



Thelemic Qabalah

Volume I

Publication in Class C

by

Frater Apollonius

4°=7□

A.:A.:.

Fable

Once upon a time there was a Great Wild Beast whose mighty roar could be heard all over a sleepy kingdom. In this kingdom there were many lovely maidens. Each Maiden lived in a wonderful cottage by a lake or a stream or by the ocean or by an echoing valley. The Children of this kingdom knew no mother or father but rather sought sustenance and comfort in the house of one of the many Maidens. Each Maiden gathered about herself all of the beautiful Children that she came in contact with and taught them by the L.V.X. of Her Soul. Each Maiden could hear the roar of the Great Wild Beast and knew that with each roar, new Children would come seeking sustenance and shelter and knowledge. The maidens would leave on porch lights to guide the children to them for the Kingdom was enveloped in eternal darkness save in the presence of a Maiden. If a Child learned well, they became a Maiden and left the cottage, with a light of their own to build and light a cottage of their own. At intervals, a Great Wild Beast would be born and roar for a time. Each Great Wild Beast, nearing the time of His passing, would teach a Maiden how to roar like them and instruct them to pass the roar on until they heard another Great Wild Beast. One day, the Great Wild Beast died and his roar was not heard in the Kingdom for many a year. The faithful Maidens kept the porch lights on for the Children, but some of the Maidens could not themselves remember what they should teach the Children when they came. For these had taught only by the sound of the voice of the Great Wild Beast and had never learned to teach by the L.V.X. of Her Soul. So when the voice of the Great Wild Beast could be heard no more in the kingdom these Maidens gradually began to age and wither until they became Hags full of venom and hate (which is love after another manner). Still, the Children came and still the Maidens and the Hags taught. If the Maidens taught self reliance, the Hags taught submission. If the Maidens taught courage the Hags taught deceit. Thy was the way in the kingdom for many a year until darkness was once again on the face of the deep and even this story was forgotten.

Dedication

These four volumes are dedicated to all those who are dedicated to resurgence once again, of the Goddess in the name of Our Lady Babalon. Such people are stars in that cosmic fabric that builds a greater human egregore for love's sake. May this work inspire you all to the creative pursuit of life, light, love and liberty that our descendants shall know an even greater love than we will dare to dream.

Further, this book is dedicated to all those who find creativity an act of exultation; the moving of soul that is as entertaining as it is enlightening. With this rare breed, we seek community and offer our proud wit.

Acknowledgments

One can only acknowledge the divine that is the source of all inspiration and that has motivated all the great heralds to wondrous speech and beautiful dreaming. For it is the faculty in us that has its correspondence with all substance and motion and with all souls of the great spirit and makes them to orbit each other in one grand Universe of mutual attraction; called the dance of life.

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Preface

All of a sudden...one day, you realize you know something...hmmm...the gradual processes of getting to this point are seen clearly and remembered vividly; though at the time, you couldn't see what was happening at all...some transcendent tipping point or critical mass of knowledge accumulation has been reached and all of sudden, you're functioning at a higher level of knowledge in some certain discipline. In the field of Qabalah and especially for those pursuing study of a Thelemic-oriented Qabalah, the first problem is to get one's hands on the aggregate factors that make for the accumulated volumes of Qabalah. For the Jews, there are many books and generations of deep foraging in the rivers and forests of the work that provides certain experience and resource for the youngling that is Thelema. And Thelema has responded appropriately by building its knowledge base; the Holy Books of Thelema and the generated volumes of the Equinox have eloquently served this end.

But for the entrant into the Thelemic paradigm, we are first told that the Qabalah is nothing more than a convenient file system of correspondences between objects and events; alphabets, numbers, signs and processes. And hopefully, most are acculturated into next, the Holy Books of Thelema and the volumes of the Equinox; maybe then next to discover the tradition (a synonym for Qabalah) of volumes—through alternating periods of Speech and Silence that hints at a greater importance for the work—than that it is just some 'official' magazine. And for those that have known this; whether through the websites operated by Yours Truly, or the volumes of the Equinox published by the Typhonians (Kenneth Grant) or even Motta and one of his line. All of these and the Holy Books themselves (often commented within these volumes) and other magickal records extant add to this collective wisdom-base.

The conversion is such that no longer are we lost in the various parts and branches of knowledge, practice and contemplation—but that they all become a whole wherein all the parts function collectively as 'one thing' (a certain alchemical reference) and not as separate things. In other words, no longer are there branches, leaves, a trunk and roots...but there stands a tree—no longer are there colors and shapes, shadows and light, but there hangs an artistic masterpiece that inspires awe from one who gazes at the painting on the wall. And the lost chord is found, the forgotten word is remembered and the 'riddle of the Sphinx' is solved. This is the penultimate 'Aha!' experience and we all can cry 'Eureka!—by George, you've got it.' But don't hunt for this as per AL:III.47—

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

To hunt for the totality is to miss the trees for the forest and the mind will still be without understanding. But take passion into your study of each and every branch, leave, flower and fruit for without such passion, no totality can present itself as the "Aha!" is an emotional as well as an intellectual response...the two always in a certain balance; not unlike the relationship between Hod and Netzach or even Yesod and Da'ath (for those who know).

It is fascinating to observe how many of those first coming to the art and science of Magick and gaining a general, intellectual understanding with some practical experience in temple work, spend a lot of time and energy; preoccupied with the construction of initiatory structures.

Magickal lodges and orders form and disappear like lightening bugs hovering in a valley of evergreens on a summer's evening. All sorts of approaches to the Lesser and Greater Mysteries in human culture are explored by all types of people. And what this really reveals to us that in those who do become attracted to the art and science of Magick there's a normally occurring intuition about the nature of qabalistic practice; though they don't necessarily know consciously what they're doing in this regard.

In a magickal lineage of any sort (i.e. the lodge, order, coven, church), authority confers itself downwards while laying claim to a higher source (i.e. the Secret Chiefs or apostolic succession in shakti-pat by the laying on of hands). This is the qabalistic movement of light from the original, divine source of light downwards (sotospeak) in an involutory current. It flows through each authoritative layer to its subordinate; harvesting new recruits in an organic manner. At each level, one learns to practice the bestowing of light to their inferiors as a means to one's own personal growth. What we see in this is the qabalistic mechanism in praxis. The Holy Qabalah is not studied in isolation but requires a hierarchy to manufacture an energetic current of psychic force; known to some as an egregore.

The Lesser & Greater Mysteries are the two major factors in human culture. The Lesser Mysteries are an outer expression of the Greater Mysteries that give us our religious creativity in pursuit of a social science. And the Greater Mysteries are the inner expression of this collective marvel; the reserve of those individuals amongst us that seek a more intimate Gnosis with the divine. This present work explores the idea of a Thelemic culture; mapping it and confronting some of its deepest mysteries. An attempt is then made to congeal it all into one grand unifying focus.

The book then, opens up the Qabalah to a modern audience and makes its techniques and principles accessible without the need for an intense study of the Hebrew language (though an understanding of the alphabet remains important). Rather, it derives its symbols and mathematical grammar from the English language as does the Holy Books of Thelema. The Book of the Law is quite clear in noting that English has become the new holy writ and its alphabet must reveal a collection of symbols of power. Note how strong the evidence of this is in the world around us today. English is prevalent as a spoken language in all the countries of the expanding industrial world. American English is particularly important in this regard as we have shown America intimately involved in the establishment of the Aeon of Horus in our work: The Starry Gnosis: An American Revelation.

Personally, I believe that eventually, more prophets will arise and add to the corpus of Thelemic culture. New Holy Books have yet to be created. Yet, such prophets may only become recognizable to the Thelemic community when the Aeon of Horus has become more firmly entrenched in human society. But the seed that is the living Thelemic canon is growing through the contributions of successive torch-bearers. These developers include: Kenneth Grant, Marcelo Motta and C.F. Russell, along with others now active in the 'current' and formulating their own unique voices.

Introduction

The Wake World Commented

A TALE FOR BABES AND SUCKLINGS
(WITH EXPLANATORY NOTES IN HEBREW AND LATIN FOR THE USE
OF THE WISE AND PRUDENT)

By
Aleister Crowley

With Additional Comments
In Class C
by
Frater Zephyros

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 Angle. 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 lightening 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 tot he 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 Yv. 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 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 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 was 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

[Punishment]

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

[Walking and Whip 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.

[Where can life or death be found? It is neither; but the resurrection]

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 the Light under splendid ordeal]

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

[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 Sephira 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 Sephira (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 Ɔ v. Pugnās

[By way of Kaph (Hebrew letter attributed to Atu X {Fortune} or the 21st path on the Tree-of-Life) or Fist (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 § 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 Sephira. 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

[An accounting on the nature of nature]

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

[Method of becoming and Adept by the ability to rule]

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 f doors. By order."

Gladium, quod omnibs viis custodet portas Otz Chaiim

[The Sword which connects to all the gates on the Tree-of-Life]

Here is an allusion to the Lightening 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 אַערת

[Name Throa]

Nomen ADNI

[Name Adonai]

ףלא • תלד

[Daleth • Aleph]

נונ • דוי

[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 =

Ⓜ . Ⓜ . Ⓜ =

I.A.O. =

L.V.X.

ינדא = 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 "Abrahadabra," 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 ז v. 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 (Abrahadabra) 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 you 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

[It is 'Self' non-self childishly]

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

[Direction]

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; 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 \aleph v. 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 \daleth v. 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 \aleph 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 awkening 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 \beth 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 X 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
Capitolo 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.

Theoretical Qabalah

Magickal Theory

Schools of Magick

Congealing the Soul

A Brief Note on Physical Symbolism

An Introduction to Thelemic Symbols

General Introduction to Thelemic Qabalah

The Enneagram

Words of Power

Numbers In 2-fold Extension

The Fifty Gates of Wisdom

The Origin of IAO

The Origin of 666

Magickal Theory

The Candidate for Cosmic Consciousness

The hallmark of entry into the A.'.A.'. is the policy towards the newly admitted Probationer. There is no evangelical outreach; the individual stars in our membership burning like lamps in the night. When admitting a new candidate to Probation, tests are given that would discourage weak candidates from continuing on to Neophyte. Without deeper screening and the utilization of personality assessment techniques, we have no effective means to pre-determine the authenticity of the probationing candidate.

Indeed, as P.D. Ouspensky notes, "The distinguishing signs of those men in whom cosmic consciousness is likely to manifest are not studied at all." He speculates along cultural lines and ultimately states that; "For the manifestation of cosmic consciousness it is necessary that the center of gravity of everything shall lie for man in the inner world, in self-consciousness, and not in the outer world at all," which is also connected to the idea that there are intellectual and emotional paths (particularly in artists) that can each, exclusively produce these states. However, for us, the intellectual is the seat of comprehension and without it, what good is any attainment?

One needs the leisure for the purveying of the inner life; as Socrates noted, *the unexamined life is not worth living*. This is a world traveled by the artist as well as the mystic; mapped and utilized empirically by the mage. It is an a-rational (not irrational) space that can only be recognized organically on one's own accord; again quoting P.D. Ouspensky:

The possibility of the manifestation of comic consciousness cannot be inoculated artificially. A man is either born with our without it. This possibility can be throttled or developed, but it cannot be created.

This is what is meant when the candidate in many initiation ceremonies in the Western Mystery Tradition is told that 'the secrets are within you.' For those more concerned with the outer life, their success depends on the denial of the inner life and usually, vice-versa; unless one is shrewd enough to first honor his or her responsibilities to society as especially inculcated in the Brahmin tradition in the East. Yet in Thelema, we recognize success in the world as the fundament of Will and the joy of the Earth.

Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.—
AL:I.40

Crowley writes in his commentary to this verse: "These correspond closely to the Nuit -- Hadit -- Ra-Hoor-Khuit Triad," which is quite significant when considering the commentary of P.D. Ouspensky on Dr. Maurice Bucke's Cosmic Consciousness. As Dr. Bucke writes in his central work for the American Transcendentalist movement:

Cosmic Consciousness is a higher form of self-consciousness than that possessed by the ordinary man. This last is called self-consciousness and is the faculty upon which rests all our life (both subjective and objective) which is not common to us and the higher animals, except that small part of it which is not

common to us and the higher animals, except that small part of it which is derived from the few individuals who have had the higher consciousness above named. To make the matter clear it must be understood that there are three forms or grades of consciousness. (1) *Simple Consciousness*, which is possessed by, say, the upper half of the animal kingdom. (2) *Self Consciousness* possessed by man in addition to the simple consciousness, which is similar in man and in animals. (3) *Cosmic Consciousness*. By means of simple consciousness a dog or a horse is just as conscious of the things about him as a man is; he is also conscious of his own limbs and body and knows that these are a part of himself. By virtue of self-consciousness man is not only conscious of trees, rocks, water, his own limbs and body, but he becomes conscious of himself as a distinct entity apart from all the rest of the universe.

In a commentary to this paragraph, P.D. Ouspensky writes:

This division constitutes Dr. Bucke's principal error. Human consciousness, i.e., the consciousness of the enormous majority of men, is "simple consciousness"; "self-consciousness," like "cosmic consciousness," exists only in a flash.

Perhaps this is so, though it may be that 'self-consciousness' could be magickally maintained by the attainment of Hadit; per the work found in Liber HAD. Indeed it is important that the Aspirant to the A.'.A.'. recognize that each Grade attained is the awareness and permanent fixation in the mind of a certain mode of consciousness. P.D. Ouspensky, improving on Dr. Bucke's insights, developed a table that explains the realms of consciousness.

Table of Four Forms

Forms of Consciousness	Living World	Man of Higher Type
Latent Consciousness, similar to our instincts and subconscious feelings.	Cells, groups of cells, plants, lower animals, and organs and parts of body of higher animals and of man.	Cells, groups of cells, tissues and organs of the body.
Simple Consciousness and flashes of thought.	Animals possessing complex organisms. Absence of consciousness of death.	Body, instincts, desires, voices of the body, emotions.
Reasoning. Moments of self-consciousness and flashes of cosmic consciousness.	Man. Consciousness of death or fantastic theories of immortality.	Simple emotions, logical reason, mind.
Self-Consciousness and beginning of cosmic consciousness.	Man of higher type. Beginning of immortality.	Higher emotions, higher intellect, intuition, mystical wisdom.

Noting the contributing theories of the school of Supramental Yoga, the life of the cells begins the journey to full consciousness; that is the *becoming* to our full humanity. The cells evolve to consciousness from the subconscious, where we perceive them as feelings. This latent consciousness (involving the working of Liber 231 with its exploration of the day and night side of the Tree-of-Life) is then integrated into Simple Consciousness. Hadit is formulated by the consciousness of death (**I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.**—AL:II.6), especially in the working of Liber HHH.

It is in the *glimpse of the beyond* (the attainment of NUIT and “Sensation of infinity”) that we find with the knowledge of death that inspires the Aspirant to “fantastic theories of immortality” and the genuine pursuit of the Great Work. The emotions are *simplified* or organized in terms of logical reason and the greater examination of the mind ensues. The higher emotions are then inculcated and the full development of the individual; *asar un nefer* is completed...one becomes an Adept.

The Logos

"In the beginning was the Word, and the Word was with God, and the Word was God."

--*Gospel of John*

The ancient Egyptians recognized the power of speech to produce a creative utterance, called 'hu' by the uttering of the proper words carefully conceived beforehand in the mind, which was centered in or upon the 'ab' or heart. The Greek word Logos (λόγος), normally translated as 'Word' or 'the Word' is an incomplete translation in that the Greek word is a meme that has a more dynamic nature. The term would be better translated as an 'Expression of Mind' to more properly convey the Greek meaning. Philosophically, the Greeks used the term to represent the principle of *cosmic reason*, which the Jews found similar to the Hebrew concept of Wisdom that was said to be God's intimate helper in creation. We could consider this in modern parlance as the *Universal Mind* that is the archetypal transference of the ineffable into manifestation, as discussed in our analysis of the [Holy Table](#).

The Jewish-Alexandrian theologian and philosopher Philo taught that the Logos of the “living God” was “the bond of everything” that “holds all things together, and binds all the parts, and prevents them from being loosened or separated.” Popular culture presents this rendering of Philo's Logos today in the movie series, *Star Wars*; this idea of the Logos being represented as the 'Force.' This ancient understanding of the term as a creative verb, or 'Great Word' harkens back to the ancient Egyptian Mystery Schools, where in the Pyramid Texts, we find incantations where Ra is described as "the great spoken word" having "lips are as the Two Enneads" (1100a-b); the 'Two Enneads being the two pantheons of gods.

The creation of deities that comes through this Logos; the spoken word of Ra finds its reflection in his son, the Pharaoh; his mind being Thoth and the *great architect* Ptah. The Pharaoh symbolizes the true nature of man as divine on a par with Ra, existing in a paradigm that is said to pre-date the existence of the Two Enneads and in more technical terms, the Astral Plane (outside the time/space continuum). This is presented symbolically in the layout of the Middle Pillar on the Tree-of-Life. Wim van den Dungen writes in his excellent website on Egyptology:

Except for Atum & Ptah, the deities are subjected to the "flow of life" as all the other creatures. They draw their life-power from the presence of Re, who himself is daily rejuvenated through his magic. Atum exists fugally, in-between pre-creation and creation, and only Ptah is truly all-encompassing. So except for the Great One, the pantheon represented a set of natural states or paradigmata of various natural orders which may be disrupted and which are in need of rejuvenation. Except for the Great One, the gods and goddesses of Ancient Egypt are not omnipotent outside their own, local, contextual field of activity. Just like each temple needed Pharaoh to realize a direct contact with the deities, so did the deities need the power of the Great One to remain operational in their own nomes and communicate with the others.

On earth this revivifying contact is realized by the son of Re and in the sky it is Re himself who feeds the deities with his light. Re himself is rejuvenated because, during the night, he is in touch with the dark chaos of pre-creation and by uttering his Great Word he subjects chaos and brings order for himself and for the whole of creation. Hence, to be great in magic, meant to be greater than most deities.

Instead of understanding magic as the secondary effect of authoritative speech (which is true in a lesser extent), the Great Magician is at the core of the whole system of theology. For it no return to the pre-creational realm is made, chaos would inundate order and the world would cease to exist. However, if such a return is realized and the Great Word can not be spoken, then total annihilation would also be the outcome (cf. the deceased who spoke too much nonsense will make the Great Balance tilt in his disadvantage). Only a return to the moment of emergence ("ta-tenen") which precludes the first time ("zep tepy") and the ability to utter the Great Word, guaranteed the survival of all the deities and the created order ! We have seen that this ability was linked with the fact that the Great Magician is the son of the Great Sorceress of predynastic times.

The Memphis Theology teaches that the Great Word spoken by Ptah creates the Ennead, whereas in the Heliopolitan view, Atum creates the deities by masturbating. The mind and creative speech on the tongue of Ptah are compared to the semen and the hands of Atum. The process of descent into chaos and then ultimate rejuvenation or resurrection is discussed in more scientific terms, as found in our upcoming book: [The Reunion of Science and Religion](#). Noting the work of the scientist, David M. Kiersey, we find a fascinatingly parallel description to the Egyptian metaphysics, as he writes in [Toward the Physics of Death](#):

This process of death is viewed in terms of major levels of complexity with the context of massive dissipative structures. We hypothesize that within a level of major complexity there are three regimes: chaotic, ordered, and the edge-of-chaos. The role of "death" is a form of information feedback from order to chaos via the edge-of-chaos between levels of major complexity. Death can release stored information that is key to the further evolution of complexity of a surrounding dissipative structure. It is further hypothesized that in the increasing complexity of our existence, there are successive levels of selection processes.

The "edge-of-chaos" is remarkably consistent with the idea of the horizon in ancient Egyptian metaphysics. That the Pharaoh must descend into dissolution in order to re-emerge into a more complex form seems to us to be psycho-physical. It enables us to comprehend both the function and the necessity of death while providing us a hint at the means to better exercise this function when the time comes for the death of the physical body. The resurrection of the body will be from the same elements of the Earth, but not the same body that will decay into the Earth; a superior order being drawn by the Aethyric reconstruction by the congealed soul of the former body, as discussed in our article: [Congealing the Soul](#). David M. Kiersey continues:

The role of "death" as a type of process is essential in the creation of complexity. The "process of death" is a generic process that is inherent in massive dissipative structures. Thermodynamic death of complex structures will occur in dissipative structures. However, "death" is not as complete as it implies. Even in "death", there is something remaining of the original entity. Some of the parts of the entity still remain and those released parts will interact with the surrounding environment at a lower level of complexity. The potential diversity of the lower level of complexity is increased with the death. Thus, death is a form of information feedback between levels of complexity. The original entity loses weight upon death. It is this mass that returns to chaos.

The above/below relationship expressed through Ra and Pharaoh is identical to the relationship of the pyramids at Giza with the constellation of Orion as discussed in our article: [Sacred Space](#). The pharaoh then becomes both the archetypal symbol and the physical example of perfecting one's being; asar un nefer.

In the Memphis Theology, the words spoken detail the Egyptian cosmogony thematically; enunciating specific *words of power*. Ritual gestures and ceremonies are empowered by these words, as they add to enhance the suggestive qualities of such words; accompanied by the *assumption of god-forms*.

Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

AL:I.37

Thoth was the *word of the Ra*. As the scribe of the gods, he was the ultimate teacher of Magick, its rituals and words of power which opened the secret pylons of the underworld. His ultimate dictum, "Let it be written, so let it be done" provides us the origin of the Magick of the [Obeah and Wanga](#), as found in our article on the subject. Crowley writes in [Magick in Theory and Practice](#):

Spells are methods of communicating the will to other beings. The Obeah is the magick of the Secret Light with special reference to acts; the wanga is the verbal or mental correspondence of the same. The work of the wand is that of Union; of the sword, Division; these correspond to the two Phases of the Cosmic cycle described above. For the root OB (AVB = 9), see Appendix; it may be connected with the word "Obey". The "obeah" being the acts, and the "Wanga" the words, proper to Magick, the two cover the whole world of external expression.

Atum-Ra creates himself in the *zep tepi* or first time; (of creation) and from him the Ennead emanate; leaving pre-creation or the primordial chaos of the underworld in a continuing process of resurrection as he emerges above the horizon and into the light of creation each morning. This light is the creative light (AVB), also known as the highest part of the astral plane; Atziluth, the archetypal world. Thoth as the head of the pre-creational Ogdoad (in the world of Chaos; the *nightside* of the Tree-of-Life) drops the creative Great Word from his beak and manifests creation. For the Memphites, Ptah is the one, all-encompassing god; being Nun, Atum and Ra who speaks the Great Word and creates the Universe.

Methodology

Magic is a technology that uses *spells* to alter one's state of consciousness in such a way that he or she has access to psychic abilities; introduced to the Neophyte of the A.'.A.'. in the form of divination. The practice of the assumption of godforms follows, which can be described as an identification of the mind with the archetype that the

particular god invoked represents. The Egyptian godforms are of course, ideal for this; especially as they represent together, a fundamental unity of 'first time' or creative force (AVB).

This brings us to the development of the astral body as we simultaneously reflect upon the lower or empirical ego and our individual acts in this life. These acts are the product of emotional and intellectual forces in our psyche that produce our own unique and independent viewpoint, often spoken of in the A.'.A.'. as our unique *coordinates* in this Universe. There is yet a certain solipsism or narcissism here that centers the ego in Veil of Qesheth as discovered by

the Zelator. Only 'I' have the particular point-of-view that belongs to my particular coordinates in the matrix of the Universe.

The fragmented nature of psychic elements found in the Veil of Qesheth, having been carefully examined in the skryings of Liber 231 (by the Neophyte) are examined by the knife of the Zelator and those that don't serve the discovered nature of one's Initiation (the fruit of the work of the Neophyte) are ruthlessly cut out. The capacity to this is strengthened by yogic practices that teach to control the mind and body. The empirical ego in its fragmentation remains unstable and erratic, ultimately gives way by diminution of its initial strength to a *transcendental self* that we call the Holy Guardian Angel; each fragment expending its inherent energy on this a-rational ideation (asar un nefer). Wim van den Dungen articulates this quite brilliantly:

As soon as we try to explain consciousness, we are forced to think a transcendental Self which accompanies all possible states of the empirical ego. Reason pictures this "I" as formal & empty, waiting for "the flash of insight" to be poured into the pure Grail. It can do and should do nothing more. The impact of the intellect (of contemplation) on reason is limited because the transcendental ideas do nothing more than regulate the processes of the mind so that more objective knowledge may be gathered. They do not constitute factual knowledge (i.e. they never constitute reality-for-us). Nor are these ideas representations of the true order of things (as traditional ontology supposed). The Self-ideas (cf. Cantor's aleph-1, ...) thirst for manifestation and succeed through intellectual flashes of insight to inspire, initiate & engage new, creative & just activity of reason. Without these ideas, reason would not be able to truly and permanently unify the heterogeneity of the objective knowledge (facts) gathered by the mind. On a higher level, all possible ideas (cf. Cantor's Omega) are totalized. There is the link between intellect and mystical revelation, the ultimate type of knowledge, the core of which is *absolutely ineffable* and hence, insofar as human culture is concerned, only an object of ethics (the ultimate criterion to distinguish genuine from insane mystics is what they do) & esthetics (sublime exemplaricity is what drove adherents to keep the revelations and revere them as divine words).

The totalization of ideas is described as *cosmic consciousness* in the American Transcendentalist, Dr. Maurice Bucke's book of the same title. As our present conceptual consciousness transcends the perceptual consciousness of the mythological mind, the grouping of concepts into something seemingly a-rational from the present point-of-view of the mind is also described in Jungian terms as the *integration* of consciousness. This transcendence seems to be accompanied by the physical release of light throughout the body, as discussed in our article: [The Body of Light & the Magick Lamp](#).

Solar Magick (AVD) and Lunar Sorcery (AVB)

I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; & nought remains.—AL:III.72

In [Schools of Magick](#) we write:

Aour—Equilibrated Force

The polarity of OD and OB, counter-balanced and equilibrated by the golden globe (AOUR) that generates the wand called the Cadeucus and is said by Levi to be the, "producer of light in heaven and gold among metals...so does [this] serve in all hieratic religions to veil the secret of natural forces which the initiate has at his disposal." To paraphrase Eliphas Levi:

It is this original substance to which the hieratic recital of Genesis refers when the word of Elohim creates light by commanding it to exist.

The Elohim said, "Let there be light!" and there was light.

This light, whose Hebrew name is אור, "aur," is the fluidic and living gold of the hermetic philosophy. Its positive principle is their Philosophic Sulphur; its negative principle, their Philosophic Mercury; and its equilibrated principles form what they call their Philosophical Salt.

Kenneth Grant writes:

Together with *Ob*, *Od* forms the magical wand of Double Power wielded by the gods of ancient Egypt and mentioned in *The Book of the Law*. The polarization of the *Ob* and the *Od* is represented by the globe which surmounts the Caduceus or Wand round which the serpents twine. The globe symbolizes *Aour* (Heb.), Light (more properly, *Lux*), which is the result of this polarization and equilibrium. In Heaven, this LVX is typified by the Sun; in Man, by Consciousness; in the Minerval Kingdom, by Gold, etc.

Thoth, the god of writing and Magick is an androgynous god; being the mind of Ra the Sun god and inventing the Lunar Magick of writing and science. The Egyptians used the uniting of the upper and lower lands symbolically to represent the 'Double Wand of Power.' Wim van den Dungen writes brilliantly on this:

Pharaoh (male), Lord of the Two Lands, was the greatest of magicians, because as *a living god on earth* he had assimilated the power of the sacred Great Sorceress Herself (being Her son) and hence Pharaoh stood before the Enneads abiding in the sky. Pharaoh's Great Word was spoken by *a living god-with-us*, and hence Pharaoh's [Magick] was outstandingly sublime and greater than that of the greatest deities. In this light, the exclusivity claimed by Akhenaten (Re -Aten- reveals himself *only* to Pharaoh) can be better understood. Two modes of supernatural effects are distinguished. In general, these modes can be seen to correlate with the presence of physical light, triggering two main states of human consciousness: the diurnal (waking or Solar) and the nocturnal (dream and dreamless sleep or Lunar). In Ancient Egypt, both modes were called "heka" [Magick], but conceptual & practical differences were present.

Pharaoh embodied the secret unity of the metaphoric *Two Lands* (upper and lower Egypt); being the self-created (active, solar force) son of Ra, yet born of the sky goddess, NUIT in her aspect as Hathor (the magnetic force balancing the Ogdoad). He is then Horus, the Son of Ra; a light being. And so to the lands of Egypt, upper and lower on the horizontal plane, the Pharaoh has an intimate connection. His reign on this Earth also connects vertically with Osiris/Horus in the starry heavens (a blind for the astral plane). This is all then expressed esoterically in the ancient symbol of the Tau and the Cross.

Ra provides Pharaoh with the Wand of Double Power to protect him against chaos (Apopis) in the underworld, and to bring order to the two lands, which was the triumph of light. He is then able to travel in the realm of the dead protected; a blind for the astral plane by speaking four times (once for each quarter), the Great Word; intoned carefully with rhythmic and rhapsodic sophistications. This of course, hearkens to the tradition lost word of the Masonic tradition, as well as the banishing ceremony of contemporary Magick practice. We find an important spell for this in the Coffin Texts, spell 572:

Spell for Bringing a Man's [Magick] to Him in the Realm of the Dead

O you porters of Horus who bring the Magick of Horus to him as his great protection, bring the Magick of Horus to him as his great protection, and ring this Magick of mine to me wherever I may be; tell me what I should know and what I should forget; examine and heal, so that you may bring the Eye of Horus to him, the foes of which fell into the fire, the foes of which were firmly fixed [on] the fire, the foes of which were firmly fixed by reason of its cords. 'O Magick of mine, come to me!' My mouth is aware and my lips have said, 'Com at this my wish!' See, this mouth of mine is concerned with my desire, and my hand is pure when it

receives it, (namely) what should be in it; my heart is not ignorant of its place, and it is firm on its base. I know my name, I am not ignorant of it, I will be among those who follow after Osiris, together with those who are in the Suite, those who are attached to the chambers of Osiris, and those who are on (the steps of) the throne in the secret chamber.

Solar Magick

The Solar Magick of the Pharaoh begins with his articulation of protection as the first act of his acquiring the power of Magick and is perfected in his communication with Ra through his identification as Horus and equivalent to our science of the Knowledge and Conversation of the Holy Guardian Angel. The angel provides guidance in all action, making life a continuously transformative experience; dynamically refining and perfecting the congealing energy of the soul (cf. [Congealing the Soul](#)). Wim van den Dungen hints at the four Powers of the Sphinx in his description of the nature of this Magick:

The higher "mysteries" teach the aspirant to be silent and to bow (for the deities). Through silence, magical speech is acquired. Then the just Great Word can be spoken and magical speech conferred. Through service, mastership is continuously perfected and refined. But there is much more. The [Pyramid Texts](#) teach the possibility of deification. Pharaoh's magic is ascending, transformative, dynamical. The healing powers of his light & presence make Pharaoh's magic stand firm against destructive sorcery. In principle, Pharaoh rebuilds what he destroys. His magic is boundless and no god, spirit, demon or fiend could resist the power of the sacred words spoken with authority and written down in the divine script.

The second half of the above quote from Liber AL says; **"...but my left hand is empty, for I have crushed an Universe; & nought remains."** and hints at the destructive or lunar process of Magick. Wim van den Dungen states the Pharaonic Magick "was founded on the principle of assimilation of the power of the sacred feminine...[s]o all Solar Magic was rooted in the Lunar approach but transcended through the medium of light." Qabalistically, this indicates for us, the lunar current that is the fractured light in the [Veil of Qesheth](#) is then transcended by the attainment of the resurrected Sun in Tiphareth.

Utterance 302 of the [Pyramid Texts](#) is a description of the King becoming a star; much as found in Thelemic philosophy wherein the successful traversal of the Abyss finds one in the *City of the Pyramids* and the casting of one's star into the heavens as one simultaneously is cast down into the Ruach to repossess in its totality, the course of one's current incarnation. In such case, the Pharaoh's *house is the sky* is imperishable and his *throne on Earth* is eternal. The utterance is as follows:

The sky is clear, Sothis lives, because I am a living one, the son of Sothis and the Two Enneads have cleansed themselves for me in Ursa Major, the imperishable. My house in the sky will not perish, my throne on earth will not be destroyed, for men hide, the gods fly away. Sothis has caused me to fly up to the sky into the company of my brethren the gods, Nut the great has uncovered her arms for me, the Two Souls who are the head of the Souls of On, who attend on Ra, have bowed themselves, even they who spend the night making this mourning for the god.

Ursa Minor is the constellation that is called *him who cometh*, which complements Ursa Major, which is an *assembly* of the imperishable or immortal star beings. Overall, the theme here is about *a star in a company of stars*. These are the saints who have poured all their blood into the Cup of BABALON. It is *Nut* or NUIT who uncovers her arms to embrace the Pharaoh. In a more modern alternative to R.O. Faulkner's translation, C.H. Harvey presents a different idea:

"Said (in the Queen's Chamber facing North) were the words:" --- "whenever the Sharp-pointed Star gleams (two palm-widths before the brow), it is because the Two Sets of Nine Spinal gods have purified in the Ursa Major Polestar, that Star which knows not sweeping. --- "

This astronomically datable text is cut into the north stone wall of the Central Chamber in the pyramid of Un-is. By an unprecedented coincidence, our Big Dipper or Ursa-Major-Star Polaris is the same as the Adze-Star which is described in this ancient text. But you have to go back in time one precessional cycle or multiples thereof in order to see the same northern sky as we see today. This **mesekhetiu** Adze is the same one which is also used to open the polestar-mouth in the famous "Book of Opening the Mouth," parts of which also occur in the Pyramid Texts. **mesekhetiu** means 'that Star which gives birth to something.' Our two pointer stars in the Big Dipper are the blade of the ancient Adze, which again points to our north star Polaris. The **pesedjeti** in this text is a reference to the Left and Right Serpent Powers in the spine, the **bilateral-Microcosm**. **ikhem sek** is 'that Star which knows not sweeping (around)' or the '(idealized astronomical) Polestar' which is also the 'Inner Polestar' before the brow throughout the Pyramid Texts. All of the Kings of Egypt wore the 'Calculus crowns' from the Eye of Horus or Udjat Eye Advanced Mathematics of a Lost (Atlantean) Civilization, and so the Egyptian Kings all thought of themselves as Atlanteans in these texts. The Advanced Mathematics of the Ancient Egyptian crowns had to be rediscovered by us only in the last three centuries. The Science of Egyptology still remains blissfully ignorant of these 'Calculus' crowns and rests upon a thoroughly unreliable Old Kingdom chronology.

The *opening of the mouth* is an important ceremony in Egyptian funerary rites in that it gives the Pharaoh the ability to speak the Great Word. It all comes down to the air that is *ex-aspirated*. The aspiration turns into mantra and incantation and connecting it with the polestar (a/k/a; the godstar), it becomes an expression of divinity; a fiat. The serpent on the crown of Horus is the pineal generated energy of the Kundalini Serpent; the pineal gland being the Third Eye or "Inner Polestar."

Through initiation, the Pharaoh was said to gain *second sight* through the *third eye* or the Eye of Horus. This second sight was said to happen at the Ninth Gate or for Qabalists, the Astral Plane. That the Eye of Horus was said to position itself six inches before the brow of the Pharaoh, we may infer here, the *Knowledge & Conversation of the Holy Guardian Angel*; the second sight being the field of vision of the Angel.

Lunar Magick: Sorcery

In contrast with the Solar and transformative Magick, Lunar Magick or Sorcery is primarily generative. Wim van den Dungen provides a marvelous, floral description of the role of the *Sacred Feminine* in Magick:

In pharaonic Egypt, the underworld and the night remained powerful metaphors indicative of the chaotic powers of pre-creation, the most dark & total annihilation, but also of regeneration, rejuvenation and resurrection. In fact, it is fair to say that Ancient Egypt's mythological thought is precisely rooted in this pre-creational realm of endless, inert & passive water (Nun) and the Ogdoad of chaos-gods, worshipped at Hermopolis (the city of Thoth). The feminine keeps the sacred hidden, for the essence of the processes behind fertility, gestation, growth, healing, death & resurrection are invisible. A sacred male ruler could place his throne & feet on the body of the feminine earth of the Great Mother Goddess, the Great Sorceress, but his supernatural powers depended on his affiliation with her. Without her sacred power he was unable to hunt in safety and keep the "good" order of his domain.

In his essay on the formula of ALIM, Crowley provides a more technical description of the role of the *Sacred Feminine*:

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One might suppose that as ALIM, is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA, becoming AIMA, through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical Formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate. It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them. One must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substance to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to reorganize the structure of certain elements before proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading.

The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.

The life of the Pharaoh is sanctified by his assimilation of the sacred; making him a "Follower of Horus." His very being becomes the synthesis of Solar and Lunar powers; the son of Ra and Hathor. The light that shines through this earthly god was said to transform the darkness into luminous matter, as said of the Adept who shines his lamp and becomes a light unto the darkness; this being the act of creation itself.

Sorcery is a Magick that uses the generative powers for material manifestations generated by nature. By entering into a trance state, the sorcerer or shaman was able to traverse the Astral Plane and access a primordial energy from the "inert ocean of the Great Sorceress. She who is before Atum." Amulets & charms became vehicles for conducting this natural, sacred force and directing to for a specific purpose, such as for healing, divination, protection from evil forces and 'good luck charms.'

At the center of this theory is the Magickal Link; as Wim van den Dungen notes:

The sorcerer could fashion a wax statue of a person and make it to magically represent that person by incorporating a part of that person's lifeforce into the statue or by drawing by means of magical words the person's Ka into the statue. The statue was then used as his "passage-way" (cf. the "false doors" in tombs)

to the real person. Because this subtle link existed, the sorcerer could heal or harm that person. These "magical words" were probably oral utterances, a combination of nonsensical barbarous invocations (as in late Greek magic) with local mythology and of course, Pharaoh's approval. Spectacular combinations of sound-glyphs surely had hypnotic effect. They also lowered the threshold of consciousness, allowing for (auto)suggestion, fiction, placebo-effects & genuine magical (paranormal) effects.

Crowley writes on the Magickal Link:

What is the theory implied in such rituals as those of the Goetia? What does the Magician do? He applies himself to invoke a God, and this God compels the appearance of a spirit whose function is to perform the Will of the magician at the moment. There is no trace of what may be called machinery in the method. The exorcist hardly takes the pains of preparing a material basis for the spirit to incarnate except the bare connection of himself with his sigil. It is apparently assumed that the spirit already possesses the means of working on matter. The conception seems to be that of a schoolboy who asks his father to tell the butler to do something for him. In other words, the theory is grossly animistic. The savage tribes described by Frazer had a far more scientific theory. The same may be said of witches, who appear to have been wiser than the thaumaturgists who despised them. They at least made waxen images --- identified by baptism --- of the people they wished to control. They at least used appropriate bases for Magical manifestations, such as blood and other vehicles of animal force, with those of vegetable virtue such as herbs. They were also careful to put their bewitched products into actual contact --- material or astral --- with their victims. The classical exorcists, on the contrary, for all their learning, were careless about this essential condition. They acted as stupidly as people who should write business letters and omit to post them.

And further:

The Magical Link may be classified under three main heads; as it involves (1) one plane and one person, (2) one plane and two or more persons, (3) two planes.

In class (1) the machinery of Magick --- the instrument --- already exists. Thus, I may wish to heal my own body, increase my own energy; develop my own mental powers, or inspire my own imagination. Here the Exorcist and the Demon are already connected, consciously or subconsciously, by an excellent system of symbols. The Will is furnished by Nature with an apparatus adequately equipped to convey and execute its orders.

It is only necessary to inflame the Will to the proper pitch and to issue its commands; they are instantly obeyed, unless --- as in the case of organic disease --- the apparatus is damaged beyond the art of Nature to repair. It may be necessary in such a case to assist the internal "spirits" by the "purification" of medicines, the "banishing" of diet, or some other extraneous means.

But at least there is no need of any special device "ad hoc" to effect contact between the Circle and the Triangle. Operations of this class are therefore often successful, even when the Magician has little or no technical knowledge of Magick. Almost any duffer can "pull himself together", devote himself to study, break off a bad habit, or conquer a cowardice. This class of work, although the easiest, is yet the most important; for it includes initiation itself in its highest sense. It extends to the Absolute in every dimension; it involves the most intimate analysis, and the most comprehensive synthesis. In a sense, it is the sole type of Magick either necessary or proper to the Adept; for it includes both the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and the Adventure of the Abyss.

The second class includes all operations by which the Magician strives to impose his Will upon objects outside his own control, but within that of such other wills as are symbolised by means of a system similar to his own. That is, they can be compelled naturally by cognate consciousness.

For instance, one may wish to obtain the knowledge put forth in this book. Not knowing that such a book exists, one might yet induce some one who knows of it to offer a copy. Thus one's operation would consist in inflaming one's Will to possess the knowledge to the point of devoting one's life to it, in expressing that will by seeking out people who seem likely to know what is needed, and in imposing it on them by exhibiting such enthusiastic earnestness that they will tell the enquirer that this book will meet his needs. Does this sound too simple? Can this obvious common-sense course be really that marvellous Magick that frightens folk so? Yes, even this triviality is one instance of how Magick works.

