



The Wake World

A TALE FOR BABES AND SUCKLINGS

(WITH EXPLANATORY NOTES IN HEBREW AND LATIN FOR THE USE
OF THE WISE AND PRUDENT)

By

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With Additional Comments

In Class C

by

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PREFACE

The author of the comments and translations has used different typesetting to distinguish the various components of this text. The tale itself, is set in **bold type** with Crowley's explanatory notes in ***bold italic***. The translations are in [*plain italic*] and surrounded by square brackets. And the author's commentaries are in plain type.

Concerning the translations, the author is neither a Latin nor a Greek Scholar. Nor does the author of these comments and translations have the luxury of an acquaintance with such a Scholar. Therefore, these translations should be viewed as suspect at best; especially in the case of those few longer sentences. In some cases, the text of the tale was used to support the attempt and it is believed that this at least, provided some valuable insight. It was some time later, that a few of the translations were looked over by a friend with a little more knowledge of Latin and some corrections were made that also led to new insights; derived from the original mistranslation, which in some cases were simply to literal.

INTRODUCTION

The Wake World is a mystical fairy tale that delineates the journey to initiation in the Western Mystery Tradition, as choreographed by the Tree-of-Life and Hebrew Qabalah. Written when Crowley was still a member of the Golden Dawn and having not yet conceived of the philosophy of Thelema, the first confusion the Thelemite may find is in the attributions of the Tarot as this was also written well before the Master Therion formulated his own Book of Thoth. For the student of the latter work, the descriptions of the Atus clearly point to the Golden Dawn instructions and the text orchestrates the vision of these paths. So we have but to make some comments to both delineate this and point to the Thelemic system.

Further, this work was penned before the A. . A. . was fully formulated as a reformation of the Golden Dawn. This also provides some confusion in the notes of the two principle ceremonies described in this work: *Ceremonium 0°=0°* and *Ceremonium 5°=6°*. The former would later be assigned to the 1°=10° grade in the Thelemic system; while still retaining the same title. The latter ceremony belonged to the Zelator Adeptus Minor (The Golden Dawn 5°=6° grade had several levels of attainment with the previous grade names each prefixed to the Adeptus Minor title.) of the Golden Dawn and would be assigned to the Zelator grade (2°=9° of the Thelemic system).

Even more difficult for the Thelemic student is the juxtaposition of those four Atus relating to the Moebius Ribbon and the instruction from Liber AL vel Legis which states: "All these old letters of my book are aright, but [Tzaddi] is not the Star." AL I.57. This would have profoundly altered this work had the Master Therion solved this important riddle before commencement of this work. Another significant work that also seemingly suffers from this is the Holy Book: Liber CCXXXI wherein the Tarot attributions also work along old aeonic lines. It has been said by some that the Tarot has a dual revelation for Thelemites because of this situation.

What is important is both the overall story as a fairy tale; establishing Thelema by inculcating the paradigm into our young, and furthering the Thelemic mythos that more stories can be written and for all ages. But in this story with the commentaries lies a study of the Qabalah in that the nature of the paths on the Tree-of-Life are described; a study which can be enhanced by also studying the [Initiatory Structure of the Astron Argon](#), which in itself provides another perspective on the nature of these paths.

The Wake World

Virgo Mundi

[Virgin of the World]

Mystics of all ages have asked the question: which is the real life?...the one we see in our conscious mind in this consensus world of ours, or the one we find in our dreams? And in Magick we are taught that even our daydreaming can bear much fruit.

My name is Lola, because I am the Key of Delights, and the other children in my dream call me Lola Daydream. When I am awake, you see, I know that I am dreaming, so that they must be very silly children, don't you think?

Adonai

[The Holy Guardian Angel]

This reads in a very chivalrous manner in collusion with the idea of a Prince Charming and very Christist in nature. Indeed the ring mentioned further on is much like a charm. This Prince would sweep her off her feet (Malka) and carry her up to the castle (the abode of the gods) on the mount (Abiegnus—the mystical mountain of the Rosicrucians).

There are people in the dream, too, who are quite grown up and horrid; but the really important thing is the wake-up person. There is only one, for there never could be any one like him. I call him my Fairy Prince.

Pegasus

The Winged Horse in Greek Mythology born of the blood of Medusa. Interestingly enough there is a similarity to, the swan in Liber LXV is which is a symbol of the Knowledge and Conversation of the Holy Guardian Angel.

Sphinx

The Egyptian monolith; part human and part animal (lion) whom propounded the riddle for the ancient Greek aspirants to the Eluesinian Mysteries.

He rides a horse with beautiful wings like a swan, or sometimes a strange creature like a lion or a bull, with a woman's face and breasts, and she has unfathomable eyes.

V.V.V.V.V.

[Crowley's motto as 'Master of the Temple' (8°=3°) that is an anagram for a Latin Phrase: V.V.V.V.V (Vi Veri Vniversum Vivus Vici) or). which translates: "By the force of truth I have conquered the universe while living"]

Silence is the language of the Wake World as stated later on in the text. Here is an early intimation of this and an adumbration of the veil which divides her present stage of initiation from that higher life of which her Prince never loses contact with. That the

Fairy Prince is introduced in this fairy tale as a lover, is more in line with Liber AL's assertion that the exposure of innocence is a lie. When the taboo of sex is removed from society, so will all the sexual neuroses be contained. And indeed, a child would have the opportunity to explore his or her own sensuality.

My Fairy Prince is a dark boy, very comely; I think every one must love him, and yet every one is afraid. He looks through one just as if one had no clothes on in the Garden of God, and he had made one, and one could do nothing except in the mirror of his mind. He never laughs or frowns or smiles; because, whatever he sees, he sees what is beyond as well, and so nothing ever happens. His mouth is redder than any roses you ever saw. I wake up quite when we kiss each other, and there is no dream any more. But when it is not trembling on mine, I see kisses on his lips, as if he were kissing some one that could not see.

Now you must know that my Fairy prince is my lover, and one day, he will come for good and ride away with me and marry me. I shan't tell you his name because it is too beautiful. It is a great secret between us. When we were engaged he gave me such a beautiful ring.

Sigilla annuli [Seal of the Sun]

1. Cognominis 666 [Surname of the Beast]

2. I Ordinis [First Order]

3. II Ordinis [Second Order]

4. III Ordinis [Third Order]

In my original attempt as a Zelator, I translated "Sigilla annuli" as "Sign of Annihilation," which seems to also have some appropriateness. The correct translation was given to me and with this in mind, the parallel is drawn as the Sun on Tiphareth is a mystical death. This is an intimation to the tomb of Christian Rosencreutz and the 'Lid of the Pastos' upon which the crest rests and is described here. Also, annihilation or putrefaction in alchemy, is the beginning of the work. It's crowning achievement is in attainment; numerated by Gematria as 666. This tale then is an exposition of that work which is done in the context of the three orders of the Great White Brotherhood.

It was like this. First there was his shield, which had a sun on it and some roses, all on a kind of bar; and there was a terrible number written on it. Then there was a bank of soft roses with the sun shining on it, and above there was a red rose on a golden cross, and then there was a three-cornered star, shining so bright that nobody could possibly look at it unless they had love in their eyes; and in the middle was an eye without an eyelid. That could see anything, I should think, but you see it never could go to sleep, because there wasn't any eyelid. On the sides were written I.N.R.I. and T.A.R.O., which mean many strange and beautiful things, and terrible things too. I should think any one would be afraid to hurt any one who wore that ring.

Incantatio

[Religious Formula]

All true religious formulas describe the process of attainment and the methods employed to initiate the Great Work. The mind seems to respond correctly to an enchanting lyric and the enthusiasm for the work is subsequently energized as it is engendered.

It is all cut out of an amethyst, and my Fairy prince said: "Whenever you want me, look into the ring and call me ever so softly by my name, and kiss the ring, and worship it, and then look ever so deep down into it, and I will come to you." So I made up a pretty poem to say every time I woke up, for you see I am a very sleepy girl, and dream ever so much about the other children; and that is a pity, because there is only one thing I love, and that is my Fairy Prince. So this is the poem I did to worship the ring, part is words, and part is pictures. You must pick out what the pictures mean, and then it all makes poetry.

