



# Thelemic Qabalah

## Volume II

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by

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# Preface

The first volume of this set addressed the theoretical approach to qabalistic practice. The very study of qabalistic theory in itself is not only absorbing, but all by itself can lead to an exultant state of consciousness. And of course, qabalistic theory is so much more than was presented in this first volume. From a Thelemic perspective, we have covered this topic in a wider sense in works like:

[Scientific Illuminism](#)  
[The Starry Gnosis: An American Revelation](#)  
[Liber Loagaeth: Leaf 1A](#)

And though these tomes expand the theoretical corpus, they still barely hold a skeletal representation of the enormity of the Greater and Lesser Mysteries that together make the Holy Qabalah...the holy and ancient study that still then, must lead us to the present volume; that of praxis. Again, the study itself, that should that be all one ever does with the Qabalah in this life, can provide its own exultation of the Soul; that even then, a more intimate connection with one's own life on this planet is deepened to a wondrous and wholesome degree. But in praxis, the soul takes yet a stronger step towards the *congealing* (discussed in [Congealing the Soul](#) in Volume I) that is the perfection of the self.

Praxis is both the practice and the approach to practice and it does not occur in a vacuum. Every master needs his or her apprentice...why? Because as we explained in the first volume, the energy of the creator flows to the individualized ends that we are and then must extend from us in imitation of the creative force...we are essentially, re-creative creatures. This is why culture is the vital key that both congeals and moves the Soul. And so even as we intellectually study the metaphysical construct of the Universe; of Creation, we are building an internal field of vision. This internal construct is the whole of the Body of Light.

We can further fortify this Body of Light as an island that the egoic structure becomes self-reliant and though a hologram of the physical body, its substance becomes that of the etheric plane by virtue of the dynamic link between mind and brain and Eucharistic practices that are alchemical (transformative) in nature. This is one avenue of practical work in the Holy Qabalah that builds an internal vision in the same way the godhead manifests the dream of life. It is exhibited to us in the body of work of every great artist our culture has produced; from Van Gogh to Dali, Woodie Guthrie to Patti Smith, Bill Evans to Beethoven, Plato to Nietzsche.

Of note: there is a difference between the male and female approach to the Holy Qabalah that is essentially indescribable and can only be hinted at through parables; such as the excellent works of Dion Fortune: [The Sea Priestess](#) & [Moon Magick](#). And so the body of work for the female mage has its own many forms and is indeed more connected with love and the act of love as the male is connected more with will and willful action. The balance in this is what makes for a proper functioning magickal lodge and why it is said that the wife of an alchemist is his co-conspirator. The Sun and the Moon together make the whole of the work; each gender in a mystical marriage with the other.

Now this is not to say that the structure of formal study is the reserve of men (as if women don't have intellects); but more that it was mostly evolved by men over the centuries and is a specter that needs to be torn down to the point that we can begin to understand the separate role of women and get out of the *male-nerd* trap that has become the domain of 'armchair mages.' And certainly, women need to also make the same theoretical study of the metaphysical construct of the Universe that men have to make in their study of Qabalah. It's just that women take this to an altogether different praxis in their half of the formula of ON (cf. [The Formula of ON](#) & [Liber Laiad](#)).

The armchair mage can, of course, make a thorough enough study of the theoretical Qabalah and even to the point of a study of the theoretical approach to praxis that is the start of the current volume of Thelemic Qabalah. But then he or she must ultimately get up and to work; each gender preparing the temple space and internal elements of their particular end of the craft. And in this regard, both require a properly setup temple in which to practice; both in the physical area set aside as 'sacred space' and that they are both prepared 'in heart, verily'—both with their passion for the art and science of Qabalistic Magick and a proper moral maturity and philosophical sophistication.

Prophecy is another part of the practicum and has its own vital importance; though right off, we need to understand that prophecy is not about predicting the future, that's divination. Prophecy is that which adds great insight into the nature of the divinity and creation and the self. Indeed, prophecy is a divine vision that appeals to the human imagination as much as to its intellect. It is that 'fresh fever from the skies' that unlocks our hearts emotionally as well; in that we are moved to those profound moments of apprehending both the vastness and even the infinite nature of the Universe with a profound sense of awe and wonder.

It then becomes important that we learn to write and speak, dance and sing and find even new ways to manufacture culture. Culture in the arts, sciences, mores and communications is the perfect expression of the divine in us at any given time in history. It matters not whether a people or an individual recognizes a godhead or causeless cause as in the West or simply the Tao as in the East. The creative impulse in humanity is intrinsically connected to that divine energy flow that flows out from the godhead or the Tao to each of us and hence to lodge, lineage and church.

# Volume II

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# Structure of the Universe

Qabalah is the most complex system used by those who've attempted to map the distance that separates the mortal life from that mystery of mysteries often referred to as 'God'. However, when mastered, the sublime simplicity of mathematical and symbolical concepts reveals a multi-layered and inter-connected space/time continuum that moves in both a linear and non-linear fashion.

The mathematics of pure number and the four-dimensional geometry of modern collective consciousness and derived from the ten-dimensional model of the Qabalah, combine with a system of symbol correspondences that directly affect the thought processes of the mind. The response from the aspirant who takes on the study of this science is found in the deepening of awareness of heart and mind and the direct perception of what to most are called the invisible or angelic realm.

Literally, the word Qabalah means tradition and refers specifically to an oral tradition that was handed down from father to son for ages before it was finally recorded in written form during the middle ages. From this time and up to the late nineteenth century and early twentieth centuries, many refinements were made as the scientific method used by its builders revealed deeper and deeper insight into the mystery of the nature of the universe.

At this time, all the cultural facets of the religion of the Hebrews has been stripped from the work; with the core exception of the Hebrew alphabet which forms an integral component of the system. This is not to say that some of the other Hebraic technologies are no longer employed or that other cultural elements from the Egyptians and others do not also remain somewhat inclusive. Yet all these are still somewhat set aside so that what remains is a pure structure that forms a concise map of the human body and soul (or microcosm) as a direct reflection of the structure of the larger universe referred to as the macrocosm.

All in all, the modern Qabalah is the product of 3000 years of scientific inquiry into the nature of life built upon a structure of ten major paths interconnected by twenty-two minor paths; reflected so accurately in the composition of the Holy Tarot. These paths are assimilated into a structural form referred to as the Tree-of-Life.

## Language of the Universe

Again, the Hebrew alphabet is essential to a introductory understanding of the Qabalah. Each letter does a double duty as both a letter and a number. The study of correspondences between words of identical numerical value is called Gematria. Here, words or phrases of identical numerical value are considered to be explanatory of each other. Two examples will make this more apparent:

1. The Hebrew letter "Shin" equals 300; which is also the same value as the phrase "Ruach Elohim" or spirit of the highest God. Therefore the letter "Shin" is a symbol of this spirit.
2. The Hebrew word "Achad" (which means 'unity' implying 'God') equals 13 which is the same value as the word "Ahebah" (which means Love). Therefore, God is Love.

Besides Gematria, there are other ways to manipulate words and derive meaning therefrom. They are known as Notariqon and Temura. Notariqon has two forms. The first form takes every letter in a word to be the initial of another word. For example:

BRASHITH (the first word in the Torah) gives this sentence:

BRASHITH RAH ALHIM SHIQBLV IShRAL ThVRH which translates as: In the beginning the Elohim saw that Israel would accept the Law.

The second form is the exact opposite of the first. The initials, medials or finals of each word in a sentence creates a word or words. For example: The Qabalah is referred to as ChKMH NSThRH (the Secret Wisdom). If we take the initials of these two words, we find the word ChN which means grace.

Temura is the most obscure and least used method of Qabalistic research. It is a permutation where one letter of a word or sentence is substituted for another letter. There are various ways to do this. One can substitute the letter with the letter that precedes or follows it in the alphabet; or one can bend the alphabet in half—putting one half over the other—substituting a letter by the letter above or below it; or specific tables of letters can be created for substituting letters.

Two other Qabalistic methods are AIQ BKR and ThRASHRQ. AIQ BKR is known as the “Qabalah of Nine Chambers” and reduces all numbers to 1 through 9. And ThRASHRQ reverses the digits of numbers; for example: 39 becomes 93. A basic understanding of this and all the Hebrew processes is essential before one can gain any credible access to the work that follows in this book.

## **A Methodical Approach to Life in the Universe**

Magick or Scientific Illuminism is the term used by those who employ Qabalistic techniques. It involves the uniting of the individual with the true nature of the universe. Such an aspirant possesses the knowledge of Qabalistic symbols as a language or map of the universe. As well, he or she also carries excess baggage in the mental, physical, and psychological faculties. So first we learn that the mind must be capable of abstract thought; the body must be able to endure the discipline of the work; and moral development must include the psychology being controlled by one’s essential will to engage the work.

The following quote that Carlos Casteneda attributes to don Juan, the Yaqui Indian Shaman, states this in very plain language:

“For me there is only the traveling on paths that have heart, on any path that may have heart. There I travel, and the only worthwhile challenge is to traverse its full length. And there I travel looking, looking, breathlessly.”

# The Science of Awareness

That consciousness is integrally involved in matter is the key inference of the Theurgist. For the human being, there are four basic states of consciousness observed in a hierarchical arrangement with each succeeding state being superior to the former. The lowest state is sleep; a thoroughly subjective immersion of consciousness into self-generated images and desires. The only difference between this and the next state of consciousness, the waking state, is that one is passive and the other is active. In the active state, one's actions are reflected both upon the self and upon those others that one interacts with by producing these actions. Yet both states are equally as subjective and blindly automatic.

