



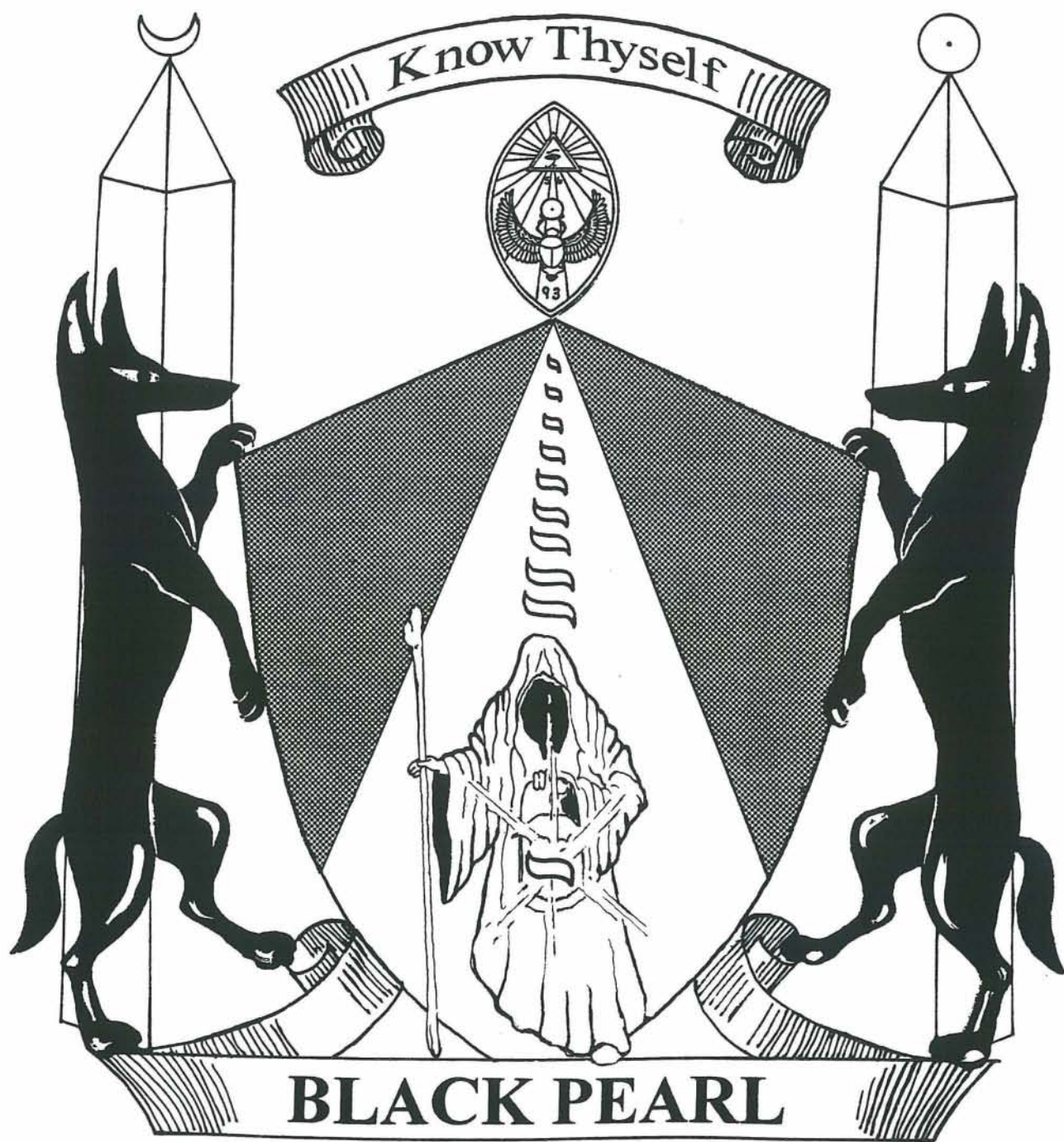
# BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 2002 E.V.

Vol. 2, No. 1





COLLEGE OF  
THELEMA



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

# BLACK PEARL

## THE JOURNAL OF THE COLLEGE OF THELEMA

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

— *Liber LXV*, Cap. III, v. 60

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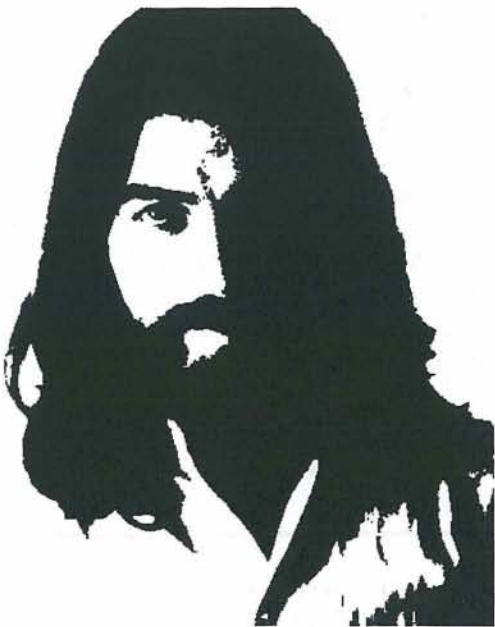
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## ANTHEMS OF LOVE -- HYMNS OF HOPE

Little darling  
It's been a long cold lonely winter  
Little darling  
It feels like years since it's been here  
Here comes the sun  
Here comes the sun  
And I say it's alright...



Without going out of my door  
I can know all things on earth  
Without looking out of my window  
I could know the ways of heaven  
The farther one travels  
The less one knows  
The less one really knows  
Arrive without travelling  
See all without looking  
Do all without doing...



My sweet lord.  
Hm, my lord. Hm, my lord.  
I really want to see you  
Really want to be with you  
Really want to see you lord  
But it takes so long, my lord.  
My sweet lord.  
Hm, my lord. Hm, my lord.  
I really want to know you  
Really want to go with you  
Really want to show you lord  
That it won't take long, my lord.  
My sweet lord.

by George Harrison (St. George of Liverpool, An. I<sup>16</sup>-IV<sup>9</sup>)





## Editor's Letter

# DARK HORSE GALLOPS INTO THE NIGHT

George Harrison (25 February 1943-November 30, 2001)

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

I cannot fail to say something about the passing of one of my personal heroes, and one of the 20<sup>th</sup> Century's most powerful cultural influences, George Harrison.

By "powerful cultural influence," I am not speaking only of his years with the Beatles. That would have been enough to give him the nod. But it barely scrapes the surface. Beyond that, he was one of recent history's most powerful spiritual and cultural forces, a veritable force of nature unleashed.

Harrison was instrumental in introducing and sponsoring talent as diverse as Ravi Shankar and Monty Python. He was the first musician to play the sitar on a rock & roll album, and possibly the first to play it on any mainstream Western recording. Though he certainly didn't introduce Eastern religion to the West, his highly visible embracing of it in the 1960s and thereafter perhaps did more to solidify its importation and cultural establishment than even the groundbreaking Buddhist journal of Bhikku Ananda Metteya (Crowley's mentor Allan Bennet) early in the last century. Harrison not only talked the talk, but also walked the walk, actively dedicating his life to the relief of suffering. He **invented** the benefit concert (which later became a mainstay of socially consciousness pop musicians everywhere) three decades before his former band mate organized the recent Concert for New York City. And oh (my sweet Lord!), could he play the guitar!

St. John Lennon is most credited for the high level of social consciousness that marked the last half of the Beatles' existence, but it would appear to have been Harrison who ignited this latent po-



tency in Lennon (beyond getting him introduced to LSD). Biographers seem to agree that it was George who first openly opined that Bob Dylan's music had always stood for something, and perhaps theirs should, too. And, from that point on, it did. The Beatles were not in any sense the first '60s band with a social conscience, nor were they

the first to permit an awakening psychedelia to impact their music; but, once they embraced both of these directions, it was a done deal. The world was forever changed, and for the better.

Deeply introspective, and on a life-long ravenous quest for God as he knew Him, "the Quiet Beatle" also had a quiet yet persistent impact on the spiritual undercurrent of late 20<sup>th</sup> Century music and, therefore, of late 20<sup>th</sup> Century life. It goes beyond the naked adoration of *My Sweet Lord* or the hungry innocence of *Give Me Love (Give Me Peace on Earth)*. It's hard to say what the mechanism of his effect was. In some ways, it was just the fact that George Harrison was among us.

Though, to my knowledge, never affirming a relationship to *The Book of the Law* (well, there **was** that *Sgt. Pepper* cover...), Harrison was one of the living powers that actively contributed to an awakening to and enhancing of the spiritual path for uncounted Thelemites.

I am not a music columnist. I shan't attempt a musical critique (which every other writer in sight has done in recent months anyway, and which every other fan is as able to do to his or her own tastes as well as I). It is the man and his heart that I honor. You already know that Frank Sinatra called *Something* "the greatest love song written in the last 50 years," and that, post-Beatles, George routinely worked with some of the most incredible



talent of the last 40 years. Not everyone in the music industry could pull in Eric Clapton, Ringo Starr, and Elton John as studio musicians for one album (and Jeff Lynne as producer), then turn around and get Bob Dylan, Tom Petty, Jeff Lynne, and Roy Orbison to join him for the next. But George could, and did.

And when he died, he died with grace, the climax of his life-long spiritual quest. He died here in Los Angeles. I would have been at one of the vigils, except I was out of town. (Understandably, George didn't seem to feel the need to consult me on the matter.) I was in Redmond, WA at the time. A friend gave me the news before my first cup of coffee Friday morning. A brief mo-



ment of silence came naturally. His death wasn't really surprising: we already knew his cancer was progressing and that the end was near.

On the page facing the opening of this editorial, I offer a few words taken from the writings of the man I call "St. George of Liverpool." You probably don't need to be told where they come from.



Sometimes, there are things for which one does not want to race to accept responsibility. (Don't you find that this is so?)

As magicians we often are faced with the question of whether our ceremonies actually **produce** the desired results – or merely coincide with them.

For example, if you have been long involved in **practical** ceremonial magick, you surely have experienced the situation where you have struggled with a life situation for some long period of time and then eventually decided to seek a magical solution. You work your ritual and, lo and behold, almost immediately the desired result manifests – precisely as intended. Yet – the question always hovers – did the ritual produce the result, or was your timing in deciding to use magick prompted by a quiet perception that "something was about to break loose"?

Or, does it matter? Long ago I decided that the only evaluation to be made was whether the ritual

was followed by the intended result. Arguments of causation lead into mental and moral quicksand. It is as likely that the pending successful result caused the performance of a ritual just before, as it is that the ritual caused the result.

Which is a long way of saying that observations of consequential relationships between two things do not necessarily assert causation so much as relationship. They only demonstrate sequence.

Consider Aleister Crowley's observation that each time he published *Liber Legis*, a war broke out nine months later. The intensity of the war varied with the accuracy of his publication. He catalogued these events in time to predict that his final major publication, which he deemed "finally doing it right," would trigger the biggest war yet after nine months of gestation. He publicized this prediction at a press conference that "just happened" to be nine months before Hitler invaded Poland!

In my own life there have been a couple of events that have seemed so to move the astral currents that I swore I could feel mass-mind rearranging in response to them. One of these was the founding of Temple of Thelema. Whether you count the magical declaration of its foundation in December 1988, or its ceremonial inauguration and first initiations in March 1989, these events were either just a little more, or just a little less, than nine months before the fall of the Berlin Wall on November 9, 1989. Do I think this was causative? No, not really. More likely, we were riding the same tide to shore. But it's interesting.

Last month, a frater of the A.:A.: got me thinking about the publication of the hardcover edition of *The Mystical & Magical System of the A.:A.:*. At the time, it, too, carried a feeling that something enormous was being set in motion – something definitely bigger than the individuals involved doing the labor. The frater got me to backtrack and to try to pin down the actual publication date. The one date that jumped out was the single day on which we learned that the manufacturing of all the books was finished, wrote and overnighted the final large payment to the printer, and received a few copies of the finished book in our hands. The date that all happened was December 11, 2000. Did anything happen nine months later? Well... I'll let you do the math.

Sometimes, there are things for which one doesn't want to race to claim credit!

Love is the law, love under will. – FRA. A.H.





# CHOICES

by Soror Meral

*"Love one another with burning hearts..." – Liber Legis, II:24*

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

Each person comes into life defined by several factors: There is an **inheritance** of race and family traits through the genes. There is the imprint of the **horoscope** at the moment of birth. These two factors have much to do with the **environment** that helps to shape the character from childhood until old age. A fourth little known factor, which we call **karma**, is hidden within the True Will and the purposes of the Holy Guardian Angel.

Certain advanced or favored persons can remember some of the past lives and the forces and circumstances that made them as they are in the present life. When this is not possible, the horoscope gives a clue, for each person has his or her own particular lesson to learn in this life on earth.

The choices that form a horoscope at the moment of birth are not entirely unknown. For instance, the Moon is in a zodiac sign for only about 2½ days. The incoming soul can speed up or delay the moment of birth according to the lessons to be learned. Also, the rising sign at birth is another important part of the horoscope, changing approximately every two hours. Some souls can speed up or delay long enough so that the Sun will be in a certain zodiac sign, as this changes every 30 days. Mercury revolves around the Sun in 88 days; since its orbit is close to the Sun, it appears in a horoscope never too far from the placement of the Sun. But its position is also important in delving into the purpose of the individual's life.

With the orbits of Venus and Mars around the zodiac, the incoming soul does not have much choice beyond a few degrees. The outer planets, Jupiter, Saturn, Uranus, and Neptune, define years of time on earth and emanate their particular influences over large sectors of the population. For instance, Uranus was in square aspect to Neptune from 1954 to 1958. Persons born during this aspect dealt with its meaning and influence in their own ways. These outer planets set the tone of many years. During that time, they affect the course of affairs over the whole earth.

In some cases, the soul also chooses parents or family members. If there is a strong emotional reaction

between persons, such as love or hate, the soul comes back into life to enjoy or to deal with the emotions. Love between persons is a strong tie for a subsequent meeting in one life or another. If there is hate, then the problems that arise from this must be dealt with. After family members, the wider world of location and other persons becomes part of the formation of character and growth. The environment a person shapes from him/herself is a clue to underlying character.

In the horoscope, the main life lessons are shown by squares (including T-squares), oppositions, and the placement of Saturn. If a difficult aspect also has a trine or a sextile to a part of it, this shows the way out of the hard lessons one must encounter in life.

Everyone learns by making mistakes. No two people will make quite the same mistakes. Each person's mistakes are shown in the horoscope. If personal struggles and tribulations can be solved, the soul grows into a greater stature. The expression of the original genius has a chance to develop.

Knowing all this, it becomes obvious that friends or close associates ought to be able to practice tolerance. If one seeks tolerance and freedom of expression for oneself, one must give these benefits to others.

When there is love, we see greater understanding of other people's difficulties. If there is no love, then criticism, backbiting, intolerance, hatred, anger, vindictiveness, and a host of other negative emotions hold sway. The person who gives room for these eventually must pay the price.

These negative emotions of whatever kind block the progress of the soul towards the achievement of the Knowledge and Conversation of the Holy Guardian Angel. Since this is the next evolutionary step for humanity, one can see how far short of the goal our struggling humans presently are.

We are here on earth so that we may learn to love. We must learn love with the same strength and purity that the Angel has for each of us. This is why there are so many instructions on this subject in *Liber 5A*:

*"Love one another with burning hearts..."*

*"Love is the law, love under will."*





Sidereal Perspectives...

## A BRIEF LOOK AT THE SIDEREAL ZODIAC

Defining the Northern hemisphere's vernal equinoctial point as 0° Aries, the zodiac, as known to most casual students of astrology – and, for that matter, most professionals – is called the **Tropical zodiac**. Throughout Volume I of *BLACK PEARL*, frequent reference was made to a less familiar framework titled the **Sidereal zodiac**. All that most people know about the Sidereal zodiac is that sign placements usually shift one sign backwards!

Yet, despite this relative obscurity, the Sidereal zodiac, and the associated approach to astrology put forth by Cyril Fagan and his coworkers, has revolutionized astrological research and practice over the last 50 to 60 years. Even allowing every honest skeptical concession to its opponents, I cannot **honestly** admit any facts contrary to these:

(1) The Tropical zodiac is a fiction. It simply doesn't exist, except in the minds of its proponents. (2) The Sidereal zodiac – the same zodiac that was used from astrology's dawn – exists objectively, has demonstrable empirical and statistical validity, and is the only legitimate zodiac existing in Nature.

These are strong statements, I know. This series, "Sidereal Perspectives," will back them up.

One can always take a gracious and tolerant high road, of course, and not insist too loudly on either of these points. Such gracious tolerance takes the form of minding one's own business and, if pressed on the issue, saying that someone may, of course, use whatever approach they wish. One also must have compassion for those who have invested many decades in a different way of knowing about things, and have decided that it's too late to start all over again. I support and practice all of these behaviors in my social interaction with other astrologers. But – as we move forward into the present series of articles – I am less likely to practice them here. I ask my readers to consider that graciousness is a social emollient, and tolerance is

a respect and acceptance of others' beliefs and life choices. Neither has much to do with science – with the facts. Those noble virtues, graciousness and tolerance, are enemies of truth.

Perhaps I merely repeat the error that Frater C.R.C. made in Spain, "showing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true indicia of the times to come, and wherein they ought to agree with those things that are past." I may well find that, despite the passage of six centuries, "it is to them a laughing matter; and being a new thing unto them, they fear that their great name would be lessened if they should now again begin to learn, and acknowledge their many years' errors, to which they were accustomed, and where-with they had gained them enough." I can only respond, as did his true brethren: "Whoso loves unquietness, let him be reformed."

Here follows an overview of what the Sidereal zodiac is, its modern history, and some of the main **categories** of the arguments for its authenticity. Several sections below will require more articles to substantiate the flat claims made here. Subsequent installments of this series will undertake that very task of elaborating these preliminary points. Most of the information, by the way, has been available in the public record for decades.

### BASIC DESCRIPTION

The Sidereal zodiac, like the more familiar Tropical zodiac (currently used by most Western astrologers), is divided into 12 equal segments of 30° each. These divisions bear the familiar names Aries, Taurus, etc. The basic difference is that the start of the Tropical zodiac (0° ♈) is permanently identified with the Vernal Equinox, while the Sidereal zodiac is measured in a way that fixes it against the starry celestial backdrop. The bounda-



ries of the Sidereal zodiac have been precisely determined by purely observational means, confirmed by **independent** archaeological investigation. Because the Vernal Equinox is not fixed against the same celestial backdrop, the Tropical zodiac is in constant backwards motion in relation to the Sidereal zodiac (the "precession of the equinoxes"). As a result, "signs" of the same name in these zodiacs do not presently occupy the same areas of space.

## SOLAR & LUNAR RETURNS

In 1944, Cyril Fagan discovered the superiority of Sidereal Solar and Lunar Returns ("Solunars") over their Tropical counterparts. These returns, calculated in a precession-free reference frame, yield quite different results from Tropical returns. For example, the difference in the time of a Solar Return amounts to a whole day at age 72.

The literature on this subject is very rich, though much is out of print. You may be able to find two books on the subject: *Solar & Lunar Returns* by Donald A. Bradley (1948) and *Interpreting Solar Returns* by James A. Eshelman (1979).

## THE SPICA ZODIAC

Fagan began favoring the use of a sidereal, or non-precessing, zodiac such as Eastern astrologers have used for centuries. He felt it made more sense than continuing to use a precessing (Tropical) zodiac but deleting precession for prediction purposes. Sidereal sign-placements also began to provide solutions for many confusing problems of astrological symbolism. In this early, formative stage of Western Sidereal astrology, Fagan adopted the leading Hindu stellar zodiac, which fixes the star Spica at 0°00'00" Libra for all time. This zodiac differed from the contemporary Tropical zodiac by about 23° in the mid-1940s.

## PROFESSION & BIRTH DATE

Donald Bradley entered the scene in the late 1940s. Then an established advocate of the Tropical zodiac, Bradley undertook what was at that time the largest, most carefully performed statistical examination of astrology's fundamental precepts. Published in 1950 as *Profession & Birth Date*, Bradley's study of 2,492 eminent clergymen

surprised him by indicating that, while twelve equal divisions of the zodiac do exist, their boundaries are not where Tropical tradition places them. In fact, Bradley's work suggested that, in the 1940s, a new sign began about where Tropicalists mark 24° of each sign, not at 0°.

Bradley continued this avenue of research over the remaining quarter century of his life. He published a consolidation of the cumulative results shortly before his death. The statistical concepts and fascinating factual implications cannot be summarized in a few sentences, but can be easily explained even to lay readers if one has a bit of patience. Because they lead to explorations not only of statistics, but also of zodiacal symbolism, mythology, and practical interpretation, these investigations are among of the most interesting and valuable areas of this study, and are high on our priority list for elaborating in future installments.

## BULL'S-EYE!

Bradley's statistical determination (that a new sign begins about where Tropicalists mark 24° of each sign) differed by 1° from Fagan's initial speculation. Bradley noted that this purely empirical determination (which has since been replicated with other large data samples) carried further symbolic virtues. For instance, it placed the star Aldebaran, "the Bull's Eye," exactly at 15° Taurus, the "bull's-eye" of this original first sign of the zodiac. Spica, symbolically the sheaf of wheat in Virgo's hands, was now found at 29° Virgo, not 0° Libra. Shortly thereafter, Fagan verified these speculations when he solved the mystery of the origin of traditional exaltation degrees (*hypsomata* – see *Zodiacs Old & New*), thereby determining to the nearest degree the boundaries of the ancient Egypto-Babylonian zodiac. Spica was officially shifted, by Fagan, Bradley, and others who had by that time joined them, to 29°00'00".

Yet, no single "fixed" star can reasonably be presumed to determine the structure of the entire zodiac. These Sidereal longitudes of Spica, Aldebaran, etc. were known to be near-approximations at best, and not precise "permanent residences" by which a zodiac is defined. Current Sidereal theorists generally presume that their zodiac is the resultant of the harmonic interplay of **all** galactic and extra-galactic material, visible and invisible. In other words, it is a "field" in which the relative



positions of the planets produce astrological effects, a concept by no means out of alignment with either progressive physics or Thelemic cosmology.