But the above practical programme may be a fiasco. One might then resort to Magick in the conventional sense of the word, by constructing and charging a Pantacle appropriate to the object; this Pantacle should then cause a strain in the Astral Light such that the vibrations would compel some alien consciousness to restore equilibrium by bringing the book.

Suppose a severer and more serious aim; suppose that I wish to win a woman who dislikes me and loves somebody else. In this case, not only her Will, but her lover's must be overcome by my own. I have no direct control of either. But my Will is in touch with the woman's by means of our minds; I have only to make my mind the master of hers by the existing means of communication; her mind will then present its recantation to her Will, her Will repeal its decision, and her body submit to mine as the seal of her surrender.

Here the Magical Link exists; only it is complex instead of simple as in the First Class. There is opportunity for all kinds of error in the transmission of the Will; misunderstanding may mar the matter; a mood may make mischief; external events may interfere; the lover may match me in Magick; the Operation itself may offend nature in many ways; for instance, if there is a subconscious incompatibility between myself and the woman, I deceive myself into thinking {117} that I desire her. Such a flaw is enough to bring the whole operation to naught, just as no effort of Will can make oil mix with water. I may work "naturally" by wooing, of course. But, magically, I may attack her astrally so that her aura becomes uneasy, responding no longer to her lover. Unless they diagnose the cause, a quarrel may result, and the woman's bewildered and hungry Body of Light may turn in its distress to that of the Magician who has mastered it.

Take a third case of this class 2. I wish to recover my watch, snatched from me in a crowd.

Here I have no direct means of control over the muscles that could bring back my watch, or over the mind that moves these muscles. I am not even able to inform that mind of my Will, for I do not know where it is. But I know it to be a mind fundamentally like my own, and I try to make a Magical Link with it by advertising my loss in the hope of reaching it, being careful to calm it by promising it immunity, and to appeal to its own known motive by offering a reward. I also attempt to use the opposite formula; to reach it by sending my "familiar spirits", the police, to hunt it, and compel its obedience by threats.<>

Again, a sorcerer might happen to possess an object belonging magically to a rich man, such as a compromising letter, which is really as much part of him as his liver; he may then master the will of that man by intimidating his mind. His power to publish the letter is as effective as if he could injure the man's body directly.

These "natural" cases may be transposed into subtler terms; for instance, one might master another man, even a stranger, by sheer concentration of will, ceremonially or otherwise wrought up to the requisite potential. But in one way or another that will must be made to impinge on the man; by the normal means of contact if possible, if not, by attacking some sensitive spot in his subconscious sensorium. But the heaviest rod will not land the smallest fish unless there be a line of some sort fixed firmly to both.

The Third Class is characterized by the absence of any existing link between the Will of the Magician and that controlling the object to be affected. (The Second Class may approximate to the Third when there is no possibility of approaching the second mind by normal means, as sometimes happens).

This class of operations demands not only immense knowledge of the technique of Magick combined with tremendous vigour and skill, but a degree of Mystical attainment which is exceedingly rare, and when found is usually marked by an absolute apathy on the subject of any attempt to achieve any Magick at all. Suppose that I wish to produce a thunderstorm. This event is beyond my control or that of any other man; it is as useless to work on their minds as my own. Nature is independent of, and indifferent to, man's affairs. A storm is caused by atmospheric conditions on a scale so enormous that the united efforts of all us Earth-vermin could scarcely disperse one cloud, even if we could get at it. How then can any Magician, he who is above all things a knower of Nature, be so absurd as to attempt to throw the Hammer of Thor? Unless he be simply insane, he must be initiated in a Truth which transcends the apparent facts. He must be aware that all nature is a continuum, so that his mind and body are consubstantial with the storm, are equally expressions of One Existence, all alike of the self-same order of artifices whereby the Absolute appreciates itself. He must also have assimilated the fact that the Quantity is just as much a form as Quality; that as all things are modes of One Substance, so their measures are modes of their relation. Not only are gold and lead mere letters, meaningless in themselves yet appointed to spell the One Name; but the difference

between the bulk of a mountain and that of a mouse is no more than one method of differentiating them, just as the letter "m" is not bigger than the letter "i": in any real sense of the word. Our Magician, with this in his mind, will most probably leave thunderstorms to stew in their own juice; but, should he decide (after all) to enliven the afternoon, he will work in the manner following. First, what are the elements necessary for his storms? He must have certain stores of electrical force, and the right kind of clouds to contain it.

He must see that the force does not leak away to earth quietly and slyly.
He must arrange a stress so severe as to become at last so intolerable that it will disrupt explosively.

Now he, as a man, cannot pray to God to cause them, for the Gods are but names for the forces of Nature themselves.

But, "as a Mystic", he knows that all things are phantoms of One Thing, and that they may be withdrawn therein to reissue in other attire. He knows that all things are in himself, and that he is All-One with the All. There is therefore no theoretical difficulty about converting the illusion of a clear sky into that of a tempest. On the other hand, he is aware, "as a Magician", that illusions are governed by the laws of their nature. He knows that twice two is four, although both "two" and "four" are merely properties pertaining to One. He can only use the Mystical identity of all things in a strictly scientific sense. It is true that his experience of clear skies and storms proves that his nature contains elements cognate with both; for it not, they could not affect him. He is the Microcosm of his own Macrocosm, whether or no either one or the other extend beyond his knowledge of them. He must therefore arouse in himself those ideas which are clansmen of the Thunderstorm, collect all available objects of the same nature for talismans, and proceed to excite all these to the utmost by a Magical ceremony; that is, by insisting on their godhead, so that they flame within and without him, his ideas vitalising the talismans. There is thus a vivid vibration of high potential in a certain group of sympathetic substances and forces; and this spreads as do the waves from a stone thrown into a lake, widening and weakening; till the disturbance is compensated. Just as a handful of fanatics, insane with one over-emphasised truth, may infect a whole country for a time by inflaming that thought in their neighbours, so the Magician creates a commotion by disturbing the balance of power. He transmits his particular vibration as a radio operator does with his ray; rate-relation determines exclusive selection. In practice, the Magician must "evolve the spirits of the storm" by identifying himself with the ideas of which atmospheric phenomena are the expressions as his humanity is of him; thus achieved, he must impose his Will upon them by virtue of the superiority of his intelligence and the integration of his purpose to their undirected impulses and uncomprehending interplay.

Thoth, the god of Magick is associated with the four phases of the Moon; forces that work at night and hence with the world of dreams or the underworld that we refer to as the *nightside* of the Tree-of-Life. These mysteries are called the lower mysteries and have as much to do with the structure and integrity of the soul-mind-body as they have to do with the establishing of moral conduct in the human community.

But the Magick of the Great Goddess is the Magick of Hathor, who interestingly enough, has no mythical story to describe her function. She was portrayed with headgear that bore two horns (the lunar disk) embracing the solar disk and wearing the Uraeus Crown of Horus. She was on a par with the later, Greek Aphrodite; goddess of love and procreation. Her name translates as "House of Horus" as she was also called "the Golden One"; gold being the 'flesh' of the gods. As the "Mother Goddess," she ruled over the "mystery of giving birth to new life"; the mysterious factor being the fact that she was seen as both mother and virgin, and not unlike BABALON.

The regenerative powers of the darkness come from that called in Thelemic philosophy, N.O.X. come from the depths of matter. As the mother of Horus, Hathor was identified with Isis; but not always. Isis was more specifically the symbolic mother of Pharaoh who transmitted the

kingship to him; making Pharaoh the 'living Horus.' Her sorcery and sacred power involved the healing of afflictions and all the lesser mysteries, which especially includes for US, all the work in the outer Grades of the A.'.A.'.; collectively known as the College of the Golden Dawn.

Schools of Magick

Spirituality has become a generic term that implies actually, very little. The distinction between the main paths to attainment is now more seemingly blurred than that we should have any clarity in this age where the Occult is stepping outside the veils of secrecy that has been its namesake for so many centuries. The reason for this is endemic to the very nature of the White School of Magick; being in a dualistic relationship with the Black School, which itself has as its *raison d'être*, to confound and confuse Aspirants to the White School. Cf. [Liber Trigrammaton](#)

Liber Trigrammaton gives an ontological perspective on the nature of the obscuration of the White School at the hands of Black School with an interesting comparison to Madame Helena Petrovna Blavatsky's Poem of Dzyan; itself being more a history of creation itself. The attempt at documenting a comparison between these two similar works has been attempted, Cr. [The Annotated Book of Dzyan](#).

For our own concern, we know that Egypt was as backwards a nation as any on the Earth in the time of their earlier dynasties. And suddenly, practically overnight, a renaissance explosion in the arts, spiritual and scientific development comes to dominate their culture; transforming the nation into the legendary status, that now ancient Egypt has today. The land of ancient Mesopotamia, including Babylon, Sumeria and Chaldea seem to be especially immersed in an ancient Gnosis that holds its sway over Western culture to this day.

China and the Far East also seem to share in a cultural Gnosis, not only on a par with Mesopotamia but also in a direct relationship where ideas were routinely exchanged at the ancient Library of Alexandria. Integral with this is the spiritual culture of India, connecting with the other two through the Indo-Eurasian sub-continent; the home of the Vedas and Upanishads. But upon examining the rich diversity in the spiritual teachings of these three major, ancient kingdoms, what we've come to call the three Schools of Magick and the philosophical systems they've based themselves upon, have found expression in no specific locality.

Of the Three Schools of Philosophy, Nihilism, Monism and Dualism, only two are discussed in detail by Crowley; he, having felt that Nietzsche covered the philosophy of Nihilism adequately enough. Crowley writes on these schools collectively in [Magick Without Tears](#):

There have always been, at least in nucleus, three main Schools of Philosophical practice.

It is customary to describe these three Schools as Yellow, Black, and White. The first thing necessary is to warn the reader that they must by no means be confounded with racial distinctions of colour; and they correspond still less with conventional symbols such as yellow caps, yellow robes, black magick, white witchcraft, and the like.

These Schools represent three perfectly distinct and contrary theories of the Universe, and, therefore, practices of spiritual science. The magical formula of each is as precise as a theorem of trigonometry. Each assumes as

fundamental a certain law of Nature, and the subject is complicated by the fact that each School, in a certain sense, admits the formulae of the other two. It merely regards them as in some way incomplete, secondary, or illusory. Now, as will be seen later, the Yellow School stands aloof from the other two by the nature of its postulates. But the Black School and the White are always more or less in active conflict; and it is because just at this moment that conflict is approaching a climax that it is necessary to write this essay. The adepts of the White School consider the present danger to mankind so great that they are prepared to abandon their traditional policy of silence, in order to enlist in their ranks the profane of every nation.

That the Occult, as the White School of Magick has come to be known, is the first step beyond the Veil for these Adepts. And immediately, even that was confounded with the interference of the Black School. The mysteries have traditionally been rendered in secret as the Arcanum is so great, that for an unprepared or otherwise unsuitable Aspirant but apprehend them, there is a great danger that can be wrought. But something even more dangerous has in the eyes of the White School, arisen. Crowley puts this quite plainly in the Minerval initiation of his O.T.O., when addressing the new candidate, Saladin says:

Noble and valiant guests and comrades! You have arrived among us at a time when freedom is about to deliver the decisive combat against the forces of superstition, tyranny and oppression.

Nihilism presents the idea that nothing truly exists as it is impossible to distinguish 'existence' from 'non-existence', giving existence no substantive meaning. As nothing is real, there are subsequently no values, leading to an apology for solipsism; though the nihilist also denies the existence of the Self. And Neitzche gives a thorough account of the nature of Nihilism in his major work Will to Power, which he connects to the Buddhist philosophy that we might also relate to the Yellow School of Magick. And though Thelema and the Western Mystery Tradition hails from the White School, Crowley notes the importance of Madame Helena Petrovna Blavatsky in being sent as an Adept from the Yellow School, to aid in the faltering White School. Crowley writes in Magick Without Tears:

During the last two generations the Masters of the Yellow School have been compelled to take notice of the progressive ruin of the White adepts. Christianity, which possessed at least the semblance of a White formula, is in the agonies of decomposition, even before it is actually dead. Materialistic science has overwhelmed the faith and hope of the Christians (they never possessed any charity to overwhelm) with a demonstration of the sorrow, transitoriness and cruel futility of the Universe. A vast wave of pessimism has engulfed the fortress of Man's soul.

It was indeed a deadly blow to the adepts of the White School when Science, their own familiar friend in whom they trusted, lifted up his heel against them. It was in this conjuncture that the Yellow adepts sent forth into the Western world a messenger, Helena Petrovna Blavatsky, with the distinct mission to destroy, on the one hand, the crude schools of Christianity, and, on the other, to eradicate the materialism from Physical Science. She made the necessary connection with Edward Maitland and Anna Kingsford, who were trying rather helplessly to put the exoteric formulae of the White School into the hands of students, and with the secret representatives of the Rosicrucian Brotherhood. It is not for us in this place to estimate the degree of success with which she carried out her embassy; but at least we see today that Physical Science is at last penetrating to the spiritual basis of material phenomena. The work of Henry Poincar, Einstein, Whitehead, and Bertrand Russell is sufficient evidence of this fact.

Christianity, too, has fallen into a lower degree of contempt than ever. Realizing that it was moribund, it made a supreme and suicidal effort, and plunged into the death-spasm of the first worldwar. It was too far corrupt to react to the injections of the White Formula which might have saved it. We see today that Christianity is more bigoted, further divorced from reality, than ever. In some countries it has again become a persecuting church.

With horrid glee the adepts of the Black School looked on at these atrocious paroxysms. But it did more. It marshaled its forces quietly, and prepared to clean up the debris of the battlefields. It is at present (1924 e.v.) pledged to a supreme attempt to chase the manly races from their spiritual hildom. (The spasm still [1945 e.v.] continues; note well the pro-German screams of Anglican Bishops, and the intrigues of the Vatican.) The Black School has always worked insidiously, by treachery. We need then not be surprised by finding that its most notable representative was the renegade follower of Blavatsky, Annie Besant, and that she was charged by her Black masters with the mission of persuading the world to accept for its Teacher a negroid Messiah. To make the humiliation more complete, a wretched creature was chosen who, to the most loathsome moral qualities, added the most fatuous imbecility. And then blew up!

At the table of the Adepts, though all may hail from any of these three different schools, all is different beyond the Veil of Paroketh. This knowledge must come to Crowley by way of his contacts with the *Secret Chiefs*, whom must be one in the same or at least seated at the same table with the *Hidden Mahatmas*, as hailed by HPB. The cultural difference between the two is evident in the *Mahatma Letters* as compared to the *Holy Books of Thelema*. The two schools have entirely different values and the nature of their Adeptship must be inherently different as well.

Monism is the philosophical basis for the Yellow School, which may also be called the Advaitist School. It holds the philosophical view of unity in the fabric of the Universe, despite the illusion of separateness. Theologically, this view would produce the ideology of Monotheism. The Buddhists are masters of this school and their viewpoint is easily disputed by Crowley, who writes in Magick Without Tears:

M. Beyond Vishvarupadarshana, the vision of the Form of Vishnu, beyond that yet loftier vision which corresponds in Hindu classification to our "Knowledge and Conversation of the Holy Guardian Angel", is that called Atmadarshana, the vision (or apprehension, a much better word) of the Universe as a single phenomenon, outside all limitations, whether of time, space, causality, or what not... But even beyond Atmadarshana comes the experience called Sivadarshana, in which this Atman (or Brahman), this limit-destroying Universe, is itself abolished and annihilated. (And, with its occurrence, smash goes the whole of the Advaitist theory!)

Separateness implies a state of "manyhood bound and loathing" per AL:I.42--

"Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will."

Manyhood bound and loathing is the libertine state or society wherein contending forces are constantly on display. It's morality and judgment to sanity is that the self act in accord with its nature, perfected by his or her own ingenium. These contending forces are the struggles of King against King for the *Will to Power* (cf. Nietzsche).

AL II.24: **"Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."**

Life has its natural hierarchical structure; this is the natural by-product of wills of various qualities and strengths within the aggregate of similar types. For example, of inventors, one may be seeking to invent a glass candle stick while another seeks to invent the light bulb. The superior mind/soul wins in this contention; this competition for a viable patent.

Crowley writes in Magick Without Tears:

The Monists [Advaita] perceive quite clearly and correctly that it is absurd to answer the question "How came these Many things (of which we are aware) to be?" by saying that they came from Many; and "Many" in this connection includes Two. The Universe must therefore be a single phenomenon: make it eternal and all the rest of it --- i.e. remove all limit of any kind --- and the Universe explains itself. How then can Opposites exist, as we observe them to do? Is it not the very essence of our original Sorites that the Many must be reducible to the One? They see how awkward this is; so the "devil" of the Dualist is emulsified and evaporated into "illusion;" what they call "Maya" or some equivalent term.

"Reality" for them consists solely of Brahman, the supreme Being "without quantity or quality." They are compelled to deny him all attributes, even that of Existence; for to do so would instantly limit them, and so hurl them headlong back

in to Dualism. All that of which we are aware must obviously possess limits, or it could have no intelligible meaning for us; if we want "pork," we must specify its qualities and quantities; at the very least, we must be able to distinguish it from "that-which-is-not-pork."

The Adepts of the Yellow School of Magick present themselves in quietude; their countenance is stoic and controlled. These masters are authoritarian, commanding a respect that to vitiate is to venture beyond taboo. And yet within this school and its faulty foundation is still something that brings its Adepts to a state of nobility; each of the three schools having their own esoteric and exoteric promulgations, that in the end, it is only in the outer that they differ. Crowley writes in Magick Without Tears:

The Yellow School of Magick considers, with complete scientific and philosophical detachment, the fact of the Universe as a fact. Being itself apart of that Universe, it realizes its impotence to alter the totality in the smallest degree. To put it vulgarly, it does not try to raise itself from the ground by pulling at its socks. It therefore opposes to the current of phenomena no reaction either of hatred or of sympathy. So far as it attempts to influence the course of events at all, it does so in the only intelligent way conceivable. It seeks to diminish internal friction.

It remains, therefore, in a contemplative attitude. To use the terms of Western philosophy, there is in its attitude something of the stoicism of Zeno; or of the Pickwickianism, if I may use the term, of Epicurus.

The ideal reaction to phenomena is that of perfect elasticity. It possesses something of the cold-bloodedness of mathematics; and for this reason it seems fair to say, for the purposes of elementary study, that Pythagoras is its most adequate exponent in European philosophy.

Since the discovery of Asiatic thought, however, we have no need to take our ideas at second-hand. The Yellow School of Magick possesses one perfect classic. The Tao Teh King.

It is impossible to find any religion which adequately represents the thought of this masterpiece. Not only is religion as such repugnant to science and philosophy, but from the very nature of the tenets of the Yellow School, its adherents are not going to put themselves to any inconvenience for the enlightenment of a lot of people whom they consider to be hopeless fools.

Dualism becomes the overriding philosophy of the three philosophical systems. As stated above, it is upon this that the White and Black Schools of Magick operate. Dualism in nature sets up the need for psychological *integration* (as Jung called it) within the individual psyche or Ruach. The dichotomy between that which is conscious and that which is unconscious is on its own plane representative of the dichotomy between spirituality and materiality; setting up a need here also, for an integral approach to matter and Spirit. But perhaps the single greatest cur in terms of confounding dichotomies is the Manichaeian philosophy (Black School) that postulates an absolute Good and an absolute Evil. Crowley writes in Magick Without Tears:

[Dualism/Dvaitism], on the surface, the most plausible [of these philosophies]; for almost the first thing that we notice on inspecting the Universe is what the Hindu schools call "the Pairs of Opposites."

This too, is very convenient, because it lends itself so readily to orthodox theology; so we have Ormuzd and Ahriman, the Devas and the Asuras, Osiris and Set, et cetera and da capo, personifications of "Good" and "Evil." The foes may be fairly matched; but more often the tale tells of a revolt in heaven. In this case, "Evil" is temporary; soon, especially with the financial help of the devout, the "devil" will be "cast into the Bottomless Pit" and "the Saints will reign with Christ in glory for ever and ever, Amen!" Often a "redeemer," a "dying God," is needed to secure victory to Omnipotence; and this is usually what little vulgar boys might call a "touching story!"

For all this, the mysteries have been slightly profaned as the exoteric school has been all but entirely corrupted. The parables that had been the principal method of instruction for the White School have been altered and reframed into the hatchet job that is the New Testament of Constantine and Irenaeus (Cf. [Reign of the Demiurge](#)). And in discussing the three schools of Magick, in Magick Without Tears, Crowley creates his own parable, that he then interprets...

A PARABLE

And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together saying: Come up with me, and let us make a mock of the nakedness of the Most High.

And the first of the adepts covered His shame with a cloth, walking backwards, and was white. And the second of the adepts covered his shame with a cloth, walking sideways, and was yellow, and the third of the adepts made a mock of His nakedness, walking forwards, and was black.

And these are the three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevailed, or if the three schools be not one. A. Crowley—Magick Without Tears

Crowley's interpretation in Magick Without Tears:

We are now ready to study the philosophical bases of these three Schools. We must, however, enter a caveat against too literal an interpretation, even of the parable. It may be suspected, for reasons which should be apparent after further investigation of the doctrines of the Three Schools, that this parable was invented by an Intelligence of the Black School, who was aware of his iniquity, and thought to transform it into righteousness by the alchemy of making a boast of it. The intelligent reader will note the insidious attempt to identify the doctrine of the Black School with the kind of black magic that is commonly called Diabolism. In other words, this parable is itself an example of an exceedingly subtle black magical operation, and the contemplation of such devices carried far enough brings us to an understanding of the astoundingly ophidian processes of Magicians. Let not the profane reader dismiss such subtleties from his mind as negligible nonsense. It is cunning of this kind that determines the price of potatoes. The above digression is perhaps not so inexcusable as it may seem on a first reading. Careful study of it should reveal the nature of the thought-processes which are habitually used by the secret Masters of the human race to determine its destiny. When everyone has done laughing, I will ask you to compare the real effects produced on the course of human affairs by Caesar, Attila, and Napoleon, on the one hand; of Plato, the Encyclopaedists, and Karl Marx on the other.

The Black School of Magick affirms the materiality of the Universe as strongly as the White School and in definite contrast with the Yellow School. This school is heralded in some Thelemic lineages and by Crowley as well, as the Black Lodge. A product of its confusing nature and the assumption of virtue given to the tenets of the Yellow School in its seeming adoption of the First Noble Truth of the Buddha has been used to destroy the character of the Adepts of the White School to the public to whom they've been making their appeal. Ironically, a strong libelous campaign has successfully been employed by the Black School; known today as the Yellow Press.

What immediately follows are Crowley's two main essays on the Black and White Schools as found in Magick Without Tears. A very worthwhile expansion on the Black School can be found in Marcelo Motta's *Black Lodge Papers*. However, one seeming Adept of the Black School has managed to obtain and conceal these papers from the public; offering only a slightly edited version to his psychopants. And as the Black Lodge is composed of Shut-ups, it seems these essays endure some time before these teachings can be extolled publicly for the good of the White School. It's more than an irony that this seeming Adept has been hailed as being the 'Chinese Adept' as if from the Yellow School. And still the Aspirants seduced by him don't see that this inherent contradiction betrays his real purpose in obfuscating the mysteries. (Cf. [The Black Lodge Papers](#))

The Black School

The Black School of Magick, which must by no means be confused with the School of Black Magick or Sorcery, which latter is a perversion of the White tradition, is distinguished fundamentally from the Yellow School in that it considers the Universe not as neutral, but as definitely a curse. Its primary theorem is the "First Noble Truth" of the Buddha --- "Everything is Sorrow." In the primitive classics of this School the idea of sorrow is confused with that of sin. (This idea of universal lamentation is presumably responsible for the choice of black as its symbolic colour. And yet? Is not white the Chinese hue of mourning?) The analysis of the philosophers of this School refers every phenomenon to the category of sorrow. It is quite useless to point out to them that certain events are accompanied with joy: they continue their ruthless calculations, and prove to your satisfaction, or rather dissatisfaction, that the more apparently pleasant an

event is, the more malignantly deceptive is its fascination. There is only one way of escape even conceivable, and this way is quite simple, annihilation.

(Shallow critics of Buddhism have wasted a great deal of stupid ingenuity on trying to make out that Nirvana or Nibbana means something different from what etymology, tradition and the evidence of the Classics combine to define it. The word means, quite simply, cessation: and it stands to reason that, if everything is sorrow, the only thing which is not sorrow is nothing, and that therefore to escape from sorrow is the attainment of nothingness.)

Western philosophy has on occasion approached this doctrine. It has at least asserted that no known form of existence is exempt from sorrow.

Huxley says, in his *Evolution and Ethics*, "Suffering is the badge of all the tribe of sentient things."

The philosophers of this School, seeking, naturally enough, to amend the evil at the root, inquire into the cause of this existence which is sorrow, and arrive immediately at the 'Second Noble Truth' of the Buddha: "The Cause of Sorrow is Desire". They follow up with the endless concatenation of causes, of which the final root is Ignorance.

(I am not concerned to defend the logic of this School: I merely state Their doctrine.) The practical issue of all this is that every kind of action is both unavoidable and a crime. I must digress to explain that the confusion of thought in this doctrine is constantly recurrent. That is part of the blackness of the Ignorance which they confess to be the foundation of their Universe. (And after all, everyone has surely the right to have his own Universe the way he wants it.)

This School being debased by nature, is not so far removed from conventional religion as either the White or the Yellow. Most primitive fetishistic religions may, in fact, be considered fairly faithful representatives of this philosophy. Where animism holds sway, the "medicine-man" personifies this universal evil, and seeks to propitiate it by human sacrifice. The early forms of Judaism, and that type of Christianity which we associate with the Salvation Army, Billy Sunday and the Fundamentalists of the back-blocks of America, are sufficiently simple cases of religion whose essence is the propitiation of a malignant demon.

When the light of intelligence begins to dawn dimly through many fogs upon these savages, we reach a second stage. Bold spirits master courage to assert that the evil which is so obvious, is, in some mysterious way, an illusion. They thus throw back the whole complexity of sorrow to a single cause; that is, the arising of the illusion aforesaid. The problem then assumes a final form: How is that illusion to be destroyed.

A fairly pure example of the first stage of this type of thought is to be found in the Vedas, of the second stage, in the Upanishads. But the answer to the question, "How is the illusion of evil to be destroyed?",

depends on another point of theory. We may postulate a Parabrahm infinitely good, etc. etc. etc., in which case we consider the destruction of the illusion of evil as the reuniting of the consciousness with Parabrahm. the unfortunate part of this scheme of things is that on seeking to define Parabrahm for the purpose of returning to Its purity, it is discovered sooner or later, that It possesses no qualities at all!

In other words, as the farmer said, on being shown the elephant: There ain't no such animal. It was Gautama Buddha who perceived the inutility of dragging in this imaginary pachyderm. Since our Parabrahm, he said to the Hindu philosophers, is actually nothing, why not stick to or original perception that everything is sorrow, and admit that the only way to escape from sorrow is to arrive at nothingness?

We may complete the whole tradition of the Indian peninsula very simply.

To the Vedas, the Upanishads, and the Tripitaka of the Buddhists, we have only to add the Tantras of what are called the Vamacharya Schools.

Paradoxical as it may sound the Tantrics are in reality the most advanced of the Hindus. Their theory is, in its philosophical ultimatum, a primitive stage of the White tradition, for the essence of the Tantric cults is that by the performance of certain rites of Magick, one does not only escape disaster, but obtains positive benediction. The Tantric is not obsessed by the will-to-die. It is a difficult business, no doubt, to get any fun out of existence; but at least it is not impossible. In other words, he implicitly denies the fundamental proposition that existence is sorrow, and he formulates the essential postulate of the White School of Magick, that means exist by which the universal sorrow (apparent indeed to all ordinary observation) may be unmasked, even as at the initiatory rite of Isis in the ancient days of Kehm. The basis of the Black philosophy is not impossibly mere climate, with its resulting etiolation of the native, its languid, bilious, anaemic, fever-prostrated, emasculation of the soul of man. We accordingly find few true equivalents of this School in Europe. In Greek philosophy there is no trace of any such doctrine. The poison in its foulest and most virulent form only entered with Christianity. But even so, few men of any real eminence were found to take the axioms of pessimism seriously.

We have, however, examples plentiful enough of religions deriving almost exclusively from the Black tradition in the different stages. We have already mentioned the Evangelical cults with their ferocious devil-god who creates mankind for the pleasure of damning it and forcing it to crawl before him, while he yells with drunken glee over the agony of his only son. But in the same class, we must place Christian Science, so grotesquely afraid of pain, suffering and evil of every sort, that its dupes can think of nothing better than to bleat denials of its actuality, in the hope of hypnotizing themselves into anaesthesia.

Practically no Westerns have reached the third stage of the Black tradition, the Buddhist stage. It is only isolated mystics, and those men who rank themselves with a contemptuous compliance under the Standard of the nearest religion, the one which will bother them least in their quest of nothingness, who carry the sorites so far.

The documents of the Black School of Magick have already been indicated.

They are, for the most part, tedious to the last degree and repulsive to every wholesome-minded man; yet it can hardly be denied that such books as *The Dhammapada* and *Ecclesiastes* are masterpieces of literature. They represent the agony of human despair at its utmost degree of intensity, and the melancholy contemplation which is induced by their perusal is not favourable to the inception of that mood which should lead every truly courageous intelligence to the determination to escape from the ferule of the Black Schoolmaster to the outstretched arms of the White Mistress of Life.

The White School of Magick

Almost the first observation that we have to make is that this White tradition is hardly discoverable outside Europe. It appears first of all in the legend of Dionysus. (In this connection read carefully Browning's *Apollo* and the Fates.) The Egyptian tradition of Osiris is not dissimilar. The central idea of the White School is that, admitted that "everything is sorrow" for the profane, the Initiate has the means of transforming it to "Everything is joy". There is no question of any ostrich-ignoring of fact, as in Christian Science. There is not even any more or less sophisticated argument about the point of view altering the situation as in Vedantism. We have, on the contrary, an attitude which was perhaps first of all, historically speaking, defined by Zoroaster, "nature teaches us, and the Oracles also affirm, that even the evil germs of Matter may alike become useful and good." "Stay not on the precipice with the dross of Matter; for there is a place for thine Image in a realm ever splendid." "If thou extend the Fiery Mind to the work of piety, thou wilt preserve the fluxible body."

It appears that the Levant, from Byzantium and Athens to Damascus, Jerusalem, Alexandria and Cairo, was preoccupied with the formulation of this School in a popular religion, beginning in the days of Augustus Caesar. For there are elements of this central idea in the works of the Gnostics, in certain rituals of what Frazer conveniently calls the Asiatic God, as in the remnants of the Ancient Egyptian cult. The doctrine became abominably corrupted in committee, so to speak and the result was Christianity, which may be regarded as a White ritual overlaid by a mountainous mass of Black doctrine, like the baby of the mother that King Solomon non-suited.

We may define the doctrine of the White School in its purity in very simple terms.

Existence is pure joy. Sorrow is caused by failure to perceive this fact; but this is not a misfortune. We have invented sorrow, which does not matter so much after all, in order to have the exuberant satisfaction of getting rid of it. Existence is thus a sacrament.

Adepts of the White School regard their brethren of the Black very much as the aristocratic English Sahib (of the days when England was a nation) regarded the benighted Hindu.

The three Schools of Magick represent three philosophical viewpoints on the perception and nature of reality. There are also three types of Magickal forces, generating three main currents, labeled Aur, Aud, and Aub. This creates the very foundation upon which our School, the White School, utilizes to generate its formula of JOY validated by this one divine fact: "Every man and woman is a star."—AL:I.3

The Universal Agent

OD – Active Force; Magnetism directed by the will of the operator; represents life in its free direction.

Blavasky writes:

Od is the pure life-giving Light, or magnetic fluid... Can the Philologists tell why Od — a term used by Reichenbach to denominate the vital fluid — is also a Tibetan word meaning light, brightness, radiancy? It equally means "Sky" in an occult sense.

Kenneth Grant writes:

The positive current of Magical Energy that has its origin in the Serpent Power (see *Kundalini*) in man. Reichenbach called this force Odyle, and Wilhelm Reich, the Orgone. Experiments by these scientists have demonstrated the existence of this subtle force under laboratory conditions. *Od* is represented by the active "serpent" of the Caduceus of Hermes.

OB—Passive Force; Passive somnambulism; fatal life. Blavatsky says of it: “Ob the messenger of death used by the sorcerers, the nefarious evil fluid”

Kenneth Grant writes:

In the African systems of Obeah and Voodoo, this Light is known as *Aub*, or Ob (root of *Obeah*). The word "Ob" means "a serpent". It is the serpent called Kundali, or Kundalini, in the Indian Mysteries; it is said to be coiled at the base of the spine, and remains dormant in the spiritually unawakened person. In *The Book of the Law* it is unequivocally identified with Hadit, or Set. Practices designed to awaken this power are known to be dangerous; the foolhardy alone undertake them without due magical preparation. Kundalini, awakened, vitalizes the *marmas* and imbues them with nectar (or, maybe, the venom) of its serpent-kiss. The mingling of the nectar with the fluid surrounding the sacred lotus at each *marma* generates a *kala* of great potency. The nature and position of the lotus will determine the type of vision experienced. If the *sakti* plays in the psycho-sexual centres exclusively, depravity and destruction inevitably result, but if the serpent is raised erect and surpasses all the lotuses during its upward flash, and if it then unites with the nectar dripping from the thousand petalled lotus in the cerebral region, illumination ensues and the highest initiations result. The technique of the process is contained in *The Book of the Law*, and the strange drugs mentioned in Chapter 2, probably refer to the imbibition of the *kalas* themselves.

The title of the ninth Sephira, or emanation of the Tree of Life, is YSVD (Yezod). It is the Sephira of the lunar magick of *Aub*, or Ob, the Serpent (whence "obeah"). The Serpent is a symbol common to the Yezidi, Voodooists, Tantrics, and Thelemites. Yezod or Yesod as the secret centre of the Yezidi is an apt description of the Sephira which corresponds to the sexual centre in the human body. Yesod means "Foundation", and the Snake of the Yezidi, the Ob of the Obeah men, the Kundalini of the Tantrics, and the Hadit of the Thelemites, is the Foundation of the World, as Yesod is the foundation of the Tree of Life.

The accursed God of the South is, then, no other than the lord of the reproductive forces typified by the southernmost Sephira-Yesod.

Yesod is attributed to the Moon, not to the Sun. The curious symbolism is explained by the connection of the Serpent or Dragon with the lunar current typified by Babalon—"for he is ever a sun, and she a moon".¹¹ The symbolism may be fathomed at the Hindu level of mythology where Siva (the Indian Set) is called "the god with the crescent" (i.e. the moon) in the *Bhagavad Gita*. Also, Thoth, the Moon-god, was *originally* the God of Sirius, identical with the Star-God Set, before the luni-solar mode of reckoning time supplanted the stellar reckoning.

The Scarlet Woman, Babalon, was the outcome of this change in primitive sociology. When soli-lunar time-reckoning replaced the star-reckoning, and the fatherhood superseded the motherhood in mythology, religion and society, Set, too, was cast out and became the "devil" of the later cults. But there was an intermediate or lunar phase of the myth wherein Set, Sept, or Sothis, was represented as the son of the Mother-Moon, the Full Moon. In this phase he was known as Khonsu, or Khonsu, and Crowley claims to have been an avatar of this god in the XXVIth Dynasty, when he was known as Ankh-f-n-Khonsu (the Life or Child of the Moon). This was the child who waned, diminished, faded, as the losing light; while Horus, born of the new or horned moon (i.e. the moon in its male phase) waxed and grew in strength. Hence, the dark fortnight was ascribed to Set, the bright fortnight to Horus.

Aour—Equilibrated Force

The polarity of OD and OB, counter-balanced and equilibrated by the golden globe (AOUR) that generates the wand called the Cadeucus and is said by Levi to be the, “producer of light in heaven and gold among metals...so does [this] serve in all hieratic religions to veil the secret of natural forces which the initiate has at his disposal.” To paraphrase Eliphaz Levi:

It is this original substance to which the hieratic recital of Genesis refers when the word of Elohim creates light by commanding it to exist. The Elohim said, "Let there be light!" and there was light. This light, whose Hebrew name is אור, "aour," is the fluidic and living gold of the hermetic philosophy. Its positive principle is their Philosophic Sulphur; its negative principle, their Philosophic Mercury; and its equilibrated principles form what they call their Philosophical Salt.

Kenneth Grant writes:

Together with *Ob*, *Od* forms the magical wand of Double Power wielded by the gods of ancient Egypt and mentioned in *The Book of the Law*. The polarization of the *Ob* and the *Od* is represented by the globe which surmounts the Caduceus or Wand round which the serpents twine. The globe symbolizes *Aour* (Heb.), Light (more properly, *Lux*), which is the result of this polarization and equilibrium. In Heaven, this LVX is typified by the Sun; in Man, by Consciousness; in the Minerval Kingdom, by Gold, etc.

With things as they are today, we might add (a bit tongue-in-cheek) the *Stupid School of Magick* as a fourth classification. HPB wrote a book called Practical Occultism, wherein she specifically warns of cultic behavior. But there is another reason, which should also show why the selective and some say, hyper-cautious nature of the A.'.A.'. is so important. It isn't until the Grade of Zelator that one is warned they won't be able to undo their commitment to the path of Initiation. The two preceding Grades, particularly first, the Probationer are conferred in an indiscriminate manner with a trust placed in the inherent ordeals that accompany these Grades to weed out those who may not have amassed enough spiritual fortitude to fully commit to the life-long and unending journey that would be placed before them. Searching through some Theosophic literature, we come upon the following:

Terrible are the tests of an aspirant to chelaship, and severe have been the warnings to the over-eager. As KH wrote to A. P. Sinnett in 1881:

those who engage themselves in the occult sciences . . . "must either reach the goal or perish. Once fairly started on the way to the great Knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss."

-- *Mahatma Letters*, Letter VIII, p. 31

There are three results of initiation: (a) success; (b) failure which means death; and (c) partial failure which usually means madness (see *Fundamentals of the Esoteric Philosophy*, p. 292). It is for this reason that would-be chelas are repeatedly warned against undue rushing into occultism. Far safer to remain in the outer courts of the temple of wisdom as earnest and sincere aspirants for greater knowledge, as learners striving to practice the age-old rules of the Sanctuary: loyalty, duty, and selfless fidelity to the cause of humanity. If these are cherished and held to through the travail and heartache of human existence, the time will inevitably come when help will be forthcoming, and the aspirant will know that he has been "accepted." Until such time, wiser to live a noble life in the position karma has ordained.

We have seen more than several cases of partial failure in the very young Thelemic culture. This has become so prevalent that the culture itself attracts the maladroit and maladjusted into its society. We don't have to consider only those who allegedly have come to reach high grade and then failing in the Abyss. Simply look for those who have started along the path and taken some grade of distinction, only then to abandon the work for career, family or some other overwhelming interest.

Unwise ardor for spiritual discipline, however, is not half so dangerous as personal desire for occult training merely for self-gain. It was the overweening rush for occult powers which laid the foundation for degeneration of the Mystery schools in the early centuries of our era. For hundreds of years the Mysteries had been slowly losing their sanctity; too many had been received into the preliminary degrees not by virtue of inner development, but for temporal reasons. The rites became perfunctory observances, and perception of interior worth diminished. Dogma, ritual, and priestcraft waxed, the spirit of truth and esotericism waned. The few -- all too few indeed -- who had remained faithful to their sacred pledge fled the precincts of the Mysteries which in later Roman times had become so degenerate as actually to repel from their chambers those whose hearts sought only the genuinely esoteric.

There are plenty of those who are attracted to Occultism for purely sensual reasons who are met with the well-known cautions presented in Liber Librae. Those who come to the path for these reasons also fall to madness, long before any success would even become possible for them. The source of wisdom has always withdrawn, which explains why in the materialistic West, spiritual lineages are un-enduring or temporal, especially in contrast to the East as described below:

The light was withdrawn, but so compassionately does the Brotherhood work that the truths have been preserved in symbol and stone, in allegory and mythos. As H. P. Blavatsky writes with respect to Egypt:

Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods -- such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. -- Blavatsky *Collected Writings* 14:294

Thus periodically is accomplished the work of the Brothers of the Shadow, the destruction of the *outposts* of the Mysteries, while the core and heart, the Brotherhood of Light, remains intact. Never will the hand of darkness lay hold upon the heart of esotericism which beats as strongly today as it did some 18 million years ago, and will continue to pulsate in undiminished power till the death of our solar system -- and beyond. The light of truth is the light of the spiritual sun of our universe. As long as its rays gleam down into the world of earth, so long will the rays of spirit warm human hearts. In the stirring words of KH to A. O. Hume:

Fear not; . . . our knowledge will not pass away from the sight of man. It is the "gift of the gods" and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us [to] fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish us with a few men now and then. -- *Mahatma Letters*, Letter XXVIII, p. 215

Congeaing the Soul

"And Enoch walked with the Elohim, and the Elohim took him." Genesis

For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once by one quick dash through the grave. As has, in fact, often been the case many would be prepared willingly to die now for the sake of paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in an unbroken series up the long vista which leads to Nirvana. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is twofold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (secondly) as has been already said - This is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning-point. --Madame Helena Petrovna Blavatsky

Paramatman is the higher Atman or Spirit as taught in the Vedanta philosophical system; equivalent to Kether on the Tree-of-Life. Paramatman is the manvantaric or expanding aspect of Brahman; the contracting aspect being the pralaya with both these aspects represented by modern science and the expanding and contracting forces of the Universe. Thelemites also know the Paramatman as the Silent Self, situated in the heart of the Atman. This Silent Self is unchanging and is the Augoeides upon which the acting Self (Atman) consults in order to determine the course of action (karma) in this life. Liber LXV:II.17-26 describes the relationship between these:

17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.

