



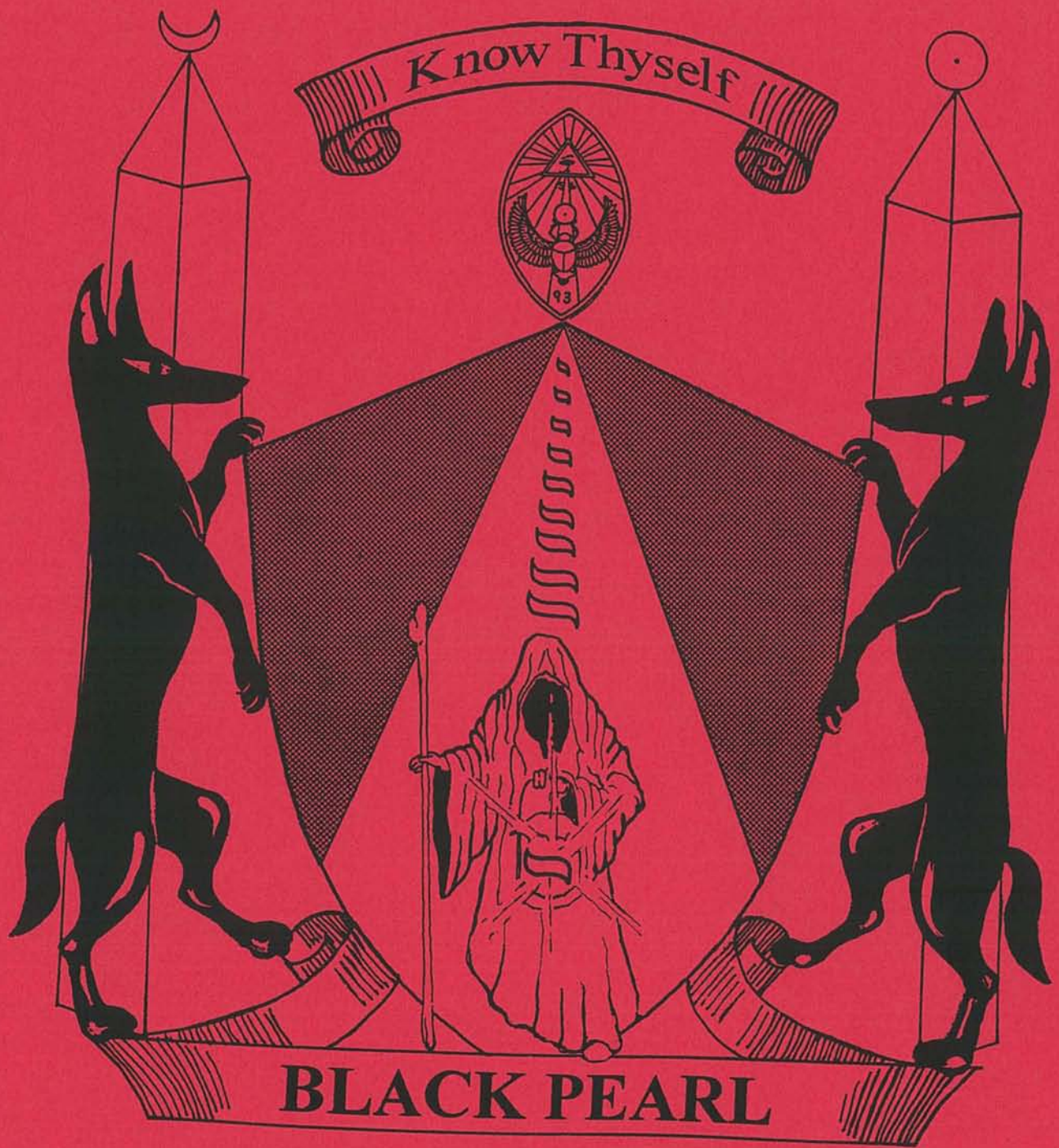
BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 1999 E.V.

