

# **Liber Gon**

## **Theurgia Goetia Summa**

### **Congressus Cum Daemone**

#### **Sub Figura DCCCLXXXVIII<sup>2</sup>**

Being the Ritual employed by Centaurus  
as an initial formulation of his Holy Guardian Angel  
during his Practicus period.

Prepared An C

⊙ in ☰

☽ in ☷

by **Frater Centaurus** 3<sup>o</sup>=8<sup>□</sup>

Revised by **Frater Apollonius** 4<sup>o</sup>=7<sup>□</sup>

*“The Practicus should revise this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property.”* –Book Four, Appendix IV, pg. 522

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<sup>1</sup> The Enochian letter Gon (also the letter of the Filius Lucii Angel associated with Sol; Semiel) is equivalent to the English letter I and the Hebrew Yod. In Enochian and Hebrew, it has a value of ten, while in the English Qabalah (cf. Liber 805), it has a value of nine, suggesting the ‘foundation’ of the Ruach; consistent with the fact that this ritual has much to do with the Body of Light. Ten plus nine is nineteen; the number of the Sun Atu.

The ‘Letter Essence’ of Gon presents the root energy of enablement and signifies an increasing rate of growth. This is consistent with the final proclamations of the Aspirant at the end of the invocations (Cf. etymological interpolation of GAIA in Section G). And as GAIA is also the Earth, we can infer Malkuth, the tenth Sefhira, consistent with the Hebrew and Enochian value for Gon.

<sup>2</sup> 800 (DCCC) is the sub-figure for the Master Therion’s Liber Sameck and is of course, 8 times 100 with 8 referring to Hod and I would surmise the 100 reflecting Liber C. In my personal rendering, the sub-figure is 888, pertaining specifically to Hod.

“Liber Sameck becomes a key ritual for this Grade. The ritual and its scholion should be carefully studied and then rewritten in light of the Practicus’ personal researches in the Qabalah. Note the word ΣABAO (SABAO/SABAF) in the text. This is a variant of IAO and equals 70; the number of the Devil Atu. Study this carefully. Additionally, ΣABAO is to be replaced with תצבא־פ (TzBA—F), of which the root has the value of 93 and the final Vau<sup>3</sup> has a value of 6. There is an alternative spelling TzBA-F Where the Root, (ABz) "an Host", has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6 that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.”

Consider the following verse from Liber AL vel Legis in light of the phonetic similarity that TzBAF with the word, Kaaba. As you were informed in your Zelator Grade papers: In the Wake World, Lola asks her Fairy Prince when in Yesod: “Shall we be married in this House?” and the Fairy Prince responds: “No, this is only the House where the business is carried on.”

**AL III.41: "Establish at thy Kaaba a clerk-house: all must be done well and with business way."**

Draw correspondences between these two words in an essay that explains the changes brought to Liber Sameck as directed above. Additionally, consider the following (below) in that same essay to be entitled: [Motto]’s Journey with the Sun.

**AL I.60: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."**

*60. Nuit: Her symbolic Figure.*

Nuit declares her Nature in a Riddle of Number and Colour and Form: this also is elsewhere explained being a matter of Magick and Wisdom proper to vowed Students rather than to the profane.

#### THE OLD COMMENT

Nu = 56 and 5 + 6 = 11.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night; the wise perceive the golden stars in the vault of azure. Concerning that Secret Glory it is not here fitting to discourse.

#### THE NEW COMMENT

The general significance of the number 11 is Magick, particularly that form of it which is Love under Will; for it unites the 5 and the 6. Thus Abrahadabra has 11 letters; and  $418 = 11 \times 38$ .

This number must be thoroughly studied by the Qabalah. See Appendix {NOTE: Appendix not yet recovered.}

In the original MSS. the second paragraph begins "The shape of my star is" -- and then breaks off -- the Scribe was unable to hear what was being said. This was presumably because his mind was so full of preconceived ideas about the different kinds of stars appropriate to various ideas. An alternate phrase was subsequently dictated to the Scarlet Woman, and inserted in the manuscript by her own hand.