We then find the next state involves 'self-awareness' that in Thelema is called the 'Knowledge & Conversation of Thine Holy Guardian Angel'. It is the 'narcissus' that brings one to full consciousness and comes only with diligent effort. As Crowley wrote, the term "Holy Guardian Angel' is ridiculous. But it seems, he wrote, that to point out that this states of consciousness cannot be owned. Through the working of the A.'.A.'. system, one gradually begins to get flashes of this conscious state. These flashes are referred to by some as brushes of the Angel's wing that become gradually fuller and fuller visions until finally, full contact with the Angel is made.

Self-observation is the central instrument of working as it brings light to one's inner processes. This light becomes the effective catalyst for waking up by gradually making one aware of his or her whole being in every given moment. It is sometimes referred to as the 'dry' method by Alchemists (in contrast to the wet method, which is experiential and a part of the laboratory processes). This observation comes about by reflecting on those key moments that are the brush of wing of the Angel and remembering everything that one can see in oneself; including all the input and output of the various centers of consciousness. Objective consciousness is the fourth state and involves one seeing oneself in one's true relation with the rest of the universe; outside oneself. This is the Magister Templi that has transcended the egoic self and 'crossed the Abyss'.

But more down to earth, man as an animal is merely a machine that basically responds to its environment with no strong contact with the real ego. Therefore, one is really asleep until they can overcome the mechanical processes by which we unconsciously live. Before one can free him or herself from the machine, it is necessary to know the machine and that one is imprisoned by it. The major tendency in most of us is that we seldom reach long-term objectives such as this work as we often change direction before accomplishing them. This is due to the automatic mechanism of the machine. And the nature of this machine is described eloquently by Gurdjieff in terms of vibrations and the two places in the major scale where there are semi-tones or weak links. Creative processes depend on descending through the scale where these weak points are, providing a chance to distance oneself from the work in progress in order to get a broader view of the work.

Most people actually consist of a variety of egos which need to be unified before man can attain that unique individuality that we call Adept hood and hence, Immortality. This can only be accomplished with intense effort as the human being does not inherently possess this ability. We observe that the human being has four independent organisms mutually interpenetrating one another. The first is the physical body, which is an automaton driven by external influences and produces physical appetites. These appetites in turn influence the second organism, which is the emotional or astral body, which causes

thoughts to arise in us. These changing thoughts and desires cause a whole series of conflicting egos to come into existence. For the Thelemite, this is the ordeal of Chronozon that the Zelator of the A.'.A.'. must face (in contrast to the ordeal of Chronozon related to the 'ordeal of the Abyss').

The third organism is the spiritual body, which is 'Asar Un Nefer' and the Adept of the A.'.A.'. with the fourth being the Master Ego (or Magister Templi) that presides over all the other egos. In order to attain to a state of perfection, humanity must reverse the direction by which the energy moves through the four organisms. Energy should start with the Master Ego and culminate in the physical body. This descends through planes that Gurdjieff equated to the major scale in western music; revealing the influence of neo-Platonic thought within his philosophical perspective.

In addition, humans possess seven minds (correlating with the seven notes of the musical scale), the intellectual mind; the emotional mind, which controls his or her feelings; the physical mind, which controls bodily movements; the instinctive mind, which controls the automatic nervous system; the sexual mind; the higher emotional mind; and the higher intellectual mind. Each of these is connected with a 'center' that works with different kinds of energy. Our problem is that we tend to use the wrong kinds of energies in these centers such as using emotional energy in the intellectual mind. Most of these centers steal energy from the sex center and in turn leave the sex center with useless energy belonging to another mind. We thus can not experience true sexual congress until that center can work with its own energy.

"Know Thyself" is an 'Hermetic Axiom' that is at the core of Initiatory development. Self-change and Self-study are immediately at issue with this. In addressing these, note that 'Observation' and its correct application is our primary task. In what better way can the Neophyte consecrate his or her Pantacle? Observing oneself in the right way is best approached by noting that every normal psychic function is an instrument of Knowledge. So it then becomes necessary to begin by laying aside all previous experience. Start by observing self as though one does not know oneself at all; though one has never known oneself. This seems to clearly explain what don Juan is saying in Castaneda's teachings on "Erasing Personal History".

We can also observe that there are three psychic centers. And there is a difference to learn between thought and feeling; between feeling and sensation or the moving impulse as well as between a thought and the sensory center. The perception of things and events manifest in three aspects: through the mind, through the emotions and through the senses. Full knowledge of things and events comes by perceiving with all three aspects; simultaneously. Each center also has its own memory and associations as well as its own method processing. Sensation is the 'Moving Center' that does not reason or compare, but gives impressions in terms of quality; i.e.: color, taste, smell, tactile, sound—or even to indifference to any qualities observed. These are all instinctive, along with the automatic consciousness that manifests and drives the pulmonary, digestive and breathing systems. And there is also that which may be learned by environmental experience that is generationally imitated and reflexive in nature. Instinct and Conditioned-Reflex are mediated by the neutral force of the 'Sex Center', which is the third component of the Moving Center.

The 'Emotional Center' is also instinctive, but there is no indifference; one's emotions are always pleasant or unpleasant. And they can be activated by sensory memories as well as intellectual realization; sometimes in a process called 'Reification'. And the 'Thinking Center' works beyond the instinctual level producing a capacity to comprehend abstract ideas by which Reason and Logic are

developed. As the observation process is engaged, one will observe whether or not the psychic centers are being properly utilized. When one discovers one psychic center doing the work of one of the other two, e.g.: the Thinking Center portending to feel; the Emotional Center portending to think; and the Moving Center portending to think and feel we will also find the place in our psyche that is generating unbalanced or neurotic energy.

The Emotional Center in working for the Thinking Center, brings unnecessary nervousness, passion and haste into situations that would be best responded to with calm judgment and deliberation. The Thinking Center in working for the Emotional Center, brings a lack of spontaneity with any degree of impeccability as well as obscuring the more subtle point or 'shades' of a given position or situation. This is often called being stoic or too rigid and causes incorrect reactions and responses. The Moving Center working for the Thinking Center, produces mechanical responses of 'inattention', 'absent-mindedness' and 'daydreaming' or 'imagination'. These distractions produce habits that replace the activity of an effectively absent Thinking Center.

Useful psychic activity is defined in terms of each of the centers being deployed toward some defined purpose or aim; undertaken for the sake of obtaining a particular result. Study the elementary activity of the Moving Center by temporarily attempting to change one's various movements. Study the nature of the Emotional Center by struggling with the habit of giving immediate expression to all one's negative emotions not unlike Castaneda's 'Petty Tyrant' parable. And study the Thought Center by developing arguments that contradict accepted truths.

Examining the elements of the imagination and daydreams is also an important part of Self-study. The inclination to daydream reveals the laziness of the Thinking Center. The defined aim of a given intellectual effort is interfered with by the Emotion and/or Moving Centers as they activate the force of habit and the re-creation of past experiences that have been lived-through or even imagined. Disagreeable or morbid daydreams reveal the unbalanced state of the human machine (your Pantacle) and are instances of the incorrect functioning of the Thinking Center.

Observing one's habits is particularly difficult as one must first find at least a moment where one must be able to step outside them in order to record them at all. As long as any one center is governed by a particular habit, it escapes thorough observation. One must to struggle against habitual responses in order to be able to observe and study them. But note that one should not struggle towards permanently changing one's habits. As per 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."**

Crowley comments to this verse: "Again we learn the permanence of the Nature of a Star. We are not to judge by temporary circumstances, but to penetrate to the True Nature."

This also speaks to correct action and explains Castaneda's teachings on 'Impeccability'. One is not attempting to create permanent or lasting change; but to discover what is actually there. Without such struggle, one cannot see all the components of the psyche and benefit from the production of a whole series of important aspects of one's being. One will come to realize that his or her actions, thoughts and feelings are the result of external influences exclusively. One will ultimately come to feel him or herself

as a complete automaton limited to responding to all external stimuli in a solely mechanical fashion. This of course, gives rise to the Existential and Nihilistic philosophies at first glance. But it is then balanced by an internal impulse that is known those of the A.'.A.'. as the 'Aspiration'. It's ultimately the force of the Aspiration alone, by which one can transcend the limitations to existence that is defined in those philosophies.

## **Building a Platform on which to perform Magick**

The Magickal Temple exists in two dimensions and in a symbiotic relationship with each other. The more obvious is the material, physical temple with all its accoutrements. This should be but a reflection of the temple within the psyche of the Aspirant; also known as the Astral Temple. Of the latter, there are obverse and inverse manifestations of which the Aspirant will learn to construct on the Astral Plane.

The first task in preparation for the aspiring student of this ancient and noble art is to fully examine the nature of the mind. The mind controls perception and directs the flow of energy in the brain. The outer layer of consciousness is that layer, which interacts with the world at-large. It should be mapped; showing how all the elements of one's culture affect the character of the Aspirant. Racial consciousness; family and social consciousness, each play a major role in the development of one's character and understanding of the universe.

Along with this comes a general study in other cultures and other views of what the universe is. Only then will the Aspirant comprehend the biases and prejudices that have been conditioned into his or her consciousness. And only in this way can the conditioning be overcome. Finally, it is highly recommended that the Aspirant should undertake at least six months of psychotherapy. This is helpful in understanding the emotional affectation that all the conditioning has had on him or her.