THE INVOCATION OF THE RING

**ADONAI! Thou inmost Δ ,
Self-glittering image of my soul,
Strong lover to thy Bride's desire,
Call me and claim me and control!
I pray Thee keep the holy tryst
Within this ring of Amethyst.**

**For on mine eyes the golden \odot
Hath dawned; my vigil slew the Night.
I saw the image of the One:
I came from darkness into L.V.X.
I pray Thee keep the holy tryst
Within this ring of Amethyst.**

**I.N.R.I.—me crucified,
Me slain, interred, arisen, inspire!
T.A.R.O.—me glorified,
Anointed, fill with frenzied Δ !
I pray Thee keep the holy tryst
Within this ring of Amethyst.**

**I eat my flesh: I drink my blood
I gird my loins: I journey far:
For thou hast shown \circ , $+$,
 Ψ , 777, $\kappa\alpha\mu\eta\lambda\omicron\nu$,
I pray Thee keep the holy tryst
Within this ring of Amethyst.**

[*U* transliterated as: Ayin (Hebrew letter attributed to Atu XV {Devil});
καμηλον is a Greek word transliterated as kamelon ('stable for camels' or possibly
Chimera)]

The path of the Camel leads from Tiphareth to Kether on the Tree-of-Life. Notice also that the text later relates the Devil as the 'Saviour of the World.' But if the world is evil, then so is the Devil. Yet, if the world is not evil, then the Devil has an entirely different function; representing creative energy that is a key to the nature of Tiphareth.

**Prostrate I wait upon Thy will,
Mine Angel, for this grace of union.
O let this Sacrament distil
Thy conversation and communion.
I pray Thee keep the holy tryst
Within this ring of Amethyst.**

I have not told you anything about myself, because it doesn't really matter; the only thing I want to tell you about is my Fairy prince. But as I am telling you all this, I am seventeen years old, and very fair when you shut your eyes to look; but when you open them, I am really dark, with a fair skin. I have ever such heaps of hair, and big, big, round eyes, always wondering at everything. Never mind, it's only a nuisance. I shall tell you what happened one day when I said the poem to the ring.

Advenit Adonai

[Arrival or Advent of the Holy Guardian Angel]

The five verses of the invocation also allude to the five souls cast off upon navigation of the Abyss leading to the Supernal attainment and arrival in the City of the Pyramids that is the Sea of Binah wherein the Master of the Temple dwells. The Palace is Tiphareth and the Union (Marriage) of the lower 'Self' with the higher as the Angel sweeps her of her feet (malaka) and carries her (Pegasus) to the abode of the Great White Brotherhood. Yet the bad dreams are a reference to the ordeals of initiation as a besiegement by the Black Lodge in its' attempt to maintain the status quo (they do not accept the law that says change equals stability) and dissuade the aspirant from continuing. Lola is still subject to this as she as the Holy Shekinah, has merely begun her journey to the Bridal.

I wasn't really quite awake when I began, but as I said it, it got brighter and brighter, and when I came to the "ring of amethyst" the fifth time (there are five verses, because my lover's name has five V's in it), he galloped across the beautiful green sunset, spurring the winged horse, till the blood made all the sky turn rosy red. So he caught me up and set me on his horse, and I clung to his neck as we galloped into the night. Then he told me he would take me to his Palace and show me everything, and one day when we were married I should be mistress of it all. Then I wanted to be married to him at once, and then I saw it couldn't be, because I was so sleepy and had bad dreams, and one can't be a good wife in one is always

doing that sort of thing. But he said I would be older one day, and not sleep so much, and every one slept a little, and the great thing was not to be lazy and contented with the dreams, so I mean to fight hard.

Regnum Spatii

[Walk around the Kingdom]

Palatium Otz Chaiim

[Palace of the Tree-of-Life]

Draco תל

[Tail of the Serpent]

The tale is now set up as a 'tour de force' about the Kingdom of the Universe, which is aptly delineated by the Tree-of-Life. A universal symbol for this and representing the condition of the infinite consciousness is the Serpent swallowing its' tail. Tav and Lamed are more than a mere phonetic pun for the tail. Tav is attributed to Atu XXI {Universe} and Lamed is attributed to {'Justice' in the system of the Golden Dawn—another appearance of the Goddess and universal equilibration (Atu XVII {Star} was the first mention of her in this tale) and Lust in the Thelemic system (due to the juxtaposition of the Atus in light of the verse from Liber AL vel Legis: "All these old letters of my book are aright, but [Tzaddi] is not the Star. AL I.57 which again has the Goddess (in the person of the Scarlet Woman) astride the Beast and represents silence as a measure of attainment as the adept must act (swallow the tail) without lust of result.

By and by we came to a beautiful green place with the strangest house you ever saw. Round the big meadow there lay a wonderful snake, with steel gray plumes, and he had his tail in his mouth, and kept on eating and eating it, because there was nothing else for him to eat, and my Fairy Prince said he would hold on like that till there was nothing left at all. Then I said it would get smaller and smaller and crush the meadow and the palace, and I think perhaps I began to cry. But my Fairy Prince said: "Don't be such a silly!" and I wasn't old enough to understand all that it meant, but one day I should; and all one had to do was to be as glad as glad.

Ceremonium 0°=0°

[Neophyte Ceremony of the Golden Dawn (later: 0°=0° signified the Probationer Grade of the A. :A. :—however, Neophyte Ceremony was retained for Neophyte grade of the reformed order: 1°=10°]

The promise of love to the Prince is the Magickal Oath to aspire to the Knowledge and Conversation of the Holy Guardian Angel. Every act of the aspirant should be towards that end as the Prince advises Lola to keep straight forward. Upon taking the Oath, the aspirant enters the Kingdom (Malkuth) of the three orders of the Great White Brotherhood known to Thelemites as the A. :A. : (Palace).

So he kissed me, and we got off the horse, and he took me to the door of the house, and we went in. It was frightfully dark in the passage, and I felt tied so that I couldn't move, so I promised to myself to love him always, and he kissed me. It was dreadfully, dreadfully dark though, but he said not to be afraid, silly! And it's getting lighter, now keep straight forward, darling! And then he kissed me again, and said: "Welcome to my Palace!"

Domus X v. Regnum v. Porta 4 Loci secundum Elementa

[The 10th House or the Kingdom or the Entrance to the four elemental passages]

The four colors of Malkuth are aptly described here. The baths is a reference to the element of Water and the serious student may also want to study further on the Alchemical bath as a union of Water with Fire (bedroom: the heat of sexual congress produces the Son represented by the element of Air). The Kitchens refer to Earth and the laboratory of the work (the body itself) And it is easy also to reference Liber AL vel Legis in its' injunction to do everything well and with business way.

I will tell you all about how it was built, because it is the most beautiful Palace that ever was. On the sunset side were all the baths, and the bedrooms were in front of us as we were. The baths were all of pale olive-coloured marble, and the bedrooms had lemon-coloured everything. Then there were the kitchens on the sunrise side, and they were russet, like dead leaves are in autumn in one's dreams. The place we had come through was perfectly black everything, and only used for offices and such things.

+Qliphoth

[Unbalanced energy]

The place 'come through' is the 32nd path of Atu XXI {Universe}. The aspirant steps forward from Malkuth towards Yesod and takes in also the paths of Shin and Qoph. Here, Qoph is described by the black beetles (Kephra) and cockroaches. But it would be more prudent to delineate this all to the Qliphotic forces encountered when stepping through the paths and between the Sephiroth (in this case from Malkuth to Yesod). These qliphotic forces can be equivocated with what has been called the 'nightside' of the Tree; access to it at Yesod (starting on the path of Tav) and at Da'ath (and hence, some association with the N.O.X.).

There were the most horrid things everywhere about; black beetles and cockroaches, and goodness knows what; but they can't hurt when the Fair Prince is there. I think a little girl would be eaten though if she went in there alone.

Then he said: "Come no! This is only the Servants' Hall, nearly everybody stays there all their lives." And I said: "Kiss me!" So he said: "Every step you take in only possible when you say that."

Via T v. Crux

[The path of Tav (Hebrew letter attributed to Atu XXI {Universe} and the 32nd Path on the Tree-of-Life) or the Cross]

The darkness of this verse directly relates to the darkness that the aspirant must step into during initiation. The 'Black Guards' are unseen; hence, the Secret Chiefs lead us forward in Silence, as they are the responsible guardians in charge of initiating the planet. Our first evolutionary step was to stand straight up and no longer drag our knuckles on the ground (sotospeak) like our ape-ancestors. This is symbolized by the Tau that remains the symbol of Initiation and the beginning of the initiatory journey.

We came into a dreadful dark passage again, so narrow and low, that it was like a dirty old tunnel, and yet so vast and wide tat everything in the whole world was contained in it. We saw all the strange dreams and awful shapes of fear, and really I don't know how we ever got through, except that the Prince called for some splendid, strong creatures to guard us.