The "Holy One" is Paramatman; the consciousness of the Angel or Augoeides resonating with the Atman, which in this case is symbolized by the white swan. The white swan is Hadit; "floating in the blue" of Nuit.

18. Between its wings I sate, and the aeons fled away.

There are three I's here; Paramatman, Atman and the ego related to mind, which is the consciousness that retains memory (Jivatman). This lower ego is a complex of energies directly connected to the body, having arisen from the body, and which must be congealed into one unified force as dealt with in the Supramental Yoga of Sri Aurobindo and Mother. It's union is a fusion with the Atman is what Thelemites call the attainment of Hadit. Cf. Liber DLV

19. Then the swan flew and dived and soared, yet no whither we went.

This is Hadit in his relation with Nuit. The Union provokes an ecstasy of consciousness. And as suggested by Dr. Maurice Bucke, there is a corresponding flaring of light about the individual where the Soul becomes outwardly illuminated for a brief moment; before contracting itself within.

20. A little crazy boy that rode with me spake unto the swan, and said:

Crowley's comment is worth noting here:

The boy is the human reason, which demands measurement as the first condition of intelligible consciousness. Aware of time, he cannot understand why all this motion has not brought the swan nearer to some fixed point, or how the relation of the point of origin to its present position is not an ever-present anxiety. He cannot conceive of motion without reference to fixed axes.

Motta's appending to this comment is also worth noting:

The most interesting point in this is the description of the human reason as "a little crazy boy". We have, therefore, a faculty that is very young and which has not yet become fully harmonized.

21. Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?

Immortality is a condition of consciousness expressed in infinite terms; that the human mind is incapable of comprehending this shows the finite nature of the mind in its immature state. With education and its maturing principle, the mind can be trained to conceive that which is outside its initial apprehension. To this end, human culture has contrived visionary systems and prophetic trances.

22. And laughing I chid him, saying: No whence! No whither!

The infinite remains an absurdity of the mind; the "inane". The only reasonable apprehension of it is brought indirectly through symbols and the archetypes of the mind that are energetically triggered by them. Understanding becomes an act of intuition; two attributes of Binah, which is a knowledge from beyond the Abyss and is the highest of the seven heavens of the visionary experiences of the Merkabah.

23. The swan being silent, he answered: Then, if with no goal, why this eternal journey?

Motta notes: The swan has always been, in the Orient, a symbol of samadhi. Hence the mystical title Paramahansa—the Transcendental Swan, that is, the mystic who has conquered Samadhi perfectly.

Crowley wrote these holy books of Thelema in a state of Samadhi and the visionary nature of the archetypes in these works show the nature of the journey; if no goal is to be connected to it. And so it is the path we travel, not the destination that is important as in the infinite, there is no beginning and no end.

24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?

For the Mage, it is the exploration of worlds and the Sea of Possibilities that is the quest for life and that produces the tales of wonder. The ego-loser despises this and seeks to find a place of rest from the weariness of the quest that presses hard upon such a one. And in order to move along the path of the quest, the Mage understands the importance of holding a line of memory

through the countless lives that will manifest sequentially in the enduring nature of this quest. Both dissolution into the infinite and the dispersion of the Soul; both ends in themselves represent failures to the Mage.

25. And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy! White swan, bear thou ever me up between thy wings!

The exploration of all these worlds in the Sea of Possibilities is an ecstasy unto itself; a celebration of life in the manvantaric and pralayaic aspects of the Universe. It is a mistake to conceive of these two states of the Universe as being linear in nature and connected hence to time. They are together the outer and inner movements of the journey. The manvantaric moves through the Abyss to the lower manifestation of the Tree and the pralayaic moves through the Abyss towards the Supernals.

26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.

Jivatman (Self or Soul) and Paramatman (Not Self, but Spirit) are two sides of the same coin (Atman). Paramatman would be the Augoeides of the ancient Greeks. It is the Silent Self that is each our individual godhood. It's invocation and projection onto Aethyric substance is the completion of the work of Magick in the Outer College (GD of the A.'.A.'.). The Jivatman, being karmically oriented, is of the body; that set of egos that must be congealed to one perfected whole (asar un nefer; being "myself made perfect") and brought to focus on the Paramatman in order to induce an intimate relationship between the two. If the Jivatman remains fixed on the body from which it arises, its karma (action) remains with the body and remains as transient and impermanent; disintegrating with the body upon the death of the body. But if it connects with the Paramatman (crossing the Abyss), it can carry its karma to its next incarnation as a whole being and continue an evolutionary development; rather than starting again with whatever chance-oriented incarnation it takes on. The assumption here is that Paramatman, being merely an observer and not of the world of karma, cannot make such a choice, or it would be acting (karmically-oriented).

Also, this is why it is said, he who would save his life will lose it and he that would lose his life will save it. We must fix ourselves to that which is above ourselves. To remain fixated on the body, which is temporal and transient is a grave error. But once fixed upon that spark of Spirit that dwells above and beyond this temporal transience is to gain possession and control over of all that is below. Spirit alone has the vision of infinity, but it is still a differentiation from non-differentiated being or else the quote "This is all mine" would be a contradiction in phraseology for that which is "Not." 'I am Not' is the supreme mystery of Kether.

Paramatman is the individual star that the MT, upon reaching Binah (the successful traversing of the Abyss) is said to cast into the heavens, while simultaneously projecting back down into the Ruach. It is in the Ruach where our individuality is seated and this individuality must be real and not an illusion, or the entire Universe is one big cosmic absurdity; the notion of the ego-losing nihilists. Those who preach and take such a position, indeed actually hold their Atman in its trance within and upon the body, which is why they seek so ardently to escape it as it feels a prison to them. And these ego-losers think their one god (Paratman) is the same god over all, which in the West has a greater distortion when mixing ideas of god with the ideas of royalty and kingdom. The anthropomorphication of this idea has proven a provocative and

superstitious fairy tale that creates perpetual war on this planet. Each of us that falls into this trap becomes convinced that he has the corner on the highest truth and is the only one that can truly determine right from wrong; in a Manichaeian frenzy of self-righteousness. Though they preach humility (ego-loss), it is more for others to listen to them than to really practice themselves. Their self-interest is not enlightened at all; but desperate and maddening. They insist on the blindness of those that disagree with them, saying: "I can't believe you can't see how obvious this all is to me." And so they are blinded by their belief (superstition) and hold their focus on the body; obsessed with health and wealth and the general pretense to care for nature herself. All of this helps them to tell themselves they are the good guys and hold in place the Manichaeian idea of absolutes in morality. "Make love not war" they cry, as if their thoughts are not a part of the collective consciousness that has kept the world in a state of perpetual war.

There can be no evolution if the personality cannot survive the death. In such a state, one simply lives meaningless lives over and over again with the unchanging Spirit unaffected by these. But to hold the Ruach together and to consciously choose one's next incarnation and avoid that 'return' to the 'Intimate Fire' of which the Spirit is but a spark is the immortality sought after by the ancients and again, taught in such texts as the Tibetan and Egyptian books of the dead. The idea of immortality includes a certain congealing of the soul (the blue ascending force) that prevents the disintegration of the Ruach at some point after death. This very grand and central secret is as much subtly as it is overtly detailed in the Egyptian pyramid rituals. As a formula for living, it is a method for getting to the true Material & Elemental Universe (spoken of by Sri Aurobindo and Mother) and no longer be caught up in this world of shells that is often mistaken as being represented by Malkuth on the Tree. Malkuth is actually the true Material & Elemental Universe, most of us are asleep in this world of shells that we mistake for Malkuth. And yet there is nothing certain here, which is why Sri Aurobindo says that in the true Material Universe, accidents are not possible.

Despite Crowley's attributing the Atmandarshana trance to line 1 in Liber 777 and with the 'Unity with Brahma' (noting that he also omits Brahmadarshana), it truly remains equivalent to the H.G.A. experience, with this H.G.A. experience remaining the principal experience of Tiphareth; where and at such a point, the Angel acting without the lower egos that remain affixed to the physical body, does itself ultimately commit to some form of Brahmadarshana in Kether. What I'm attempting to connect is the notion of the lower egos congealed to one physically conscious being and its responsibility to turn itself around and become affixed to, or transfixed with the influx of the 'Divine Descent;' this descent being the solar-phallic archetypal force that creates the various avatars/egregores that have reigned as saviors over various cultures. In us as individuals, it perfects our humanity by infusing the highest with the lowest and with the four quarters. The Angel alone has the awesome task of connecting with and operating through the mystery of Kether, wherein it is said: Seflessness is Self.

Visionary experience is the key to Dyana in contrast with Samadhi, which is a projection of consciousness from subject to object. It is these that both inaugurate initiation and confirm one along the path; as NUIT says: "certainty, not faith, while in life..." All the observed symptoms are consistent with the creative experience of the artist and musical improviser; the sense of being outside time or time moving in a non-linear fashion and the single-minded concentration that is Dharana. To quote Crowley from his Adeptus Major tome: Magick:

THIS word has two quite distinct and mutually exclusive meanings. The first refers to the result itself. Dhyana is the same word as the Pali "Jhana." The Buddha counted eight Jhanas, which are evidently different degrees and kinds of trance. The Hindu also speaks of Dhyana as a lesser form of Samadhi. Others, however, treat it as if it were merely an intensification of Dharana. Patanjali says: "Dhrana is holding the mind on to some particular object. An unbroken flow of knowledge in that subject is Dhyana. When that, giving up all forms, reflects only the meaning, it is Samadhi." He combines these three into Samyama.

Per my earlier assertion, these trances are of the Jhanas, which again, are described as being of the four realms below Nirodha-Samapatti. Referring to my [Comments on Samapatti and Initiation](#):

The final Jhana is the perfection of one's journey through the samsara, the perfection of one's relation with the present incarnation. The 'I am' of the preceding Jhana gives way or yields to the higher self, initially beset with this new corrected relation with the world. It is the stage of the Adeptus Minor (Without) that comes with Sasmita-samapatti. The eighth and final stage of meditation, Nirasmita-samapatti corrects all the erroneous self-identifications and is that stage of Atmandharshana that corresponds with the Adeptus Minor (Within).'

Note that I say "*that stage of Atmadarshana*" that is consistent with the Adeptus Minor (Within) part of the Tiphareth experience. The Adept sees clearly the divine spark within and gains the perspective of this spark as captured into the Ruach. There is something of a cycle that then starts as this is where the Magister Templi will ultimately find him or herself returned, while simultaneously casting a star into the heavens. This flowery-seeming description is highly technical and yet has not really been explained. I believe Thelemic Doctrine offers us the opportunity to gain a clearer insight into this. In "The Psychology of Hashish" Crowley writes:

"Of this vision what can one say, save that the Universe, as previously known through Atmadarshana, is annihilated? Yet the negation of this phrase is only apparent... it is only an illusion that goes. Yet there is indeed Nothing in its place - and the only way to express the matter is to spell that Nothing with a capital N."

There is certainly a clear inference to suggest that Atmadarshana is not that highest of trances that is the experience of Kether as it is said to be something less than the highest of the Samadhi trances. Further, it is worth noting that Crowley is speaking here from his observations from the point of view of the Ruach; having smoked hashish, which is not the negative or passive state of Eastern meditation, but the positive and proactive approach of the Western dance.

The "consciousness of the continuity of existence" is certainly the NOT and it is proper to assert that it is not the nihilistic conception proffered by the ego-loser philosophies of the slave mindset that is integral to most in the spiritual community today. This is also not the continuity that implies a succession through time, but the continuity that is the interconnected nature of each individual with every other individual. The mis-application of the doctrine that has been built upon this and installed into the conditioning of the dead religions cursed in AL lead most to eschew this life for that supposed ever-blissful state of non-being. And yet, there can obviously be no bliss in this, or the Ain Soph would not have sought to focus a center and create the path to incarnation. So the yearning that the Buddha promises escape from is a false promise. To list this as the sole or the highest aspiration of the spiritual journeyman creates the ego-loser mentality that is so easily and consistently exploited by the various gurus and priests of these religions. They create the slave-mind that holds one more deeply into the herd-consciousness that is the nature of the deep sleep we as a race are currently indwelling.

That which is called the 'Second Death' is a part of the dying process where the Ruach ultimately disintegrates and the Spirit moves on to take on a new personality. Some initiated into the Western Mystery Tradition, at first, even think that the ultimate result of their initiation will

perhaps be exemption from that dissolution which is called the common lot of mankind. This is a result of the Christist conditioning that installs the idea that the Soul is also immortal and can receive an eternal reward or punishment. The 'Elixir of Life' is a central concern for Thelemic Magick. The ancient mythologizing of the Water of Life has been strong and even brought Ponce de Leon to Florida from Europe, is search of this magickal fountain. HPB notes:

The "pungent and fiery Essence," by which Zanoni renewed his existence, still fires the imagination of modern visionaries as a possible scientific discovery of the future. [ed.note cf. The Golden Chain of Homer for a more sensible allusion to this idea.]

But in actuality, no such substance exists; fooling even still modern Alchemists. But then what of the Philosopher's Stone? What is it? For the present discussion, let's just say that it's not a pill you take or a water you drink that will cure the body of its natural decay. Rather, it is something that informs the Soul (Ruach) and if in this enlightenment, some of these features then radiate down to the animal body, we can trace the course of the Will. As HPB notes:

All is subject to Change. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially impermanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline though directed by the sternest determination and skill, could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates "Non-Being" in the physical sense given by the Theists - Non-Being which is nothing in the narrow conception of Western Religionists - a *reducto ad absurdum*. This is a gratuitous insult even when applied to the pseudo-Christian or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a bright light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimized, so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this, as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, the only question is, what are these causes, and how, in their turn, are they to be produced.

Of this transition, a certain allusion has been given to us through a modern myth; Star Wars, wherein we find the Jedi able to re-materialize after death into an etheric form that still finds a presence in the material Universe. In this same myth, we also find the myriad of life forms loosely cloaked, that form the human body. HPB gives a marvelous description of this:

In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantists, count, separate, classify, arrange or name these, as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various "elements" of the Kosmos of which he forms a part.

This whole model shows the involving nature of Sprit as it 'concentrates its center', Qabalistically speaking. But there is also to be considered that which is evolving. For the composer of the Myth (George Lukas and his spiritual instructor, Joseph Campbell), we learn of a symbiotic life form, called the Mitochlorians, which we actually know as the Mitochondria (themselves a symbiotic life form composed of Eukeryotes and Prokeryotes); cf. Liber VVVV of the GCL. And knowing that the human being's emotional fabric is derived from the body, it is safe to assume that these living entities are somehow involved in the process.

The idea of 'original sin' has been put on with a misinterpretation. The sin or Shame of Khem, as described so aptly in Liber LXV, is Universal and represents the involution. Every action has an equal and opposite reaction. Therefore, there is an evolution from the matter that also takes place in this central point on the evolutionary chain that we call humanity...as I talk about in my commentary to the Gospel of Thomas. The Alchemy is to unite both of these life currents. I am not talking about capitulating to an anthropomorphic and vengeful god.

Crowley describes a process of the spiritualization of matter in the Gnostic Mass, when the Priest prays: "Let thy light crystallize itself in our blood; fulfilling us of Resurrection." It clearly suggests that Resurrection is this process of transference; Transformation. Therefore, an important component of Western Magick is the secret of the Sacrament; whereon Crowley also writes in Magick Without Tears:

"To us, every phenomenon is an Act of Love, every experience is necessary, is a Sacrament, is a means of Growth. Hence, '...existence is pure joy;...' (AL II, 9) 'A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight!' (AL II, 42-43)."

Crowley in addressing the spiritualization of matter, notes the alchemical process of the Eucharist as a consumed sacrament in Magick:

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

And from this, HPBs note further elucidates:

We see, moreover, that in process of time any cut or lesion upon the body, however deep, has a tendency to repair the loss and reunite; a piece of lost skin is very soon replaced by another. Hence, if a man, partially flayed alive, may sometimes survive and be covered with a new skin, so our astral, vital body - the fourth of the seven (having attracted and assimilated to itself the second) and which is so much more ethereal than the physical one - may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them

We get here our first hint that this red powder of the Alchemists has much to do with the blood, in which the light of spirit is crystallized (per the Gnostic Mass). And for that matter, there is also the white powder, which may be either or both the semen and the lubricant of the Yoni. Would not such an essential part of our makeup be intimately that Sulphur that is between the Mercury of Spirit (aethyric and particulate light, which emanates from the Fifth Dimension; cf. Testing the Dark Night of Pan) and the physical Earth that is also the clay and ash that are our bodies.

As an aside, it is interesting to note that the blood sugar level should be maintained at 93 as 93MM is the distance of the Sun from the Earth. Further, scientists are beginning to speculate that red wine has something to do with longevity; red wine being one component of the Eucharist in the Gnostic Mass. This is but one line in a long line of Alchemical investigations that is yet, well beyond the scope of this essay. The Earth is alive and has its own three compounds (metals, rock, clay, dirt, et al. as well as the plant kingdom). All are composed in some manifest of these three elements and we need to understand life in terms of this matrix in order to comprehend the totality of our nature.

The Devas had whispered into every man's ear - Thou only - if thou wilt - art "immortal." Combine with this the saying of a Western author that if any man could just realize for an instant, that he had to die some day, he would die that instant. The Illuminated will perceive that between these two sayings, rightly understood, stands revealed the whole secret of Longevity. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical condition becomes so intense as to weaken, for one single instant, our "clutch on life," or the tenacity of the will to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one's existence, if strongly realized, produced death as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many through the crises of the most severe diseases, in perfect safety. --HPB

Plenty of families have stories of how a near-death family member held on to say good-bye to a loved one before finally giving up the ghost (Sulphur, which houses the Spirit). For those who have lost blood, it seems that the Will leaves as the blood seeps away, which may show its direct connection to the Will. Certainly there are plenty of life's mysteries to be found through all sorts of circumstances. HPB quotes Colonel Olcott to further her explanation. But we find some curious ideas to consider:

Col. Olcott has epigrammatically explained the creative or rather the recreative power of the Will, in his "Buddhist Catechism." He there shows - of course, speaking on behalf of the Southern Buddhists - that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the Skandhas, or groups of qualities that made up the individual into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123. What is that, in man, which gives him the impression of having a permanent individuality?

A. Tanha, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having Tanha, will have a rebirth through the influence of Karma.

Q. 124. What is it that is reborn?

A. A new aggregation of Skandhas, or individuality, caused by the last yearning of the dying person.

Q. 128. To what cause must we attribute the difference in the combination of the Five Skandhas which makes every individual differ from every other individual?

A. To the Karma of the individual in the next preceding birth.

Q. 129. What is the force or energy that is at work, under the guidance of Karma, to produce the new being?

A. Tanha - the "Will to Live."

But what of this Will? Some have placed it above what is called the 'lower ego,' which is itself a misnomer. We have many small egos; considering that the perfected ego (Asar un Nefer) is the only true ego about which "all" the other petty egos orbit or cluster to exalt; each in their turn, usurping the throne on sometimes a moment-to-moment basis. So, is it that Tanya is an obvious illusion or a form of Maya? Though Colonel Olcott overtly implies this, we should be careful to so readily take the inference. Is the higher self really fooling itself to have the impression of a permanent reality? Is it that this impression is an accurate impression?—I think at least half so.

The Maya is egoic...the ego sees everything in its seemingly fixed state and cannot see the continual process of change inherent in the Universe. The Western axiom: Change equals Stability says it all. We as gods, have but to rectify our egos with this truth; a far more difficult process than it seems.

I maintain that the H.G.A. as a created consciousness; a by-product of aethyric manipulation represents the third emanation of the union between the Paratman or Neschama, descended or incarnated into the Ruach and the soul of the Nephesch that requires a congealing, which produces the symptom called Transfiguration. The Transfiguration is the result of the transformation that comes when the Atman and Nephesch have their intercourse in full ecstatic rapture. The Atman here is expressed in Thelema by the symbol of the BEAST as the Nephesch

becomes symbolized by BABALON; and from these the Magickal Childe or praeter-human intelligence is manifested. This is the egregore (Augoeiades) that is the third point in the Trinity (not to be confused with the Roman trinity, but on the much more ancient knowledge).

Immortality is a loaded figure; it is not the absolute immortality of the material body as the 'Dark Side' forces seek after; but that incorporation into the 'ideal' body of the etheric/material plane, wherein we see represented by Yoda and company taking on this body after their deaths. The physical body must die as there is no 'outside' to nature. There is certainly a clear inference to suggest that Atmadarshana is not that highest of trances that is the experience of Kether as it is said to be something less than the highest of the Samadhi trances. Quoting HPB:

Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees.

There is no return to godhead as most religions teach...there is no final resting place...there is no rest...we remain in a perpetual state of manifestation. Immortality is a loaded term. If we are already immortal, what is its import? And why then even bother with spiritual practices when we can simply watch TV and participate in the mundane human hunt for sensorial gratification? Well, because though immortality is already a part of our nature...it is only in the unconscious that it is established. And thus, the aggregate of consciousness produced by these Mitochondria without the proper work, will dissipate and disperse with the death of the body that had held the cells to a unity. In becoming conscious and gaining a unity of purpose in the cells; making them consciously aware of the larger organism, we congeal or fuse the Ruach that we might consciously pursue reincarnation. This is so aptly described in Sri Aurobindo's Supramental Yoga.

AL II.9: "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

AL II.20: "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

The individuality of the person is his or her innermost self, Hadit is an independent Star; one of many elements and many gods. Whether the aggregate of elements that compose the human being are of the Five Skandas or described in any other way, and we certainly need to consider the matrix of consciousness composed of the mitochondria in all the cells of our bodies, all this must be effectively translated into the Etheric body that comes by way of the Astral Visualization process that is developed through the Grade Work of the A.'A.'. and of other Western systems; at least this is our way, with what I'm sure has its complement in the East.

AL II.6: "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

But if this matrix is not congealed and transferred/transformed, the sacrament is broken and left for desecration in the dispersion of these life forces. Taking on a new set of Skandas and other forces, creates a new personality. Certainly the core element that is Hadit, continues on, but these other temporal elements remain locked in time and no evolution is attained; even for Hadit; which is why he admonishes us when he tells us:

AL II.22: "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

AL II.24: "Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."

AL II.52: "There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter."

HPB translates biblical sayings of Jesus, when he refers to "the Father" or "his father in heaven", he is talking about his personal god (Paratman) and intends for those who 'hear' him, that they each have their own personal 'father'. After all, the Elohim that created man are not one god, which means that there are many elements, each quite individual as Crowley mentions. And also, as HPB clearly shows, the Universe is still being created all the time...so yes, there are plenty of new souls. Again, without all this, the Universe is but a solipsistic and nihilistic nightmare.

...the word "Elohim" is Kabalistically analysed, show conclusively enough that the Elohim are not one, nor two, nor even a trinity, but a Host - the army of the creative powers.

The Christian Church, in making of Jehovah - one of these very Elohim - the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the *Bible* - Archangels, Thrones, Seraphim, Cherubim, Messengers, etc. - is that "The angelic host is God's militia." They are "Gods *the creatures*," while he is "God *the Creator*," but of their true functions - of their actual place in the economy of Nature - not one word is said. They are

More brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage - the communion wine and water? - surrounding as with a river of fire the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms and all the sons of God, their brothers and pupils, in short, to all creatures like themselves the divine influence. . . . As to their number, it is that of the great army of Heaven (Sabaoth), more numerous than the stars. . . . Theology shows us these rational luminaries, each constituting a species, and containing in their natures such or another position of Nature covering immense space, though of a determined area; residing - incorporeal though they are - within circumscribed limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, providing at will inexplicable mirages [illusions?], objective and subjective in turn, speaking to men a language at one time articulate, at another purely spiritual. [De Mirville, ii. 295.]

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse I, chapter ii. of *Genesis*: *Igitur perfecti sunt coeli et terra et omnis ornatu eorum*:" and that the Vulgate has peremptorily substituted for the Hebrew word "tsaba" ("host" that of "ornament;" Munck shows the mistake of substitution and the derivation of the compound title, "Tsabaoth-Elohim," from "tsaba." Moreover, Cornelius a Lapide, "the master of all Biblical commentators," says de Mirville, shows us that such was the real meaning. Those Angels are stars.

The symbolism in Thelemic Doctrine of the MT casting one's star into the heavens while reflecting back down into the Ruach, then seems to have as much a literal value as it does a symbolic one. Those who are of full consciousness; having attained Gnosis are truly alive. They cannot die what is called the 'Second Death'. That death is the destruction of the soul that goes through time. Those who live this life in the unconscious state and cling to that, they will not have the capacity to hold their soul together, when the physical body undergoes its inevitable change, death. And their soul will disperse into its many aethyric components upon death. So the Soul does not have to disperse with the elements of the body; only it must move from its identification with the body and transfer that to the Spirit (Ra-Hoor-Khuit):

AL III.17: "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms." Ra-Hoor-Khuit being the Sun behind the Sun or the Spirit of the Sun, which is Hadit.

AL III.1: "Abrahadabra! the reward of Ra Hoor Khut."

AL III.2: "There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!"

Note that the letter 'I' is inserted into Ra Hoor Khut in the second verse. This is the symbol of the upright and erect man. The infusion of Spirit into the Ruach is described in AL as Abrahadabra, of which we are told is a reward; creating the perfected man standing upright in order to manifest (symbolized by the raising of the spell). Additionally, it is proclaimed, "all is not aught". In other words, the ALL is not to be equivocated with NOT, as aught in its usage as an object in the sentence is the noun that means zero or nothing. The ONE becomes the ALL as declared in Liber LXV, but is itself, NOT and cannot contain or hold the memories of incarnation.

Blavatsky talks about this difference specifically addressing the ONE that cannot hold or contain memories:

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the *First Energy* that proceeded from It, [To the Occultists and Chela the difference made between *Energy* and Emanation need not be explained. The Sanskrit word "Sakti" is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The "First-Born," or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The *Zohar* speaks of emanations, but reserves the word for the seven Sephiroth emanated from the first three - which form one triad - Kether, Chokmah, and Binah. As for these three, it explains the difference by calling them "immanations," something inherent to and coeval with the subject postulated, or in other words, "Energies."

It is these "Auxiliaries," the Auphanim, the half human Prajâpatis, the Angels, the Architects under the leadership of the "Angel of the Great Council," with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these "Powers." And who know better than the few philosophers of our civilised lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man - a task entrusted to the divine Logos.] then every such thing would have been perfect, eternal, and unconditioned like its author.

Abrahadabra is then the life force that is infused into the Ruach and attenuated by Hadit, which itself is worshipped by the Nephesh (Mitochondria) in the only (sensual) way that it knows how—by the "taking of strange drugs," which are themselves the sensual pleasures (and not drugs as used in the criminal sense, only since the days of prohibition, as we've yet to take that ground back that was lost to the Christians and their misanthropic Yellow Press). It becomes important here, to take note of the following commentaries of both Crowley and Motta (in italics) in Liber AL:

AL II.44: "Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu."

In Crowley's original commentary to this verse, he writes:

Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All. Yod with Aleph. (Note Yod, 10 + Aleph, 1 = 11, Abrahadabra, the Word of Uniting the 5 and the 6.)

We should distinguish between the use of the term "dissolution" in this context and the same term in the context of the doctrine of the 'second death' that is really a dispersion. Here, the term is used to show a transformation by way of union; the temporal into the eternal and the eternal into the temporal. Or as Crowley says: "...a uniting of Hadit with Nu." In other words, Hadit, the essence and center of your being is as AL proclaims, limited and infinitesimal; therefore, not ubiquitous and infinite, as is Nu. This is why Hadit calls for our participation in opulence and vice; that karma may carry him to the next incarnation by re-concentrating the elements of his being, congealing the Ruach and reconstituting them into a new vehicle in which to gather yet more karma; creating the evolutionary process.

And in a later comment, Crowley writes:

The body is itself a restriction as well as an instrument. When death is as complete as it should be, the individual expands and fulfils himself in all directions; it is an omniform Samadhi. This is of course 'eternal ecstasy' in the sense already explained. But in the time-world Karma reconcentrates the elements, and a new incarnation occurs. Nuit is the Moon and it is her wedding with Hadit, the Sun that is at the heart of Alchemy in the Animal Kingdom. Her daughter Babalon is here adored and into her Cup as well, that the life-force (these many lesser egos) must ultimately be passed; that the spiritual force then completes the circuit; raining down into the Cup as well. Abrahadabra: This 'Word of the Aeon' has a proactive force in generating the sympathetic vibration for the establishment of this current. The congealing is the mingling of all these lesser egos of the Jivatman into the Cup of Babalon that not one particle be held back (as it would then attempt to lord over all these other lesser egos and destroy the psychic organism).

Paratman is of the AUR and its Magick is based on polarity; Levi's OB and OD. It is the Logos when the AUR/Aethyr is coagulated in the body; the body/Nephesch being Alchemically conjoined to the Ruach. I would add to this that musicians and other artists learn how to "move soul", which is like exercising your muscles; giving them strength, form and development. Therefore, artists often-enough find mystical truths and begin their own type of Magick. But often enough, they do have certain limitations and can't "cultivate", control or collect & collate these gems into anything that could provide an empirical trajectory for their spiritual development, as they often enough, don't supplement their art with the development of their Magickal & Mystical faculties.

I have often thought that dispersion can occur in the splintering off of a diversity of aggregate structures that the better developed, but not necessarily perfected Ruachs of various beings might then give us part of a great man's soul into the souls of two or more newly formed Atmans. Really, all we have to do is but to look around us and we see a hierarchy of developed souls; with most souls being obviously young and recently formed. The Universe is eternally 'becoming'.

In other words, the Jivatman must move to the Paratman or its ego (collection of memories) will dissolve away; those elements (sub-atomic particles) dispersing...to collect again (and not necessarily with the same particles) into another Atman combination, which means the new situation can have only happenstance or chance components that may or may not identify with the previous matrix. Therefore all evolutionary opportunity for the old situation is lost permanently.

The 'One' is of substance; being a reflection of that which has no substance (NOT), which gives us a definite distinction. This substance has been called the Aethyr and the Logos. It is equivalent (to a point) of composing the Atman in substance-ful manifestation with the Brahman being the NOT or Ain.

This essence, is to be distinguished from the Ain Soph. In his commentary to LXV:l.39-40, Motta writes: "The supposed process of "salvation" of mankind is therefore a magickal process of immortalization, or perpetuation, of that complex of energies which we call the Adept." And which I refer to as the one who has congealed his or her Soul. Crowley also writes in Chapter 37 of Magick Without Tears:

You ask me, very naturally, for details of the promise of Nuit (AL I, 58)

"...certainty, not faith, while in life, upon death; ..."

I insist of putting forth the immediately useful point of view: "devotion to Nuit" must mean the eager pursuit of the fulfillment of all possibilities, however unpleasant.

Good: now see how logical this is. For how else could one have reasonable "certainty," as contrary with "faith" (=interior conviction), otherwise than by the acquisition of the "Magical Memory" --- the memory of former lives. And this must evidently include that of former deaths. Indeed "Freudian forgetfulness" is very pertinacious on such themes; the shock of death makes it a matter of displaying the most formidable courage to go over in one's mind the incidents of previous deaths. You recall the Buddhist "Ten Impurities;" --- The Drowned Corpse, the Gnawed-by-wild-beasts-Corpse, and the rest.

Magick (though I say it as shouldn't) gives a very full and elaborate account of this Memory, and Liber CMXIII (Thisarb) a sound Official Instruction on the two main methods of acquiring this faculty.

There are, however, as I find on reading over what I have written elsewhere, quite a few lacunae in the exposition; and I may as well now do my best to stop one or two obvious gaps.

"But what about the intervals?" you ask, Shabash! Rem acu tetigisti.

It strikes me with immense and poignant power a right shrewd blow --- what of the other side? What of the periods between successive incarnations?

Let us look back for a moment to Little Essays Toward Truth and see what it says about the Fabric of a man. ... Nothing to our purpose, as your smiling shake of the head advises me. And yet --- The theory is that the Supernal Triad constitutes (or, rather, is an image of) the "eternal" Essence of a man; that is, it is the positive expression of that ultimate "Point of View" which is and is not and neither is nor is not etc. Quite indestructible.

Now when a man spends his life (a) building up and developing the six Sephiroth of the Ruach so that they cohere closely in proper balance and relation, (b) in forging, developing and maintaining a link of steel between this solid Ruach and that Triad, Death merely means the dropping off of the Nephesh (Malkuth) so that the man takes over his instrument of Mind (Ruach) with him to his next suitably chosen vehicle. The tendency of the Ruach is of course to disintegrate more or less rapidly under the impact of its new experiences of after-death conditions.

This last sentence says it all; quite succinctly.

(Hence the supposed Messages from the Mighty Dead, usually Wish-phantasms or outbreaks of the during-life-suppressed Subconscious, often very nasty. The "Medium" gets into communication with the "Shells of the Dead" --- Qliphoth, the Qabalah calls them. A month or so, perhaps a year or so in the case of minds very solidly constructed or very passionately attached, and the Shells' "Messages" begin to be less and less coherent, more and more fragmentary, more murderously modified by the experiences it has met in its aimless wanderings. Soon it is altogether broken up, and no more is heard of it.)

This is the dispersion connected with the Second Death!

It is therefore of the very first importance to train the mind in every possible way, and to bind it to the Higher Principles by steady, by constant, by flaming Aspiration, fortified by the sternest discipline, and by continuously reformulated Oaths.

The formula for congealing the Soul/Ruach. The Oath speaks to the integrity of the mind and becomes its truth; all that act against it have an immediately negative effect on its structure.

Such a man will be fully occupied after his death with the unremitting search for his new instrument; he will brush aside --- as he has made a habit of doing during life --- the innumerable lures of "Reward" and the like. (I am not going to ask you to waste any time on the fantastic fairy tales of Devachan, Kama Loka and the rest; this must come up if you want to know about Paccheka-Buddhas, Skooshoks, the Brahma-lokas and so on --- but not now, please!)

...just one point to go to sleep on: suppose two or more people claim simultaneously to have been Julius Caesar, or Shakespeare, or --- oh! always one very great gun! Well, fifty or sixty years ago or more there was a regular vogue for this sort of thing, especially among women. It was usually Cleopatra or Mary Queen of Scots or Marie Antoinette: something regal and tragic preferred, but unsurpassable beauty the prime essential as one would expect.

Well, that was a big laugh, of course; it tended to discredit the whole theory of Reincarnation. Quite unnecessarily, if one looks a little deeper.

What do I mean when I say that I think I was Eliphaz Levi? No more than that I possess some of his most essential characteristics, and that some of the incidents in his life are remembered by me as my own. There doesn't seem any impossibility about these bundles of Sankhara being shared by two or more persons. We certainly do not know enough of what actually takes place to speak positively on any such point. Don't lose any sleep over it.

Blavatsky equates the Will to "the conviction of certainty, to survive and continue: which has a parallel to the promise of Nuit (AL I.58: **I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.**.) To this ability to continue, whether simply in this life or through death, we can add that it may also be possible to move to immutable worlds and alternate universes as taught by Castaneda. Blavatsky continues with her description of the nature of the work of the Will:

In a word, the would-be "Immortal" must be on his watch night and day, guarding self against - himself. To live - to live - to live - must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness, - that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a short-sighted way, it is so. But to do good, as in everything else, a man must have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when further watch and exertion are no longer needed: - the moment when the turning-point is safely passed.

This turning point it seems is that moment of the lightening flash of unification or the congealing of the three elements; the light of Spirit, the Sulphur of the Ruach and the mitochondrial matrix that is infused with the life-energy that comes from the blood; the Red Powder being the Salt of the body.

Now we turn to what others have to say about this. From Wikipedia:

In 1872, while in London, England, Bucke had the pivotal experience of his life, a fleeting [mystical](#) or cognitive experience that he regarded as a few moments of "cosmic consciousness." Bucke described the characteristics and effects of this "faculty" as follows: sudden appearance; subjective experience of light (inner light); moral elevation; intellectual illumination; sense of immortality; loss of fear of death; loss of a sense of sin. However, the term "cosmic consciousness" more closely derives from yet another feature: the vivid sense of the universe as a living presence, rather than as basically lifeless, inert matter. This direct perception, which Bucke took great pains to try to explain, vivifies [Johann Wolfgang von Goethe's](#) theory of Nature.

Bucke developed a theory involving three stages in the development of consciousness: the simple consciousness of animals; the self-consciousness of the mass of humanity (encompassing reason, imagination, etc.); and cosmic consciousness — an emerging faculty and the next stage of human development. Among the effects of this progression, he believed he detected a lengthy historical trend in which religious conceptions and theologies had become less and less fearful.

For Bucke, illumination is the catalyst which triggers the eventual dominant form of consciousness. A single revelation is all that is necessary and the change which ensues during that few seconds, is permanent.

Bucke defined Cosmic Consciousness to be *a higher form of consciousness than that possessed by the ordinary man and a consciousness of the cosmos...of the life and order in the universe.*

For Bucke, Cosmic Consciousness arose only after revelation.

He listed 11 characteristics that indicate a "genuine experience. Among these were:

1. The person loses his fear of death and his sense of sin.
2. The illumination is instantaneous, as a flash of lightning.
3. The moral character figures in the illumination, i.e. only someone of high moral character may experience illumination.
4. The age of the person is important, i.e. one should be about thirty or older.
5. The illumination adds "charm" to the personality.
6. One is somehow physically "transfigured", or what Dante calls "transhumanized".

He investigated the development of the human mind and analyzed 14 major and 36 minor cases of what he believed to be cosmic consciousness. Among these were Buddha, Jesus, St. Paul, Plotinus, Mohammed, Dante, William Blake, Balzac, and Walt Whitman.

He described cosmic consciousness in these words:

Along with the consciousness of the cosmos there occurs an intellectual enlightenment of illumination which alone would place the individual on a new plane of existence... With these come, what may be called, a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.

Cosmic consciousness is the concept that the [universe](#) is a living [superorganism](#) with which animals, including humans, interconnect, and form a collective [consciousness](#) which spans the cosmos. The idea bears similarity to [Teilhard de Chardin's](#) conception of the [noosphere](#), [James Lovelock's Gaia theory](#), to [Hegel's Absolute idealism](#), and to [Satori](#) in [Zen](#). It is reminiscent of [Carl Jung's collective unconscious](#).

[Cosmos](#) refers to the universe as a whole, which is conceived to be an orderly, harmonious [system](#); a complex orderly self-inclusive system; inconceivably extended in [space](#) or [time](#).

[Consciousness](#) refers to the complete alert state of the mind, and its sensory systems. Often considered the upper state of existences, in which [self-awareness](#) and [individuality](#) originate within the [brain](#).

Various [religions](#) and [concepts](#) of [existence](#) accept the idea that a cosmic consciousness exists, and through various forms of conditioning of the body, it is possible to interconnect with this cosmic consciousness and interact with it.

Noosphere

In the thought of [Vladimir Vernadsky](#) and [Teilhard de Chardin](#), the **noosphere** can be seen as the "sphere of human thought" being derived from the [Greek](#) *νόος* ("nous") meaning "mind" + *σφαῖρα* (*sphaira*) meaning "sphere", in the style of "[atmosphere](#)" and "[biosphere](#)". In the original theory of [Vernadsky](#), the noosphere is the third in a succession of phases of development of the Earth, after the [geosphere](#) (inanimate matter) and the [biosphere](#) (biological life). Just as the emergence of life fundamentally transformed the geosphere, the emergence of human [cognition](#) fundamentally transforms the biosphere. In contrast to the conceptions of the [Gaia theorists](#), or the promoters of [cyberspace](#), Vernadsky's noosphere emerges at the point where humankind, through the mastery of nuclear processes, begins to create resources through the [transmutation](#) of elements.

For Teilhard, the noosphere is best described as a sort of 'collective consciousness' of human-beings. It emerges from the interaction of human minds. The noosphere has grown in step with the organization of the human mass in relation to itself as it populates the earth. As mankind organizes itself in more complex [social networks](#), the higher the noosphere will grow in awareness. This is an extension of Teilhard's [Law of Complexity/Consciousness](#), the law describing the nature of evolution in the universe. [Pierre Teilhard de Chardin](#), added that the noosphere is growing towards an even greater integration and unification, culminating in the [Omega Point](#)—which he saw as the goal of history.