The mind and body compose the true 'Temple of the Holy Ghost'; which in Thelema is called Adonai and the Holy Guardian Angel. For the Holy Guardian Angel to dwell in the temple, mind and body, must be brought to a perfect harmony and equilibrium. Exercise of the mind and body; cleanliness and the maintenance of health is essential. This must also be reflected down into the physical plane with the creation of a sacred space within a physical temple. This sacred space should first be an empty dwelling that is brought to a high state of cleanliness; especially through a process of purification which is then followed by a consecration or dedication of this space to this one single purpose. All accoutrements that will eventually become a part of this space will then be placed in such a way as to describe the internal balance of the Student. In this way, each added element will also be purified and consecrated; all working together in the Initiation of the Student.

And so the basic idea is that the Student must secure a sound education on an intellectual, cultural, spiritual and emotional level in order to ensure that the mind is not biased towards any particular theory which would then be overdeveloped by the work; inducing bigotry and fanaticism. Instead, a strong rational quality will come to the mind as taught by the ancient Greek 'Stoic' philosophers, so that when spiritual illumination does finally indwell the temple, it will find a strong foundation upon which to fulfill its function.

Socrates classifies objects belonging to two orders, in terms of their respective degrees of clarity. This first order is 'opinion' (doxa) and the other is 'knowledge' or 'intellection' (episteme). Opinion involves visible perception and is of the nature of becoming. Knowledge or intellection involves those objects that are intelligible and is of the nature of actual being; contrasted with opinion, which is uncertain as it is becoming. The first order has two sections with the first section representing images (eikones) and the second representing objects (onta). The second order (episteme) also has two sections with the first section including mathematical and scientific objects, and "those things akin" and the fourth section representing ideas ideas (eide). Corresponding to the four sub-sections of the two combined orders of objective being are four mental states (pathe), imagination (eikasia), trust (pistis), thought or understanding (dianoia), and intellection (noesis). These must become strongly 'reified' in one's being in order to build the soul.

## **Becoming Fully Human**

What one may deduce from the above is the fact that as we are born and from that moment forward, we are born only aware of ourselves; as if separate and in isolation with at first, a desperate awareness of only our most immediate needs and wants. In other words pure libido is about all that is at play in the human mind at birth and this natural narcissism is the godhead practicing its individualistic nature(s). It is even the bestial part of us that moves towards sensual expression as Babalon is the divine desire to be individualistically expressive...and therefore, the divinity expresses itself through the individualized bestial nature of any one individual; any one star in the company of stars.

All of this serves the evolutionary effort of the Beast as Babalon is the involutory effort. That she is said to ride astride the Beast tells us on one level that it is the divine force radiating 'downward' (really inwards) to us, each individually that then takes its own opposite and equal reaction that we move 'upward' or outwards to others around us in relation, which in itself, helps us to defeat our inherent narcissism; that then we attain to a state of being that we can then call 'fully human.'

# The Science of Religion

## An Interdisciplinary Perspective

True religion is the reification of that mystical or magickal 'peak experience' attained to beyond yet through the medium of the mind and body; to simultaneously apprehend the true objective universe (Nuit/Macrocosm/Unconscious Mind) and the co-ordinates for one's subjective universe within it (Hadi/Microcosm/Conscious Mind). The subjective universe is correlated through the dual-hemisphered Cerebral or Neo-Cortex of the brain, which is the most recent evolutionary development in the ontology of our species and separates our race from all other animals. And the objective universe is correlated through the Cerebellum, which connects to the brain stem and also handles the autonomic sensory and motor control functions of the body as well as being the source for our dreams and mystical experiences. Each brain informs the other and views the data from the other as being ephemeral. This explains the statement by Hindu masters that says the world we're in when asleep is quite possibly the true reality and this waking world is actually the dream.

Because this data is so ephemeral, it comes to each mind in the form of symbols, metaphors, archetypes, anthropomorphizations et al; depending on which brain is emanating the electrical energy being transmitted. So we have a biological explanation for the eastern sense of 'maya' in that whichever brain one is functioning in at the moment, the signals from the other seem unreal as the self has not been associated with that particular brain that is sending them. But rather, it is actualized in the brain that is receiving them. So it seems that this self, which does indeed move from brain to brain as when we are dreaming, becomes located in the cerebellum and when we are awake, it is found in the cerebral cortex. It therefore seems an obvious matter of 'Will' to determine which brain the identity will reside in. We can see that through other techniques (outside of falling asleep) such as meditation or dance, ingesting drugs or engaging in sexual intercourse, that we can access the cerebellum while awake though we are usually centered in the cerebral cortex. In just such a situation, we are simultaneously working with both brains. This is the major achievement of those whom have mastered what has come to be called 'Astral Projection'.

The inherent reality of the impressions received by both minds can only be an illusion to the solipsist whose arguments when reduced to logical ends, are easily refuted by ontological investigation. Unfortunately, this view is deeply entrenched in the many mystical traditions and in most cases, quite unconsciously; so deeply have they been conditioned into our culture. It is certainly a manifestation of the Christist egregore in that all traditions that flow with such a current, eschew the material universe; preferring a divine realm. The new egregore or current that embodies the energies of the new aeon of Horus includes the material universe on a par with the spiritual realm with each being integral to the other. This is also in accord with the Emerald Tablet of Hermes Trismegistus. And so the science of our present aeon is beginning to validate the age-old wisdom of the Rosicrucians and Hermeticists.

Indeed, the philosophical inquiry by Thomas Nagel, Ph.D. Professor of Philosophy and Law at New York University, clearly proves that there is a true 'objective' universe beyond the microcosmic view of the individual Star. The perceptual awareness of this ontology through epistemological methods is the 'Magickal Link' between the two modes of consciousness. This requires a certain electro-chemical state in the brain that floods the cerebellum with energy while closing down the other areas of the brain that

bring to us our sense of individuality, time and space. The work of a team of brain researchers from the University of Pennsylvania; Andrew Newberg, M.D., Eugene D'Aquili, M.D., have provided hard data to clinically verify this.

Yet this data from these two brains can also be manipulated and digested through the applied methodology of qabalistic techniques in order to find more sophisticated ways to examine it. The results can be actualized through rituals and rites along with stories and myths and even including all the arts as the by-products of the combinant exaltation of consciousness (Ra-Hoor-Khuit/Magickal Childe). Traditional spiritual practices also bring consciousness to this state. These include meditation and physical exercises as well as sexual practices. And even more chemical approaches such as those employed by Entheogenists along with electro-magnetic technologies are proving viable avenues for engaging in spiritual pursuit. Seemingly even purely intellectual processes can ultimately also be viable as alluded to above. These include the study of philosophy (along with ethics and morality), physics, mathematics including chaos and fractal theories (Note C.F. Russell's contribution to Thelemic literature), and even the aesthetics of art along with interactive socialization such as dancing and athletics.

There is also anthropological and archaeological evidence that reveals an age-old chain of human knowledge that is seemingly connecting the science of modern humanity with the natural philosophy of the ancients. It's almost as if the incarnation of the art of Scientific Illuminism brings us full circle in an evolutionary spiral in our age old quest to understand the nature of consciousness. Consciousness itself is the animal or automatic process derided by Lola, in Aleister Crowley's Wake World. It transcends the stream of thoughts that flow through the mind and by its very nature, produces reason. These thoughts are the electrical impulses that are generated mechanically by the chemical conductivity of brain tissue. Reason manifests on a completely different plane of awareness and is not really physically located in the body at all; though the comprehension of reason is regulated and interpreted through the brain, which depends entirely on the healthy function of the body.

So it seems that the body is able to contain some form of electro-magnetic or telesmatic energy as originally indicated to the western world by Eliphas Levi and later, Dion Fortune. Yet this energy while not necessarily being of the body may also not come into the awareness of the individual as it is obscured by the trance of the body's mechanical processes. Gurdjieff clearly understood this and developed processes that were designed to overwhelm one's self-absorption in this trance by over-driving the machinery of the body to short-circuit the trance. He also understood that there are actually various egos that produce the trance that comprises the overall personality, which is the principal feature of consciousness. These can only be united when the trance of the body itself has been bypassed and one can then directly access the co-ordinates of intersecting electro-magnetic forces that are the astral menstruum of the individual and which also house the true identity that is known to Thelemites as the Holy Guardian Angel. The Holy Guardian Angel is itself a symbol for that actual consciousness that can become enabled to directly influence and guide all the lesser functions or overall lower ego that is a chaotic blend of the mechanical and chemical forces of the body.

The objective universe by deduction, becomes perceivable in a binary relationship to the egoic energy that produces the thought-stream of the individual. But there is a way to fuse these two energies that is said to enhance and perfect the evolution of consciousness in order to attain that which the Egyptians referred to as *asar un nefer*. This involves the willful neurological manipulation of the physio-electrochemical process of the mind and body and is known to the Western Mystery Tradition as the

'Great Work'. From this biological view, these parts of consciousness are assigned to various areas of the brain and their expression is modified according to one's capability to control energy flow to these specifically delineated locations. These include the cerebellum and the more recently evolved part of the brain (cerebral or neo-cortex) that includes:

1. The Attention Association Area
2. The Visual Association Area
3. The Verbal Conceptual Association Area
4. Frontal Lobe
5. Temporal Lobe
6. Parietal Lobe
7. Occipital Lobe

These more recently appearing parts of the brain evolved as humanity became conscious of itself and then grew out of the cerebellum, which appears even before our evolutionary development as primates. Each of these manifests various egoic impulses that seemingly haphazardly dominate our consciousness in our waking state. This is a natural evolutionary step coming from the instinct to survive, which of course, originates in the cerebellum. We obviously had a need to better understand our environment and our relationship to it in order to enhance our chances at survival. And that survival instinct required a sense of selfhood that subsequently necessitated an electrical flow more complex than the cerebellum could handle. Subsequently, as we responded to this necessity, we developed the apparatus of the brain that could accomplish just such a task. And further, we went on to discover another level of capacities for our overall brain function as the new apparatus (cerebral cortex) began to offer other possibilities in its relationship to the original apparatus of the brain (cerebellum). This we are still investigating and have much to do before we will truly understand it all. But one thing seems quite certain, we have evidence of the spirit that sits at the heart of our being, that long cited eternal part of our nature, which is indeed creating itself. The very nature of the electrical current of the universe is intimately tied up in the manifestation of all sentience.