Cherubim

[The four Hebrew guardians of the four cardinal directions]

The first representatives of these Secret Chiefs symbolized in the outer order are the four Cherubs so aptly described below. However, in the system of the A.° A.°, these guardians take on another form in a formula that is taught to the Probationer. There is also a reference to the Emerald Tablet of Hermes Trismegistus and the four cardinal virtues which are: To Know, To Will, To Dare and To Be Silent. Each of course, still retains an elemental attribution as well. The intimation is to the conduct of our character; essential for success at what is called the Blue Lodge in Masonry.

There was an eagle that flew, and beat his wings, and tore and bit at everything that came near; and there was a lion that roared terribly, and his breath was a flame, and burnt up the tings, so that there was a great cloud; and rain fell gently and purely, so that he really did the things good by fighting them. And there was a bull that tossed them on his horns, so that they changed into butterflies; and there was a man who kept on telling everybody to be quiet and not make a noise.

Domus IX v. Fundamentum

[The 9th House or the Foundation]

In the Queen Scale of colour in 777, violet is the attribution for Yesod. A reference can also be made to Nuit as her hair is the 'trees of eternity'; such is the vision of this grade. The flip-side of course, is Choronzon; encountered by the aspirant and is that voice which the aspirant hears for the first time and which spreads its' own web or trap. Such vocalization will become manifest in many whom the aspiration may encounter as they would have you do such things according to their nature and in spite of your own. They will tell you that they know what's best for you; acting as your consolers. The only way through this is again to keep straight forward and cling with great zeal to the Oath of your

Aspiration. Stay firm and strong in this abiding by no one thing and no one person other than your inner voice which will manifest itself more strongly each moment as from Yesod, for the first time is Tiphareth clearly seen. Choronzon is way off in the distance and hides within a veil (The Abyss) behind another veil (Paroketh). As such, it can only indirectly influence you by way of outside forces and vehicles such as those people whom Liber AL vel Legis refers to as 'consolers'.

So we came at last in the next house of the Palace. It was a great dome of violet, and in the centre the moon shone. She was a full moon, and yet she looked like a woman quite, quite young. Yet her hair was silver, and finer than spiders' webs, and it rayed about her, like one can't say what; it was all too beautiful.

Yod v. Membrum sancti foederis

[(First Hebrew letter in Tetragrammaton or Scripture of the Holy Covenant)]

The mastery of this grade begins with a complete control of the Astral body. It is the first subtle body beyond the physical body and is one of the five souls later cast off in navigating the Abyss. Remember, the physical body is of Malkuth and hangs pendant on the Tree-of-Life as separate from the rest of the Palace (much in the same way as Kether represented by the grade of Ipsissimus is also beyond or separate from the remainder of the tree: "As above, so below" states Hermes in the Emerald Tablet.). Some mistake success at astral work as true attainment and are as lost in the astral. In the culture of the 1960s e.v. these were referred to as 'Acid Casualties'.

In the middle of the hall there was a black stone pillar, from the top of which sprang a fountain of pearls; and as they fell upon the floor, they changed the dark marble to the colour of blood, and it was like a green universe full of flowers, and little children playing among them. So I said: "Shall we be married in this House?" and he said: "No, this in only the House where the business is carried on. All the Palace rests upon this House; but you are called Lola because you are the Key of delights. Many people stay here all their lives though."

Via III v. Dens

[By way of Shin (Hebrew letter attributed to Atu XX and the 31st Path on the Tree-of-Life) or Tooth]

The Servants' Hall is Malkuth and Shin was in the Golden Dawn system, the final Judgment. It was depicted in the Holy Tarot as aptly described here. In the Thelemic system, this Atu has been renamed the Aeon and is the passionate fire that nourishes or burns according to the nature of the aspirant.

I made him kiss me, and we went on to another passage which opened out of the Servants' Hall. This passage was all fire and flame and full of coffins. There was an Angel blowing ever so hard on a trumpet, and people getting up out of the coffins. My Fairy Prince said: "Most people never wake up for anything less."

Via ☉ v. Caput

[By way of the Sun (Atu XIX {Sum} and the 30th path on the Tree-of-Life) or the Head]

There was a strange symbol (instead of the symbol of Sol) in the Caliphate production used by the author of this comment. It was neither recognizable nor reproducible with the fonts available. The symbol for Sol was substituted as Resh is the path described here and is translated from Hebrew to English as 'Head'. In the aspirants journey from Yesod to Hod, two paths are taken simultaneously, Shin and Resh. This path affirms again that inner voice alluded to by this author in the comment to the 9th House as Sol is also attributed to Tiphareth. And again, the minor paths of which the Atus are placed on the Tree-of-Life are not stationary but static. The Sephiroth represent those domiciles which are stopping points.

So we went (at the same time it was; you see in dreams people can only be in one place at a time; that's the best of being awake) through another passage, which was lighted by the sun. Yet there were fairies dancing in a great green ring, just as if it was night. And there were two children playing by the wall, and my Fairy Prince and I played as we went; and he said: "The difference is that we are going through. Most people play without a purpose; if you are travelling it is all right, and play makes the journey seem short."

Domus VIII v. Splendor

[The 8th House or Splendor]

This Sephira is attributed to Mercury; that planet which is closest to God in the solar system which is the Sun. The ocean raging is the Moon which is the sphere from which the aspirant has come by way of Resh and Shin. Being closest to God, Mercury is constantly prostrate in adoration. The spearmen represent the polished intellect, as the spear is another version of the Sword. Its action is swift and direct as the wings on the feet of Mercury depict.

Then we came out into the Third (or Eighth, it depends which way you count them, because there are ten) House, and that was so splendid you can't imagine. In the first place it was a bright, bright, bright, orange colour, and then it had flashes of light all over it, going so fast we couldn't see them, and then there was the sound of the ocean and one could look through into the deep, and there was the ocean raging beneath one's feet, and strong dolphins riding on it and crying aloud, "Holy! Holy! Holy!" in such an ecstasy you can't think, and rolling and playing for sheer joy. It was all lighted by a tiny, weeny, shy little planet, sparkling and silvery, and now and then a wave of fiery chariots filled with eager spearmen blazed through the sky, and my Fairy Prince said: "Isn't it all fine?" But I knew he didn't really mean it, so I said "Kiss me!" and he kissed me, and we went on. He said: "Good little girl of mine, there's many a one stays there all his life." I forgot to say that the whole place was just one mass of books, and people reading them till they were so silly, they didn't know what they were doing. And there were cheats, and doctors, and thieves; I was really very glad to go away.

Via P v. Cranium

[By way of Qoph (Hebrew letter attributed to Atu XVIII {Moon} and the 29th Path on the Tree-of-Life) or the Cranium (Back of the Head)]

The first way to Netzach (The 7th House) is through Qoph, connecting from Malkuth. Here, it is more aptly described than above as the aspirant now has gained a stronger ability to perceive it. There seems also an allusion to the Veil of Qesheth, which is protected by fear. Fear is the first enemy of the aspirant to the knowledge of the true self that abides in Tiphareth. This fear is anthropomorphosized as the Crone along with the strange behavior of the young lady (there even seems here an allusion to the three natures of the Goddess: The Virgin, The Mother and the Crone) and the jackals and wolves.

There were three ways into the Seventh House, and the first as such a funny way. We walked through a pool, each on the arm of a great big Beetle, and then we found ourselves on a narrow winding path. There were nasty Jackals about, they made such a noise, and at the end I could see two towers. Then there was the queerest moon you ever saw, only a quarter full. The shadows fell so strangely, one could see the most mysterious shapes, like great bats with women's faces, and blood dripping from their mouths, and creatures partly wolves and partly men, everything changing one into the other. And we saw shadows like old, old, ugly women, creeping about on sticks, and all of a sudden they would fly up into the air, shrieking the funniest kind of songs, and then suddenly one would come down flop, and you saw she was really quite young and ever so lovely, and she would have nothing on, and as you looked at her she would crumble away like a biscuit.