### SOLAR & LUNAR INGRESSES

In 1956, a dozen years after Fagan's initial discovery, Bradley began investigating Sidereal Solar and Lunar Cardinal Ingresses; that is, charts for the moments that the Sun or Moon entered one of the Sidereal Cardinal signs. The accuracy of his calculations was naturally dependent on the exact locations of Sidereal 0° Aries, Cancer, Libra, and Capricorn. A half-degree error in these points would displace the timing of a Lunar Ingress by about an hour, or of a Solar Ingress by about 12 hours. Initially, the Solar Ingress results were quite disappointing. Sidereal Lunar Ingresses, however, were exceptionally illuminating. Bradley found that by adjusting the zero-point by only 0°06', these Lunar Ingresses were often nearly **perfect** in their symbolic representations of socio-political events and natural phenomena. Spica was temporarily redefined as marking 29<sup>th</sup> 06'.

These six minutes altered by about 2½ hours the timing of Solar Ingresses, miraculously transforming them, like the Lunar Ingresses, into valid mundane charts. A further adjustment of only 0°00'05" produced the most significant "polishing" improvement on this already pleasing technique. Spica, therefore, was redefined as marking 29<sup>th</sup> 06'05" Virgo for the epoch 1950.0, placing the mean longitude of the Vernal Point at 5<sup>h</sup> 57'28".64 for the same point in time. This defines what was named the **Synetic Vernal Point** (S.V.P.), utilized by Western Siderealists since 1957. It is presumed to be in error by no more than a few seconds (if that much). Thus, no longer are the boundaries of the twelve zodiacal divisions even nominally dependent on any single star with its own proper motion, but rather on a **truly sidereal matrix** that encompasses the totality of space.

### JUPITER & RAINFALL

Two important corroborations deserve mention in closing this overview. One, statistical in nature, arose from a discovery made by Bradley after his initial experiments with Sidereal ingresses. Investigating Sidereal Lunar Capricorn Ingresses ("Caplunars") for record rainfalls, he found that

Jupiter appeared near the angles of these charts at the localities of the cloud-bursters many times more than normal expectation would allow. Further pursuit of this led to a grant from the National Science Foundation administered by New York University to continue this research and related studies. This "Jupiter effect," awesomely replicated in Bradley's larger-scale studies, naturally depends upon the correct placement of the Sidereal zodiacal boundaries, and lends considerable support to their defined locations.

### THE ARCHÆOLOGISTS CONCURRED

The second corroboration, from archaeological sources and non-astrological scholars who study the history of astrology and astronomy, was unknown to either Fagan or Bradley during their lives. In 1958 (a year after Bradley's published determination of the S.V.P.), Peter Huber published some noteworthy findings on the Babylonian zodiac. In order to determine the boundaries of the zodiac the ancient Babylonians used, Huber compared the calculated dates of planetary conjunctions with certain stars, as recorded in Babylonian astronomical texts. Huber's conclusions, published in the German journal *Centaurus* (1958, Vol. IX, pp. 192-208), were that the Babylonian zodiac, adjusted to the epoch -100 (101 BCE), placed the Vernal Point at 4<sup>h</sup> 28' ± 20'. The Fagan-Bradley S.V.P., for the same epoch, locates the Vernal Point at 4<sup>h</sup> 27', agreeing **within 0°01' of arc!**

JAMES A. ESHELMAN

NOTE: *The skeleton, on which the added flesh of this article hangs, was originally part of the Introduction I wrote to The American Sidereal Ephemeris 1976-2000 by Neil F. Michelsen. In preparing the original, I had assistance from my friend Ken Irving, who is now co-editor of American Astrology Magazine. Some of Ken's better lines are retained in the above article, though I should be given all credit for any incoherencies that remain.*

*The title of this column, "Sidereal Perspectives," is adapted, as homage, from the title of the last regular column written by my one-time friend and mentor, Garth Allen (Donald Bradley), before his death in 1974. That column was titled "Perspectives in the Sidereal." Accordingly, titling for this column is in the font Bradley Hand. — JAE.*



## there really is a zodiac!

### part 1



"I have yet to see a single piece of statistical work... which gives the slightest indication that the twelve signs, in either zodiac, are valid entities in the sense that they are normally thought of." *John Addey, 1961*

"...observations again indicate the uselessness of the astrological zodiacal wheel." *Michel Gauquelin, 1973*

"Numerous statistical and psychological studies show the signs as traditionally applied appear to have negligible validity." *Geoffrey Dean, 1977*

"The method of science – the aim of religion." *Aleister Crowley, 1909*

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

Is there really a zodiac? For thousands of years the encircling band of familiar stars with their chimerical images has underlain the body of astrological practice. In modern times, from half to two-thirds of the populations of major Western countries read daily pre-packaged astrological forecasts based on no more astrology than the natal sign-placement of one celestial body. Despite a tendency among astrologers in the latter 20<sup>th</sup> Century to reconsider priorities in astrological interpretation, it is the rare and exceptional manual on practical horoscope delineation that does not lay substantial emphasis on the twelve zodiacal signs.

However, in the last half of the 20<sup>th</sup> Century, there arose a tumefying wave of doubt that these dozen ecliptical sectors actually exist as astrological verities. It began slowly, with signs playing an ever lesser role in the writings of certain key astrologers. From Germany came the Ebertin school which vastly underplayed signs. Certainly many

astrologers had their confidence shaken when Cyril Fagan, "The Father of Sidereal Astrology," began saying we were nearly a whole sign off in our zodiacal labels. A decade later, England's John Addey was claiming that, while some ecliptical effects were measurable, these have nothing at all to do with neat 30° signs, but, rather, with rhythmic, overlapping wave-forms to which he gave the name "harmonics."

Yet, of all the challengers to the sanctity of sign symbolism, none delivered a more worthy blow than the French statistician Michel Gauquelin. For decades, Dr. Gauquelin, in conjunction with his wife, Françoise, gathered and analyzed thousands of sets of timed birth data for eminent professionals in diverse fields. The name Gauquelin has become so well-known among astrologers, in fact, for his work with professional groups, astro-heredity, and the statistical correlation of planets with character traits that I shall not digress from our topic longer than it takes to mention his superb summary work, *Cosmic Influences on Human Behavior*, and to say that in numerous close examinations of his research by some of the nit-pickiest statisticians on the planet, Gauquelin came away usually on top and, on balance, substantially vindicated by replication. His pristine data collections have been the foundation of an enormous amount of statistical work over dozens of years. Even the fastidious Dr. Geoffrey Dean admitted, "Gauquelin has covered every possible non-astrological source of error so thoroughly that his results seem beyond doubt."

In 1955, Gauquelin published his analysis of over 16,000 professionals by zodiacal sign-typing. The results were disastrous to traditional astrology. "We got few significant results," he told me in 1980 when we discussed it, "and those we got



were very contrary to what was expected." An infamous example is the study of over 3,000 well-known military men. Most astrological authorities on the matter indicated that Aries should be the chief sign of the soldier. Furthermore, the Gauquelins already had determined empirically that Mars is the key planet of this professional group (by its presence at or near rising at their births, with a frequency far exceeding what chance would allow). Yet, when Sun-signs were tabulated, not only was Aries the **least represented** of the twelve, but the **peak** fell in Taurus, ruled by the pacific, tranquil, gentle planet Venus! Where Aries did manage a high score, however, was among painters, an equally humiliating blow to established astrological tradition.

All of these investigations, of course, were conducted using the Tropical zodiac, the only one with which the Gauquelins were familiar during the 1950s.

Another time they selected from their data files those famous athletes whose biographers described them repeatedly as active, aggressive, courageous, determined, and the like – trait-words already proven to belong to a prominent Mars.<sup>1</sup> Only 95 champions qualified for this elite sampling. Pure chance would have allocated about eight of them to each Sun-sign. When the counting was over, it was found that Mars-ruled Aries had a mere **two**, the least of the bunch, with Mars-ruled Scorpio second from the bottom, with four.

For almost half a century these results have been without successful challenge. To this day, there is no way the data can be numerically twisted, bent, stapled, or mutilated to produce contrary results in these areas. Data gathering by the Sorbonne-trained Dr. Gauquelin was always conducted impeccably. His statistical methodology was rigorous and sound. Even the whining arguments from the wings that astrology isn't amenable to statistics, that we shouldn't expect positive results, or that Sun-signs are not what indicate a person's profession do not begin to explain the long line of **contradictions**, of results **diametrically opposed** to what would be expected from what were previously the least doubted of astrology's tenets.

As usual, it was Michel Gauquelin himself who took the next step and, in the process, not only

gave us a chance to resolve this decades-old problem regarding zodiacal signs, but also produced, for the umpteenth time, one of the most important sets of research findings yet to appear before the astrological community.

### IT'S ALL IN THE STARS!

January 4, 1980 was, with a strange appropriateness, ten years to the day after Cyril Fagan departed his flesh for more rarified celestial realms. Coincidentally, on this anniversary of the passing of Sidereal astrology's progenitor, I sat across a table from Michel and Françoise Gauquelin, and Tom Shanks of Astro Computing Services in San Diego. Tom, using the awesome ACS computer facilities, had just produced a 2½-inch thick stack of computer output, which Michel looked very eager to show me. It was an analysis of their professional groups and most common character trait-words in terms of the Sidereal zodiac.

Michel peeled back a few sheets to a page headed MILITARY. "Look," he said, fingers pointing to columns of planetary distributions in Sidereal signs. "Sun and Moon in Aries."

Actually, as it turned out on closer examination, while these raw scores showed the Sun most frequently in Sidereal Aries for these 3,047 eminent military figures, it was not quite frequent enough to impress a statistician – especially one of Gauquelin's seasoning, I suspect. However, the placements of the Moon and Mercury in Aries were indeed significant, and that Aries Sun, even in its statistical normalcy, became a token (of great symbolic worth) of the excitement, discovery, and downright pleasure that was to come from studying these thirteen professional groups in the months ahead.

I have had these studies in my possession for over 20 years, occasionally bringing them out to fortify a lecture or check an interpretive perception. Until now, though, they have never been published. Their contents, however, are some of the most compelling and important in all the history of astrological research, in my opinion.<sup>2</sup>

<sup>1</sup> Mars at or near rising and culmination. – ED.

<sup>2</sup> The tabulations discussed in this series were prepared by, or under the direction of, Michel Gauquelin, and are published with his permission. All interpretations of the data, however, are my own and not to be



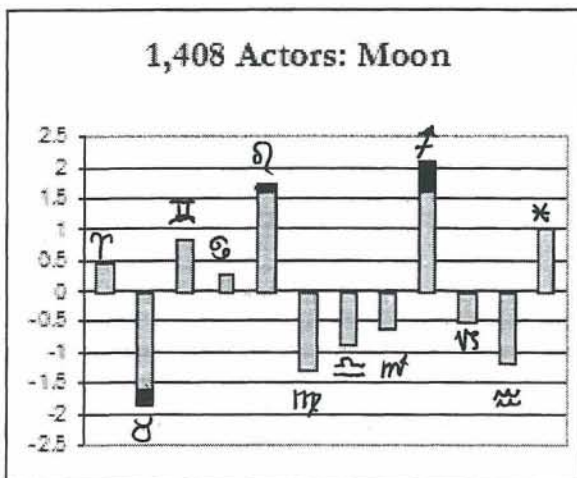


Figure 1

For instance, among the 1,094 eminent scientists, the Sun occupied the constellation Aquarius 117 times rather than the expected 89. That can only happen by chance one time in 416.<sup>3</sup> The Midheaven was also in Aquarius an unusually great number of times. These scientists' Marses strongly preferred intellectual, skeptical Gemini, while avoiding the dreamier, more nebulous region called the constellation<sup>4</sup> Pisces. All of these findings conform pretty exactly to what astrologers generally would predict would happen, though the results do not exist in the zodiac most Western astrologers use. They only exist in the Sidereal zodiac.

By the way, one of the most important practical findings of this study was the way the sign placement of Mars rose from the reams of computer paper to display itself as a far more important astrological factor than most had ever guessed it to be – certainly ranking alongside the Sun and Moon in character description and plotting chief themes of one's life.

taken necessarily as those of the late Dr. Gauquelin, or of anyone else.

<sup>3</sup> Statistical "significance" is usually considered to commence at the 20-to-1 or, in some more stringent cases, 100-to-1 level. Lesser variances, in the 10-to-1 level, may be taken as inferential.

<sup>4</sup> Unless the meaning is clear from context, the word "sign" has been editorially reserved for Tropical zodiac zones, and "constellation" for Sidereal ones. Sometimes "signs" is used generically, if context precludes confusion. – Ed.

Figure 1 displays the Moon's distribution for the 1,408 actors in the Gauquelin collection. The darkened zone represents the skimpy 10-to-1 level of significance in this instance, to better dramatize the prominence of Leo and Sagittarius for these performers – exactly what "the books" have always told us to expect from a viable zodiac.<sup>5</sup> Those same books support the poor showing of Taurus, too. Incidentally, Sagittarius was the Moon-sign claiming most kudos in this baker's dozen professions, supporting a fact on which Tropical and Sidereal astrologers can agree: that the portion of space simultaneously designated Sidereal Sagittarius and Tropical Capricorn is the zone of professional power in general.

Cast your eyes next toward Figure 2, the distribution of Venus for 1,473 eminent painters. We have restored the cut-off point to the 5% (20-to-1) level. It is deeply gratifying to one's scientific sensibilities that Venus' own constellation, the sensual, esthetic, artistic Taurus, should lead. In second place only by a nose is Venus in Aquarius, to which even the Tropical likes of R.C. Davison

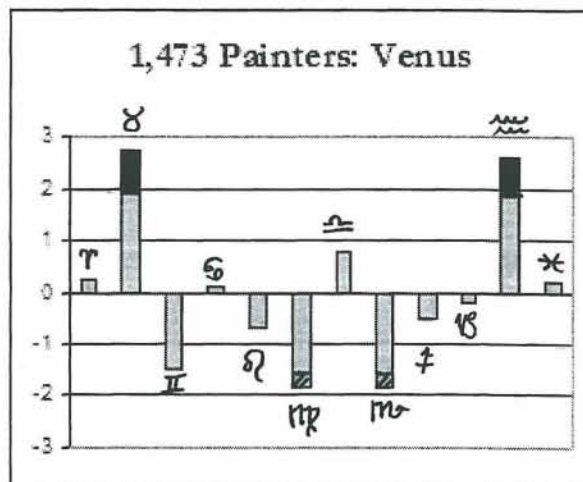


Figure 2

granted "harmony through painting." The utterly non-venereal Virgo and Scorpio take bottom honors at the 10% (10-to-1 odds) significance level.

Venus' sign placements for various professions are nothing short of astonishing, from her high in

<sup>5</sup> Leo is the constellation best known for self-dramatization. Sagittarius has a traditional relationship to the stage, and is ruled by Jupiter, the planet Gauquelin previously had demonstrated is most commonly rising or culminating at the births of great actors.



popular, wordy, Mercury-ruled Virgo for eminent journalists to the soaring Sagittarian prominence for eminent aviators. Could it be, in these people who represented the very top of their fields, that the constellation of Venus at birth represents **what they love most**, and, therefore, that in which they are most likely to succeed? That Venus in Virgo has far more than its share of journalists but a rather scanty supply of painters, while Venus' own sign Taurus calls its mistress home for painters but not for writers, should be enough by itself to indicate that these zones own up to their Sidereal symbolism. To call them by their Tropical titles – Libra for journalists, and Gemini for painters – is to reverse the symbolic significance entirely, and give the sort of nonsense results that led Gauquelin and so many others to discredit the (Tropical) zodiac in the first place.

I am taking some casual liberties in presenting this vocational material since it is the lesser of two areas we have to discuss – the other being character traits. A full report on all these career matters will be offered later in ways that, hopefully, will satisfy both the statistician and the field practitioner. For now, let's examine one more vocational tabulation, and then proceed to other matters.

### MOVING TO THE TOP

This last vocational tabulation is of Midheaven signs for our thirteen occupational groups. Most standard textbooks refer to the Midheaven as an important clue to career, though published examples often are far from convincing. The following Sidereal listing simply provides the most common culminating constellation in each profession. Italicized entries surpass the 5% level of significance; the others do not.

- ♊: *sports champions*
- ♊: *painters, actors, politicians, aviators*
- ♊: *writers, journalists, sports champions, military, (physicians)*
- ♊: *military musicians*
- ♊: *musicians*
- ♊: *physicians, journalists*
- ♊: *scientists*

Sports champions are listed twice because two separate groups of athletes were studied. If these two lists are combined, Aries comes in first and

Scorpio places. The parenthesized entry is a close (and statistically significant) second-place high for physicians, worth mentioning due to its technical statistical significance.

Note how prominently, and how simply, these indicate professional bias as though the sign ruler itself were on the Midheaven. Athletes are thus seen as martial (strong) and mercurial (fast); painters, actors, and politicians as venereal; journalists and soldiers as mercurial; scientists as uranian; and physicians as mercurial (remember the Caduceus?) and saturnine (as Gauquelin previously had discovered). Such a list reads much like a typical vocational astrologer's shopping list.

Of course, there are also some surprises and mysteries. Aviators, theoretically, would fit Tropical Gemini better than Sidereal Taurus, since Taurus is expected never to get his feet that high off the ground; and a Libra Midheaven for military musicians was a real puzzler until it was noticed that this coincides with a Sagittarius Ascendant, one of only four significantly high-scoring Ascendant placements in the entire professional study. (The others were Gemini for scientists, Aquarius for musicians, and Capricorn for politicians.) Since Venus and Mars also fell unusually often in Sagittarius for these melodious marchers, it seems justified to associate a rising Sagittarius with the pomp, formality, and prancing of military musicians.

There were also some fascinating **low** scores for Midheaven signs. Of these, the most intriguing is the observation that a Sidereal Pisces Midheaven is either **neutral or remarkably absent for every profession studied**. It does no good to say that its lows for military musicians and actors disproves the Pisces label in favor of the Tropical zodiac, since its equal lows for athletes, soldiers, and (again) military musicians would equally "disprove" a Tropical Aries label. No, the one common denominator here is the absence of major professional achievement for Pisces Midheavens taken *en masse*. This noticeably resembles the expected results for a 10<sup>th</sup> house Neptune influence<sup>6</sup>, known to frequently produce confusion regarding life-direction, self-doubt, diffused application, or even public scandal.

On the other hand, you won't be able to find a Tropical textbook that would predict this result for

<sup>6</sup> Neptune rules (*i.e.*, is of the same nature as) Pisces.



## THERE REALLY IS A ZODIAC!

an Aries Midheaven – and, in the Tropical zodiac, that's exactly where most of these would fall!

### ASTRAL LINGUISTICS

Chief among possible criticisms of these vocational findings is the relatively minor magnitude of the results. We have been listing findings that could be produced by chance one time in 20, or occasionally one time in ten, whereas we might prefer no less than 100-to-1 odds against a random occurrence for a fully impressive figure. When we move from examining professions to analyzing character traits, this problem happily ceases.

**No horoscopic mechanisms reveal career directly**, any more than the horoscope actually shows any other specific event in life. Rather, the profession an individual professes is more of a directed fluke of his or her **character** interacting with the social and economic environment of the time and place. **What a birth chart truly displays is the nature of that character**, allowing a skilled vocational astrologer – an endangered species – to make a good estimate of job types most suited to an individual's nature, and best designed to help actualize the full scope of that person's particular genius. Sun in Sidereal Aquarius, for instance, does not label one as born to be a scientist; but, if years of private observation and clinical experience by numerous astrologers mean anything, it does identify an inventive, analytical individual who delights in investigation and discovery. A professional leaning arises only as a secondary effect of a characterological inclination.

Therefore, it is not surprising that vocational studies produce statistical output inferior to that of character trait studies. Nor is it even disturbing when examinations of the same profession (as it existed in different time periods and environments) should show different patterns. The psychological profile of a profession certainly will change with time and clime. There is considerable difference, for instance, between the country physician of half a century ago and the modern doctor in today's urban HMO. Yet both are practitioners of medicine.

Thanks to Tom Shanks, the late Neil Michelsen, and Michel and Françoise Gauquelin, we have the distribution of the ten planets, Midheaven, and Ascendant in the twelve constellations for every descriptive word that appears more than 50 times

in the vast Gauquelin character trait catalog. These words originally came from the biographies of the thousands of professionals whose birth data comprise the Gauquelin data collection.

Such a gathering process is not without its flaws, of course. How a person is perceived by others, and how those others are willing to describe him in print, are not necessarily the same as, say, how the individual experiences himself or herself. So what we have is a catalogue of words approximating how these individuals **appear** to be. There is a further problem of proper translation, since these words are given to us in French without the context in which they originally appeared. Should *passione*, for instance, be rendered "passionate," as that word usually is understood in English, or "impassioned," which carries substantially different connotations? Thirdly, there is a possible cross-cultural problem since these are European birth records and biographers. This cultural concern primarily seems to show in any words relating to sensuality or romance, these being areas where American attitudes are frequently quite different from the European. Such matters must simply be reported as they fall, and addressed individually as it becomes necessary.

Despite these reservations, the Gauquelin birth data and character trait files represent the most extraordinary opportunity astrologers have yet had to determine (a) if the zodiac really exists in anything like its traditional form, and (b) what the nature and structure of that zodiac is.

All character trait material presented in this series, incidentally, has been corrected for astro-

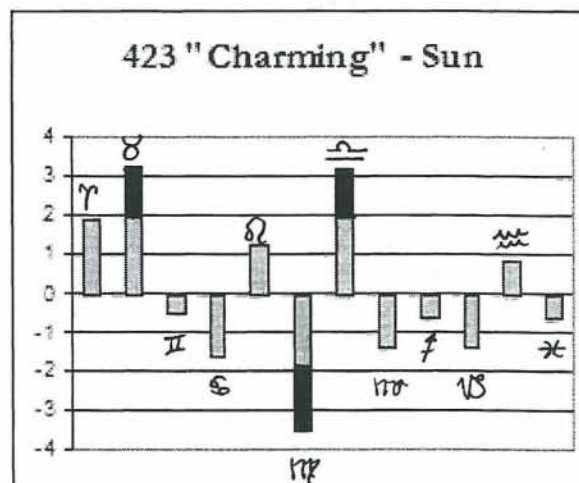


Figure 3



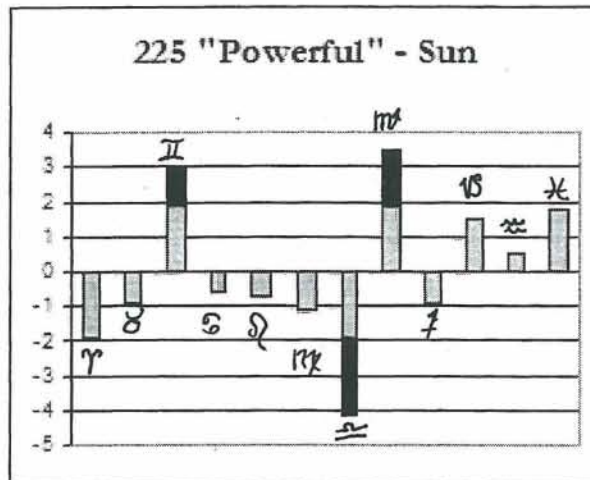


Figure 4

nomical, seasonal, and other demographic biases using the original data collection itself, in a clever way selected by Shanks and Gauquelin, to generate a synthetic control group to establish normal expectancies. Any traits mentioned in what follows exceed the 5% probability level **at least**. Usually, they fall far outside this.