Alchemical work begins with the process of 'calcination' and is the effort of the cerebral cortex to eliminate the mechanical buzz in order to apprehend the energetic matrix of the cerebellum. The method of accomplishing this employs a process that all spiritual masters have described as a 'looking within' to a place of darkness and silence. For Thelemic qabalists, this is the darkness of N.O.X. (the chaotic potential of unmanifested form) by which we enter Yesod and the Astral Plane, which is of course, intimately tied to Da'ath and the 'nightside' of the Tree-of-Life on one plane (Yetzirah) along with the other side of the Abyss referred to as the 'City of the Pyramids' and on another plane (Briah).

What we exclusively refer to as consciousness in its most 'whole' expression is then entirely of the Assiatic Plane with the Atziluthic Plane being completely ineffable. So we immediately recognize consciousness to be, that which is described as the 'fallen' Malkuth of qabalistic myth as it is most completely contained there. Yet it originates in the ineffable realm of Atziluth. From this, we then begin our 'calcination' by turning the nadir of our involutory development and its self-absorption in order to more fully utilize the newly evolved capacities of our brain. We approach this by employing a Gnostic heat that burns out the thought stream and is then succeeded by other alchemical processes. Perfect success in this effort is referred to by Thelemites as having the 'Knowledge & Conversation of Thine Holy Guardian Angel'.

The cerebellum is uniquely activated by resonant frequencies of bio-electricity and magnetism (a specific manifestation of electricity), which are the physical manifestations of the astral telesma or menstruum. Our very thoughts can influence how this courses through our brains as shown to us through the experimentation of Dr. J. Allen Hobson of Columbia University. So it follows that this process of engineering an induction of current through the brain is regulated by a body and mind that needs to be willfully re-educated defying its natural state. This is achieved through rigorous preparation in order to more effectively trigger the electro-chemical processes that are correlated with it. Certainly, electricity seems to be the medium that connects both the behavior of chemical substances and their sub-atomic particles with the physical waves involved in magnetic induction. As waves and particles are indistinguishable on the quantum level, the study of the nature of electricity becomes an important mystery that our science has yet to solve.

We can clearly see that a certain specific condition of the machinery of the mind can be initiated through a set of seemingly artificial techniques that employ technological and chemical means; whether by the application of electro-magnetic apparatus (bio-rhythm and EEG machines) or the electro-chemical ingestion of various entheogenic substances. Even our diet and exercise as well as the development of our intellectual and emotional capacities play an important role in the overall conditions that create this 'state of mind'. The principal task of the Zelator of the A.'.A.'. in attaining to this condition of the mind, requires developing what is referred to as the 'automatic consciousness'.

The Tree-of-Life then becomes a schematic for a psycho-spiritual transistor that outlines an evolutionary goal and that involves the uniting of the objective and subjective universes. Malkuth is the embodiment of consciousness, which is complete at Yesod but perfected in Tiphareth. Da'ath then becomes the intersecting point of the objective and subjective universes, which is yet a higher expression of Yesod (as Yesod is the complete manifestation of consciousness which ultimately becomes seated within the physical body) and intimately connected with it. And Da'ath itself is formulated by the combination of both the dissonant, kinetic energy of Binah (which is why Binah is referred to as the Mother of Sorrow) and the resonant, static energy of Chokmah; both coming from the ONE source referred to in the Emerald Tablet of Hermes Trismegistus and which is Kether. And yet as per Madame Blavatsky's Proem of Dzyan, Kether comes from that which is not. 'NOT' then being that mystery of mysteries, which is also the key to Liber AL vel Legis and the probable source for this enigmatic electrical energy whose full nature has eluded even our most adept scientists.

# Oral Qabalah

## Establishing an Oral Tradition

### The A.'.A.'. System of Qabalah

With all the ideas extant on the Qabalah and reflected (hopefully) in this work, the reader should be prompted to ask: What is left to be discussed in the oral part of this tradition? The answer is quite easy to expound. It lies in the heart of Thelema and its continuance. It is that unbroken chain of transmitting the Gnosis from teacher to student that is the lineage of the A.'.A.'. system.

There is no formal collective assembly and the chain has indeed branched out into a variety of lineages. The A.'.A.'. recognizes that every individual engages in the work with one's own unique set of assets and disadvantages. These subtleties can not be covered by any written code meant to blanket all who enter upon this path. Rather it requires the keen and adaptable insight of the teacher to be an aid to the individual nature of each student's star. This is an oral tradition.

Initially, a person's social situation has profound influence on the spiritual life. The role of others institutes behavior patterns away from personal and selfish goals to those ends that are necessary to perpetuate society. This is reinforced by a graduated process of reward and punishment and compliance becomes a means of securing the rewards and avoiding the punishments.

This compliance has no personal value beyond reinforcement and sets up an existential crisis as the need to internalize the willful drive for authentic spiritual experience. This initially impels the individual to transfer such energy onto a spiritual teacher and complete identification with this teacher is the initial impulse. At this point, a process of internalization is inaugurated that transforms the personality and internalization becomes an end unto itself.

Such a process involves a cognitive restructuring toward a superior level of personality integration and organization. This comes about as the individual opens his or herself up to the non-logical aspects of experience. At this point, insanity is a real and potent danger. The subtle guidance of the teacher forms the core of a valid oral tradition.

Yet there are general requirements used to measure spiritual growth that have been proven in the laboratories of the order. These are explained by the tasks and grades of the order. Each grade is a step into the dark and an initiation into the mystery of life. They are as follows:

The first grade is that of Student. The aspirant to the order is told to absorb knowledge of all the systems of attainment in human history in order that he or she might begin to learn to speak the same language as the teacher. Having done so, one can then decide to take the Oath of Probationer.

The Probationer (0=0) determines to start the work by obtaining a scientific knowledge of the nature and powers of one's being. The student has not yet taken a step onto the Tree-of-Life. The student is as the grade says: a probationer to the order. Upon completion of the tasks of this grade, one can elect to take the Oath of a Neophyte.

The Neophyte (1=10) determines to obtain control of the nature and powers of one's being and a mastery of the powers of the Sphinx and the Astral Plane. The Pantacle is fashioned in such a way that the nature and tendencies of the mind are examined and constrained to serve the aspiration. They are on Malkuth. Upon completion of the tasks of this grade, one can elect to take the Oath of a Zelator.

The Zelator (2=9) determines to obtain control of the foundations of one's being and to achieve success in asana and pranayama. The Daggar is fashioned in such a way that emotions fail to make impressions on the mind; allowing the passions to flourish as an expression of will. He or she resides in Yesod. Upon completion of the tasks of this grade, one can elect to take the Oath of a Practicus.

The Practicus (3=8) determines to obtain control of the vacillations of one's own being and completes his or her intellectual training; especially studies in the Qabalah. The Cup is fashioned in such a way that the mind is trained to be stilled; allowing no impression to disturb the aspiration to the Great Work. He or she resides in Hod. Upon completion of the tasks of this grade, one can elect to take the Oath of Philosophus.

The Philosophus (4=7) determines to obtain control of the attractions and repulsions of one's own being and completes his or her moral training. The Wand is fashioned in such a manner that the will is trained to focus on the Great Work itself; which is to give up the self to the Beloved. He or she resides in Netzach. Upon completion of the tasks of this grade, one can elect to take the Oath of Dominus Liminus.

The Dominus Liminus is a grade without numeration that represents a link to the intermediate school. He or she determines to obtain control of the aspirations of one's own being and shows a mastery of pratyahara and dharana. The Lamp is fashioned in such a manner that all thought is abolished over and over again until the Lost Word of pure soul shines eternally and unconfined, unextended and without cause or effect. Upon completion of the tasks of this grade, one can elect to take the Oath of Adeptus Minor (without and within).

The Adeptus Minor (without) (5=6) determines to prosecute the Great Work; which is to obtain the Knowledge and Conversation of One's Holy Guardian Angel.

The Adeptus Minor (within) is admitted to the College of the Holy Ghost and starts to practice the central and secret techniques by which the universal life is mastered. He or she does this in consultation with his or her Holy Guardian Angel and no longer refers to the order for oral transmission.

There are other grades beyond this, but they fall under a different set of guidelines and are not directly under the purvey of this work. There is still an oral transmission or guidance, but on a different plane. It is by virtue of the Knowledge and Conversation that the inner plane contacts become the magickal link to the oral transmission.

The Adeptus Major (6=5) is taught all the techniques by which one can produce such affects that the non-initiate would refer to as miracles.

The Adeptus Exemptus (7=4) completes to perfection, all the theurgic techniques. Having done so, he or she is stripped of all attainments; even of oneself and one's Holy Guardian Angel to become what is referred to as a 'Babe of the Abyss'.

This is the most dangerous step, for failure finds a soul lost in Da'ath and a 'Black Brother' is born. However, upon success, one becomes a master of the Temple (8=3) and learns the mystery of sorrow: Sorrow is Joy.

The Magus (9=2) learns the mystery of change: Change is Stability.

Finally, the Ipsissimus (10=2) learns that Selflessness is Self.

### **The Temple Weapons**

A note on the tools used by the aspirant seems a pertinent digression at this point. The five elemental weapons were discussed in the the grades of the A.'.A.'. outer college. The tools that follow are also essential parts to the art and craft of Scientific Illuminism.