This star is the pentagram, with the single point at the top. The points touch the parts of Nuith's body as shown in the Stele. The earth-point marks the position of her feet, the fire-point, that of her hands, the other three points -- air, spirit, and water respectively -- refer to "my secret centre, my heart, and my tongue."

*See Liber NV for all this.*

*"...who are of us." US=6+60=66. "Who are of the Sun and use the Positive Current of Force." (6x11=66).*

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<sup>3</sup> Cf. Scholion to Liber Reguli

*Also, 66=12, which is a number of the Zodiac.<sup>4</sup>*

*US, therefore, indicates “those who belong to the Sun, who use the Force of AUD, and who are of the Woman “that jetteth out the milk of the stars from her paps””—the Milky Way, our particular Galaxy<sup>5</sup>.*

*The Law “is for all”, but Thelemites are defined as those who fulfill the above conditions. You must make no mistake. There are people who are of the Sun, but use the Force of AUB; they are not Thelemites. There are people who use the Force of AUD, but are not of the Sun, nor of any other star of our Galaxy—they are guests in our system, so to speak. They, also, are not Thelemites. It is with those two cases that a mistake is most likely, since there are some points of sympathy, or rather, empathy; “thou hast no right but to do thy will.”*

*This note is for member of the Grades of Practicus, Philosophus, and Dominus Liminis. But the Zelator will be wise if he tries to fathom it, since he “begins to study the formula of the Rosy Cross.”*

**Note: Some of the Master Therion’s original commentary is included in this text. However, much of it has been edited by Centaurus in accordance with his own approach to the Knowledge & Conversation of the Holy Guardian Angel.**

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<sup>4</sup> The importance of this is gleaned through an understanding of the Starry Gnosis.

<sup>5</sup> Ibid.

## POINT I

*Evangelii Textus Redactus*

THE INVOCATION

Re-paraphrased

And translated into Enochian

In accord<sup>6</sup> with the Gematric value of the

BARBAROUS NAMES

Transliterated to their Hebrew valuations

with considerations of the

Etymological significance of their English derivations<sup>7</sup>

### Section A

Let the Philosophus be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke Hadit by "... wine and strange drugs" if he so will.<sup>8</sup> He prepares the circle by the usual formulae of Banishing and Consecration, etc. He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

#### *The Oath*

1. Thee I invoke, the Bornless One.

He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

2. Thee, that didst create the Earth and the Heavens.

3. Thee, that didst create the Night and the Day.

4. Thee, that didst create the darkness and the Light.

He asserts that His Angel has created (for the purpose of self-realization through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

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<sup>6</sup> By AIQ BKR, the Enochian phrases are equal to the gematric value of the barbarous words in their Hebrew transliterations.

<sup>7</sup> For the most part, I have tried to use the etymological derivations of the Greek and the French, which derives from the Greek. There are some exceptions.

<sup>8</sup> Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.



from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

## 11. Thou didst form Men to love one another, and to hate one another.

He acclaim His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

### Section Aa.

#### 1. I am APOLLONIUS, thy servant, unto whom thou dost commit thy Word and who prophecies<sup>16</sup> in thy Name.

The Adept asserts his right to enter into conscious communication with His Angel, channeling his voice so that it seems as if prophecy to the scribe. This is an important point for the Practicus, traveling on the path of Peh, which is the mouth; the oracle.

#### 2. Thou didst produce the moist and the dry, and that which nourisheth all created Life. Elpizo<sup>17</sup> is the Word I have fashioned for Thee as thou art the object of my faith.

The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Emerald Tablet, whose virtue is to unite in itself all opposite modes of Being, including the microcosm and the macrocosm and thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. The word inscribed on the Zelator's Knife is presented as the utterance of the Angel and the number on the Cup is used talismanically to draw the Angel, who is the Aspirant's whole Universe. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

#### 3. Hear Thou Me, for I am the Angel of Ra-Hoor-Khuit: this is Thy True Name,<sup>18</sup> handed down by Aiwass and through his scribe<sup>19</sup> Ankh-af-na-Khonsu.