Figures 3 and 4 show solar distributions for the character traits "charming" and "powerful."

The 423 eminent writers, actors, scientists, and champions whose biographers called them "charming" or "delightful" (*charmant*) have an unmistakable tendency to have been born with the Sun in Sidereal Taurus or Libra, the two constellations most like the charmingest of charmers, Venus herself. Virgo's charmlessness is documented by the fact that only 23 of these people, compared to an expected 45, had Virgo Suns. That's half! And Virgo is the **fall** of Venus, one of the constellations expected to be of an opposite nature. Odds exceed 1,300-to-1 that this is not a random deficit. A chi-square of 105.70 for all twelve constellations<sup>7</sup> overwhelms the mind, since a figure one-fifth as large would be extremely satisfying. These are not accidental results!

Comparable in its intellectual and emotional impact is Figure 4, the Sidereal Sun-sign distribution for 225 "powerful" people. Scorpio's high and Libra's low – both comfortably beyond the thou-

sand-to-one range – need no comment. Gemini's strange presence is probably related to the unfortunate use of the trait *puissance d'esprit*, "powerful mind," for the forty scientists included, rather than simply *puissance* as for the writers, actors, and athletes.

For this same group of "powerful" professionals, the Moon was found in Sagittarius more than twice as often as expected, with only one likelihood in many **billions** of so large an occurrence. This is quite credible for what is traditionally the most ambitious placement of the Moon in the zodiac. This Sagittarius Moon was also the only placement out of ten planets and two angles in twelve constellations to have a significant score for the word "courteous," a very characteristic trait word for well-mannered Jupiter, the ruler of Sagittarius.

Is it difficult to see why Sidereal writers quickly exhaust the thesaurus, wear out their exclamation point keys, and still find themselves in need of new superlatives? The elegance and wonder of results such as these have no precedent in natal astrological research. The voice of heaven truly begins to touch the heart in this moving exposition of astral linguistics, this recitation of stellar poetry.

Maybe there really is a zodiac after all!

Next issue, we will continue exploring the full scope of this landmark research, with results exciting and useful to Tropical and Sidereal astrologers alike. Nothing will be held back just because it is embarrassing to somebody someplace. A few astrologers have never feared the possible contradiction of cherished pet theories that can come from looking a well-documented fact in the face. They have ever had open before them the most rewardingly beautiful and useful principles of cosmic science.

Love is the law, love under will.

JAMES A. ESHELMAN



<sup>7</sup> Cumulative chi-squares were employed to obtain an overall measurement of significance of the study of this character trait across all twelve Sun-signs, rather than simply the measurement of a single sign-result in that study.



## It's In The Basics: Cultivate Your Mind

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

*In the spring of 1920 E.V., Paul Foster Case delivered the following lecture to a class of new Neophytes (0=0) of Thoth-Hermes Temple No. 9 of the Alpha et Omega. (The 'A et Ω,' for those who do not know, was the Mathers-loyalist Order that was formed in the aftermath of the destruction of the Golden Dawn in early 1900. Aleister Crowley was one of its original members and officers.)*

*Case was one of the 20<sup>th</sup> Century's finest instructors of beginning occultists, and his teachings had also the virtue of centering on fundamentals that are capable of limitless development. Therefore, they serve the advanced student as much as the beginner. Indeed, it can rightly be said that these basics contain essentially the same methods that the most senior adepts employ. It is likely only the intermediate student that would lose sight of their importance.*

*I am happy, therefore, to be able to offer this generally unavailable lecture as this issue's "Basics" column. We are grateful to Fra. F.E.V. for digging it up and sharing it with us.*

*Love is the law, love under will.*

*— Fra. Yod*

The wisdom of the Rosicrucian Order of Alpha and Omega is taught in its knowledge lectures and rituals. The rituals are treasure-chests; the lectures, keys that give access to the riches concealed by their letter and symbolism.<sup>1</sup> Without the keys you cannot get at the treasure, no matter how much time you spend in studying the rituals; and unless you are perfect in your knowledge lectures, you cannot use the keys.

<sup>1</sup> Though many additional papers eventually were added to the Golden Dawn system, the source manuscripts originally outlining the G.D. system presented only two documents per grade: An initiation ceremony, and a "knowledge lecture." These "rituals" and "lectures" may, therefore, be considered the core of the tradition for each grade. — *Fra. Yod.*

When you have memorized the text of a lecture, you have not reached the necessary perfection. Not until you begin to understand what the lecture really means, why it contains the particular subjects upon which it treats, and how those subjects apply to the corresponding ritual, do you even approach mastery of the knowledge in any grade. You can commit the Neophyte lecture to memory in less than a day; but I doubt if you can exhaust its meaning in a lifetime.

Very likely you will feel a sense of disappointment when you first read it. You may feel like asking yourself, "Is **this** the secret of wisdom I have sworn so solemnly never to reveal?"

You were probably more or less familiar with everything mentioned in its five short sections, and you may be puzzled to account for the insistence upon secrecy. Here is nothing that you cannot find in *Webster's Dictionary*, except the names and numbers of the Hebrew letters, and the houses and exaltation of the planets. Evidently, if there is a secret, it is not to be sought in the *letter* of the text.

I have heard the opinion expressed that these lectures are not particularly important; but that opinion is a flat contradiction of the statement made by our present Arch-Magus that even the slightest details of our curriculum are significant. It has also been said that we are obliged to keep these seemingly exoteric matters secret simply as a kind of training, so that if we are faithful in little, as it were, we may prove our right to be entrusted with much. There may be a grain of truth in this, but I prefer to believe that no obligation so binding as the one you have just taken would be imposed

**The Masters of Wisdom seldom teach anything that a pupil can find out for himself.**



upon members of the Order unless there were really something to conceal.

It seems to me that in nothing has the wisdom and ingenuity of our Secret Fratres been more clearly displayed than in the composition of our textbooks. Accident or treachery may at any time expose their contents to the profane, but if every word should be published in the newspapers tomorrow, the secret would not be betrayed.

You must be an initiate of this Order to understand the inner meaning of its documents. Never forget that in entering its ranks you have become links in a secret chain. You now partake of a thought-current set in motion by our Secret Fratres, and its operation upon your finer bodies puts you in direct contact with a source of knowledge that is not open to the profane world. From my own experience I can testify that although I was familiar with most of the knowledge given in the first three grades of this Order long before my initiation, I have, in the comparatively short time that I have been a member, gained far more real understanding than I had been able to acquire during years of outside study.<sup>2</sup> But while the Secret Fratres are ever ready to communicate the riches of their hidden wisdom to us, they exact a price. They demand from each of us the most diligent effort to penetrate behind the letter of our textbooks to the inner, spiritual significance. They offer the most help to those who are most eager to help themselves.

Every subject in our curriculum is important. Every step is to be taken in proper order. Nothing

<sup>2</sup> Many will consider this to be superstitious thinking. However, like Fra. P., I can testify otherwise from my own experience, and from what I have witnessed in others. This principle, and not simple pedigree, is the real argument for the value of magical lineage. To receive authentic initiation from a source that is lineally linked to the root of a valid tradition, and that has maintained its inner contacts, is to open oneself to instruction at a far deeper level than anything that can be received on paper or from the words of a flesh-and-blood teacher. It is to become part of a single stream of understanding that flows across boundaries of time and space. To the extent that one submerges oneself in its current, one has access to all that is borne in the stream. To the extent that one then participates in the outer forms of one's Order, one has the means to bring that understanding back into the world for one's own benefit and that of others. *Khabs am Pekht! — Fra. Yod.*

can be slighted, nothing slurred over. Even this simple Neophyte lecture, if you study it as you should, will enable you to gain a priceless store of occult wisdom. Nor is this all. The very method of study that you must adopt, if you really want to know what this lecture means, will develop in you those powers of the mind which are indispensable to success in practical occultism. To give you some hints as to this method is my present aim.

## TAKING AN INTEREST

Recall, for a moment, the terms of your preliminary pledge. Do you remember that it said you must be prepared to take an interest in Egyptian, Kabbalistic, and Christian symbolism? Note the phrase, "to **take** an interest." If this Order admitted nobody but those who were already familiar with the Kabbalah, the wisdom of the Egyptians, and the symbols of Christianity, its membership would be small indeed. Every candidate who passes the portal of the Temple is expected to **take** an interest. Many must do so by main force at first; but those who persist, and study in the right way, will soon find themselves enjoying their work.

Did I say, "expected to take an interest"? I meant **required**! And to live up to the solemn letter and spirit of that requirement we are pledged by our solemn obligation to devote ourselves "to the serious study of Occult Science."

To encourage you in living up to that obligation, the Hiereus has reminded you of the power of perseverance. You do not have to be mental giants to become practical occultists. You simply have to do a certain amount of work every day. As Johnson says,

Yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe.

If your progress is halting and uncertain at first, comfort yourselves with the reflection that even the greatest adepts were once in the very same position. It has been well said that there is no royal road to anything. You will need often to remember this, for unless you happen to possess a rather unusual type of mind, your first steps along the path of Occult study will be not only difficult, but



deadly dull. To all appearances, these dry details you must learn have no connection whatever with what you mean by "spiritual development."

At the very outset a new alphabet confronts you – the alphabet of what is practically a dead language.<sup>3</sup> Some of the letters are so much alike that you can hardly tell the difference between them. Before you can learn to write them you must

**The rituals are treasure-chests; the lectures, keys that give access to the riches.**

reverse the habits of years. You have to train your eye and hand to work from right to left, and your first attempts are sure to be far from successful. Just because of these difficulties, learning the Hebrew alphabet is one of the best possible exercises to prepare you for success in practical Occultism. By the time you can actually read Hebrew, and write it quickly and accurately, you will have accomplished much in the education of your will, by making both mind and body obey you in unaccustomed ways.

Furthermore, these 22 letters with their names and numbers, are the very foundation of the Holy Kabbalah, or Secret Wisdom of Israel, which is indispensable to the understanding of the principles of Occult Science. This is not merely my personal opinion. The great French magus, Eliphas Levi, who was an adept of this Order, says:

Sacred science includes two things, the doctrine or word, and the works which are the final form and fulfillment of the word. The science of signs and their correspondences is the introduction to the science of the doctrine. The Kabbalah is the science of signs and their correspondences.

Now, if the Kabbalah be the introduction to Occult Science, the Hebrew alphabet is the introduction to Kabbalah. Every letter has a name, which represents a specific object. Each of these objects is a symbol, and meditation upon that symbol will lead you to its hidden meaning. Thus the sequence of ideas implied by the letter-names is really an outline of the principal doctrines of the Kabbalah. It is a real sequence, too, for the very order of the letters is based upon the logical con-

nection between the implicits of each letter and those of the letters that immediately precede and follow it in the series. Aleph must be at the beginning, because its name suggests ideas that are associated by every thinker with the inception of the creative process. Tau must be at the end, because everything that its name implies relates to completion.

To make sure that the order of the letters would not be changed, each was given a numerical value. From Aleph to Teth inclusive, they represent the digits from 1 to 9. The tens begin with Yod and are completed at 90 by Tzaddi. The four remaining letters, Qoph, Resh, Shin, and Tau, are the numbers 100, 200, 300, and 400. Thus, any Hebrew word may also be represented by the total produced by adding the values of its letters.

## GEOMETRY OF THE MIND

This fact is the foundation of what Kabbalists call **Gematria**, and Gematria is the key to everything in the Kabbalah. The etymology of this term is uncertain, although we know it comes from the Greek. Some trace it to *gramma*, "a letter," or to *grammateus*, "a scribe." Others derive it from *geometria*, "geometry." I incline to accept this, not only because Gematria is a system wherein letters are regarded as numbers, but also because its full application to the mysteries of occult symbolism depends upon the fact that certain numbers are closely related to geometrical figures and solids.

In its full development, Gematria takes years to master. You will find little difficulty, however, with its simpler processes. As soon as you have learned the values of the 22 letters you should turn all the Hebrew words in your lecture and ritual into numbers. Keep a special loose-leaf notebook for this. Use a separate page for all the words whose totals may be reduced to the same result. A simple way to begin is to number 22 pages with the numbers of the Hebrew letters. Later you will find it necessary to add pages for certain mixed numbers, like 13, 25, 65, and so on, which have special significance in the Kabbalah.

I just mentioned the reduction of numbers. This is a process much employed in Gematria. Sometimes it is called "contraction." Probably I can make it clearer by illustration than in any other way. Suppose, for example, that you wish to employ Gematria to develop the meaning of the di-

<sup>3</sup> This was true in 1920. A quarter century later, it ceased to be true, as the nation of Israel was settled and what had always been a purely scriptural language became the daily tongue of 5 million people. – ED.



vine name transliterated *Jehovah* in the English Bible. In occult literature it is usually called **Tetragrammaton**, because it is spelt with four letters: **Yod He Vau He**. The sum of the values of these four letters is 26. No single letter in Hebrew has this value; but if you add together the two digits, 2 and 6, the result is 8, and this is the value of the letter Cheth. This method of adding the digits in a number is what is meant by contraction or

**Every practical occultist must make his mind obey him.**

reduction. By means of it, any number, by repeated contractions, may be expressed as one of the nine digits. This digit is termed, "the least number," and is

supposed to represent the essential meaning of the larger number from which it has been derived.

When you have contracted the value of the Tetragrammaton to 8, and have thus identified the essential meaning of the name with the letter Cheth, you have a most important clue to the secret significance of the word "*Jehovah*." The list of letter-names in your lecture shows that Cheth means "enclosure." Here is the starting point for your inquiry.

Ask yourself, "Why is the name of the Lord of the Universe to be compared to the word 'enclosure?'" At this point you would do well to consult your dictionary. Here you find that "enclosure," as a verb, means the separation of land from common ground, or from the land of others, by a fence or barrier. As a noun the same word designates either that which is enclosed – the field – or that which encloses – the barrier or fence. Consider these ideas a little while, and you will see that they all imply limitation, or the setting of boundaries. What has the idea of limitation to do with that Infinite One whose Ineffable Name is the Tetragrammaton? Simply this: The process by which the Lord of the Universe begins to manifest His creative power is necessarily one of self-limitation. The Originating Principle of the Universe is a power that selects a particular point in space at which to begin, whenever it initiates a point of creative activity. Since that Principle is infinite, it must fill all space, or, in other words, what we call "space" must be the limitless expanse of the presence of God.<sup>4</sup> At a particular point in

that expanse the Limitless Light concentrates itself, and from the center thus established there follows an extension of power. Thus Tetragrammaton Himself may be regarded as the "field" of his own operation; and His Will-to-create may be thought of as the "fence" or "barrier" which determines the boundaries of His self-manifestation.

Thus, your little experiment in Gematria has fixed your attention upon a particular conception of the Universe. It has made you reproduce in your own mind one the thought-process which long ago led the adepts of the Kabbalah to formulate their "Doctrine of Concentrations," which may be briefly outlined as follows:

**The being of God himself is the field of creative activity, and any particular period of such activity begins with an act of self-limitation on the part of the Creator.**

God begins by establishing boundaries. Hence, in the Oration before the Opening of the Temple, we say: "Lord of the Visible World, who hast by Thy supreme Power set limits to its magnitude, and hast given special attributes to the bounds and terminations thereof...."

## CROWN & FOUNDATION

Gematria also enables you to explain one Kabbalistic term by another. For example, the name of the first Sephirah, Kether [כֶּתֶר], corresponds to the number 620. The contraction of this number is also 8. This leads you to seek for a correspondence between Kether, the Crown, and Tetragrammaton, the Lord of the Universe. It is obvious, of course, that the Crown is a symbol for the Ruler of all things. But there is a deeper meaning, shown by the correspondence of Kether to the letter Cheth. A crown encircles the head of its wearer. When we speak of the "head" of the Lord of the Universe, we mean the mental quality of the Creative Principle. What encircles, encloses, or limits that mental quality? What can limit the Infinite Mind? Clearly, nothing but its own power of self-direction, its absolute will. Thus you arrive at the very same conclusion that Kabbalists express in their doctrine, that Kether, the Crown, is the Primal Will that governs all manifestations of the Limitless Light.

<sup>4</sup> Thelemites use the name "Nuit" for this same Divine Expression. – *Fra. Yod*.



Farther down in your list of Sephiroth in the first lecture, you will find Yesod, the Foundation. Add the numbers of its letters together [יֵסוֹד] and you get 80. This can be explained two ways: First, by the letter Pe, which has 80 for its number; Second, by the letter Cheth, because 80 may be contracted to 8. Since we have been fixing our attention particularly upon the implicits of Cheth, perhaps it will be better to consider these first in connection with the meaning of Yesod. It will not be necessary to go into details. You can see that whatever begins the creative process must also be regarded as its foundation. Yesod and Kether are not two separate things – they are two aspects of a single reality. The whole process is founded upon the Creative Principle's initial act of self-limitation. This, I think, should be clear to all of you, without further explanation. Let me, then, direct your attention to what is implied by the correspondence between Yesod and Pe.

The list of letter-names says that Pe means "mouth." In Hebrew, the noun Pe is particularly referred to the mouth of the organ of speech. It is derived from a verb that means "to puff," that is, to concentrate the breath. Now, in Hebrew, as in English, Latin, Greek, and Sanskrit, the word that means "breath" also means "life" or "creative energy." Thus the word Pe, to every Hebrew, implies a concentration of creative power in articulate speech. That this idea should be associated with the Sephirah Yesod, or Foundation, should not be surprising. When a Kabbalist says, "Yesod is the letter Pe," he means, "The Foundation is the Mouth;" that is, "The basis of all manifestation is the utterance of the Creative Principle." This is no other than the doctrine of the Neo-Platonists, and of the Christian gospel: "In the beginning was the *Logos*, or Word."

I have elaborated these examples of Gematria at the risk of wearying you, that I might give you some idea of its importance to you in your Occult studies. It is for you to apply similar methods to all the Hebrew words in your lectures and rituals. To get the best results you should keep a record of your work, and many of you may find it convenient to keep a loose-leaf notebook for this purpose.

A handy size is 8½" x 5½", and books that open on the side are preferable to those that open on the end. The books that I use cost sixty cents, and extra fillers containing forty leaves are ten cents apiece. My book is divided into 22 sections,

one for each Hebrew letter, indexed with Dennison's gummed index tabs. The first page in each section is headed with a Hebrew letter, its transliteration in the Roman alphabet, its number, and its Hebrew spelling, numeration, and meaning of each letter-name. The Neophyte lecture does not give the spelling of the letter-names, but they may be found in Gesenius' *Hebrew Grammar*, or in a Hebrew-English dictionary. The advantage of such a notebook is its elasticity. Each section can be added to as much as you please, and there is no danger of overlapping. For some years I used a separate notebook of the ordinary kind for each Hebrew letter, but since I have adopted this plan, I find that one book is quite sufficient for all the material I have gathered.

Much of this material consists of notes taken from various books, among which I may mention, as particularly useful to the occult student, the *Jewish Encyclopaedia*, Forlong's *Faiths of Man*, Inman's *Ancient Faiths and Ancient Names*, Strong's *Exhaustive Concordance of the Bible* (which contains a dictionary of all of the Hebrew and Greek words in the Old and New Testaments), and the works of Eliphaz Levi. I should caution you that Forlong and Inman are committed to the theory of the phallic origin of religion, which no well-instructed occultist can accept.<sup>5</sup> At the same

<sup>5</sup> On the contrary, I personally have known several "well-instructed occultists" who accept this theory. It should be remembered that the author of this lecture is the same teacher who, a dozen years later in 1932, wrote to all of the Chapters of his Order regarding the symbolism of the temple pillars: "These pillars are unmistakable phallic symbols. This is intentional, not accidental. For the pillars represent the integrative and disintegrative manifestations of that single energy which Hindus represent by the Shiva-linga... which Qabalists represent by Yod, the root and foundation of all the letters. In all ancient symbolic systems a thinly disguised representation of the male organ of generation is a principal emblem of creative energy. Our modern prejudices... crassly distort what was in the minds of our ancient brethren when they adopted this symbol. We had better examine the state of our minds before we think ourselves purer than the Egyptian hierophants who initiated Moses, or cleaner of heart than such men as... Vivekananda, who find nothing obscene in the Shiva-lingam... It should be understood from the beginning that there is no need to ignore the physical meaning of these pillar symbols. The energy they represent... is precisely the energy which manifests itself in



time, they are valuable sources of information. As Madame Blavatsky once said, "They err only in their interpretations. Nobody can dispute their facts."

### DAILY MEDITATIONS

In addition to these notes, I have a mass of material which has gradually accumulated as the result of a practice I began some time since. I have found it most useful to take the Hebrew letter-names as starting-points for my daily meditation. Perhaps some of you may find this practice as valuable as I have, so I shall explain how to go about it.

Suppose that tomorrow morning you begin to meditate upon the letter-name Aleph, the Ox. First of all you must call up as clear a mental picture of an ox as you can summon before your mind's eye. Do not simply think of the word, "ox." See a particular ox. See him doing something – pulling a cart, for instance. If you have any difficulty in visualizing an ox, it may be because you don't know just what one looks like. Take pains to find out.

When you can see the ox, turn your thoughts to what oxen mean in the part of the world where the Hebrew alphabet was invented. Very likely you will remember the old Mosaic law: "Thou shalt not muzzle the ox when he treadeth the corn." You know, too, that the primitive plows used to this day in many Eastern countries are always pulled by oxen. Thus, you will see that because they are used from everything from plowing to harvesting, oxen are, to the Oriental mind, inseparably associated with agriculture. They represent the whole science and art of tilling the soil, and of producing plants and animals useful to man.

Now, agriculture is not only the foundation of all industry and commerce, but it is also a type of man's whole endeavor to master his environment. There is a deep significance in the allegory of Genesis, which says that the Lord made Adam a gardener. All through the *Bible* you will find the Great Work summarized by farming. The laws of the universe are summarized in the laws of plant-

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the propagation of the human race.... [U]nless we recognize the physical expressions of this energy as being what they really are, we shall not be able to use the energy at all." – *Fra. Yod*.

growth, and behind the various kinds of tree-worship there is a profound truth. In the Kabbalah great emphasis is placed upon the Tree of Life, formed from the ten Sephiroth. You need only glance through any good mythology to learn how deeply the ancients venerated everything connected with agriculture.