Via S v. Hamus

[By way of Tzaddi (Hebrew letter attributed to Atu XVII {Star} and the 28th Path on the Tree-of-Life in the Golden Dawn system. The Thelemic Qabalah places attributes this letter to Atu IV and the 15th Path on the Tree-of-Life) or Fish-Hook]

Here again is a confusing situation as the Thelemic system places Atu IV and not Atu XVII on this path. The direction comes from Liber AL vel Legis in its revelation that Tzaddi is not the Star. The 'thunderbolts' represent the lightning bolt of illumination and orgasm delineated by the English letter 'Z' and the Hebrew transliteration of 'Tz' (with the T (Tav) representing the Rosy Cross within which the orgasm occurs). However, this path leads to the Sefira of which Venus (Love) is attributed and is entitled Victory which strongly alludes to the success of the work. However, no true success can be had here as that is reserved for Tiphareth. The aspirant would merely have perfected the preparations for the great work and is readying him or herself to enter the portal to the second order.

Then there was another passage which was really too secret for anything; all I shall tell you is, there was the most beautiful Goddess that ever was, and she was washing herself in a river of dew. If you ask what she is doing, she says: "I'm making thunderbolts." It was only starlight, and yet one could see quite clearly, so don't think I'm making a mistake.

Via 9 v. Os

[By way of Peh (Hebrew letter attributed to Atu XVI {Tower} and the 27th Path on the Tree-of-Life) or Mouth]

Peh leads from Hod to Netzach and represents a strong attunement for the aspirant. The striking of lightning bolts to the tower of the ego is that rigor that fortifies and that ecstasy that makes fervent. Herein is the all-consuming fire of the Alchemist allegorically announced as the submission to the Goddess. The palace is green and represents the lush earth made fertile by the putrefying limbs of Osiris that have been buried there.

The third path is a most terrible passage; it's all a great war, and there's earthquakes and chariots of fire, and all the castles breaking to pieces. I was glad when we came to the Green Palace.

Domus VII v. Victoria

[The 7th House or Victory]

As in the commentary above, there is such similarity here with the formula of the Rose Cross, that a false success may be accepted by the aspirant. Lola had a baby (the false Magickal Childe) and almost fell asleep here. Attaining to this house completes the survey of the Astral Triad (where the 'Acid Casualties' occur) where is the wedding ceremony, but not the Union that is of the nature of Tiphareth.

It was all built of malachite and emerald, and there was the loveliest gentlest living, and I was married to my Fairy Prince there, and we had the most delicious honeymoon, and I had a beautiful baby, and then I remembered myself, but only just in time, and said: "Kiss me!" And he kissed me and said: "My goodness! But that was a near thing that time; my little girl nearly went to sleep. Most people who reach the Seventh House stay there all their lives, I can tell you."

It did seem a shame to go on; there was such a flashing green star to light it, and all the air was filled with amber-coloured flames like kisses. And we could see through the floor, and there were terrible lions, like furnaces for fury, and they all roared out: "Holy! Holy! Holy!" and leaped and danced for joy. And when I saw myself in the mirrors, the dome was one mass of beautiful green mirrors, I saw how serious I looked, and that I *had* to go on. I hoped the Fairy Prince would look serious too, because it is a most dreadful business going beyond the Seventh House; but he only looked the same as ever. But oh! How I kissed him, and how I clung to him, or I think I should never, never have had the courage to go up those dreadful passages, especially knowing what was at the end of them. And now I'm only a little girl, and I'm ever so tired of writing, but I'll tell you all about the rest another time.

*Explicit
Capitulum Primum
vel
de Collegio Externo.*

[Exposition on the first chapter or of the Outer College]

Upon the successful completion of the work of the Astral Triad, the aspirant is found to have completed the course of the outer college and then resides at the portal to the inner college. This grade is in the Thelemic system, named Dominis Liminis.

PART II

I WAS telling you how we started from the Green Palace. There are three passages that lead to the Treasure House of Gold, and all of them are very dreadful. One is called the Terror by Night, and another the Arrow by Day, and the third has a name that people are afraid to hear, so I won't say.

*Via **ⴒ** v. Oculus*

[By way of Ayin (Hebrew letter attributed to Atu XV {Devil} and the 26th Path on the Tree-of-Life) or Eye]

The 'Treasure House of Gold' is Tiphareth. The first of the three paths leading there, connects to Hod. Only upon mastering the intellect can the ego can it be transcended. There are those in ignorance whom attempt to 'lose' these things right from the start of the work and find themselves lost in dangerous cults and other forms of perversion. The Saviour is that all-seeing eye that lets in the illuminating light and empowers the aspirant in much the same way that Prometheus (known as Lucifer—the light-bearer) brought the fire down from Olympus to fortify the human race. The perversion of the Christist dogma teaches that the Angel Lucifer wanted to be like God and was therefore cast down to rule Hell for his impudence. And at the same time, 'Satan' is said to be the Prince of this world in their dogma. Of course, they don't recognize the equivalence of the lower and higher natures and thus pervert the mystery of the Rose Cross. It is only in the perfection of the lower, that the higher can then indwell. It's castigation leads to nothing but an abortion.

But in the first we came to a mighty throne of gray granite, shaped like the sweetest pussy cat you ever saw, and set up on a desolate heath. It was midnight, and the Devil came down and sat in the midst; but my Fairy prince whispered: "Hush! It is a great secret, but his name is Yeheswah, and he is the Saviour of the World." And that was very funny, because the girl next to me thought it was Jesus Christ, till another Fairy Prince (my Prince's brother) whispered as he kissed her: "Hush, tell nobody ever, that is Satan, and he is the Saviour of the world."

We were a very great company, and I can't tell you of all the strange things we did and said, or of the song we sang as we danced face outwards in a great circle ever closing in on the Devil on the throne. But whenever I saw a toad or a bat, or some horrid insect, my Fairy Prince always whispered: "It is the Saviour of the world," and I saw that it was so. We did all the most beautiful wicked things you can imagine, and yet all the time we knew they were good and right, and must be done if ever we were to get to the House of Gold. So we enjoyed ourselves very much and ate the most extraordinary supper you can think of. There were babies roasted whole and stuffed with port sausages and olives; and some of the girls cut off chops and steaks from their own bodies, and gave them to a beautiful white cook at a silver grill, that was lighted with the gas of dead bodies and marshes; and he cooked them splendidly, and we all enjoyed it immensely. Then there was a tame goat with a gold collar, that went about laughing with every one; and he was all shaved in

patches like a poodle. We kissed him and petted him, and it was lovely. You must remember that I never let go of my Fairy Prince for a single instant, or of course I should have been turned into a horrid black toad.

Via D v. Sustentaculum

[By way of Sameck (Hebrew letter attributed to Atu XIV {Art} and the 25th Path on the Tree-of-Life) or to maintain (Prop)]

Contained in this image is the central Alchemical symbol for those who can effectively decode it. The putrefaction and coagulation (Solve et Coagula) of the Sulphur and the Salt (that are the contents of the Universal Mercury) are contained in the pit (Prop). All this represents the sacrifice of the lower, animal nature to the higher, spiritual nature.

Then there was another passage called the Arrow by Day, and there was a most lovely lady all shining with the sun, and moon, and stars, who was lighting a great bowl of water with one hand, by dropping dew on it out of a cup, and with the other she was putting out a terrible fire with a torch. She had a red lion and a white eagle, that she had always had ever since she was a little girl. She had found them in a nasty pit full of all kinds of filth, and they were very savage; but by always treating them kindly they had grown up faithful and good. This should be a lesson to all of us never to be unkind to our pets.

Via J v. Piscis

[By way of Nun (Hebrew letter attributed to Atu XIII {Death} or the 24th path on the Tree-of-Life) or Fish]

All the various parts of our nature suffer death and decay. Yet there is that one substance contained therein that is True Spirit and can not be destroyed but only brought out. It's fusing and congealing with both the lower and the higher nature created that Stone of the Wise that nourishes, heals and makes one immortal. The process can not be described in words and indeed it is a dire Oath that prevents the master Alchemist from revealing it even were it possible.

My Fairy Prince was laughing all the time in the third path. There was nobody there but an old gentleman who had put on his bones outside, and was trying ever so hard to cut down the grass with a scythe. But the faster he cut it the faster it grew. My Fairy Prince said: "Everybody that ever has come along this path, and yet only one ever got to the end of it." But I saw a lot of people walking straight through as if they knew it quite well; he explained, though, that they were really only one; and if you walked through that proved it. I thought that was silly, but he's much older and wiser than I am; so I said nothing. The truth is that it is a very difficult Palace to talk about, and the further you get in, the harder it is to say what you mean because it all has to be put into dream talk, as of course the language of the wake-world is silence.

Domus VI v. Pulchritudo
[The 6th House or Beauty]

This is where the Great Work begins. It leads to the wonder of wonders and it is no wonder that it is so aptly entitled: Beauty. Venus is the planet of beauty and it is still no wonder that so many false successes are manifest. Here though, there is also an allusion to the Adeptus Minor (Without) and the Adeptus Minor (Within) which are the two aspects of this grade.

