



The Howling of Liber CCXXXI

A Grimoire of the Paths of the A.'.A.'.

**Frater Zephyros
2°=9° AoAo**

This evocatory grimoire functions as the Thelemic version of the lesser key of Solomon; known also as the Goetia or 'Howling'. Research into both what the Master Therion expounds and the uniquely profound work of Kenneth Grant which has its own Qabalistic significance; may shed light on the experiences of the Ordeals of the Grades of our order. Such synchronicities seem to correlate with my own experiences and exposure to the current of the A.'.A.'..

Liber CCXXXI is the most singular and certainly unique of all 'Class A' documents revealed by the Secret Chiefs thus far. The Master Therion presents it as a mapping of the cosmic process in congruity with the twenty-two Atus of The Book of Thoth. And it is shown to function as a technical treatise delineating a formula for initiation. Kenneth Grant extends this idea from the perspective of both sides of the Tree-of-Life in such a way as to seemingly destroy any idea of a Manichean battle between forces of Light and Darkness. Rather, the so-called Dark Side (whose contents are commonly referred to as Qliphotic) is purported by his experience to be very ancient 'Atavisms' that belong to a more primal and powerful consciousness from our racial past. Austin Osman Spare and Carlos Casteneda also investigate these bestial energies.

It seems that modern humanity has forgotten such power that was very much a part of human consciousness in a time before the ancient Egyptians; as modern man has moved more and more to a dependence on left-brained consciousness through the succeeding ages. The Necronomicon also speaks to this time and acts as a complimentary Grimoire as well as the Voudoun grimoires. Most certainly, this time in ancient Mesopotamia; specifically Chaldea, is the fountain from which the Egyptian and hence, the Jewish and Hindu religions would evolve into both Eastern and Western directions with Judaism branching into Islam and Christianity and Hinduism branching into Taoism and Buddhism. Of course, many aboriginal societies may be said to have never left this mode of consciousness as we are in this new aeon, learning more and more about ancient aboriginal cultures that have survived relatively unaffected or unaltered by time into the present age. Voudoun may be the one exception as it is clearly the merging or modernization of this ancient Shamanism with Christianity.

Liber CCXXXI consists of three separate sections: The first is composed of two sets of twenty-two sigils each belonging to two separate houses; the second is a set of twenty-two verses corresponding to both the corresponding sigils from the two houses; and the third section is a list of names for each of the Angels from both houses, arranged in two columns and paired of with the corresponding angel from each house. Both of the two sets of sigils in the first section are titled Liber XXII. The first set is sub-titled 'Domarum Mercurii Cum Suis Geniis' which I am paraphrasing as 'The House of the Angels of Thoth'. The whole book is an exposition on the Holy Tarot or Book of Thoth. The other set of sigils is sub-titled 'Carcerorum Qliphoth Cum Suis Geniis' and I am paraphrasing as 'The Prison of the Angels of Choronzon.

In both sets, the sigils are laid out either in the natural direction of Hebrew writing for the first set, or its opposite order for the second. This would seem to add some validity for Achad's reversal of the lesser paths on the Tree-of-Life. And in between both sets of sigils are instructions for comparing the sigils. They are arranged in two columns of which if the sigil delineated in the left column precedes the one of the right then the comparison is to be made in the sigils of the Angels of Thoth. And if the one on the right precedes that of the left then the attention is directed to the sigils of the Angels of Choronzon. The comparisons reveal similarity in style, theme, and symbolism between certain sigils.

Now please note that I have used the word 'Prison' for the Angels of Choronzon. But I would prefer to see this as something that is locked in a pre-historic level of consciousness deep in the collective conscious of our race. J. Edward Cornelius describes this with the idea that these beings are imprisoned in the Astral Waters about the Earth. These energies maintain a balance with the forces that are now at the fore of our consciousness and seem to be connected with each other through the Invisible Sefira known as Da'ath on the Tree-of-Life. Kenneth Grant seems to maintain that only the Adept has the wherewithal to handle the raw power of these Atavisms. In such a light he aligns both sides of every path of the Tree with each other as specific 'Kalas' from which Magick Power can be evocatorially gained employing specialized Tantric techniques.