He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel as a Sun (Ra-Hoor-Khuit), presented by the Secret Chiefs of whom Aiwass is a representative. Other such representatives may be of the Nephilim, to include Bartzabel, Amalantra, Lam, Abuldiz, etc.

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<sup>16</sup> He who speaks forth the Word of the Angel.

<sup>17</sup> Ελπίζω is the Greek word, which means 'to hope for' or 'to expect.' It alludes to the power of faith, which itself is an expectation; being open to that which we hope to receive. Its value is 932, which in the Hebrew Qabalah is the value of the Hebrew phrase 'The Tree of the Knowledge of Good and Evil.' 932 is also the value of Frater Apollonius' motto as Zelator: Zephyros. Ελπίζω is the Word to 'represent the Universe' and that was carved into the Knife of the Zelator. This word represents the Universe in relation to the Angel; it is the whole comprehension that the Aspirant can hold in his being. So its influx breaks up the lower vehicle; a catastrophe to the psyche that precedes the emergent Alchemical integration; Solve et Coagula.

In Enochian, 𐌹𐌺𐌴𐌹𐌱 means: "He whose place is in the Aethyrs."

<sup>18</sup> True in that it belongs to the Collective Consciousness of our race.

<sup>19</sup> Apollonius is the scribe for his as yet, un-named Angel as Ankh-af-na-Khonsu was the scribe for Aiwass. The purpose of the ritual is to cry for an 'apocalyptic' epiphany as comes with the vision of the Angel. This is the shamanistic 'crying for a vision.'

## Section B.

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the force naturally radiating from that point and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square;<sup>20</sup> the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost, assuming the form and the consciousness of the elemental god of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.



△ *Air is invoked in the East with a shaft of golden glory, using the invoking Air Pentagram. Draw the appropriate Enochian sigil and make the corresponding N.O.X. sign for this quarter. While vibrating the barbarous words, the visual conception is of Air, glowing yellow, inhabited by the appropriate Guardian from the Star Ruby. Visualize a Red Horse with a rider who carries a great sword and wait for the appearance of the rider; applying this back to your practice of the Star Ruby.*

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, gathering up the Aethyr as a substance from which the Angel will be composed. It will be this image that the Dominus Liminis will pray to in working Liber VIII. Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

Hear Me: -

AR  
201=3  
(Ar' Arab, Gr: Araps; 'Men of the Master Race.')

Flourish, breath of the Sun!  
B̄B̄B̄B̄L̄E 6̄6̄6̄6̄Q̄M̄ x̄7̄ x̄ 8̄L̄E  
CACACOM GIGIPAH DE A ROR

<sup>20</sup> These are the sigils placed atop the Enochian Watchtower Tablets.

ThIAF  
26=8  
(Old Fr: Thiach; thigh)

Beast of the Sun of whom does wax strong the  
thunder of life begotten!

ᚠᚦᚲᚲᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱ  
ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱ  
LEVITHMONG A ROR A CASARMG  
GNAY UGEG A AVAVAGO A IABES  
GEDOTBAR

RhEIBET  
622=3  
(Gr: Rhein to Gaul: Rhenos; to rise.  
Also Rheo: I flow-rivers flow from the  
Earth)

"Thou who does raise the wind and flourish!"

ᚦᚠᚠ ᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱ  
ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ILS DS GNAY GOHOLOR A ZONG OD  
CACACOM

A-ThELE-BER-SET  
962=8  
(Gr: Theologos; word of God. Also  
Gr.: Teleos; end A-teleos; no end. Gr:  
Barbaros; the unintelligibles or  
stammerers. Gothic: sitan; a seat)

"Thou Satan-Sun! Thou speech from God!"

ᚦᚠᚠ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱ  
ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ILS SABATHIEL-ROR ILS A LOGAAH

A  
1

"Thou the Air! The Breath! The Spirit! Thou  
to not bind us!"

ᚦᚠᚠ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ILS A EXARP A GIGIPAH A GAH ILS DE  
IP ALLAR

BELAThA  
48=3  
(Gr: Beelzebaut, Lord of Flies)

"Thou Star, Air to fervently surge stretch  
forth!"