The noosphere concept of 'unification' was elaborated in popular science fiction by [Julian May](#) in the [Galactic Milieu Series](#). It is also the reason Teilhard is often called the patron saint of the Internet.

The **Gaia hypothesis** is an [ecological hypothesis](#) that proposes that living and nonliving parts of the earth are a complex interacting system that can be thought of as a single [organism](#). Named after the [Greek earth goddess](#), this hypothesis postulates that all living things have a regulatory effect on the Earth's environment that promotes life overall.

Absolute idealism is an [ontologically monistic](#) philosophy attributed to [G.W.F. Hegel](#). It is Hegel's account of how [being](#) is ultimately comprehensible as an all-inclusive whole. Hegel asserted that in order for the thinking [subject](#) (human reason or consciousness) to be able to know its [object](#) (the world) at all, there must be in some sense an [identity](#) of thought and being. Otherwise, the subject would never have access to the object and we would have no certainty about any of our knowledge of the world. To account for the differences between thought and being, however, as well as the richness and diversity of each, the unity of thought and being cannot be expressed as the abstract identity "A=A". Absolute idealism is the attempt to demonstrate this unity using a new "speculative" philosophical method, which requires new concepts and rules of logic. According to Hegel, the absolute ground of being is essentially a dynamic, historical process of necessity that unfolds by itself in the form of increasingly complex forms of being and of consciousness, ultimately giving rise to all the diversity in the world and in the [concepts](#) with which we think and make sense of the world.

For Hegel, the interaction of opposites generates in [dialectical](#) fashion all concepts we use in order to understand the world. Moreover, this development occurs not only in the individual mind, but also through history. In the *Phenomenology of Spirit*, for example, Hegel presents a history of human consciousness as a journey through stages of explanations of the world. Each successive explanation created problems and oppositions within itself, leading to tensions which could only be overcome by adopting a view that could accommodate these oppositions in a higher unity. At the base of spirit lies a rational development. This means that the absolute itself is exactly that rational development. The [assertion](#) that "All reality is spirit" means that all of reality rationally orders itself and while doing so creates the oppositions we find in it. Even [nature](#) is not different from the spirit since it itself is ordered by the determinations given to us by spirit. Nature, as that which is not spirit is so determined by spirit, therefore it follows that nature is not absolutely other, but understood as other and therefore not essentially alien.

The aim of Hegel was to show that we do not relate to the world as if it is other from us, but that we continue to find ourselves back into that world. With the realisation that both my mind and the world are ordered according to the same rational principles, our access to the world has been made secure, a security which was lost after Kant proclaimed the 'Ding an sich' to be ultimately inaccessible. The Absolute Idealist position should be distinguished from [Berkeleyan Idealism](#) ([Berkeley](#)), [Transcendental Idealism](#) ([Kant](#)), [subjective idealism](#) ([Fichte](#)), and [Objective idealism](#) ([Schelling](#)).

For me, I would say that I feel and have been working in my own way towards gaining a link with the conscious level of my being wherein the energy of the mitochondria express themselves. Simultaneously I attempt to feel the center that is the Hadit, that is watching the many streams of my thoughts, dispassionately and burning up all the streams of consciousness that emanate from the cells in one giant Alchemical transformation.

My magickal work at this point, then is to begin to learn the process of projecting my Hadit (the particle in modern physics) to link with the larger aggregate of consciousness that is the wave (per modern physics) or fabric of Nuit. This again, is the Grand Sacrament and performed through the formulation, utilizing aethyric substance (the Aur or Logos), of the H.G.A. And it is why Liber LXV:1.12-22 says:

- 12. Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.**
- 13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.**
- 14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.**
- 15. I breathe, and there is infinite dis-ease in the spirit.**
- 16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.**
- 17. I shall not rest until I have dissolved it all.**
- 18. So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.**
- 19. Therefore, O my darling, art thou black.**
- 20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.**
- 21. O the filthy one! the dog! they cry against thee. Because thou art my beloved.**
- 22. Happy are they that praise thee; for they see thee with Mine eyes.**

This congealing of the Soul is absolutely vital; that without such, the individual being will lose its vitality and succumb to destruction; the dissolution of the Second Death. HPB writes eloquently on this:

But, given the will to live, however powerful, we have seen that, in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the untrained human will acting within an unprepared body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practiced insensibility to pain of the hardest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker - all alike fail at last. Indeed, skeptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage for the purpose of overcoming it, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature," perfects itself for its own purpose on the stage of the visible world, necessitating and being useless without a parallel development of the "gross" and so-called animal frame, is, in short, neutralized, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The force of the impulse to dissolution is rendered equal to the will to oppose it; and being cumulative, subdues the will-power and triumphs at last. On the other hand, it may happen that an apparently weak and vacillating will-power residing in a weak and undeveloped physical frame, may be so reinforced by some unsatisfied desire - the Ichcha (wish) - as it is called by the Indian Occultists (for instance, a mother's heart-yearning to remain and support her fatherless children) - as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole rationale then, of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of Kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, you must demoralize and throw it into disorder.

They are real in an archetypal sense as they represent currents of the mind (soul) and everthing that is of Yetzirah is very real indeed. These are ideal forms and energies that coalesce into symbols that then ultimately manifest in human endeavor and become actualized. IT's all in the doing; the spontaneous sacrament of the 'now.' Ankh-f-n-khonsu would be Crowley as 'asar-un-nefer' ('myself' made perfect); that higher self that in its pure expression is granted contact by the Angel. The Angel (existing in the praeter-human or mythical netherworld or in the waters of the Nephilim) is the bridge between the particular (I or 'myself') and the universal (Not-I).

Indeed, every particle of matter is consciousness; and as we've already discussed two types of consciousness (differentiated and undifferentiated), we have shown consciousness to be qualitative. Certainly, there is a different type of consciousness between a rock and a human being. And in the human, there is that part of the consciousness, the personality that will die. Considering the Aethyr as all these sub-atomic particles that move in and out of that Fifth Dimension, Light, they become assembled in various forms and densities to create all things; cf. my article: [Scientific Proof of Levi's Aethyr](#).

The practice of Magick shows us that this Aethyric substance can be manipulated and built up to house one's projection of consciousness. It is this same Aethyric substance that comprises the human Soul in which the Spirit is seated. And it is the Soul that is the source of personality. The integrity of the structure of the Soul is not innately strong and for most, this astral body disintegrates after death and all elements of the individuated conscoiusness are destroyed with only the Spirit in its undifferentiated nature, to remain; though departed from the structure and probably returning to the plane of Light.

And so it is also the task of Magick to strengthen the animated Soul that it can of its own volition hold onto both its nature, despite the disintegration of the material body, and the Spirit-spark that it has housed in conjunction with the physical body that was capable of fixing it into the material plane.

But without this effort as the ancient mystery schools once taught openly, one will then die that second death and any Gnosis gained in this incarnation is lost with the undifferentiated Spirit returning only to perchance, re-travel or re-created the proverbial wheel. The Soul needs to be moved and exercised; strengthened that it might congeal and bind to the Spirit. But innately, most of us as we are born, work at uniting the Soul to the temporal body; causing its disintegration upon death. In the latter, the Soul is not congealed and not exercised and one lives a life, satiated with a false sensuality interpreted in the exoteric religions as sin.

There seems to be a walling up of the ego into its own solitary station; as it seems to rail against the other elements of my personality and self-awareness. I seem to be working against myself and am my own worst enemy in several imprudent ways; as if an emotional restriction that the collective consciousness of my body is unable to interrupt. This is for the Zelator (and higher) in

the outer college of the A.'A.', called the Ordeal of Choronzon. And it is not altogether that much different from the obsession with one's egoic limitations, which can lead one to believe one is inadequate for the task.

We tend to think of ourselves as single coherent personalities, but in reality each of us is more like an unruly mob of semi-autonomous personality aspects that are constantly struggling for supremacy. Unifying this mob under the rule of one king is, in a sense, the task of the Dominus Liminis. The struggle is almost like a wrestling match at times - there are aspects of the mind that refuse to cooperate and must be subdued by brute force. Failure results in being 'torn limb from limb;' a metaphorical description of a mental state that lacks cohesion and unity, becoming scatterbrained or schizophrenic. Valid spiritual practices are techniques for yoking the attention to the will instead of letting it run free; channeling the force of attention instead of letting it dissipate in pursuit of frivolous whims.

The Mystical approach is but half the work. The other half is Magickal and has to do with the formulation of the Angel and the projection of one's psyche into this construct. And so in myself, I contemplate the courage to examine of these elements and forces around me; but I cannot yet summon this courage. Still I feel a more articulate map will present itself, rather than that one that I assimilated in my skryings of Liber 231. That it will offer me a pragmatic opportunity to reign in and control these forces more ably in myself is generating a backlash from this ego and I am seized into a dynamic churning that only an appeal to my Angel may seem to be able to help pull me from this maelstrom.

Here is the difference between Spirit and Soul; the Soul is as Blavatsky calls it, the "temporary ego" ...what I would call the temporal ego. This is what holds memory, the Spirit is unalterable as it is the unmanifest part of self. As it is NOT it holds nothing. At whatever hierarchical level it might take the swim of life, it gives and takes nothing from this. But the Soul does not have to dissolve with the body; only it must move from its identification with the body and transfer that to the Spirit. In other words, the Jivatman must move to the Paratman or its ego (collection of memories) will dissolve away; those elements (sub-atomic particles) dispersing...to collect again (and not necessarily with the same particles) into another Atman.

The word, Samsara merely labels the changing nature of the material Universe. But the connotations over the term bring a negative interpretation by connecting it negatively, with Maya and positioning the material world as being inferior to the spiritual world. The Western Occult Tradition teaches that "Change is Stability"; the material universe being equivalent in stature.

The changing nature of the universe fools the many lower egos that hold a collective trance over the consciousness; as if the mitochondrial consciousnesses of all these cells have not yet perfectly come into functional relation. Gnosis is a movement of consciousness from this dysfunctional fixation as it tunes itself instead to a higher vibrational force that then has a sympathetic affect on the lower ego; realigning the psyche to a place of 'Understanding'. In the original trance, the person is certainly asleep or dead; dead or dying...the symbols work in the same way.

With the lower ego in its original state, the soul is also fragmented. We might say this is a state of decay or dying; and we can all say that we've seen walking zombies in our travels. Human life begins completely unconscious in the womb and only slowly opens to becoming semi-conscious in its first few years; with really, so few becoming any more awake than that.

AL II.17: **"Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet."**

Hadit defines dead and dying as a state of being that can be overcome and will then subsequently lead to a certain Gnosis.

AL II.18: **"These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."**

AL II.26: **"I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."**

Hadit seems to assert here that there is an upper and lower nature to this state of being that is the knowing of him...the Gnosis.

AL II.27: **"There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."**

The subconscious then becomes the pit. The dead and dying are those unconscious beings (with no real "attention") that are the victims of their unconscious emotions and desires; having no awareness of nor any control over them. They don't choose the course of their lives but are simply pushed along with these blind forces.

AL II.45: **"There is death for the dogs."**

And yet, this verse seems to point to another kind of death; the one that the Egyptians called the 'second death,' which has to do with the death of the egoic/mind structure as there was no yoking or congealing of these now, subconscious elements and their lack of integrity fails to uphold their chaotic structure. Enlightenment or immortality becomes the alignment or congealing of these elements under the yoke of a superior ego (the higher self) that will then have enough integrity (strength and internal cohesion of structure) to hold fast past the death of the body and then evolve without losing all this in the NOT.

This also asserts that the stream of time is as eternal as the eternal NOT and both simultaneously exist. It is why in this same section of Liber AL, Hadit goes on to tell us about all the feasts and holy days...and directs us to celebrate them with joy and beauty...and to enjoy each other and all things that are sensory and sensual. The ego-loser philosophy says that these are stimulants that distract one with desire, which causes the urge to stay on this plane. Hadit

says these are the elements on this plane that bring ecstasy to all planes. We build our house from the bottom up and evolve. We take in the light of Spirit and fortify our beings that in rapture, we can take on even more joy.

AL II.46: **"Dost thou fail? Art thou sorry? Is fear in thine heart?"**

AL II.47: **"Where I am these are not."**

But of course! It is in this state that one becomes seduced by the consoler god; who will either take away your problems for you, or will show you the path to escape this prison of the soul. Hadit says I am the snake that shows you to be a king...you are that snake; it is the two parts of your nature. You may either come to know yourself or die...the ego-loser philosophy warns you against coming to know yourself; rather, it beseeches you to forsake yourself...for the NOT. As the world has seen over and over again; altruism leads to ignorance and self-destruction...self-ism has led to great works and glory in the human drama.

Blavatsky discusses the effort of strengthening the Will that not only shows the practical use of Yama and Niyama, but also produces a curiosity:

To do this then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand-Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and demerits, their separate uses and abuses, their essential and nonessential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are demoralized. Now, to any one who has thought out and connected the various evolution theories, as taken, not from any occult source, but from the ordinary scientific manual accessible to all - from the hypothesis of the latest variation in the habits of species - say, the acquisition of carnivorous habit by the New Zealand parrot, for instance - to the farthest glimpses backwards into Space and Eternity afforded by the "Fire Mist" doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue; and consequently, that anything "done" by something at a certain time and certain place tends to repeat itself at other times and places.

Such is the admitted rationale of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which "habits," - bad or good, as the case may be - are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual, as to the physical world.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishis, from whose lore and practice we gain the knowledge of Occultism, ever interdicted the Kshetriya (military) caste from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishis as little thought of interfering with them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishis did themselves.

The aspirant to longevity then must be on his guard against two dangers. He must beware especially of impure and animal thoughts.[In other words, the thought tends to provoke the deed. - G.M.]For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding outwardly, must affect the molecular relations of the physical man. The inner men, [We use the word in the plural, reminding the reader that, according to our doctrine, man is septenary. - G. M.] however sublimated their organism may be, are still composed of actual, not hypothetical, particles, and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with, and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet often things may have

gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines - one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. And it may be mentioned that all sense of restraint - even if self-imposed - is useless. Not only is all "goodness" that results from the compulsion of physical force, threats, or bribes (whether of physical or so-called "spiritual" nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison moral atmosphere of the world, but the desire to be "good" or "pure," to be efficacious must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the law: not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life. [Col. Olcott clearly and succinctly explains the Buddhistic doctrine of Merit or Karma, in his "Buddhist Catechism" (Question 83). - G.M.]

Yet Hadit tells us that partaking of 'vices' are in service to him, which forces us to re-focus the practical value of morality; the first conditioning principles at the outset of the Spiritual Journey. Crowley responds to this by separating sensual enjoyment from the visceral desires that such enjoyment can produce in weaker minds. As Crowley writes, if one attaches oneself to one's wish-phantoms; the shells of one's desires (Nephesch) one will become absorbed in these upon death, and they will ultimately deteriorate and disintegrate. But if one congeals the Ruach and attaches it to the Supernal, one can retain one's consciousness, that death will provide an opportunity to find a new and even better suited vehicle for one's evolutionary development.

I find it interesting that once the ego is broken-down (as a start to spiritual attainment) it must then again, be re-built (to a supposedly more virtuous state) or otherwise, schizophrenic problems develop. It is this last step that the ego-losers seem never to consider and part of the reason why I like to talk about the East's problem with differentiating between authentic spiritual experience and psychosis.

This is where integrity in the moralistic sense, is directly connected with integrity in the structural sense of the soul...the foundation of Magickal theory. As has been said in the scriptures, the wages of sin is death; so for example, lying is speaking falsely and obfuscating truth both to oneself and the person one is deceiving. Every action brings about instant karma and the truth or structural integrity of the soul is attacked with the telling of the lie. Motta writes eloquently on this:

The petty man is not ashamed of what is not benevolent, nor fears doing what is not right. Without prospect of profit, he does not dedicate himself to what is good, and without pressure from others; he does not redress his errors. However, self-correction in small things would make him chary in things of greater consequence. If good deeds are not accumulated, they will not be sufficient to create character in us; if bad deeds are not accumulated, they will not be sufficient to disrupt our lives. The petty man thinks that small good deeds are unimportant and does not do them; he thinks that small bad deeds are unimportant and does not abstain from them. Thus his evil accumulates until it can no longer be disguised, and his guilt grows until it becomes intolerable.

If it is so, that our memories are all fully retained and that we need do nothing...then all spiritual work is a vanity and not much more. We are not born immortal; it is something that must be earned and attained. Otherwise there is no dynamism in the Universe and the ALL is nothing more than a solipsistic and nihilistic nightmare. Rather, life itself has set a goal towards pleasure and away from pain and sorrow.

AL I.61: "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be

willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"

There is relatively nothing new in Thelemic Doctrine that has not been an important part of Occult Doctrine. Rather, Thelema is a correction to the corrupted doctrine that most Eastern and Western Occult lines have adopted. The idea of celibate austerity is the antithesis of the natural design of the human being. Rather, we are creatures that do nothing else but seek pleasure. It is the Black Lodge that has made it a common virtue in the Occult community of self-denial. This is nothing more than a twisting of the symbols. HPB echoes this ancient call:

It will be seen now in connection with the doctrine of the tendency to the renewal of action, before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is not a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own freewill and with "pleasure." Every one must be practiced and perfect in a thing to do it with pleasure. This rule especially applies to the case of the development of Man. "Virtue" may be very good in its way - it may lead to the grandest results. But to become efficacious it has to be practiced cheerfully not with reluctance or pain.

AL II.22: "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

And let's look at the harm to oneself that all these sensual pleasures are said to bring; the mind is a complex thing and many of the things that humans enjoy are at some level, self-destructive. For that matter, what one may describe as a good work or a good thought, another may find to be completely abhorrent. Crowley writes on this in MITP:

In the Buddhist system, "Sila", "Virtue," is similarly enjoined. The qualities are, for the layman, these five: Thou shalt not kill. Thou shalt not steal. Thou shalt not lie. Thou shalt not commit adultery. Thou shalt drink no intoxicating drink. For the monk many others are added.

The commandments of Moses are familiar to all; they are rather similar; and so are those given by Christ footnote: Not, however, original. The whole sermon is to be found in the Talmud. in the "Sermon on the Mount." Some of these are only the "virtues" of a slave, invented by his master to keep him in order. The real point of the Hindu "Yama" is that breaking any of these would tend to excite the mind.

Subsequent theologians have tried to improve upon the teachings of the Masters, have given a sort of mystical importance to these virtues; they have insisted upon them for their own sake, and turned them into puritanism and formalism. Thus "non-killing," which originally meant "do not excite yourself by stalking tigers," has been interpreted to mean that it is a crime to drink water that has not been strained, lest you should kill the animalcula.

But this constant worry, this fear of killing anything by mischance is, on the whole, worse than a hand-to-hand conflict with a grizzly bear. If the barking of a dog disturbs your meditation, it is simplest to shoot the dog, and think no more about it.

A similar difficulty with wives has caused some masters to recommend celibacy. In all these questions common sense must be the guide. No fixed rule can be laid down. The "non-receiving of gifts," for instance, is rather important for a Hindu, who would be thoroughly upset for weeks if any one gave him a coconut: but the average European takes things as they come by the time that he has been put into long trousers.

The only difficult question is that of continence, which is complicated by many considerations, such as that of energy; but everybody's mind is hopelessly muddled on this subject, which some people confuse with erotology, and others with sociology. There will be no clear thinking on this matter until it is understood as being solely a branch of athletics.

We may then dismiss Yama and Niyama with this advice: let the student decide for himself what form of life, what moral code, will least tend to excite his mind; but once he has formulated it, let him stick to it, avoiding opportunism; and let him be very careful to take no credit for what he does or refrains from doing -- it is a purely practical code, of no value in itself.

As Crowley says, these are forms of spiritual athletics (a description Regardie also later, used). They therefore really present no form of 'personal growth', which in itself would be quite egoic. Moving then, to 'truthfulness' we would have the same problem. However, truthfulness holds a structural integrity for the building of the Soul. Cf. my article: [Morals & Magickal Integrity](#).

I don't see anything inferior in the Earth incarnation; one simply has to awake to the true nature of who and what one is and one's true relationship with creation. The unreal phantasms are phantasms of the mind in its sleeping dream state. Once the mind wakes up (Gnosis) true perception of the very real Universe is encountered. These phantasms are not in the Universe; they are not objective. The material Universe is objective. This is where I diverge from the ego-loser philosophy. There's no reason at all to leave this Universe and reincarnation is not a curse or a wheel to escape from...but "pure joy" for the wake-up person.

Our memory is not somehow mystically wiped clean as we pursue our next incarnation. It is more apt to say that memory is somehow detached as the new aggregate personality has no immediate way to access it. This is why the work of the Magickal Memory for the Adept is an important one. But this can only be of value to the Adept that has already congealed the Soul. Then, once the memory is made accessible, its pathway remains open to the mind.

HPB's Theory on Brahman & Atman

Reading HPB's [Secret Doctrine](#) Vol. V, Section 5, I came upon a pertinent essay by Blavatsky entitled: *Some Reasons for Secrecy*, and that is worth inserting here, along with my own comments:

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the "treasures" of Archaic Wisdom; that it was positively criminal to keep back such knowledge - "if any" - from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and "Master." Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause as given in *Isis Unveiled*. It may now be repeated.

From the very day when the first mystic, taught by the first Instructor of the "divine Dynasties" of the early races, was taught the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the desecration, willing or unwilling, of the profane rabble - was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive substances, and furnishing them with matches. The first divine Instructor initiated but a select few, and these kept silence with the multitudes. They recognised *their* "God" and each Adept felt the great "SELF" within himself. The Atman, the Self, the mighty Lord and Protector, once that man knew him as the "I am," the "Ego Sum," the "Asmi," showed his full power to him who could recognise the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise then, like Socrates, repeating to himself as well as his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognising his God within himself.

And this would be one individual god for each; the Atman being a name for this individualized Agoeiades.

"Ye are Gods," the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy. And as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously remarked elsewhere that after all these things are only

for the "wise," and it is "unlawful" to speak of them.[ii. 317, 318. Many verbal alterations from the original text of *Isis Unveiled* were made by H.P.B. in her quotations therefrom, and these are followed throughout.]

The quote is in John and it is Jesus quoting Isaiah. Note both are saying that each and everyone of us is a god; omniscient, omnipresent and omnipotent.

Some of the reasons for this secrecy may be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neoplatonist "Theophania." In its generally-accepted meaning this is "communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse." Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual - howbeit temporary - incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man - its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Atma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics - who erroneously call that Over-soul the "Guardian Angel" - would say, "It stands outside and watches."

HPB seems to be differentiating between the Atman and an 'Oversoul' that she calls the Atma-Buddhi. And I would be inclined to agree with her here if this is so. The Atma-Buddhi would be the divine spark that is of the ONE that became the ALL...the All-Father that is the macrocosmic Kether. The Atman would be the microcosmic Kether. Again, HPB uses the word 'temporary' to describe the nature of the Atman and again, I would rather say 'temporal'. As a temporal manifestation, immortality is only a potential and not an a-priori, given. The Mage develops the Ruach to immortalize it and moves in true relation to the actual and objective material world; one that seems so etheric to we who are asleep in this same material world. I refer you to my comments on Crowley's Wake World.

But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or "ecstasy," which Plotinus defined as

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

This sublime condition is very short. The human soul, being the offspring or emanation of its God, the "Father and the Son" become one, "the divine fountain flowing like a stream into its human bed." [Proclus claims to have experienced this sublime ecstasy six times during his mystic life: Porphyry asserts that Apollonius of Tyana was thus united four times to his deity - a statement which we believe to be a mistake, since Apollonius was a Nirmanakaya (divine incarnation - not Avatara) - and he (Porphyry) only once, when over sixty years of age.

The idea that the relationship between the Angel and the Adept is a temporary one that occurs infrequently is important. There are those who speak of the K&C as if it were a condition that puts the Angel as an available consultant, 24/7 for the Adept. Hence, the Adept makes no decision without the consultation of the Angel; the Angel then really becoming the consoler god that Hadit abhors. There are even those alleged Adepts in the Thelemic community today that hold public displays of their alleged 24/7 communication (to keep their students in awe of them, of course!).

We should therefore, differentiate between contact with the Angel, which is communication with the lower vehicle and the nature of the state of immortality, which is the congealing of the Soul and worked in conjunction with the Angel. And we should look into any possible phenomenon connected with this congealing, such as the intense explosion of light about the individual as described in Dr. Maurice Bucke's Cosmic Consciousness and elsewhere.

Theophany (or the actual appearance of a God to man), Theopathy (or "assimilation of divine nature"), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood. In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle - "the temple of God," as Paul says.

Theopathy seems to be this congealing of the Soul and its willing affixation to the 'Oversoul'. It may be that this condition, being attained, includes the other two conditions simultaneously; with Theophany being that explosion of light and Theopneusty being accompanying 'praeter-human' communication.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a bean of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Atma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it.

Stating that differentiated ego (Atma) is an emanation from non-differentiated ego (Buddhi) is plausible; but then stating that they are yet, one in the same as HPB says one "otherwise might" presents problems. Crowley addresses this in his commentary to Liber AL:

Therefore you have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a being could create a world in which war, evil, "etc." exist. Evil is only an appearance because, like "good", it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monism, but the objection to that theory is that God has to create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural. It is no objection to this theory to ask who made the elements -- the elements are at least there; and God, when you look for him, is not there. Theism is "obscurum per obscurius".

The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Karanatma [Karana Sharira is the "causal" body and is sometimes said to be the "personal God." And so it is, in one sense.] (Causal Soul), one of the "seven" and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedantins Jiva and Vijnanamaya Kosha, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say the aroma of the flower called personality, the purely earthly residue of which its dregs - is left to fade out as a shadow. This is the most difficult - because so transcendently metaphysical - portion of the doctrine.

It is important to find in the above paragraph a place where HPB and Crowley completely disagree. Yet, Crowley recognizes her as a Master of the Temple, though each their two truths are contradictory. Both really, are theoretical models; and though one may feel correct to one as the other would be to another, neither should create a dogma that needs to be defended. This is what religious institutions have done and remains at the heart of sectarianism.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the υπονοια(hyponea), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and Spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, revered, but never worshipped or idolised, any of these "Gods," whether high or low - not even his own personal Deity, of which he was a Ray, and to whom he appealed. [This would be in one sense Self-worship.]

The Ladder of Being -

The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the "infidels and atheists," spoken of by Epicurus, for he fastens on that God "the opinions of the multitude" - an anthropomorphism of the grossest kind. ["The Gods exist," said Epicurus, "but they are not what the *hoi polloi* (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude."] The Adept and the Occultist know that "what are styled the Gods are only the first principles" (Aristotle). None the less they are intelligent, conscious, and *living* "Principles," the Primary Seven Lights *manifested* from Light *unmanifested* - which to us is Darkness. They are the Seven - exoterically four - Kumaras or "Mind-Born Sons" of Brahma. And it is they again, the Dhyana Chohans, who are the prototypes in the aeonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we - men.

Crowley states this in his own terms as well:

Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel', because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

The Great Work of the Mage is to congeal the Ruach and then to cast the Atma-Buddhi across the Abyss that it might connect with the originating archetype (casting a star into the heavens) and cast that astral energy back down into the Ruach; immortalizing it; connecting it with the spiritual energy that comes from

above and subsequently, the Ruach being also formed of the body, also connecting it with the spiritual energy the comes from the body. This is yet another paradigm for uniting that which is above to that which is below.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man - his personal merit alone - that can produce it on earth, or determine its duration. This lasts from a few seconds - a flash - to several hours, during which time the Theurgist or Theophanist is that overshadowing "God" himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha [Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatara of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.] and others such a hypostatical state of avataric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jivanmukta, [One entirely and absolutely purified, and having nothing in common with earth except his body.] Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa has fruition of the supersensible.[*Mandukyopanishad*, 4.]

It is Magick and not Mysticism that teaches this ultimate union; and in this union the perspective called omniscience and omnipotence is attained. Looking at all the Occult systems in play today, only Thelema recognizes this inbred nature of humanity. The others extant today, still involve themselves with anthropomorphosized deity. Mysticism informs our sensibilities; Magick lets us make use of this...teaches us the 'movement of the Soul.'

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain the organ of his sensuous nature.

Morals serve a practical end and have nothing really to do with being 'nice.' This is why the first education is moral; a way to prepare the vehicle by loosing its attachment to the natural and unconscious attachment to the physical being that it might come to recognize also, the spiritual being. But the mind is the central arbiter of our being and is itself sensuous in nature. There is no part of our humanity that is evil or in error; but it is our wholesome totality as human beings that we've yet to attain.

Three Ways Open to the Adept - To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neoplatonists than it does with the modern maker of dictionaries. The compound word, Theophania" (from "theos," "God," and "phainomai," "to appear)," does not simply mean "a manifestation of God to man by *actual* appearance" - an absurdity, by the way - but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called "that power of God which is called great," [Acts, viii, 10 (Revised Version).] or that power which causes the Divine Self to enshrine itself in its lower self - man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him "equal to the Angels," then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. [See the explanations given on the subject in "The Elixir of Life," by G.M. (From a Chela's Diary), *Five Years of Theosophy*.] The old physical body, falling off like the cast-off serpent's skin, the body of the "new" man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Akashic shell that screens it. In the latter case there are three ways open to the Adept:

This is identical with the teaching of Sri Aurobindo & Mother...that the true material universe and material body can be found and made through the application of what they call the Supramental Yoga.

(1) He may remain in the earth's sphere (Vayu or Kama-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Akashic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells - doing no good or useful work. This, of course, cannot be.

(2) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, we would (a) deprive his Higher Self of posthumous Samadhi - a bliss which is not real Nirvana - the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness - of reaping the fruits produced by and for oneself - alone.

One should not equate 'selfishness' with the way its common connotation as an immoral or immature behavior. Rather self-*ish* or of the self would be the way one should examine the meaning. Karma or activity brings its own fruits to all of us.

(3) The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or - as Shāṅkarācharya is reported to have done with the body of a dead Rajah - by entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence." The Section entitled "The Mystery about Buddha" will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it - heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St.Paul has it, "unlawful" to speak of them. Let us accept the reminder and talk only of that which is "lawful."

The fact that such truths can be so very dangerous, is why one should not proselytize for the Occult. One should not seek converts nor to convince others that there is an essential truth to the system of Magick. Such types that are not naturally attracted to the Great Work are Souls that would not properly handle the work anyway. Or as Liber AL puts it:

AL III.42: "The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!"

As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a "natural Magician." Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity - the Shishta of the preceding cycles - are no more among us. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance.

Man is God - We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sankhya*, and the *Bhagavad Gītā*. We cannot attain Adeptship and Nirvana, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. "*Aham eva param Brahman*" - "I am verily the Supreme Brahman" - has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the

Kingdom of Heaven by violence. Only this has to be achieved by the higher - not the middle, nor the third - man, the last one being of dust. Nor can the second man, the "Son" - on this plane, as his "Father" is the Son on a still higher plane - do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

The successful traversal of the Abyss involves connecting with one's 'father' (as described in the Gospels), which means one discovers oneself to be God. Failure in the Abyss means that one comes to the ideation of oneself being the only God; the success being the revelation that one as God is in a company of Gods. In identifying oneself with one's parent in the chain that HPB describes above, we see the individualized nature of one's Atman as but one element in a host of elements. This is not the Brahman archetype of the ONE original being; but the Paratman or Atma-Buddhi. That the Adam Kadmon of the Hindus, Brahma, has been anthropomorphized, both by exoteric Hinduism and the pseudo-Hinduism of Western New Agers is a mistake.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven. . . . Behold, I show you a mystery. [I. Cor., xv. 47.50.]

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Deiphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

To 'know thyself' is to become self-ish. Such is also the mystical sense of what was said to Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you. [I Cor., iii. 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? "Be ye therefore perfect as your Father. . . is perfect" (Matt., v. 48), says the Great Master. The words are, "as perfect as your Father which is in heaven," being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, "Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the 'prison' and the 'temple.' " "If thou wilt be perfect (i.e., an Adept and Initiate) go and sell that thou hast" (Matt., xix.21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The "Perfect," was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their "Perfect." and Paul plainly states that they, the Initiates, can only speak before other Adepts. "We speak wisdom among them [only] that are perfect" (I. Cor.ii.6).]

The highest principle in Man is the Paratman or Hadit; the Monad being the undifferentiated part of man's nature.

This carries precisely the same meaning as the "I am verily Brahman" of the Vedantin. Nor is the latter assertion more blasphemous than the Pauline - if there were any blasphemy in either, which is denied. Only the Vedantin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

But the body is part and parcel of who we are; the astral taking the shape and form of this body. It is the 'idealized body' of the Roman Catholics; and though it is temporal, attains to something eternal in the congelation of the Ruach; though that may then become perfected yet still further by the force of Will. This is the Great Work of Alchemy. This is also what is proclaimed by al-Hallaj in the Third Degree initiation ritual of the O.T.O.; when he says: "I am the truth, and wrapped in my turban is nothing but God."

The Delphic command "Know thyself" was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since with the exception of the Mussulmans, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future incarnations, in general, even as a law, let alone mystic knowledge of one's immediately precedent life? Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities - every one of which qualifications has a direct influence on every human life - that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is "the will of God." They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold re-births of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own *Bible*.

I maintain that reincarnation is not a constant; nor is it the inevitable result after death...it is a potential for him or her who has in life congealed the Ruach. That the ultimate spark of Spirit reincarnates is I think, an obvious deduction. But this spark, being non-differentiated, holds nothing as it is the non-differentiated parcel of the self...and recalls nothing as it says and does nothing...fitting for the Ain. Memory and tendencies belong to the Ruach, which may become congealed in life or in death...or may not and ultimately disperse through disintegration; carrying but fragments of life. This is why more than one person may be able to claim that he or she was Julius Caesar in a past life.

To say that the Jivatman simply needs to discover the Paramatman is really but half the formula. And first, really, through the use of the abhorred (in traditional Yoga instruction) 'siddhis' does the work of bringing to consciousness, the cells of the body, along with each, their innate consciousness to one congealation is an actuality in the operations of Magick. A discovery, as you put it, of the Jivatman to apprehend the Paratman does not describe a congealation (not even symbolically). So the Jivatman is not a ready formed being, but in using this terminology, would be the created being called 'asar un nefer', once congealed. This requires the mastery of self and the creation and physical education of the astral body; then mastering other techniques in Magick.

I disagree with the Hindu concept of Jivatman being automatically formulated and immortal. This formulation is the completion of the work of incarnation and manifestation and either does or does not occur in the lifetime of the human being. And only then is the immortality of the evolving personality possible. And it is only on this plane that all the various elements or Atmans interact.

It seems that consciousness has no beginning and no end. However, the human body is composed of billions of beings (the mitochondria), each with their own Atman (as defined in your lexicon) and the "lower ego" (as coined in the West) is really a complex of all these semi-conscious beings. That which is said to be Jivatman would then even be assigned one to each cell in our body. The congealing process it seems to me, in my theoretical speculations, would be to bring these cells to full consciousness and then fully bring them to one unified purpose.

We know the body intrinsically works with many flaws in its healing and vitalizing processes; and that even the brain is a disordered and chaotic mess. This is one reason why Crowley stresses the ordering of the mind and the development of intellectual clarity. And unfortunately for the 'Intelligent Design' crowd, the body's imperfections reveal how impotent their intellects really are. Sat Prem is especially clear in his book Life of the Cells, to demonstrate Mother and Sri Aurobindo's theory on how the cells of the body can often become destructive to the body in many cases where they incorrectly attack a physical ailment. Often enough, we've created medicines that more prevent them from their automatic responses that the body might heal before they kill it off altogether. And they assert that full consciousness of the cells would prevent this.

And as I've stated previously, this is all articulated well in the symbology of the Egyptian Book of the Dead. It's in the basic design of their burial practices; preserve the body from deterioration that the subtle body would have all the time it needs to congeal. Then we can study the symbolism of what goes on immediately after death in Maat's chamber (the goddess of Truth, with reference to integrity) to look for methodology. The buying of time means the body won't disintegrate, and the astral body that is a direct reflection of that also won't then deteriorate with its elements dispersing. Rather, it seems a certain moral stamina as reflected in its symbolism is still in need of better interpretation before we will yet solve the riddle the myth of the weighing of the heart et al, holds for us.

This part of the self that manifests the Will is the Jivatman. Though we should articulate further on the nature of Will. Pure Will is the spontaneous attractions and interactions that are a part of our life's course, and which serve as sacraments in the practice of holiness. Per the idea of (for want of a better phrase) personal destiny and/or Dharma (also as truth), this unfolds throughout a lifetime in the decisions we make as we walk through life. This 'true will' as often discussed by Crowley and contemporary Thelemites (in general), is composed of the general

inertia that accumulates through the implementation of those decisions. The decisions are as much emotional as intellectual, which means they emerge from the body with the many Atmans (one for each cell) that compose that body.

The congelation is then the bringing of these cells to full consciousness according to their own nature, that they might better comprehend the role they play in the maintenance of the body and more accurately feed the mind from the impressions they generate to the mind, which comes from the phenomenal awareness of what they are encountering and the impressions being made upon them. Remember, our emotions are the mental analysis of what the body is experiencing and our intellect is in one part, the analysis of our emotional state. How often do our emotions contradict our intellect? How often do the cells of our body in their attempt to heal the body, actually bring harm to the body (requiring us to use medicines to stop this and find an alternate path to healing)?

AL II.70: "There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"

Refining one's rapture is the congealing of the cells, which compose the animal nature and is one-half our humanity! The A.'.A.'. seeks to make one fully human; not disembodied.

HPB takes this to a more complete measure:

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, "the Lord," though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos -- or on the *plane of illusion*; for it is the sum total of Dhyān-Chohanian *consciousnesses*." "Oh, wise man, remove the conception *that not-Spirit is Spirit*," says Sankaracharya. *Atma is not-Spirit in its final Parabrahmic state, Iswara or Logos is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, plus their divine reflection, which emanate from, and return into, the Logos, each in the culmination of its time.* There are seven chief groups of such Dhyān Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical. Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

Motta talks a bit about the various magickal schools, named by colors and drawn from Crowley's teachings, as found in Magick Without Tears. I think HPB may not only be more specific in this detail, but more accurate in attributing each to a planet. We Thelemites may be of the Sun; but other mystical/magickal schools would then be of other planets, having other purposes, paths and augoieades.

What you are describing is of the body, though the mind itself is not present or conscious; though I'm not disagreeing with you necessarily. One of the points that I have been trying to make is that the body has its own consciousness, which in itself seeks to be united with mind as Atman; this congealing of the Ruach. To this end, I will again quote from HPB:

As to the "elemental atoms," so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahma when he calls him ANU, the "Atom." Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls -- an intelligent active

EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician -- and an Eastern metaphysician -- to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul* -- the Buddhi -- to its informing and inseparable Spirit, or *Atman*.

The compound soul is an important idea to consider. Each atom of our body, and every cell, each having their own life. Indeed, as you read through certain GCL documents, you will see that the mitochondria itself is an independent and symbiotic life form. We discussed this a bit in our Star Wars examples. A part of my theory on this is that as all the cells are each in themselves composed with their own life force, so the human soul is an aggregate of these life forces. The nature of human evolution is then to congeal these life forces into one unified structure.

The Supramental Yoga school of Sri Aurobindo & Mother covers this in their analysis of the dysfunctionality of human cells, which they say requires that one induce the cells to full consciousness that they might work together to carry out more effectively the task of the centralized consciousness of the body. This dysfunctionality is evident in some healing processes, which actually become destructive to the body as the cells and the organs they comprise cannot consider the totality of the body.

But it is important also to recognize that Brahma is a mythological and not an actual or anthropomorphosized god. His sleep is the allegory for manifestation, which HPB calls the manvantara; wherein the Universe comes to be as his dream and is then retraced as he awakes...awakes to what? I feel even the idea of manvantara is misleading; that the myth is really describing the ebb and flow or expansive and contracting qualities of the Universe. The Universe is not annihilated on some certain date and only to begin again with me and infinite number of times, sitting at this computer on this day and writing this message. I realize there is another Hindu myth that says this is so, by showing an egoistic prince many ants walking across the floor of his palace; each being his many incarnations in the past and at this same point in history. But that is the ego-loser philosophy in Hindu parlance.

What the myth ignores is that before Brahma shows this prince his many incarnations, the prince took pride in the great things he built and the marvelous beauty he brought to the world. With this supposed enlightenment, now the prince is rendered inert but enlightened by the meaninglessness of his life--ouch!--instituted nihilism. Is it no wonder that AL proclaims the rituals of the old world to be black?! And what the hell is Brahma doing there anyway?...he's supposed to be asleep

Whether one tends towards the path of Magick and the invocation of the Augoeides at Tiphareth or whether one is merely mystically minded and comes to the certainty of God indwelling the Self (Yeheshua) this is one certain step and not to be confused and mixed with the plane that is the Abyss. It is worth again, quoting from HPB:

Atma (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval "Seven;" -- of which seven further on. It is *the EMANATING spark from the UNCREATED Ray* -- a mystery. In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (*Chogi dangpoi sangye*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This again is that affirmation that we each are the Logos; and in Christian terms, then, we would each be Jesus Christ or the Son of God. Remember, Thelema comes as a philosophy to correct the errors of the Christian mystery as perverted by Constantine and Irenaeus. As HPB says

above, this Atman is then intimately and unseparably connected to our soul. It is then that should we congeal and empower that soul to a unified, aggregate consciousness, that we will then gain control over subsequent incarnations as we go through the cycles of life.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

There is a difference between the Paratman and the personality and hence our HGA is something beyond the lower ego (personality). Yet, it is our Twin Soul as also hinted at in the Gnostic Gospel of Thomas. This Paratman or star is the central sun of each our individual universes. As Thelemites, we are (in Motta's words) *Children of the Sun*.