There is no cross-comparison between the two charts until you get to the third section of this book. Here the names associated with each Atu are listed in two columns and their natural contrast is marked. The pronunciation of the names for the Angels of Thoth are more creative than the traditional Hebrew names for demons deployed by the Angels of Choronzon. Indeed the Angels of Thoth refer to several alphabets for composition of their names of which belong to no known language. Yet, Kenneth Grant develops strong Gematric evidence to support the nature of and validate the results of his work. These he draws from and expands upon Frater Achad's investigation into the Qabalah; culminating ultimately into a Tarot known as the Tunnels of Set.

The middle section of Liber CCXXXI contains a set of verses of which is the song of the Major Arcana of the Holy Tarot. This equilibrates both corresponding sigils from the first section of this book and animates the third section which follows. In this way Liber CCXXXI is a magickal formula strongly reminiscent of the formula of LASHTAL. And further, one should approach this work with an understanding of the process of Initiation delineated in Liber Pyramidos. The correspondences between the two works lend themselves well to each other.

There is also a comparison to the Ordeals of the Grades as each initiation has seemed to this Aspirant to expose one to various paths connecting with the mastery of each corresponding Sefira. And so evidence of this is delineated by Kenneth Grant as he takes these Atavisms to be a integral and interactive part of the Not-I that is the reverse of the Tree with it's obverse being the I that most Adepts will exclusively deal with; making the reverse side a taboo that is a by-product of egoic fear. Marcelo Motta notes in his own exploration of Liber CCXXXI that the Sheaths of the Self are not static, but are continuously expanding and changing as the Self and Not-Self interact. Thus it seems that these Qliphoth are the sentinels of the Tunnels of the Not-Self under every path of the Tree-of-Life.

These Qliphotic demons seem to this Aspirant to potentially plague the Grades of the Order as each Grade exposes one to partial paths that connect the various Sephiroth. And of course, the Ordeals of the Grades arise therefrom. And so the Neophyte may make talismans for each skrying with the Sigils of the Genii on the obverse and the Sigils of the Qliphoth on the reverse in his or her Astral Experiments. It is further recommended that the serious Student obtain a copy of Kenneth Grant's book: Nightside of Eden. In the book, he describes more fully the nature of these tunnels than I have outlined below. For more information on the Power Zones, the serious Student should obtain a copy of Kenneth Grant's book: Cults of the Shadow.

It should also be noted that Mr. Grant warns against skrying the Choronzonic genii and only himself, presents data on the Thoth Genii. In my own work, I did skry both...and yet I have no correlative data to relate my Choronzonic experiences with while finding interesting correlations with Mr. Grant's data even though I had performed my experiments several years before I encountered Mr. Grant's work. There are two other published workings along these lines, one is found in THE EQUINOX Vol. VII; No. 1--published by Ray Eales and the other is found in THE EQUINOX Vol. V; No. 2--published by Marcelo Ramos Motta. Some of my own work is appended below.

By the time one reaches Zelator, one should have had enough experience to begin to validate the various Forces, Siddhis, Ordeals and other phenomena that are a part of the experience of exposure to the levels of consciousness mapped out by the Tree-of-Life. In such case, the chart that follows should corroborate at least in parts, some of the experiences of the Aspirant thus far. And it should be further noted that this should all be seen as a work in progress and not some final authority on the matter.

The Obeah and the Wanga cults (referred to specifically in Liber AL vel Legis) are extensions of the West African fetish cults that have preserved some of the primal names received from their Mesopotamic origins; delivered by way of Egypt into Africa. These also play a profound role in the development of a grimoire on these 32 Qabalistic paths. But they come to us through the Mauve Zone that was coined by Kenneth Grant; it's principal explorer. The tree in this zone appears to be entirely of the Yetziratic plane on first glance...but is mysteriously linked with the Briatic plane as well by way of the astral menstruum (Yetziratic) and the lightening flash of orgasm (Briatic). From Yesod, the other eight power zones emanate. It is the foundation upon which they are built. Therefore, these sigils work on a Yetziratic plane; the plane upon which one meets one's Holy Guardian Angel. The Briatic Plane is of the Abyss and the world of Choronzon and Atziluth is beyond all comprehension.