ᚦᚠᚠ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ILS AOIVEAE EXARP DE ZURAAH  
MOLVI OD ZIL

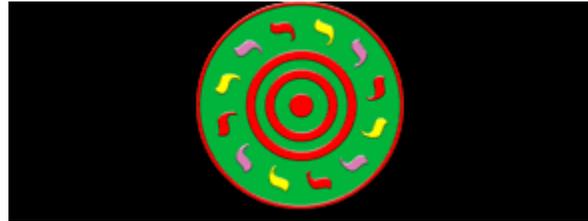
ABEU  
15=6  
(Gr: Abba; Father)

"Thou who does move upon the Firmament,  
Creator of All!"

ᚦᚠᚠ ᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ  
ILS DS GNAY ZACAR MIRE A CALZ  
QAAL A TOL



**Section C.**



△ *Fire is invoked in the South with Rays of red flame bursting from the verendum, while drawing the Invoking Fire Pentagram. Draw the appropriate Enochian sigil and make the corresponding N.O.X. sign for this quarter. While vibrating the barbarous words, the visual conception is of fire, glowing. Visualize a White Horse with a rider who carries a bow and wears a crown and wait for the appearance of the rider; applying this back to your practice of the Star Ruby.*

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, gathering up the Aethyr as a substance from which the Angel will be composed. It will be this image that the Dominus Liminis will pray to in working Liber VIII. Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: -

AR-O-GO-GO-RU-ABRAO  
 897=6  
 (Gr: Arab/Master race per above. Gr: [GO] KiKhemi; means "I reach."<sup>21</sup>  
 Aramaic: abhadda kedabrah;  
 Disappear (O sickness) as this word—abracadabra written as a diagram resting finally on the initial 'a.' Gr: Rhuve; Latin: Ruta; the herb.<sup>22</sup>)

"Thou spirit of Fire! O Satan, Thou Eye, Thou Furnace! Cry aloud! Cry aloud! Increase the Circle, O my Creator, O Satan, O Sun!"  
 7:CT V7LE B 7V7M77C 7CT  
 LL7D7 7CT 8:CLD8 V7M7C  
 BL7P7L8 7 BLE77C7 B LC 777C  
 B 7V7M77C B 8LE  
 ILS BITOM C SABATHIEL ILS OOAONA ILS  
 RLODNR BAHAL COAZIOR A COMSELH C  
 OL QAAL C SABATHIEL C ROR

<sup>21</sup> A seeming allusion to Alchemy

<sup>22</sup> Disease is traditionally treated with herbs, especially in ancient Magick.

SOTOU  
606=3  
(Old Fr: Sot; Serious Drinker<sup>23</sup>)

"Thou, the Glory of God!"  
𐌸𐌰𐌹 𐌶𐌵𐌹 𐌲 𐌺𐌰𐌹  
ILS A BUSD C MAD

MUDORIO  
400=4  
(German: Moder; mold; to obscure the minds of or confuse. MU also means to anticipate. Gr: Dorios; a Doric Greek.)

"Silence! Give me Thy Secret!"  
𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹  
ANANAEL DLUGAR OL Q LAIAD

PhALARThAO  
318=3  
(Gr: Phalaris; an eccentric or slightly mad person. Eng: Theanthropic; being both man and God. Fr: Theos; God.)

"Give me Power, Thou Spirit, Thou Sun!"  
𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹  
𐌸𐌰𐌹  
DLUGA OL LONSA ILS GAH ILS ROR

OOO  
210=3

Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust!  
𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹𐌸𐌰𐌹 𐌸𐌰𐌹  
𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹  
SABATHIEL ILS OOAONA ILS  
DONASDOGAMATHHTASTOS

AEPE  
91=1  
(Gr: aeon; age, immeasurably long period of time. Fr. Aer, aerate-to impregnate with air.)

"Thou who does bring forth he that lives forever, the Supreme Life, enthroned, The Highest!"  
𐌸𐌰𐌹  
𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹  
ILS DS GNAY YOLCAM IOIAD A IABES  
VELUCORSAPAX IAIDA

The Bornless One.

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.

