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit?

30. Images, images, images, all without control, all without reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I," hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.

31. Woe, woe, woe, threefold to him that is led away by talk, O talkative One.

32. O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the understanding** that alone availeth against Choronzon. And wert thou not protected by the Holy Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a beautiful woman, if thou hadst come to me, I would have rotted thy body with the pox, and thy liver with cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was not able to prevail against thee.

** Originally, for "Understanding" was written "Power." Choronzon was always using some word that did not represent his thought, because there is no proper link between his thought and speech. Note that he never seems able to distinguish between the Frater and the Scribe, and addresses first one, then the other, in the same sentence.

33. How beautiful are the shadows of the ripples of the sand!

34. Would God that I were dead.

35. For know that I am proud and revengeful and lascivious, and I prate even as thou. For even as I walked among the Sons of God, I heard it said that P. . . . could both will and know, and might learn at length to dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch, thou art delivered over unto my power for this. And now one word was necessary unto me, and I could not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to be my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I baulked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must ever speak, speak, speak, millions of mad voices in my brain.

With a heart of furious fancies,
Whereof I am Commander,
With a burning spear
And a horse of Air
To the wilderness I wander.

36. (The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked, Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation.

37. The Scribe had written two or three words of "Tom o'Bedlam," when Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

38. All is dispersion. These are the qualities of things.

39. The tenth Æthyr is the world of adjectives, and there is no substance therein.

40. (Now returned the beautiful woman who had before tempted the Scribe. She prevailed not.)

41. I am afraid of sunset, for Tum is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

42. I am a-cold.

43. (Here Choronzon wanted to leave the triangle to obtain wherewith to cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

44. I am commanded, why I know not, by him that speaketh. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle-strings at the Black Sabbath.

45. Thou didst make a great fight there in the circle; thou art a goodly warrior!

46. (Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

47. I will pull out every hair of thy head, every hair of thy body, every hair of thy soul, one by one.

48. (Then said the Scribe: Thou hast no power.)

49. Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

50. (Then said the Scribe unto him: Thou liest.)

51. Ask of thy brother P. . . . , and he shall tell thee if I lie!

52. (This the Scribe refused to do, saying that it was no concern of the demon's.)

53. I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand; and I writhe in blackness and horror of hate, and prevail not.

54. (Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck.

55. Choronzon succeed not in his design.)

56. In this Æthyr is neither beginning nor end, for it is all hotch-potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

57. The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P. . . , seeth not the horror, because he is shut up, and hath no name.

58. (Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and the writing of the word, the Scribe not knowing if it were meet that the demon should depart.

59. Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

60. (This cry was obtained on Dec. 6, 1909, between 2 and 4:15 p.m., in a lonely valley of fine sand, in the desert near Bou-Sâada. The Æthyr was edited and revised on the following day.)

61. After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

NOTE BY SCRIBE.

62. Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

63. All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

64. Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

65. Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomfited thereat.

66. Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his

thought, is much terrified by silence. And by silence can he be brought to obey.

67. For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the attention of him who would command him, doth he gain the victory.

68. For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

69. This the Scribe knoweth; for that since the obtaining of the Accursèd Tenth Æthyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information that he sought after having long refused to answer the demon's speeches.

70. Choronzon is dispersion; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

71. The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia Vincam.

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

For the most part, we do not have a record of Aleister Crowley's encounter with Choronzon, and the final stage of his crossing of the Abyss. That isn't what this text records. Almost entirely, it is, the text of Victor Neuburg's experience of these two hours. Other than the first two lines, and the actions observed in the last, there is virtually nothing of Crowley in it at all. Nor is there a real articulated "vision and voice" of the Æthyr.

Still, this record is our best account of one of the most extraordinary magical events in modern times.