Whether you're working with the Tunnels of Set or the Yoruban demi-gods, the way to them is through Yesod and it's direct link to Da'ath. This skrying takes one to either the reverse side of the tree as in the Tunnels of Set, or to a more primal consciousness as per the Yoruban demi-gods. The energy dynamic for this is set up in a magnetically polarized relationship of male and female energies; whether that be an internal dynamic or the sexual coupling of two lovers. As a matter of fact...both really seem to happen simultaneously. The formula of ON addresses this quite articulately.

Grade	Kala	Yoruban Power Zone	Disease	Force	Ordeal	Siddhi	Atavism
Neophyte (Malkuth attained) Yoruban: Ado; the place where the earth menstruates and place of manifestation.	32 Universe Thantifaxath	Zangbeto; sacred police or 'people of the night whop com from the other sideof the sea'. Black is the color of sex and an indication fo the nature of this primal magick. Buje; fetish of perfection of beauty and sexual attractiveness.	Arterioscleros is; the adjunct of Senility	Restriction & Incarceration		Works of Malediction and Death	Crocodile
	31 Aeon Shalicu	Manamana; the lightening Orun-Apadi; the fiery furnace Biri; fetish of darkness	Fever; culminating in insanity or death	Darkness		Transformation, Invisibility or Disappearance	Appearance of First Matter (Being) in its corrupt or unregenerate state (Ego)
	29 Moon Qulielfi	Adie-Irana; the hen that guides the mummy to the country of the dead. Iponi; fetish who abides in the big toe Power zones are the legs and feet of the human body.		Evil as the power of non-being	Malignant Woman haunt this Tunnel; cf. Crowley's instructions on the Ordeal of the Nepesch for the Neophyte	Casting of Illusions & Bewitchments	Frog
Zelator (Yesod attained) Yoruban: Aub; translates as 'to flow' or 'to bleed'.	Completion of 32 nd Path	Iyemoja; The Mother of Fish from whom all the gods are born out of chaos. Mercurial in that it is tied to the polar current of the Cadeucus Serpents and the foundation from which issue all of the gods.					

	25 Art Saksalim	Aidoweda; goddess of the Rainbow who comes like the lightning flash.		Concepts of Reversal, Transformation and Annihilation	Being bound with Fear & Horror	Transmutation & Vision of Universal Peacock as a symbol of Shaitan	Serpent
	28 Emperor Tzuflifu	Odudua; in the form of a wet-nurse feeding her children	Apoplexy	Violent, spiraling heat and energy	Evil or Chaos emerges in its raw state		
	30 Sun Raflifu	Andanlosan; the sun god Orun; the Sun Eleda; genius who dwells in the head	Depletion			Power of acquiring wealth (gold), and of preparing the Red Tincture	Leopard
Practicus Hod attained Connected to Da'ath by virtue of its connection with Yesod	Completion of 30 th and 31 st Paths	Aje Chaluga; god of riches, the vast treasure-house of words (logos) from the gods; male counterpart of primal myth.					
	27 Tower Parfaxitas	Ogoun Badagris; bloody war god, rites of blood celebrate his mass.	Fevers & Wounds; also inflammation- the redness of which is symbolic of the wound of puberty		Wrath and Vengeance	Assumption of Animal Forms through employment of 8 th Degree formula: masturbation	Owl & Wolf
	26 Devil A'ano'nin	Elegba or Elegbara; the strong, evil genius who excites lechery and sexual passion Ongogo Ogo; fetish of the twisted stick	Priapism			Witches Sabbat	Goat and Ass