So never mind! Let me get on. We came by and by to the Sixth House. I forgot to say that all those three paths were really one, because they all meant that things were different inside to outside, and so people couldn't judge. It was fearfully interesting; but mind you don't go in those passages without the Fairy Prince.

תכרפ
[The veil of Paroketh]

The letters above are the Hebrew spelling of the name of the veil. Peh is Mouth; Resh is Head; Kaph is Palm (over Mouth supporting the veil of secrecy through silence); and Tav is Cross (as in Rosy Cross).

And of course there's the Veil. I don't think I'd better tell you about the Veil. I'll only put your mouth to my head, and your hand—there, that'll tell anybody who knows that I've really been there, and that it's all true that I'm telling you.

Ceremonium 5°=6°
[Ceremony of the Adeptus Minor grade]

The Sixth house is called the Treasure house of Gold; it's a most mysterious place as ever you were in.

Humilitas
[Humility]

And now finally, the sacrifice of the lower ego is engaged with as a first step, the acquisition of Humility. It is also of the nature of the Oath and Supplication to the Holy Guardian Angel.

First there's a tiny, tiny, tiny doorway, you must crawl through on your hands and knees;

Supplicium
[Sacrifice]

After humility, the aspirant is tested and tempered by the Secret Chiefs. The constraint caused by the Oath empowers by discipline, one to suffer through the Ordeal. And the

four arms with the circle in the middle is the symbol of the Rosy Cross. The penetration of the nails also has a certain sexual symbolism.

and even then I scraped ever such a lot of skin off my back; then you have to be nailed on a red board with four arms, with a great gold circle in the middle, and that hurts you dreadfully. Then they make you swear the most solemn things you ever heard of, how you would be faithful to the Fairy Prince, and live for nothing but to know him better and better. So the nails stopped hurting, because, of course, I saw that I was really being married, and this was part of it, and I was as glad as glad; and at that moment my Fairy Prince put his hand on my head, and I tell you, honour bright, it was more wake up than ever before, even than when he used to kiss me.

Sepulchrum

[Tomb]

The tomb is the womb which gestates the putrefied and heated matter from which comes rebirth and resurrection. The symbolism here is that of the tomb of Christian Rosencreutz. And the dagger dipped into the cup is not only sexual in its symbolism, but also represents the pouring of the perfected intellect and lower 'Self' into the alembic to be heated or destroyed in the Mercurial fire.

After that they said I could go into the Bride-chamber, but it was only the most curious room that ever was with seven sides. There was a dreadful red dragon on the floor, and all the sides were pointed every colour you can think of, with curious figures and pictures. The light was not like dream light at all; it was wake light, and it came through a beautiful rose in the ceiling. In the middle was a table all covered with beautiful pictures and texts, and there were ever such strange things on it. There was a little crucifix in the middle, all of diamonds and emeralds and rubies, and other precious stones, and there was a dagger with a golden handle, and a cup full of the most delicious wine, and there was a curious coin with the strangest writing on it, and as funny little stick that was covered with flames, like a rose tree is with roses. Beside the strange coin was a heavy iron chain, and I took it and put it round my neck because I was bound to my Fairy Prince, and I would never go about like other people till I found him again. And they took the dagger and dipped it in the cup, and stabbed me all over to show that I was not afraid to be hurt, if only I could find my Fairy Prince. Then I took the crucifix and held it up to make more light in case he was somewhere in the dark corners, but no!

Pastos Patris nostri C.R.C.

[Our Shepherd Father Christian Rosencreutz]

This death is personified in the history of Christian Rosencreutz and perverted in the history of Jesus Christ. Both are terms for the Fairy Prince and the Holy Guardian Angel, which is the Son (Sol or Osiris) of Tetragrammaton and the Magickal Childe (Asar Un Nefer—myself made perfect).

Yet I knew he was there somewhere, so I thought he must be in the box, for under the table was a great chest; and I was terribly sad because I felt something dreadful was going to happen. And sure enough, when I had the courage, I asked them to open the box, and the same people that made me crawl through the horrid hole, and lost my Fairy prince, and nailed me to the read board, took away the table and opened the box, and there was my Fairy Prince, quite, quite dead. If you only knew how sorry I felt!

Baculum I. Adepti

[Wand of the Adepts]

But I had with me a walking-stick with wings, and a shining sun at the top that had been his, and I touched him on the breast to try and wake him; but it was no good. Only I seemed to hear his voice saying wonderful things, and it was quite certain he wasn't really dead. So I put the walking-stick on his breast, and another little thing he had which I had forgotten to tell you about.

Crux Ansata

[Cross handle]

It was a kind of cross with an oval handle that he had been very fond of.

Pedum et Flagellum Osiridis

[The Crook and the Flail of Osiris]

But I couldn't go away without something of his, so I took a shepherd's staff, and a little whip with blood on it, and jewels oozing from the blood, if you know what I mean, that they had put in his hands when they buried him. Then I went away, and cried, and cried, and cried. But before I had got very far they called me back; and the people who had been so stern were smiling, and I saw they had taken the coffin out of the little room with seven sides.

Cur inter mortuos vivum petes? Non est hic ille; surrexit.

[Why do you seek the living among the dead? He is not here; he is risen.]

The translation above was given to me; it's correctness being obvious, as it is a quote from the New Testament. My original attempt was: "Where can life or death be found? It is neither; but the resurrection." And if we indulge ourselves to find a synchronicity here, we find an important Thelemic theme echoed in that our philosophy may be symbolized by the resurrection and not the crucifixion; such a distinction being vital.

And the coffin was quite, quite empty. Then they began to tell us all about it, and I hear my Fairy Prince within the little room saying holy exalted things, such as the stars trace in the sky as they travel in the Car called "Millions of Years." Then they took me into the little room, and there was my Fairy Prince standing in the middle. So I knelt down and we all kissed his beautiful feet, and the myriads of eyes like

diamonds that were hidden in his feet laughed joy at us. One couldn't lift one's head, for he was too glorious to behold; but he spoke wonderful words like dying nightingales that have sorrowed for the fading of the roses, and pressed themselves to death upon the thorns; and one's whole body became a single eye, so that one saw as if the unborn thought of light brooded over an eternal sea.

Advenit L.V.X. sub tribus speciebus.

[The advent of Light among the chosen people.]

Again, my original and incorrect translation, "The advent of the Light under splendid ordeal" holds some synchronicity...

This is the lightening flash of orgasm, which is the outer symbol for the central secret of the inner college.

Then was light as the lightning flaming out of the east, even unto the west, and it was fashioned as the swiftness of a sword.

By and by one rose up, then one seemed to be quite, quite dead, and buried in the centre of a pyramid of the most brilliant light it is possible to think of. And it was wake-light too; and everybody knows that even wake-darkness is really brighter than the dream-light. So you must just guess what it was like. There was more than that too; I can't possibly tell you. I know too what I.N.R.I. on the Ring meant: and I can't tell you that either, because the dram-language has such a lot of important words missing. It's a very silly language, I think.

By and by I came to myself a little, and now I was really and truly married to the Fairy Prince, so I suppose we shall always be near each other now.

Symbola Hodos Chamelionis Symbola Gladius et Serpens

[Symbol of many colors; Symbol of the Sword and the Serpent]

The Caduceus of Mercury.

There was the way out of the little room with millions of changing colours, ever so beautiful, and it was lined with armed men, waving their swords for joy like flashes of lightning; and all about us glittering serpents danced and sang for joy. There was a winged horse ready for us when we came out on the slopes of the mountain.

Mons Abiegnus v. Cavernarum

[Mount Abiegnus or Cave]

One doesn't see it (except indoors) until one becomes an Adeptus Minor (Within).

You see the Sixth house is really in a mountain called Mount Abiegnus, only one doesn't see it because one goes through indoors all the way. There's one House you have to go outdoors to get to, because no passage has ever been made; but I'll tell

you about that afterwards; it's the Third house. So we got on the horse and went away for our honeymoon. I shan't tell you a single word about the honeymoon.

Explicit
Capitulum Secundum
vel
de Collegio ad S.S. porta
Collegii Interni.

[Exposition on the Second Chapter or of the Portal to the Internal College of the Silver Star]

The Adept is at the portal to the inner college as now the Adept has mastered that Sephira which is at the Apex of the Ethical Triad. There are still to Sephiroth that must be traversed. These are the grades of Adeptus Major; which is the perfection of Adepthood and Adeptus Exemptus; from which even the attainment of Adepthood must be transcended in order to dwell in the City of the Pyramids as a Master of the Temple.