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This was known to every high Initiate in every age and in every country: "I and my Father are one," said Jesus (John x. 30). When He is made to say, elsewhere (xx. 17): "I ascend to *my* Father and your Father," it meant that which has just been stated. The identity, and at the same time the illusive differentiation of the *Angel-Monad* and the *Human-Monad* is shown by the following sentences: "My Father is *greater* than I" (John xiv. 26) ; "Glorify your Father *who is in Heaven*" (Matt. v. 16); "The righteous will *shine* in the kingdom of *their* Father" (not *our* Father) (Matt. xiii. 43) "Know ye not ye are a *temple* of God, and that the *Spirit of God dwelleth* in you? (I Cor. iii. 16); "I *ascend* to my Father," etc., etc. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, "Star," or "Father," again of the same planetary realm and division as He did.

First we learn how to relate each to our own personal augoeiades...each our own personal god or Adonai (as shown right at the beginning of Liber LXV). But then of what planetary path may others be? Liber AL teaches us that the Jews have the half; might they be of the Moon? Certainly it is important in our science that the Sun and Moon be conjoined. And here we have another way of interpreting this; outside the science of sexual magick.

It is then the "Seven Sons of Light" -- called after their planets and (by the rabble) often identified with them -- namely Saturn, Jupiter, Mercury, Mars, Venus, and -- *presumably* for the modern critic, who goes no deeper than the surface of old religions* -- the Sun and Moon, which are, according to the Occult teachings, our heavenly Parents, or "Father," synthetically. Hence, as already remarked, polytheism is really more philosophical and correct, as to fact and nature, than anthropomorphic monotheism. Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides, and Watchers -- morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their "Regents" or *Rectors* with our Monads and spiritual faculties. In order to avoid creating new misconceptions, let it be

stated that among the three *secret* orbs (or star-angels) neither Uranus nor Neptune entered; not only because they were unknown under these names to the ancient Sages, but because they, as all other planets, however many there may be, are the *gods* and guardians of other septenary chains of globes within our systems.

And so these Rectors, each having their own church or community (and perhaps are also addressed in the Book of Revelation; cf. the GCL document: *Liber Congregus Restituo*) may present certain other cultural loci in the human congress of seven races.

The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light,"* had to pass through the seven planetary regions both ways. The pure Dhyani and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Daevas, the ministers of Ahriman, "each chained to his planet" (see *Origen's Copy of the Chart*); with the Brahmins, the Asuras and some of its Rishis -- good, bad and indifferent; and among the Egyptian Gnostics it was *Thoth* or (Hermes) who was the chief of the seven whose names are given by Origen as *Adonai*, genius of the Sun; *Tao*, of the Moon; *Eloi*, of Jupiter; *Sabao*, of Mars; *Orai*, of Venus; *Astaphai*, of Mercury; and *Ildabaoth* (Jehovah), of Saturn. Finally, the *Pistis-Sophia*, which the greatest modern authority on *exoteric* Gnostic beliefs, the late Mr. C. W. King, refers to as "that precious monument of Gnosticism," -- this old document echoes, while distorting it to sectarian purposes, the archaic belief of the ages. The Astral Rulers of the Spheres (the planets) create the monads (the Souls) from their own substance out of the "tears of their eyes, and the sweat of their torments," endowing the monads with a spark of the Divine Light, which is their substance. It will be shown in Book II. why these "Lords of the Zodiac and Spheres" have been transformed by sectarian theology into the rebellious angels of the Christians, who took them from the Seven Devas of the Magi, without understanding the significance of the allegory.

And yet, perhaps these are seven levels of being (with both possible doctrines not necessarily contradicting the other) that are a part of our natural evolutionary process.

HADIT is "everywhere the center", which tells me that every last cell of our being is a monad (which I believe HPB affirms in what I have copied into this message-above. And so really, every space-mark and every coordinate is an HADIT; the aggregate Soul congealing into a yet-greater HADIT, which brings me to a conundrum that it seems HPB calls a mystery and as found in *Liber AL:I.52*:

If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

In other words, we are all connected as ONE, though we are MANY, which means in my view, we are all gods/monads though this fabric composed of us is the connecting link. The only true affirmation is to recognize our connection by being of service to the world around us (participating in life) in the love of the world and the time/space continuum, which is itself eternal. Being of service, acting in the world is the perfect adoration of NUIT, which I teach my students in contradistinction with most other A.'.A.'. lineages that simply have their Aspirants write a poem that they call an adoration whilst continuing with their narcissism.

Acting in the world and not despising it as Buddha teaches is the love of NUIT per *AL:I.53*:

This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

That we are both ONE and MANY is easily affirmable, as I can focus on myself (know thyself) and I can focus on that expanded consciousness of my connection with the world around me. But I also maintain that the NOT is ineffable and should not be quantified; whether as consciousness or otherwise. Yes the ALL/MANY is consciousness...NOT has nothing to do with this.

The NOT became manifest as it could do no other thing and was dissatisfied with this condition (or it would not have become manifest)...and it will remain in perpetuity in this manifest state; the state of living and being alive...manifest in the space/time continuum. I draw this from the teachings of the Qabalah. As the ancient Rabbi's contemplated God, they saw that in its ineffable nature, it was unknowable and completely beyond human comprehension and apprehension, which is why also, the Jews abhorred idolotry (though the Christians adopted it in a totality and made the world or European Art). In considering that God was unperceivable and undescribable, they termed it the AIN, meaning NOT. Subsequently, they deduced that this Nothing was without limit: the AIN SOPH...and ultimately, then they gleaned but one small perception; that this limitless nothing must be a limitless light...the AIN SOPH AUR. Now, this nothing they taught, sought a means by which it can know itself...(so much for infinite bliss!...the false teaching of that spector called Buddha)...so it concentrated a center called Kether...and the rest is history...or the Tree-of-Life.

Personal evolution is also an important part of the science of Eugenics, which deals with evolution of our society at-large; the "wise application of the laws of heredity." Back in the 1930s ev, there was a great deal of philosophic and ethical debate and creative thought; especially by such writers as George Orwell and Aldous Huxely. This was and should be seen as important with our society making a big mistake in throwing the baby out with the bath water after the Nazi horror. Rather, Eugenics concerns itself with a study of the direction of human evolution.

Heredity through human reproduction is not random; each generation is shaped by the prior generation.

Whether its beautiful appearing people marrying other beautiful appearing people; athletic or intelligent people marrying others of their ilk; and/or the rich marrying within their own class and klan, human reproduction is far from random.

Eugenic science is very much in tune with the Thelema and the work of the A.'.A.'. We see everyone's personal evolution as vital for the growth and well being of the human race. Our intent is to assist those capable, of becoming fully human. And we don't apply any discriminatory practices to our method of selection. Simply, one must approach us, say it is their Will to join us, and then to do the work. And the work speaks for itself.

Marian Van Court in her paper on Eugenics, appearing in the Winter 2004 ev issue of The Occidental Quarterly, sums of the situation with human intelligence at this time:

- 1. Human intelligence is largely hereditary.**
- 2. Civilization depends totally upon innate intelligence.** Without innate intelligence, civilization would never have been created. When intelligence declines, so does civilization.
- 3. The higher the level of civilization, the better off the population.** Civilization is not an either-or proposition. Rather, it's a matter of degree, and each degree, up or down, affects the well-being of every citizen.
- 4. At the present time, we are evolving to become less intelligent with each new generation.** Why is this happening? Simple: the least-intelligent people are having the most children.
- 5. Unless we halt or reverse this trend, our civilization will invariably decline.** Any decline in civilization produces a commensurate increase in the collective "misery quotient."

Eugenics as a science dates back to the Egyptians, who were especially concerned with this, as discussed in my GCL article, Liber LH, wherein I write:

The Pharaoh was said to have the power of rule only when he physically sat on the 'Throne of Horus'. And the throne was also referred to being the Chariot of the Queen. Indeed, the heir to the throne of Egypt was produced by the child or the union of the son and the daughter. This not only tells us that the line of succession was matrilineal. But leads us to wonder why this particular bloodline was considered to be so important. For this, it gets particularly interesting in light of the scientific knowledge that we have of Mitochondrial DNA. Nuclear DNA is that formed in the zygote by the union of Nuclear DNA from both the sperm and the ova. However, Mitochondrial DNA is without the nucleus of the cell and is not penetrated by the sperm into the ova. Therefore, it is the mother's Mitochondrial DNA that is transferred solely to the child. On rare occasions, the seminal Mitochondrial DNA has penetrated and altered the bloodline, but this is really the exception to the rule.

The Egyptian bloodline had to be maintained mitochondrially, by what today is considered incestuous practices. This is even remembered in Liber LXV, where it says; right in the first verse:

"O heart of my mother, my sister, mine own..."

Exploring this further would be beyond the scope of the present concern. Suffice to say, that the evolution of the individual is intimately connected with the evolution of society. The stratified human race is today, a reflection of the stratified individuals that comprise it. As each of us individually learns to congeal the Soul, so does the impetus to congeal our race becomes stronger. Let us all seek to this Great Work.

A Brief Note on Physical Symbolism

In every system of attainment, the human body has been considered an integral partner in the process of development that is more obviously mental, emotional and spiritual. In the eastern school, Hatha Yoga is taught as a way of preparing the body for the onslaught of illumination. And the Thelemic system suggests a testing of physical limitations as Crowley warns that such duress will accompany any success the aspirant may have.

Attunement of the body is also an integral part of all systems of attainment. Again, in the eastern school there is a focus on the Chakras centers as well as work in asana and pranayama that is also an integral component of the Thelemic system. And in Castaneda's system, specific Gaits and Passes are offered in much the same way as the Yantras and Tai Chi of the eastern school are used to acquire personal power. The Middle Pillar exercise of the Golden Dawn is also indicative of serious attention being paid to this by a western system.

Magnetism is an energy that flows through the etheric dimension of western occultism that is also integral in the Tantric systems of the east. And in Thelema, work in Physical Clairvoyance is a preparation for a physical grounding of this energy. The viewing of Auras in the east and west also correlates with Castaneda's 'Seeing' of the Luminous Body and its manipulation of the energy center not too much unlike the raising of the Kundalini through the Chakras. All seem concerned with vibrations or frequencies and the body as a receptor of such.

Gurus in the east and west have inflicted ardent physical duress on their disciples to hone the energy of their aspiration and to also prove and strengthen the purity and resolve of their aspiration. Castaneda was subjected to great fear in the presence of a don Genaro. Thelema produces the idea of "Magickal Attack" and a corresponding physical edginess; so well delineated by Dion Fortune in her own system.

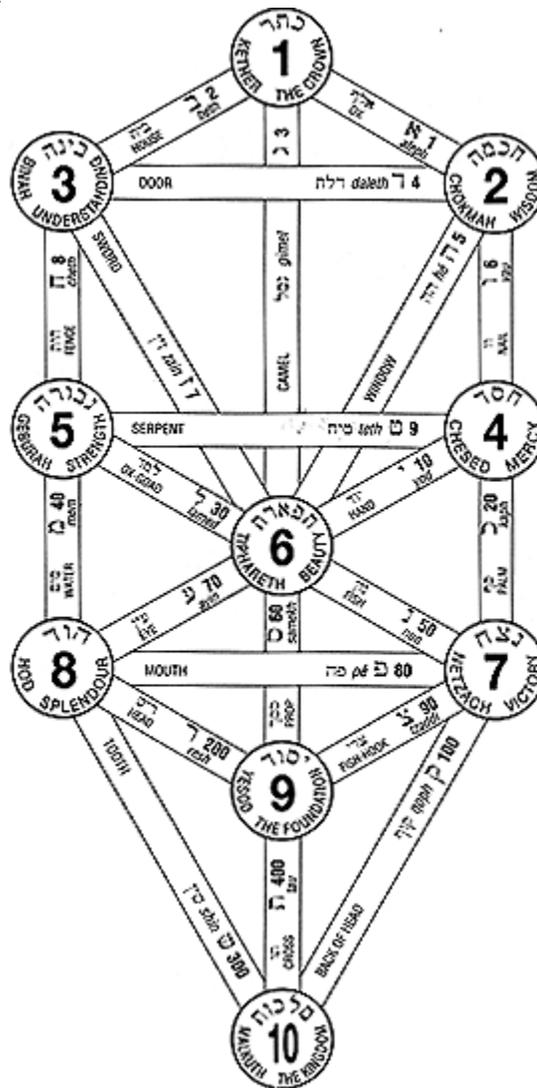
Direct physical transformation is acquired through moods and invocations that are then converted to energy and implanted in physical substances for ingestion. This is the western concept of Alchemy and the Eucharist. This again is an harvesting and storing of energy that is an integral part of both the higher and lower 'Gnostic Mass' of Thelema. Castaneda's 'Power Food' is also a corollary to this and akin to other shamanic and aboriginal systems that in this case seem to be specifically limited to the west without eastern corollary with the possible exception of the Tantric school or the Japanese Tea Ceremony.

An Introduction to Thelemic Symbols

Magick is for all practical purposes, an activation of archetypal consciousness that depends on the instillation of symbols into the psyche. These symbols become charged with layers of meaning that in the higher grades of praxis, words themselves fail to explain or expound. We therefore, can only present an introductory survey into the basic symbols that

student in Thelema will order to become more acquainted with this system. As the student greater and greater flood the mind and results that could but described without using themselves to provide themselves would be

The first symbol is a common to all of Magick specialty known as Magick. It is the glyph of and the introduction to the cards have traditionally draw for many into Occultism with Astrology favorite. And for those Thoth deck, an entrance philosophy becomes This more than likely due of new mythological familiarity with the older relayed by the modern Surreal and Cubist art of Harris. As the old symbols relevance, the new show prospect of laying the new mythology that contemporary human life and the nature of life, than changed in our post-



a beginning encounter in easily philosophical advances, insights will produce psychic barely be these symbols clues that in tautological.

symbol that is and not just the Thelemic the Tree-of-Life Qabalah. Tarot been the first modern day as a second that take to the into Thelemic almost inherent. to the influence symbols, built on symbols, but post-industrial, Lady Frieda weaken in the distinct foundation for a speaks to perspective on which has more industrial world.

The difference of the Thelemic the Tree-of-Life with Hebrew and Hermetic versions is in the attribution of Atus; the path of Tzaddi holds the Emperor Atu and the path of Heh holds the Star Atu alternately and apart from all other versions of the Otz Chaiim. This was started by a verse in Liber AL vel Legis that puzzled Crowley:

AL:I.57 "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but * is not the Star. This also is secret: my prophet shall reveal it to the wise."

But it took another symbol to help Crowley solve the riddle:

The Moebius Ribbon

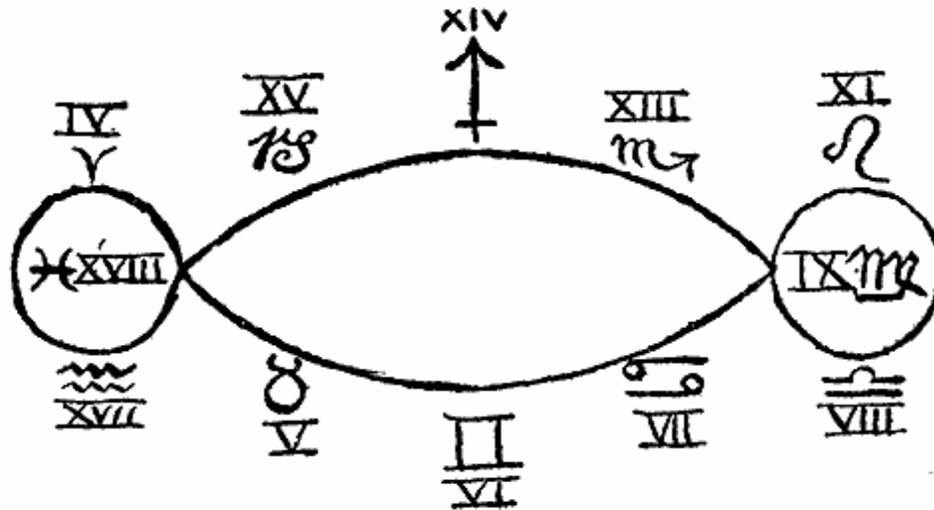


Diagram The Double Loop in the Zodiac

By twisting the ends of the 'circle' of the Zodiac, he was able to find the symmetry he needed to understand the verse in Liber AL and its import. Again, see his book on the Tarot for a more detailed explanation of this. An Alexandrian manuscript of early Alchemical diagrams, called the *Chrysopoeia of Cleopatra* (The Goldmaking of Cleopatra, the Alchemist) contains an illustration with the visual proportions of the Möbius Strip. This image has the appearance of an Ouroboros, and is referred to as the "One, All".

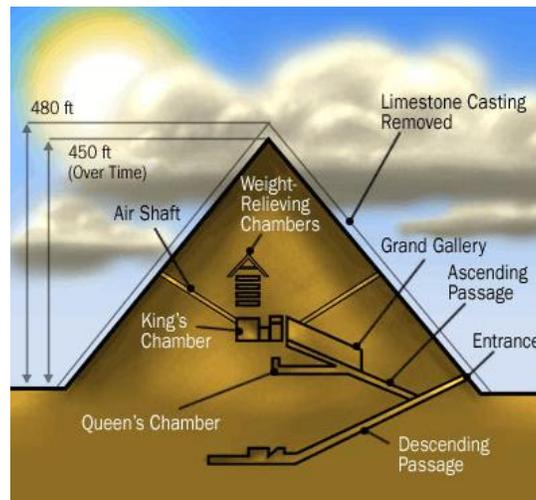


The Ancient Greek words enclosed within 'Ouroboros' (ουροβόρος όφις - "tail-devouring snake") are "έν τό πάνοψ" ("hen to panops") mean literally : "The one the all-seeing/ including", i.e. "One is All". This axiom means that all substances in nature are one; the alchemist's work being the practice of *solve et coagula* (separation and recombination).

The Egyptian Revival

Aiwass is the praeter-human contact that communicated the central and principal Thelemic prophecy, Liber AL vel Legis. He was described as being a man in Egyptian garb and headdress. The use of several Egyptian symbols in his transmission places Egyptology at the core of Thelemic culture.

The Pyramid



The Pyramid at Khufu

Besides the ascent of consciousness up the Tree-of-Life, stages along one's initiatory journey are mythologized and ritualized in the three Initiation rituals of the A.'.A.'.

Liber Pyramidos

Liber Cadaveris

Liber Mysteriorum

The first two, Pyramidos and Cadaveris are for the Neophyte and the Zelator respectively as the Aspirant resides in Sefira on the Middle Pillar of the Tree-of-Life. This doesn't happen again until the Aspirant becomes a Dominus Liminis, and it is then that the third rite is presented. However, the first two rites have not only been compromised for decades, the A.'.A.' ceased all formal lodge activity decades before that.

One lineage we know of, has resurrected these first two as lodge rites; but why? The loss of privacy has compromised the purpose and effectiveness of these rites. And the third rite is considered lost and some lineages may have composed their own replacement rite; assuming any interest in restoration or the further examination of the Rite of Initiation.

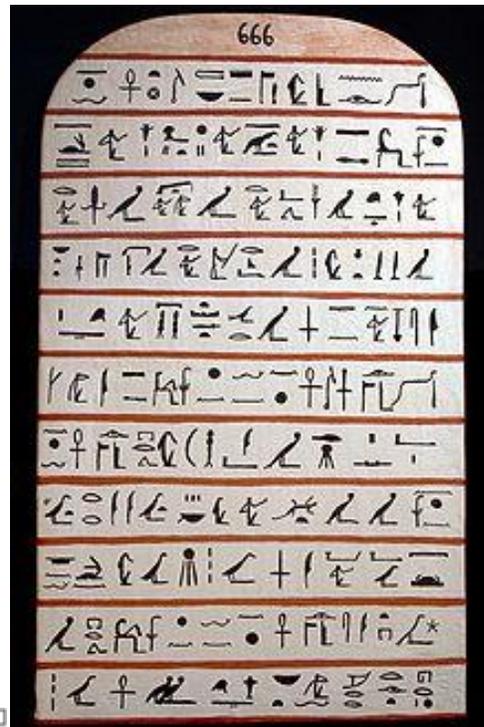
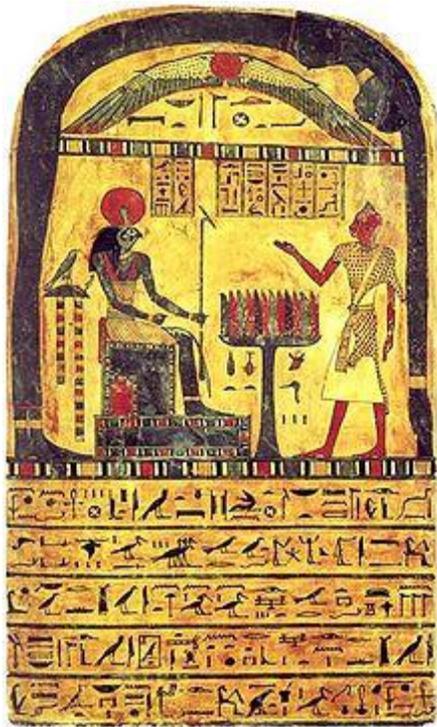
Still, these rites have value as they can be interpreted to reflect certain stages in the initiatory journey of the Grades to which they're assigned. Mystical reflections on these during one's career in the applicable Grades yields a scope of understanding for the Aspirant that reinforces the potent application of Thelemic symbols in their impact on the psyche.

The Aeon of Horus



The Aeon of Horus; that Horus has taken his seat on the throne of Ra—this is the gospel of Liber AL vel Legis. The symbolism is at the heart of Thelemic philosophy that time is woven into the passion-play in the Egyptian story of Isis and Osiris with Horus and Set. *Liber Resh*, a key ritual in the A.'.A.'. , presents four daily adorations of the Sun; Ra at sunrise, a-Hathor at noon, Tum at sunset and Kephra at midnight.

Stele of Revealing



The Stele of Revealing is also called the Stele of Ankh-af-na-Khonsu was originally made Ankh-af-na-Khonsu, the priest of Mentu, the Egyptian god of war. Mentu translates as *nomad*; a manifestation of the scorching Sun. On the front of the stele Ankh-af-na-Khonsu is depicted; presenting offerings to the falcon-headed god Re-Harakhty ("Re-Horus of the Two Horizons"), a combination of the gods Ra and Horus, who is seated on a throne. The symbol of the West, the place of the Dead, is seen behind Re-Harakhty. Above the figures is a depiction of Nuit, the sky goddess who stretches from horizon to horizon. Directly beneath her is the [Winged Solar Disk](#), Horus.

The stele is painted on both faces with Egyptian texts, some of which are Chapter 91 of the Egyptian Book of the Dead, while the back of the stele records eleven lines of text from Chapters 30 and 2.

The text reads as follows.

Obverse



[A1] Beneath the [Winged Solar Disk](#): (He of) [Behdet](#), the Great God, Lord of Heaven



[A2–A3] Above Re-Harakhty: Re-Harakhty ("Re-Horus of the Two Horizons"), Chief of the Gods

[A4–A8] Above Ankh-ef-en-Khonsu: The Osiris, God's Servant of Montu, Lord of [Waset](#), Opener of the Door-leaves of Heaven in the Most Select of Places (*i.e.*, Karnak), Ankh-ef-en-Khonsu, <True of> Voice



[A9] Beneath the offering table: (1000s of) Bread and beer, cattle and fowl

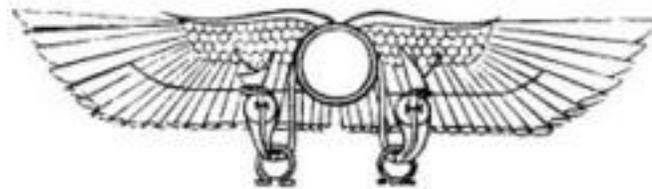


[B1–B5] *Main text*: [B1] Words spoken by the Osiris (*i.e.*, the deceased), God's Servant of Montu, Lord of Waset, Opener of the Door-leaves of Heaven in the Most Select of Places (*i.e.*, Karnak), Ankh-ef-en-Khonsu, [B2] True of Voice: "O Exalted-one! may he be praised, Great of Manifestations, the great *Ba* whom [B3] the gods fear, and who appears on his great throne, make the path of the *Ba*, the *Akh*, and the Shadow, for I am equipped so that (I) might shine therein [B4] (as) an equipped-one. Make for me the path to the place in which Re, Atum, Khepri, and Hathor are therein." The Osiris, God's Servant of Montu, Lord of Waset, [B5] Ankh-ef-en-Khonsu, <True of> Voice, son of the like titled Ba-sa-en-Mut, borne of the Chantress of Amun-Re, Lady of the House, Ta-nesh<et>



[C1] Words spoken by the Osiris (*i.e.*, the deceased), God's Servant of Montu, Lord of Waset, Ankh-ef-en-
 [C2] Khonsu, True of Voice: "(O my heart of my mother [2 times], (O my heart while I existed [C3] upon
 earth, do not stand against me as a witness, do not oppose me in [C4] in the tribunal, do not be hostile against
 me in the presence of the Great God, Lord of the West. [C5] Although I have united (myself) to the land to
 the great western side of Heaven, may I flourish upon earth!" [C6] Words spoken by the Osiris, the Stolist of
 Waset, Ankh-ef-en-Khonsu, True of Voice: O (you who are) Unique [C7] of Arm, who shines like the moon,
 the Osiris, Ankh-ef- [C8] en-Khonsu, goes forth from your multitudes, [C9] (O) deliverer of those who are
 within the sun-light, open for him [C10] the Netherworld, indeed, the Osiris, Ankh-ef-en-Khonsu who goes
 forth in [C11] day in order to do everything all that pleased him upon earth among the living-ones."

The Winged Solar Disk

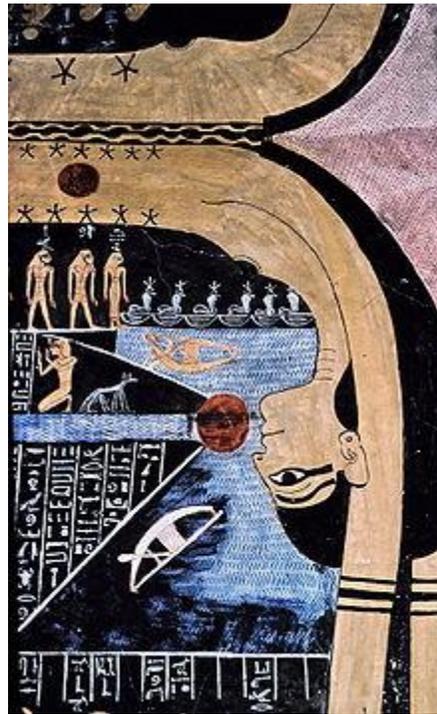


The winged sun is a symbol (sometimes known as *Behedeti*, a name of Horus) associated with divinity, the winged sun is symbolic also of the eternal soul.

NUIT

Nuit is the Egyptian goddess of the sky. Her name is translated as *Night*; being originally the goddess of the nighttime sky until eventually, she became the sky goddess. Nuit was sometimes depicted in the form of a cow whose great body formed the sky and heavens, a sycamore tree, or as a giant sow, suckling many piglets (representing the stars).

She appears in the creation myth of Heliopolis in which Tefnut is a personification of moisture, who mated with Shu (Air) and then gave birth to Sky as the goddess Nuit, who mated with her brother Earth, as Geb. From the union of Geb and Nuit came Isis, the sister and wife of Osiris and the mother of Horus. As the story goes, Osiris is murdered by his brother Set and scattered over the Earth in 14 pieces which Isis gathers up and puts back together. Osiris then climbs a ladder into his mother Nuit for safety and eventually becomes king of the dead. This story provides an alchemical hint to the nature of the Court Cards in the Holy Tarot; again, cf. The Book of Thoth.



Nut and the Sun

AL I.58: "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Nuit was the goddess of the sky and all heavenly bodies, a symbol of protecting the dead when they enter the afterlife; she was thought to draw the dead into her star-filled sky, and refresh them with food and wine. Funerary appeals were made to her:

"O my Mother Nut, stretch Yourself over me, that I may be placed among the imperishable stars which are in You, and that I may not die."

And promises were made by her:

"I am Nut, and I have come so that I may enfold and protect you from all things evil."

HADIT

AL II.6: **"I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."**

HADIT is the Khabs, i.e., the inner spirit of man; the Holy Ghost that is the sperm in which the DNA of man is carried to evolutionary ends. In his juxtaposition to NUIT, the protector of the dead, it is through him that one comes to the 'knowledge' (a pun on Da'ath) of her. Hadit also symbolizes each unique coordinate point of experience; the aggregate of which comprise the sum of all possible experience—NUIT.

HADIT as the inner flame is symbolized in the Hexagram as the red triangle of fire (the Aspiration reaching upwards); pointing upwards and in contrast with NUIT, symbolized by the downward pointing, blue triangle of the night sky pouring over the world.

The Sphinx



A **sphinx** ([Ancient Greek](#): Σφίγξ /sphinx=773, sometimes Φίξ /Phix=570) is a mythological creature that is depicted as a recumbent feline with a human head. It has its origins in sculpted figures of lionesses with female human heads (unless the pharaoh was depicted as the son of the deity) of Old Kingdom Egypt in association with their solar deities, Bast or Sekhmet. The ancient Greeks adapted this image and applied their own name for a male monster, the "strangler", an archaic figure of Greek mythology.

In Thelemic practice, one strives to four virtues; called: The Four Powers of the Sphinx:

*To Know
To Will
To Dare
To Keep Silent*

Babalon & the Beast



The Beast is a symbol of the Sun and a symbol of fertility. In ancient Canaan, the Beast was Baal, the sun-god; said to be the original god of the Jews (with his consort, Ashtoreth). Its principal representation in the apocalyptic literature of Liber CDXVIII is that of a lion. 'Lion' derives from the Latin *Leo*; cf. the Ancient Greek λέων (leon=155). The Hebrew word לביא (lavi=33) may also be related, as well as the Ancient Egyptian

Babalon is the Mother of Abominations; a goddess that represents the female sexual impulse and the liberated woman and in her fertility, she is also identified with Gaia or the Mother Earth. Also in her earthly aspect, she is represented by a spiritual office called the Office of the Scarlet Woman; to whom all power is given. Women suited for this office must identify themselves as the physical manifestation of the universal feminine principle as aptly detailed in the writings of Dion

Fortune. The training is quite different from that of Babalon's consort, Chaos, the "Father of Life" and the male form of the Creative Principle; "To Mega Therion" (The Great Beast)—whose duty is to help manifest the energies of the current Aeon of Horus. The male suited for this office has also undergone rigorous training and initiation.

In ancient Greece, Chaos was the primordial state of the universe; the original dark void from which everything else appeared. In this light, he is the "Father of Life" and the generative or male principal. This parallels the idea of the Beast as the Sun; both being progenitors. Babalon, depicted as riding the Beast is astride with the generative principal, which is one of the reasons why she is also referred to as the Scarlet Whore.

As the Great Mother, Babalon represents MATTER, or the Aethyric substance that composes matter; a word which is derived from MATER; the Latin word for Mother. She is the mother of us all; on a physical or aethyric level, as she provides us with material flesh to house the Khabs and the Khu. On an archetypal level, she is the Great Yoni; the womb that births us all and provides the aethyric menstruum symbolized by the flowing of blood. Hence she is the Great Sea; the aethyric sea that encroaches the world as well as physically flowing through our veins. And as the Earth Mother, she is the womb from which we are born and to which we must return.

The penultimate mystical attainment is denoted as the successful traversal of the Abyss; a spiritual wasteland that brings on the ordeal often referred to as the 'dark night of the soul.' Failure in this ordeal is also the penultimate failure as one would have been better off not to have started on the spiritual path than to have finally failed here. The 'Dweller on the Threshold' is the demon of the Abyss; Choronzon (whose name is 333 in the Hebrew Qabalah). The mantra connected with this operation is "In nomine BABALON Amen. Restriction unto Choronzon."

Choronzon is the Demon of Dispersion; deemed to be held in check by Babalon who is the Guardian of the Abyss, dwelling in Binah—the City of the Pyramids. Crowley describes Choronzon in The Confessions of Aleister Crowley:

The name of the Dweller in the Abyss is Choronzon, but he is not really an individual. The Abyss is empty of being; it is filled with all possible forms, each equally inane, each therefore evil in the only true sense of the word—that is, meaningless but malignant, in so far as it craves to become real. These forms swirl senselessly into haphazard heaps like [dust devils](#), and each such chance aggregation asserts itself to be an individual and shrieks, "I am I!" though aware all the time that its elements have no true bond; so that the slightest disturbance dissipates the delusion just as a horseman, meeting a dust devil, brings it in showers of sand to the earth.

Babalon is positioned on the other side of the Abyss, beckoning that the Adept might pour the totality of his being that he or she is surrendering in the Abyss, into her 'Cup of Fornication.' This mystical death results in a re-birth that is said to cast one's star into the heavens as one's life force descends back down into the Ruach. In this light, the Adept is said to dwell as a Master of the Temple in the City of the Pyramids.



The Pyramids at Giza

From Magick Without Tears:

[S]he guardeth the Abyss. And in her is a perfect purity of that which is above, yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal mystery but through her and the Beast on which she rideth.

The Seal of Babalon



The Sigil of the A.:A.:

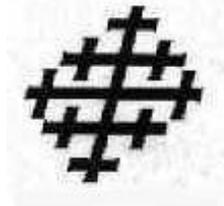


Baphomet



Cross of Baphomet

In Liber Reguli, this replaces the Qabalistic Cross of the Star Ruby in a more sophisticated banishing rite that includes an invocation of the Thelemic current.



In Book 4 Crowley writes:

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God... 'The Devil' is, historically, the God of any people that one personally dislikes... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation. He is 'The Devil' of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection... He is therefore Life, and Love. But moreover his letter is *ayin*, the Eye, so that he is Light; and his [Zodiacal](#) image is Capricornus, that leaping goat whose attribute is Liberty.

Pan



This Greek god of nature was generally depicted with the hindquarters, legs, and horns of a goat; he was also famous for his sexual powers, and was often depicted with an erect phallus.

Pan (Greek Πάν=131, [genitive](#) Πανός=401) originates within the Greek language, from the word *paiein* (Πάειν=146), meaning "to pasture;" the word Pan actually translating as 'all.' As the ALL, he is both 'Pangenetor,' the 'all-better' and 'Panphage,' the 'all-devourer;' the giver and taker of life. The 'Night of Pan' is a poetic rendering of the 'dark night of the soul' that is the symbolic death that occurs prior to enlightenment. This is often referred to as 'Ego Death,' which in a sense, it actually is as one pours his or her ALL into the Cup of Babalon. But it is really a re-ordering of being in which the lower egoic structure is made subordinate to the higher ego, which itself is more directly connected to and aware of the Universal Mind.

There are two approaches to the ego death experience:

The first is by inducing a deep trance generated by a frenzied rite that produces an abandonment of self-control and a loss of the boundaries between oneself and the environment. This is a shamanistic practice that was a part of apocalyptic and merkabic practices that led to the formation of the Holy Qabalah. This may be induced by the imbibitions of drugs, orgiastic and other forms of Bacchanalia. Interestingly enough, one also finds this same breakdown of boundaries in schizophrenic symptoms. And indeed, the intensity of the rite produces a temporary schizophrenia, which is itself a breakdown of the ability to distinguish between the dream reality of the mind and the external consensus reality. This method produces a lesser, temporary awareness of the Universal Mind and is often used to convey prophecy and healing; a work of the Tower Atu as discussed in the [Formula of ON](#).

The second method is contemplative as the Aspirant moves through the Grades of Initiation where an existential crisis ultimately develops. The Adept develops depth and breadth in the scope of his or her mind that isolates oneself from ordinary or 'mundane' society; developing a sense of loneliness. He or she also begins to find a futility in purpose and meaning in life and living; an existential nihilism that threatens to overcome the mind with doubt and confusion (the apprehension of Choronzon). This is called 'anomie,' a personal feeling of lacking social norms by which the Adept finds him or herself having cultivated a mismatch between personal standards and wider social standards, which produces moral deregulation and an absence of legitimate aspirations.

The Adept must begin to anchor him or herself by focusing on Babalon and offering the totality of the dilemma, so intimately connected to his entire being, into the Cup of Abominations. One must ignore the many impressions produced by or upon the mind as the dangerous distractions of Choronzon and maintain a pure focus on the guardian of death (Babalon), surrendering all will and love to her purpose.

Unicursal hexagram



Six is the number of the Sun and the number of 'God in Man.'
The five petaled rose in center in the forms of an inverted pentagram;
symbolizing the divine feminine.

Dove & Serpent

AL I.57: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but * is not the Star. This also is secret: my prophet shall reveal it to the wise."

Dove

The Dove is the symbol of the Holy Spirit; Crowley writes in the Book of Thoth:

The Dove is the bird of Venus, but the dove is also a symbol of the Holy Ghost; that is, of the Phallus in its most sublimated form.

-and-

There is also the legend of the Holy Ghost in the form of a dove, impregnating the Virgin Mary. There is here a reference to the dove of Noah's Ark, bringing glad tidings of the salvation of the world from the waters. (The dwellers in the Ark are the foetus, the waters the amniotic fluid.)

THE ROOT OF THE POWERS OF WATER ACE OF CUPS



From the Book of Thoth:

This card represents the element of Water in its most secret and original form. It is the feminine complement of the Ace of Wands, and is derived from the Yoni and the Moon exactly as that is from the Lingam and the Sun. The third in the Hierarchy. This accordingly represents the essential form of the Holy Grail. Upon the dark sea of Binah, the Great Mother, are Lotuses, two in one, which fill the cup with the Life-fluid, symbolically represented either as Water, as Blood, or as Wine, according to the selected purpose of the symbolism. This being a primordial card, the liquid is shown as water; it can be transformed into Wine or Blood as may be required.

Above the Cup, descending upon it, is the Dove of the Holy Ghost, thus consecrating the element.

At the base of the Cup is the Moon, for it is the virtue of this card to conceive and to produce the second form of its Nature.



Seal of the O.T.O.

Vesica Piscis

The shape which is the intersection two circles of the same radius, intersecting in such a way that the center of each circle lies on the circumference of the other. In Thelemic philosophy, it represents a woman's vagina and is more fully explained in [The Greek Qabalah](#).

Serpent



Kundalini (Sanskrit: कुण्डलिनी), literally translates as "coiled" and represents an unconscious, libidinal force in the psyche that is said to lie at the base of the spine and symbolized by a coiled serpent. The Kundalini Serpent is said to reside in the sacrum bone at the base of the spine, which is the seat of the organs of procreation. The serpent 'sleeps' while curled into three and a half coils; the sleep being a symbol of the latent, residual power of pure desire.

Traditional Yoga and Tantra instructors claim that this energy can be "awakened" by a guru after one has been properly prepared with traditional yogic practices. This comes about through the 'grace' of the guru who blesses the properly prepared student with a 'laying on of hands' that is called a *shaktipat*, where the guru usually touches the third eye or Ajna Chakra of the disciple; the idea of an electrical charge being conveyed from the gurus shakti (awakened Kundalini) to that of the disciple. This is a traditional practice that has been misapplied in Thelemic circles. In the Caliphate O.T.O. they have built a culture that claims one simply has to have the IXth Degree papers to receive this shaktipat. And of course, there was no legitimate physical connection made with any of its leaders when they legally constituted their order, circa 1984ev. That they've managed to claim Crowley's copyrights in a circuit court of appeals is a distortion of lineal continuance of the shaktipat.

The kundalini can also awaken spontaneously, for no obvious reason; those having had this happen to them, sometimes having had no interest whatsoever in spiritual pursuits and nothing unusual occurring to trigger this in them. For some, they simply have a moment that they describe by saying in one moment, everything was 'normal,' then something changed in them and everything became 'different' though nothing has changed. Such confused language describes the indescribable; though for others, this generates a massive state of confusion that can even make one suicidal. For yet others, this awakening can be triggers by intense personal experiences, such as near-death experiences and other emotional traumas or even sudden shocks, such as being surprised by a loud noise.

Ancient Phoenix of Egypt (The Bennu Bird)



In ancient Egyptian mythology, the Phoenix or Bennu Bird is the sacred firebird; a male bird with beautiful gold and red plumage. At the end of its life-cycle the phoenix builds itself a nest of cinnamon twigs that it then ignites; consuming both the nest and the firebird, which are then reduced to ashes. It is out of these ashes that new, young phoenix then arises. The new phoenix then embalms the ashes of the old phoenix into an egg made of myrrh; depositing it in Heliopolis ("the city of the sun" in Greek), located in Egypt.