Vol. 1, No. 5



COLLEGE OF
THELEMA



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*

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

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THE HAWK AND THE BABE



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

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

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

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

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

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



ALEISTER CROWLEY
The Winged Beetle
(To Raymond Radclyffe)



Editor's Letter THE SOUL IN THE MACHINE

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

— John 8:28

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

In short: We Ain't.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

— FRA A.H.



MEMORY

by Soror Meral

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

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

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

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

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

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

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

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

¹ In the 3^o=8^o and 4^o=7^o Grades, respectively. — A.H.

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

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

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

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

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



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

SILVER & GOLD

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

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

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

SOR. MERAL
November, 1954

OFFBEAT EXPLANATIONS

Psychological Projection

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



Qabalist's Qorner: 210

by Ike Becker



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

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

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

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

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

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

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

Tzaddi, which enumerate not to 120, but to 210.¹ Furthermore, he traced the form of the Roman letters N, O, and X in the shape of the crossed circle, ⊗, as in the illustration on the previous page.

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

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

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

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

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

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

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

² In A.A.A., 120 is attributed to the 2^o=9^o Grade of Zelator and its initiation ceremony.

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

A number of other terms refer to the depths:

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

Other Hebrew words of interest include:

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

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

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

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

MAGICK POWER & KĀRMĀ YOGĀ

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

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

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

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

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

Karma means “action” or “deed.” The popular understanding of Karma in the West, as a sort of cosmic reward-and-punishment scheme, has been distorted, in its filtering through Western thought, into little more than Judeo-Christian ideas of Heaven and Hell, with a little reincarnation tossed in. But “karma” refers to nothing other than our actions — which include thoughts and words, as well as deeds — and the inherent consequences thereof. This seeming dual meaning (of actions and consequences) exists because, in the philosophical context from which the word arises, it is understood that **there is no difference between our actions and their consequences**. The relationship is not one of linear cause-and-effect, but of uninterrupted continuity, or even identity. This relationship is recognized in most Latin-based languages (but not in English!) in that there is no distinction between the verbs² meaning “to do” and “to make” — *what you do is what you make*. Awareness of this identity becomes the continuing living reality of the Major Adept.

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

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

² For example, the Latin *facere*, or the French *faire*.

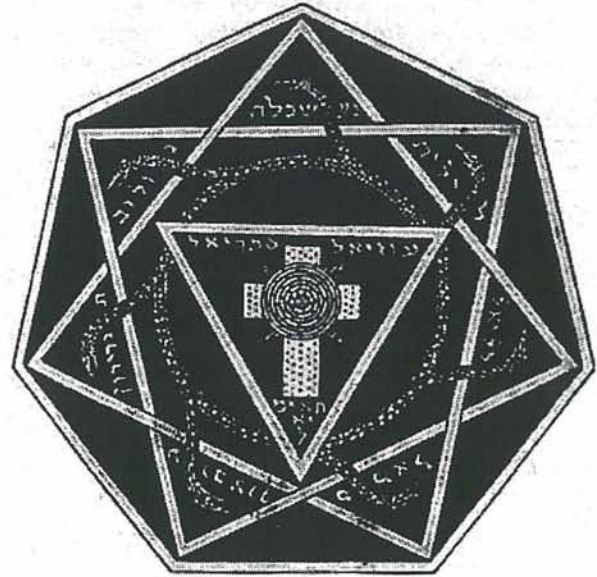
lated *ma'aseh* (מעשה), meaning, "deed or action." *Ma'aseh*, is attributed in Qabalah (*Sepher Yetzirah*, V:1) to the letter Lamed, the Path of Justice or karmic Adjustment; and it was in "crossing" the Path of Lamed that the Lesser Adept was trained to undertake the Great Work of the sephirah *Din*,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

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

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

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

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



THE FLOOR OF THE VAULT OF THE ADEPTI

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

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

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

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

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

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

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

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

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

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

JAMES A. ESHELMAN

THE SWORD OF THE BELOVÉD

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

JAMES A. ESHELMAN
October 24, 1998



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

The Temple shall be prepared thus:

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

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

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

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

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

♃¹ **Abrahamabra; the reward of Ra Hoor Khut.**

There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

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

Choose ye an island!