	23 Hanged Man Malkunofat	Olokun; Black Neptune Olosa; consort of Olokun, crocodile is her totem Oya; Niger River Ochun & Oba; the Yoruba rivers				The Power of Skrying Ray of the 'Deep Ones'	Leviathon
Philosophus Netzach attained Connected to Da'ath by virtue of its connection to Yesod	Completion of 27 th , 28 th & 29 th Paths	Ifa; from whence the Hebrew word Eva came; messenger & interpreter o the gods (Eve listened to Serpent and translated for Adam), feminine component of the primal myth					
	24 Death Niantiel	Dangbe & Ere, the boa-constrictor	Cancer			Necromancy; Alchemical formula of Purification via Putrefaction	Beetle
	21 Fortune Kurgasiax	Shango of the 6 th Power Zone				Ascendency (political or otherwise)	
Dominis Liminis [Intersection of Sameck & Peh]	With Peh being completed by attaining Philosophus, Aspirant is exclusively traversing Sameck						
Adeptus Minor Tiphareth attained The work of the Wand	Completion of 24 th , 25 th & 26 th Paths	Shango; mythical go who incarnated as King of Yoruba (suggesting Nephilim), god of self-sacrifice and redemption					

	13 Priestess Gargophias	Ochosi; hunter who's symbol is the bow, if blood flows then life is destroyed; reference to the lunar period Togo & Once; gods of the lagoons; red pools featured in the administration of law and order	Menstrual Disorders	Creativity & Reproduction		Clairvoyance & Divination during a lunar eclipse	Frog
	15 Star Hemetherith	Ogoun; armed with manamana or chains of fire, feminine power at its peak with rites carried out by blood and sexual license		Energy flashes		Astrology	Peacock & Eagle
	17 Lovers Zamradial	Ibeji; the shadowy companions of twin children Oro; the tempest of ominous appearances and screaming winds simulated by a rapid twirling of a wooden clapper attached to a string		Shugal-Choronzon as a virulent magickal storm	Ominous appearances and Banshees	Bilocation	Hyena
	20 Hermit Yamatu	Ile; the earth Oricha-Okò; fetish of the fields and agriculture Chougoudo; inspires terror of a place in order to protect it	Paralysis	Virile force; reserved Karezza	Death in Life	Parthenogenesis	
	22 Adjustment Lafoursiast	Engungun; bones of the dead	Imbalance		Ravenous birds w/faces or women who snatch away souls of living from mortal clay.	Ability to balance on bridge over full othe Abyss; between living and non-living.	Spider & the precision and synastry of Truth and Justice
Adeptus Major Geburah attained The work of the Sword	Completion of 22 nd & 23 rd Paths	Ogun; bloody war god who uses rites of blood (menses), iron is sacred metal and found in the menses, this is how the Scarlet Woman is girt with her sword					

	18 Chariot Characith	Loco; god of the forests Abiku, Elere & Oehun; evil spirits of jungle & deserts, they enter human goetuses in order to be born to take their pleasure amongst the living, they represent Vampirism and the fire of the digestive system				Bewitchments & the power of casting Enchantments	Camel
	19 Lust Temphioth	Serpent deities of oracular nature: Dangbe & Idagba along with python god: Selwanga	Stroke	Sexual heat		Training wild beasts with reference to the mechanism of IX degree OTO; woman bridling & directing insensate passions	Serpent's tongue (symbolized by lightening)
Adeptus Exemptus Chesed attained	Completion of 19 th , 20 th & 21 st Paths						
	16 Hierophant Uriens	Ife; the gaping vulva of Iyemoja from whom emerged all the deities in great confusion				Physical strength	Hippopotamus
Babe of the Abyss Connected to Yesod which brings one to the reverse side of the tree	Exclusive traversal of Path of Gimel (the moon; choronzon)						
Magister Templi Binah attained	Completion of 17 th & 18 th Paths	Odudua; 'The Black One', the bottom of the bottle or receptacle, engulfed in the Sea of Darkness					