PART III

YOU mustn't suppose the honeymoon is ever really over, because it just isn't. But he said to me: "Princess, you haven't been all ver the Palace yet. Your *special* House is the Third, you know, because it's so convenient for the Second where I usually live.

Caput candidum
[White Point]

In Liber LXV, this is the smooth point, and again, my original translation adds to the understanding...[Shining Head]

The Ipsissimus.

The King my Father lives in the First; he's never to be seen, you know. He's very, very old nowadays; I am practically Regent of course. You must never forget that I am really He; only one generation back is not so far, and I entirely represent his thought.

אמא erit אמיא
[AMA raised to AIMA]

The unfulfilled Mother (AMA) is a curse and must needs be fertilized (AIMA) by the Father who is God (Yod or seed). From this a Son is born who will run with another Daughter (Sleepy Head) to start the formula of Tetragrammaton on yet an higher rung of existence.

"Soon," he whispered ever so softly, "you will be a mother; there will be a Fairy Prince again to run away with another pretty little Sleepy head.

Arcanum de Via Occulta

[Sacred secret of the Hidden Way]

The Daughter is set upon the Throne awakening the Eld (Son) of the older King (transforming the Son into the Father) and thus herself becoming the Mother to bear a Son (body) and Daughter (Spirit) who then reignite this process.

Then I saw that when Fairy Princes were really and truly married they became Fairy Kings; and that I was quite wrong ever to be ashamed of being only a little girl and afraid of spoiling his prospects, because really, you see, he could never become King and have a son a Fairy Prince without me.

But one can only do that by getting to the Third House, and it's a dreadful journey, I do most honestly assure you.

There are two passages, one from the Eighth House and one from the Sixth; the first is all water, and the second is almost worse, because you have to balance yourself so carefully, or you fall and hurt yourself.

Via ♃ v. Aqua

[By way of Mem (Hebrew letter attributed to Atu XII {Hanged Man} and the 23rd path on the Tree-of-Life) or Water]

The Hanged Man is the true symbol of the nature of Sacrifice. Sacrifice leads to regeneration and is the saving grace that produces the higher life from the little world that is both its' sister and lover (The Daughter).

To go through the first you must be painted all over with blood up to your waist, and you cross your legs, and then they put a rope round one ankle and swing you off. I had such a pretty white petticoat on, and my Prince said I looked just like a white pyramid with a huge red cross on the top of it, which made me ever so glad, because now I knew I should be the Saviour of the world, which is what one wants to be, isn't it? Only sometimes the dream itself, and sometimes the wake-things one sees before one is quite, quite awake. The prince tells me that really and truly only the First House where his Father lived was really a wake-House, all the others had a little sleep-House about them, and the further you got the more awake you were, and began to know just how much was dream and how much wake.

Via ♄ v. Pertica stimulans

[By way of Lamed (Hebrew letter attributed to Atu XI {Justice in the Golden Dawn system and Lust in the Thelemic system} and the 22nd path on the Tree-of-Life) or Terrifying goad (Ox Goad)]

The scales of Justice in their equilibration (Adjustment) is the perfection of the work. And the burden of attainment has been described by Adepts as being most severe. Without the 'lust of result' this burden should pass without difficulty. And the nature of Theurgy is here strongly hinted at and consistent with the formula of the Rosy Cross.

Then there was the other passage where there was a narrow edge of green crystal, which was all you had to walk on, and there was a beautiful blue feather balancing on the edge, and if you disturbed the feather there was a lady with a sword, and she would cut off your head. So I didn't dare hardly to breathe, and all round there were thousands and thousands of beautiful people in green who danced and danced like anything, and at the end there was the terrible door of the Fifth House, which is the royal armoury.

Domus V v. Seritas

[The 5th House or Severity]

This is the Sefhira of which Mars is attributed. The element of Iron is also attributed with steel machinery being an apt representation as Steel is the solid perfection of Iron and the grade represented by this Sefhira (Adeptus Major) is the perfection of the Great Work of the Adeptus Minor. Here, the true craft of Theurgy is finely honed and it is a busy, all-consuming process.

And when we came in the House was full of steel machinery, some red hot and some white hot, and the din was simply fearful. So to get the noise out of my head, I took the little whip and whipped myself till all my blood poured down over everything, and I saw the whole house like a cataract of foaming blood rushing headlong from the flaming and scintillating Star of Fire that blazed and blazed in the candescent dome, and everything went red before my eyes, and a great flame like a strong wind blew through the House with a noise louder than any thunder could possibly be, so that I couldn't hold myself hardly, and I took up the sharp knives of the machines and cut myself all over, and the noise got louder and louder, and the flame burnt through and through me, so that I was very glad when my Prince said: "You wouldn't think it, would you, sweetheart? But there are lots of people who stay here all their lives."

Via 𐤎 v. Pugnās

[By way of Kaph (Hebrew letter attributed to Atu X {Fortune} or the 21st path on the Tree-of-Life) or Fīst (Palm)]

Kaph connects Netzach with Chesed. In the 5th House, the Wheel is set in motion. And now, the Adept must learn to be at its' center and not effected by karma generated by all that Theurgy.

There are three ways into the Fourth House from below. The first passage is a very curious place, all full of wheels and ever such strange creatures, like monkeys and sphinxes and jackals climbing about them and trying to get to the top. It was very

silly, because there isn't really any top to a wheel at all; the place you want to get to is the centre, if you want to be quiet.

Via S v. Manus

[By way of {Yod (Hebrew letter attributed to Atu IX {Hermit} and the 20th path on the Tree-of-Life)} '?' or to Endure]

Here again is a strange symbol that the author of the comment does not understand. However, there was a typeface for it and it was retained as in the Caliphate publication of this tale. It is suspected that it may be a typo as there were quite a few other typos in their production. The Hermit is a symbol for the supreme silence that allows the light from within to shine brightly. It is the light of true Gnosis of which only a truly sincere aspirant may even appreciate; no less, attain. All else is chaos, turmoil and illusion even in this the components of the perfected self of the Adept.

Then there was a really lovely passage, like a deep wood in Springtime, the dearest old man came along who had lived there all his life, because he was the guardian of it, and he didn't need to travel because he belonged to the First house really from the very beginning. He wore a vast cloak, and he carried a lamp and a long stick; and he said that the cloak meant you were to be silent and not say anything you saw, and the lamp meant you were to tell everybody and make them glad, and the stick was like a guide to tell you which to do. But I didn't quite believe that, because I am getting a grown-up girl now, and I wasn't to be put of like that. I could see that the stick was really the measuring rod with which the whole Palace was built, and the lamp was the only light they had to build it by, and the cloak was the abyss of darkness that covers it all up. That is why dream-people never see beautiful things like I'm telling you about. All their houses are build to common red bricks, and they sit in them all day and play silly games with counters, and oh! Dear me, how they do cheat and quarrel. When any one gets a million counters, he is so glad you can't think, and goes away and tries to change some of the counters for the things he really wants, and he can't, so you nearly die of laughing, though of course it would be dreadfully sad if it were wake-life.

Via U v. Serpens

[By way of Teth (Hebrew letter attributed to Atu VIII {Strength in the Golden Dawn System and Adjustment in the Thelemic System} and the 19th path on the Tree-of-Life) or Serpent]

As stated earlier, the symbolism here was penned before the Master Therion had created his own master work, the Book of Thoth and the attribution of certain symbols in accordance with the dictum of Liber AL vel Legis. Of course in the Thelemic system, there is still a lady. She brings the final equilibration to the work of the Ethical Triad and hence, its' conclusion. The Adept must now surrender all attainments and souls in order to successfully navigate the Abyss.

But I was telling you about the ways to the Fourth House, and the third way is all full of lions, and a person might be afraid; only whenever one comes to bite at you, there is a lovely lady who puts her hands in its mouth and shuts it. So we went through quite safely, and I thought of Daniel in the lions' den.

Domus IV v. Benignitas

[The 4th House or Generous (Mercy)]

This is the highest attainment for the human being. It is the abode of Amoun, who is Jupiter, king of the world. The true King of course, resides in Kether. However, the Supernal Triad is mysteriously reflected into this Sefhira. Notice its' connecting link with Chokmah.