Fortify it!

Dung it about with enginery of war!

I will give you a war-engine.

With it ye shall smite the peoples;

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

♃ **Now I begin to pray:**

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

♋ **Thy will is done.**

♁ **Here is the Bread;**

♋ **Here is the Blood.**

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

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

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

All: **AMEN.**²

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

(Pause.)

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

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

(Elements shift deosil.)

♁ *(Intones:)* KAMÆL (כמאל).

(Elements shift deosil.)

♃ *(Intones:)* SERAPHIM (שרפים).

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

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

² *Liber XLIV, The Mass of the Phoenix.*

All (*Intone:*) MADIM (𐤌𐤓𐤁𐤍).

𐤓 (*Intones:*) RA-HOOR-KHUIT.

𐤒 (*Intones:*) RA-HOOR-KHUIT.

𐤑 (*Intones:*) RA-HOOR-KHUIT.

⊖ (*Intones:*) RA-HOOR-KHUIT.

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

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

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

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

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

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

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

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

There is no law beyond Do what thou wilt.

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

I adore thee in song —

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

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

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

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

⊖ Please come forth and purge yourselves of restriction.

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

³ *Liber Pyramidos.*

(As each participant approaches the writing table:)

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

(As each participant places parchment in furnace:)

- ☿ **There is success.**

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

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

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

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

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

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

All: HA.

H.: SOR. N.F.A.

H.: FRA. V.e.T.

FRA. L.V.

FRA. C.A.C.L.

GOD OF WAR!

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

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

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

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

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

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

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

Your mind awake Forever!

SUSAN MUNRO



Building The Pyramid: A Liber Legis Version

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

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

(In N.W.) Hail, Nu! (Sound bell)

(In S.W.) Hail, Had! (Sound bell)

Let the Silence disclose God!

Banishing (widdershins) spiral dance.

From Throne of East:

The Words against the Son of Night.

Horus enthroned in the Dawning Light.

Silence and Strength, twin warriors, shake

The Invisible; they roll asunder

The Darkness; matter shines, a snake.

Sebek is smitten by the thunder—

The Light breaks forth from Under.

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

O Thou, the Apex of the Plane,

With proud hawk head and Phoenix Wand

And empty hand where naught remains

That crushed an universe — Beyond

The palaces of Light and Night

Thou art, in Silence & in Might!

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

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

Anointing the Wounds, say:

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

Invoking (deosil) Spiral Dance, while saying:

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

In West:

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

The Secret Word: 𐤎...𐤎

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

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

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

𐤎 𐤇
 𐤇

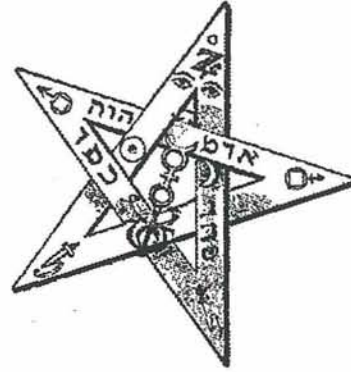
**Hail, Had! (Bell) Thou Hidden Fire-winged God!
With Spirit and Love, the Star-flame hath
Met in the Pylon's umbral path
And in True Will they did proclaim
The inmost and unspoken Name—
Hail! Secret quintessential Flame!**

𐤎 𐤇 𐤇
 𐤎
 𐤎𐤇𐤎

(Thus is the Great Pyramid duly builded.)

THE STAR RUBY

AN ANALYSIS (PART 1 OF 3)



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

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

Hereafter follows a commentary:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. “thy member, and say Ω Φαλλέ. . .”

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

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

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

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

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

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

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

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

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

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

These steps acknowledge the correspondences of Geburah and Chesed in the microcosm, exactly as in the Lesser Ritual of the Pentagram. As your hand moves from your right shoulder to the left, visualize a shaft of white light following the motion of the hand, forming the horizontal shaft of a Cross of Light.