The aspirant wears a Robe in the practices to represent the silence and secrecy of the work. Around the neck and over the chest is the Lamén; the revelation of the secret keys of power. And the head is adorned with the Crown and/or Nemyss as an attainment of the work.

The Altar represents the will. And upon it is the Book as a record of the work; a Bell as a prophecy of the future of the work; Holy Oil to represent the aspiration; Fire, Thurible, Charcoal and Incense to represent the sublimation and constraining of all tendencies that interfere with the work; the Chain to represent the control of thought; and the Scourge to represent the discipline of the aspirant.

All this is contained within the Circle which represents the object of the work. And then again, the Circle is contained within the Temple to represent the external universe.

### **The Holy Books of Thelema**

The Holy Books of Thelema provide the core of the emerging Thelemic tradition. As this work has shown, these books provide the keys for constructing the matrix of rites, sacred places and times, gods, mythic creatures and all the other elements that go into the establishment of a spiritual culture.

The claim to authenticity for the majority of the canonical literature is provided by the fact that the Prophet was in a state of Samadhi at the time of their 'reception'. Only one book lies outside that parameter—and its the most important of all the books combined.

Of course, that's Liber AL vel Legis. What makes this so unique is that its reception was not only channeled through a third party (the Bride of the Prophet), but its complex mathematical construct further proves the praeterhuman origin of its message. It's this praeterhuman origin that primarily separates the work from all the other books in the canonical literature to date.

Among the various religious cultures on this planet, there are only four avatars that appear to be directly connected with the physical construction of the primary literature of their tradition. These are Loatze, Moses, Mohammed and Crowley. Yet until Crowley, only Moses system explicitly was developed into a functional Qabalah.

Liber AL vel Legis specifically instructs us to not only follow this lead, but directly connects the tradition to that of the ancient Hebrews as a seeming flip sides of the same coin. The only real difference is that the Hebrew tradition is a fixed and therefore dead tradition. And as this work should hopefully prove, Thelema is a vital, growing tradition that as yet has a strong life ahead of it.

The virtues of this tradition are extolled upon those who actively engage it. True spirituality is real work. One must attack it with both hands and in an aggressive manor.

# ETHICAL GNOSIS

## THE TIDE OF OUR TIMES

The main problem with philosophical thought in the spiritual community is that it's thoroughly manipulated by a psychic tide that is affecting most people unconsciously. And it's hiding in buzzwords like 'Political Correctness'. This is one of the several main symptoms of what I refer to as 'Christism', whether or not you're a Jew, Christian, Buddhist, Mormon, Muslim, Hindu or even Shintoist. This collective egregore creates a false god that the Gnostics refer to as the 'demiurge' (lower case 'd'). And the psychic tide overpowers us and creates repression and poverty; alienation and illness...but worst of all, the death of the soul...that so many people die having lived meaningless and sleepy lives.

Basically, to support the idea of 'what another believes is right for them' props up and strengthens this old aeonic egregore that would hang a scarecrow on a piece of wood. It's the way of the demiurge to trick the spiritual community into thinking that they've broken free of that...when they've only changed the names of their gods, angels and archangels...that's all.

And as per Liber AL vel Legis:

**"Ye are against the people, O my chosen!"—AL:II.25**

What most people cannot or choose not to understand is that as per Liber Librae: "In True Religion there is no sect."...or in other words, there is only one truth that all religions must recognize no matter how that is expressed in various cultures...that's why it's said in mystical circles...'for those who have ears'...and of course, according to the Book of the Law...

**"Let my servants be few & secret: they shall rule the many & the known."—AL:I.10**

There is a way to begin to seriously fight the egregore. We must learn to refuse as much as possible, people and ideas that are caught up by the egregore. This rationale comes from the following personal account of a renowned psychologist. Carl Jung noted that during pre-WWII and WWII, when he was outside Germany, he was as liberal as the rest of Europe...and saw the ugliness of the Nazi regime. But when he was in Germany, he was a Nazi...fully buying into it...the 'zeitgeist' (his word for egregore as he coined it) was stronger than his individual personality.

The study of any effective Magick is to first clear the mind and not have some oppressive demiurge enslave you by controlling (without your knowledge or permission) your thought processes on a very subtle level. There is objective knowledge as well as subjective knowledge. To say "any spiritual view is right for a person if that's what a person believes" can be objectively and rationally argued against and proven unreasonable. And remember as per the ancient Greeks, 'Reason' makes the soul...that is the objective truth...without absolute reason, there is no soul congealed.

Confronting death is indeed a noble work. As the ancient Rosicrucians teach: "Die Daily". But congealing a soul that can survive death is just not as simple as that. That's what the ancient mysteries teach...but not necessarily the modern spiritual community. It is the real secret of Alchemy. All is not mind...to

reduce all to mind is a purely solipsistic notion that if followed through to its logical completion must yield the idea that no one exists but me...and when I cease to exist, all else dies with me. The general problem with the spiritual community today is that it is taking in a lot of ideas without the proper education in philosophy from which all the sciences develop. After all, Alchemy seeks the 'Philosopher's Stone'.

The study of the Liberal Arts has been effectively removed from our culture. Its emasculation is the first thing that the opponents of light seek to achieve. Because in the Liberal Arts is the profound study of human nature and the records of those who knew the one truth throughout history. Do you see how the demiurge alienates and represses? It can even be physically dangerous! And it pollutes our minds with drugs and mindless sexuality...has us working our asses off for silly toys in jobs that demean us. No, I can never accept the idea that 'whatever anyone believes is right for them'...this kind of moral decadence is not 'right for them' under any circumstances...and it's that very psychic tide that destroys them before they've even had a chance to begin to live any type of 'real' existence...and it grossly affects all of us that can see beyond it.

Yet you don't have any truth to give them...nor do I. The truth is within each individual and is incommunicable AND the truth is in the Stars! Both at once! "As above, so below". And if those two do not correlate, then there is disease of the spirit. So if "what's true for them" does not correlate with the stars...it is wrong and untrue. The Rubric of the Emerald Tablet is to unite the earth with the stars...microcosm (humanity) with macrocosm (universe). However, Spagyricists worked at the perfection of matter (making lead into gold) and Alchemical spagyricists found the correlation between the development of soul (incorporated by the mind of reason) and the perfection of the matter in the laboratory. The Spagyricists were products of the Age of Reason and the Enlightenment. This was a time that eschewed any spiritual connection as complete superstition and stuck to a mundane science from which modern Chemistry would evolve.

Lucifer/Venus; the falling star is the light descended to humanity as per the Promethean myth. Prometheus is another name for Lucifer whose sons are the Nephilim. But the memory of the 'Light-Bringer' and of his sons has been distorted and inverted by a political class of clerics bound up by the demiurge. The treachery of the demiurge is to get us to think that it is god and to worship it as blind sheep; hiding us from the true potentially divine nature contained within us.

There are those who read the Comment to Liber AL in Class A as an injunction against commenting on not only Liber AL, but even all works by the Master Therion. And the most major exponent of violating this unholy chastity Marcello Motta, is said to have proven his moral degeneracy in producing such works. This couldn't be a more ridiculous sophistry. There is a big difference between a Class A and a Class C commentary. Class A implies an 'ex-Cathedra' or official pronouncement from the Secret Chiefs; who are the sacred guardians presiding over the initiation of the Human Race. Class C merely implies the work of scholarship. And if Thelema is to have no scholarship and no growth and development, then as a Theurgical system it has already died as so many other religious systems...with its own canonization.

As such, for an official explanation of any of the Holy Books of Thelema, it is prudent for the student to refer solely to the works of the Master Therion as the channel of wisdom emanating from those Secret Chiefs of the Great White Brotherhood; also known as the Fraternity of Christian Rosencreutz in another manifestation. And it is hoped that there will yet arise other Ipsissimus' to channel yet more Class A information for the benefit of Mankind. In the meantime, there is so much that already exists and yet needs further comprehensive insight. For this there is work for another type of Thelemic expurgation.

This would be the work of those scholars whom can add to the collective experience by sharing their research with the ever burgeoning Thelemic Community.

Let there be Class C commentary from the various perspectives of those who are so moved by this type of work. This essay is the result of a particular set of dialogues that resulted from the Twin Towers Massacre in New York City on September 11, 2001ev. It is not a canonical statement of spiritual law, nor is it presented as any official commentary of any Magickal Fraternity, Lodge, Order or Church. It is presented as a germ or a grain of sand in the oyster that others may by adding to it, produce the greater pearl of Thelemic Culture and Community. In this way hopefully, is the road paved for a vitalizing exchange of ideas that will bring an essential understanding of the 'Law of the Aeon' to all of Humanity.

It is important that the reader understand that the Law is the Nature of the energies that enshroud the planet at this time. It is a physical and spiritual law that operates in the same way as the law of gravity and other such Scientific laws. As more and more of us come to the comprehension of 'the way things are', this planet will further its initiation into the Aeon of Horus. In this way will the Dharma of this aeon eventually manifest itself on as wide a scope as the previous aeon; one that now is in its death throes and is yet powerful enough to hold us between these two 'realities' ... Horus (the present unfolding aeon) and Osiris (the present collapsing aeon). And so we of this generation are the Children of this transitional upheaval, which reminds me of an old curse: 'May you live in interesting times.'

We are also those who are amongst the first generations of that which is to be. And we are the ones birthing the new aeon. Let us stand up and produce those works that will bring us nourishment and wisdom. And let us each strive to contribute something to the collective body, that we may make a valuable contribution to posterity and our own immortality. In this way will we take our pleasure amongst the living and carry ourselves forward to the Yew Groves of Yama.