	12 Magus Baratchial	Osanyin; genius of medicine, appears as human with dog's head (Anubis) and whose symbol is a rod surmounted by a bird, suggesting the Cadeucus Aroni; genius of the forest, appears as a whirlwind which sweeps through the forest, carrying leaves before it	Ataxaphasia; disorders of speech			Gift of tongues, gift of healing & knowledge of sciences	
	14 Empress Dagdagiel	Odudua appearing as Ado; goddess of prostitution Champana; the deformed god and fetish of disease connected with this Venusian ray	Syphillis, gonorrhea & nymphomania			Ability to distill love philters	Dove
Magus Chokmah attained	Completion of 14 th , 15 th & 16 th Paths	Obatala; 'The White One', attributed to the lid or the head					
	11 Fool Amprodias	Orungan; the air Afeffe; the wind	Flux; unbalanced or untimely discharges of lunar energy			Divination	Eagle & Man
Ipsissimus Kether attained	Completion of 11 th , 12 th & 13 th Paths and hence, the entire Tree-of-Life	Elemi; 'The Stellar Deity', translates as 'king of whiteness and light, the white head of the Qabalah, the creative potency of semen as representing the light or Logos					

It is worthwhile to observe the non-linear nature of working the Lesser Paths of the Tree-of-Life. Some of these paths are completed in later grades from when they are initially traversed. Or it could be said that these paths are an integral part of any grade the comes between the grade where the pathwork was initiated and the grade where such work was completed. This ties in somewhat with Motta's idea of lower grades being correlative of higher grades as they are transposed on the Tree-of-Life and within the A.'.A.'. grading system. He states the following on the nature of Initiation:

*The Initiation of the Neophyte reflects the Initiation of the Minor Adept;
The Initiation of the Zelator reflects the Initiation of the Magister Templi;
The Initiation of the Practicus reflects the Initiation of the Magus;
The Initiation of the Philosophus reflects the Initiation of the Ipsissimus.*

*The process starts again with the Dominus Liminis, whose circumstances and ordeals are analogous to those of the Probationer.
Again, the Initiation of the Adeptus Minor is analogous to that of the Neophyte, though on a higher plane.
And the Initiation of the Adeptus Major is analogous to that of the Practicus.
And the Initiation of the Adeptus Exemptus is analogous to that of the Philosophus.
(The Initiation of the Zelator is analogous, here, to the point of view of the Adeptus Minor Within.)
The Crossing of the Abyss is again analogous to Probation and to the position and progress of the Dominus Liminis.*

In considering the practical efficacy of working these twenty-two tunnels, it is interesting to observe that Yesod sits in counter-position to Da'ath on the Tree-of-Life. The Zelator has fully attained Yesod having worked in this sphere during his or her Neophyte period. And this sphere is a reflection of Da'ath. That is why it is said that the Neophyte has the option to take the Oath of the Abyss; which was accepted by Frater Achad most probably to his detriment.

Crowley notes in his writings that to be seduced by Choronzon becomes a time and energy waste. And yet, the ability to develop functional skill on the Astral Plane is the central part of the work of the Neophyte. And Choronzon may not be the demon that the Hebrew Qabalists have made him out to be. This whole caveat needs to be more thoroughly investigated with the hope that this work here presented, has shown to be one more step towards such investigation.

An Experiment
By
Frater Orpheus
1^o=10^o AoAo

December 14, 1996ev [Saturn]
Sun in Sagittarius
Luna in Aquarius
10:50am

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

Started w/XXV & V -- sat to asana and imagined or I should say planned a spontaneous invocation of Saturn. 3 candles; that was it -- for the third sphere as it tied in w/the path of the Universe Atu. And I realized that I had already started the invocation. So I assumed the god-form of an old man w/white beard and hair and white robe.

And I cried...

(something like this)

I invoke thee Saturn

Father of time

most ancient of the gods

(I can't remember the rest of the improvisation)

Created the sigil of the 22nd Dome. And I framed it like a computer button for Windows.

And I pushed it like a button

And I went to the planet --

so dark it was

and I was in a dark space.

A pebble rolled towards me and I picked it up w/right hand

It pulled me around like a balloon running out of air.

And I felt teased and mocked.

I let go of the pebble.