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

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

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

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

גתס

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

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

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

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

★ ★ ★ ★ ★

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The exact ritual method is as follows. Say:

N. (give the Sign of Puer, $6^{\circ}=5^{\square}$, corresponding to Geburah)

O. (give the Sign of Vir, $7^{\circ}=4^{\square}$, corresponding to Chesed)

(With a brief pause of silence, give the Sign of Puella = the first sign of the Babe of the Abyss)

X. (give the Sign of Mulier = the second sign of the Babe of the Abyss)

NOX — ἰὺ Πάν

(Give the Sign of Mater Triumphans, $8^{\circ}=3^{\square}$, corresponding to Binah)

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

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

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

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

ETARKHI, ěpě děxěä SOONŌKHĀS, ěpěrěstěrě
DĪMŌNŌS. Flěgěh gar pěrě mŏō hŏ ästěr tŏn
pěntě, kĭ ěn tě-ě stělěh, hŏ ästěr tŏn ěstěkě.

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

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

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

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

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

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

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

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

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

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

JAMES A. ESHELMAN

DO YOU LIKE OUR NEW LOOK?

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

SACRAMENTS OF ANNIHILATION

The Oblation of Communion in ZEN, the 18th Æthyr¹

An Enochian Devotional Rite

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

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

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

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

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

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

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

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

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

THE ELEMENTAL ORATIONS OF ZEN

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

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

Mother of fertility, on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun’s fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious.³

EARTH

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

FIRE

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

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

³ From *Canon Missæ Ecclesiæ Gnosticæ Catholicæ*.

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

AIR

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

WATER

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

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

FRA. KOTH-IU

⁴ For these five signs, see *Liber Reguli*, or Appendix F of *The Mystical & Magical System of the A.:A.:*.

BOOK REVIEWS:

A BRIEF HISTORY OF EVERYTHING

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

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

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

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

THE YOGA SUTRAS OF PATAÑJALI

An analysis of the Sanskrit with accompanying English translation
by **Christopher Chapple and Yogi Ananda Viraj (Eugene P. Kelly, Jr.)**.
(Sri Satguru Publications, 1990. Hardcover, 133 pp. ISBN 81-7030-244-7. \$15.00.)

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

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

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

HUNCHBACKS & SOLDIERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

— FRA. A

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

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

OPUS 5: Establishment of a protective bodyguard of invisible warriors *(To secure freedom from interruption during the practice of the Magick Art; this may include specific protection such as the preservation of physical health).*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CEREMONY ITSELF

PRELIMINARIES & DESIGN

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

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

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

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

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

BANISHING & PURIFICATION

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

GENERAL INVOCATION

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

Thee I invoke, the Bornless One.

Thee that didst create the Earth and the Heavens.

Thee that didst create the Night and the Day.

Thee that didst create the Darkness and the Light.

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

Thou art IA-BESZ.

Thou art IA-APOPHRASZ.

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seed and the Fruit.

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

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

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

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

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in the Water, of whirling Air and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me." (Pause; then the Ritual of the Middle Pillar.)

THE OATH OR PROCLAMATION

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

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

4 גַּם כִּי־אֶלֶךְ בְּגִיָּא צְלֻמוֹת לֹא־אֵיֶרָא
 רַע כִּי־אֶתָּה עִמָּדִי שְׁבֻטְךָ וּמִשְׁעֲנֵתְךָ
 הִקְמָה יְיָחֲמָנִי:
 5 תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צַרְרֵי דְשִׁנְתָּהּ
 בְּשִׁמּוֹן רֹאשֵׁי כּוֹסֵי רְנָיִה:
 6 אַךְ טוֹב וְחֶסֶד יִרְדּוּפִנֵּי כְּלִימֵי חֲתִי
 וְשִׁבְחֵי בְּבֵית־הַהוּא לְאַרְךְ יָמִים:

(Phonetically:)

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

kee-attah immahdee;
 shivətəahk umishə'an'te'akh hāmmah
 y'nakhamoonee.