From Chapter 1 (Nuit)

## **2. "The unveiling of the company of heaven."**

Nuit is revealing Liber AL vel Legis as the next revelation of the Starry Gnosis. All true prophecy has evolved from the understanding of this Starry Gnosis and without it, one may have nothing more than the sophistry that generally comes from fortune-tellers and other Archons.

## **3. "Every man and every woman is a star."**

We are indeed the stuff that stars are made of and this easily explains why the stars can speak to us. We are in a symbiotic relationship with the Pleroma and the agents of the Pleroma's self-awareness.

## **11. "These are fools that men adore; both their Gods & their men are fools."**

These are the old aeonic gods; Buddha, Krishna, Jesus, Mohammed, Allah, Jehovah, et al. Their dupes whom continue to stride against the psychic current of Horus, which now envelopes our planet's lower astral sphere, are as dangerously idiotic as the decadent distortion of the original teachings of these great avatars by even their immediate successors.

## **12. "Come forth, o children, under the stars, & take your fill of love!"**

The message of the stars is 'Love under will' and in our communion with them, we revel in our own starry nature. More importantly, we are all children of the stars and our destiny is directly connected to them. How else could it be that true prophecy is so reliant on their Gnosis?

**22. "...I am Infinite Space, and the Infinite Stars thereof..."**

We are as stars, a part of the body of the Pleroma and the dynamic components of its self-awareness as much as the stars in the sky are also dynamic. The only way that the infinite can come to know itself is through the evolving consciousness of each one of its own infinite parts. That's why Liber AL proclaims that every number is infinite.

**28. "None, breathed the light, faint & faery, of the stars, and two."**

From the three-fold veil of the negative, come the stars and their tale and the two principal stars of the Sun and Moon. The ancients recognized this with great clarity; even understanding the esoteric principles of the light emitted from them. Our modern physicists are only beginning to suspect this. And it is but our own arrogance that allows us to believe that our present society has progressed further than those of antiquity.

**31. "For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."**

**36. "My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor- Khuit."**

**49. "Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me Let Asar be the adrant, Isa the Sufferer; Hoor in his secret name and splendour is the Lord initiating."**

First note Hoor is the "Lord initiating"...do some homework on this, he's not a nice guy! Then note that all the old aeonic rituals are of this demiurgic worship. More importantly, Christism is an unconscious paradigm; conditioned into us. It has to be brought out into the light of day before it can be corrected or 'purged' as per Liber AL. Simply 'accepting' the Book of the Law is not enough.

**50. "There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!"**

This task is in obtaining the knowledge of the stars and of our own starry nature so that the Pleroma (not one) might become conscious (know well) through each of us individually (the other). But we are not born conscious and this is not our automatic birth-right. It is an evolutionary step that we must affirmatively take on both an individual and racial plane; as per the Gnostic Mass: let the babe grab life with both hands!

**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!"**

See...Hoor's full of direful judgments. It is not one or the other, but both in one complete organism that is the Universal Mind (Ra Hoor Khuit). It's astral effluvium must be taken on by our Khu by virtue of our proactive and regular invocation of this great solar agent. Note, our Khu (the Khu of Ra Hoor Khu) is the astral (stellar) body that clothes each our individual Khabs.

**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!"**

Regeneration is transformation, which is the war and vengeance of Ra Hoor Khuit and the ecstasy of the universal law: Change equals Stability. Should we be calling for war? Yes! We are in an aeon that is set up to define and establish a new world order; one that recognizes the essential divinity of humanity. And the vampiric shells of the old order remain among the undead...refusing to take their place in the stars. This must be vigorously dealt with or there will be no aeon of Truth and Justice.

**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."**

Love the stars and call to them, yearn to them that they might reveal the mystery of the Zodiac (House of God). As Heh (translated as window) is the Star, we find our true window to the soul. It is before us and in us at all times; it is behind us, above us and below us. The circle squared is the four cardinal points in a curved universe. We are the ones that bring comprehension to the mystery of existence.

**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."**

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

From Chapter 2 (Hadit)

**7. "I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go."**

The exorcist casts out the evil...it is a virulent and violent action. There is this illusion in the spiritual community that all one has to do is say the magick words and poof!...their fiat echoes across the gulf of the Abyss. Without the hard earned connection of the inner (Hadit) starry nature with the outer (Nuit) starry nature, one has not the strength to take on the robe of Ra Hoor Khu.

**14. "Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!"**

And those whose heart is on the wrong side of the line...they will be blinded by the light of Ra-Hoor-Khuit. As in Plato's cave theory; when one first leaves the dark cave and arrives at its mouth into the bright light of the real world, one's eyes not being accustomed to the brightness, must adjust. But with the treachery of the demiurge, one will see the light brought by the Light-Bringer as accursed because of this vampire attached to the individual Khu. This must be utterly vanquished with the light as an acid on its skin.

**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."**

In other words...those crying for peace right now...concerned for the innocent...they are themselves dying. Remember, we don't stand still in this life...we either evolve or die. This automatic unconsciousness that has been conditioned into our generation by the fascistic cult of political correctness is but a carefully hidden trap designed to deceive us where we think we are being the most liberal and open-minded.

**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."**

So even though there's nice Christians, Muslims and Jews...they are truly dead, poor and sad...they truly have no feeling of the true L.V.X. They function as 'pawns' of the demiurge in the great 'chess match' between the forces of the Black Lodge and the Great White Brotherhood; the latter containing the White, Yellow, Black, Brown and Red Schools of the Stellar Mysteries.

**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."**

Remember, it was the snake in the garden that introduced Eve to the Tree of Knowledge...and was want also (I believe) to introduce her to the Tree of Life. But Adam & Eve cowered when Jehovah came before them; they failed the ordeal of their initiation and hadn't the courage to smite the demiurge. Moses capitulated to the fearsome Jehovah (Enlil) in his pitiable weakness; turning his back on the wise Baal (Enki).

**25. "Ye are against the people, O my chosen!"**

Obviously if most people are of the demiurge as is the case today...well...anyone that is not is definitely averse to the others. Are not all the truly living people despised?!...great artists recognized only after they're dead...et al. In the body of the demiurge, all light is seen as a cancer and is viciously attacked as demonic.

**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."**

**28. "Now a curse upon Because and his kin!"**

**29. "May Because be accursed for ever!"**

Is it not 'Because' that perverted the original pre-Chaldean and later Gnostic doctrines?...the excuse was an efficient way to manage the people. The politicians can not stand this dangerous idea of human freedom. Rather they seek to control through the manipulative art of consolation. And so the recorded history of the Starry Gnosis is distorted so that they might pretend to prove that they are divinely ordained to hold providence over our essential dignity. And they seek to emasculate our race 'for our own good'. This condescension is but a lust for temporal power, which is itself one means of access to our lower astral nature and ultimately to the stellar energy that is the power of our very soul.

**32. "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."**

And don't these idiots use every form of logical fallacy to screw up any advance in knowledge. That's how propaganda works. Reason does build the soul (Khu), but the soul must be informed by Hadit; who is unknown and in the light of Nuit who is the infinite factor. Relying on the mechanistic paradigm of that science that has existed since the Age of Reason is a skewed ideal.

**48. "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler."**

And yet everyone's becoming worried about the 'innocent' Muslims and all the other 'innocent' bystanders in the ideological war before us. The very notion that they are innocent is a part of that skewed reason. They are not innocent, but the children of the fallen Adam & Eve who cowered to the demiurge and thus fell from the paradise of their own immortality. They are the ignorant and blind pawns of the Black Lodge and a real and present danger to the Children of the Light.

**49. "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)"**

The individual must conquer death and it is a deadly battle. Note Crowley's motto as a Magister Templi: "While living, I have conquered death". Hadit is the Khabs in the 'egg' of the Khu, which is itself the vigor of Ra Hoor Khu. Liber AL clearly states here that those who have not won or even engaged in the battle for their own immortality are slaves; mindless automatons that will suffer the dispersion upon death and truly perish.

**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."**

All three of the cursed religions treat women like second class humans; creating the 'veil of sorrow' in their infliction of the yoke of slavery upon our entire race. For centuries we have succumb to this paradigm and all its false virtues. The spoils of victory over this black veil are intimately connected with the light of the Khabs both on this earth (here) and in the starry sky (hereafter).

**56. "Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you."**

The knee-jerk and unconscious conditioning of the demiurge with century upon century of its steadfast hold over human society has made the Children of Light look like the author of evil, which is but itself an illusion. There is no evil and no good; but there is the true relation of the soul and its false egregore that stands between the Khabs and the Khu. There are those who say: Just worry about your Holy Guardian Angel and don't concern yourself with the events of the world. Well, if the world is intimately connected with the Stars; the Hadits, well...they are mocking our Lord Hadit.

**57. "He that is righteous shall be righteous still; he that is filthy shall be filthy still."**

There is no conversion as Liber AL bids us to argue not at all. The automatic consciousness either works in relation to the Starry Gnosis or it stands against it. There is no odds but the true nature of the 'kings' of the earth who reign in an invisible hierarchy in the invisible 'wake-world' that is truly black to the blind. Those mortal slaves will never recognize it.

**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."**

And they can't conceal their idiocy. I can act like a jerk...and have at times...but I can also act with great articulation and sophistication. They can only drift; caught up in the undertow of the psychic tide of their collective ignorance. And it is not for us to make judgment of who is who or what is what. We have only to take up each our own sword and strike at the darkness.

**62. "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body."**

This is a wonderful description of the Khu reacting with the astral menstruum that is the underlying fabric of matter. It serves beautifully as a description of the nature of our connection with the stars. That connecting factor between Nuit and Hadit is Ra Hoor Khut in our heart. For others, there is no heart; but weak joys and death for these dogs that are pawns of the demiurge on the battle field of human evolution.