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<sup>23</sup> A seeming reference to Bacchus

**Section D.**



▽ *Water is invoked in the West with the Wand billowing forth Blue Radiance, while drawing the Invoking Water Pentagram. Draw the appropriate Enochian sigil and make the corresponding N.O.X. sign for this quarter. While vibrating the barbarous words, the visual conception is of Water (the aetheric menstruum). Visualize a Pale Green Horse named Death with a rider who carries a sword and wait for the appearance of the rider; applying this back to your practice of the Star Ruby.*

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, gathering up the Aethyr as a substance from which the Angel will be composed. It will be this image that the Dominus Liminis will pray to in working Liber VIII. Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

Hear Me: -

RU-ABRA-IAF

13=4

(Gr: Arab/Master race per above. Aramaic: abhadda kedabrah; Disappear (O sickness) as this word—abracadabra written as a diagram resting finally on the initial 'a.' Gr: Rhuve; Latin: Ruta; the herb.<sup>24</sup>)

"Thou the Wheel, thou the Mother of All, that is the temple of God!"



ILS A COMSELH ILS A EXENTASER  
FAFEN I A SIAION A MAD

MRIODOM

11=2

(Gr: Amara; a conduit. Fr: Mer; the sea. Fr: Mere; mother. Gr: Demeter. Eng: Dome; to build.)

"Thou the Firmament of Waters, the Dwelling Place!"



ILS A PILZIN A FARGT

<sup>24</sup> Disease is traditionally treated with herbs, especially in ancient Magick.









## Section F.

### ꞑ Spirit Active

The Philosophus now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine (the active spiritual authority on this planet), by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will - the secret symbol of Self<sup>28</sup> - both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakkra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.

Hear Me:

AFT  
407=2  
(Eng: Aaft; from behind.)

"The Confirming Angels under the Spirit of Man!"  
ꞑ 𐌆𐌵𐌹𐌺𐌹𐌸𐌰 𐌆𐌵𐌹𐌺𐌹𐌸𐌰 𐌆𐌵𐌹𐌺𐌹𐌸𐌰  
A SACH OROCH CONGAMPHLGH

ABAFT  
410=5  
(Eng: Aaft; from behind.)

"The Voice underneath the Spirit of Man!"  
ꞑ 𐌆𐌵𐌹𐌺𐌹𐌸𐌰 𐌆𐌵𐌹𐌺𐌹𐌸𐌰 𐌆𐌵𐌹𐌺𐌹𐌸𐌰  
A BIA OROCHA A CONGAMPHLGH

BAS-AUMGN  
303=6

"Though art the Breath of God!"  
𐌆𐌵𐌹𐌺𐌹𐌸𐌰 ꞑ 𐌆𐌵𐌹𐌺𐌹𐌸𐌰 ꞑ 𐌆𐌵𐌹𐌺𐌹𐌸𐌰  
GEH A GIGIPAH DE MAD

ISAK  
321=6  
(Gr: Iskiadikos; hip-joint.)

"We become One!"  
𐌆𐌵𐌹𐌺𐌹𐌸𐌰 𐌆𐌵𐌹𐌺𐌹𐌸𐌰  
GE NOAS GOHED

SA-BA-FT  
710=8

"Shaitan!"  
𐌆𐌵𐌹𐌺𐌹𐌸𐌰  
SABATHIEL

---

<sup>28</sup> This needs to be formulated as the rite is practiced.

## **Section Ff.**

With these words the Practicus does not withdraw his will within him as in the previous Sections. Rather, as a Vedantic exercise, these are the words of the formulated Angel from the Aethyric substance. The 'Secret Symbol of Self' is visualized with these words.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe:
3. This is He whom the Winds fear.
4. This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. 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.

## Section G.

### ☿ Spirit Passive

The Philosophus, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates his consciousness<sup>29</sup> within his Twin-Symbol of Self,<sup>30</sup> and endeavors to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervor upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the Philosophus there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes this purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Philosophus be aware that he is being swept away through the column of his Will Symbol. and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold up-rush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.<sup>31</sup>

The spate of stars shoots from the head<sup>32</sup> of the Will-Symbol,<sup>33</sup> and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the Practicus, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realize the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Practicus is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Practicus is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Practicus should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and

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<sup>29</sup> Consciousness is moved into the symbol by being in Samadhi with it; it is squeezed until it becomes a drop of dew and through the fissure previously made in the Sahasrara. The dew drop is shaped as a Yod; that Gon transliterates into. As the Angel feeds on the dew, the Magickal Link is established.