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

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

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

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

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

SPECIFIC INVOCATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TETELESTAI: Say: "There is success."

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

CLOSURE & LICENSE TO DEPART

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

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

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

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

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

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

(Write the record of the ceremony.)

SHEDDING MY SKIN

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

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

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

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

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

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

HOWARD BAPTISTE
January 13, 1999

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

THE CRY OF THE 18TH AETHYR,
WHICH IS CALLED

ZEN ☩ ϕ 7 ☽

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

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

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

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

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

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

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

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

7. And now, after so long a while, the Angel¹ lifts me, and takes me from the room, and sets me in a little chamber where is another Angel like a fair youth in shining garments, who makes me par-

¹ No angel has been mentioned. The Seer was lost to being.

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

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

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

10. And this is the manner prescribed:

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

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

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

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

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

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

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

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

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

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

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

BOU-SÂADA.

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

NOTES ON ZEN by Fra. A.H.:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CRY OF THE 17TH AETHYR, WHICH IS CALLED

TAN    

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15. I am happily returned unto the earth.


BOU-SÂADA.

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

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

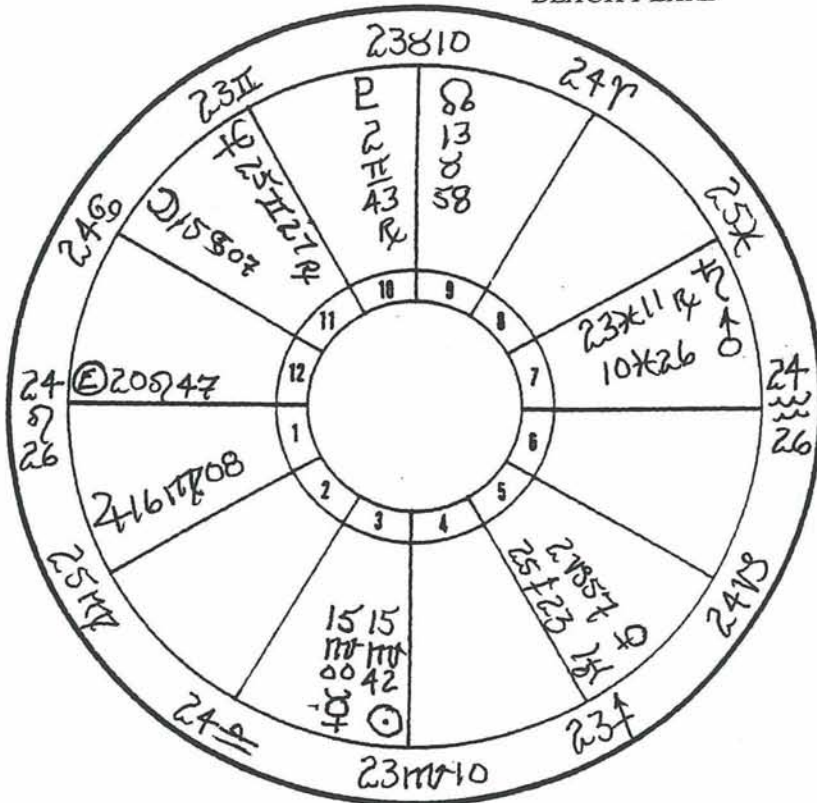
This 17th Æthyr corresponds to **Netzach in Briah**. Netzach is the sphere of operation of the planet Venus. As Netzach in Yetzirah (the 27th Æthyr) was expressed through the symbolism of Pisces, where Venus is exalted, Netzach in Briah is expressed primarily through the symbolism of Libra, Venus' "house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