In Rome, in Greece, and in Egypt, farming was a religious exercise. In every pantheon, the oldest gods are those of the fields and of things directly associated with farm life. Juno (Hera) was originally a cow-goddess, hence Homer called her "ox-eyed." Vesta (Hestia), who presided over the preparation of food, was daughter of Cronus, god of harvests, and Rhea, who personified the reproductive power of the earth. Minerva (Athena) is represented with a distaff. Ceres (Demeter) presided over growing vegetation; and she and her daughter, Persephone, were the central figures of the mysteries at Eleusis. Diana (Artemis) was goddess of the woods, lakes, and rivers. Venus (Aphrodite), was probably at first an Oriental goddess of vegetation and the reproductive forces of nature. (Neophytes should remember that to Aphrodite the rose is especially sacred.) Mars (Ares) is remembered as the ancient god of war, but he was primarily revered as protector of the fields. Mercury (Hermes – or the Egyptian Thoth, to whom this Temple<sup>6</sup> is dedicated) was a giver of increase to herds, and the guardian of boundaries and roads, as well as the patron of geometry, which had its beginnings in the surveying of farmlands. Jupiter (Zeus), the giver of rain, probably owed his ruling position to this fact. We are accustomed to think of Neptune (Poseidon) as a sea-god, but he was also the god of horses. Vulcan (Hephæstus), god of the terrestrial fire, was the patron of two arts related directly to agriculture – the working of metals, and the manufacture of pottery. Finally, Apollo, the Sun, was anciently regarded as the fosterer of herds and flocks.

Apollo corresponds, therefore, to the Egyptian Osiris, who was worshipped under the form of

**You do not have to be mental giants to become practical occultists. You simply have to do a certain amount of work every day.**

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<sup>6</sup> Thoth-Hermes Temple No. 9. – Ed.



Apis, the sacred bull. Like Ceres, who in some respects corresponds to Isis, Osiris was a corn-spirit, personifying the vegetative energy of growing grain. Thus he is closely related to the Babylonian Tammuz, and legends of these two gods are very similar. To Tammuz, also, bulls and oxen were sacred, as they were, again, to the Persian Mithra, who was supposed to have captured and slain the divine bull from whose body sprang all the plants and animals beneficial to man. Osiris, Tammuz, and Mithra are only different personifications of the life-power of the Sun, embodied in the forms of the vegetable kingdom, and thus becoming the foundation of all human prosperity and progress. This power the Greeks worshipped as a deity named Dionysus, Bacchus, or Iacchus. He was an important figure in the Eleusinian Mysteries, and to him, also, the bull was sacred.

All these ideas, and many other, will be suggested to you as you meditate upon the meaning of the letter-name, Aleph. Set them down in your notebook, at the end of your period of meditation. Meditate on one for six consecutive days, resting on the seventh. Each day, before beginning to practice, read what you have already recorded, and begin your meditation with the definite intention of discovering something new. Nobody can exhaust the significance of any single object in six days, and if your meditation is barren of results that is a sure sign that your determination is weak. **Every practical occultist must make his mind obey him.** This is difficult at first, but daily practice will soon make it easy for you to hold your attention to the task at hand, which is to forge a new link in a chain of ideas, of which the first link is the name of a Hebrew letter.

## CULTIVATING YOUR MIND

Thus, you see, the fifth section of your Neophyte lecture provides for nearly six months of practice in visualization, concentration, meditation, and the discovery of analogies. If it offered nothing more, it is a basis for the training of will, memory, and imagination. By this means alone you may go far toward "adopting and cultivating a mental condition worthy of this Order."

Of especial importance is the clear visualization of each of the 22 objects designated by the letter-names. This should take into account the conditions of life in the Orient. Your mental pic-

ture for Beth, "a house," must show the kind of house they built in Palestine – not a California bungalow, or a New York "brownstone front."<sup>7</sup> When you come to Teth, "the serpent," remember that our wisdom comes from Egypt, and find out what snake the Egyptians venerated, and to what deities they referred it. Do this with every letter. You will have to do considerable research-work to make your mental pictures definite, but the knowledge you will gain will repay you a thousand-fold.

The Masters of Wisdom seldom teach anything that a pupil can find out for himself. They give hints and clues in abundance, but we must take the hints and follow the clues. In the preparation of our rituals and lectures this rule has not been broken. What you get out of them depends largely upon your willingness to work. If you have come into this Order in the hope of finding predigested truth, you will be disappointed. The secrets of nature are not to be explained in words of one syllable. If you realize that such power and knowledge as this Order has to give cannot possibly be offered to any but serious and persevering students, who are ready and willing to go cheerfully through more or less downright drudgery to attain their ends, you may hope to find the Light of Truth.

That Light is not something that can be communicated to you. You will never receive it, for you already possess it. In the heart of hearts of every human being lies concealed the *Summum Bonum*, Perfect Wisdom and True Happiness. Our problem is to remove the veils of illusion. Right meditation and right action enable us to do this,

<sup>7</sup> An example: The week I began preparing this article for this issue, I had to give a class on the letter Nun, נ, which means "fish." I realized that every main association I had with this symbol was either of modern origin or, if ancient, was no older than the Christian era. While many of these associations were useful, none of them was likely the root-idea behind the original assignment of the ideograph "fish" to the Hebrew letter Nun. Asking myself what meaning "fish" might have had to the authors of the *Torah*, I soon remembered (among other useful thoughts) that fish are one of the few foods specifically stated to be *kosher*. The reason? Because they are deemed to have no blood. This at once snapped into place every main association I had with Nun, from the fairly superficial meaning of its Tarot trump name, "Death," to the mystery of initiation through the "50 Gates of Binah" (2 = 50) of them that have "given up all of their blood." – *Fra. Yod*.



and right action is the fruit of right meditation. Thousands of years of experiment have enabled the Masters of Wisdom who are the Secret Fraternities of the A.O. [Alpha and Omega] to determine what facts, what forms of words, and what symbols are best adapted to lead the human mind from the chaos of sense-illusion to the order of true spiritual knowledge. These facts, and words, and symbols you will find in our lectures and rituals; but you must work out their hidden meaning for yourselves. Nobody can tell you. The Great Arcanum

is said to be indelible, not because there is any human prohibition against telling it, but simply because there are no words to convey it. May you all be led by the Spirit of Wisdom to the attainment of that supreme realization, that "pure gold, clear as glass," which is the crown of the Great Work to which the Lord of the Universe calls us, his little children.

V.H. FRA. PERSEVERANTIA



## THE 32 PATHS OF WISDOM

### Part 2: Aleph

#### ALEPH: The Scintillating Consciousness

The Eleventh Path is called the Scintillating (or, Fiery) Consciousness<sup>1</sup>, because it is the essence of the veil<sup>2</sup> that is placed before the ordered arrangement of the Powers<sup>3</sup>. Who walks this way acquires a special dignity he can stand face to face before the Cause of Causes.

<sup>1</sup>SEKHEL ME-TZOOH'TZAH (שֵׁכֶל מִצְּוֹה'תְּזַח). The word *me-tzoo'h'tzah* (more commonly spelled מצֻּחָה) means, "polished, shiny." It derives from the primitive root צָחַח, *tzahah*, "to be sunny, bright, splendid; to be shone on by the sun; to be burnt up (as by the sun)," etc., even as *Aleph* is the first emanating Path "shown upon" by the L.V.X., or Konx, of *Kether*.

A form of *tzoo'h'tzah* is used in *The Book of Contemplation*, in a passage quoted previously with respect to the Seventh Path: "These powers are the shining mirrors, and their brightness is like the light of Venus." The word translated "brightness" is צִהָּמָה, *tziham*.

<sup>2</sup>THE ESSENCE OF THE VEIL: As discussed with respect to the Tenth Path of *Malkuth* (see BLACK PEARL Vol. I, No. 10), in *Sepher ha-Iyyun*, the final of ten

emanated "powers" (*koḥoth*) is a veil or curtain (*pargod*) "that is like an open door before the higher powers." The wording in the present text, with respect to the veil, is quite similar.

In following up on this lead, an intriguing fact emerges: Each of these ten *koḥoth* is emanated from the one preceding it. The Celestial Veil, *pargod*, is emanated from the ninth Power, called the Encompassing Ether (lit., "the surrounding air"); in Hebrew, הָאֵוֶר, *ha-aviyr ha-sovev*. Inasmuch as *Aleph* is attributed to the element Air (see *Sepher Yetzirah*), is this *aviyr ha-sovev*, which emanates *pargod*, that which is called "the essence of the veil" – in contrast to the veil itself?

<sup>3</sup>POWERS: כְּחוֹת, *koḥoth*. This word was encountered previously with respect to the Fourth and Seventh Paths. In addition to its general meaning in Hebrew and in the Kabbalah, in *Sefer ha-Iyyun*, it has a specialized meaning, referring to ten specific "powers" generated from the Primordial Wisdom. These may correspond to the ten *sefirot* in the World of Atziluth, since the outermost of them demarcates "the end of the supernal realm."

JAMES A. ESHELMAN



## The Hebrew Alphabet

LETTER	POWER	VALUE	HEBREW SPELLING	NAME	MEANING
א	A	1	אלף A L P	Aleph	Ox
ב	B	2	ביה B Y Th	Beth	House
ג	G	3	גמל G M L	Gimel	Camel
ד	D	4	דלה D L Th	Daleth	Door
ה	H	5	הה H H	Heh	Window
ו	V, U, O, W	6	וּו V V	Vav	Hook, Nail
ז	Z	7	זין Z Y N	Zayin	Sword
ח	Ch (Kh)	8	חיה Ch Y Th	Cheth	Fence
ט	T	9	טיה T Y Th	Teth	Serpent
י	Y	10	יוד Y V D	Yod	Hand
כ, ך	K	20, 500	כף K P	Kaph	Fist
ל	L	30	למד L M D	Lamed	Ox-goad
מ, ם	M	40, 600	מים M Y M	Mem	Water
נ, ן	N	50, 700	נון N V N	Nun	Fish
ס	S	60	סמך S M K	Samekh	Prop
ע	O, A'a, Ngh	70	עין O Y N	A'ayin	Eye
פ, ף	P (פּ), F (פּ)	80, 800	פה P H	Peh	Mouth
צ, ץ	Tz	90, 900	צדי Tz D Y	Tzaddi	Fishhook
ק	Q	100	קוף Q V P	Qoph	Back of head
ר	R	200	ריש R Y Sh	Resh	Head
ש	Sh (שׁ), S (שׂ)	300	שין Sh Y N	Shin	Tooth
ת	T (תּ), Th (תּ)	400	תו Th V	Tav	Cross

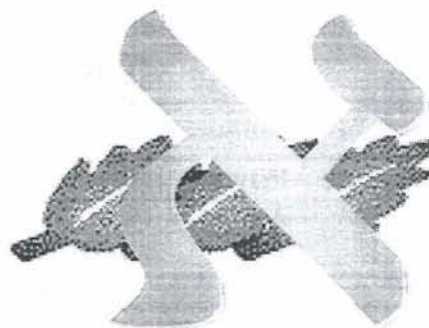
## The Sephiroth

Kether	כתר = 620	Crown
Chokmah	חכמה = 73	Wisdom
Binah	בינה = 67	Understanding
Chesed	חסד = 72	Mercy
Geburah	גבורה = 216	Severity
Tiphereth	תפארת = 1,081	Beauty
Netzach	נצח = 148	Victory
Hod	הוד = 15	Glory
Yesod	יסוד = 80	Foundation
Malkuth	מלכות = 496	Kingdom



# PATHS OF LEAVES

## PART I: ALEPH, THE 11<sup>TH</sup> PATH



*"I believe a leaf of grass is no less than the journey-work of the stars..." – Walt Whitman*

Each Path of the Tree of Life is a leaf of that tree, and it corresponds, as well, to one of the pages, or leaves, of the Book of Thoth – more popularly known as the Tarot.

After the ten Sephiroth, the first of these Paths is the 11<sup>th</sup>, attributed to the Hebrew letter Aleph and to the Tarot trump titled The Fool. The Path of Aleph emanates into Chokmah, "Wisdom," from Kether, "The Crown;" or, to view the train from the other end of the tunnel, it is that mode of consciousness experienced when Chokmah opens itself to receive the experience of Kether.

It is difficult to understand the nature of each of these Paths without first understanding the basic qualities of the Sephiroth they connect. Since our purpose is to provide basic information to seed the student's meditations, a few key ideas about Kether and Chokmah may be useful.

Kether is Sephirah 1; Chokmah is Sephirah 2. Think of Kether as representing one geometrical point, and Chokmah as two points. One point has no dimensions. It is "unextended." It has no characteristics at all except position. The main thing that can be said about it is that **it exists**. Therefore, to Kether is attributed the essential quality of **unconditioned existence**, "being-ness" not yet specialized into any particular identity. It just is! To this idea is attributed the divine name  $\text{אֶהְיֶה}$ , *Eheyeh*, which is commonly (if somewhat sloppily) translated, "I Am."

With Chokmah, two points permit us to define a line. (Two points can express one dimension.) The line infers motion. Where Kether is Being, Chokmah is Going. This "going" is the nature of Will, and the line of infinite length defined in geometry by these two points gives us an image of the characteristic magical implement of Chokmah,

the Wand. It is the Mahalingam extending through the universe, and also the path of Hadit in his uninterrupted Going, his adoration of Nuit.

So, in Kether something exists but has not yet shown itself in any particular way. In Chokmah it has its first movement, and that movement defines its Will or path through the cosmos. Speaking mathematically, movement (or Will) is the "first derivative" or "delta" of the condition called "Being" – the primary measurement of its **change**. All of these ideas express Chokmah.

Arising from these root ideas is the most important one we want to communicate about Chokmah for the purpose of understanding the Path of Aleph. As Kether is attributed by Qabalists to the *Yechidah* (literally, "the only one"), or point-seed-essence of our nature – the *Atma* of Hinduism – so is Chokmah attributed to the *Chiah*. The word simply means "life," but it also has a technical meaning. It refers to that **root stream of Life itself**, independent of any particular vehicle of that life. "Root stream of Life itself" – yes, that's the least poetic way my feeble powers of expression know to discuss this fairly abstract idea – abstract because most people measure "life" in terms of its *forms* and *behavior*. Most scientists dispute that life exists independent of a vehicle or form. Qabalah, like all other incarnations of Ancient Wisdom, disputes this.

One other metaphor may help establish an idea of what is meant by these two Sephiroth. Because they represent the numbers 1 and 2, Kether and Chokmah also have relationships to the Hebrew letters Aleph ( $\text{א}$ ) and Beth ( $\text{ב}$ ), which **also** are the numbers 1 and 2. Now, ignoring, for the moment, anything else you may know about these two letters, do the following experiment: Take a deep breath, then slowly, mostly silently, let out a prolonged flow of breath in the form of the



utterance, “Ahhhhhhhhhh.” As you near the end of the breath, let your lips close. Focus on making a very specific “B” sound at the end.

This little exercise has much to teach. What did you notice? Did you notice, for example, that the unconditioned breath focused into a single point, which represented the transition from the A sound to the B? Our B (like the Hebrew ב) is a slightly softened form of our letter P, and shares with it a projectile quality – just not quite so sharp. These two sounds, A and B, spell the Hebrew word אב, *ab*, meaning “father,” and can be understood as the free, unconditioned life-breath (א) being concentrated to a point (ב) and, in a projectile fashion, propelled as a single **burst** into a particular life. It is a singular, seminal ejaculation. It turns free-form breath into a particular utterance.

Over time, this exercise will give you many ideas to consider about Kether, Chokmah, and their relationship. For now, though, I want to return attention to Aleph – the letter that represents the translation of consciousness between the two modes called Kether and Chokmah. The root idea is a little tedious to express in words, but pretty easy to understand upon quiet reflection. Aleph is attributed to Air, and represents the **root animating force** that occultists often term the “Life-breath.” This **one living force**, in Kether, is extant but not yet “in motion.” In Chokmah, it is the full, flowing stream of animating force. Aleph represents something a bit more extended than the Kether idea, but a bit less specific than the Chokmah idea. It is the **process** of this animating force beginning its extension into the underlying stream of life. We characterize this stage with such words as “innocent” and “tentative,” ideas represented in Tarot by The Fool. The simplest synonym for these ideas is found in the word *Tao*. Aleph and The Fool represent living in free alignment with the Tao.

Think of the title, The Fool. It stands in contrast – virtually opposition – to the “wisdom” that is Chokmah. Culturally, we commonly attribute folly to youth, and wisdom to age – which is to say neither that one cannot be “wise in their youth,” nor that there are no “old fools”! But the very fact that we have special phrases for these states helps demonstrate that they are irregular, that we more routinely expect the opposite.

In Tarot, The Fool represents “youthful folly.” It conveys the same idea that we later will encounter in Atu IX, The Hermit, except that in The Hermit the idea is seen to be old, and is an archetype of wisdom. In The Fool, the same idea is seen in its youth. The main characteristic of this youthfulness is that it is **unconditioned**. It has not already been cast into the form that it ultimately will assume. Wisdom implies experience; folly implies the lack of it. In this regard we note that the Hebrew word *aleph* means, “to learn.”

Seen from the top of the Tree of Life looking down, The Fool is a free state that has not yet reached Wisdom. Seen from the bottom looking up, it is the state of “regained simplicity” that comes when Wisdom opens itself to what is beyond it and more fundamental than its own field of experience. Wisdom, based on experience, is finite; folly is infinite! (How true – even in mundane terms!)

Our word “fool” comes from the Latin *folis*, “a bag or sack, a large inflated ball, a pair of bellows.” Users of the word in Late Latin saw a resemblance between the bellows or inflated ball and a person who was what we would call “a windbag” or “an airhead.” The word, used in the sense of “a foolish, stupid, or ignorant person,” is first recorded in English in a work written around the beginning of the 13<sup>th</sup> Century, almost exactly at the time that *The Zohar* was written, and a time that Qabalistic ideas – including the Tarot – were in circulation around Europe.

But let’s look even deeper into the history of the word “fool.” *Follis* (= 65) comes from the Indo-European root *bhel-*, meaning “to blow or swell.” Words evolving from this refer to various round objects, which should not surprise us – words like *bowl*, *ball*, and *full*. Less suspected, though, is that this is also the root of the words *phallus* and *bull*, and to other words specifically referring to tumescent masculinity.

This understanding points us into several fruitful areas not normally discussed in terms of Atu 0. For one, remember that to each Hebrew letter is attributed an ensign which serves as a hieroglyph for it – sometimes matching the literal meaning of the letter, but often not. To Aleph is attributed the ideogram of “ox” – the same idea meant by the word “bull,” which is always the name of a sexually male mammal. The ‘A’ letter begins every primitive alphabet surrounding the eastern



Mediterranean, all dating from a time when the Vernal Equinox and the New Moon of spring occurred in the constellation Taurus, which was rightly regarded as the first sign of the zodiac. In Egyptian hieroglyphics, the image for the constellation Taurus was a pictogram of an ejaculating phallus,<sup>1</sup> perhaps originally expressing the overflowing procreative powers of spring. All of these ideas have to be considered to fully understand Aleph.

Additionally, the word Aleph, אָלֶף, enumerates to 111, one of the Great Numbers of the Sun. But if the last letter is enumerated as Peh-final (=800), the same word has the value of 831, which is the value of such words as the Greek φαλλος, "phallus." (The clearest ideas surrounding 831 are in the Greek. See "Qabalist's Qorner" in this issue for more details on these two numbers.) By being both "phallus" and "the Sun," and being inherently the "Life-breath" or "root animating force," Aleph synthesizes many doctrines of ancient and modern philosophies. It is easy to understand why many modern writers on Tarot – without ever explaining themselves, and seemingly copying the phrase among themselves – say that Aleph represents **the Creative Light**.

These ideas intensify if we begin our meditations on Aleph by visualizing ourselves in a surrounding egg of light, initially white, and then turning bright, clear yellow. Next, from above (in the region of the Crown chakra), white light pours forth to infuse and saturate the yellow, without altering its basic quality. This is the "light yellow" of Aleph, which is really yellow infused with white light. This technique, by the way, will prove useful in meditations on the other Tarot cards as well, using the appropriate color in each instance.

Other numbers attach to Aleph and The Fool, giving us fodder for rumination. With each of the Trumps, there is one number attributed to the Hebrew letter corresponding, and another written on the face of the Trump. The deeper idea is the esoteric attribution, the number of the letter, whereas the number written on the trump can be regarded as a "popular idea" given out exoterically. Often the deepest idea will be found in understanding the relationship between these two numbers.

<sup>1</sup> I do not dispute that The Fool is rightly regarded as an androgyne. I am merely following out one particular avenue of development.

For most of the early Paths, the trump number will be one less than the value of the Hebrew letter corresponding. When this occurs, it is easiest to understand through the mathematical model given earlier: A number of dimensions definable by a set of points is one less than the number of points. Two points define a line, or one dimension; three points define a plane, or two dimensions; four points define a solid, or three dimensions, and so forth. With the 11<sup>th</sup> Path we note that Aleph has the numerical value of 1, and is attributed to a Tarot trump given the number 0. This is the doctrine mentioned briefly with Kether, that one point defines zero dimensions. It is "unextended."

One way to understand the relationship of these numbers is to note that the mystical idea of "Unity," conceived as 1, is a fiction. There is no such thing as the number 1 in consciousness, because the only **real** unity is in a state that is completely undifferentiated – a state we call Zero that has **all potential and no particulars**. One can only understand it by experiencing it, by being submerged in it; for, the moment a point of view witnesses that Zero, the number 2 is defined – the seer and the seen. Zero, in this sense, steps directly to 2, not to 1. The 1 is a fiction.

But don't take my word for it. Find the ideas through your own meditation! Also, you may wish to look for related ideas in *The Book of the Law*. You will find them scattered through its whole length, sometimes quite overtly stated, and sometimes only implied by something subtler.

In discussing number ideas related to Aleph, we should not miss the Path number, 11. This is one of the most important numbers in Thelemic mysticism. Among other things, it is the number of Nuit. Expressed as two 1's, it conveys the "0=2" idea just discussed if the 1's are understood to be two complementary units, +1 and -1, the union of which produces – zero.