The Bennu bird when depicted as a heron had a two long feathers on the crest of its head and was often crowned with the Atef crown of Osiris (the White Crown with two ostrich plumes on either side), the god of immortality. The Bennu was associated with the sun and represented the Ba or soul of the sun god, Re. The Bennu bird's cry at the creation of the world marked the beginning of time; making the Bennu the god of time and its divisions -- hours, day, night, weeks and years.

Rose Cross



The symbol of the Rose Cross is one of the central symbols of the Thelemic philosophical system. In The rose represents Nuit, the infinite expansion as the cross represents Hadit, the infinitesimally contracted point. These two together formulate a symbol of the Great Work; the uniting of the microcosm with the macrocosm.

Crowley writes on this:

The Tau and the circle together make one form of the Rosy Cross, the uniting of subject and object which is the Great Work, and which is symbolized sometimes as this cross and circle, sometimes as the Lingam-Yoni, sometimes as the Ankh or Crux Ansata, sometimes by the Spire and Nave of a church or temple, and sometimes as a marriage feast, mystic marriage, spiritual marriage, "chymical nuptials," and in a hundred other ways. Whatever the form chosen, it is the symbol of the Great Work.

Cross of Tau



The Tau Cross, named after the Greek letter it resembles, is suspected to have originated with the Egyptians. The Probationer of the A.'A.'. is directed to affix this to his or her robe and is given a choice; to place it aright or averse.

Crowley also makes clear that the process of uniting the microcosm with the macrocosm is reflected in the sexual act:

So we need not be surprised if the Unity of Subject and Object in Consciousness which is samādhi, the uniting of the Bride and the Lamb which is Heaven, the uniting of the Magus and the god which is Evocation, the uniting of the Man and his Holy Guardian Angel which is the seal upon the work of the Adeptus Minor, is symbolized by the geometrical unity of the circle and the square, the arithmetical unity of the 5 and the 6, and (for more universality of comprehension) the uniting of the Lingam and the Yoni, the Cross and the Rose. For as in earth-life the sexual ecstasy is the loss of self in the Beloved, the creation of a third consciousness transcending its parents, which is again reflected into matter as a child; so, immeasurably higher, upon the Plane of Spirit, Subject and Object join to disappear, leaving a transcendent unity. This third is ecstasy and death; as below, so above.

It is interesting to note that Hermes Trismegistus is often quoted in the Western Mystery Tradition as being the author of the teaching: 'As above, so below.' But the full phrase is actually, 'As above, so below; as within, so without.' This gives us a fuller sense of what the Great Work actually is; expanding the depth and breadth of what the symbols of the microcosm and macrocosm actually represent. But remember always, Crowley's teaching:

Hence to will anything but the supreme thing, is to wander still further from it -- any will but that to give up the self to the Beloved is Black Magick.

General Introduction to Thelemic Qabalah

The main effort in developing a Thelemic Qabalah is to distill the elements of the Qabalah and its teachings from the Jewish culture and place them in context with the doctrine of Scientific Illuminism. The essential difference is in perspective; the Hebrew teaching being consistent with the doctrine of Jewish exceptionalism. This brings on the idea that the 'chosen race' is that race that all the other races must evolve into through reincarnation (tikun) that they might acquire a group soul called the Ruach. Thelema presents a doctrine of individualism and asserts that each of us is a complete soul in and of ourselves.

In the Hebrew Qabalah, we have the 1st Discernment and so we begin with the 'Light', which is a description given to the 'Creator.' The Light is the spiritual force behind the Sun that projects forward with the 'force of attainment.' Its essential nature is impossible to convey; this essence being called ATzMUTO and having a value of 617 that is also equal to the Hebrew word for 'mighty acts.' All of creation can be found by this force that is constantly in motion; these being the many acts of the Creator. Interestingly enough, 617 can also be reduced to 14 (the Art Atu—suggesting the evolutionary process) and 5 (the number of man—Pentagram) and all three numbers together equal 36 (the Star Sapphire being the Magick of generating the creative force).

This evolutionary force originating from the Creator—described as being infinite is called the 'Behina Storesh' (the root of reality) and is placed at the top of the Tree-of-Life (Keter); corresponding with the tip of the Yod of Tetragrammaton. It emanates from the Creator and manifests in humanity at the top of all "his" creatures. These creatures and the human being are said to be a vessel that is then filled with the Light in an act of 'bestowal' (of happiness, peace and contentment) by the Creator flowing into the human vessel with its 'will to receive.' This Light is called Ohr Chokmah or the Light of Wisdom. The receiving vessel is called the Kli (Klipot meaning 'broken vessel') and it comes to know that there is a giver; Behina Aleph (the root of the letter—suggesting a spiritual nature to the alphabet); corresponding with the Yod of Tetragrammaton. This vessel is of course, a higher vessel as it's on the Supernal plane of being.

For the 2nd Discernment, the Hebrews then assert that the 'will to receive' is narcissistic and those that would simply receive it without feeling any responsibility to share it to be consuming the 'bread of shame' and that the bestowal should be initially rejected. That it is not rejected is equivocated to a state of bondage to the lower ego. But what this leaves in its wake is the development of a state of emptiness. Yet it is this Light, called Ohr Hassidim (the light of mercy) that then leads one to understand that it is better to give than to receive; all this being the moral preparation for greater spiritual work.

Liber LXV provides some insight into this on a more esoteric level:

LXV:I.18 "So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black. "

LXV:I.19 "Therefore, O my darling, art thou black. "

LXV:I.20 "O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes."

LXV:I.21 "O the filthy one! the dog! they cry against thee. Because thou art my beloved."

Rather than being rejected for some moral reason, we should consider that the light is reflected; suggesting that this vessel constitutes sentience as it notes the quality of the Creator is to emanate its force downward on the Tree-of-Life. This is the 3rd Discernment; called Binah, which means literally 'to observe' and often translated as 'understanding.' It is the reflecting Moon (in conjunction with the Sun—Keter); a symbol of NUIT and corresponding with the Heh of Tetragrammaton. For correspondence we find this quote from NUIT, seeking to bestow or give in Liber AL vel Legis:

AL:I.13 "I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

AL:I.16 "For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight."

AL:I.20 "The key of the rituals is in the secret word which I have given unto him."

AL:I.22 "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

AL:I.32 "Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all."

AL:I.58 "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

AL:I.61 "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"

We then step forward to Behina Gimil (the root of Gimel) and the Vau of the Tetragrammaton. This is the ONE involving downward on the Tree-of-Life and emanating the seven sacred planets (including the physical Sun) as the original demi-gods in the ancient Gnosis and the Universal Ruach (Universal Mind) on the Tree-of-Life; relative to the Greater Countenance. We are at the 4th Discernment, which is the Zeir Anpin (the Lesser Countenance) and is represented on the Tree-of-Life by Chesed, Gebura (or Din), Tiphareth, Netzach, Hod and Yesod; the Sefirot of the Ruach of the individualized Soul; being a fully incarnated god. Being filled with emptiness, the vessel then decides to receive a portion of the Light in order to create a creature and fill it with Light; copying the act of the creator to create and give to the creature. The Adam Kadmon or holographic archetype moves towards material manifestation; all these actions being acts of the Creator in this dualistic world.

Ultimately, the Light can only manifest in a material vessel; bringing us to the 5th Discernment and to Behir Dalet (the root of Dalet) and corresponding with the Heh (final) of Tetragrammaton. We are at the pendant Sefira, Malkut. This is the receiver of the Light; having the 'will to receive' and by receiving the Light, the creature (the human being) is given the sense of the Creator through an intuition, which marks the fully constituted Kli. An independent desire develops to be and do what the Creator has placed him or her there to be and do. We summarize this in the first half of the Thelemic mantra: Do what thou wilt shall be the whole of the Law.

The creature then attains to equivalence of form with the Creator (we being gods ourselves!) and pursues the thought behind the Creator; rather than to consider the actions of creation. In other words, the creature no longer views the events of his or her life as things happening to him or her. But rather, the creature seeks the emanating Light that is a perfect and absolute love; summarized in the second half of the Thelemic mantra: Love is the law, love under will. In this regard, the creature then seeks to be creative; the very sign that the Light is flowing through him or her.

Aleph, Bet, Gimil and Dalet add to 10 in gematria and so the Tetragrammaton and the Tree-of-Life are inexorably tied up with each other. In other words, humanity and God—each define the other and are indeed a reflection of each other. This simple insight shows us the divinity of man embraced by the infinity of God; the microcosmic and the macrocosmic. Therefore each of us is omniscient, omnipotent and omnipresent...only after a different manner from the godhead.

The Sefirot are arranged on the Tree-of-Life into three columns, which are considered to be solar and refer to the nature of days. The right or positive column represents the Light and is attributed to the morning; attributed to the time period from sunrise to noon. This white column adducts (draws closer to the Creator) and represents the process of evolution. The left or negative column represents darkness and is attributed to the afternoon hours; until sunset. This black column rejects (pushes away from the Creator) and represents the process of involution.

And the middle column, also called the Middle Pillar, covers sunset to dawn. It represents the starry sky that is on display at that time and hence, the Augoeides. Kenneth Grant refers to this as the Mauve Zone; suggesting a color for this column; certainly, we know it as the 'Royal Road,' which suggests purple. And in Egyptian Magick, this is the resurrection in that the King buried in the pyramid and 'underground' (where the night sky is) by day, is elevated to the starry sky when the night then appears above ground.

The Hebrew Qabalah presents a symbolic story in which the creature is a separate entity from the Creator and it is but the mission of the creature to make his or her way to be with the godhead. But in Thelema, we are each individuated manifestations of the non-individuated godhead; each ourselves being infinite in nature—both one with and separate from the godhead. The evolutionary path is not a path of return, but to individuated glory, which is the net result of the works of any true god; this being a cyclic energetic state of manifestation that results from the polarity of the involutionary and evolutionary force.

We don't need a story of our dramatic return as found allegorically, in the Torah and the history of the Jews. The Hebrew Qabalah distills its esoteric journey of return to the godhead from this exoteric historic and mythological story of the Jews escape from Egypt and from bondage; forward to their arrival at the 'Promised Land' (paradise restored). Overall, this represents a brilliant correlation of an exoteric and esoteric cosmogony that bonds a theocratic culture; the revolutionary Thelemic concept being that the empowerment of the priestly class ultimately must create a theocratic tyranny.

So for the Thelemite, we seize upon the science of Augoeides and seek that Gnosis that is called the Knowledge & Conversation of Thine Holy Guardian Angel; to become the Shekinah and take the Nefesh of the 4th Discernment to its union with the Ruach of the 3rd Discernment. To become the Shekinah, one must leave the realm of the Klipot by making oneself whole and awaking to the initial intuition of the divine radiance (as discussed above).

From this point unto that great Initiation that is the traversal of the Abyss and entry into the Supernal realm of the 2nd and 1st Discernments; the latter of which is the “smooth point” a paradoxical symbol for the highest attainment—per Liber LXV:

LXV:I.9 “Debate not of the image, saying Beyond! Beyond! One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth.”

LXV:I.10 “Not otherwise may ye reach unto the Smooth Point.”

The evolutionary path is essentially through the Middle Pillar; that we each further the glory of our own divinity. We understand the technology of the Universe in terms of the calendar with its disbursement of astrological ages and aeons as much as equinoxes and solstices—its annual and diurnal motions. In this Starry Gnosis, we become sensitive to the energy field; that matrix of being within which we are constituted.

The Causal Plane (Briah) in the Universe is measured by the calendar; though invisible to our five senses and only demonstrated through the law of cause & effect. This plane dwells above the Astral Plane on the Tree-of-Life and is that which bestows the destiny of our past, present and future. We as humans (H) are at the top of the hierarchy of material being; arranged in a pyramid as follows:



“Still” has very little ‘will to receive’, with that will increasing as one steps up the pyramid. And so it is that the N.O.X. then has no ‘will to receive’ as is also true for the L.V.X., which is its equivalent.

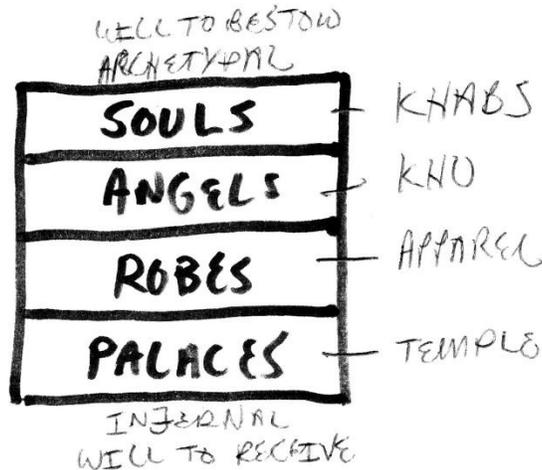
LXV:I.54 “Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?”

LXV:I.55 “And he said: That my Work may be right.”

Both the L.V.X. and the N.O.X. are expressions of the 'will to bestow'; noting that the Light extends itself outwards as the night covers all:

LXV:I.23 "Not aloud shall they praise thee; but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine."
 LXV:I.24 "Yea! the night shall cover all, the night shall cover all."

The pyramid can also be arranged into a square to further describe these four levels of being:



Note the angels of are the Aethyr and of aethyric substance; but that the human soul is a singularity. The robes are the appearances and essences of environment as the palaces are the material basis for being. If we are the individuated expression of the Creator or Universal Mind (non-individuated consciousness), we are of the inner mind of the L.V.X. or 'within the thought' as described in the ancient Gnostic codices. We are each the Logos or Christ by our creative expression of genius; i.e. new Gnosis. That which is 'outside the thought' are of the Klipot (fractured vessels) that are the blind forces of the Black Lodge (N.O.X.).

When properly congealed, the Kli is that prop that brings individuated being to its fullest consciousness. This is the art of coagulation as described in the Art Atu; attributed to Samekh (prop) whose value is 60 as is the word Kli. This is the crucible where the L.V.X. and the N.O.X. are congealed into one complete and fully conscious human being.

As discussed above:

The creature then attains to equivalence of form with the Creator and pursues the thought behind the Creator; rather than to consider the actions of creation. In other words, the creature no longer views the events of his or her life as things happening to him or her. But rather, the creature seeks the emanating Light that is a perfect and absolute love; summarized in the second half of the Thelemic mantra: Love is the law, love under will. In this regard, the creature then seeks to be creative; the very sign that the Light is flowing through him or her.

The principle of 'Equivalence of Form suggests one's bonding with the attributes of the Creator; that as lesser gods, we also act in the same manner as the godhead. And what we are actually doing is bonding with the root of our own soul, which is the spirit. Through the creative process, we then complete the involutory process by bonding with the interior force that is the

creator within. This creative process requires the discipline of the various internal egos to serve the overriding will that is love. And we know that the Hebrew word for love (Aheba) is equivalent to the Hebrew word that describes God (Achad); both being equal to 13—by gematria.

And through creative production, we then complete the evolutionary process by bonding with the exterior forces and the creator without. Our own growth raises the bar in nature as it serves the collective soul. And interestingly enough, the Hebrew word for nature is 86 as is the name for the Hebrew god worshipped in nature, Elohim. We then find here, an allusion to the two phases of the Adeptus Minor Grade in the A.'.A.'. —Adeptus Minor (within) and Adeptus Minor (without). For more on this, we read in Magick in Theory & Practice:

The Grade of Adeptus Minor is the main theme of the instructions of the A.'. A.'. It is characterized by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, "The Temple of Solomon the King;" "The Vision and the Voice" 8th Aethyr; also "Liber Samekh", etc. etc.) This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates.

To attain the Grade Adeptus Major, he must accomplish two tasks; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfilment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Secondly, he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty --- symbolized by his heart, his phallus, and his legs. It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; as secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

In order to establish a bond with the spirit within, one must apprehend the intention of the creative force of the godhead, which is to gain the experience of pastimes; they being the only way the infinite can become more than it already is. It is this affirmation of desire that moves the godhead to manifestation as finite, individualized creatures and things. In Thelema, this desire is symbolized by the goddess—BABALON. And it is that Bhakti Yoga in her name that produces the identification and bonding with this force. Per our quote of the Cindy Weinstein article in [A Token of Babalon](#), she writes:

In the beginning, before there was force or form, when only the void existed and the void was filled with nothing there was only cause. Cause had not even potential. Cause owned nothing. Cause created nothing. Cause was roaming and motionless. Cause had a name and the name was secret. The secret was everywhere known and ineffable and growing. The void became cause and the secret name became silence.

Prophecy can be defined as creative energy invested in spiritual pursuit. Indeed, prophecy is inaugurated by the contemplation of the Spirit. And for that matter, knowledge of the thought or intent of the creator (Gnosis) is the only true pleasure that exists. This is why she, who is "all

pleasure and purple, and drunkenness of the innermost sense" (cf. AL:I.61) bids us to "**arouse the coiled splendour within**" or in other words, to contemplate the Spirit within that we might come to identify with the intent of the creator and be creative. There is no greater wisdom than this...no greater Magick!

Nuit then becomes an important Thelemic symbol that involves the contemplation of the Spirit within and without; especially due to her claim in Liber AL that she is "**the naked brilliance of the voluptuous night-sky**." (cf. AL:I.64) Indeed, as would be expected of this Spirit that parses itself into individuated and finite consciousness, Nuit states in AL:I.13—"**I am above you and in you. My ecstasy is in yours. My joy is to see your joy.**" This is the Spirit within and without.

Humanity must cling to the thought of the creator (cf. commentaries to various Gnostic codices at: <http://www.gclvx.org/?p=874>) as this is the only true point of Liberty. To do this, every thought, perceived phenomenon and event in one's life must be regarded (re: the Oath of the Abyss) as "a particular dealing of God with [one's] soul." Indeed, all our egoism moves us in this direction as the function of the ego is to move us toward pleasure and away from pain. Yet, our fractured egos really don't know how to do this without the unifying guidance of that most important of Thelemic symbols: the Knowledge of Conversation of Thine Holy Guardian Angel. Of this, Crowley writes eloquently; though somewhat cryptically:

Let me declare this Work under this title: "The obtaining of the Knowledge and Conversation of the Holy Guardian Angel", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

Liberty is the most powerful force in the Universe; the pure expression of Will being the instinctive purvey of that which (Thelemic symbol) we call the Beast and upon which Babalon rides; she being the object of love and desire. The problem is that in order to obtain liberation from ignorance, we must come to realize that all the tiny egos within us have been fooled; each thinking they are alone, absolute in the same way that all the egotists in our society think that their opinions are absolutely the truth.

As is stated in Liber AL:I.41 – : "**The word of Sin is Restriction. O man! Refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.**"

The creator does not change, but is eternal and hence, one's actions doesn't change one's relationship with the divine; though we live in a world where change is a constant. We are bid then to "**deem not of change: ye shall be as ye are, & not other.**" (cf. AL:II.58) Rather, it is incumbent upon every generation to establish its own relationship with the divine and to produce its own prophecy. There are no prayers that can appeal to the creator; no magickal formulae that can appeal to and/or bribe the creator or the creative force. This is an act of superstition, and a very ancient superstition that Thelemites must come to see for themselves.

Effective prayer is self-judgment or self-analysis so that a person might align him or herself with this creative force in order to practice that most ancient Hermetic virtue: Know thyself. We accomplish prayer by seeking ways to change our awareness so that we can attain Gnosis through

a process the ancient Gnostics called the 'dialogue with the Savior' and that we can call the Gnostic Dialogue; expressed beautifully in the Thelemic canon in Liber Cordis Cincte Serpente (Liber LXV).

The several parts of the Thelemic Qabalah include the four main practices of the Great Work; labeled here as Ontology, Mythos, Praxis and Science. Qabalism is really a more modern compendium of the development of wisdom that hails from the beginning of human history; including the antediluvian era. As such, the ontological development of human knowledge suggests an evolutionary impulse that goes much deeper than the cosmogonies that often come to map the paradigm of any one particular culture. But the cosmogonies generally present a functional mythos that serves both the society and the individual in her or her relationship to that society.

Welling up from the mythos arises an establishment of religious and spiritual practices; designed to elevate the bar of human experience. The primal drive for survival is coupled with a wholesome reverence for life creating an innate quest for holiness and sacerdotal experience. This realm of human experience is symbolized in Thelema by the Beast; a response to the Biblical character that represented individualism in a tribal-oriented culture and therefore was an immoral being. But with the valuation of the wide array of individuals that make up our post-industrial culture, and our recognition of inalienable, divinely ordained rights for each and every human being the Beast comes to represent virtue driven by that evolutionary quest that is symbolized by Babalon-astride the Beast.

That the devotion goes to Babalon on the part of the Thelemic Qabalist, that inner drive; that human evolutionary impulse recognizes the individuated consciousness 'in the thought' of the godhead. The ancient Gnostics referred to the thought of the godhead Protенnoia.

I am Protенnoia, the Thought that dwells in the Light. I am the movement that dwells in the All, she in whom the All takes its stand, the first-born among those who came to be, she who exists before the All. She (Protенnoia) is called by three names, although she dwells alone, since she is perfect. I am invisible **within the Thought** of the Invisible One. I am revealed in the immeasurable, ineffable (things). I am incomprehensible, dwelling in the incomprehensible. I move in every creature.

For us then, Babalon has a dynamic nature expressed through the human, individuated impulse that brings virtue to society. This comes by way of a certain means that is called the uniting of heaven and Earth, which was symbolized in the Gnostic codices as the work of the 'Son' who is called the Savior' (and would be the Beast in our mythos) and as we have written in an Introduction to the Gnostic Codices:

In the thought; being the Son we find the Logos or name of the Father. The Son's function as Savior is to bring together the upper Aeons that are inside the thought and the lower aeons that are outside the thought of the All-Father. This is in perfect conformity with Egyptian Magick and the uniting of heaven and earth that also manifested in the tradition of the Magi. This uniting of the upper and lower Sophia or Wisdom bears an obvious similarity to the uniting of upper and lower Egypt, as well.

In the Tripartite Tractate we read:

They are the first and the second [glory] and thus both of them are perfect and full, for they are manifestations of the Father who is perfect and full, as well as of those who came forth, who are perfect by the fact that they glorify the perfect one. The fruit of the third, however, consists of honors of the will of each one of the aeons, and each one of the properties. The Father has power. It exists fully, perfect in the thought which is a product of agreement, since it is a product of the individuality of the aeons. It is this which he loves and over which he has power, as it gives glory to the Father by means of it.

We write later in our own [Epistle on the Tripartite Tractate](#):

The Logos/Demiurge may itself be an anthropomorphosization of the translation activity of the godhead through the archetypal Anthropos/Adam-Kadmon into humanity (from the ONE into the ALL). This in a qabalistic rendering would come to represent Da'ath (with PAN, NUIT & the demon Choronzon in Thelemic doctrine). The Abyss then in Valentinian terms is the gulf between the Pleroma and [its] constellation of Pleromas; being within the thought of the godhead (the L.V.X.) and the 'Outer Darkness' (N.O.X.) or material world; being outside the thought of the godhead (a superficially created dualism; carried to an exaggerated extreme in Manichaeism).

It then follows that the Logos as the name of the Father is the spark of Spirit in each of us as detailed in the [Gospel of Truth](#) (quote here includes our own commentary in blue):

The Gospel of Truth is joy for those who have received from the Father of truth the gift of recognizing him, thru the power of the Meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Savior—that being the name of the task which he is to do for the atonement of those who had been unacquainted with the Name of the Father.

Recognition: Greek ΓΝΩΣΙΣ (gnosis) = 1263; this important term means direct personal acquaintance rather than mere intellectual knowledge.

If the recognition or Gnosis of divinity comes from the divinity itself, then that divinity must be within each of us. We are each then, our own Savior; having the task of recognizing that divine spark in us all, which is the "atonement." One then comes to know or become acquainted with the "Name of the Father." We might say then, that name is the Logos.

The first part of the Qabalah then presents a map of the Universe (the Tree-of-Life); detailing the involitional and evolutionary ontology of the godhead; the Universal Mind. This includes each, our relationship with the Augoeides; being holographic microcosms and an exact replica of the macrocosm or Adam Kadmon. (cf. [Liber Loagaeth](#)¹) This is the spiritual science that includes the art of Gematria and Notariqon that reveals mystical insights into Holy Scripture.

And as we have stated, from a formulated ontology, a mythos emerges. But as Galileo and Copernicus 'killed God' (Nietzsche) with their material science, so the Industrial Revolution destroyed the last vestiges of the Roman mythos and we've moved through another cycle of time; referred to as the Aeon of Horus. (cf. [Gnostic Cycles](#)) and responded to so eloquently by Crowley's [Liber 418](#)—a Thelemic mythos with Enochian origins. This accompanies the scientific revolution in the Age of Reason with the Neo-Platonic Hermeticism that simultaneously inaugurated the Renaissance.

In the Thelemic paradigm, there is also a philosophical juxtaposition of Christian prophecy as presented in the [Revelation of St. John](#). The mythological part of the Qabalah shapes our consciousness and helps us to understand ourselves. Yet this mythos opens up what is at

¹ If you don't have the Enochian font in your Word program, this page will not load correctly.

present, a left-handed path or individuated consciousness that contrasts with the original right-handed, tribal consciousness of the Roman, Pauline Christianity that is today, in its death throes. And so like all new ideas, Thelema is a controversial philosophical system. And for that matter, Thelema almost exactly re-states the ancient Gnosticism in modern terms. And Gnosticism has always been derided by the orthodoxy.

Next comes the practical Magick and Mysticism of the Qabalah that teaches us how to 'move soul'. The rituals (moving prayer) and meditation develop the astral body and congeal Soul (the body/mind/soul/spirit complex). This is the formulation of the 'asar un nefer' (myself made perfect) and the connection with the Augoeides that is called the Knowledge & Conversation of Thine Holy Guardian Angel. The work is to separate one's consciousness from its identification with the body to an identification with a star-form (for want of a better term) that is symbolized by the hologram of the Adam Kadmon (cf. [Liber Vox Viva Voce vel Video](#)).

As the mind can so easily fool itself; the intellect so readily pre-disposed to being overcome by desire, a method of determining the success of Qabalistic experience requires a scientific approach that includes a study of the Holy Books of Thelema and Enochian prophecy (Liber 418 and Liber Loagaeth) that one would oneself, begin to produce prophesy. We find examples of this in Runar's [DOzmt Index](#) as well as lesser attempts by him and others. This Qabalistic practice is referred to as the Merkabah Tradition; part of the Great Work that starts with the production of New Gnosis, which is the scientific validation of Qabalistic mastery. For that matter, it should be noted that the ancient Merkabah practice included the penning of the astral travels of the Merkabah mystic into books that were called Apocalypses; so far along has the misunderstanding of the last book of the New Testament come through the Piscean Age.

For our present purpose, the connection with Enochian Magick (including our translation of the Enochian prophetic text: Liber Loagaeth) as shown through Liber 418's connection with Liber AL vel Legis provides not only the canon and dogma of the Thelemic philosophical system, but also proves Thelema as the new mythos by which we can ultimately come to know ourselves. The study of these texts sets up a paradigm that illumines the mind and crystallizes the L.V.X. in our hearts by bringing the emotional and intellectual faculties in each of us to a union that we call [Congealing the Soul](#).

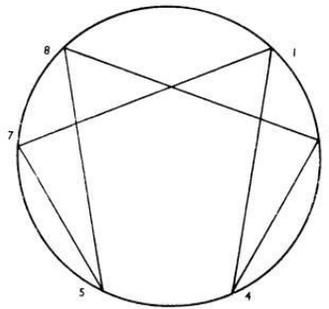
The Enneagram

The Universe (Nuit) is alive and actuates its consciousness through the mind of humanity. As humanity evolves, so does the Universe. The Solar System is an atom in the body of Nuit and the Sun is its nucleus. We live in one of the electrons of this atom, called the Earth. The Earth is surrounded by a protective layer of magnetized radiation called the Van Allen Belt, not unlike an egg in its shell. This is even a microcosmic reflection of the larger Solar System. And it has its own relationship with the other elements of the Solar System.

As the Trinity is as old a concept as the Hindu Gunas, we can strip the cultural qualities from these and discover a 'Law of Three;' active, passive and equilibrating forces. As well, the seven sacred planets exist in all the most ancient cultures and were revealed as a law in Pythagorus' octave. It is the order that exists in creation itself. The laws of seven and three can be

compressed onto a circle of nine points called the Enneagram. And though this seems to originate with Ouspensky and Gurdjieff, it is actually a much older concept; its earliest known appearance found in an ancient French study of the Zohar.

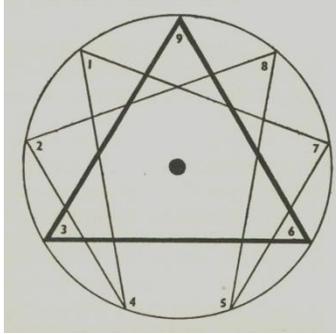
We can then note that as there are seven notes in the octave and there is but one manifestation, the seven goes into one as it is said in the Golden Dawn's 'Invocation of Isis:' "Your head is a diadem of twelve constellations, driven seven abreast in a dancing circus of nothingness." The quotient yields 1.42857 as a recurring period and we can place these numbers on our circle. Note the three numbers that are a multiple of three (3,6 & 9) are missing. These correspond to the 'Law of Three' and we are working with the 'Law of Seven' at this moment.



Note that is a diagram that depicts movement as it shows manifestation, which is never still. Starting with the number one, we move directly to four, which in the octave is a new starting point or a new one. From one to two and from two to three in the octave, we have whole tones. But from three to four, we have a half tone, which requires a "shock" to rectify this functional difference. Notice that four then goes back to two and three is missing, though it would seem that it belongs there.

Four then moves to two, again passing over the three, and two moves to eight as if skipping seven. Note that from seven to eight is another half-tone and requiring again, a "shock" to rectify this functional difference. The eight of course, is the recurrence of the first tone on a higher octave. It moves to the five, which is considered the dominant tone in the octave. If we brought these out to chords in the diatonic scale, both the V and VII chords are considered dominant chords. So the five moves to the seven, skipping the six, which is missing and seemingly belongs there, as does the three on the right side of the diagram.

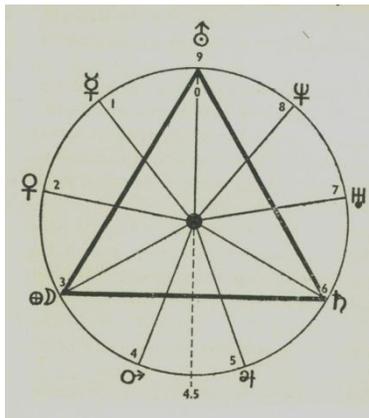
In fact, when we place the triangle on the circle, we find the three, six and nine in these places. We have only been considering the movement of the octave, which we will now connect with the mystical structure of the triangle.



As the triangle (trinity) represents a unity, we can divide the three into one, which gives us 333 as a recurring period. The triangle then represents the Supernal Triad; subtract this number from the nine and we have six, representing the heart of the Ruach. The nine gives us the seven notes of the Pythagorean scale with the two shocks and represents the completion of the circle.

At both points in the scale where the half tone is found, the scale is bent and the straight line is altered. Put enough scales end-to-end and eventually a circle would be produced. The point where a shock becomes necessary to make the scale linearly erect occurs between the third and fourth tone and the seventh and eighth tone in the scale. This corresponds with the third Grade and eighth² Grade of the A^צA^צ (Zelator and Adeptus Exemptus) and the veils of Qesheth and the Abyss. The sixth tone stands out as the 'Relative Minor' upon which in music, an entirely different but important scale is created. This corresponds with the Grade of Adeptus Minor, which is the conscious shock that informs the other two veils.

The nine planets now known may also be placed on the Enneagram, making it the most contemporary symbol in the Occult repertoire. But something is missing if one but looks at the symbol. There's a gap at the bottom and we turn to Patrizia Norelli-Bachelet to solve this conundrum. What has gone unconsidered to this point is the asteroid belt that lies between Mars and Jupiter. This wraps the inner planets in a protective layer in the same way that the Van Allen belt does for the earth. With this in mind, we get the following diagram:



² Bringing us to the nine on the triangle and showing the triangle to represent the three veils on the Tree-of-Life.

In first approaching the Veil of Qesheth, the Neophyte is given a rigorous program of learning to receive impressions, these ultimately set up the first conscious shock of awareness the will come to fruition in the Zelator Grade as the Zelator learns a process of discernment that intensifies the influx of impressions. The second shock is the descent of divine providence and the realization of one's godhood. As one comes to separate oneself from oneself, one discovers one's self-image being identical to the image of the divine light that pervades the universe, the connection with this greater force can prove quite potent.

Moving from the first to the second shock is one of developing 'Essence.' More and more the lower personality is made passive through careful processes of self-observation and a training of the processes of the mind in relation to both the intellectual and the emotional functions. Mastery of the Nephesch is of course, the foundation upon which all of this ultimately depends. And ultimately, the last shock comes as a result of the inertia of this Essence. The Vedantic process of stepping outside oneself, which has made the second shock possible, now serves to push one to a purely objective consciousness as if one was NOT.

Let us now consider the Enneagram from the perspective of the known planets. The Moon is on the first point of the triangle and is the first planet out from the Earth. On the diagram, the symbol of Earth is also displayed next to the Moon. This suggests Babalon and the Beast conjoined in its lowest expression. The Moon itself is our mechanical nature, the body itself. And so we have the Nephesch but also the blindness of the sleeping or uninitiated human who will take his or her first serious step into a greater awareness on piercing the Veil of Qesheth.

This is surrounded by Mars (4) and Venus (2) on either side and an obviously correlation again, with Babalon and the Beast. Mars is the force and thrust of creation from the lower waters through war and creating the vital energy of life on the Earth. Venus is positioned in a polar relationship with Mars and represents the divine harmony of the heavens, the higher waters, which require the vital energy of Mars to become actualized on the Earth. On the Queen Scale of Color, Mars is Red and Venus is Green, which is composed of Yellow and Blue while Red is one of the three primary colors. This shows us that Venus has a dual nature as she is as much the tide that ebbs and flows as well as the Moon that waxes and wanes. She has her own polarity being Isis who separated the heaven and the Earth.

The yellow of her two colors merges with Mars' Red to make the Orange of Mercury (1), which is an abstraction of Gold and an intimation of the Sun that sits at the center of the circle. Mercury is of course, the closest planet to the Sun and called the 'Messenger of the Gods' for this reason. Through this, we learn that the mind is the channel to the higher planes of consciousness, explaining why the outer grades of the AꞑAꞑ are about perfecting the mind. The Blue part of Venus brings us to Jupiter (5), transcending the Asteroid Belt that is the rubble of Mars' destructive force. This is also the Sky-Blue of Isis' robe; bespangled with stars (Yellow as a Gold abstraction—Lady Luck).

Jupiter then becomes the new Sun. Note that it actually gives off more energy than it receives from the Sun if only because of its immensity in size. So physical science lends some support to this notion. And we can say therefore, that Jupiter feeds the outer planets as the Sun feeds the

inner planets. And Blue of course, leads to Black³; the Black Earth—Matter, which is a part of the Time/Space Continuum. This clearly suggests Saturn as Chronos, the planet of Time and the cosmic order. On the Tree-of-Life of course, it is attributed to Binah and the City of the Pyramids. But as the new cosmic order, Saturn becomes the new creation that Jupiter shines upon. It's identification with the Earth as the 'bis' in Liber 777 shows reveals a connection between that which is beyond the Abyss and the terrestrial depth of life.

The next planet out in our Solar System is Uranus, which is the higher arc of Mercury. Saturn and the perfection of the mind in Binah (objective consciousness) simultaneously triggers or calls for the Ordeal of the Abyss—Da'ath being ruled by Uranus. Patrizia Norelli-Bachelet says:

“Uranus is the initial power of transformation and the instrument for the universalization of the light of Truth, the higher vibration of Mind.”

This universalization overtly implies the destruction or break-up of the individual; so important to the Abyss experience. Note the mystery of the Master of the Temple is 'Sorrow equals Joy.' The Sorrow of the Great Mother is the loss of individualization (attained in Tiphareth) for the Universal Medicine.

We come next to Neptune, the higher arc of Venus. This is the Universal or Divine Love in contrast with the physical love of Venus. Through the chaos and breaking-up of Uranus, at the plane of Neptune, full consciousness is attained as the chaos is subdued⁴ to bring about a pure inner state of Love, free from the carnal nature of animal love. This brings us finally to Pluto, the higher arc of Mars. Power is brought to its most potent expression—the All-Father (PAN) as the all-generative source of power in the Universe. On making one's way to this level of attainment (Ipsissimus), we gain an uninterrupted and continuous contact with vital energy.

Words of Power

In the beginning was the Word, and the word was with God, and the Word was God.—John 1.1

The ancient Greek Gnostics called the 'Word' the 'Logos' and it was determined that the Word came from the very heart of the Pleroma⁵ (Fullness) or 'true creator.' I say true creator as the Greek Gnostics determined to existence of a Demiurge that was despised as the false creator; the Jehovah of the Jews. This Word ultimately was determined to become embodied in the 'Son' who would come to speak on behalf of the Pleroma in order to bring light into the dead world created by the Demiurge.

³ 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."

⁴ The work of the Trident

⁵ The Pleroma emanated a host of thirty 'Aeons' of which one, the Demiurge, tried to emulate the Pleroma and produce its own creation...this world. The mission of the 'Redeemer' was to bring the souls 'trapped' in this world to the true Universe by way of Gnosis.

Since then, words have become an important part of the Western Mystery Tradition. They are seen as sources of power and indeed, the very essence of that power. Words are Spirit in this context. In Medieval times, it was believed that to know the name of a Spirit would bring one power over that Spirit. We can see this even through the story of Rumpelstiltskin.

Thelemic Magick takes a body of words it considers important and revelatory and views them as formulae that both lead the Aspirant to greater insights into Initiation and to the crafting of Initiatory processes. The body of these words when considered collectively also reveals the heart and nature of this philosophical system. And though we won't get to examine every word employed by Thelemic theurgists, it is hoped that this essay will succeed in exposing that light that is the core 'Logos' of Thelemic Magick.

ABRAHADABRA is the first of the more important Thelemic words for us to consider as it is the word that Liber AL vel Legis uses to represent the conjunction of Nuit and Hadit in Ra-Hoor-Khuit. Therefore as Crowley says, it represent the Great Work completed and is analyzed accordingly. The word consists of eleven letters with five of them being the letter 'A,' which in the Holy Tarot is attributed to the Fool Atu and the Hebrew letter Aleph, equaling 111. This is the first of the lesser paths on the Tree-of-Life. Interestingly enough, the word itself adds to a value of twenty-two, which is the total number of lesser paths on the Tree-of-Life. So there is here, an allusion to the Alpha and the Omega.

If we consider the first five letters as a set, this leaves us with six letters that remain. We can then find two sets of five and six letters, which seem a clear reference to the Pentagram and Hexagram; the two principal rituals of Western Magick. These symbols can be drawn on the Tree-of-Life, connecting all the Sephiroth on the Yetziratic plane. And of course, Tiphareth, the Sun, centers them in the Ruach.

Considering the second set of letters, we find four diverse letters; B, R, H and D. The B and R occur twice to give us the total of six in this set. The B transliterated into Hebrew is Beth; attributed to the Magus Atu and counter-balanced in the Supernal Triad with the Fool Atu noted above. The R transliterates to the Hebrew letter Resh and is attributed to the Sun Atu. By translation, we may derive a clear reference to the House (Beth) of the Sun (Resh), which is of course, the Universe of Stars. And so the letter H in its attribution to the Star Atu works quite nicely as our third of four distinct letters. This leaves us with Daleth; derived from the letter D and attributed to the Empress Atu, which also has Venus as an attribution. As such, the nature of the Universe may be expressed as 'Love.'

Recalling that ABRAHADABRA is noted in the Liber AL vel Legis as the union of Nuit and Hadit in Ra-Hoor-Khuit (the Sun—Tiphareth), opening the third chapter of the prophecy, and noting that this union is of the nature of Love, we find the key to Thelemic Magick is the product of that union. The nature of that union is found in the next word that we will examine, HRILIU. It is uttered by the Priest (representing Hadit) and Priestess (representing Nuit) at the climactic moment in the Eucharistic part of the Gnostic Mass. Indeed, it is the "Metaphysical Ekstacy" as

described by Crowley, of the union of Nuit and Hadit. Gregory Peters in his article "[Thelemic Samaya](#)" notes with great insight, that HRILIU "is the very fabric of existence, the currents of energy that are luminous and void⁶."

This cry of ecstasy may be seen as a shriek of a bird and seems an overt allusion to the IUNGES invoked in the ritual called the Star Ruby. The IUNGES as spirits were considered by the Greek Gnostics to empower the symbols used in theurgic rites. The next in the Star Ruby is to the TELETARCHAE, who were said to be the 'Masters of Initiation' and were led by the god Eros, God of Love. Remember, the nature of the Universe is Love, the Greek word for Universal Love being AGAPE.