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

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

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

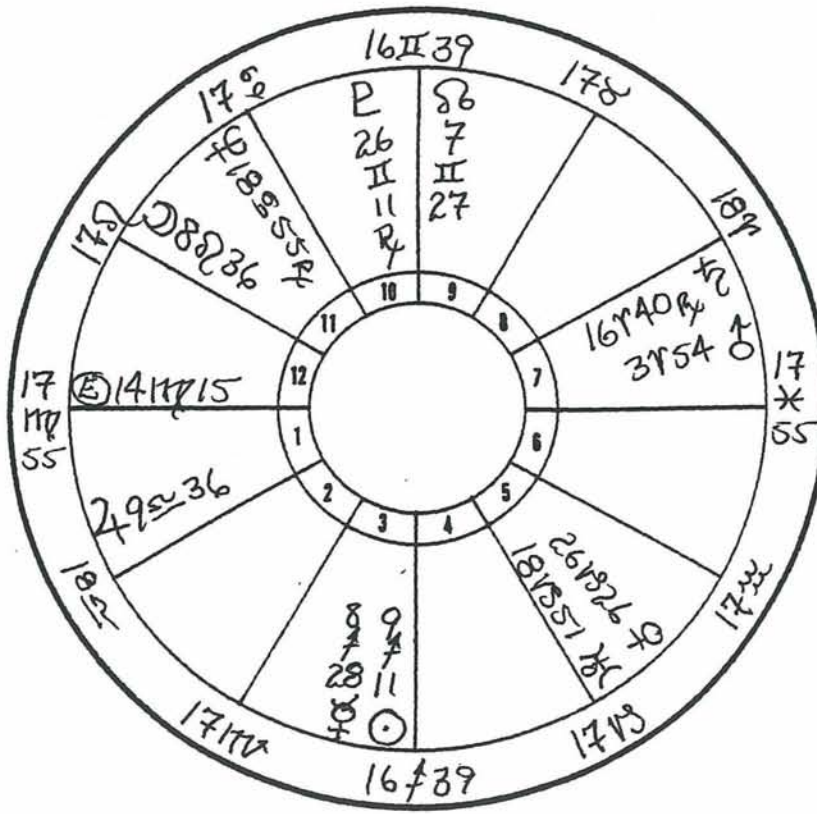
BLACK PEARL



Sidereal Zodiac

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

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



Tropical Zodiac

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

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

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

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

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

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

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

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

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

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

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

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

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

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

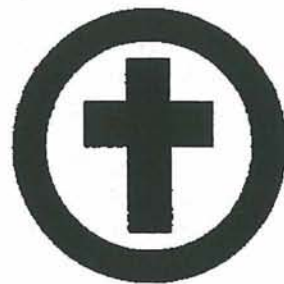
defies brief comment; but we should at least acknowledge the statement, “Your truth is your troth with Adonai the Beloved one,” *i.e.*, with the Holy Guardian Angel. The “spark of fire” in the final two sentences is the virgin-pure Yod, Yechidah, or Atman; *i.e.*, Hadit. And it is true that not all the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

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

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

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

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



The Cross of Themis
(The Hegemon's Lamen)