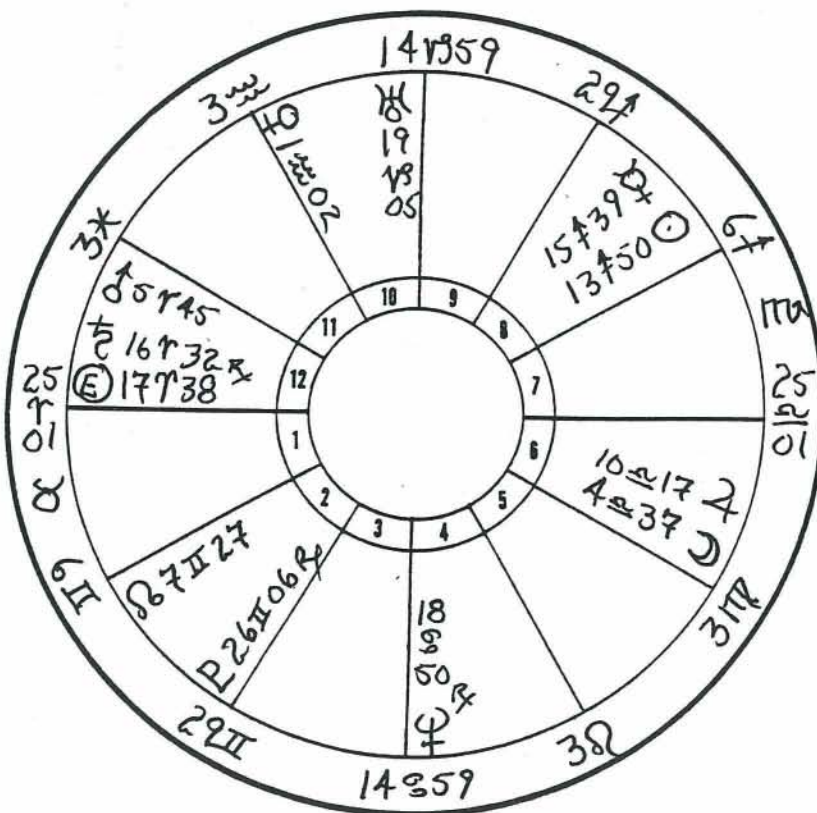
What actually happened? A magical circle was cast, and a triangle of evocation placed outside of it, all very similar to what is recommended in *The Goetia*. Neuburg was safely placed within the circle to keep watch, and to serve as scribe. Three pigeons were slain, and their blood spilled in the corners of the triangle to serve as an etheric basis for the attraction and manifestation of the demon Choronzon.

But there is one detail the text does not give — which, in fact, Crowley went out of his way to obscure. It is virtually certain that Crowley placed **himself** in the triangle to serve as the living basis for the manifestation of Choronzon. That is, he invoked Choronzon into himself. His battle with Choronzon was within. His weapons in this battle were concentration and silence. When the text says that he was to "retire to a secret place,

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where is neither sight nor hearing,” this did not refer to a physical place, but to the depths of meditation.

It makes no difference that the man sitting in the triangle didn't appear very concentrated or silent. The essence of Crowley was withdrawn, in meditation impenetrable. What was left behind was the shell of his personality, devoid of a guiding central principle. It was in this that Choronzon manifested fully.

What is truly extraordinary, though, is that Neuburg, even late in life, insisted to his intimates that this is not what happened— that he literally fought a demon in the desert that day. There is no reason to believe he thought anything different. The explanation is that Neuburg was a powerful psychic sensitive. He naturally responded to and absorbed nearly any strong psychic impressions. It would seem that the psychic intensity of Crowley's invocation and inner process was so intense as to impress itself on Neuburg's mind with the reality of physical sensory conviction.

It was this tremendous psychic sensitivity that required the exceptional precautions Crowley employed. At first, these seem little more than the medieval classic evocation formulæ. They were, in fact much more. An examination of the preliminary details reveals that Neuburg was especially placed in a magical environment attuned to the element Air, and fortified with the tools of Air and the intellect. If “crossing the Abyss” involves the abdication of the particular formulations that constitute the intellect (as it does), then Neuburg's instructions certainly would ensure that he wouldn't make such a crossing, wouldn't get sucked into the vortex of consciousness created by the vacuum of Crowley's dissolution. Crowley's preliminaries fixed Neuburg in the Domain of Air, and kept his intellect busy.

The horoscope for the vision's commencement is quite descriptive. Saturn had just risen, and was on the Eastpoint – a perfect description of what Crowley later called “the terrible 10th Æthyr.” Additionally, the Uranus-Neptune opposition was again along the Meridian, still square Crowley's natal Sun. We have observed a pattern of this pair being foreground at the start of particular visions that were intensely transformative – that is, simultaneously ego-dissolving (Ψ) and awakening-enlightening (H). The present vision certainly qualifies.