**76. "4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word."**

The love of the stars is the glory of the stars as Nuit says that her joy is to see our joy. The 'glad word' comes from the mouth of the Prophet. And this riddle clearly informs us that there is yet to come another prophet whom will have attained to the Starry Gnosis and will open up the mystery of this riddle in that light.

From Chapter 3 (Ra-Hoor-Khuit)

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

Are you looking for some kind of inner secret meaning...then you'll miss the obvious. Enlil and Enki have been at this for a long time. And in the ebb and flow of time, it has been Enlil's victory until now. And Enki has yet to fully triumph; though he has taken the Throne of Ra and secured victory on the highest plane, that has yet to filter down to Assiah. When it does, the forces of the demiurge will rise up to protect the secure place it has enjoyed for more than a millennia; but for aeon upon aeon. In all of human history, we see the flowering of Gnosis rise up but briefly and then immediately get crushed by the sweep of the demiurge in its orgiastic lust. But that is about to change. This aeon is a time of blood and vengeance of a nature so powerful that in one aeon, it will defeat the amassed forces of many millennia.

**4. "Choose ye an island!"**

**5. "Fortify it!"**

**6. "Dung it about with enginery of war!"**

**7. "I will give you a war-engine."**

Yes there is an inner meaning to this all also. We have each our own part to play as Knights in this very real Crusade. And we must prepare for the valor that will be required of us. Otherwise, we will be vanquished as all those who will remain weak and feeble. There's no virtue in finding offense with this seemingly Darwinian concept. The battle is very real and we will have no choice but to get caught up in it as it will be all-encompassing. The fit shall survive and only the fit.

**8. "With it ye shall smite the peoples; and none shall stand before you."**

The word 'peoples' has a lower-case initial digit. These are the little ones of Liber LXV whom are but the grape that will be crushed to make the wine of immortality; the Wine of Iacchus. As they are crushed we look to the skies; that starry 'no-thing' that stands before us, which is the Abyss between us and our immortality. We must yield our finite nature to the infinite that our mortality will become the key to our immortality. Did not a great prophet say that he who would save his life will lose it?

**9. "Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house."**

He's not telling us to send flowers to our enemies and turn the other cheek. And he's not telling us to stand out in the open battlefield with red coats on either. This is a guerilla war as its not about nations but about ideology at a very 'grass-roots' level. President Eisenhower said when he was leaving office and warning us about the military-industrial complex, that some day, people will want peace so bad that government will have to roll over and give it to them. Well that yearning won't come until they've truly tasted and understood the ravages of war.

**11. "This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them o warrior, I will give you of their flesh to eat!"**

Ill-ordered house in the Victorious City sounds ominous in the wake of WTC. And there are stars that seem to be showing a reliable prophecy of what has now clearly come to be. But note that in this guerilla war, men and women are called to battle. And those pawns that are struck down and slain, their astral Khu will be absorbed by those who vanquish them. And by virtue of this Alchemy will the few rule the many and the known; at the secret and hidden astral level that is black to the blind. I've often speculated on the idea that as English is the sacred language of AL...it's actually American English that counts here on a zietgeist level. As I intend to point out in the sequel to this essay (The Starry Gnosis), the United States of America has a vital role to play in the destiny of the human race. Thus our English and our culture is so very martial.

**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."**

He's giving an image of action...not meditation and navel gazing. It's important to do our inner spiritual work. But if we defy our responsibility to the world (Nuit) to do this...we are selfish fools. The battle is within and without; 'As above, so below'. Liber AL tells us that there is no law beyond 'do what thou wilt'. It is a secret four-fold formula that effects the aggregate of spirits that comprises our being on an individual and collective level. There is individual destiny and racial destiny.

**18. "Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!"**

Again...the obvious...what do you think this is saying about those who follow the three cursed religions? The sentimentality of protecting the 'innocent' is an old sweetness that tempts so many. If we as humans are the 'Shekinah' to the divine, then we are the woman who is girt with a sword and Ra Hoor Khuit is the divinity whom we stand before.

**21. "Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this."**

The East where the sun rises signifies Sol and is referred to as Ra by the ancient Egyptians. The image of Sol is Ra Hoor Khuit. In the business culture of America, (and remember that AL teaches us to do things in business way; to understand things in business way) when we accept an idea, we often say that we 'buy' into it. Ra Hoor Khuit is revealing himself and providing for us an image that we can 'buy' into. If our war engine is finely tuned and our sword sharp, it becomes suddenly easy or ecstatically spontaneous to do.

**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."**

It is the stars in clusters as constellations that are about the ecliptical orbit of Sol or Ra that make the exaltation. Each of these constellations by virtue of their 'worship', tells a story from which the prophets of ancient times had learned to read. And so did the Prophet of the Lovely Star. When the WTC was hit, there was a psychic wave that swept over the planet. There are those whom immediately recognized the nature of Ra Hoor Khuit and those who shunned this nature. The line was clearly drawn and those who are 'of us' recognized it immediately and without hesitation; but in a spontaneously ecstatic reflex. This shows us that we can only prepare for what is to come by making way for the 'coming of the Lord'. When he arrives, our individual and collective destinies will play themselves out by virtue of the pre-set calibration of our orbits.

**28. "Also ye shall be strong in war."**

This seems like an apparent confirmation of the role the United States is to play as the greatest military the world has ever known. If this is making any sense to the reader, he or she is well advised to read the starry prophesy that comes from the placement of the Watcher stars over the 'Founding Fathers' (whom were Rosicrucians and Freemasons) in Philadelphia in 1776ev.

**"32. From gold forge steel!"**

Ra Hoor Khuit is attributed to the heart; the gold of the Alchemists. And he is a martial god of war and vengeance, which relies on the steel of the sword. Again, this is a war of ideology that is beset upon us; a war for the heart of humanity. We must prepare for the coming of the Lord by making ready our hearts.

**33. "Be ready to fly or to smite!"**

Do you think he's talking about astral travel for hippies? No! he's repeating a battle strategy given earlier. Be ready to withdraw in order to regroup when necessary and then come back to smite again. He is in a sense a sniper god as this is a war of the people and not of flags and institutions. Allies and enemies exist in every country on the planet. We won't clearly see the enemy or know our friends and we are advised to lurk carefully that we might clearly make that determination before we enter each battle in this war.

**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!"**

The Starry Gnosis is not fixed but is unfolding through human history. This third testament is not the final one. There is another coming in the next aeon and perhaps another yet with the solution to the remaining riddles of AL. And clearly, the blood is intimately connected to the stars; indeed it is the fire of the stars. So that even in the coming Aeon of Maat, there will be bloodshed; but in righteous justice and not in the ignominious lust for a temporal power.

**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!"**

This is a war of spontaneous combustion and not one of reasoned care. And it will require decisive action that will only fail if one becomes hesitant; for then is power weakness according to Liber AL. We are required to 'trust the force' and yield to Ra Hoor Khuit whom will be the vigor of our arms. 'Because' is our enemy and will generate a deep psychic fear in an attempt to dissuade us; a deadly caution!

**46. "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"**

Was it not in the 'forties' that President Roosevelt decided to incorporate the Zionist agenda into the foreign policy of the United States? This though it has a history dating back to the British 'Balfour Agreement' in 1917ev, sets up the inevitable destiny before us. And did not the towers of the WTC cower and buckle in abasement? The Tower Atu is attribute to the Hebrew letter Peh, which has a gematric value of 80! Read the Prophet's description of this Atu and learn how he tells us that we must learn a kind of love that we have not known before; the tough love that this war will require of us. Humanity first and let the cursed religions be damned!

**49. "I am in a secret fourfold word, the blasphemy against all gods of men."**

**50. "Curse them! Curse them! Curse them!"**

**51. "With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross."**

**52. "I flap my wings in the face of Mohammed & blind him."**

**53. "With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din."**

**54. "Bahlasti! Ompehda! I spit on your crapulous creeds."**

Every culture has been infected by the cursed demiurge. All religions have been perverted. Christianity and Islam as descendants of Judaism are particularly singled out. But even the 'din' (the Hebrews become Jews) are included as well as the eastern religions of Buddhist and Mongol. The only 'True Religion' is found in the essential dignity of humanity and it has no sect. The sectarians are separatists and are the cur of humanity. That one consciously accepts Liber AL or not; even if one thinks he or she is a Christian, Muslim, Jew or any other religious sect, the spontaneous combustion of this war will be acted out upon the Khu long before one can claim any intellectual fidelity with the damned. Only upon those who manage to resist the spontaneity of arms will befall the fate of 'Because'.

**57. "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!"**

And those who yield to the yoke of 'Because', they will know fear. They will pretend to act in the battle as they hide behind and pretend to advise the Generals. They are mercenaries whom act as consulting advisors and really take no part in the war at all. They are slaves whom serve as useful tools for the Generals. As such, they will also be slayed when they have outlived their usefulness; after having died the cowards death of a thousand deaths; a millennia of anguish.

**58. "But the keen and the proud, the royal and the lofty; ye are brothers!"**

**59. "As brothers fight ye!"**

I've been asking...what side of the line are you on? Those of us of the L.V.X. have to band together. Otherwise we perish alone in the chaos of the years before us. But the demiurge has infected the Thelemic world. The Caliphate has taken on the Zionist agenda and every lodge and temple of Thelema is at odds with every other church and college. Isn't it obvious that the demiurge's policy of 'divide and conquer' is at work here? So even those armchair, intellectual Thelemites are not well armed by their mere acceptance of Liber AL vel Legis as they haven't taken Ra Hoor Khuit into their hearts; but only 'Because' into their intellection.