Next, I was on a snowy field like a weary traveler. And I ran off the field over a precipice into a field of stars. The image of the Aeon Atu approached me. And I asked it for a key to initiation. It said to "grab this" (which was it's infantile penis). I was aghast and refused.

APO PANTOS KAKADAEMONOS I cried.

And I thought I should journey upwards. And I reached more and more upwards with the stars a-blur like I was moving at 'warp' speed. When I stopped, an identical image to myself was before me. And I sought a key to initiation. And a big key was approaching -- I could no longer see the other image. I did not like this. So I refocused on the other image. And I asked for a key to initiation.

The image told me that I was the key and the child in me was the key. And I drew the image of Saturn over its body. And it reveled in it. And it spoke again...

"Remember you are neither young nor old -- but you have the experience of the child as you have not yet the experience of the old man -- you are closer to the child."

And I asked to test it again (I can't remember what I did but it agreed)

And it repeated itself.

And I was satisfied and jumped right up and ran upstairs w/my robe and nemyss still on that I might not lose too much memory of this experience.

Love is the law, love under will.

December 16, 1996ev Sol in Sagittarius
XCIII Luna 7:15am Luna in Pisces

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

I am sitting in my temple still in my asana as I write this. Started w/XXV & V with candles lit and a head-cold. My invocation was the chant 'One is his number, Twain are his forces.'

And I drew the image of Baratchial against the darkness. Although when I started I knew not the name. Next I was on my disk and holding my wand with my cup floating to my right and my dagger floating to my left. And we rose higher and higher passing images and whirlings and shrieks and howls. And I sought the appearance of an entity. And a big key was there? And I made it go away. I can't remember clearly here but something presented itself and I asked it's name -- it called itself AMPHRODIAS. This was not acceptable and I traced a Beth to get control.

[Now that I am keying this in I am remembering that this was the face of Baratchial--but very jelly-like and dripping in appearance. Also, I didn't know that Amphrotias is the name of the first of the Carcer Genii.]

Everything broke up and I now had the images of Baratchial contained within the circle that is part of the symbol for Mercury. Although I don't now remember seeing the crescent that belongs above the circle on the symbol. But now Mercury had a face; it was Baratchial. And it spoke to me. I asked for the key to initiation on this particular plane.

It said the key is to act. And I drew a Beth over this. The Beth became the cross-bow as it shot an arrow that created a sun whose light grew stronger and stronger. How Sagittarian I thought to myself.

[Upon retrospect now I feel this reflect upon acting in the current moment]

But still I needed to press for more and was unhappy with the Sagittarian nature of the image.

And the image grabbed me and tried to lead me to follow it. I refused. And it said the secret to acting is to act without acting. I sensed this was a form of silence in waiting for other forces to do their bidding which would then be in harmony to your own will.

I sensed that contentment should be found in the chaos that exists before any design comes to fruition. I sensed that I had a complete lesson. And immediately I was back to earth.

Love is the law, love under will.

Sol in Capricorn
Luna in Sagittarius
January 7, 1997ev
7:17am

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

LXV and V and my recitation of Cap 7 Liber VII. then I assumed the god-form Harpocrates in asana as seen in the [shin] Atu. When I felt comfortable in this form I intoned shabnax-odobor and immediately saw the pyramid with the rectangular brick or coffin inside. And the door opened up and it was a golden brick that quickly grew to a golden child of gigantic proportion as the walls of the pyramid flapped down. And I tested with the symbol of fire and it went through him and I went through the symbol. I quickly drew a circle for there was fire all about me with leaping salamanders. And my circle was of fire. In the same instant I called to the genii to appear and even a split-second before a dancing skeleton appeared that quickly turned into a flaming creature. I called out to constrain and conjure and asked to learn the lesson of this path. He said some gobledy-gook that I don't remember. Next I looked into his eyes and they were both empty triangles with the apex pointing downwards and I remembered that when he first appeared I tested him by hurling a [shin] at him which went through him with a howl but in retrospect did not touch him. He then realized as I that I knew he was not the one I sought.