*Know Naught!*

*All ways are lawful to Innocence.*

*Pure folly is the Key to Initiation.*

*Silence breaks into Rapture.*

*Be neither man nor woman, but both in one.*

*Be silent, Babe in the Egg of Blue, that thou*

*mayest grow to bear the Lance and Graal!*

*Wander alone, and sing! In the King's Palace*  
*his daughter awaits thee.*

– The Heart of the Master





## HIEROPHANIES IN THELEMIC DOCTRINE & RITUAL

Throughout the corpus of his writings, especially within his book, *The Sacred and the Profane*<sup>1</sup>, Mircea Eliade establishes a coherent framework for the analysis and explanation of a religion. Present within all cultures and religious traditions, he observes, is the notion that some things take on a quality wholly other than that of their surroundings. For example, most people probably can detect the distinction between a church or temple and the surrounding city or rural area. When the transition is made into one of these areas, there is a corresponding experience, the term of reference of which varies depending upon the cultural climate. Eliade collectively refers to this as **an experience of the sacred**, and coins the term **hierophany** to describe **the revelation or manifestation of the sacred in human life**.

The purpose of the present essay (in addition to introducing new readers to the little-known religion of Thelema) is to explore a few distinct ways in which the doctrine and rituals of Thelema enable the sacred to manifest within the individual, within the temple, and throughout the universe as a whole.

Thelema is a living religious tradition first introduced to the general public early in the last century. Its primary expounder was the multi-faceted and enigmatic Aleister Crowley, whom the followers of this tradition acknowledge as the prophet of Thelema. Crowley originally was raised in a fundamentalist Christian sect. He discontinued his affiliation early on while proceeding to a profound study of nearly all the religious and philosophical traditions accessible to the contemporary European. He was initiated into several secret societies, such as the Hermetic Order of the Golden Dawn, the Freemasons, and Ordo Templi Orientis. At one point in his life he spent three years traveling the world to study various sacred texts and

religious systems to which he did not have access in Britain. As a result, Thelema is the inheritor of a syncretism of aspects of various philosophies and religious traditions of both Eastern and Western cultures. These include (but are not limited to) Medieval and Renaissance Kabbalah and Ceremonial Magic, Hermeticism, Gnosticism, Rosicrucianism, Taoism, Buddhism, Yoga, and Samkhya, to name some of the more prevalent influences.

The heart of Thelemic religion and the source of most of its hierophanies is the art of ceremonial or ritual. Unlike most religious traditions, there is no centralization of Thelemic authority and power in a council of individuals (such as the Vatican of the Roman Catholic Church), nor is there a definite apostolic succession and appointment of a world leader as occurs in Tibetan Buddhism with the reincarnation of the Dali Lama. As a result, Thelemic Ceremony is generally a highly individualized affair.<sup>2</sup> Crowley went to extensive lengths to provide instruction in the methods of preparing and executing successful rituals for worship and self-development.<sup>3</sup>

<sup>2</sup> There are certain organizations in existence that adhere to the principals of Thelema, some with philosophical and structural differences, but none is the exclusive representative of the religion. For example, Crowley wrote a Thelemic Gnostic Mass for *Ecclesia Gnostica Catholica* (the Gnostic Catholic Church). However, participation in this mass is not a requisite to being a Thelemite in the same manner that participation in the traditional Catholic Mass is a requisite for being a Catholic. The same holds true for the various avenues of Thelemic initiation and sacramental systems that have been erected since its inception.

<sup>3</sup> The main corpus of his writings on the subject of ritual construction and execution consist of *Book 4*, Parts 1 ('Meditation'), 2 ('Magick'), and 3 ('Magick in Theory and Practice'), and *THE EQUINOX*, Nos. 1-10.

A series of articles on this subject has been serialized in *BLACK PEARL* since its inception under the title of "Ceremonial Magick." The Ritual outline in this series

<sup>1</sup> Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Harcourt Brace: New York. 1987



One of the important facts to be deduced from this situation in Thelema is the notion that the individual is elevated in spiritual status. Within the majority of Western religions, Christianity appearing as the most appreciable to the common reader, a priest or other intermediary is typically placed between the individual and her monarchical God. Within Thelema, on the other hand, one has the authority and status to perform her own rituals. Thus, each person is elevated to the status of a priest by birthright. The cultural equivalent term reflective of this category for individuals within Thelema is "magician."

This elevation of spiritual status within Thelema is further intensified by the deification of humanity within Thelemic doctrine. One of the central tenets expressed in *Liber Legis* (*The Book of the Law*), the foundational text of the religion, is, "Every man and every woman is a star" (I:3). The Prophet interpreted this as meaning that, "each human being is an Element of the Cosmos, self-determined and supreme, co-equal with all other Gods."<sup>4</sup> Each individual within society is given the status of Christ, Krishna, or Buddha, as an incarnation of the highest expression of divinity. Whereas a common practice in Indian culture is to greet individuals with "Namaste," in acknowledgement of the Divine principle of Atman inherent within each, similarly within Thelemic culture a common practice is to employ the greeting, "Do what thou wilt shall be the whole of the law," to acknowledge the autonomy, individuality, and sacredness of each spiritual being. When practiced mindfully this simple custom becomes a potent method of manifesting the sacred through all individuals one encounters.

As was already mentioned, there are no absolute centers of community worship within the Thelemic religion. As a result, magicians commonly create an individual center within their own private establishment. For instance, it is a common practice to set aside an individual room, which is consecrated for exclusive use as a temple. Where

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builds upon the foundations of Aleister Crowley's work, but the clarity of its presentation of these elements far surpasses anything hitherto published on the subject.

<sup>4</sup> Crowley, Aleister. *The Law is for All*. New Falcon: Austin. 1996, p. 25.

such an establishment is not available, the magician may use a ritual (commonly "The Lesser Banishing Ritual of the Pentagram" or "The Star Ruby"<sup>5</sup>) to establish a hierophany. In this manner, any area may be established as a sacred space.

The Temple of the magician is further sacralized and defined through the various paraphernalia included therein and their symbolism. In *Book Four Part II: Magick*<sup>6</sup>, the following brief summary is included:

The Magician works in a *Temple*; the Universe, which is (be it remembered!) conterminous with himself.<sup>7</sup> In this temple a *Circle* is drawn upon the floor for the limitation of his working. This circle is protected by divine names, the influences on which he relies to keep out hostile thoughts. Within the circle stands an *Altar*, the solid basis on which he works, the foundation of all. Upon the Altar are his *Wand*, *Cup*, *Sword*, and *Pantacle*, to represent his Will, his Understanding, his Reason, and the lower parts of his being, respectively. On the Altar, too, is a phial of *Oil*, surrounded by a *Scourge*, a *Dagger*, and a *Chain*, while above the Altar hangs a *Lamp*. The Magician wears a *Crown*, a single *Robe*, and a *Lamen*, and he bears a *Book* of Conjurations and a *Bell*.

As this excerpt so aptly states, the temple, within the Thelemic tradition, is symbolical of, and in a very real sense 'identical to,' both oneself and the universe as a whole.<sup>8</sup> The external temple and its paraphernalia are, as it were, extensions of the faculties of the magician, including the will, reason, understanding, and "lesser functions." Much in the same way that Mastery Work can occur through the agency of symbolic narratives, by manipulating his tools with the appropriate words

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<sup>5</sup> The Pentagram Ritual was published in BLACK PEARL Vol. 1, No. 3. A three-part analysis of The Ritual of the Star Ruby was published in Vol. 1, Nos. 5, 6, and 8.

<sup>6</sup> Crowley, Aleister. *Magick: Book Four*. Samuel Weiser: New York. 1994. The quotation is from p. 54.

<sup>7</sup> "By 'yourself' you mean the contents of your consciousness. All without does not exist for you."

<sup>8</sup> The Thelemite takes very seriously the admonishment of the Christian tradition, which states that, "The body is the Temple of the Holy Ghost."



and gestures, the magician causes changes to occur within the corresponding elements of her consciousness. Through their psychological connection, the consecration of these tools as sacred objects causes a corresponding hierophany to develop within the magician.

Another important element of the Temple symbolism is its correspondence to the universe. In *The Sacred and the Profane*, Eliade writes,

To summarize the essential data of the problem: If the temple constitutes an *imago mundi*, this is because the world, as the work of the gods, is sacred. But the cosmological structure of the temple gives room for a new religious valorization; as house of the gods, hence holy place above all others, the temple continually resanctifies the world, because it at once represents and contains it. In the last analysis, *it is by virtue of the temple that the world is resanctified in every part*. However impure it may have become, the world is continually purified by the sanctity of sanctuaries.<sup>9</sup>

By externalizing the contents of consciousness within the temple and making them sacred, the magician in consequence sanctifies the entire universe and gives it existence. This explanation can be further explained and elucidated by examining its philosophical and psychological implications.

The philosophical framework inherent in the Thelemic worldview, expressed by Crowley's summary from *Book Four* and consistent with Eliade's psychological evaluation in the present quote from *The Sacred and the Profane*, is virtually identical to that constructed by Immanuel Kant.<sup>10</sup> According to Kant's theory expounded in *The Critique of Pure Reason*, our experience of reality through perception is both a passive and active process produced by the dual actions of sensibility and understanding. Sensibility is the passive faculty that receives outer or empirical sensations in the form of intuitions. However, intuitions in their unaffected state cannot be cognized without first being related to certain concepts. This is the active process of perception whereby the understanding,

the active faculty, associates each intuition with appropriate concepts, thereby enabling it to be cognized.<sup>11</sup> Therefore, the concepts and structure of the mind impose themselves upon information passively acquired from the universe in order to bring the universe into conscious existence.

This corresponds to a part of our earlier quote from *Book Four*: "The Magician works in a *Temple*; the Universe, which is (be it remembered) conterminous with himself." To this was added the author's footnote, "By 'yourself' you mean the contents of your consciousness. All without does not exist for you." Similarly, in Kant's system the Noumena is a term applied to the universe outside the realm of human perception. This is analogous to the profane (in relation to the religious man) dealt with elsewhere in Eliade's book, as well as that which lies outside the circle or established sacred temple space of the magician. Through externalizing psychic or mental structures within the temple and manipulating them to create a change in their internal correspondents, the magician may cause a corresponding change in the concepts and structures that are imposed upon the universe during the active portion of perception. Thus, by the simple act of creating a sacred space through one of the aforementioned rituals, the magician is able to create a corresponding hierophany within the entire universe as he or she experiences it.

In conclusion, it may be stated that one of the main purposes of even the simplest of Thelemic rituals is the combating of the degradation of human existence. In *The Sacred and the Profane*, Eliade consistently implies that modern society has experienced some sort of degradation since primitive times by eliminating the active participation within the sacred, though remaining unconsciously nourished by it while living a profane existence. The religion of Thelema, the principles of which were created specifically for modern society, stands as one of the relatively new trends of recapturing the sanctity of primitive life without sacrificing modern developments in science, technology, and scholarship.

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<sup>9</sup> Eliade, *op. cit.*, p. 59.

<sup>10</sup> Crowley's recommendation of the *Prolegomena* in multiple places throughout his writings provides ample evidence that Kant influenced him to no small degree.

<sup>11</sup> Meraz, Desmond. *The A Priori Intuitions of Space and Time*. Unpublished.



# Qabalist's Qorner: 111 & 831

by Ike Becker

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

<sup>46</sup>Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. <sup>47</sup>But they have the half: unite by thine art so that all disappear. <sup>48</sup>My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?" – *Liber L.*, Cap. I

String together the words "ox" and "fool," add the number "one, one, one" – presumably 111 – throw in a reference to zero ("none"), and you are immediately equipped to reclaim the attention of any distracted Qabalist that may have been dozing off at the moment! The letter Aleph means "ox." It is attributed to the Tarot trump called The Fool, which is given the number 0. And, when you spell out the word Aleph, אֵלֶף, it enumerates to 111.

Actually, אֵלֶף has two enumerations; because, if you give the final valuation to its last letter, you get the variant numeration 831. (א as a final may be valued as 800.) It is in consideration of **both** of these numbers that some of the most interesting facts emerge about this word. Additionally, 111 is among the most important and valuable numbers in the Hebrew literal Qabalah.

But more on that in a minute. Let's digress back to the verses from *Liber L.*, Cap. I, quoted above. They provide one of the best examples of the many layers that can be uncovered by gematria. Their key seems so obvious on first glance... so obvious, in fact, so utterly grabbing of our attention, that it might turn out to be a blind! For, there is quite a different meaning that one can find, besides the obvious one.

Look at verse 46. We already know that 61 is the value of אֵין, "nothing" in the language of "the Jews." So far so good. But what of the next three, given as a set? By simple addition we discover

that  $8 + 80 + 418 = 506$ , the value of שׁוֹר, *shor*, the actual Hebrew word for "ox," and the name of the constellation Taurus! The word "they" in verses 47-48 appears (by careful grammatical analysis) to refer to the 61, 8, 80, and 418 of verse 46 – the numbers themselves are the only reasonable antecedents, and we already have discovered that "eight, eighty, four hundred & eighteen" are "ox," and 61 is "none" – all "by the Book"!

$8 + 80 + 418 + 61 = 567$ . By itself, 567 has no special significance to our puzzle, for it is not a complete truth. Since "they [the numbers] have the half," then the other half is also 567. The whole is thus  $567 \times 2 = 1,134$  – the value of אֵין סוֹף אֹר, *Ayin Soph Or*, "the Limitless Light," the Qabalistic Zero, wherein "all disappear!" (This, too, was calculated using א = 800.)

Given this elegant solution, we next turn to verse 48 and read that the prophet is "a fool" in his obsession with Unity. (The scolding sentence construction is the same as if Aiwass had said, "All you ever do is eat, eat, eat!") He was obsessed with One, and was told that the Answer is not to be found there. The Answer is in Zero. The meaning, then, is simply, "Nothing is a secret key of this law... You're an idiot to be obsessed with the idea of One."

Having had our fun standing everything on its head, let's get back to Aleph!



Aleph, spelled אֵלֶף, enumerates alternately to 111 or 831. Among all the pieces of information we shall mention, the simplest interpretation is this: 111 is one of the four Great Numbers of the Sun (and the value of the name נִכְיָאֵל, *Nakhiel*, the Intelligence of the Sun). 831 is the value of the



Greek φαλλος, *phallos*. Aleph, which we already know to identify with the root "life-breath," therefore integrates these two themes and represents that one idea that is variously veiled – from ancient religions to modern Freemasonry – under the images of the Sun and the phallus. Surely it is for this reason (as is mentioned elsewhere in this issue) that so many Qabalists of the last century have summed up Aleph with the phrase, "the Creative Light."

## 111

Rearrange the letters in אֶלֶף, and you will discover other words that form a primary commentary on this letter and this number. פֶּלֶא, *pele*, means "wonderful, marvelous, miracle," as well as "hidden, mystical." As "The Wonder," it is a title of Kether. As "Wonderful," it is a title given to the Messiah in Isaiah 9:6, made memorable by Handel in his most beloved Christmas oratorio. Contrast this to אֶפֶל, *ophel*, which means "thick darkness, obscurity, misfortune" – the depths of the "dark night of the soul." (Cf. אֶסֶן, "ruin, destruction, sudden death." Also the Sanskrit *tamas*, "darkness, ignorance, inertia," spelled טַאמַאס.) Truly, as one of the foremost solar numbers, 111 expresses Him as "Lord of the Light and the Darkness."

111 expresses "Unity as a Trinity." Not only is Aleph (the number 1), valued at 111 (three 1's), but the whole is  $3 \times 37$ ; and 37 is the value of יְהִידָה, *yehidah*, "the only one," name of the consciousness attributed to Kether.

Several Enochian words, spelled as Hebrew, enumerate to 111. These include: *Iadnamad* (אֶדְנָמַד), a Name of God commonly translated "Divine Knowledge"; *Cnila* (כְּנִילָא), "blood"; and *Oma* (עֵמָא), "understanding," which not only is a near homonym of the Sanskrit *uma* (which has the same meaning), but also is a permutation of אֵעֵם, *Aom*. Some English words, as well, have drawn Qabalists to transliterate them using Hebrew letters totaling 111, including *love* (לֵוֶה) and *none* (נֵוְנֵה).

Note how all of the above relates strongly to the doctrines that saturate *The Vision & the Voice*.

Also, 111 has a special significant to all initiates of Temple of Thelema.

Some other words enumerating to 111 include:

אֶבֶן *Even hen*, "precious stone" (Prov. 17:8). חֵן, "grace," is also notariqon for חֲכֵמָה נִסְתָּרָה, *Hokmah Nis'tarah*, "the Secret Wisdom."

אֶדְמוֹנִי *Ad'moniy*, "red" (Gen. 25:25)

אֶחָד הוּא אֱלֹהִים, *Ehad Hu Elohim*, "He is One God"

אֶכְלָנִי, *Akhalaniy*, "Consumed me" (Gen. 31:40)

אֱלִילִים, *Eliylim*, "Idols" (Lev. 26:1)

אִפְיֶךָ, *Appeykh*, "Your face" (Gen. 3:19);

בַּטְנִים, *Bat'niym*, "Nuts" (Gen. 43:11)

בִּצְדִּיָּה, *Bitz'diyyah*, "Lying in wait" (Num. 35:20)

הוֹלִכִים, *Hol'khiym*, "Conducting, transporting"

הֵלְכֵנוּ, *Halkh'noo*, "We came" (Deut. 2:14)

הֵעֵלָה, *He'aloo*, "Go up" (Num. 16:24)

וָאֶקַּד, *va-Eqod*, "And I bowed my head" (Gen. 24:48)

וּבִאֲבָנִים, *Uva'avaniym*, "And in stone" (Ex. 7:19). (Cf. כִּיפָה, *Kepha*, "Peter.")

וְנִטְמָאָה, *ve-Nit'ma'ah*, "And is defiled" (Num. 4:35)

וְהֵעֵלָה, *ve-Ha'al*, "And bring up" (Ex. 8:1).

וְעֹלָה, *ve-Alah*, "And go up" (Ex. 1:10).

וְעֹלָה, *ve-Olah*, "And burnt offerings" (Ex. 30:19).

עֹלָה, *Olah*, "Burnt offering" (Num. 28:27), used in modern times to

mean an immigrant to Israel; also, "iniquity" (Isaiah 61:8), from עוֹלָה, *Av'lah*,

"Evil, injustice, wrong"

יֹצֵא, *Yotz'ey*, "Go out" (Gen. 9:10)

לְהִמּוֹל, *le-Himmol*, "To be circumcised" (Gen. 34:11)

לְכַהֵן, *le-kha-hano*, "To minister in the priest's office" (Ex. 28:1)

לְעִבְדָּה, *la-Avidah*, "For service" (Num. 4:35)

מַסְוֶה, *Mas'veh*, "Veil [for the face]" (Ex. 34:33)

סֵאִים, *Se'iym*, "Measure" (Gen. 18:6)

פֶּה יְהוָה, *Pe I.H.V.H.*, "mouth of the LORD" (Deut. 8:8)

קִי, *Qi*, "Vomit"



In Greek:

ἐννεα, "Nine"

Ἑρμ, Heru (Horus)

οἰκία, "House, abode, residence; family; temple"

παίδεια, "Knowledge, discipline"

A few phrases of interest from the Latin:

BENEVOLENTIA, "Benevolence"

CONIUNCTIO, "Conjunction, assembling."

The name of the Geomantic Figure corresponding to Virgo (Mercury by Night), characterized as 'good with good, and evil with evil,' and indicating recovery of things lost.

DEUS VULT, "Gods wills it"

E PLURIBUS, "Out of the many"

TRIFOLIUM, "Trefoil"

## 831

In addition to being the value for אָלף with Peh-final, 831 is best known for being the value of the Greek words φαλλος, "phallus," and πυραμῖς, "pyramid" (from a root meaning "fire"). A little meditation (or a lot of reading Crowley!) probably will make clear that these are very related ideas. They are strongly interrelated on several planes, from procreative energies, through kundalini phenomena, to the symbols of the higher initiations.

Simply writing 831 in Greek proves interesting: ΑΛΩ. Alpha and Omega (the First and Last) are on either side of the scales of justice as depicted on Atu VIII, Adjustment (Λ = ̴). This number deserves consideration as one of the most important in the Aeon of Horus, and for analyzing the Qabalah of *Liber Legis*, for it both *spells* Aleph and *signifies* the card of Lamed. Aleph and Lamed are themselves used to write the numeral, joined by Peh, which in turn is shown as the *phallus* and *pyramid*.

But let's take that a step further and tackle another of the gematria mysteries of *Liber Legis*. From Cap. III, v. 72: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia". Crowley originally missed some of these words during the dictation of *Liber L*. It was Rose

Crowley who later wrote in the obscure, "Force of Coph Nia." Israel Regardie once pointed out that this bears a strange resemblance to *Ayin Soph* (אֵין סוֹף) – an old form of the Greek "S" looks like "C" – as though someone who had never seen Hebrew (like Rose Crowley), psychically saw אֵין סוֹף, understanding intuitively the importance of the letters, but got forward-backward all mixed up. Okay, that might be plausible; but the idea only works if we can explain why a Greek letter – "C," not "S" – was used. Why not "Soph Nia?" Could this be a clue that we are to interpret the phrase in Greek? We have a "Double Wand of Power," which might be the "wand of the Limitless Force" (*Ayin Soph* means "limitless") if we can only figure why we are cued to Greek. The answer is immediately obvious on adding it up: COF NIA (Σοφ Νια) = 831. The "Double Wand of Power," the "Wand of the Limitless Force," is the "Wand of the Force of the Phallus," or of the fiery force symbolized by the pyramid.

Other Greek words enumerating to 831 include: θανάτου, "of death"; λυσσα, "rage, fury," referring to a Bacchic frenzy; and Φιτατ Ιδ, "Let there be Yod," the last motto used by Jane Wolfe (something our Fra. Yod gets a real kick from!).

This is a remarkably consistent number with no loose ends that I can find. The themes all cascade together very cleanly.

In Hebrew, there is not much to add, the most interesting item being the phrase רָץ הַזֵּלָב וְרָדְרָד, *ratz ha-tzelav veradrad*, "Secret of the Rosy Cross." It is also the value of the word לְאוֹת, *le-otot*, used in Gen. 1:14 to mean, "for signs."

Something additional and interesting is discovered, though, when we factor the number. 831 is  $3 \times 277$  (even as 111 is  $3 \times 37$ ). This provides a final restatement of the same themes we have been seeing throughout, for 277 is the value of the Hebrew word זֶרַע, *zera'a*, meaning "semen, seed" and "to sow or propagate." It is also the value of רְעוּא, the Hebrew word that translates into Latin as *benevolentia*, one of the more important words we discovered under 111. And, likewise in Latin, 277 is the value of one of the earliest (even pre-Crowley) public mottoes of the O.T.O., *Initium Sapientiae Amor Domini*, "The Love of God is the Beginning of Wisdom."

*Love is the law, love under will.*



## HUNCHBACKS &amp; SOLDIERS

Why, when the Lesser Banishing Ritual of the Pentagram is performed, is the name "Aiwass" used at the heart-center? Aiwass, Crowley told us, was the Name of his own Holy Guardian Angel. (This refers to the article on the Pentagram Ritual in *BLACK PEARL* No. 3.)