<sup>30</sup> This is the 'Secret Symbol of Self;' the Vedantic twin.

<sup>31</sup> These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

<sup>32</sup> Cf. The Starry Gnosis; note that the Practicus is prepared for this by the exercise of Philosophical Meditation.

<sup>33</sup> The 'Secret-Symbol of Self'



IOOU  
156=3

"Crucible of my soul, Thou art the Crucible of mine  
Angel!"

ⲈⲘⲟⲩⲉ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ  
ⲛⲧⲓⲥ ⲛⲁⲩⲓ

RLODNR DE OL GAH GEH A RLODNR DE OL  
ADRE

ABRASAX  
355=4

(Gr: Abrasax; lord of heaven. Cf.  
Abracadabra; a charm, an amulet)

"The Sun! The Supreme Life!"

ⲁ ⲣⲟⲣ ⲁ ⲓⲁⲃⲉⲥ

A ROR A IABES

SABRIAM  
554=5

"Hearken unto the Cup of Woe! Hearken unto the  
Cup of Babalon! Hearken for mine Angel does pour  
down his light in to my Blood!"

ⲧⲓⲥⲟⲩⲓⲛⲓ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ  
ⲧⲓⲥⲟⲩⲓⲛⲓ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ  
ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ  
ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ ⲛⲧⲓⲥ ⲛⲁⲩⲓ

SOLPETH PAMBT A TALBO A OHIO SOLPETH  
PAMBT A TALBO A BABALON SOLPETH LAP  
OL ADRE GNAY PANPIR TIA OLPIRT G DE OL  
CNILA

OO  
140=5

"The Eye! Satan, my Lord! The Furnace of the  
Beast!"

ⲁ ⲟⲟⲁⲛⲟⲁⲛ ⲥⲁⲃⲁⲧⲓⲏⲓⲉⲗ ⲟⲗ ⲉⲛⲁⲧ ⲁ

A OOANOAN SABATHIEL OL ENAY A  
RLODNR A A LEVITHMONG

FF  
12=3

"Mine Angel that can make one to begin anew! Thou  
one with me - the Star whose angle is numbered  
six!"

ⲟⲗ ⲁⲃⲣⲉ ⲁⲣ ⲁⲃⲉⲧⲉⲟⲗ ⲟⲗ ⲁⲃⲣⲉ ⲁⲣ  
ⲁⲟⲓⲛⲉⲁⲉ ⲥⲁⲥⲁⲣⲙⲁⲛ ⲃⲓⲟⲩ ⲓ ⲥⲟⲣⲙⲡ  
ⲛⲟⲣⲫ

OL ADRE AR ADGT EOL L DE AMGEDPHA ILS  
L A OL A AOIVEAE CASARMAN DIU I CORMP  
NORZ

AD-ON-A-I  
136=1

(Phoenician: Adon; lord)

"Secret!"

ⲗⲁⲓⲁⲃ

LAIAD

EDE

14=5

(Gr: Oidema & Eng: Edema; an abnormal accumulation of fluid in body tissue or cavities. Gr: Edel; noble.)

"Burn thou me!"

ገጽገጽ ገጽ ገጽ  
IALPON ILS OL

EDU

15=6

(Latin: E; out & Ducere; to lead. Eng: Educate; to develop knowledge.)

"Thou dost devour Me!"

ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ  
ILS GNAY IALPON OL

ANGELOS TON ThEON

863=8

(Gr: Angelikos; divine messenger.)

"Thou Holy Speech from God!"

ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ  
ILS PIRE LOGAAH

ANLALA

93=3

(Latin: Annihilatus; to bring to nothing.)

"Arise thou in Me, flourish, Thou who art Not, and speak thy Word!"

ገጽ  
ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ  
TORZU ILS A OL CACACOM ILS DS I GE OD  
CAMLIAX IL FAAIP

LAI

31=4

(Gr: Laikos; of the people.)