And again I invoked and conjured and a flash of lightening appeared and I thought this was more marital like the tower. But it presented me with the [shin] wand. And I said teach me. And it bid me to ride it and

we rode over the earth and it said your heart must leap-up as we observed the fiery hearts of others. And where there was darkness we struck like lightening as a cattle-prod and as the tower. And I realized [Mercury] was closest to the sun and from Malkuth to [Mercury] does this path traverse. And I thought to emulate the sun. As a matter-of-fact, when I first met the genii it said to me that I was not ready and (I had to assume the form of Ra-Hoor-Khuit...to get some more age...and this is a solar god) that I was too young. [Mercury] is so much more than mind. But is closest to the [Sun] And my heart leaped for joy for the lesson learned. And my body leaped upstairs to write this. Love is the law, love under will.

Sol in Capricorn
Luna in Capricorn
January 8, 1997ev
7:17am

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

After the usual opening (except that I recited no holy books) *I came into my astral temple and assumed the god-form of Sekhet and I invoked her. Created the door with the sigil for Temphioth on it. This is the complement as per CCXXXI and yesterday's work. I bowled the door down standing on a sun and there was another sun. We orbited each other in a constrained ellipse and eventually I reached out and grabbed the other sun. With the sun in my hands w/arms stretched and the sun glued on my feet we continued this ellipse till I landed on a desert floor with a bluish and violet sky. A little tiny lion-headed man came up to me across the desert and I did not understand what he was saying -- I can't remember how I tested him (I hurled the sign of Leo and he didn't like this. Then I used the sign as a horse-shoe shaped skated board) but he was clearly uncomfortable (his face was glowing) and then alot of like creatures came and surrounded me. I leaped several times tot he sky in an arc but was kept from escaping in this manner. So in my last leap and in mid-air I drilled down into the planet. There was another man with a glowing face -- hooded and robed he sat over a cube reading a book with a light source to his left as I approached to his left. The light source was on the floor. He looked up and I hurled the sign of Leo at him like a ring toss and it lit him up as it passed over him and became his seat. He put his arm out and pointed to his right. There was a big glowing lion head protruding from a wall. I can't remember how I tested this but then I said "teach me". And it said that I am becoming. It said to not see what I am but to look at what I will be. And I wanted more and constrained it in order that I might get more. And it reminded me of the teaching of the Egyptian god-forms as they step forward 'to-go' and I understood. And then it sought for me to release it as it let me know that this path must flow--and I understood. Love is the law, love under will.

Sol in Capricorn
Luna in Pisces
January 13, 1997ev
7:11am

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

This morning I did the Ruby and Reguli and took to my asana. I then assumed the god-form of Khephra and invoked the same. I found the sigil of Qani[nayx-ipamai and found myself seated on the crescent like a throne. and I said why are you taking me? And the answer was that I couldn't get there on my own. I didn't like this and my support gave way. And I fell.

But now I was suspended between the earth and the moon as between two towers. This seemed very right.

And a silvery man appeared in a silver gown. I threw moon dust at him and he cowered.

Then a being with a lunar-crescent head and stick body (much like the sigil) appeared. It danced a bit like a skeleton. I hurled a [Qoph] at it and it went away.

I then held two [Qophs]--one in each hand and made an area as I called out to conjure and constrain the genii.

A mist filled the area and I bid the genii to teach me. It said that I already know and have pierced the veil many times. I was not satisfied as I knew not to what the genii referred to. And I made this enquiry. And the genii sent a light to my forehead and the sahasrara chakra. And my head lit up. And I was done.

And as I opened my eyes I realized that that which was in the back of my head needs always to come forth to the front. And I knew this was the teaching.

Love is the law, love under will.

Sol in Capricorn

Luna in Aries

1-14-97ev

7:16am

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

XXV & V into asana. Assumed god-form of Horus and invoked the same. As I did so I armed myself with my wand, sword, dagger and seated myself upon the pantacle of [Mars]. I entered the cup of darkness which at first was girded about my loins.