Aleister Crowley's innovation to the Pentagram Ritual of vibrating the HGA Name at the heart center, and carrying the Malkuth physical gesture lower on the body, is capable of being developed in many different ways. The article in *BLACK PEARL* No. 3 was based on his simple instruction, circulated to students privately in the 1930s and '40s. The exact instruction as we published it was:

Touching your breast, intone: AIWASS (אִי־וָאֵס, a'eeWÄZ). (As you lower your hand, see a shaft of white light descend from the Kether center to your heart center. If you know your own Holy Guardian Angel's Name, it may be used here instead of Aiwass, though this would usually be done only in private settings, away from others' hearing.)

By this instruction, if you know the Name of your own HGA, that is the Name to use. If not, a generic name is given.

From time to time the question arises, "Why should I be invoking Crowley's HGA?" I have heard this question asked with something close to fear, or at least deep disturbance, in the voice. While it isn't clear that this same discomfort was the basis of the original Hunchback above, it is a point worth addressing in this Soldier.

I think that the discomfort that sometimes accompanies this question arises out of a misunderstanding of the nature of the Holy Guardian Angel, and a misunderstanding of what "Self-with-a-capital-S" might mean. That is, it has seemed to me, in conversation with people who have raised this question, that some part of their mind is interpreting "invoking Crowley's HGA into my heart center" as akin to "giving Crowley's ego dominance over my ego." That (often unspoken) apprehension is groundless. No such thing can nor does occur (unless there are other psychological reasons for it, unrelated to this ritual). The Pentagram Ritual, and the employment of this Name, is intended to support the aspirant in that Great Work of which the apex is the Knowledge & Conversation of his or her own Holy Guardian Angel.

There are a lot of complexities that would unnecessarily burden this answer. I think, though, that they can be summarized by saying that the Name one receives from the Angel is still an **outer** thing. It is a Name – something apprehensible by the intellect and expressible in symbolism. No matter how deep, how penetrating, how **true** in every sense that one can imagine, how fruitful, how explanatory of the seed of one's soul – it is still a name. As the Tao that can be named is not the true and enduring Tao, neither is the Name of the HGA that can be spoken the true and enduring Angel. It is a device. It may be – in fact, most likely is – the single most sacred and important talisman in the Adept's possession. But it is still a name, and not "the thing itself."

Who, then, is Aiwass?

Well, one answer is that He is the Holy Guardian Angel of Aleister Crowley. That's who He was especially to Crowley.

But, additionally, He is a specific being: the near-divine being who delivered to us *The Book of the Law*. His Name, spelled in Hebrew (אִי־וָאֵס), enumerates to 93; spelled in Greek (Αἰφας), it enumerates to 418. For any nonmaterial being, the Name is the essence of its nature. Aiwass, therefore, is the pure essence of 93 and 418 – the very stream of consciousness emanated from the highest reaches of the Third Order to convey the message that *The Book of the Law* bears. When His Name is vibrated – that is, when that particular stream of sounds, enumerating to 93, is vibrated – it is the pristine current of Thelema itself that is invoked and caused to flow.

A point of view once proposed to me is that, "Behold! it is revealed by Aiwass..." (*Liber L.*, Cap. I, v. 7) means that the formula of the Name "Aiwass," used magically, is what unveils Nuit's mystery. On this view, I remain agnostic.



But the Name, itself, is a potent formula worth considering. It is spelled A'ayin Yod Vav Zayin (איוצ). I have no idea how Crowley understood it as a formula (beyond the 93=418 implications). To me, taking it letter by letter, it is a movement from the outermost inward; and, at its inmost level, there is the Twin God as the final step, one aspect of which is Him of whom Aiwass is the minister. A simple analysis might be as follows:

- Ⲱ, Ⲳⲟ, **Atu XV, The Devil.** Among other things, symbol of externalization (and even materialization) of inner truths, the practical illusions and projections by which the intellect veils the Inner Light.
- Ⲛ, Ⲙⲓ, **Atu IX, The Hermit.** The first veil lifted, this is seen to be the Secret Seed, or Hidden Fire, or Virgin Soul of oneself: Hadit or Yechidah.
- Ⲛ, Ⲳ, **Atu V, The Hierophant.** The same being now is seen to be the Inner Teacher.
- Ⲛ, Ⲙ, **Atu VI, The Lovers.** The Twin God Heru-Ra-Ha (Ra-Hoor-Khuit + Hoor-paarkraat). Other symbolism pertaining to the Adept's experience as "lover."

Regarding personal vs. public work:

Even if an initiate knows the Name of his or her HGA, it is unlikely that he or she would choose to use this when performing the Pentagram Ritual in front of other people – whether in open Temple among other initiates, or in an even more public setting. In that instance, one would revert to the generic usage of some Name in which all might share. **Aiwass, as the essence of Thelema itself, is such a Name.** Though I use the name of my HGA when performing this and similar rituals in private, even if privacy were not an issue, I personally would prefer to employ the "Aiwass" in a group setting – for exactly this reason. — FRA. A

*My question concerns "Astral Projection." Several years ago I attempted this by the method described in Liber O. Most of my attempts came to nothing. I was near giving up when, suddenly one night, it occurred spontaneously. This was a definite and very real (as real as anything else) "out of body experience"; yet the methods and examples of Crowley and of the Golden Dawn seem to*

*me to be more of a "mental" exercise. Seemingly the method can produce both results; but my question to you is, is this a normal occurrence? What is actually being sought here?*

Questions regarding Astral Projection are so much easier to address in person than in writing. There are so many things to explain on the one hand, and, on the other hand, the actual experience is easier to induce in a person than to explain.

First, you must clearly differentiate in your mind between *astral* projection proper, and *etheric* projection. The "etheric body" is often called the "lower astral body." It refers to the densest part of the astral worlds, and is actually closer in relationship to the physical dimension of Assiah than it is to Yetzirah. For example, the etheric body is a close approximation of the physical, and it tends to perceive its surroundings either as the actual physical surroundings, or as the immediate etheric counterparts of the same. That is, its surroundings look more or less like the physical surroundings. This 'separation' sometimes occurs spontaneously. Some people take to it very easily, and some do not take to it at all and never attain it in a reliable way. It is, to my thinking, of no use whatsoever except for two things: First, it gives a much more impressive "shock" to the psyche in persuading one that one can exist, and does exist, separate from one's physical body. This is quite useful. Second, it is helpful in some sorts of specialized tasks such as distant healing, etc.

Different from this in quality, though not quite as different in method, is actual **astral** projection, wherein the psyche directly perceives the World of Yetzirah, rather than the World of Assiah. In Yetzirah, concrete realities are what we normally call symbols. This is the true magical world, and the gateway to all subsequent advances. Ironically, it is usually perceived, at least at first, to be a lesser attainment than the other.

Let me give you an example of the difference. If you are at the etheric ("lower astral") level, on the subtle edge of Assiah, and you encountered the etheric image of, say, your father, it would look essentially like your father physically looks. But if you are at the full astral level, fully within the World of Yetzirah, and you encountered the astral image of your father, it could look like him but,



more often, would be some totally other image symbolical of him.

I understand your perception that Crowley's instructions are more "mental." I wouldn't use that particular word, but I understand your use of it. In this practice, you are not going anywhere physically. In fact, you are not really *going anywhere* at all, although the **impression** of "going somewhere" is used. What you are really doing is tuning your mind to directly perceive in Yetzirah, to formulate a functional body out of the substance of that World, and to move about in it.

When I say that you are using the faculty of imagination I do not mean "make believe." Imagination is simply the psychic faculty of *forming images*. We use imagination when we see something physical – that is, "imagination" translates the neurological impressions from the optic center of the brain into a full image. Using imagination in astral work is as real a perception as is looking out of your physical eyes.

What I suggest as the most important skills to develop for this variety of astral work are those skills that optimize meditation. You then need to be able to mostly draw your attention away from the channels of your physical senses while directing them toward inner realities. It is hard to differentiate good astral "journeys" *per se* from the more visionary class of meditation experiences, since the latter merge into them – it is substantially the same method. But in astral work you generally will have the difference of actually encountering one or more beings that are experienced as being distinct and separate from yourself. (Of course, this can happen in mediation, too.)

Early experiments often seem like day dreaming or make-believe. But quickly one can reach a level of real inner experience – though, for a good long time, what one encounters is substantially the contents of one's own subconscious mind. In other words, it is a "waking dream." This is quite understandable, because the personal subconscious is the microcosmic expression of the World of Yetzirah. This exploration of the personal subconsciousness has great merit in its own right. It is, however, essentially an inlet or bay off of a great ocean. As the "swimmer" becomes stronger and more secure, he or she can strike out across the whole width of the bay to where it breaks open into the ocean itself – and that will be a real and unmistakable experience. In the meantime, one

should not hesitate to content oneself with becoming a great swimmer in safer waters – especially because there is so much to gain in this level of deep, symbolic introspection. — FRA. A

[Several questions were posed concerning origins of the 'triple goddess' archetype, especially those that may have been known to Crowley. Marlene Cornelius provided the following answer.]



Triplicities have always fascinated me, my Sun being in Scorpio. The Triple Goddess formula is quite old and well documented. Here is a general selection of some of the manifold formula.

Anatolian villages in the 7<sup>th</sup> Millennium BCE worshipped a goddess in three aspects – as a young woman, a birth-giving matron, and an old woman (Stone, Merlin. *When God was a Woman*. NY Dial Press, 1976). The general Virgin-Mother-Crone combination is also represented by *Parvati-Durga-Uma (Kali)* in India.

Pre-Roman Latium worshipped Her as the Capitoline Triad under a singular name of *Uni*. Some say this is a cognate of *yon*i. In the Latium culture, She was known as *Juventas*, the Virgin; *Juno*, the Mother; and *Menarva* or *Minerva*, the wise Crone. During the Roman Empire, *Juventas* was replaced by a male, Jupiter, and then this group of (now) two women and one man became known as "the three Gods."

In Ireland she is known as *Ana-Babd-Macha*. And, most likely known to Crowley, in Greece She was known as *Hebe-Hera-Hecate*. At Stymphalus she was worshipped as Child, Bride and Widow. Each of the three personæ could themselves be a triplicate, so she also could embody the nine Muses.

It is *Hecate* that is most traditionally related to the Moon, as she is also called *Triformis* and often is shown with three faces, each a lunar phase. Robert Graves has written of these in his books *The Greek Myths* and *The White Goddess*.

Concerning **old** references that might have been known to Crowley: Most of my library is composed of more modern references. However, I believe there is some mention of Her in Chaucer's *Canterbury Tales*. Unfortunately, I cannot find my copy at this moment. Also, I believe there is mention of a feminine triplicity that can be found within the legends of Arthur and Bardic Olde English tales and hymns.



## THE VISION AND THE VOICE AN EPILOGUE...

# SKRYING THE 30 ÆTHYRS

In discussing *The Vision & the Voice* with students, no question is more common than this: "But how did he get these visions?" Often it has a corollary: "And how can I get visions of the Æthyrs?"

In this first Epilogue to our analysis of *The Vision & the Voice*, we will give what we know of Crowley's methods; modern techniques the student might wish to explore; and samples of the fruit of one aspirant's independent investigation of some of the earlier Aires.

Almost nothing is in print or otherwise available on this subject. I mention this to make clear that the purpose of this Epilogue is to be **encouraging** of this exploration. I emphasize this because what I am about to say next will sound anything but encouraging to many of those students who will be most ravenously interested in this exploration – counsel that attempting to sojourn the 30 Æthyrs is not where you should **start** your voyaging of the inner worlds!

Rather, you should **grow into it**. I recommend that no one undertake this particular study unless they already have mastered the technique, and logged a few "lights years" of traveling the Empyrean, in conventional methods of "astral travel" or "skrying." Teaching these basics is beyond the scope of the present article (although, if there is sufficient interest, we can devote some space to the subject in future issues of BLACK PEARL). For a discussion of some important preliminary concepts, see Frater A's "Hunchbacks & Soldiers" column in this issue.

There are simply a lot of things to learn about successfully accessing the inner worlds, and other things to learn to keep oneself safe from the risks. What risks? Well, if nothing else, there are very significant risks of fooling oneself! Nobody ever outgrows this – the chasm between deep, personal experience on the one hand, and universally relevant disclosures on the other hand, may narrow but never vanishes. One of the most important

things that one acquires in prolonged and repeated "astral" investigation is a heightened "truth sense" – another name for "bullshit meter" – about the authenticity of things that flow through one's own brain. Few acquisitions will ever serve you any better than this one, and it should be in good shape before undertaking a serious exploration of the Æthyrs, in my very humble opinion.

One thing that Aleister Crowley learned in *The Vision & the Voice* is that no one below the Grade of 8<sup>o</sup>=3<sup>□</sup> likely will obtain a reliable vision of the 16<sup>th</sup> Æthyr or higher. At the very least, therefore, we recommend that unless you are already a Master of the Temple, you confine your explorations to the lower Æthyrs (higher numbers).<sup>1</sup>

What technique did Crowley use? First, he was trained in the essential method of "skrying in the spirit vision" or "astral journeying" employed in the Second Order (R.R. et A.C.) of the old Golden Dawn. Additionally, he was taught that the 30 Æthyrs are each invoked with the 19<sup>th</sup> Enochian Call, substituting the correct name of the Æthyr in the first line; and that this 19<sup>th</sup> Call is always to be preceded by the 2<sup>nd</sup> Call.

The 2<sup>nd</sup> Call is an invocation of *passive* Spirit, which means **receptive** Spirit. Essentially, its purpose is to throw one's psyche open to anything whatsoever that would enter into it! I assure you, it has this capability! For this reason, if no other, the 2<sup>nd</sup> Call should be used only with great care, and only by someone who is not an astral novice. It can as easily turn you into an astral garbage pail for any etheric low-life types floating around, as it can open you to very high spiritually receptive states. Therefore, I counsel considerable prudence.

We also know that – based on his initial G.D. training – Crowley's approach to skrying the Æ-

<sup>1</sup> Obviously, if you **are** a Master of the Temple, you have no reason to listen to me, though we are honored that you are reading BLACK PEARL!



thyrs consisted of using the astrological correspondences of the letters of the Æthyr's name as his root symbol for gaining access. This is an important key. It is perfectly possible to do astral exploration without having a fixed goal – often that's the method used to train beginners just to "get out and get something"! – but to go to a **particular** someplace, one has to have a key, or tuning fork, to align one's consciousness with the inner "place" selected. For astral investigation of the Elements, the Tattwas might be used. For a Path on the Tree of Life, one's key is a curtain with the corresponding Hebrew letter, preferably using the appropriate colors. For the Æthyrs, a hieroglyph composited from the symbols of the three letters in the name provides the best key. Based on personal experience, I readily endorse this approach.

How can **you** attempt this work? Here follows a procedure I have used successfully over the years in skrying these Æthyrs. While method may fruitfully vary from magician to magician (or with a given magician on different occasions), this should provide a sound foundation from which to begin your experiments. Some of the steps (such as the method of preparing the place) are clearly individual preferences. Nonetheless, the core methodology will be visible from what follows.

1. Preparation of place: According to preference. (*I have most fruitfully used the Lesser Banishing Ritual of the Pentagram, followed by the yet-to-be-published ritual Liber Pleiades. Use whatever method has proven best to you in your earlier astral investigations.*)
2. Sit before the Watchtower on which the Governors' names are found. (*For example, the names of the 30<sup>th</sup> Æthyr's Governors are on the Water tablet, or Watchtower of the West.*)
3. **Read or recite the 2<sup>nd</sup> Call in Enochian. Read or recite the 19<sup>th</sup> Call in Enochian.** (*These may be read multiple times as one wishes, and also may be read in English if doing so moves one.*) **This is the core component of the method.**
4. Vibrate the names of the Governors, and trace their sigils on the Watchtower. (*Though theoretically a sound practice, I question the necessity of doing this. I have not been able to differ-*

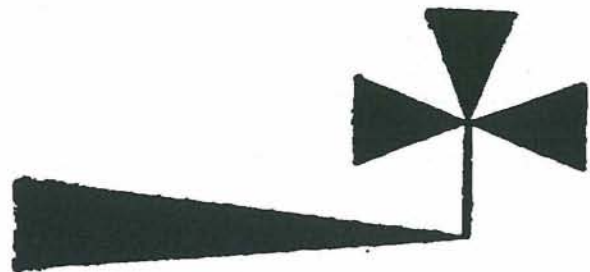
*entiate visions where I have done this from visions where I have not.*)

5. Build the Astral Temple in which one will work. (*My method for the last 20+ years uses the interior of a cube, the sides of which are the four Watchtowers. The ceiling is the Tablet of Union, and the floor is the Tablet of Union in complementary colors; that is, basically black. The walls of this cube are vast, no less than twice one's own height. It is understood to be the cube of the Universe outside which the Æthyrs are demarcated concentrically.*)
6. Use, as the key to the vision, the image of the Æthyr's Name in Enochian script, and the Yetziratic attributions of the Enochian letters of the Name. Either use these symbols individually, or forge from them a synthetic hieroglyph. (See most of the visions in *Liber 418* for examples of how G.:H.: Frater O.M. did this.) Use the color scale, from the list provided below, as the color attribution of the Æthyr.

Given below are the 2<sup>nd</sup> and 19<sup>th</sup> Enochian Calls, and the color scale. Following these are four of my own visions, corresponding to Sephiroth below Tiphereth. There is a certain vulnerability in exposing one's own visions of this sort – one might as well publish transcripts of one's own therapy sessions! – but examples always are better than leaving the student hanging in the abstract.

I only advise that the reader – like the recipient of these visions – never lose his or her own sense of skepticism about where the line falls between personal and universal experience. May these aid you in your Great Work!

FRA. A.H.





THE 2<sup>nd</sup> KEY

Adgt upaâh zong om faâip sald, viiu L? Sobam iâlprg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, q ta lors-l-q turbs ôge baltoh. Givi chís lUSD orri, od micalp chís bia ôzôngon; lap noân trof cors ta ge, oq manin Iáidon. Torzu, góhe L; zacar, ca, c nóqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.

(Phonetic:) Ajt yoo-pâh zong om fa-á-eep sald, vee-oo El? Sobam yâlperj ee-zâ-zaz pee-âdf; Kas-arma abramg ta talho parâklêda, kwa ta lor-sel-kwa turbz oh-jeh baltoh. Jee-vee kîs loozd orree, od meekalp kîs bee-ah ôzôngon; lap noân trof kors ta jeh, ok maneen Yaídon. Torzoo, góhe El; zakar, ka, s nók-wod; zamran meekalzo, od ozazm yoo-relp; lap zir Yo-yad.

(Translation:) 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 seething [*i.e.*, seer]; for I am of Him that lives forever.

THE 19<sup>th</sup> KEY

Madriâx ds praf (LIL), chis micaólz saánir caósgo, od fifis balzizras Iáida! Nonca gohúlim: Micma adoían Mad, iáod bliorb, Soba ooáôna chis lucífias peripsol; Ds abraâsa noncf netáâib caósgî, od tilb adphaht dâmploz, toát noncf g micálz ôma, lrâsd tófglo marb yárry IDOIGO; od torzulp iádof, gohól: caósga, tabaord saánir, od chrístéos yrpóil tióbl, busdir tilb noaln paid orsba od dodrnni zylna. Elzáp tilb, parm gi perípsax, od ta qurlst boapis. L nibm, oucho symp; od chrístéos ag toltorn mirc q tióbl lel. Ton paombd, dilzmo aspián; od chrístéos ag l tortorn parach a symp. Cordziz, dodpal od fifalz l smnad; od fargt, bams omaóas. Conísbra od avâvox, tonug. Orsca tbl, noâsmi tabges levithmong; unchi omp tilb ors. Bagle? Mooóâh ol córdziz. L capímao ixomaxip, od ca cócasb gosâa; baglen pii tianta a bábâlong, od fáorgt teloc vovim. Mádríax, torzu! Oádríax orócha, abóâpri. Tabâôri priáz ar tabas; adrpan cors ta dobix; yolcam priazi ar coazior, od quasb qting. Ripir paoxt sagá cor; uml od prdzar, cacrge aovéâe cormpt. Torzu, zacar, od zamran aspt sibsi butmôna, ds surzas Tia baltan; odo cicle qâa, od ozazma plapli iadnâmad.

(Phonetic:) Madriâx dee-es praf (LIL), kîs mee-kálz sâh-nir ka-ôz-go, od fifis balzizras Yaí-da! Non-sa gohoó-leem: Mikma a-dóy-an Mad, yá-od blee-orb, So-ba oh-â-ona kîs loo-sif-tee-as peripsol; Dee-es abráhsa

nonsf neh-táib ka-ôz-jee, od tilb adfaht dâmploz, tóh-wat nonsf jee mee-kálz ôma, el-râzd tóf-glo marb yá-ree IDOIGO; od tor-zulp yá-o-daf, gohól: ka-ôz-ga, tabahrd sâh-nir, od kris-teé-ós ir-póil tee-óbl, booz-dir tilb no-âln pide orz-ba od dod'rm-nee nil-na. Elzáp tilb, parm jee perípsax, od ta kwerlst bo-ap-is. El nib'm, oocho simp; od kris-teé-ós ag toltorn mirk kwa tee-óbl lel. Ton pahmd, dilzmo aspián; od kris-teé-ós ag el toltorn par-ak ah simp. Kord-ziz, dod-pal od fee-falz el smnad; od farjt, bams o-ma-wás. Kon-iz-bra od avâvox, tonug. Orz-ka tee-bl, no-âs-mee tab-jes levithmong; yoon-chi omp tilb orz. Bag-leh? Moh-wá ol kórd-ziz. El ka-peé-ma-o ixomaxip, od ka kó-kazb go-sâh; baglen pee-ee tianta ah bábâlong, od fárgt telok vo-veem. Mádríax, torzoo! O-ád-ree-ax o-ró-cha, a-bó-â-pri. Tabáhree pree-áz ar tabas; ad-r-pan kors ta do-bix; yolcam pree-az-ee ar ko-a-zee-or, od kwazb kw'ting. Ripir pa-oxt sagá kor; yoom'l od perd-zar, ka-kerj a-oi-véh-âi kormpt. Torzoo, zakar, od zamran aspt sib-see boot-môna, dee-es sur-zas tia baltan; o-do see-kle kwâh, od ozaz-ma plaplee iadnâmad.

(Translation:) O you heavens which dwell in the (first Aire), which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of his mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.