The next invocation in the Star Ruby is of the SUNOCHES, these are spirits that bind and connect, especially employed by the ancient Gnostics in 'love charms.' Now, the nature of any connection between any one thing and another is by way of the connecting force that is Love (AGAPE), whether this be the attraction between two lovers or two opposing soldiers on the field of battle⁷. The power of symbols (IUNGES), especially as the formulae of words and the 'Logos' or Will (THELEMA) is then an Initiatory experience by way of the Masters of Initiation (TELETARCHAE) and are then bound (SUNOCHES) in the embodiment of the 'Logos' or 'Son' (THELEMA), which is in Greek, the DAIMONOS or in Thelemic terms, the Holy Guardian Angel and the fourth and last set of Guardian Spirits involved in the Star Ruby. These are 'the gods' that form the 'Company of Stars' and of which is the assembly of beings that comprise every man and every woman.

We are then as a community, a constellation of Stars. But we are simultaneously, creatures of the Earth. THERION comes from a Greek word whose root, Thera, means 'beast.' This is expurgated in some depth by the constellation, Lupus, in [The Starry Gnosis](#). In Thelemic Magick the beast (THERION) is conjoined with BABALON, noted in again, The Starry Gnosis as the constellation of Cassiopeia⁸, who subdues or kills her man, which in Thelemic Magick equivocates with bringing him to orgasm. Thus BABALON rides the Beast/THERION.

The 'Will' or Light/Logos (LVX in Latin), which is the Star (HADIT), is symbolized by the erect PHALLUS and is that central Star, the Sun or Son as noted above. The Cross has come to symbolize this in the Western Mystery Tradition. Note that when looking at the Stars or the Sun with a slight blurring of vision, four equal-armed rays jut out in ninety-degree angles. The Golden Dawn derived their formula of L.V.X. from this.

Yet in Thelemic Magick, we get the formula VIAOV. This brings the numeration to 93, which is also the numeration of two keywords in [Liber AL vel Legis](#), AGAPE and THELEMA. Crowley notes this formula as a formula of Tiphareth, the Sun. And in his essay on this, he equates the two V's or Vau's with the Devil Atu, the lesser path on the Tree-of-Life that leads from Hod or Mercury to the Sun, Tiphareth. The Devil is BAPHOMET, the Lord of Magick and Initiation, which comes under the domain of Magick. And BAPHOMET is the PHALLUS or 'Horned God,' the Devil. He is the ruler of illusion and illumination. Note that this is not the Devil that is part of that Christist

⁶ That which is luminous would refer to Hadit as that which is void would refer to Nuit. These two currents, positive and negative, form the basis of Crowley's formula, 2=0 or the annihilation of opposites.

⁷ Cf. Crowley's essay on the Tower Atu.

⁸ We may also consider the constellation of Andromeda as a further articulation of this story. The themes of the myth developed in the story of the stars have a recursive nature and repeat themselves as 'leitmotifs' as the plot unfolds.

pantheon that is composed of the three desert religions cursed in Liber AL vel Legis; namely, these being Christianity, Judaism⁹ and Islam (amongst others). And this is not the same Devil worshipped by an ignorant horde that call themselves Satanists and/or Setians. But this is the God the ancient Templars¹⁰.

The central three letters of the VIAOV formula are described by Crowley as being the 'Father' letters to balance the three 'Mother' letters of the Hebrew Alphabet. Interestingly enough, Aleph (The Fool Atu—Air) appears in both sets. This leaves Yod (The Hermit Atu—Virgo—Earth—Feminine) and Ayin (The Devil Atu—Capricorn, Earth—Masculine) to balance with Mem (Water) and Shin (Fire). Crowley notes also that the Adept is thus, a Hermit (Yod) to himself, a Fool (Aleph) to his foes, and a Hierophant¹¹ (Ayin) to his friends. And thus he is 'Nine' by nature (Atu IX—The Hermit), 'Naught' by attainment (Atu 0—The Fool) and 'Five' by function (Atu V—Hierophant). Note that five is the number of a man; naught is the number of a woman and nine, the 'duality' (Yesod) where the "business" of Magick takes place (the astral plane)¹².

As the Vau is phonetically equivalent to Ayin, it is also phonetically equivalent to the English letter 'F.' And it is in this form that the formula is presented in Liber Reguli, the third of the principal Thelemic rituals noted in this essay. The formula is articulated by Crowley as follows:

F – Manifested Star

I – Secret¹³ Life – Serpent

 Secret Light – Lamp

 Secret Love – Wand

 Secret Liberty – Wings

 Secret Silence – Cloak (or Robe)

A – Babe who formulates the Father and makes fertile the Mother.¹⁴

O – Devil, Secret Eye (Phallus)

F – The series of transformations has not affected his identity; but it has explained him to himself¹⁵.

The next formula in Liber Reguli for us to examine is the central formula of the ritual, LASHTAL. This formula came by way of Frater Achad's discovery of the 'Key' to Liber AL vel Legis. This caused Crowley to change the title of his work from its original name, Liber L vel Legis. Achad

⁹ The idea that Judaism is a cursed religion has proved a controversial idea in some Thelemic circles as Liber AL vel Legis also says: AL I.46 & 47: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. But they have the half: unite by thine art so that all disappear." But in AL III.53, we read: "With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din." Din is the operative word here. The Jews once carried and preserved the light and for many years as Motta pointed out in his teachings. And thanks to them, we get the Holy Qabalah. But in their failure to recognize the nature of the present mundane Aeon, they have lowered themselves to the stature of the other two desert religions where for so many centuries they were well above.

¹⁰ As much as the Tower Atu should probably have been renamed 'War' as Crowley suggested, this Atu probably should be renamed Baphomet in order to eliminate the reference to a term so engrained in the common zeitgeist that there is functionally no way to rehabilitate it.

¹¹ Crowley most likely is seeing Baphomet as the Hierophant and is not referring to the Atu by the same name.

¹² The reference to "business" comes from Crowley's Wake World and ultimately is the annihilation of opposites, giving us the idea of duality.

¹³ Cf. The Hermit Atu.

¹⁴ The Initiated interpretation of the Oedipus cycle by Aeschylus is hinted at in Crowley's essay on the Court Cards of the Holy Tarot.

¹⁵ This is a perfect explanation of the mystical teaching that we are all as Stars, omniscient, omnipresent and omnipotent as per the Gnostic Mass.

revealed this prophesied 'Key' to be the number 31 and that as representing the division of 93 by 3 as 93 is the numeration of the key words AGAPE & THELEMA by way of the Greek Qabalah and the book is divided into a trinity of gods, each with their own chapter.

The word itself has an overt allusion to the Hebrew qualifier, 'lastal,' that when attached to verbs, describes an action that is holy in itself and done for it's own sake. In Thelemic terms, that would be "unassuaged of purpose" and "delivered from the lust of result." The word itself is the keyword in the formula for Liber Reguli, which is a formula used to invoke the forces of the Aeon of Horus.

AL (31 by Hebrew Gematria) is the Hebrew word for God, which sets up the idea of LA (also 31) being 'Not-God.' We then get Hadit and Nuit respectively, as God equals 1 (Phallus) and 'Not-God' equals 0 (Kteis). The equilibrating sub-formula that represents their union is ShT, a word derived from the Hebrew letters Shin and Teth. These letters correspond to Atus XX and XXI in the Holy Tarot, which together also add to 31. Thus, the word is a three-fold formula that equals 93. And of course, it is said that to be a Thelemite is to commit oneself to that egregore known as the '93 Current.'

Interestingly enough, Aleph is the Fool Atu, which is Atu 0 and the 0 can easily be substituted by the letter 'O,' which is transliterated as Ayin or the Devil Atu, which is BAPHOMET or God as the dual Hermaphrodite; being both man and woman as well as having both a spiritual and animal nature. Ayin of course, may be transliterated as the letter A¹⁶. Additionally, the attribution of Capricorn to this Atu is appropriate as Capricorn is at the height of the Zodiacal Wheel. Lamed, the other letter employed in the AL/LA sub-formulae is attributed to the Adjustment Atu, which also holds Libra as an attribution. Libra is ruled by Venus, which further explains the nature of God as Love. And the Adjustment Atu is also numbered VIII, suggesting Hod or Mercury, which is the Magickian and as a Sephira is connected to Tiphareth by way of the Devil Atu of which again, the letter Ayin is attributed.

Crowley also explains THELEMA and AGAPE by way of Notariqon as follows:

Q – Babalon and the Beast conjoined
e – unto Nuith
l – The work accomplished in Justice
h – The Holy Graal
m – The Water therein
a – The Babe in the Egg (Harpocrates on the Lotus)

A - Dionysis
g – The Virgin Earth
a – The Massacre of the Innocents
p – Wine press
e – The Draught of Ecstasy

¹⁶ By substituting Ayin for Aleph, we get a numeration of 100, which is valuable as will be explained later in this essay.

The next word in Liber Reguli for us to examine is AUMGN. This is the one formula in the ritual that does not equal 93, but rather, it is instead, equal to 100 (as per the Ayin substitution for AL/LA noted above). It is derived from the Hindu word to express the Universe, OM. And it transliterates these two letters into AU for O and MGN for M. MGN equals 93 and functions as one consonant; not altering the pronunciation of the Hindu word. Correspondingly, AU functions as one vowel sound, but equals 7. This gives it a correspondence with the Chariot Atu, which contains the 'Cup of Our Lady Babalon' and of which we've addressed above. The Hebrew letter Cheth is attributed to this Atu and when spelled in full, equals 418. This is the number of the Great Work, which is delineated in the formula of ABRAHADABRA as discussed at the beginning of this essay.

Crowley presents the following Notariqon for this formula:

A - is the Negative

is the Holy Spirit who begets God in flesh in the Virgin¹⁷

is the Babe in the Egg

is Bisexual

V - is 6 - dual nature of the Logos as divine and human

- the son himself as the child begotten of the Virgin by the Holy Spirit¹⁸

M – formation of the individual from the absolute is closed by his death¹⁹

G – Luna – the triune formula represented by its aspects; new, full and it's quarter phases²⁰

N – Scorpio – the Eagle, Snake and Scorpion as decanates of Scorpio, indicate the triune nature of incarnation

The letters 'GN' are silent and reminiscent of the word Gnosis and is further elaborated on by Crowley:

"...the Master Therion proposed to replace the M of AUM by a compound letter MGN, symbolizing thereby the subtle transformation of the apparent silence and death which terminates the manifested life of Vau by a continuous vibration of an impersonal energy of the nature of generation and knowledge, the Virgin Moon and the Serpent..."

In Liber Samekh, Crowley writes:

Ye that are Gods, going forth, uttering AUMGN. The Word that goeth from (A) Free Breath. (U) through Willed Breath. (M) and stopped Breath. (GN) to Continuous Breath. thus symbolizing the whole course of spiritual life. A is the formless Hero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the silence of "death"; GN is the nasal sound of generation & knowledge.

The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MGN to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by $MGN = 40 + 3 + 50 = 93$ AGAPH, TheLHMA etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KR the conjunction of the essential male and female principles.

¹⁷ The Virgin is matter as unimpressed by spirit.

¹⁸ The light has then crystallized itself into matter, thus 'redeeming' it.

¹⁹ But this is not a real death as energy can not be destroyed; only the false ego-making arrangement of elements is destroyed in their relation.

²⁰ The Moon receives the light of the Sun and represents the body in Astrology. We then have another symbolic representation of the Light infusing itself into matter for the redemption or evolution of matter.

In total, we have the most sacred number of Aleister Crowley's O.T.O. (not to be confused with any of the various existing orders that make the claim to having succeeded him in the present day; O.T.O., S.O.T.O., T.O.T.O. et al). 100 represents the fact that each of the ten Sephiroth on the Tree-of-Life each have their own Tree of ten Sephiroth. We therefore derive the number 10^2 or 100. 100 is also the value of the Hebrew letter Qoph, which is the back of the head or the cerebellum where creative and productive forces are situation and elaborated on quite extensively in the writings of Kenneth Grant. Qoph is attributed to Atu XVIII, the Moon Atu and 18 can be reduced by AIQ BKR to 9, which is Yesod. And again, Yesod is the place where the "business" of Magick takes place.

100 also reduces to 1 and is described in the Sanctuary of the Gnosis of Crowley's O.T.O. to be the expression of Unity as extended into complete manifestation in terms of the symbolism of pure number. And of course, manifestation is dual in nature. If we "**Divide, add, multiply, and understand.**" –AL I.25, we get the following:

$10 \div 2 = 5$ – Heh, The Star Atu

$10 + 2 = 12$ or 7 – The Zodiac (Binah) and 7 Sacred Planets or Cheth (Atu VII) and the Great Work (418), which results in attaining Binah

$10 * 2 = 20$ or 2

20 is Kaph, The Fortune Atu or Heh

(Atu X: $2 * 5$; 2 is duality suggested by the biune star, Sirius and 5 is the value of Heh)

2 is Chokmah, the complement of Binah and also Hadit, the Star.

The first key revelation of the Gnosis in Crowley's O.T.O. is described as the Four Powers of the Sphinx, which is also a part of the Neophyte Grade of the A^ꞞA^Ꞟ. These are given in the Third Degree Initiation and are in Latin, Scire, Velle, Audere and Tacere or Knowledge, Will, Courage and Silence, respectively. The initials of these four Latin words are used to form the sentence: Sub Umbra Alarum Tetragrammaton, which can be loosely translated as "Under the shadow is the sign of Jehovah." AS we noted at the beginning of this essay, the ancient Greek Gnostics considered Jehovah to be the Demiurge or false god who created this 'dead' world and which needed the 'Logos' (THELEMA) in order to bring Light, Life, Love & Liberty to this darkness; this shadow of the Pleroma. And if we take the final initials of the sentence, Sub Umbra Alarum Tetragrammaton, we find the letters BAMN, which can be re-arranged in alphabetical order in order to create ABMN; giving us AB (Abba) or Father and MN (Water, Scorpio—the hidden fecundation) or Mother, and the true Thelemic Tetragrammaton.

Numbers in Two-Fold Extension

by

Runar Karlsen

Edited and commented with footnotes

by

Paul Joseph Rovelli

We know many of the numbers as consciousness, particularly the lowest numbers; 0, 1, 2 and 3²¹. In Enochian these numbers have turned out to be gods. We know how the ten numbers act when they are on the Tree-of-Life, and also how they appear in Astrology, as in aspects and in harmonic tables. In order to analyze a two-digit number, one can break it up and reduce it to its components, which will enable us to refer it back to 11; the number of Magick, which shall be our base. So when having this as a base, it is just to look at the number, and make reasonable deductions. When it comes to interpreting other numbers, it is the primes that are the difficult ones, as they are not divisible and are hence, unique. But still, even a non-prime, such as 64 provides a depth of information by virtue of its divisors; 2, 4, 8, 16, and 32 – its nature becomes differentiated in its components.

11 is a prime number; the number of Magick. It returns to 2 by adding its digits (1+1) and is therefore, dynamic²². We can attribute to it, surplus energy; energy tending to change. Therefore, it is Magickally potent, though not used much in music and particularly rhythms as it is not fundamentally static as the number 12. But having a little too much, or too little creates the tendency to change. Compare with the explosives on the periodic table.

22 is the former number, doubled. A number of Magick is now put in a system; working, but not as volatile and fluctuant as the number 11. 22 is far more stable than the 11, because its an even number. **The odd numbers are the moving ones, and note that all primes are odd, apart of no 2. Therefore the stability begotten here makes it predictable and therefore usable.**

33 in Enochian is PD; the 'thunders of increase,' also called 'seeds.' This delineates Spirits conferring the innermost life of the Sun; a mystical number as it represents the triad; being 11 in balance.

44 is a low number in this series. It represents the rigidity of matter; the doomed tower at a cloudless calm day.

55 is highly specialized and artistic. It is developed and able; potent, and can give all. Together with 56, the number of NU and NOT, we get the creative 111²³.

66 is the number of qliphoth. We get here, spirit in dualistic or antagonistic relation; spirit vs spirit or Will vs Will, hence strife²⁴.

²¹ Here we have the mystical 0; given to us by the Arabs. Additionally, we have unitary consciousness (1); the duality (2) and the tetrad or trinity (3).

²² Here we have the polarity of the dyad. It is the dualistic Universe that provides the energy for manifestation.

²³ As 5 is the number of man, we can add the digits of 56 (again, NU and NOT) to get 11. Because of this recursion, we don't have an arbitrary leap of logic here; though it may seem at first that it is.

77 represents strength as 7 is the two-fold number of Venus. Will and Love is shown in union as the Yoni and the Lingam; the hermaphrodite as exemplified in Baphomet²⁵.

88 is the balance of the Black and White Brotherhood; two systems in flexible relation, both together, orderly and agile.

99 is ecstasy and bliss turned to its maximum force. It is all confusing and running out.

Addendum by Paul Joseph Rovelli:

This is a strikingly virtuosic work of a creative mind. Runar inadvertently touches something in his opening comment that also should be of interest to anyone examining mystical numbers; the number twelve. It seems at one time in human history, we did not think in a base-10 system; but a base-12. The numbers 11 and 12 being outside the base-10 and the numbers 13, 14, et al, returning to the base-10 are certain indicators of this. And of course, the Starry Gnosis also reminds us of this with its 12 principal constellations; and even 13 then, being the number of the completed work or the reiteration of the next cycle of 12. It leads me to wonder: Is base-10 a greater perfection or have we yet to strive to the larger mind/reason of the base-12?

I cant answer properly as I never have worked with 6 or 12 base. It would though be interesting if we started using it. The base -10 seems to be derived from the views on 1-2-3 as the main numbers. Those of the trinity, because in the next no 4, we see no 2 reflect itself, and therefore no holy new number with unique attributes. Number nine is regarded as perfection and fullfillment, (the trinity multiplying itself) and therefore an end. The ennead and ToL is the primary example of the importance of no 10.

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What did I do for just having a look at those numbers and then giving interpretations ?
I know many of the numbers as consciousness, particularly the lowest, 0, 1, 2 & 3. In enochian these numbers have turned out to be gods. I know how the 10 numbers acts when they are in the Tree of life, and also how they appear in astrology in aspects and in harmonic tables. And then to analyse a number, one can break it up and reduce them to their components, and then all this two digit serie refers back to 11. So when having this as a base, it is just to look at the number, and connect to my favoured connection and see how the number looks.

When it comes to interpreting other numbers, it is the primes who are the difficult ones, as they are non reducible and unique. But still, even if 64 is reducible by 2, 4, 8, 16 , 32 - it is different from it components.

93 93
Runar

²⁴ It is interesting to note that in the Holy Tarot, the sixes represent the perfect equilibration of the elements. But here, like two strong egos, they clash. In contrast, we might say that each six represents the two genders in harmonic relation. Yet so far in human history, this has not shown itself to be so.

²⁵ Here, we find what was our loose criticism in the previous footnote. Runar's analysis of 66 then shows itself to be reasonable.

The Fifty Gates of Wisdom

The Fifty Gates of Wisdom are an essential concept in the development of the Soul; found in the Hebrew Scriptures, the Jewish Qabalah (noting that the Jews have the half) and in Liber CDXVIII. They describe a morally integral path to the Abyss; culminating in Binah: The City of the Pyramids.

The names of the ten Sefirot can be found in the Hebrew Scriptures. Building the Tabernacle of God reveals the three higher Sefirot:

Exodus 31:3 - "And I have filled him with the Spirit of God (Keter), in wisdom (Chokmah), and in understanding (Binah), and in knowledge (Da'at), and in all manner of workmanship."

Note that the divine source is pure spirit implanting its holiness into humanity as a seed-Keter; the Sefirot of Chokmah-Wisdom and Binah-Understanding. And even more significant, this "Spirit of God" is associated with Da'at-Knowledge. It is hidden on the Tree-of-Life, as it is a secret knowledge; guarded by Choronzon. This is more fully explored in Liber CCXXXI. The seven lower Sefirot can be found in another Scripture:

1 Paralipomenon 29:11 - "Yours, O HaShem, is the greatness (Chesed), and the power (Gevurah), and the glory (Tiferet), and the victory (Netzach), and the majesty (Hod): for all (Yesod) that is in the heaven and in the earth is Yours; Yours is the kingdom (Malkut), O HaShem, and You are exalted as Head above all."

The Sefirot are arranged into four groups, with each of these groups being associated with one of the four worlds of the Qabalah. These four worlds are the worlds of calling (Atzilut), creating (Briah), forming (Yetzirah) and making (Assiah).

These four worlds are found together in Isaias 43:7:

"Every one that is called by My Name; whom I have created, formed, made for My Glory."

A common arrangement of the Sefirot with regard to these "four worlds" is as follows:

Atziluth

Keter, originating as a direct reflection of the Ain Soph, is therefore indescribable and held to be separate and distinct from the remaining nine. It is therefore not considered in the arrangement, as it is the central seed of Spirit and the androgynous All-Father.

Blavatsky writes about this:

The Circle and the Point, which latter retires into and merges with the former, after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World, have ever been an insuperable obstacle to theological flights into dogmatic Empyreans. On the authority of this Archaic Symbol, a male, personal god, the *Creator* and *Father* of all, becomes a third-rate emanation, the Sephiroth standing *fourth* in descent, and on the left hand of En-Soph (see the *Kabalistic Tree of Life*). Hence, the Monad is degraded into a Vehicle -- a "throne"!

Only theistic dogma would reduce this to some anthropomorphic being. Though the Jews have the half, carrying the wisdom of the Qabalah; it is the Qabalah of the Chaldeans that they carry and not their monotheism that perverts its truth. This false god (the demiurge) even then sits

on the "left hand of the En-Soph," which sets up one way of describing the left-hand path. And if that path be the path of evil, ignorance or superstition, it is the path that sets this one god as a personality that creates the dogmas of "Salvation and Damnation." Blavatsky continues:

The Monad -- only the emanation and reflection of the Point (Logos) in the phenomenal World - becomes, as the *apex* of the manifested equilateral triangle, the "Father." The left side or line is the *Duad*, the "Mother," regarded as the evil, counteracting principle (Plutarch, *De Placitis Placitorum*); the right side represents the Son ("his Mother's husband" in every Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World. By mystic transmutation they became the Quaternary -- the triangle became the TETRAKTIS.

In this Supernal Triad, we have the 'ideal' reality, above the Abyss, crystallizing into the Tetraktis, which would then be represented by Chesed. The word 'evil' for the Mother is really a misnomer; rather as a counteracting principle, the proper term would be 'negative' in contrast with the 'positive' nature of the Son. Their union in the "supersensuous World" is the union of Nuit and Hadit as expressed by the Apex with the "basic line" being the quaternary or phenomenal universe at its highest point (Chesed).

Briah

Chokmah is the highest possible Sefirah that can be contemplated. It is associated with the aspects of time (the past), of "Father" and the Yod in the Tetragrammaton. He then is Chronos and Saturn of ancient mythology.

Binah, is the "Mother" aspect and associated with the dimension of time (the future) and the first Heh in the Tetragrammaton. This also suggests that she is connected with prophecy and the prophetic function.

Yetzirah

The next six Sefirot are grouped together as the Ruach (Soul) and are known collectively as Zer Anpin (Small Face or Lesser Countenance), being associated with the "V," the Vav, which has a numeric value of six. Tiferet is considered central to this group and often represents Zer Anpin in itself.

Assiah

Hanging pendant from this is Malkut, the Sefirah most closely associated with God's presence on earth (the Shekinah). She is the bride and the last or small "H" in the Name of God. Blavatsky writes of this:

But the Duad, although the origin of Evil, or Matter -- thence *unreal* in philosophy -- is still Substance during Manvantara, and is often called the *third* monad, in Occultism, and the connecting line as between two Points, . . . or Numbers which proceeded from THAT, "which was before all Numbers," as expressed by Rabbi Barahiel. And from this Duad proceeded all the *Scintillas* of the three upper and the four lower worlds or planes -- which are in constant interaction and correspondence. This is a teaching which the Kabala has in common with Eastern Occultism. For in the occult philosophy there are the "ONE Cause" and the "*Primal Cause*," which latter thus becomes, paradoxically, the second, as clearly expressed by the author of the "*Qabbalah, from the philosophical writings of Ibn Gabirol*," -- "in the treatment of the Primal cause, two things must be considered, the Primal Cause *per se*, and the relation and connection of the Primal Cause with the visible and unseen universe." Thus he shows the early Hebrews following in the steps of the Oriental philosophy -- Chaldean, Persian, Hindu, Arabic, etc. Their Primal Cause was designated at first "by the triadic Shaddai, the (triune) Almighty,

subsequently by the Tetragrammaton, YHVH, symbol of the Past, Present, and Future," and, let us add, of the eternal IS, or the I AM. Moreover, in the Kabala the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Hokhmah and Binah, and his, or rather their *Shekinah* or synthesizing spirit (grace), which makes again of the Duad a Triad. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer, "In the name of Unity, of the Holy and Blessed Hu (He), and His Shekinah, the Hidden and Concealed Hu, blessed be YHVH (the Quaternary) for ever." "Ha is said to be masculine and YAH feminine, together they make the יהוה ייחוד *i.e.*, one YHVH. One, but of a male-female nature. The Shekinah is always considered in the Qabbalah as feminine" (p. 175). And so it is considered in the *exoteric* Puranas, for Shekinah is no more than *Sakti* -- the female double or lining of any god, in such case. And so it was with the early Christians whose Holy Spirit was feminine, as Sophia was with the Gnostics. But in the transcendental Chaldean Kabala or "Book of Numbers," "Shekinah" is sexless, and the purest abstraction, a State, like Nirvana, not subject or object or anything except an absolute PRESENCE.

As stated above, only theistic dogma would reduce this to some anthropomorphic being. Blavatsky continues:

Thus it is only in the anthropomorphised systems (such as the Kabala has now greatly become) that Shekinah-Sakti is feminine. As such she becomes the *Duad* of Pythagoras, the two straight lines of the symbol that can never meet, which therefore form no geometrical figure and are the symbol of matter. Out of this Duad, when united in one basic line of the triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in *Cosmic* Nature, with the true Kabalists the *lowest* designation, translated in the Bible "God" (see the same work and page). (Such recent works as the Qabbalah of Mr. Isaac Myer and of Mr. S. L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought -- Ain-Soph-Shekinah-Adam-Kadmon, and all that follows -- that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity for which eternity, omnipotence, and omniscience are claimed. We do not war against the IDEAL REALITY, but the hideous theological *Shadow*.) Out of these issue the *Scintillas*.

This "hideous theological *Shadow*" is the Gnostic Demiurge; the Scintillas being their emanating Aeons. For Thelemites, it produces the egregore that we call the Black Lodge; the house of Christism or superstition. Blavatsky writes further on the Scintillas:

The *Scintillas* are the "Souls," and these Souls appear in the three-fold form of Monads (units), atoms and gods -- according to our teaching. "Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man." (Esot. Catechism.) Again, "God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (*Atma, Manas and Sthula Sarira*) in man." In their septenary aggregation they are the "Heavenly Man" (see *Kabala* for the latter term); thus, terrestrial man is the provisional reflection of the Heavenly. . . . "The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) cloth themselves when a form is needed." (Esot. Cat.)

The upper Sefirot of **Chokmah** and **Binah** relate to beginning and end (past and future), as God Himself is the Alpha et Omega. Malkut represents the nadir of involution and therefore it is the beginning of one's Aspiration to connect bridge the gulf between that which is mortal to that which is divine.

The relationship between the ten Sefirot is said to be ruled by three Divine principles: Mercy, Justice and Will. As such, the Sefirot are presented in three "columns" or "pillars." This arrangement is known as the "Tree of Life".

All of the Sefirot exist in each of the four worlds; the world of Azilut (Emanation) is said to be outside of the realm of time, and contains the other three worlds (Beriah, Yetzirah and Asiyah), as well as the purest essence of the Sefirot, "within itself."

Keter Chokmah Binah	4th heaven - " Y " (Yod) (Atzilut - world Emanation)	Pure Will <i>Realm of Eyn Sof</i> <i>Godly Unity</i>
Chesed Gevurah Tiferet	3rd heaven - " H " ("greater" Hey) (Beriah - world Creation)	Intellect/Thought <i>Realm of the Throne</i>
Netzach Hod Yesod	2nd heaven - " V " (Vav) (Yetzirah - world of Formation)	Emotional/Speech <i>Realm of Angels</i>
Malkut	1st heaven - " H " ("lesser" Hey) (Asiyah - world of Action)	Physical/Actions <i>Realm of the Shekinah</i> <i>and physical creation</i>

The counting is done backwards from the highest level to the lowest since prophecy is energy transferred from God to man:

Chesed - kindness - Avraham (epitomized quality)
 Gevurah - judgement power - Yitzhak
 Tiferet - beauty - Ya'kov
 Netzah - victory eternity - Mosheh
 Hod - thankfulness - Aharon
 Yesod - foundation - Yosef
 Malkut - kingdom - David

The Jews celebrate a holy day, Shavuot, which is the remembrance of the day of the giving of the Torah, the revelation and prophecy, by God to Moses and the Israelites. The Forty-Nine days between Passover and Shavuot are each counted as a gate (this being called: counting the Omer) with the moral qualities assigned to each gate to be practiced on each of these days of purification. Shavuot itself, hearing the voice of God, is the Fiftieth Gate.

Keter is "Will" (or shall we say Universal Will or Will of God—AGAPH); the original impetus. And yet, this is juxtaposed with Da'at (Integration of Knowledge into the psyche); in other words, we count ten Sefirot on the tree by counting either Keter or Da'at; but not both.

Chokmah derives the macrocosmic understanding; the idea in its totality (synthesis) or spiritual

vision, such as the way inventors and artists think. Whereas Binah is analysis of the idea or spiritual vision and the left hemisphere of the brain; to Chokmah's right hemispheric designation.

The grand scheme or larger picture that is Chokmah is the creative force in the same way that the Magus who attains to this Sefira becomes the avatar of his or her own system of attainment. This is the result of having developed such a knowledgeable viewpoint; a full and complete Gnosis.

The next several Sefirot provide virtues and behaviors of the moral Soul. But then next we come to Yesod, which internalizes the emotions in the same way as Da'at internalizes the intellect; providing a subtle hint at how Yesod and Da'at are connected (the Nightside theory), as discussed in the [Howling of Liber CCXXXI](#). As well, we can glean some understanding as to why the Neophyte of the A.'.A.'. is allowed to take the 'Oath of the Abyss.'

And finally, Malchut (thought, speech, action), that we have referred to as the Kingdom in transliteration, but may also be called Royalty. Of course, Thelemites honor those who manage enough strength of consciousness even to attain Malchut, as Kings and it is the way we celebrate each other. This strongly suggests its own morality that may be determined by considering the following verses from Liber AL:

AL II.21: "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

Though normally, Tiferet is transliterated as Beauty, it may also be called Compassion; that which presides over Royalty; a vice for kings, as shown above. Is this a sentimentality to be eschewed or a way to apply philanthropic impulses in order to celebrate one's interconnectivity with the people of the world? Certainly, there is an implied 'knowledge of the heart' that is Tiferet.

AL:II.24 "Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."

Liber AL gives us philosophical and ethical guidance; but cleverly couched in symbols. The nature of our Royalty on the Earth is something that really, yet, needs to be addressed and examined carefully as we move forward in this second century of our establishment. Certainly, we would gain a lot from the writings of Nietzsche.

AL:II.58 "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty."

AL:II.59 "Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him."

AL:II.64 "Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!"

AL:II.74 "The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings."

AL:III.34 "But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!"

AL:III.45 "Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit."

We may also look at a transliteration of Hod (conquer thyself) as Devotion, reminiscent of the Zelator's zeal and the Oath taken for devotion to the A.'.A.'. Though this Sefira is of the Grade of Practicus, it stands at the perfection of the work of the Zelator. So we might say that Hod is that 'accomplished devotion' that is the authority that confers the Grade of Practicus.

The word Sefira was described as an amalgam of two words; Lesaper (610; to tell, express) & Sapir (590 sapphire, to shine). By AIQ BKR, we can redact these numbers down to 7 & 5 or 12; the number of the Universe (12 constellations in the time cycles; as well, a ThRShRQ of XXI, the Universe Atu).

In the EQ, 610 is the value for the word 'Joy' with no equivalent for 590. The Hebrew yields Gold Coin, Gold Money, the Citron Tree&Fruit (lust and desire), Closed, Shut Up, the Sea and the Angel of Redemption for 610. And for 590; Rib, to Bring Forth Abundantly, Creeping Thing and Moving Creature. The parallels in the two gematric systems for 610 are well complemented by the Hebrew 590.

Also noted is that the 49 paths of purification occur for the first 49 days after Passover with the 50th being the successful conclusion or reward in that one becomes fit to receive holiness. 49 of course is the number of BABALON and this for the Hebrews refers to a desert cleansing; even possibly tied in with Ezekiel's vision of the valley of dry bones that rose up from the ground and gradually took on muscle and skin. Altogether, these are the 50 Gates of Wisdom. And each of these 49 "steps" have negative and positive aspects; totalling 98 or the 8 & 90 Rules of Art for Thelemites. (remember, the Jews have the half).

Here's a recasting of the Gates of Understanding in terms of the evolutionary development of the soul:

1. The darkness of the empty womb.
2. The darkness of the fertile womb.
3. The fetus grows in the darkness.
4. The fetus moves in the darkness.
5. Birth into the outer light.
6. First breath.
7. The chord is cut.

8. First feeding.
9. First sleep.
10. The eyes first open.
11. The first perception.
12. The first dream of the outer world.
13. The first deliberate act.
14. The first love.
15. The power to move by will.
16. First pain from love.
17. Beginnings of speech.
18. First understood answer to speech.
19. The power to stand and walk.
20. The power to discriminate safety and danger.
21. Cultural behavior begins.
22. Control of body functions.
23. Learning and reason.
24. Puberty.
25. Physical growth stops --- adulthood in society.
26. Cultivation of the senses.
27. Expression of the senses.
28. Awareness of spiritual existence.
29. The soul reaches beyond the spirit.
30. The soul acts apart from the body spirit.
31. The soul vitalizes the senses.
32. The soul inspires the dreams.
33. The soul teaches rational powers (ceremonial magick).
34. The soul guides the emotions (Natural magick).
35. The soul rules the body and spirit.
36. The soul guides beyond the body.
37. The soul blesses beyond the body.
38. The soul endures without the body.
39. The soul acts without the body.
40. The soul grows without the body.
41. Consciousness of the world is a flame.
42. Guardianship of the world.
43. Guardianship of souls.
44. Guardianship of the Watchers.
45. Sovereignty --- power to represent the highest.
46. The power to destroy by greatness.
47. The power to preserve by greatness.
48. The power to build in greatness.
49. The greatness beyond light.
50. Eternal being.

The Fifty Gates of Understanding may also be arranged in to show a progressive path to spiritual development as shown in the table, below. They display a path to enlightenment that is on the one hand, moral in nature. But this morality implies a structural integrity that holds up the soul or psyche in the same that the instructual integrity of a building holds up the building. The Aspirant is charged with this effort in his or her everyday life with each sub-Sefirot representing a map to the Asar-Un-Nefer. This procedure gradually formulates a higher self from of the normal personality.

1. Malchuts in Malchut - Notes accurately what he has learned
2. Yesod in Malchut - increases the wisdom of his teacher
3. Hod in Malchut - studies in order to practice
4. Netzah in Malchut - studies in order to teach
5. Tiferets in Malchut - listens and adds to his learning
6. Gevurah in Malchut - asks pertinent questions and answers to the point
7. Hesed in Malchut - is composed in his learning
8. Malchuts in Yesod - and to peace
9. Yesod in Yesod - directs him to the truth
10. Hod in Yesod - and judges him favorably
11. Netzah in Yesod - shares the burden of his fellow man
12. Tiferets in Yesod - does not delight in dictating decisions
13. Gevurah in Yesod - is not conceited with his learning
14. Hesed in Yesod - shuns honor
15. Malchuts in Hod - loves admonition
16. Yesod in Hod - loves straightforwardness
17. Hod in Hod - loves acts of charity and kindness
18. Netzah in Hod - loves mankind
19. Tiferets in Hod - loves God
20. Gevurah in Hod - is beloved
21. Hesed in Hod - does not claim credit for his achievements
22. Malchuts in Netzah - limits his words
23. Yesod in Netzah - is content with his lot in life
24. Hod in Netzah - knows his place
25. Netzah in Netzah - uncomplaining acceptance of suffering
26. Tiferets in Netzah - trust in the sages
27. Gevurah in Netzah - good naturedness
28. Hesed in Netzah - patience
29. Malchuts in Tiferet - moderation in frivolity
30. Yesod in Tiferet - moderation in conversation
31. Hod in Tiferet - moderation in sleep
32. Netzah in Tiferet - moderation in pleasure
33. Tiferets in Tiferet - moderation in worldly affairs
34. Gevurah in Tiferet - moderation in business affairs
35. Hesed in Tiferet - knowlege of the scriptures
36. Malchuts in Gevurah - deliberation
37. Yesod in Gevurah - discussion with students
38. Hod in Gevurah - debate with colleagues
39. Netzah in Gevurah - attendance on scholars
40. Tiferets in Gevurah - purity
41. Gevurah in Gevurah - joy
42. Hesed in Gevurah - humility
43. Malchuts in Hesed - reverence
44. Yesod in Hesed - awe
45. Hod in Hesed - intuitive insight
46. Netzah in Hesed - understanding
47. Tiferets in Hesed - orderly speech
48. Gevurah in Hesed - attentive listening
49. Hesed in Hesed - study
50. Shavuot - Quotes a thing in the name of the person who said it

Here is an example of the nature of the Fifty Gates of Understanding in terms of Occult Science. The evolutionary is described in detail leading to the greater structure of human society in contrast with the individualistic process described above.

1. Malkut within MALKUT. Lifeless matter.
2. Yesod within MALKUT. Matter differentiates into substances. Elements.
3. Hod within MALKUT. Molecules are formed.
4. Netzach within MALKUT. Organic substances appear.
5. Tipheret within MALKUT. Primitive life appears.
6. Geburah within MALKUT. Primitive life Reproduces in kind.
7. Chesed within MALKUT. Evolution of species begins.
8. Malkut within YESOD. Creatures interact.
9. Yesod within YESOD. Creatures become aware of the living and the lifeless.
10. Hod within YESOD. Creatures evolve defenses and weapons.
11. Netzach within YESOD. Creatures become social.
12. Tipheret within YESOD. Creatures take harmless pleasure with one another.
13. Geburah within YESOD. Creatures begin to care for one another.
14. Chesed within YESOD. Food and other needs are shared.
15. Malkut within HOD. Objects are used as tools
16. Yesod within HOD. Objects are honored.
17. Hod within HOD. Tools are made.
18. Netzach within HOD. Tools and shelters are improved.
19. Tipheret within HOD. Tool making is taught.
20. Geburah within HOD. Trade begins.
21. Chesed within HOD. Things not needed are kept for the future.
22. Malkut within NETZACH. Objects are admired.
23. Yesod within NETZACH. Objects are decorated.
24. Hod within NETZACH. Decoration represents nature.
25. Netzach within NETZACH. Nature is influenced by decoration.
26. Tipheret within NETZACH. Artists are honored.
27. Geburah within NETZACH. Design departs from nature.
28. Chesed within NETZACH. Collections of symbols appear.
29. Malkut within TIPHERET. Nations appear.
30. Yesod within TIPHERET. Nations react with nations.
31. Hod within TIPHERET. Trade between nations begins.
32. Netzach within TIPHERET. Nations share knowledge.
33. Tipheret within TIPHERET. Nations honor nations.
34. Geburah within TIPHERET. International ritual is formalized by practice.
35. Chesed within TIPHERET. Commonwealth of humanity is recognized.
36. Malkut within GEBURAH. History is invented.
37. Yesod within GEBURAH. Moral myth appears.
38. Hod within GEBURAH. Progress is invented.
39. Netzach within GEBURAH. Evolution is honored.
40. Tipheret within GEBURAH. Commonwealth of beings is recognized.
41. Geburah within GEBURAH. Obligations to nonhuman nature are recognized.
42. Chesed within GEBURAH. Abstraction is held superior to the material.
43. Malkut within CHESED. Religion and state begin to separate.
44. Yesod within CHESED. Utopias are imagined.
45. Hod within CHESED. Religion becomes Philosophy.
46. Netzach within CHESED. Tolerance of differences in philosophy appears.
47. Tipheret within CHESED. Existentialism, Positivism & Teleologism coalesce.
48. Geburah within CHESED. Personal identity with abstraction is the goal.
49. Chesed within CHESED. Enlightenment becomes the goal.
50. Binah. Enlightenment is attained.

from Westcott's "Sepher Yetzirah", 1911ev, 3rd Ed.

The Fifty Gates of Intelligence

Attached to some editions of the Sepher Yetzirah is found this scheme of Kabbalistic classification of knowledge emanating from the third Sephira: Binah or Understanding, and descending by stages through the angels, heavens, humanity, animal and vegetable and mineral kingdoms to Hyle and the chaos. The Kabbalists said that one must enter and pass up through the Gates to attain to the Thirty-Two Paths of Wisdom.