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

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

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

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

THE CRY OF THE 16TH ÆTHYR, WHICH IS CALLED

LEA ✠ ☾ 7 ✂

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

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

3. Now she is gone.

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

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

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

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

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

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

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

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

BLACK PEARL

reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

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

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

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

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

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

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

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

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

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

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

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

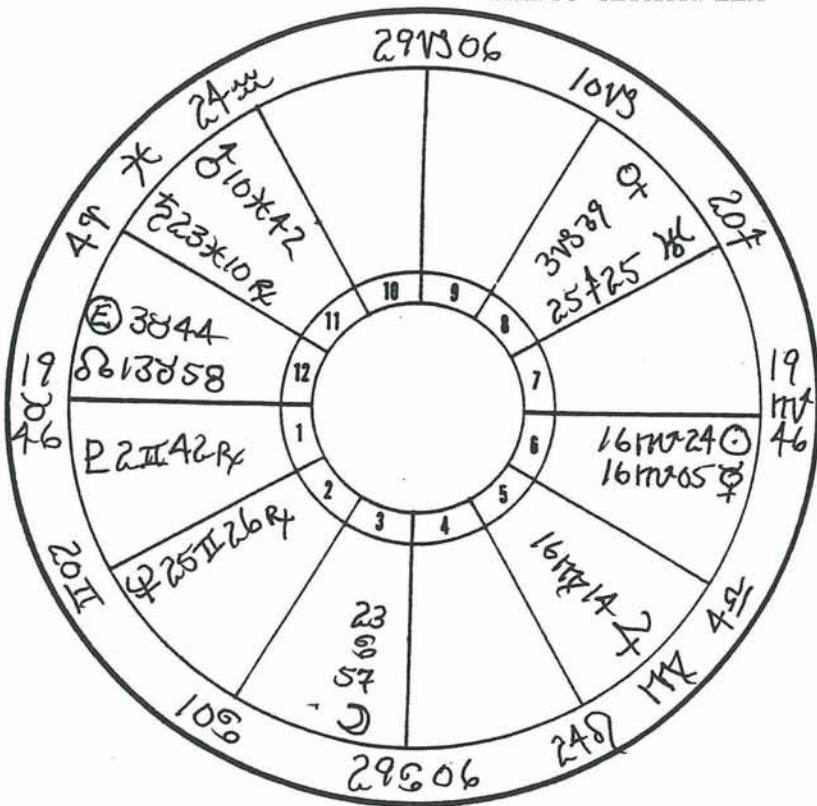
22. And I give the sign that only I may know.

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

BOU-SÂADA.

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

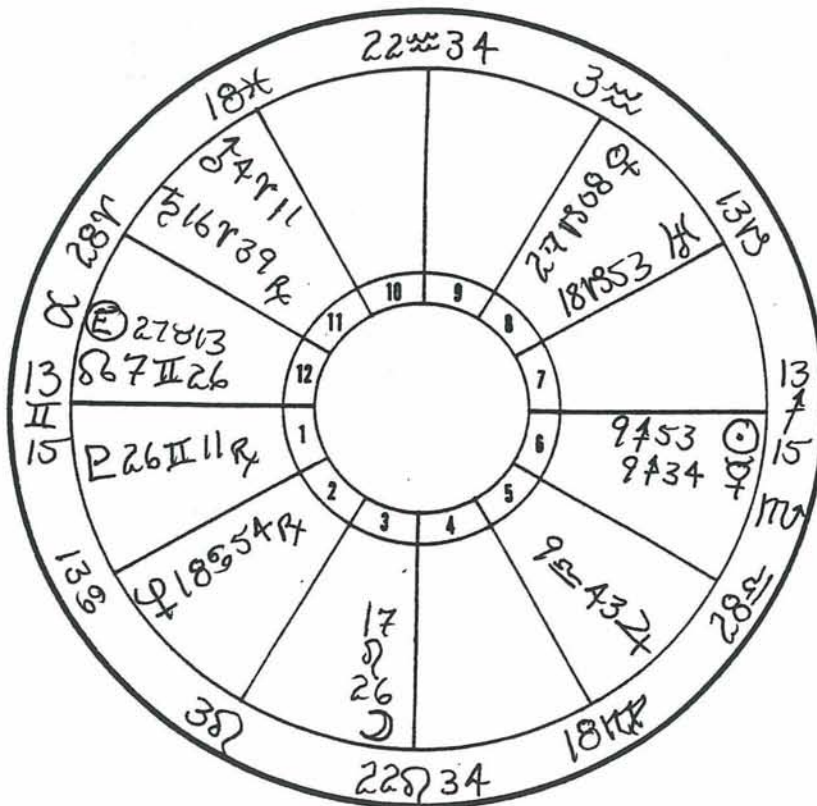
THE 16th ÆTHYR: LEA



Sidereal Zodiac

6:05 p.m. ANGLES:
 MC 18♌53
 Asc 7♈56
 EP 21♊32

Vision of the 16th Æthyr
 1909 December 2
 4:50 p.m. LT
 Bou Sâada, Algeria
 35N12, 3E53



Tropical Zodiac

6:05 p.m. ANGLES:
 MC 12♌22
 Asc 1♈25
 EP 15♈01

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IN THE CONTINUUM

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

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