## COLOR SCALE OF THE 30 ÆTHYRS

30 Mixed colors	24 Beetle-brown	17 Crimson	8 Indigo
29 Bluish-green	(blue-brown)	16 Pale blue	7 Orange
28 Indigo	23 Violet cobalt	15 Olive	6 Sapphire
27 Angry clouds of ruddy brown	22 Rose-madder	14 Amber	5 Silver
26 White, flecked with red, blue & yellow	21 Pale green	13 Green-gray	4 Emerald
25 Cold dark gray	20 Mauve	12 Russet	3 Violet
	19 Crimson adorned with silver	11 Maroon	2 Scarlet
	18 Bright yellow	10 Black	1 Gold
		9 Gray	

## SKRYING THE 30TH ÆTHYR, WHICH IS CALLED TEX ✖ / 7 7

[The letters of the name TEX correspond to Caput Draconis (the Moon's North Node, or "Dragon's Head"), Virgo, and Earth. To it are attributed "mixed colors." It corresponds, in one scale, to Malkuth in Yetzirah. The sigils of its governors' names – Taaogba, Gemnimb, Advorpt, and Doxmael – are on the Water Tablet. The Moon was full in Sidereal Virgo at the time of this vision.]

Within the Enochian cubical temple, before the western wall, a dark portal appeared, as though a black mirror, whereon, in brilliant white letters, was ✖ 7 7. I passed through. First impression was sheet lightning and a trembling. It was a darkish landscape, periodically illuminated briefly by sheet lightning that disclosed a ruddy orange sky (a flat color). Otherwise, there was a vague illumination. The earth was shuddering. It was instantly obvious that the great dragon beneath the earth was shuddering and moving, seeking release.

I made sigils to invoke each of the three letters,<sup>2</sup> and for the first I happened to vibrate "Babalon." Soon, a figure approached, a young, slender maiden dressed all in white, Caucasian, dark long hair tied back. She was definitely a Heh-final figure, and I regarded her as Persephone-like. She

was also a Nephesh figure. She said that she, a daughter, came to me in the name of Babalon, whose Name I had uttered. She sought to embrace me in an erotic fashion; but I kept a brief distance. I assumed the form of Ra-Hoor-Khuit, which startled her a bit. I said I was a stranger, visiting here for the first time; and, maintaining a careful formality, I said that I wished for an introduction before proceeding further. She kept a little distance, as I requested, and said her name is SISONA. (It seemed to be סִינֹנָא; I'll check this later.<sup>3</sup>) I said, "Do what thou wilt shall be the whole of the Law." She firmly, strongly, calmly, and without hesitation answered, "Love is the law, love under will," as if it made the very point she wished me to get by her earlier actions.

She admitted she was a temptress, and was here to lead me into the Nephesh. But it was up to me, and what I took therein, whether I would be dragged down, or delivered into Neshamah. We exchanged a certain secret grip, and every detail was profoundly significant. The love of the 8 was secure, and that which is above them affirmed the spirituality of that love, and was a magical affirmation, as if a choice of will, setting the tone; and in the twin currents was an intimate communion indeed. We went on to the next grip and lo! a great red (brownish, a little) pyramid, a tetrahedron, ap-

<sup>2</sup> Invoking Hexagram of Luna for Caput. Invoking Hexagram of Mercury for Virgo. Invoking Pentagram of Earth for Earth.

<sup>3</sup> The diary entry following this concluded, "The original spelling given in the vision itself is definitely the best." The value of סִינֹנָא is 187. From the diary: "187... is *Adeptus Exemptus*, and thus everything I wrote under that number in *M&MAA*, especially *Collegium Rosæ Rubæ*. In Greek, δρακαινα, 'she-dragon,' and θορη, 'semen.'"



peared to my left, slightly vague (as if it might fade out) but solidly dominating the landscape. It was clearly a magical direction of the fire that was trying to break through from under the earth, and here it was given magical form.

The continuous shuddering of the earth left several impressions all at once. I was reminded of the *I Ching* hexagram for "thunder under the earth." There was eventually a definite Muladhara meaning. There was also a pre-transformative quality, as if both for the seer and for the world. We live in a time when change **must** occur, when the dragon must fully be allowed to rear its head and break loose from the old patterns. The world needs a "Tower" experience, and then the great solar and regenerative powers of the Beast will be able to break forth and run, like a fire, across the whole of humanity and rewrite or remap its "code." (That word just came to me; it is as if it meant the DNA code *per se*, but also something far subtler.)

I asked Sisona if we should enter the pyramid. She said no, that was for a later time. (Near the end of the vision she told me it was the pyramid that I, as an adept, am building to the stars; at this point I was merely aware that it would eventually serve me as a temple of initiation.)

She took my hand and led me up a slight incline, at which point I was shocked and startled to learn that we were on a very precise precipice, and a huge bowl-like valley dropped immediately away at our feet. My first impression of what I saw in the valley was a vast celestial scene of space laden with stars;<sup>4</sup> and the hemispheric concave quality was very precise. But as I looked for a few moments, it came to appear as a city at night with lights (I believe flames, not electric lights) burning. It was a large city. Sisona told me there were innumerable adventures or journeys I could make if I descended among those people; but it seemed futile or idle. Besides – as a further shudder of the earth reminded me – it was necessary for the dragon to raise its head and rewrite the whole of this reality, abrogating the details of what such adventures might disclose.

We moved back from the edge. Several small things happened. I had removed my robe because of the heat.<sup>5</sup> She began to stimulate me very erot-

ically, the quality reminding me of the woman I love. She said my phallus is  $\swarrow$  in the microcosm, and my nipples are  $\sqcap$ , and these form a triangle; and  $\sqcap$  is my whole body, which contains these. With myself in a kneeling position, and the head of the dragon very much raised in the microcosm, she sat astride me. Tremendous energies shook my physical body. It began slight "hopping" (very mild), and the energies and patterns resembled those of coitus.  $\swarrow$  is the concealed serpent, and  $\sqcap$  is Muladhara. I asked Sisona if she was Shakti, and she confirmed that she had power to unleash and direct the serpent power. Although there was no physical orgasm, there was a potent release of energy crackling throughout my system that resolved my awareness into a deep space of stars.<sup>6</sup>

Then it was clear that she was finished with me, and that the purpose of our meeting was over. She returned me to the portal by which I had entered. I queried what the whole purpose was of TEX to the inhabitants of the planet Earth. She said it is, to them, a gateway. Through the intense sensuality ( $\sqcap$ ), and the implied mysteries of lingam ( $\swarrow$ ) and yoni ( $\sqcap$ ), they could begin a path that could lead very deeply into themselves. I understood, however, that this required a real understanding of the meaning – the promise – of the dragon under the earth.

To me she said: "O Adept of the Ruby Rose and Golden Cross, long is the journey before you." (She pointed to a mountain in the far distance, which I had not seen previously. I understood that, as on Atu XVIII, it was the apex of this promise.) Although the journey would be a long one for me – the need for patience was implied – it was also clear that the way was open before me, and I was filled with quiet confidence. I also had no doubt that it was the way of the Adept aspiring unto the Mysteries of Babalon, and that this was now, for a long time, to be my way.

I said, "I come here in the name of Babalon." She responded, "If you do, in fact, **come** in the name of Babalon, then you surely will attain." Her meaning was all too clear. I was given a brief taste of the beautiful pleasure of this silence.

Then I returned through the Portal, facing then the western wall of the Enochian adytum, then resolved easily back to physical awareness. As I

<sup>4</sup>  $\sqcap = \sqcap =$  Atu XXI, The Universe.

<sup>5</sup> This was done physically, not only in the vision.

<sup>6</sup> *Liber Pleiades* was, indeed, a proper preparation for all of this.



physically arose, taking up my Adept's wand, I got a clear impression of being The Hermit; and my Holy Guardian Angel laughed deeply and happily, seeming to know what is yet ahead.

## SKRYING THE 29TH ÆTHYR, WHICH IS CALLED RII ✠ ⚡ ⌒ ⌒

[The letters of the name RII correspond to Pisces, Sagittarius, and Sagittarius. Its color is bluish-green. It corresponds to Yesod in Yetzirah. The sigils of its governor's names – Vastrim, Odraxti, and Gmtziam – are on the Earth Tablet. The Moon was in Sidereal Pisces at the time of this vision, though we were only two days past a total solar eclipse in Aquarius, "the Water-Bringer."]

I passed through a blue-green door on which were the letters ⚡ ⌒ in Enochian; and at once I found myself in a torrential and unending rain. It is dark, and the rain has great ferocity. Lightning flashes in long, tendril-like threads, and its gray-blue brilliance through the storm provides all of the illumination that seems to exist. I am being lifted up – up, up through the storm at a great speed, to a high peak, there to stand and wait, an angel behind and with me. We stand amidst the storm and fury and rain – I am almost entirely looking down, down whence I have come, to see the consequences of this deluge.

It is The Flood. This entire vision is of that which humanity recalls as the Flood of נח [Noah] who found חן [grace]. The rain is washing everything away. It is all being borne away indifferently by the currents which seem to flow at once both to and from all directions in their ubiquitous fury.

I ask, "Is there not one who can survive this?" For I know I am concerned about humanity and its heritage. The angel says only, "You are here." And I understand. This flood, deluge, downpour is the sweeping and razing current of the new Æon which is wiping the earth clean – clean of that which had been accumulated atop it. In truth, **nothing** shall be left. But there is one who, as witness, carries on.

And I reach up to heaven and receive the lightning that blasts down, its fiery threads surging about and through me as well, and out my arms and hands. I feel nothing in this, yet see and confirm it;<sup>7</sup> yet there is no place to direct it, nothing toward which to apply it. I am Prometheus<sup>8</sup>, asking that the lightning of Zeus be that heavenly fire which I may receive and carry down to humanity. And in this, I at once realize that the currents of the flood, and the currents of this lightning, are both **currents**, are both flowing, though one be of water and the other of fire.<sup>9</sup> And the lightning is the fire of heaven, the אש השמים [Esh ha-Shamayim] which shall enlighten and empower humanity, as a knowledge of electricity reveals; but this lightning is more, as well. It is the current of the new Æon, the current which at once washes all away in confusion and turmoil – nay, even with such force and speed that it leaves no time for confusion and turmoil. It only washes away.

And the storm continues. And the lightning seeds the waters, and flames through me that I might give it. Yet to whom, and how, I know yet not.

And I turn my attention to the angel that has remained behind me all this time, wanting to look upon him or her. And I say, "If you are the angel of this æthyr, show yourself to me." And we shift so that I am viewing the angel even in the gloom and the lightning; and she (or so I am now prompted to call him) is alight with all the colors of the rainbow, yet in strange patches, and all having the crackle and spark of living electricity. Her hair is shoulder length and dark brown, and she stands revealed to me, even as the fury seems to abate just a little, and the storm shows the barest signs of calming.

I ask what I am to do, yet know what I am to do. I ask, "It has been claimed that *The Book of the*

<sup>7</sup> That is, the actuality of the lightning, etc.

<sup>8</sup> For the reader to understand the relevance of this, I must mention that, about a year before this vision was received, I had taken the new aspiration name *Prometheus*. (Because the prior motto, *Aur Heru*, remains the best statement of the public ministry fulfilled by the publication of BLACK PEARL, it has persisted as the name of the editor.)

<sup>9</sup> Pisces and Sagittarius (RII) are the watery and fiery expressions of the one idea called Jupiter.



Law is the fruit of the Enochian hierarchy" (and in this I found myself thinking of Babalon as its font); "Is it so?" And the angel answered: "It is so, and it is not so; for it is more as well. This shall rule and this shall teach! This shall rule and this shall teach! The crowned and conquering child is himself as a current that flows and surges like a mighty river and shall not be stopped. He beareth humanity in the wake of his stream, through the gloom, and through the resolution of its iniquity, in the arms and by the stern and unyielding goad of She who is love and all blessing. And in this is the transformation, which is death that surrenders to a new dawn, that is a might river." And I knew that this whole teaching of the angel was the name BABALON which is  $\text{V}\text{Y}\text{V}\text{Y}\text{O}\text{O}\text{M}$ .<sup>10</sup>

The flood is the consequence of humanity's iniquity. But that iniquity is not evil, merely unbalance.<sup>11</sup> And all that is true within humanity that has been suppressed and thought evil is a healing blessing in the sight of that mother who holds all, the light **and** the dark, in her loving arms. To light! To light! She calls; but the way is to, in turn, embrace what we **call** the darkness. (This last is the rattling of the mind in echo of the angel's message, which is like a flood and like thunderous lightning; it is not the words of the angel, but rather of the seer-scribe attempting with futility to explain what rushes through him.)

At this, the storm is spent, but for a gentle rain that continues, and will yet continue for some time. And as the sky breaks through the clouds, it is daylight, and already midmorning, and a rainbow dominates the heavens. And the angel sayeth: "Who shall secure the covenant between earth and heaven?" And I say that **I** shall. (It is an offering, not a claim.) And it is done. Yet shall each, in turn, need to endure their own flood, and secure their own covenant. Yet the world and humanity in it **have** been permanently changed by **this** flood.

And in the day's light, I am now to undertake the labor of climbing down the mountain, to whose peak I had been so swiftly borne. Step by step I must descend it, to find those, in the valley below, who now live, and who are gathered to

build anew. And I am to wander among them misunderstood, as if I were a babbling or silent madman that they shun, or think strange, or fear, always stirring discomfort simply by passing; yet even in their incomprehension, this is my carrying to them of the fire, the fire carried down from the heavens. And thus shall I wander the rest of my life.

And I ask the angel if this is truly so, and if it must be. And with quiet simplicity, addressing even that patch of sadness in me that asked the question, he says that it is, and that I **know** that it is. And I have always known.

All being thus concluded, I passed from the valleys of rebuilding back through the blue-green curtain and from the vision and the voice unto the silent sanctuary of the cubical Enochian adytum; and it is finished.

## SKRYING THE 28TH AETHYR, WHICH IS CALLED **BAG** ✠ V ✨ U

[The letters of the name BAG correspond to Aries, Taurus, and Leo. Its color is indigo. It corresponds to Hod in Yetzirah. The sigils of its governor's names – Pabnixp, Pocisni, and Oxlopar – are on the Earth Tablet. The Moon was in Sidereal Aries at the time of this vision.]

(A skrying of the 28<sup>th</sup> Æthyr, BAG. This felt inadequate and incomplete. The intellect was very involved, especially at the beginning. I don't know if this was my own poorer preparation, or the fact that this Æthyr corresponds to Hod in Yetzirah. There was also a tendency for the guides to shuffle me around a bit, as if to deal with me politely but never to get to the main point.)

I enter a scene from a Medieval village in bright daylight. Many people are milling about and chattering. (These are my own thoughts, which are among the various inhabitants of the village. They have no particular focus or coordinating purpose. They but mill about.) I begin to center my own purpose for being here. I trace the lineal figures which actuate the three letters: a Mars hexagram for Aries, a Venus hexagram for Taurus, and the

<sup>10</sup> Note to myself made mentally during the vision: See last three letters (LON, or  $\text{O}\text{O}\text{M}$ ) and check their value; for they are the actual teaching given here.

<sup>11</sup> "Iniquity" is merely "in-equity."



solar unicursal hexagram for Leo; and this calms the place and gives me a sense of direction.

I am but on the outskirts of the village, and this, in turn, is the outskirt of the Æthyr. Ahead of me, at a far-seeming distance (I now realize, in recording this, that it must be at the heart of the domain, which is this Æthyr), is a great, tall hill, reaching up from the earth, with a castle atop. I feel this must be my goal.

I am joined by one who is in the image of the god Anubis. It is surprising to me that the townspeople are not surprised to see him, he is so incongruous in this setting. Yet they are not. He is familiar to them. I identify myself as a traveler and stranger who seeks the inner palaces of Babalon. I go with Anubis, and he leads me through the crowd, which parts before us, to a monument, a statue of gray stone under some beautiful shading trees. The statue is comprised of a ram facing to my left, a bull facing toward me, and a lion facing to my right; yet they seem to be joined at their hind parts where I cannot see, so that they are, in reality, one creature, the spirit of this Æthyr, by which the townspeople have celebrated the name of their town; for on the base of the statue appears to be the letters BAG, or  $\nabla \times \cup$ . And this is the **real** point of departure of the vision.<sup>12</sup>

In the shade of the tree, before the statue, Anubis asks me what I seek. I tell him I wish to go to the castle as my goal, and to see the king. He asks me if I know the king. There is a great struggle in me as to what the correct (accurate) answer is, and I finally tell him I do not. (It is at this point that he seems to wish to politely bar me admission, in the fashion of a skilled tour guide. I persist. He finally seems to agree to take me as far as I can go.)

He now shows me the real appearance of the hill and castle, which, until now, has been veiled. It is a tall shaft of ruby, rising from a hill-like broader base into a perfect phallic shaft, precisely molded or carved. That which was the palace is now seen as the head of the phallus; and the whole

reaches much further up into the sky than I had thought, or seen, before.

Then the sky begins shifting between night and day. It is as if it cannot make up its mind which it is. I ask Anubis and he says it is both. The shaft is the king's penetration of the body of night, or Nuit, and the sovereign reason's hurling of itself into the sensuous black of the unknown, which is its beloved. The night is where it really reaches, but the day is where I stand, witnessing it; so it is both. (In this I understand that my intellect is veiling this for me thus far; hence the daylight.) I wish to get past it, into the night. I feel a struggle in my solar plexus, as the energy finds its blockage there. I gaze upon the shaft and desire to be one with it in its goal (and am told that this is how I would be one with the King). My own member rises into erect fullness, and I adore, so far as I may conceive of Her, that night into which he reaches. With this, Manipura relaxes, and the energy flows freely to Visuddha. I am at peace.

Anubis asks me what I am willing to do to reach the castle and meet the King. I begin to answer habitually that I will do anything at all for this; but I am brought up short by the recollection that it is not he who is my actual goal; it is Babalon. So I say, "I shall do anything whatsoever that Babalon requires of me."

It is unclear whether or not this was the right answer; but it **does** somewhat displease Anubis.<sup>13</sup> Therefore, he turns me over to the care of a beautiful, blonde angel dressed in white, saying, "You may **not** meet the king, but **may** meet the teacher."<sup>14</sup> And now the angel is armored in red armor (though without a helmet). And he has me join him; I am in the image of Horus. And, as such, we expand and expand, rising up into the night, beyond even the height of the phallic column of the king's palace. And we stand a while in this night; but I cannot sustain it. I keep looking down, to about the region of my abdomen where the phallic palace rests, and being quizzical of it. So we return to ourselves at the base once more.

The angel then offers another approach. I now find myself unclothed, and rolled into a fetal position. (I am **physically** rolled into this position as

<sup>12</sup> Note while transcribing: I am suddenly struck by a structural component of this journey. The statue, which being made of stone is a symbol of Tiphereth, is, as it were, a center of things to which I am drawn; but this center is, in turn, but peripheral to that greater center of the kingdom which is the hill and the castle, as if they were of Kether.

<sup>13</sup> Because he is of Hod?

<sup>14</sup> Transition from B, or  $\nabla$  (The Emperor), to A, or  $\cup$  (The Hierophant).



well.) And now I am thus curled up in the base of the ruby shaft, calm yet attentive, wrapped in upon myself in the ruby light which is otherwise surrounded in darkness. It begins to get very hot. The heat builds. And now, though there is no new sensation other than an overall increase in vibration, all about me is caught up in the great roar of a lion that is long sustained, and is seen as lines of force moving continually from the base to the head of the shaft. And in witnessing them, I am mostly coiled in a fetal position within the almost pyramidal base, yet am also at all points along the shaft.

And this is all I can be shown now. I am again outside, and the hill again resembles a green and rocky hill with a castle at its top. I am sure this has been incomplete, but it is all I can see now. The angel and Anubis, together, escort me warmly to my portal. I pass through, and am returned.<sup>15</sup>

## SKRYING THE 27TH AETHYR, WHICH IS CALLED

**ZAA** ☒ ☐ ✂ ✂

[The letters of the name ZAA correspond to Leo, Taurus, and Taurus. Its color is "angry clouds of ruddy brown." It corresponds to Netzach in Yetzirah. The sigils of its governor's names – Saziami, Mathvla, and Crpanib – are on the Earth Tablet. The Moon was in Sidereal Aries at the time of this vision.]

Entered through the Northern wall of the cubical adytum, by a portal veiled by a russet curtain whereon were the letters ☐✂✂ in citrine.

<sup>15</sup> Diary note later: The gist of it all, as I presently understand it, is the king's phallic penetration of, and thus sacrifice to, the infinite Night that is his beloved – Hadit giving himself up to Nuit, symbolized by the sovereign Reason (Ruach) surrendering, in love, to the Unknown. To complete the vision, one must pass through this as an actual experience. Taurus is the love, the object of the love, the act of copulatory uniting. This union is the Rosy Cross, and the Inner Teacher. Leo is the fulfillment of this, their union ratified in its climax. All the parts are there, and a method of practice is articulated – one simply must pass through it (which, at its fullest, would involve crossing the Abyss, I think) to have it *in toto*. It is relatively easy to return to the place of the town statue to commence further work on this.

I emerge into a standard countryside with hills in the distance. It is somewhat darkening, as of dusk, and hot-brooding. I make the Hexagrams<sup>16</sup>. The surroundings clarify: The sky, which is indeed of dusk, is of roiling russet clouds. It is that time of day when the Sun is no longer seen, yet ultra-violet light predominates. The green foliage around (for there is some, close to the gate) is electrically alive as the result of the U-V. I notice no extremes either of temperature or humidity; but the whole feeling is of dusk, with that distinctive awakeness that it brings.

I see approaching me, slowly, a herd of red lions. And standing on the back of one, in their midst, is an amber or yellow statue of a slender goddess, all aglow in yellow light. I wait a bit, and see that there is life in the statue. I make the Hexagrams again, and she becomes very much alive, like a real woman, but still appearing as the statue. Now she is no longer on the lion's back, and she approaches me, coming right up to me.

She takes my two hands in hers. She is the goddess Isis.<sup>17</sup> She says, "I am come to lead you through the wall of the lions, and of the lion's roar. I let her lead me (she backs, drawing me with her, as the Hiereus leads the candidate).<sup>18</sup> We approach the lions but, as I near, there is a wholly other effect – for it is not the beasts of the fields through which I pass, but rather a veil or region of energy, of fire (as best I may call it) that does not burn yet which vibrates intensely and continuously. And it has a loud, loud roar like a huge, deafening waterfall. As I begin to move through this, the kundalini moves in my physical body as well (for I am "here" and "there" at once), easily reaching the heart and beginning its movement to the throat.