"I am also Not! I Will Thee! I behold Thee, made to exist Not!"

ገጽ  
ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ ገጽ  
ZIR T GE OL GEMEGANZA YLS OL MICMA  
YLS ON DE GAHAL GE

GAIA

15=6

(Old Fr: Gaiete; impetuous, sudden, sharp.)

"Lift up fervently, thou Firmament!"

ገጽ  
FARZM ZURAAH ILS CALZ

AEPE

91=1

(Early Modern Fr: Epee, from the Old Fr: Espee; adopted by, later: a badge of officer's rank.)

"Thou Holy One! Thou art IT!"

ገጽ  
ILS PIR GEH T

DIATHARNA THORON

1467=9

(Gr & Latin: Dia; to throw across,  
used in Gr: Diabolos; Satan.

Gothic: Thaurnus; unchanged.)

"Look about! The flaming movement of the flower  
of life Everlasting!"

W&M&C 7 L&Q&E P&D 13 7  
C&E V&C 13 7 V&T 6 L&M 12

DORPHAL A IALPOR ZNA C A LORSLQ C

IABES GOHED

## Section Gg. The Attainment

The Practicus should have realized that his Act of Union with the angel implies<sup>35</sup> the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and<sup>36</sup> the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the Practicus utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

### 1. I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!

"I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R.<sup>37</sup> The Magician escorted by the Sun and the Moon (See Liber D and Liber 777). The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

### 2. I am He! the Truth!

"Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

### 3. I am He! Who hate that evil should be wrought in the World!

The Angel, as the Practicus knows him, is a being Tiphereth, which obscures Kether. The Practicus is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.

### 4. I am He, that lighteneth and thundereth!

This refers to the phenomena, which accompany his Attainment.

### 5. I am He, from whom is the Shower of the Life of Earth!

This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

### 6. I am He, whose mouth ever flameth!

The Practicus realizes every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

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<sup>35</sup> That is, Yod He realizing Themselves Will and Understanding in the twins Vau He, Mind and body.

<sup>36</sup> But see also the general solution of the Riddle of Existence in The Book of the Law and its Comment - Part IV of Book 4.

<sup>37</sup> Gimel ך, Beth ך, Resh ך; these letters comprise the Hebrew word that translates as 'mighty' and 'hero.'

## 7. I am He, the Begetter and Manifester unto the Light!

Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

## 8. I am He, The Grace of the Worlds!

"Grace" has here its proper sense of "Pleasantness". The existence of the Angel is the justification of the device of creation.

## 9. "The Heart Girt with a Serpent" is my name!

This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

### **Section H.**

The "Charge to the Spirit"

Come thou forth, and follow 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, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!

### **Section J.**

The Proclamation of the Beast 666

Let I and F face all;<sup>38</sup> yet ward their A from attack. The Hermit to himself, the fool to foes, The Hierophant to friends, Nine by nature, Naught by attainment, Five by function. In speech swift, subtle and secret; in thought creative, unbiassed, unbounded; in act gentle, patient and persistent.

Now this word SABAF, being by number Three score and Ten, is a name of Ayin, the Eye, and the Devil our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His servant the BEAST. But again SA is 61, AIN, the Naught of Nuith; BA means go, for Hadit; and F is their Son the Sun who is Ra-Hoor-Khuit. So then let the Practicus set his sigil upon all the words he hath writ in the Book of the Works of his Will. And let him then end all, saying, Such are the Words!<sup>39</sup> For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose. For know that the true Formula<sup>40</sup> whose virtue sufficed the Beast in this Attainment, was thus:

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<sup>38</sup> If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (of F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.

<sup>39</sup> The consonants of LOGOS, "Word", add (Hebrew values: sGL) to 93. And EPH, "Words", (whence "Epic") has also that value: EIDE TA EPH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX. III. 75.

<sup>40</sup> The Oracles of Zoroaster utter this:

"And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!  
"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is

INVOKE OFTEN<sup>41</sup>

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

IAF:SABAF

Such are the Words!

---

the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the form of a Lion."