Other aspects round out the picture. The Moon is exactly opposite Mars, to add to the aggressive emotional tone and outright physical battle of the hour. Mercury trine Saturn is, perhaps, an inhibition of the intellect. As in the last vision, the Moon remains in Virgo in the Sidereal zodiac where it has a similar significance – but in the Tropical framework it had moved into Libra where it has no relevance at all, except the flitting appearance of a seductress at one point.

Another clue that this record is not of Crowley's actual experience – only of Neuburg's experience – is in the symbolism of the name of the Æthyr. ZAX or

פזץ = **Leo, Taurus, Earth** = Teth, Vav, Tav = 9 + 6 + 400 = 415. To make the point more poignantly, lay out the three Tarot trumps corresponding, Atus XI (Lust), V (The Hierophant), and XXI (The Universe). Meditate on these for several minutes. **Feel** the energies which originate in the bright, passionate solar ferocity, the white heat of *Bhakti* taken to its highest peak of fervor of Teth – then the concentration of this solar-phallic force in the essence of his Inmost Teacher, the Holy Guardian Angel – then the dissolution of that into the infinite dark of space, the void of Saturn. This does not at all match what appears in the recorded text of the vision – but we'd bet that it runs pretty close to Crowley's actual journey!

Finally, this Æthyr corresponds to **Malkuth in Atziluth**. It is the crossing-over point from the Sephiroth in Briah (the natural domain of the Adept) into Atziluth (the realm of divinity and of the Master) – which sums the matter up quite nicely!

§α-β: The circle is surrounded with the Divine Name ruling Air, and that of Yesod – the two names traditionally employed to open the Temple of Yesod and of Air. ARARITA is a notariqon expressing the Unity of God. The three names, together, enumerate to 1,202, the value of בשעריכם, “within your gates.”

§γ: Choronzon is first mentioned in the diaries of Dr. John Dee: “But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed.” Crowley transliterated this name as חורונזון = 333. He was taken with the correspondence of this number, in Greek, to ἀκολασία, “incontinence, dispersion,” and ἀκρασία, “incontinence.” In other words, lack of control and concentration. Crowley seems not to have known that, in Hebrew, this is also the value of הַחֹשֶׁךְ, “the darkness,” and הַשְׁחָרָה, “the slaughtered.”

§δ-ε: Not only was Neuburg's magick circle charged with Air names, but he was armed not only with the quill of the scribe, but with the magick dagger, the chief Air implement. Observe, also the terms of his oath: He is to employ the power of the dagger – the power of intellect – fortified by wariness and cunning. In other words – and adding this to his primary duty of transcribing each thing he heard – his mind is being kept terribly busy while all of this is going on!

§0: This preliminary line appears to describe Crowley's perception of the Abyss as he started to descend, within himself, into that “secret place, where is neither sight nor hearing.”

§1: In Hebrew characters: אַחַד עשר וְאַרְבָּעִים וְשֵׁשׁ. It enumerates to 406, as does the letter-name Tav, ת, the powers of Saturn and the “opening of the pit.” This phrase is given in various forms – this is

the correct one. It is well known to the Neophyte 1⁰=10⁰ of A.:A.:A.: According to legend, by this phrase Adam opened the pit of hell.

§3: "I am I." This phrase will return to haunt before the vision is over. It is the assertion that blocks the transcendence of the Abyss, the motto of what were called the "Dark Brothers" in the 12th Æthyr. It asserts the inviolability of the ego, which is a lie. Choronzon utters all the catch phrases of one who would resist the Abyss.

§4: Choronzon was Frater P. – Crowley – and came from within the triangle where he was seated. The simulation was rather easy, we imagine!

§§7-9: The first time Neuburg sees the physical form of Crowley as something entirely different, he characterizes it as a hallucination. Yet, the image is not far-fetched, since Crowley had already served as "seductress" to Neuburg on this trip, only days before.