As this happens, I emerge from the other side of the veil into a wholly new scene. It is a garden, in bright, bright sunlight. The yellow of the Sun and the green of the foliage are nearly the only colors I see; and my inner senses are also impacted by a greenness of color and energy that is even more subtly behind all of this, though not physically visible. Then I am surrounded by roses, red

<sup>16</sup> Of Leo, Taurus, and Taurus.

<sup>17</sup> ♀ intersecting ♂?

<sup>18</sup> 28<sup>th</sup> Aethyr = Hegemon, 27<sup>th</sup> = Hiereus... Does 26<sup>th</sup> = Hierophant? (Later: Yes!)



roses of all types. The kundalini movement continues, and it is as if my interior gently is dilated before its amazing flow, and my body and soul are saturated with pleasure. Pleasure is almost the only word or idea that comes to me. It is pleasure, pleasure. This is the Garden of Pleasure, the עֵדֶן עֵדֶן. I don't know how long I am lost wholly in the wonder and delight of this amazing, solar, bright, open, extraordinary pleasure.<sup>19</sup>

After a time, I turn to Isis (who now more resembles a human woman, with flesh-colored skin, and black hair, and a beautiful face marked by clear, bright blue eyes). I ask why I am here, and what I am to do here in this garden. She asks me what I *wish* to do; for it seems the options are endless. I say I seek to walk the Pathway of Light to its end, in the embrace of Babalon.

Her acknowledgment of this is almost missed in the immediacy of the effect. The kundalini flow strengthens. I expand into the sunlight. The pleasure increases and nearly dissolves me. The sunlight itself, in fact, does dissolve away, and I find myself amidst the night of space with all the silvery and colorful stars that bejewel Her encompassing body. I acclimate to this briefly, and then find I am again saturated with the pleasure, and the kundalini is risen a little to Ajna and a little to the crown; yet my point of view is retained. Every star is a nerve center of pleasure on the body of Nuit. As I kiss and touch each one, and moisten it with my lips and tongue, it sends shudders of pleasure through Her. But I know I cannot, in all the time of Eternity, kiss them all. I can either journey as Hadit, wandering ever from point to point uniting with Her; or I can surrender that distinction, dissolving the difference among them and...

...But not now.

I am simultaneously in the garden and its sunlight, and in this night; but now I am more in the garden.

The kundalini flow gently, persistently increases. There is now almost no reality but its concentration in my heart, and its filling me, and the sunlight and the garden. Isis tells me this is the veil of the Inner Teacher and, knowing this ONE, I easily surrender the veil to understand Him who is silent speech and invisible, who is with me.

<sup>19</sup> And in fact, for the rest of the vision and a while after, it remained with me.

And after a time I ask: If this is the Teacher, let Him teach me. And at first the teaching is but the renewal of the pleasure and the understanding that comes with it. And then I am told certain things that are unique to me, and for me. At the end I am told that the 28<sup>th</sup> and 27<sup>th</sup> Æthyrs have been for the purpose of giving me tools, and preparing me, so that I might approach and be received into the 26<sup>th</sup>; and these tools are now mine.

I ask then, to be permitted to enter the palace of the Sun; and am told that I shall, in the way that it shall happen in the 26<sup>th</sup> Æthyr of DES.

And now, still warmed within and without, I am wholly in the garden with Isis. And she tells me that she, in fact, is but myself, my subconscious self, that has come to lead me thus far; and she is the woman who tames and awakens the lion, and who conducts me through the veil of its roar; for she is an embodiment of that Priestess of the Silver Star who is Isis indeed. And so I may better understand this Æthyr, she tells me her name is ISIS but in Enochian; and thus ♂ II ♂ II, or 134;<sup>20</sup> and I should consult this. And I think of the Tarot cards corresponding, and understand. We move together, into each other's arms, as lovers, in a deep kiss that dissolves us both into the silence of pleasure.

And now I am alone, except that she is within me where I can hear her. And I know it is time to go, and I don't want to go, and I don't know *how* to return; for I cannot backtrack where I have come. There is no Path or Way. So she merely delivers me back to the area near the gate, under the now graying russet skies. The lions are circled about, but lying lazily, most of them sleeping. Night is approaching. I pass through the gate and return.



<sup>20</sup> This is the standard attribution of the Enochian letters ISIS, and their enumeration by the traditional methods. Among other things, 134 is the value of דלק, "burning;" הנוגע, "the toucher;" לנחמו, "to comfort him;" ἅγιον, "holy; etc. (It also had an important personal meaning for the seer on reflection, because it is the value of the name of one of the most active of those Secret Guardians that has watched over Temple of Thelema and its Founders from the start.)



# The Ritual of the Pyramid

## (Greek Adaptation)

### 000. The Building of the Pyramid.

[Aleister Crowley's self-initiation ritual, *Liber Pyramidos*, was an adaptation of the A.:A.: 1°=10° ritual, *Liber הוה*. The Egyptian form is well known. What generally is not known is that the earliest form employed a Greek pantheon: The mysterious "Alpha Delta Epsilon Iota" of the Opening are the initials of the names **Hades, Demeter, Hermes, and Iacchus**. The whole ritual, viewed thus, is the legend of "The Passage of Persephone Through Tartarus," the initiation of the Daughter or Pure Soul of Malkuth unto her rightful heritage. Original drafts have not survived. I created the adaptation following for a stage of my personal Work, retrofitting the ritual to the pantheon of Greece in a period when she was heavily influenced by Egyptian importation. – *Fra. L.F.*]

*The Magus with wand. On the altar are incense, fire, bread, wine, the chain, the scourge, the dagger & the oil. In his left hand he takes the bell:*

*(In South West) Hail, Demeter! (Sound bell. Establishing Demeter in South West.)*

*(In North West) Hail, Hades! (Sound bell. Establishing Hades in North West.)*

**Let the Silence speech release!**

*Banishing (widdershins) spiral dance. Then, from Throne of East, establishing Hermes:*

**The Words against the Son of Night  
Hermes speaketh in the Light.**

**Knowledge & Power, twin warriors, shake**

**The Invisible; They roll asunder**

**The Darkness; Matter shines, a snake.**

**Typhon is smitten by the thunder –**

**The Light breaks forth from Under.**

*He goes to the West, in the center of the base of the triangle of Hermes (E, ⚡), Demeter (Δ, ♀), and Hades (Α, ♂), invoking Hermes:*

**O Thou, the Apex of the Plane,**

**With Wingéd Helm, & Globéd Wand**

**With Wings of Night! Whose serpents strain**

**Their bodies, bounding the Beyond.**

**Thou in the Light & in the Night**

**Art One, above their moving might!**

*He lays the wand, etc., on the altar, uses the scourge on his buttocks, cuts a cross with the dagger upon his breast, and tightens the chain of the bell about his forehead, saying:*

**The Lustral Water! Smite thy flood  
Through me – lymph, marrow & blood!**

*Anointing the wounds, say:*

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

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

**So Life takes Fire from Death, & runs  
Whirling amid the Suns.**

**Earth Mother! Pace the Path, bind on  
The girdle of the Starry One!**

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

*The Secret Word: 𐤀....𐤀*

**For from the Silence of the Wand  
Unto the Speaking of the Sword,  
And back again to the Beyond,  
This is the toil & the reward.  
This is the Path of הוה – Ho!  
This is the Path of ΙΑΩ.**

**Hail, Demeter! (Bell) Thou Wanded Wheel!  
Alpha & Delta kissed & came  
For Five that feed the Flame.**

**Hail, Hades, hail! (Bell) Thou Sword of Steel!  
Alpha & Delta & Epsilon  
Met in the Shadow of the Pylon  
And in Iota did proclaim  
That tenfold core & crown of flame.  
Hail, Hades, hail! Unspoken Name!**

*Thus is the Great Pyramid duly builded.*



### 1. Initiation.

*The Candidate still bound and hoodwinked.*

## THE FIRST PYLON.

I know not who I am;  
I know not whence I came;  
I know not whither I go;  
I seek – but What I do not know!  
I am blind & bound; but I have heard the  
Hawk's cry  
Ring through Eternity: Arise & follow me!  
Ra-Hoor-Khuit! I now invoke  
The Fourfold Horror of the Smoke.  
Unloose the Pit! by the dread Word  
Of Power – that Set-Typhon hath heard –  
זאזאס זאזאס נאסאנאנאדא זאזאס

*(This is dangerous. It opens the Gates of Hell.)*

The Fear of Darkness & of Death.  
The Fear of Water & of Fire.  
The Fear o'the Chasm & the Chain  
The Fear of Hell and the dead Breath.  
The Fear of Him, the demon dire  
That on the Threshold of the Inane  
Stands with His Dragon Fear to slay  
The Pilgrim of the Way.  
Thus I pass by with force & care,  
Advance with Fortitude & Wit,  
In the straight Path, or else their snare  
Were surely Infinite.

## THE PASSING OF THE SECOND PYLON.

*(Suit action to words. Use HGA's name, or substitute as one will. Work scansion.)*

**.....! Who clutches at my throat?  
Who pins me down? Who stabs my heart?  
I am unfit to pass within this Pylon of the Hall  
of Truth.**

**The Lustral Water! Let thy Flood  
Cleanse me – lymph, marrow, & blood!**  
(✠ *Navel*)

**The Scourge, the Dagger & the Chain  
Purge body, breast & brain!  
The Fire Informing! Let the Oil  
Balance, assain, assoil!**

*Still in corpse-position.*

For I am come with all this pain,  
To ask admission to the shrine.  
I know not why – I ask in vain –  
Unless it be that I am Thine.

**I am Mentu his truth-telling brother,  
Who was Master of Thebes from my birth: –  
O heart of me! heart of my mother! O heart  
that I had upon earth!  
Stand not thou up against me a witness!  
Oppose me not, judge, in my quest!  
Accuse me not now of unfitness  
Before the great God, the dread Lord of the  
West!**

*(Change this part to your own motto. Continue to work the scansion correctly.)*

Speak fair Words for L.F., may he flourish  
In the place of the weighing of hearts  
By the Marsh of the dead, where the crocodiles  
nourish  
Their lives on the lost, where the Serpent  
upstarts.  
– For though I be joined to the Earth,  
In the Innermost Shrine of Heaven am I.  
I was Master of Thebes from my birth;  
Shall I die like a dog? Thou shalt not let me die,  
But my Khu that the teeth of the crocodiles  
sever  
Shall be mighty in Heaven for ever & ever!

*Kneeling at Altar facing East:*

**N Yea! but I am a fool, a flutterer!**

## I am under the Shadow of the Wings!

**⊢ I am a liar & a sorcerer.**

## I am under the Shadow of the Wings!

2 I am so fickle that I scorn the bridle.

## I am under the Shadow of the Wings!

**7 I am unchaste, voluptuous and idle.**

## I am under the Shadow of the Wings!

**Y I am a bully & a tyrant crass,**

## I am under the Shadow of the Wings!

† I am as dull & as stubborn as an ass:

## I am under the Shadow of the Wings!



† I am untrusty, cruel & insane,  
 I am under the Shadow of the Wings!  
 ¶ I am a fool & frivolous & vain.  
 I am under the Shadow of the Wings!  
 ▯ I am a weakling & a coward; I cringe,  
 I am under the Shadow of the Wings!  
 ˆ I am a catamite & cunnilinge.  
 I am under the Shadow of the Wings!  
 ☉ I am a glutton, a besotted wight;  
 I am under the Shadow of the Wings!  
 ♃ I am a satyr & a sodomite.  
 I am under the Shadow of the Wings!  
 ♀ I am as changeful & selfish as the Sea.  
 I am under the Shadow of the Wings!  
 ♀ I am a thing of vice & vanity.  
 I am under the Shadow of the Wings!  
 ☿ I am most violent & I vacillate,  
 I am under the Shadow of the Wings!  
 ♄ I am a blind man & emasculate.  
 I am under the Shadow of the Wings!  
 ☿ I am a raging fire of wrath – no wiser!  
 I am under the Shadow of the Wings!  
 ♄ I am a blackguard, spendthrift and a miser.  
 I am under the Shadow of the Wings!  
 ♄ I am obscure & devious & null.  
 I am under the Shadow of the Wings!  
 ♄ I am ungenerous & base & dull.  
 I am under the Shadow of the Wings!  
 ☿ I am not marked with the white Flame of  
 Breath.  
 I am under the Shadow of the Wings!  
 ♄ I am a Traitor! – die the traitor's death!  
 I am under the Shadow of the Wings!

*This last raises Candidate erect. Long silence.*

*Invoking Spiral Dance.*  
 Now let me pace the Path, bind on  
 The girdle of the Starry One!

*In North West.*  
 .....! Who clutches at my throat?  
 Who pins me down? Who stabs my heart?  
 I am unfit to pass within this Pylon of the Hall  
 of Truth.

The Lustral Water! Let thy Flood  
 Cleanse me – lymph, marrow, & blood!  
 (✱ Right breast)

The Fire Informing! Let the Oil  
 Balance, assain, assoil!

*In North. See Hades.*  
 Soul-mastering Terror is thy name!  
 Lord of the Gods! Dread Lord of Hell!  
 I am come. I fear Thee not. Thy flame  
 Is mine to weave my maiden spell!  
 I know Thee, and I pass Thee by.  
 For more than Thou am I!

*In South East.*  
 .....! Who clutches at my throat?  
 Who pins me down? Who stabs my heart?  
 I am unfit to pass within this Pylon of the Hall  
 of Truth.

The Lustral Water! Let thy Flood  
 Cleanse me – lymph, marrow, & blood!  
 (✱ Left breast)  
 The Fire Informing! Let the Oil  
 Balance, assain, assoil!

*In South. See Demeter.*  
 Sorrow that eateth up the soul!  
 Dam of the Gods! The green Earth's Queen!  
 This is Thy Name. I Come, Control  
 And Pass! I know Thee, Lady of Eleusis!  
 I know Thee, & I pass Thee by.  
 For more than Thou am I!

*In North East.*  
 .....! Who clutches at my throat?  
 Who pins me down? Who stabs my heart?  
 I am unfit to pass within this Pylon of the Hall  
 of Truth.

The Lustral Water! Let thy Flood  
 Cleanse me – lymph, marrow, & blood!  
 (✱ Throat)  
 The Fire Informing! Let the Oil  
 Balance, assain, assoil!

*In East. See Hermes. Silence.*

*In South West.*  
 .....! Who clutches at my throat?  
 Who pins me down? Who stabs my heart?  
 I am unfit to pass within this Pylon of the Hall  
 of Truth.



RITUAL OF THE PYRAMID (Greek)

The Lustral Water! Let thy Flood  
Cleanse me – lymph, marrow, & blood!  
(✕ Above navel)

The Fire Informing! Let the Oil  
Balance, assain, assoil!

*In West. See Nature.*

I will not look upon thee more,  
For Fatal is Thy Name. Begone!  
False Phantom, thou shalt pass before  
The frowning forehead of the Sun.  
I know thee; & I pass thee by.  
For more than thou am I.

*At altar, formulating ✕ in air above altar with a  
blazing Sun at the heart of the figure:*

Now witness ye upon the Earth,  
Spirit and Water and Red Blood!  
Witness above, bright Babe of Birth,  
Spirit, & Father – that are God!

*As babe in egg, being born, as taught.*

For Silence duly is begot  
And Darkness duly brought to bed;  
The Shroud is figured in my thought,  
The Inmost Light is on my Head.

*Unbind.*

*Sign of the Enterer:*

Attack! I eat up the strong Lions, I!  
Fear is on Earth, on them that dwell therein;  
Behold the radiant Vigor of the Lord!

*Sign of Silence:*

Defense! I bind the arms of Typhon, ply  
My fear on him who sired the Hound of Hell!  
Behold my radiant Peace, ye things abhorred!  
For see! The Gods have loosed mine hands:  
And I, unfettered, stand.  
Hail, Demeter, hail! Hades cries –  
Now I a Child of Earth arise  
And follow – where dead Bacchus lies!

*Lie down in Sign of Hanged Man.*

I gild my left foot with the Light.  
I gild my Phallus with the Light.  
I gild my right knee with the Light.  
I gild my right foot with the Light.  
I gild my left knee with the Light.

I gild my Phallus with the Light.  
I gild mine elbows with the Light.

I gild my navel with the Light.  
I gild my heart wedge with the Light.  
I gild my black throat with the Light.  
I gild my forehead with the Light.  
I gild my Phallus with the Light.

*Rising in Sign Mulier:*

....., mine Angel! I am Thine,  
Waiting Thy Glory in the shrine.  
Thy bride, Thy virgin! Ah, my Lord.  
Smite through the Spirit with Thy Sword!  
....., O .....! rise in me,  
The chosen catamite of Thee!  
Come! Ah, come now! I wait, I wait,  
Patient – impatient slave of Fate,  
Bought by Thy glance – Come now! come now!  
Touch & inform this burning brow.  
....., my lover! in the shrine,  
Make Thou me wholly Thine!

*The Lightning Flash. Remove hoodwink.*

I am ..... – worthy alone  
To sit upon the Double Throne.

*Assume throne in West.*

Attack is mine, & mine defense.  
And these are one. Arise, go hence!  
For I am Master of my Fate,  
Wholly Initiate.

*The Secret Word. 𐤀𐤁𐤁𐤁𐤁*

The words are spoken duly.  
The deeds are duly done.  
My soul is risen newly  
to greet the risen Sun.

*Bell accordingly.*

One! Four! Five! Hail!  
One! Four! Five! Ten! All Hail!

*Sign of the Enterer:*

I give the sign that rends the Veil.

*Sign of Silence:*

The sign that closes up the Veil.



## 2. The Sealing of the Pyramid.

*The Magus with wand. In his left hand the bell he taketh:*

*(In S.W.) Hail, Demeter! (Sound bell)*

*(In N.W.) Hail, Hades! (Sound bell)*

**Let the Silence speech release!**

*Banishing (widdershins) spiral dance. Then, from Throne of East:*

**The Words against the Son of Night**

**Hermes speaketh in the Light.**

**Knowledge & Power, twin warriors, shake**

**The Invisible; They roll asunder**

**The Darkness; Matter shines, a snake.**

**Typhon is smitten by the thunder –**

**The Light breaks forth from Under.**

*He goes to the West, in the center of the base of the triangle of Hermes, Demeter, and Hades, invoking Hermes:*

**O Thou, the Apex of the Plane,**

**With Wingéd Helm, & Globéd Wand**

**With Wings of Night! Whose serpents strain**

**Their bodies, bounding the Beyond.**

**Thou in the Light & in the Night**

**Art One, above their moving might!**

*He lays the wand, etc., on the altar, uses the scourge on his buttocks, cuts a cross with the dagger upon his breast & tightens the chain of the bell about his forehead, saying:*

**The Lustral Water! Smite thy flood**

**Through me – lymph, marrow & blood!**

*Anointing the Wounds, say:*

**The Fire Informing! Let the Oil**

**Balance, assain, assoil!**

*The Banishing (Widdershins) Spiral Dance, while saying:*

**So Life takes Fire from Death, & runs**

**Whirling amid the Suns.**

**Now let mine hands unloose the sweet**

**And shining girdle of Nuit!**

*Sign of the Enterer: Homage to Thee, Lord of the Word!*

*Sign of Silence: Lord of the Silence, Homage to Thee!*

*Repeat both Signs: Lord, we adore Thee, still & stirred/ Beyond Infinity.*

*The Secret Word: 𐤀...𐤁*

**For from the Silence of the Wand**

**Unto the Speaking of the Sword,**

**And back again to the Beyond,**

**This is the toil & the reward.**

**This is the Path of 𐤀𐤁𐤁 – Ho!**

**This is the Path of 𐤀𐤁𐤁.**

*At the altar.*

**Behold! The Perfect One hath said,**

**These are my body's elements**

**Tried & found pure, a golden Spoil.**

*Act accordingly.*

**Incense & Wine & Fire & Bread**

**These I consume, true Sacraments,**

**For the Perfection of the Oil (oils † on brow)**

**– For I am clothed about with flesh**

**And I am the Eternal Spirit.**

**I am the Lord that riseth fresh**

**From Death, whose glory I inherit**

**Since I partake with Him. I am**

**The Manifestor of the Unseen.**

**Without me all the land of Khem**

**Is as if it had not been.**

**Hail, Demeter! (Bell) Thou Wanded Wheel!**

**Alpha & Delta kissed & came**

**For Five that feed the Flame.**

**Hail, Hades, hail! (Bell) Thou Sword of Steel!**

**Alpha & Delta & Epsilon**

**Met in the Shadow of the Pylon**

**And in Iota did proclaim**

**That tenfold core & crown of flame.**

**Hail, Hades, hail! Unspoken Name!**

**Hail, Hades! (bell)**

**Hail, Demeter! (bell)**

**Hail, Hermes! (bell)**

**Hail, Iacchus! (bell)**

**through the rended Veil.**

**I am Thyself, with all Thy brilliance decked –**

**Khabs-Am-Pekht**



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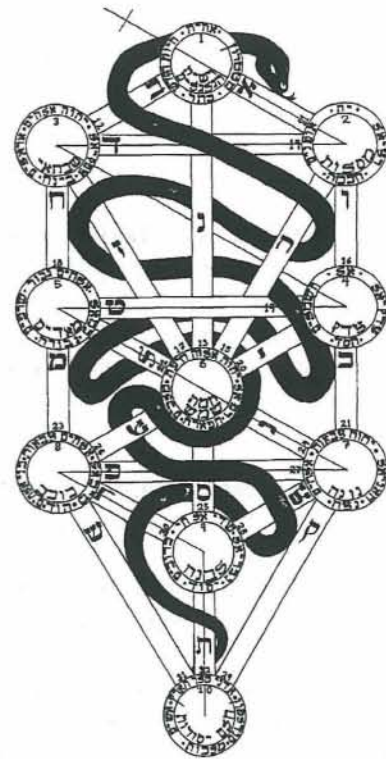
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## A.:A.:

The A.:A.: is an organization whose founders and heads obtained, by personal experience, to the summit of Spiritual Science. They founded a system by which everyone can equally attain, and that with an ease and speed which was previously impossible. Primarily, the body exists for the purpose of conferring Initiation. Secondly, it prepares people for Initiation by means of courses of instruction, or Grades.

[NOTE: The College and Temple of Thelema, though not part of the A.:A.: *per se*, were founded by one of its senior members as vehicles (among many) to prepare aspirants to undertake the A.:A.: curriculum.]

Every person wishing to become a Probationer of A.:A.: must first pass three months as a Student of the Mysteries. Several valid approaches to this Student period are recognized, depending on the needs and wishes of a particular aspirant. Those seeking to contact the A.:A.: may do so by writing to the Cancellarius at: [cancellarius@ordoa.org](mailto:cancellarius@ordoa.org). Your inquiry will be forwarded to an appropriate officer for response.



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