The Fourth House is the most wonderful of all I had ever seen. It is the most heavenly blue mansion; it is built of beryl and amethyst, and lapis lazuli and turquoise and sapphire. The centre of the floor is a pool of purest aquamarine, and in it is water, only you can see every drop as a separate crystal, and the blue tinge filtering through the light. Above there hangs a calm yet mighty globe of deep sapphirine blue. Round it there were nine mirrors, and there is a noise that means when you understand it, "Joy! Joy! Joy!" There are violet flames darting through the air, each one a little sob of happy love.

Ratio Naturae Naturatae

[The reason of nature made natural.]

The translation above was given to me; my original being: "An accounting of the nature of nature." I think both mean the same thing and both explain the other.

Mercy, which is the title of the 4th House is of the nature of Love. For only in perfect Love can one truly attain to the City of the Pyramids and unite with God who is all Love.

One began to see what the dream-world was really for at last; every time any one kissed any one for real love, that was a little throb of violet flame in this beautiful House in the Wake-World. And we bathed and swam in the pool, and were so

happy you can't think. But they said: "Little girl, you must pay for the entertainment." [I forgot to tell you there was music like fountains make as they rise and fall, only of course much more wonderful than that.]

Adeptum Oportet Rationis Facultatem Regnare

[Obtaining a proper reckoning of the means of kingship]

The translation above was giventome; my original being: "Method of becoming and Adept by the ability to rule." Again, I think both mean the same thing and both explain the other.

Of course, the 4th House is of the king (Amoun/Jupiter) and a king is a ruler. One rules nature by knowing its' secrets and one then sets aright the ill-ordered house of God as it is written in Liber AL vel Legis.

So I asked what I must pay, and they sad: "You are now mistress of all these houses from the Fourth to the Ninth. You have managed the Servants' Hall well enough since your marriage; now you must manage the others, because till you do you can never go on to the Third House. So I said: "It seems to me that they are all in perfectly good order." But they took me up in the air, and then I saw that the outsides were horribly disfigured with great advertisements, and every single house had written all over it:

FIRST HOUSE

**This is his Majesty's favourite Residence.
No other genuine. Beware of worthless imitations.
Come in HERE and spend life!
Come in HERE and see the Serpent eat his Tail!**

So I was furious, as you may imagine, and had men go and put all the proper numbers on them, and a little sarcastic remark to make them ashamed; so they read:

**Fifth House, and mostly dream at that.
Seventh House. External splendour and internal corruption.**

And so on. And on each one I put "No thoroughfare from here to the First House. The only way is out of doors. By order."

Gladium, quod omnibus viis custodet portas Otz Chaiim
[The Sword which connects to all the gates on the Tree-of-Life]

Here is an allusion to the Lightning Flash of the Sephiroth as the linear delineation of the ten spheres. It is the only symbol that directly connects them in order. The minor paths on the Tree-of-Life fail to connect Binah with Chesed and even have the gulf of the Abyss between them.

This was frightfully annoying, because in the old days we could walk about inside everywhere, and not get wet if it rained, but nowadays there isn't any way from the Fourth to the Third House. You could go of course by chariot form the Fifth to the Third, or through the House where the twins live from the Sixth to the third, but that isn't allowed unless you have been to the Fourth House too, and go from there at the same time.

Nomen אַעֲרָת
[Name Throa]

Nomen ADNI
[Name Adonai]

תלד • פלא
[Daleth • Aleph]

דוי • נון
[Yod • Nun]

It was here they told me what T.A.R.O. on the ring meant. First it means gate, and it is the name of my Fairy Prince, when you spell it in full letter by letter.

Cartae Tarot v. Aegyptiorum
[Tarot Cards or Egyptian]

I.N.R.I. =

י נ ר י =

⊙. Z. ⊙ =

I.A.O. =

L.V.X.

לנד"א = 65

L.V.X.=LXV

[In the Golden Dawn system this is the 'Analysis of the Key Word']

There are seventy-eight parts to it, which makes a perfect plan of the whole Palace, so you can always find your way, if you remember to say T.A.R.O. Then you remember I.N.R.I. was on the ring too. I.N.R.I. is short for L.V.X., which means the brilliance of the wide-wide-wake Light, and that too is the name of my Fairy Prince only spelt short.

The Romans said it had sixty-five parts, which is five time thirteen, and seventy-eight is six times thirteen. To get into the Wake World you must know your thirteen times table quite well. So if you take them both together that makes eleven times thirteen, and then you say "Abrahamadabra," which is a most mysterious word, because it has eleven letters in it. You remember the Houses are numbered both ways, so that the Third House is called the Eighth House too, and the Fifth the Sixth, and so on. But you can't tell what lovely things that means till you've been through them all, and got to the very end. So when you look at the Ring and see I.N.R.I. and T.A.R.O. on it that means that it is like a policeman keeping on saying "Pass along, please!" I would have liked to stay in the Fourth House all my life, but I began to see it was just a little dream House too; and I couldn't rest, because my own House was the very next one. But it's too awful to tell you how to get there. You want the most fearful lot of courage, and there's nobody to help you, nobody at all, and there's no proper passage. But it's frightfully exciting, and you must wait till next time before I tell you how I started on that horrible journey, and if I ever got there or not.

*Explicit Capitulum
Tertium
vel*

de Collegio Interno.

[Exposition of the Third Chapter or of the Internal College]

The Ethical Triad has now been completely traversed and the Adept having thrown off all his or her attainments and losing all five souls, now stands at the edge of the dreaded Abyss to face the terror of the Demon Choronzon.

PART IV

Via Π v. Vallum

[By way of Cheth (Hebrew letter attributed to Atu VII {Chariot} and the 18th path on the Tree-of-Life) or Fence]

The Charioteer carries the Cup of Babalon from which the Adept can hold back not one drop of his or her essence. It is of course, fitting that this path connects Geburah with Binah.

NOW I shall tell you about the chariot race in the first passage. The chariot is all carved out of pure, clear amber, so that electric sparks fly about as the furs rub it. The whole cushions and rugs are all beautiful soft ermine fur. There is a canopy of bright blue with stars (like the sky in the dream world), and the chariot is drawn by two sphinxes, one black and one white. The charioteer is a most curious person; he is a great big crab in the most lovely glittering armour, and he can just drive!

Nomen יהוא=22

[The name Jehua=22]

22 X 19 = 418 = Abrahadabra

Jehua is the name of the Beast (Sol) who drives the Chariot. Atu XIX is the Sun. 418 is the number for the Great Work and Abrahadabra is the word of the Aeon as revealed in Liber AL vel Legis. The verse shows that only through the Sun (Tiphareth) can one get to the All-Father (Kether). The Chariot gets you there by way of Binah.

His name is the mysterious name I told you about with eleven letters in it, but we call him Jehu for short, because he's only nineteen years old. It's important to know though because this journey is the most difficult of all, and without the chariot one couldn't ever, ever do it. Because it is so far—much farther than the heaven is from the earth in the dream world.

Via 7v. Gladium

[By way of Zain (Hebrew letter attributed to Atu VI {Lovers} and the 17th path on the Tree-of-Life) or Sword]

Again here, the symbolism is much more akin to the Golden Dawn System. Yet in the note above, by using the Word of the Aeon (Abrahamadabra) we know that the Master Therion is clearly aware of the Equinox of the Gods. In the Book of Thoth, this Atu displays more openly, the Alchemical attribution of Putrefaction. The two sisters are the separation of the Salt and the Sulphur, each having its' own importance in their recomposition. Notice that the Solve part of the formula is again employed on the crossing of the Abyss and the separation of the True Self from the five souls.

The passage where the twins live is very difficult too. They are two sisters; and one is very pure and good, and the other is a horrid fat woman. But that shows you how silly dream language is—really there is another way to put it: you can say they are two sisters, and one is very silly and ignorant, and the other has learnt to know and enjoy.

Now when one is a Princess it is very important to have god manners, so you have to go into the passage, and take one on each arm, and go through with them singing and dancing; and if you hurt the feelings of either of them the least little bit in the world it would show you were not really a great lady, only a dress lady, and there is a man with a bow and arrow in the air, and he would soon finish you, and you would never get to the Third House at all.

Via quae non est Vaginae Quinque Animae

[It is not by way of the 4th the five souls must be cast off]

The 4th refers to the four elements. The verse is an allusion to the crossing of the Abyss and its casting off of the five souls that we have been talking about. The Master Therion inadvertently lists them in six-fold format; perhaps alluding to either the 5°=6° or the 6°=5° formulas in some way. There are no anchors and landmarks at this point. It is by sheer momentum that one successfully navigates at this point.