§10: Crowley-as-Choronzon continues speaking. Note that most of what he says during this two-hour period cannot be trusted. He is the God of Lies. As tempting as it may be to derive doctrine from much of this text, it should all be viewed with the greatest suspicion – or, at least, prudence! But it is a great example of how a spirit, during even a fairly benign evocation, can toy with one's mind and emotions while to wrest the upper hand away from the magician.

§15: It is easy to see how all three of these are aspects of Crowley, as Neuburg experienced him!

There is a deeper doctrine here, which touches upon the mystery of incarnation.)

§19: Why would it be absurd that Choronzon, in the triangle, not have Crowley's form, unless . . . ?

§25: He identifies himself with Da'ath, "Knowledge." This is the literal meaning of the word; but it also means "knowledge" in the older sense of conjugal union. Da'ath is the union of Chokmah and Binah, from which comes forth Tiphereth their child. The outer aspect of Da'ath is "knowledge" in the sense of intellect run amok, taken to its highest degree; but there is an inner aspect that is the ecstasy of Babalon, and the union within the Supernals. Da'ath should not be confused with the Abyss, even though it is said to abide within

the Abyss. Of the inner aspect of Da'ath, Choronzon has no part.

§27: A relevant description of Choronzon as dispersion, etc. Worthy of study – but don't get stuck in it!

§30: Again, the flood of images. Compare back to §0. It is the pool of Yesod-Air in the psyche, the dim mists in which any projection or fantasy can be seen. Note, "there is no center. . . nothing but Dispersion." (See also §38.)

§33-34: It would seem that Crowley himself penetrated through, just for a moment, at this juncture.

§54: He is trying every trick to get Neuburg to abandon his oath and compromise his will. It shows in nearly every paragraph (which are, therefore, not worth individual comment). Hopefully there is no need to say that failing to adhere in full to his oath would have been deadly.

§56: This text really isn't the Call of the 10th Æthyr. There is no Vision and Voice of this Æthyr. It is all the mad ramblings of Choronzon. If anything, the Call of the Æthyr is the utmost silence.

§57: Confirmation that Crowley did not partake of this vision as of the others. He was "shut up," deep within meditation; and he "hath no name," *i.e.*, he was Nemo, "No Man," a Master of the Temple who had abdicated all within him that would say, "I am I."

§59: Crowley emerged from his samadhi. Using his magick ring, he wrote the name BABALON in the sand as a banishment. Babalon is "victory [7 letters = Netzach, "Victory"] over Choronzon." Upon Crowley's taking this step, Choronzon was no more present.

§§62-71: The "Note by Scribe" was written after the fact, and therefore is not the words of Choronzon. In these notes are exact instructions for confronting and defeating Choronzon. First, in §66 we learn that the demon "is much terrified by silence. And by silence can he be brought to bay." §68 similarly advises that "concentration and silence" defeat him. Finally, §70 says that he so fears concentration that he will do almost anything to avoid it. His nature is dispersion!

HONORING BRILLIANCE & CONTRIBUTION. In early December, weeks before *Time Magazine* announced Albert Einstein as its "Person of the Century," BLACK PEARL had picked him for the same honor. We hereby also announce Johann Gutenberg as our "Person of the Last Millennium." Someone even sent in an early vote for our "Person of the Æon" award so, since we only had one, we decided to print his picture too – some old British poet, I think! – A.H.



IN THE CONTINUUM

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

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

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

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THE RECORD OF THE MAGICAL RETIREMENT OF G.H. FRATER O.:M.:

by Aleister Crowley

John St. John is the diary, or record, of a magical retirement undertaken by Aleister Crowley in the autumn of 1908. It was originally published the following spring, as the Supplement to the first issue of *THE EQUINOX* (Vol. I, No. 1, March, 1909 E.V.). It was subsequently certified as an official instruction of the Order A.:A.:. Other than in reprints of *THE EQUINOX* itself, *John St. John* is virtually impossible to find.

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Founded in service to the A.:A.:, the College of Thelema (a California Nonprofit Religious Corporation) seeks to guide students to an understanding of the Law of Thelema. Most especially, this means a deeper understanding of oneself and of one's True Will. A personal teacher is assigned to each student. Successful completion of Course 1 is one way to fulfill the A.:A.: Student requirement. A variety of instruction techniques are employed, including class instruction, seminars, written instruction, and individual work.

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