<sup>41</sup> See Equinox I, VIII, 22.

## Frater Centaurus' Journey with the Sun

AL III.41 is probably the first line from Liber AL vel Legis that I actually took seriously. At the time, I was not only new to Thelema, but came to it through my membership in the corporate culture of the Caliphate O.T.O., located in the Brooklyn borough of New York City. For me, this meant being responsible and acting to keep my word. If I volunteered for a project or took on any position of responsibility, I had to make sure that I followed through with proper action. In organizing a camp for the order, I responded to inquiries promptly and led by example. This was done in contrast to my original complaint that the hierarchy could take years to respond to letters of inquiry on joining the order; something that didn't make sense to me.

Over time, I came to see that keeping one's word directly affected the integrity of one's personal logos, which of course, is the Sun coming through the sheaths of the self. I recalled a lecture of a college professor of mine from which I took a class on mysticism. She had been instructed by her guru on the importance of such honesty and was sharing with the class, how difficult this could be. With my own rearing on integrity and honesty, particularly from my father (Sun), I immediately took to this lecture. This is something that has stayed strong with me. Cf. my article: Morals and Magickal Integrity.

Kaaba by Hebrew valuation is fifteen, the number of the Devil Atu, which is the path that leads from Hod (Practicus) to Tiphareth (Sol). And of course, Crowley has shown SABAF to equal seventy, which is the value of Ayin; the Hebrew letter attributed to the Devil Atu. In the Judeo-Christian tradition from which the Devil archetype emanates, Satan is considered the Prince of this world. And of course, the great arcana here is that Tiphareth (666<sup>42</sup>) is Satan, the true Christ; so cleverly maligned by demiurgic forces. And Tiphareth has attributed to it, the four Princes of the Holy Tarot. Our deepest nature, our Hadit (Shaitan) is our Sun; our personal Star at the helm of our personal solar system. As per AL I.3: "Every man and every woman is a star."

On AL I.60, it is appropriate here to quote from my article: Ethical Gnosis:

And of course, those on the side of the demiurge will see all of this as evil. The ancient images of the Light-Bringer have been shown forth as representative of the author of evil that we might be confounded. And the consoler god has pacified our fears aroused by our ignorance of the mystery of existence so that people in their hearts prefer that consoler god and they are beguiled.

Consider together, these verses from Liber AL vel Legis:

**AL I.60: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."**

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<sup>42</sup> In the Book of Revelations, 666 is given as the number of the anti-Christ. It should now be seen more as the number of the anti-Jesus; the anti-Consoler.

AL II.50: "Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green."

AL III.38: "So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

**The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!**

**By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!"**

To expound upon the relation of these verses, I will quote from my book: Thelemic Qabalah:

Notice also, the Blue and Gold in [these] verses; that "blue & gold" that is "seen of the seeing" is Hadit, who is "Blue" (interestingly enough, the color that the Hindu deities are depicted in) consistently, yet shows up as "gold in the light of my bride;" gold, the color of the Sun and Tiphareth (center of the Tree-of-Life and the sixth Sefhira; 6 being the only perfect number on the Tree) when united with Nuit (manifest as Ra-Hoor-Khuit).

Liber Gon is then, my own formula for approaching the construction of my Holy Guardian Angel. It is my personal approach to Initiation and represents the Gnosis gleaned from my magickal career. As my work has enabled me to perceive the Aethyr<sup>43</sup> directly, as a physical force, I have formulated the rite to gather up and mold this substance, enable it with a life force that emanates from my innermost essence; eventually, to work a Vedantic, 'Gnostic Dialogue,' which will be my 'Knowledge & Conversation.'

At the time of this creation, there's still much preparation needed, before the ritual can be attempted. But such preparation is in process and I've a clarity of mind and a knowledge of this science and art, consistent with one sitting in the Mercury ruled Hod. My body of written work proves this quite efficaciously. The present work crystallizes what I have learned in my magickal career. And now onto the ultimate crystallization, the Knowledge & Conversation of mine Holy Guardian Angel...

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<sup>43</sup> Cf. my article: Scientific Proof of Levi's Aethyr