But the real serious difficulty is the outdoors. You have to leave the House of Love, as they call the Fourth House. You are quite, quite naked: you must take off your husband-clothes, and your baby-clothes, and all your pleasure clothes, and you skin, and your flesh, and your bones, every one of them must come right off. And then you must take off your feeling clothes; and then your idea clothes; and then what we call you tendency clothes which you have always worn, and which make you what you are. After that you take off your consciousness clothes, which you have always thought were your very own self, and you leap out in to the cold abyss, and you can't think how lonely it is. There isn't any light, or any path, or anything to catch hold of to help you, and there is no Fairy Prince any more: you can't even hear his voice calling to you to come on. There's nothing to tell you which way to go, and you feel the most horrible sensation of falling away from everything that ever was. You've

got no nothing at all; you don't know how awful it all is. You would turn back if you could only stop falling; but luckily you can't. So you fall and fall faster and faster; and I can't tell you any more.

Domus III v. Intellectio

[The 3rd House or Understanding]

The formula of the Master of the Temple is Sorrow=Joy.

The Third House is called the House of Sorrow. They gave me new clothes of the queerest kind, because one never thinks of them as one's own clothes, but only as clothes.

Abest Egoitas

[The 'Self' is no more]

Having successfully navigated the Abyss, the Self has been destroyed and one finds oneself in the City of the Pyramids. This is an obviously incongruent statement but then again as Lola says, the language of the dream world is certainly inefficient.

It is a House of utmost Darkness.

Ego est Non-ego Puerperium

[I am not I; Birthpangs]

My original translation tells us a bit more about this situation: "It is 'Self' non-self childishly" shows us the corrupted nature of self in contrast to the perfection of the NOT.

An adumbration of the Sorrow=Joy formula.

There is a pool of black solemn water in the shining obsidian, and one is like a vast veiled figure of wonderful beauty brooding over the sea; and by and by the Pains come upon one. I can't tell you anything about the Pains. Only they are different from any other pains, because they start from inside you, from a deeper, truer kind of you than you ever knew.

Partus

[Birth]

My original translation: "Direction" explains this further, for birth is the taking on of direction. With this, we intuitively come to understand that our life must take direction in order to have meaning. This is the quest for the Knowledge & Conversation of thine Holy Guardian Angel.

Direction is a complete guess for the translation of the Latin 'Partus'. But it seems to somewhat fit. The streams of light are pouring out in all directions and there is the path

of Gimel directed from Tiphareth to the Crown and pouring out as a fountain fortifying the entire Tree-of-Life.

By and by you see a tremendous blaze of a new sun in the Sixth House, and you are as glad as glad as glad; and there are millions of trumpets blown, and voices crying: "Hail to the Fairy Prince!" meaning the new one that you have had for your baby; and at that moment you find you are living in the first Three Houses all at once, for you feel the delight of your own dear Prince and his love; and the old King stirs in his Silence in the First House, and thousands of millions of blessings shoot out like rays of light, and everything is all harmony and beauty below, and crowned above with the crown of twelve stars, which is the only way you can put it into dream talk.

Vita Adepti

[Life of the Adept]

Now you see you don't need to struggle to go on any more, because you know already that all the House is one Palace, and you move about in your own wake world, just as is necessary. All the paths up to the Second House all open—

Via 1v. Clavus

[By way of Vau (Hebrew letter attributed to Atu V {Hierophant} or the 16th path on the Tree-of-Life) or Cloister (Nail)]

From Binah to Chokmah, is the direction in the Supernals. This is the first path taken in; leading from Chesed to Chokmah. The nail here seems quite phallic as Binah represents an higher level of the Yoni and in complement to it.

the path of the Hierophant with the flaming star and the incense in the vast cathedral,

Via 7v. Fenestra

[By way of Heh (Hebrew letter attributed to Atu IV {Emperor} and the 15th path on the Tree-of-Life) or Window]

This is the Golden Dawn attribution again. And it certainly has a symbolic congruity. In the Thelemic system we would place Atu XVII {Star} which here is an intimation of the line in Liber AL vel Legis: "Every man and every woman is a Star." AL I.2

and the path of the Mighty Ruler, who governs everything with his orb and his crown and his sceptre.

Via 7v. Porta

[By way of Daleth (Hebrew letter attributed to Atu III {Empress} and the 14th path on the Tree-of-Life) or Door]

Next of course, leading to Chokmah, is the Path of Daleth and the path of Love. The Atu is ruled by Venus and herein is the true success as compared to its' shadow in Netzach that we alluded to earlier in this commentary.

There is the path of the Queen of Love which is more beautiful than anything, and along it my own dear lover passes to my bridal chamber. Then there are the three ways to the Holy House of the old King,

Via λ v. Camelus

[By way of Gimel (Hebrew letter attributed to Atu II {Priestess} and the 13th path on the Tree-of-Life) or Camel]

The footprints of the Camel from the Book of Lies immediately comes to mind. And the open book is the Holy Tarot. Gimel pierces the veil of the Abyss and leads to the fulfillment of the Daughter (Virgin) set on the Throne and awakening the Eld of the King.

the way by which he is joined with the new Fairy Prince, where dwells a moonlike virgin with an open book, and always, always read beautiful words therein, smiling mysteriously through her shining veil, woven of sweet thoughts and pure kisses.

Via ζ v. Domus

[By way of Beth (Hebrew letter attributed to Atu I {Magus} and the 12th path on the Tree-of-Life) or House]

And so the Universal Mercury (Hermes) is made manifest as this path leads from Binah to Kether.

And there is the way by which I always go to the King, my Father, and that passage is built of thunder and lightning; but there is holy Magician called Hermes, who takes me through so quickly that I arrive sometimes even at the very moment that I start.

Via Α v. Bos

[By way of Aleph (Hebrew letter attributed to Atu 0 {Fool} and the 11th path on the Tree-of-Life) or Ox]

Of course, simultaneously with Beth, the path of Aleph is taken in (leading from Chokmah to Kether). Notice again the old-aeonic symbolism of the Golden Dawn. The Thelemic system has added a new dimension to this symbolism with the Green Man of Spring. The dream-world, half-dream world and Wake-world are an allusion to the three orders of the Great White Brotherhood. With Lola now being called Wide-awake Lola as opposed to Lola Daydream, she is now set on the Throne (AIMA) and has awakened the Eld of the King.

Last of all is the most mysterious passage of them all, and if any of you saw it you would think there was a foolish man in it being bitten by crocodiles and dogs, and

carrying a sack with nothing any sue at all in it. But really it is the man who meant to wake up, and did wake up. So that is his House, he is the old King himself, and so are you. So he wouldn't care what any one thought he was.

Really all the passages to the first Three Houses are very useful; all the dream-world and the half-dream world, and the Wake-world are governed from those passages.

I began to see now how very unreal even the Wake-world is, because there is just a little dream in it, and the right world is the Wide-Wide-Wide-Wake-World. My lover calls me little Lola Wide-awake, not Lola Daydream any more. But it is always Lola, because I am the Key of Delights. I never told you about the first two houses, and really you wouldn't understand.

Domus II v. Sapientia
[The 2nd House or Wisdom]

The mystery of this grade is Change=Stability.

But the second House is gray, because the light and dark flash by so quick it's all blended into one; and in it lives my lover, and that's all I care about.

Domus I v. Corona Summa
[The 1st House or the Highest Crown]

The mystery of this grade is Not-Self=Self. In the Bible there's the line that says, he who would save his life will lose it. It is the corner-stone of the success of the Black Lodge that all Christists strive ever to 'get saved.'

The First House is so brilliant that you can't think; and there, too, is my lover and I when we are one. You wouldn't understand that either. And the last thing I shall say is that one begins to see that there isn't really quite a Wide-Wide-Wide-Wake-World till the Serpent outside has finished eating up his tail, and I don't really and truly understand that myself. But it doesn't matter; what you must all do first is to find the Fairy Prince to come and ride away with you, so don't bother about the Serpent yet. That's all.

Explicit Opusculum
in
Capitulo Quarto
vel
de Collegio Summo.

[Earnest Exposition in Four Chapters or of the Highest College]

Here then is the entire system of attainment with the Holy Qabalah and Holy Tarot as a map by which we can measure scientifically, the quality and nature of our attainment. The entire system is then called Scientific Illuminism; the method of science and aim of

religion. This is so appropriate for this time in which we live as science and religion are seeking ways to reunite. Perhaps this is the measure of the initiation into the Aeon of Horus.