I approached the castle of Parfaxitas flying as a green bird and perched myself atop the castle looking to the clouds of the heavens. There was a platform; a level surface for a roof to the castle.

I conjured Parfaxitas; drawing a circle and setting a triangle afloat before me. A single flame appeared on the triangle and I engulfed it with red energy and it faded away. I conjured again Parfaxitas to appear in its true form before me and ordered that it be constrained to the triangle. A red face appeared in the triangle in the shape of Baphomet. I drew the sigil of [Mars] and it wore it with pride.

And I commanded it to teach me. And it chided me asking "Why should I teach you?" And I bid because I command thee! Now teach me!

And it said "It is".

And it showed me the fiery blades of the grasses of hell and told me that all about the world is dispersion it is a part of life and inescapable. It is in my life and everyone's life. From this comes true knowledge.

I understood and commanded Parfaxitas to return to its own habitations. I performed the Qabalistic cross and drew the banishing [Pentagram] of fire.

I was done.

Love is the law, love under will.

Sol in Capricorn

Luna in Aries

January 15, 1997ev

7:11am

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

XXV&V. Assumed form of a goat grazing in a field and acted a bit surreptitious as if spying around. Saw a mountain pointed to the sky which was much like the sigil for the genii: Oaoaaaaoo[]. I leaped over the mountain and through the halo and I was falling. Images unclear were streaming about me. I realized that I had forgotten the name--actually I didn't know the name of the genii.

I opened my eyes but stayed in asana and looked up the name.

I had no trouble getting back to where I was but thought that this was a mistake. (*)

I took myself to my body and assumed the form of Baphomet and I called out an invocation [physically] in a chant of the name of the genii. And I was in the astral menstruum. And I invoked PAN.

And there appeared a being also in the form of Baphomet. We locked arms and spun. It was playing with me. I drew a large sigil of [Capricorn]. I opened up like a zipper into another universe. And another Baphomet appeared. I did this several times with like results.

On my last attempt I came upon the same appearance but this was now the genii resting in a grove surrounded by plush garnishes of reeds, twigs, fruits and vegetables.

I drew the same sigil in the same way and the being loved it. And I hurled more sigils that clung to the bases of its hooves.

It said that I had come far. And showed me the chains at its feet. One was the chain of attainment and I could attach myself to it if I liked.

The other was the chain of non-attainment. And I could attach myself to it if I liked.

And It said "You are the Priest". And I replied, "I am not the Priest". And it re-affirmed that I am the priest and I will be fulfilled. And I will not be fulfilled.

This has left me with a sense of destiny.

(* There was a point after shutting my eyes for the 2nd time that I felt I was failing but then suddenly things started to go right.

Love is the law, love under will.

Sol in Capricorn

Luna in Aries

January 16, 1997ev

7:11am

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

After XXV & V I sat to asana and saw the sigil of Parfaxitas before [me]. At first I was on a round bed of ice and then I had an icy pathway to slide down and in through the front door of the castle.

Tongues were hanging from the ceiling like drapes, inhibiting my forward progress. I threw [Peh]s at them. And they opened up. There were more. I made a round shield with a large [Peh] on it and pushed through.

Next I spun up to the roof and past it and then settled upon it. A circle was drawn about me and I surrounded myself with white light and I conjured Parfaxitas into the red ball of light.

The red face of Baphomet appeared again and he said "thou hast summoned me again." And I said 'Teach'. And a red goat stepped out of the circle and danced around frivolously but with great vigor.

And together we rose up in a red column. I was still surrounded by the white light.

And we witnessed the dispersion below us. And he said "Thou seest the dispersion...this is what thou hast been seeking for a long time." And I knew this was an answer to a theory on death and re-incarnation that has been in my mind for a long time.

And we came back to the circle and I again constrained the being in the red ball of light and added the appendage to the circle that would make the ball the sigil of [Mars].

The genii cowed and I thought I had been misled. But it never disappeared. Only now was it trying to trick me.

I pushed the ball upwards and bid it to take the genii to its' habitation and to free it there.

And I felt good.

Love is the law, love under will.