First Order: Elementary

- "1. Chaos, Hyle, the first matter.
2. Formless, void, lifeless.
3. The Abyss.
4. Origin of the Elements.
5. Earth (no seed germs).
6. Water.
7. Air.
8. Fire.
9. Differentiation of qualities.
10. Mixture and combination."

Second Order: Decad of Evolution

- "11. Minerals differentiate.
12. Vegetable principles appear.
13. Seeds germinate in moisture.
14. Herbs and Trees.
15. Fructification in vegetable life.
16. Origin of low forms of animal life.
17. Insects and Reptiles appear.
18. Fishes, vertebrate life in the waters.

19. Birds, vertebrate life in the air.
20. Quadrupeds, vertebrate earth animals."

Third Order: Decad of Humanity

21. Appearance of Man.
22. Material human body.
23. Human soul conferred.
24. Mystery of Adam and Eve.
25. Complete Man as the Microcosm.
26. Gift of five human faces acting exteriorly.
27. Gift of five powers to the Soul.
28. Adam Kadmon, the Heavenly Man.
29. Angelic beings.
30. Man in the image of God."

Fourth Order: World of Spheres

31. The Moon.
32. Mercury.
33. Venus.
34. Sol.
35. Mars.
36. Jupiter.
37. Saturn.
38. The Firmament.
39. The Primum Mobile.
40. The Empyrean Heaven."

Fifth Order: The Angelic World

41. Ishim --- Sons of Fire.
42. Auphanim --- Cherabim.
43. Aralim --- Thrones.
44. Chashmalim --- Dominions.
45. Seraphim --- Virtues.
46. Malakim --- Powers.
47. Elohim --- Principalities.
48. Beni Elohim --- Angels.
49. Cherubim --- Archangels."

Sixth Order: the Archetype

50. God. Ain Suph. He Whom no mortal eye hath seen

The reception of the Torah, which occurs on the 50th day is specifically called by the Jews, 'the Gift'. It is on that 50th day, with the moral purification by way of specific acts assigned to each of the first 49 days, that you become who you are. This suggests a process of attainment (unto Tiphareth and/or Binah).

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death. –The Vision and the Voice, 14th Aethyr

The 'heavenly' Torah was said to be that that the angels understood and they had no knowledge of the earthly Torah. Angels were described as incomplete beings; having no corporal existence. It is for humanity alone, to know both the earthly and heavenly Torahs; the heavenly Torah being revealed orally and recorded as dialogues and debates in various tomes, such as the Mishna, Talmud, Zohar and Midrash. In this it is said that 'God wrote black fire and white fire,' which is to say that the oral tradition came to be written in black and white.

But I see the black and white Masonic pillars and a Torah that is deemed not just holy writ, but a parallel of the Giza plateau and its imitation of the sacred sky above it. Even the Rabbis hint that in humanity is heaven and earth; we are where the two are united.

Thelema asserts that its holy books are written by praeternatural intelligence and therefore have a spiritual integrity that is unalterably sacred and when read, memorized and studied, brings the same spiritual integrity to the Klu. Even the original manuscript is said to be as talismanic in nature as the Jews hold the original Torah.

The Hebrew Qabalah then describes an equilateral triangle pointing upwards to represent the Jewish people reaching up to God and another equilateral triangle pointing downwards to represent 'Hashem' reaching down. This of course is the mystical description of the Star of David. For Thelemites (and our star-the Unicursal Hexagram is a variation on a theme), the two triangles represent water and fire and the act of creation. The alchemical import is more pronounced, but most of the exoteric explanations for Jewish law found in both the star and their Qabalah shows that this is an outer teaching the Rabbis are giving in describing this star.

A most interesting find is the story of Moses reception of the Torah as a Merkabah experience, the story itself being an apocalyptic book:

And R'Yehoshua ben Levi said: When Moses ascended to the Heavens, the ministering angels said before the Holy One, Blessed is He: "Master of the Universe! What is someone born of woman doing among us?" [God] said to them: "He has come to receive the Torah."

And the text goes on to show a series of questions and answers between Moses and the angels, prompted and moderated by God. Through this the Torah as human law (Ten Commandments) is the speech of God, and the spiritual Torah is said to be God's thoughts.

The quoted passage on the 14th Aethyr (Vision of the City of the Pyramids and final Initiation of the Magister Templi) takes from Luke 10:18 in the New Testament. Crowley writes in his chapter on the Cup in MITP:

"All impressions are disconnected, as the Babe of the Abyss is so terribly aware; and the Master of the Temple must sit for 106 seasons in the City of the Pyramids because this coordination is a tremendous task."

In Sepher Sephiroth, we get:

106. יָוֵן, Nun, a fish. The number of death. Death in the Tarot bears a crosshanded scythe; hence the Fish as the symbol of the Redeemer. ICQUS = Jesus Christ, Son of God, Saviour. The Greek QBL value of ICQUS equals 1219, which reduces to 13, the number of the Death Atu and by reduction again, to 4; the number of arms on the cross. Interestingly enough, it is also the value of the Greek word, Poseidon; god of the Sea--a seeming reference to the Sea of Binah.

In EQ, 50 is the value of the letter L (14th letter in Liber AL...[14th Aethyr]) and the value of the words: NUIH, IHVH & DEVA. Note also that L was the name of Liber AL, before the Key to AL was provided by Fr. Achad. 106 gives us the words: Hell and Devil, amongst others. And at present, there is no found word or words for 1219.

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death. –The Vision and the Voice, 14th Aethyr

This uniting of heaven and earth is the process of the annihilation of opposites, engaged in by the Adeptus Exemptus. The four beasts that keep watch seem as reference to the cross, but of Jupiter; well, it rules Sagittarius of the Art Atu that follows Death in the Atu framework; both leading to Tiphareth with the Death Atu originating from Netzach (lower expression of Binah) and is posited itself on the Tree in the path that connects Netzach with Chesed (of which Jupiter is attributed and is the sphere of the Adeptus Exemptus). These are the two expressions of Jupiter on the Tree.

But the reference here seems to be to Venus as Lucifer is Venus; the morning and evening stars; Venus being attributed to Netzach with its lesser path on the Tree being the Empress Atu (the path that connects Chokmah to Binah).

Yet, there is something about passage that remains on my mind...something I can't shake about it...

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death. –The Vision and the Voice, 14th Aethyr

The idea that the Torah is the union of heaven and earth in the psyche of the human being (for the Jews) that comes as the "gift" on the 50th day of the wandering in the desert, with Lucifer the light bringer in Greco-Roman mythology, bringing fire (spirit) to earth with the 50 gates of Understanding (Binah) is interesting enough. But then in the 14th Aethyr, Crowley gets this number, 106, which is nowhere explained; except to say that these are the seasons of death for the Magister Templi in Binah. But here, what is a season?

Yes, the two numbers give us 156, but that yet offers no explanation of 106. The desert can be said to Hell and the Devil can be said to be Satan...and certainly the City of the Pyramids (Binah) implies a desert. Might "redemption" (the Hebrew value of the number) then be a synonym for immortality? Is there some intimate connection between the Veil of Paroketh and the Abyss? I can't find any Hebrew reference to 106 and I'm wondering if this isn't somehow, new Gnosis (sotospeak), though of course, the entire revelation of Liber 418 is such. But here's an intimate connection between the original Hebrew and early Christian Gnosis; all getting wrapped up inside Enochiana. And yet, I remain dissatisfied with what I have on 106.

156 in the EQ, does give some interesting words: Osiris (the part of the sky that Giza reflects), Pan is NUIT (reference to the Abyss and Binah), Man of Earth (Devil, sotospeak), and forties, this last of which is a reference to Ra-Hoor-Khuit being the Warrior Lord of the Forties; forty being the value of Nun, attributed to the Death Atu.

In Hebrew QBL, we get this for 156:

156

The number of letters in each Tablet of Enoch: 12×13

BABALON: THE VICTORIOUS QUEEN (lit. "Gate of the Gods"; see Liber 418)

The Tabernacle of the congregation (Lev. 1:1)

A viper

Locked [door]; shod, wearing shoes

Fowl

Zion

Limpid blood

Crying aloud (the city of Hadar (see 209), referred to Binah in I.R.Q. 994; cf. S.D. 4:19)

And Double-checking 106 in the Hebrew, we get:

106

Nun: a fish

Attained

Stibium (a type of kohl)

Line, string, linen thread; norm

Your God (Michael)

There's yet some interesting connotations that I can draw from these...but nothing that makes my Khu go Aha! Perhaps yet, there is need for more revaluation.

The Origin of IAO

This holy word, IAO is at the heart of the Thelemic mystery. Principal rituals of the A.'A.'. as well as the Holy Books of Thelema feature this ancient name for the origin of life. By gematria, the number of IAO is 811; a prime number. The equivalent Greek word AIO means I breathe, I live, I know. "I know" would clearly suggest a tie with the word Gnosis (knowledge) as the breath was to the ancient Greeks, the Spirit, making this the fifth element, which when added to the traditional Qabalistic Cross (of the LBR and Star Ruby) creates the figure of a pentagram, or if put on a higher plane, indicates the apex of a pyramid. In this word the focus centers on Tiphareth (6), yet is the Gnostic Supreme Being, described by Gerald Massey:

IAO is the Gnostic name of God (The 'Pleroma' in Gnostic Terminology) whom is symbolically represented by the Cross of L.V.X. This is the Word of Power by which one holds the energy established thus far in its place. A clear channel of the highest light energy drawn down from the Crown of the Supernal Triad and into the Center of the Circle is established. The Aspirant is standing at the intersection of Sameck and Peh on the Tree-of-Life and is fully visible and working on the Astral Plane.

Perhaps it is ironic that the Pleroma is representative of the black hole that sits in the center of the Milky Way Galaxy. Gematric analysis reveals that IAO is also 30 (number of the Enochian Aethyrs) in the EQ, which by AIQ BKR gives us 3, suggesting the Supernals and is also three times 811, when reduced to 10 by AIK BKR. The Supernals suggest the origin of incarnation, which is all that more interesting when reading in Blavatsky's Secret Doctrine, Stanza 3, Verse 5 of the Poem of Dzyan; Dzyan itself being a derivative of the word Dhyana, thus 'Meditative Poem', indicating a revelation of the God within:

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

OEAOHOO is rendered "Father-Mother of the Gods" in the Commentaries, or the SIX IN ONE, or the Septenary Root from which all proceeds. All depends upon the accent given to these seven vowels, which may be pronounced ONE< three, or even seven syllables, by adding an "e" after the "o". This mystic name is given out, because with a thorough mastery of the triple pronunciation it remains for ever ineffectual.

The obvious allusion of OEAOHOO is of course, to IAO, the name of God for the ancient Gnostics that formulates and brings to life the other gods. These lesser gods are the planetary gods delineated in the Starry Gnosis; the six of the seven sacred planets with the 7th being the Sun or God, connecting divinity physically to light or L.V.X. On another plane, this is the aethyric energy that formulates the human Soul. In her comment to Verse 7, Blavatsky writes:

"Bright Space, Son of Dark Space," corresponds I Ray dropped at the first thrill of the new Dawn into the great Cosmic depths, from which it re-emerges differentiated as "Oeaohoo, the Younger" (the "new LIFE"), to become to the end of the Life-Cycle the Germ of all things. He is "the Incorporeal Man who contains in himself the Divine Idea," the generator of Light and Life, to use an expression of Philo Judaeus. He is called the "Blazing Dragon of Wisdom," because, first, he is that which the Greek philosophers called the Logos, the Verum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, begin the synthesis or the aggregate of Universal Wisdom, Oeaohoo, the "Son of the Sun," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. "He who bathes in the light of Oeaohoo will never be deceived by the veil of Maya."

Somehow, it seems Blavatsky has gotten to the etymological origin of IAO; the Poem of Dzyan being an ancient, esoteric Buddhist document, transmitted by her from the 'Hidden Mahatmas' or in Thelemic parlance, the Secret Chiefs. Esoteric Buddhism would have a profound influence on early pre-Christian and Christian movements; its pronunciation being easily reducible to three syllables to match the Greek word AIO, as discussed above, makes it easy to see why the ancient Gnostics appreciated it so much. Continuing with Stanza 4 to Verse 4 we read the following:

THIS WAS THE ARMY OF THE VOICE, THE DIVINE MOTHER OF THE SEVEN, THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES AND MODELLERS; FOR THUS STAND THE ETERNAL NIDANA—THE OI-HA-HOU—THE PERMUTATION OF OEAOHOO.

Blavatsky's footnote to OEAOHOO:

The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It is the eternal Karana, the ever-acting Cause. [See Chhandogya Upanishad, Chap. 1, Section XIII, V. 1-3. The three verses give, in cryptic language, the complete outline of all that is there summarized in the first paragraph.]

And in Blavatsky's commentary to the second sentence of the verse, she writes:

Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element—Ether, the "lining" of Akasha, the Anima Mundi, or Mother of Cosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Sphere"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. (It is the knowledge of this law the permits and helps the Arhat to perform

his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.) That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discover of the “conservation of matter” by a considerable time. Says the ancient Commentary (These are ancient Commentaries attached with modern Glossaries to the STANZAS, for the Commentaries in their symbolical language are usually as difficult to understand as the STANZAS themselves.) to STANZA 4: *The Mother is the fiery Fish of Life. She scatters her spawn and the Breath [Moon] heats and quickens it. The grains {of spawn} are soon attracted to each other and form the curds in the Ocean [of Space]. The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, Law No. * * * comes into operation. Motion [the Breath] becomes the whirlwind and sets them into rotation.* (In a polemical scientific work, the *Modern Genesis* (p. 48), the Rev. W.B. Slaughter, criticizing the position assumed by the astronomers, asks: “It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the origin of rotary motion]. No one condescends to give us the rational of it. How does the process of cooling and contracting the mass impart to it a 1550tator motion.” [Quoted by Winchell, *World-Life*, p. 94] The question is amply treated in the Addendum. It is not materialistic Science that can ever solve it. “*Motion is eternal in the unmanifested and periodical in the manifest,*” says an Occult teaching. It is “*when heat caused by the descents of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind.*” A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate.

I can only imagine that from this very ancient text, the pre-Socratics got such ideas as influenced Pythagorus. And per the “heat caused by descents of Flame into primordial matter,” I strongly recommend one to read the Golden Chain of Homer (found on the GCL Curriculum page). Just as interesting is in the ancient commentary, the “fiery Fish of Life.” It’s as if this ancient commentary is commenting on the Piscean formula that would be adopted by the Gnostics at the onset of the Piscean Age. The next verse starts off with a bang:

[THE OI-HA-HOU,] WHICH IS DARKNESS, THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT, THE O (The x, the unknown quantity):

As per Verse 4, the “OI-HA-HOU” is seemingly phonetically written quite similarly to way we pronounce it in such Thelemic rites as the Star Ruby. Also here, the “BOUNDLESS, OR THE NO-NUMBER” seems indicative of the NOT in Thelemic Qabalah (per the English Qabalah) and again, seemingly reflective of the N.O.X. and with the “O” being “x, the unknown quantity,” of course, the allusion to AL is uncanny:

AL II.32: “Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.”

The letter ‘x’ may also be seen to represent the Cross, a symbol of death and resurrection. In describing IAO as a word, Crowley writes:

This is also identical with the Word Lux, L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Saviour of the World.

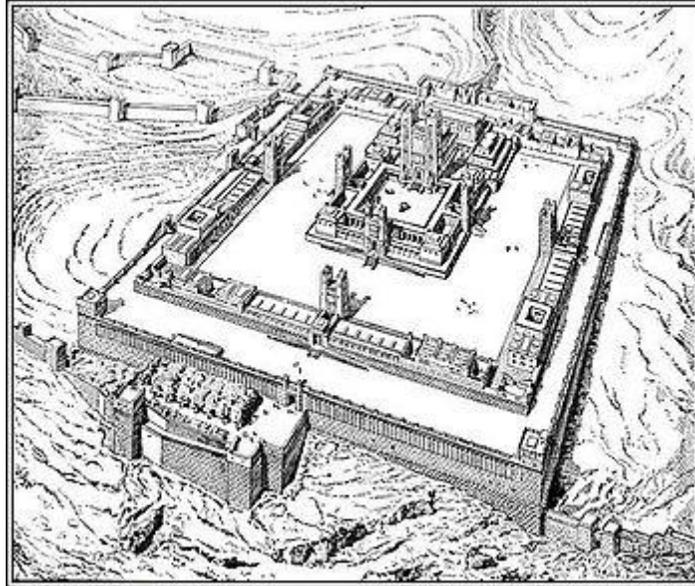
The doctrine of resurrection as vulgarly understood is false and absurd. It is not even “Scriptural”. St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

AL III.22: “The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.”

In Crowley’s commentary to the above verse, the focus is also on the God within...

This is also a reference to the ‘Crowned’ and Conquering ‘Child’ in ourselves, our own personal God. Except ye become as little children, said ‘Christ’, ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his ‘veils’ of incarnation. We have to thank Freud -- and especially Jung -- for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this ‘child’ with the True or Unconscious Will, and so for clarifying our doctrine of the ‘Silent Self’ or ‘Holy Guardian Angel’. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as “Augoeides”; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

The Origin of 666



The City of Jerusalem

There is a period of time between the end of the Greek era in philosophy and the beginning of the Roman Catholic era that begins with the Council of Nicea in what has come to be called the third century ev. In that time, a pre-Christian or Gnostic period, the world of philosophy was turned on its head; primarily by astral events with the movement of the North Star and the discovery of the black hole at the center of the Milky Way Galaxy. This is covered in a host of articles we've offered, including:

[Reign of the Demiurge](#)
[The Third Covenant](#)
[The Alchemical Half of the Jews](#)
[and the Rose Cross of Thelema](#)
[The Starry Gnosis](#)
[Golden Dawn Skies](#)

In these articles, we've shown the fascinating amalgam of philosophical systems that filtered into and through each other. The Egyptian mystery schools not only had an effect upon the ancient Greeks, but the ancient Israelites seem to have moved into this region before the establishment of Judea. And both regions were ultimately conquered by Rome. Add into this the astral events in the heavens and the highly anticipated onset of the Age of Pisces, and the emergence of Gnosticism is all but an absolute certainty.

Origen was a scholar and theologian in this early Christian/Gnostic and pre-Constantine period. It is thought that he may have been an Egyptian and subsequently initially trained in the Egyptian Mystery Schools; later teaching in Alexandria. He interpreted the Gnostic scriptures allegorically and through his interpretations, he is shown to be both a neo-Pythagorean and a neo-Platonist. In writing that the soul passes through successive stages of incarnation before reaching God shows his metaphysical comprehension of the Universe to be in accord with the Merkabah mystics.

Origen writes: *"If one wished to obtain means for a profounder contemplation of the entrance of souls into divine things . . . let him peruse at the end of Ezekiel's prophecies the visions*

According to the verses in Ezekiel and its attendant commentaries, the analogy of the Merkaba image consists of a chariot made of many angels being driven by the "Likeness of a Man." Four angels form the basic structure of the chariot. These angels are called the "Chayot" חַיִּוִּם (lit. living creatures). The bodies of the "Chayot" are like that of a human being, but each of them has four faces, corresponding to the four directions the chariot can go (north, east south and west). The faces are that of a man, a lion, an ox (later changed to a child or cherub) and an eagle. Since there are four angels and each has four faces, there are a total of sixteen faces. Each Chayot angel also has four wings. Two of these wings spread across the length of the chariot and connected with the wings of the angel on the other side. This created a sort of 'box' of wings that formed the perimeter of the chariot. With the remaining two wings, each angel covered its own body. Below, but not attached to the feet of the "Chayot" angels are other angels that are shaped like wheels. These wheel angels, which are described as "a wheel inside of a wheel", are called "Ophanim" עֲפָנִים (lit. wheels, cycles or ways). These wheels are not directly under the chariot, but are nearby and along its perimeter. The angel with the face of the man is always on the east side and looks up at the "Likeness of a Man" that drives the chariot. The "Likeness of a Man" sits on a throne made of sapphire.

The Bible later makes mention of a third type of angel found in the Merkaba called "Seraphim" (lit. "burning") angels. These angels appear like flashes of fire continuously ascending and descending. These "Seraphim" angels powered the movement of the chariot. In the hierarchy of these angels, "Seraphim" are the highest, that is, closest to God, followed by the "Chayot", which are followed by the "Ophanim." The chariot is in a constant state of motion, and the energy behind this movement runs according to this hierarchy. The movement of the "Ophanim" is controlled by the "Chayot" while the movement of the "Chayot" is controlled by the "Seraphim". The movement of all the angels of the chariot are controlled by the "Likeness of a Man" on the Throne.

. . . and let him peruse also from the Apocalypse of John what is related of the city of God, the heavenly Jerusalem, and of its foundations and gates.

^{21:10} And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, ^{21:11} having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: ^{21:12} having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: ^{21:13} on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. ^{21:14} And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. ^{21:15} And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. ^{21:16} And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. ^{21:17} And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. ^{21:18} And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. ^{21:19} The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; ^{21:20} the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. ^{21:21} And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. ^{21:22} And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. ^{21:23} And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb. ^{21:24} And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. ^{21:25} And the gates thereof shall in no wise be shut by day (for there shall be no night there): ^{21:26} and they shall bring the glory and the honor of the nations into it: ^{21:27} and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

In the anonymously published Canon of the Mysteries, we read:

The vision referred to at the end of Ezekiel's prophecies is the mystical description of the land of Canaan (Ezekiel, ch. xlviii). The city of Jerusalem is there described as being surrounded by a four-square figure, called the Holy Oblation, which is said to be 25,000 reeds on every side. The suburbs of the city are enclosed by a square whose sides are 5,000 reeds, and the city in the middle measures 4,500 reeds on every side. Beyond the suburbs on the north and south a space of 25,000 × 10,000 reeds was allotted to the priests and Levites. Now, if the sides of the three squares be divided by 12—the number of the tribes—(25,000/12 = 2,083 1/3, 5,000/12 = 416 2/3, and 4,500/12 = 375), it will be found that the city exactly contains the sun's orbit, together with the orbit of Venus, shown in the four quarters according to the Egyptian system, and probably represents the wheels of the four living creatures, seen in the first vision of Ezekiel. The orbit of Saturn, being about 2,046 diameters of the sun, is contained within the outer square, whose sides are 2,083 1/3. The square surrounding the suburbs of the city has no direct affinity with the orbits of the planets, but a circle whose area is equal to this square has a circumference of 1,480. For various reasons it would seem that the measure 2,083 1/3 is a mean between the numbers 2,093 and 2,073. Let it therefore be taken for granted that the Holy Oblation is a square enclosed by two lines, which are represented by the mean dimension 2,083 1/3. The outer line, which measures 2,093, is the side of a square having an area double that, which has a side of 1,480. That is to say, a circle inscribed within the square 2,093 exactly contains a square whose sides are 1,480; and this circle will be assumed to be the sphere of the zodiac or firmament. The side of the inner square, again, measuring 2,073, is 1/12th of the earth's circumference measured in miles. The numerical value of the name CHRISTOS is 1,480, and the mystery of this number appears to be that it supplies the measure of God's body extending crosswise throughout the whole universe. The wisdom of the number 666 conveys the same theological secret, for 666 is the diameter of a circle having a circumference of 2,093.

And if he is capable of finding out also the road, which is indicated by symbols . . . , let him read the book of Moses entitled 'Numbers,' and let him seek the help of one who is capable of initiating him into the meaning of the narratives concerning the encampments of the Children of Israel. . . . He will distinguish in the encampments certain things relating to the numbers that are enumerated, and which are especially adapted to each tribe, of which the present does not appear to be the proper time to speak."

This is said to be an 'ouranography or mapping of the stars as we will now show; using the first two chapters from the Book of Numbers, which are the only chapters that actually present numbers and counting. The remaining chapters describe more of the history of the Exodus and the establishment of various laws and traditions.

1:19 Moses thus took a tally of [the Israelites] in the Sinai Desert as God had commanded him.

Judah

1:26 For the descendants of Judah: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:27 The tally for the tribe of Judah was 74,600.

The Offerings to the Tabernacle: 1st Day Judah (Dedication)

The Camp: Judah to the East

2:1 God spoke to Moses and Aaron, saying: 2:2 The Israelites shall camp with each person near the banner having his paternal family's insignia. They shall camp at a specified distance around the Communion Tent. 2:3 Camping to the east (the direction of sunrise) shall be the divisions under the banner of Judah.

The leader of Judah's descendants was Nachshon son of Aminadav.

2:4 The tally of his division was 74,600. 2:5 Camping near him shall be the tribe of Issachar, and the leader of Issachar's descendants was Nethanel son of Tzuar. 2:6 The tally of his division was 54,400. 2:7 [With them shall be] the tribe of Zebulun, and the leader of Zebulun's descendants was Eliav son of Chelon. 2:8 The tally of his division was 57,400. 2:9 The entire tally for the divisions in Judah's camp was thus 186,400.

On the march, they shall go first.

Aries is the sign of the East and the sign of the Ram, which is also the sign of the Age within which the Jewish scriptures for formulated. 746, which is the tally of this tribe, divided by 100, is equivalent for the Hebrew word **שֵׁמִיט**; translated as 'The Names' and interestingly enough, enunciated as *Shemit* or Semite. This certainly seems to allude to the naming of the tribes as much as the Israelites, in losing the other tribes (according to legend) would settle in the land of Judea (the one remaining tribe).

The total tally for this quadrant gives us 1,864 with no corresponding number in the Sepher Sephiroth.

Issachar

1:28 For the descendants of Issachar. According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:29 The tally for the tribe of Issachar was 54,400.

The Offerings to the Tabernacle: 2nd Day

Next follows Taurus; the sign of the Bull. Using the same mathematics as above, 544 gives us the Hebrew word for *Apples*, which certainly suggests Genesis and the 'fall' of humanity into the material Universe. In the English Qabalah of Liber 805 we get: 'Child of the Pregnant Goddess,' which if we consider the apple, cut in just the right way, shows its seeds in the shape of a Pentagram (the number of Man) has a correspondence.

Zebulun

1:30 For the descendants of Zebulun: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:31 The tally for the tribe of Zebulun was 57,400.

The Offerings to the Tabernacle: 3rd Day

After Taurus comes Gemini; the sign of the Twins. 574 is the Hebrew word translated as *Chaldee*, from which the Qabalistic numbers were derived (the *Chaldean Book of Numbers*); noting also that the Qabalah is based on the Book of Genesis. So this tribe then follows quite naturally, the tribe of *Apples*. In the English Qabalah this number is equivalent to the 'Uraeus Crown,' suggesting the serpent associated with the apple in Genesis.

Reuben

1:20 This was [the result] for the descendants of Reuben, Israel's firstborn. According to the records of their paternal families, [this was] the number of individual names for males over 20 years old, all fit for service.

1:21 The tally for the tribe of Reuben was 46,500.

The Offerings to the Tabernacle: 4th Day

The second angular sign is Cancer; the sign of the Crab. 465 gives us the Hebrew word translated as *A kiss; a little (or sweet) mouth*. This suggests the Hebrew letter Peh; hence, the Tower of Babel.

Reuben to the South

2:10 The divisions under the banner of Reuben's camp shall be to the south.

The leader of Reuben's descendants was Elitzur son of Shedey-ur.

2:11 The tally of his division was 46,500. 2:12 Camping near him shall be the tribe of Simeon, and the leader of Simeon's descendants was Shelumiel son of Tzuri-shaddai. 2:13 The tally of his division was 59,300. 2:14 [With them shall be] the tribe of Gad, and the leader of Gad's descendants was Elyassaf son of Reuel. 2:15 The count of his division was 45,650. 2:16 The entire tally for the divisions in Reuben's camp was thus 151,450.

On the march, they shall go second.

As a total tally for this astral quadrant, 151,450, even divided by 10 yields no number in the Sepher Sephiroth.

Simeon

1:22 For the descendants of Simeon: According to the records of their paternal families, [this was] the number of individual names in the tally for males over 20 years old, all fit for service.

1:23 The tally for the tribe of Simeon was 59,300.

The Offerings to the Tabernacle: 5th Day

The next sign is Leo; the sign of the Lion. 593 yields no Hebrew meaning per Sepher Sephiroth. In the English Qabalah, this number yields: 'Do what thou wilt.' The fact that the Beast is shown as a lion and the beast is the Sun, ruler of Leo is magnificent.

Gad

1:24 For the descendants of Gad: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:25 The tally for the tribe of Gad was 45,650.

The Offerings to the Tabernacle: 6th Day

The next sign is Virgo or Isis; the sign of the Virgin and as Isis, the veil of the Mysteries. The tally here can't be divided by 100; even divided by 10, there is no meaning per the Sepher Sephiroth.

Ephraim

1:32 Among the sons of Joseph, for the descendants of Ephraim: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:33 The tally for the tribe of Ephraim was 40,500.

The Offerings to the Tabernacle: 7th Day

The third angular sign is Libra; the Scales. 405 yields two Hebrew words: זחלי עפר, meaning *Fearful things, serpents of the dust*; and שפכה, meaning *Phallus*. We also get two words from the EQ; 'Power' and 'Crowned'. Power of course is something to be feared as also the Phallus is the power of the will; the serpent being also, a symbol of the phallus.

Ephraim to the West

2:18 The divisions under the banner of Ephraim's camp shall be to the west.

The leader of Ephraim's descendants was Elishama son of Amihud.

2:19 The tally for his division was 40,500. 2:20 Near him shall be the tribe of Manasseh, and the leader of Manasseh's descendants was Gamliel son of Padah-tzur. 2:21 The tally for his division was 32,200. 2:22 [With them shall be] the tribe of Benjamin, and the leader of Benjamin's descendants was Avidan son of Gid'oni. 2:23 The tally for his division was 35,400. 2:24 The entire count for the divisions of Ephraim's camp was thus 108,100.

On the march, they shall go third.

The total tally for this astral quadrant gives us 1,081, which is the Hebrew word **תפארת**, is the name of the 6th Sefira on the Tree-of-Life *Tiphareth* and that translates as *Beauty*. Is not this the balance on the Tree-of-Life? And as much, beauty brings the balance of Justice which is truth.

Manasseh

1:34 For the descendants of Manasseh: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:35 The tally for the tribe of Manasseh was 32,200.

The Offerings to the Tabernacle: 8th Day

The next sign is Scorpio; the sign of the Scorpion. 322 gives us **כבש**, which translates as *Lamb*. It is fascinating that it is the lamb that is sacrificed and Scorpio being the sign of Death.

Benjamin

1:36 For the descendants of Benjamin. According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:37 The tally for the tribe of Benjamin was 35,400.

The Offerings to the Tabernacle: 9th Day

The next sign is Sagittarius; the sign of the Archer. 354 is the Hebrew word **רשן**, which translates as *Grew fat; anointed*. In the EQ, we get 'White Horse' and 'Nubian' (black and white); with the Archer also being the hunter and horseman as well as the centaur (part man and part horse). There also seems here to be an allusion to the White Horse of the Apocalypse of which the connection of the bow to this horse is uncanny:

Revelation 6:1 - 6:2 - "...When the Lamb had opened the first of the seven seals, I heard the first of the four beasts say with a thundering voice, Come and see. And I beheld, and lo a white horse; and he that sat on him had a bow: and there was given unto him a crown, and he departed as conqueror and to conquest."

Dan

1:38 For the descendants of Dan: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service

1:39 The tally for the tribe of Dan was 62,700.

The Offerings to the Tabernacle: 10th Day

The fourth angular sign is Capricorn; the Sign of the Goat. 627 gives no Hebrew word; per the Sepher Sephiroth.

Dan to the North

2:25 The divisions under the banner of Dan's camp shall be to the north.

The leader of Dan's descendants was Achiezer son of Ami-shaddai.

2:26 The tally of his division was 62,700. 2:27 Camping near him shall be the tribe of Asher, and the leader of Asher's descendants was Pag'iel son of Akhron. 2:28 The tally for his division was 41,500. 2:29 [With them shall be] the tribe of Naphtali, and the leader of Naphtali's descendants was Achira son of Eynan. 2:30 The tally for his division was 53,400. 2:31 The entire tally for Dan's camp was thus 157,600.

On the march, they shall be the last of the banners.

The total tally for this astral quadrant gives us 1,576 with no correspondence listed in the Sepher Sephiroth.

Asher

1:40 For the descendants of Asher: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:41 The tally for the tribe of Asher was 41,500.

The Offerings to the Tabernacle: 11th Day

The next sign is Aquarius; the sign of the Water Bearer. 415 gives us several Hebrew words; the most interesting of which are אֲבִיר אֵה דְבַר, which translates as *The Voice of the Chief Seer* and הַקִּיָּהוּ, which translates as *The Holy One; Sodomite*. Considering Crowley's use of sodomy in skrying the Enochian Aethyrs, the equivalence of the Voice of the Chief Seer and Sodomite is fascinating. And the fact that he is the 'holy one' as prophet of Thelema; the numeration being 11 with this being the 11th day makes this completely numinous.

415 in the EQ gives us 'Eks' ('X' spelled in full), which obviously alludes to the 'ordeal x' of Liber AL: AL III.22: "**The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.**"

Motta's commentary to this verse in particularly poignant in the present context:

Some technical aspects of this verse must be mentioned. First, the Ordeal x consists in the perception that 666 is the Christ, or Messiah, of this Aeon.

Naphtali

1:42 The descendants of Naphtali: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

1:43 The tally for the tribe of Naphtali was 53,400.

The Offerings to the Tabernacle: 12th Day

The last sign is Pisces; the sign of the Fishes—and in this case, the sign of the Age to follow the Age of Aries. 534 gives us קִלְרֵשֶׁק, which translates as *A certain Name of GOD*.

The Total

1:44 These are the tallies made by Moses, Aaron, and the twelve men who were princes of Israel, one from each paternal family.

1:45 The tally of Israelites according to their paternal families [included] those over 20 years old, all fit for service.

1:46 The entire tally was 603,550.

1:47 [However,] the men who were Levites according to their father's tribe were not tallied together with [the other] Israelites.

The number, even divided by 10 (60,355) yields no correspondence in the Sepher Sephiroth. But what is most important here is that the Book of Numbers is here giving us star counts for each of the constellations of the Zodiac. With the naked eye, it is said that 6,000 stars can be counted—and with a set of binoculars, 12,000 stars may be counted. We can assume that the ancients had this greater clarity of vision as we know even the ancient Aztecs found the black hole at the center of our galaxy without the help of modern lenses. This then adds a new meaning to the use of the number 12; outside the more obvious 12 divisions of the sky. Therefore, each individual tribe represents the number of stars in that zodiacal sign.

AL:I.3 "Every man and every woman is a star."

The Levites

1:48 God spoke to Moses, saying:

1:49 Do not take a tally or census of the Levites together with the [other] Israelites.

1:50 Put the Levites in charge of the Tabernacle of Testimony, all its furniture, and everything pertaining to it. They shall carry the Tabernacle and all its furniture, and they will serve in it. They shall [therefore] camp around the Tabernacle.

1:51 When the Tabernacle is moved, the Levites shall take it down, and when it is to remain in one place, they shall set it up. Any non-Levite who participates shall die.

1:52 When the Israelites camp, each individual shall be in his own camp, each one designated by the banner for its division.

1:53 The Levites, however, shall camp around the Tabernacle of Testimony, so that there will not be any divine anger directed against the Israelites. It shall be the Levites who safeguard the trust of the Tabernacle of Testimony.

1:54 The Israelites did all that God commanded Moses, [and] they did it exactly.

The Tabernacle on the March

2:17 On the march, the Communion Tent [and] the camp of the Levites shall then proceed. [They] shall be in the middle of the [other] camps.

[The people] shall travel in the same manner as they camp. Each person shall be in his place, according to each one's banner.

The Tabernacle of Testimony being in the center of the march represents the Sun. It holds the Ten Commandments or Law of God (Adonai, which spelt in full according to the Sepher Sephiroth is 671), which is the Torah; equivalent to 671, which is also the gate (ThROA/671) to the stars of the Zodiac. And of course, the gate to the stars for the ancient Egyptians was the Pyramid; note then that the Neophyte Initiation ritual for the A.'A.' is Liber Pyramidos, sub figura 671. To further confirm this, this is also equivalent to the Greek words, ΠΑΡΑΔΕΙΣΟΣ (Paradeisos) and Ο ΚΟΣΜΟΣ Α, $670+1 = 671$ ²⁶.

In the Book of Numbers 3:39, it says: "The entire tally of the Levites was made by Moses and Aaron by families. There were 22,000 males over one month old." Obviously, dividing this number by 100, we arrive at a very significant number for Thelemites. Another way to this is by way of Galileo, who computed the Earth's Orbit about the Sun to be 220 (verses of Liber AL vel Legis) diameters of the Sun; the radius of the Sun being 110 (10X11; the number of Sephiroth on the Tree-of-Life multiplied by the number of Magick) in the same comparison.

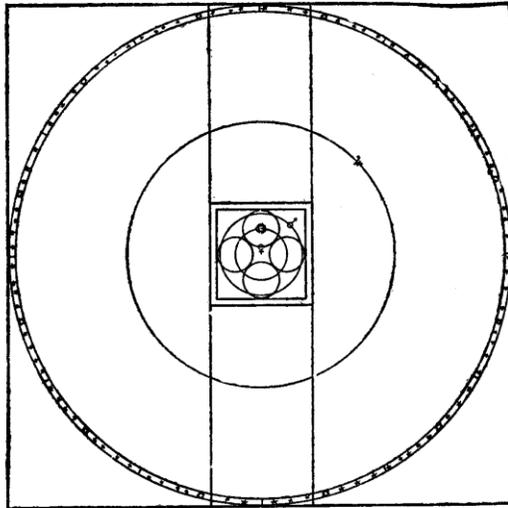
The fact that Liber AL vel Legis is in English and that English is to be a holy language (from which is issued the directive of the 'order and value'; cf. Liber 805 and Liber 27) In the Canon of the Mysteries, we read:

The antiquity of our English standard is unknown, there being apparently no allusion to it before the time of Elizabeth. The Druids were credited by Julius Caesar, and other writers, with a considerable knowledge of astronomy, and must consequently have possessed a set of measures, but whether the original British standard of the Druids was preserved during the Roman and subsequent invasions, and is that which now survives, is uncertain.

In any case the following coincidences may be pointed out, and need not be regarded as being purely accidental. The number of British miles in the mean diameter of the earth is in round numbers 7,920. The polar diameter is 7,899, and the equatorial diameter is 7,926, giving 7,918 as the exact mean. But 7,920, being a more convenient number, may be accepted as the reputed amount. Now the British furlong contains 7,920 inches. It also contains 220 yards and 110 fathoms, which are respectively the diameter and radius of the earth's orbit measured by the diameter of the sun. A mile contains 1,760 yards, and an equilateral triangle, inscribed within in the orbit of Saturn measured by the diameter of the sun, measures about 1,760 diameters on each of its sides. Therefore the British standard records three important measures of the cosmic system.

Assuming that these coincidences are the result, not of accident but of design, we are led to the conclusion that at some time, possibly very remote, the dimensions of the cosmos were ascertained, and introduced into the standard measures inherited by the English people. Another coincidence, lately discovered, is that the English quarter measure is exactly a quarter of the capacity of the coffer of the Great Pyramid, which suggests a connection between our measures and those of the builders of Egypt. There are other reasons for supposing that this coincidence between the English standard and that of the Great Pyramid is not accidental, but these must be discussed further on. For the present the reader must be asked to assume that a standard measure, corresponding to that in use in England, was known to the Egyptians, Hebrews, and Greeks, and was mystically employed to register the facts of astronomy in the several scriptures of these peoples.

²⁶ The article 'O' being included with the noun and the A following it suggesting the Alpha & the Omega; noting that for orthographic simplification, the Greek letter Omega is usually substituted with an Omicron.



The Table of Holy Oblation of Ezekiel

AL: III.47 "This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it."

The Table of Holy Oblation, represents the distance of the orbits of the sun, moon, and the other sacred planets. It represents the core of the neo-Pythagorean system as found by both Origen in the Gnostic period and later, Copernicus and Galileo of the early neo-Platonic period, also known as the Renaissance. 2,093 is the result of a geometric construct, based on Ezekiel's description of Canaan; hence, the neo-Pythagorean's Gnosis. This is a creative construct not unlike some Qabalistic processes, of which we should note is again a part of the half that the Jews hold. And here we have the squaring of the circle, per the above verse from Liber AL; and "that strangely" considering all the inexact numbers shown in its theoretical analysis and presented in the quote from the Canon of the Mysteries presented earlier in this article.

In this canon as quoted above and of what would portend to be the development of a Christian Qabalah, 1,480 is the body of God spread throughout the firmament (zodiac). This provides a greater insight into the nature of the word CHRISTOS in its equivalence and that means 'annointed' For one to be of CHRISTOS, one would be in full cognition of one's divinity with a consciousness that comprehends the entire firmament; much as I've written in the past, the Holy Guardian Angel would bring to one's being. The Holy Guardian Angel is equivocated with 666 in the Hebrew Qabalah. That it is the diameter of the encircled square shows the mystery that the later Romanized church would reject as in the 6th Century ev, the church rejected entirely, Origen's system on the grounds that it created a hierarchy in the Trinity.

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