**72. "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."**

Ra-hoor-khuit is claiming that he's already taken care of the demiurge in the upper astral...it's yet to filter down here...and we've been feeling the effects since WWI. Indeed, each magickal invocation of the words of Aiwass has wrought war upon this earth. And this humble talisman that I have inscribed for the reader is yet my own contribution to the battle; my own kiss.

# THE PRACTICE OF BEING

## **On the Enemies of the Warrior and a Warning for a Man of Knowledge**

The symbol of the Warrior has been a part of mythology and spirituality at least since the time of the Templars in Europe and perhaps even a lot longer in the East. In Islam, the Jihad is that spiritual war against one's true enemy, oneself. And it seems that this carries into both the work of Carlos Castaneda and his alter-ego (or H.G.A.), don Juan as well as having made it into the symbolism of the Holy Books of Thelema.

The following text contains extracts in some places almost verbatim from Carlos Castaneda's first book: The Teachings of don Juan: A Yaqui Indian Way of Knowledge. Some quotes from Liber AL vel Legis and other Holy Books of Thelema have been added where correspondences have been identified. Note that there is much in these teachings that render the system of the A.'.A.'. more complete and that this is a valuable contribution to the ongoing research and development of Scientific Illuminism.

For students of Thelema, there is much that is suggested by the Oaths and Tasks of our system. The system then further relies on the experience and wisdom of the Teacher for information that is verbally communicated to the student. And further, there is a tradition of developing 'archives' for every student so that research, insight and information may be passed along from generation unto generation. That these impressions move us to great passion is part of the potency of mythology as the post-industrial world strives to create a new mythology to inspire us further on into the Aeon of Horus.

Unfortunately, most lineages so far, have become obsessed with this idea of disciplic descendancy; traceable back to the one whom supposedly started it all. And yet no true shakti-pat has become evident; the pretenders relying solely on paperwork and legal machinations. Yet even Sir Crowley admits that he forged his link with the 'Great White Brotherhood'; implying that there is no 'unbroken chain' of transmission. Rather, it is a connection made with a spiritual source through ardent effort and the study of the accumulated wisdom of those individuals that have come before us; each generation in need to establish its own connection.

This is an organic process that adapts to a sense of place in history; that being the true value of lineage. And lineage authenticity that relies on this connection with the Secret Chiefs is fortified by the written record left behind by our predecessors. Though any dogmatic adherence to principles, techniques, beliefs and speculations of our predecessors is not only limiting, but a dangerous stifling to spiritual development by its very intractable lack of spontaneity—a necessary component of 'love under will'. Love needs spontaneity for its subsistence; 'all else is a curse'.

Yet do not believe for one moment that each generation must reinvent the wheel. There is that which is learned and recorded in the archives of the 'Great White Brotherhood'; appended to the collective body of inquiry bequeathed to us as their descendants of which we claim heirship and communion. From this body, we may benefit from what is already known and we can modify this through experimentation and analysis as we synthesize the canon that belongs to our place in time. Indeed, we must seek to append that canon and not to freeze it, which means ardently that we must work hard to overcome the shadow that Crowley inadvertently placed over our philosophical system.

It is important to note that every generation has its emissary. And that that emissary speaks to those who can hear. That voice may come from quarters that could not be anticipated or expected. For example, Dion Fortune and Madame Helena Petrovna Blavatsky have much to teach the Thelemite. Yet both of them eschewed our most holy of holy books. Syncretism is a *modus operandi* in Thelema. Anyone who is a student of spiritual and religious history can see how obvious this is when reading *Liber AL vel Legis*.

Marcelo Motta and Kenneth Grant have also contributed greatly and have also left their own inadvertent shadows. The work of C.F. Russell, the Mother and Sri Aurobindo as well as Gurdjieff and P.D. Ouspensky continued this Western Mystery Tradition in marvelous ways. Approaching this, our time, the DOZmt Index of Runar Karlsen and the Citatiza-Tet Tarot of Slobodan Skrbic represent bold new initiatives at channeling that fresh fever from the skies that is so imperative for our spiritual health and the vitality of our living tradition. And finally, our own lineage in the A.'.A.'. is bootstrapping itself that we might formally append our own mark on this great and continuing spiritual quest.

Most recent, it is the work of Carlos Castaneda that has moved the imagination of many in our modern day quest for Gnosis. Yet, it seems quite probable that Mr. Castaneda never even heard of Aleister Crowley and his work. Yet the two have provided us with a body of work that is quite complementary; each fulfilling what the other is missing. Castaneda fails in providing directly applicable technique and truly quantitative analysis while Crowley is missing a clear delineation of certain attitudinal postures and the corresponding synthetic psychological responses that seem so implied in his work. The two together have proven to be quite potent.

And so it seems that the development of a 'Man of Knowledge' as surmised by don Juan and Mr. Castaneda, speak to a current of development necessary for the 'Adept' of Thelema. So much attention is paid by one Thelemite or another about failures in initiation and loyalty to those whom have come before (as if some ego lust for power). And yet no one has ever really taken the time to respond to this by-product of the work. What is it that really causes failure? What are the signs that this is happening to me or my master? How can I evaluate the authenticity of another? Of myself? So much is missing from the Thelemic archives. What sits in its place is public documents printed with accusations and expulsions; false claims of authority for dispensing and withholding knowledge and experience that is the natural right of every man and woman.

And the only semi-valid response offered to counteract this failure tendency has been expounded in the necessity of absolute and unquestioning loyalty by the disciple to the master. However, this kind of blind trust is not feasible in our culture. And we know too well of the kinds of abuse and cultic manipulation that is often connected with this. How many cults have led unwitting dupes to their own demise? How many masters have met their own failure through the adulation of their semi-competent sycophants?

The whole idea of developing archives is to contribute to the body of inquiry into the nature of life. This is Scientific Illuminism! It is a science and not an oral transmission of unchangeable gnosis. Each generation must prove itself by forging its' own link as did Sir Crowley. And every individual must forge this link for oneself; verification comes from within oneself and the magickal record as well as without oneself in one's association with others of the same kin. Anyone whom rests on any other laurel than this, rests on a farce.

The true teacher is a perennial student and can and must learn from even the lowest and most base of life forms. All have something to teach us. The Yacqui Indian and Sorcerer, don Juan was quite clear in this as he taught Mr. Castaneda to learn from lizards and toads as much as from men and woman. And he went right to the emotional core of his disciple; helping him to 'see' these things as opposed to pondering their intellectual veracity.

This of course, is the mark of a truly great master teacher. And that method can only be expounded by a study of all the works published by this man. However, for archival purposes, there is much to be extracted and assimilated into the archives and journals of Thelema. What follows is one such extract. We present here, quotes from our holy books with seeming commentary provided by don Juan as he teaches Carlos Castaneda to become a Man of Knowledge.

**On the Enemies of a Warrior and the Vigilance for Their Defeat:  
Of the Nature of the True Black Lodge and its' Overcoming**

**“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.32**

When a man starts to learn, he is never clear about his objectives. His purpose is faulty; his intent is vague. He hopes for rewards that will never materialize for he knows nothing of the hardships of learning.

He slowly begins to learn—bit by bit at first, then in big chunks. And his thoughts soon clash. What he learns is never what he pictured, or imagined, and so he begins to be afraid. Learning is never what one expects. Every step of learning is a new task, and the fear that man is experiencing begins to mount mercilessly, unyieldingly. His purpose becomes a battlefield.

And thus he has stumbled upon the first of his natural enemies: Fear! A terrible enemy—treacherous, and difficult to overcome. It remains concealed at every turn of the way, prowling, waiting. And if the man, terrified in its presence, runs away, his enemy will have put an end to his quest.

**“Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise!”—AL:III.57**

Yet, if he defies fear by responding with courageous persistence in his pursuit of knowledge, a moment will come when his first enemy retreats. The man begins to feel sure of himself. His intent becomes stronger. Learning is no longer a terrifying task.

By then a man knows his desires; he knows how to satisfy those desires. He can anticipate the new steps of learning, and a sharp clarity surrounds everything. The man feels that nothing is concealed.

**“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.”—AL:III.17**

And thus he has encountered his second enemy: Clarity! That clarity of mind, which is so hard to obtain, dispels fear, but also blinds. It forces him never to doubt himself. It gives him the assurance that he can do anything he pleases, for he sees clearly into everything. And he is courageous because he is clear, and he stops at nothing because he is clear. But all that is a mistake; it is like something incomplete. If the man yields to this make-believe power, he has succumbed to his second enemy. He will rush when he should be patient, or he will be patient when he should rush. And he will fumble with learning until he winds up incapable of learning anything more. He will be clear for as long as he lives, but he will no longer learn, or yearn for anything.

Anais Nin said about America:

“All around there is excitement in place of exultation; rush and action in place of depth; humor in place of feeling.”

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**“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.”**

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He will know at this point that the power he has been pursuing for so long is finally his. He can do whatever he pleases. His ally is at his command. His wish is the rule. He sees all that is around him. But he has also come across his third enemy: Power!

Power is the strongest of all enemies. And naturally the easiest thing to do is to give in; after all, the man is truly invincible. He commands; he begins by taking calculated risks, and ends in making rules, because he is a master.

A man at this stage hardly notices his third enemy closing in on him. And suddenly, without knowing, he will certainly have lost the battle. His enemy will have turned him into a cruel, capricious man.

A man who is defeated by power, dies without really knowing how to handle it. Power is only a burden upon his fate. Such a man has no command over himself, and cannot tell when or how to use his power. To defeat power, he has to defy it, deliberately. He has to realize the power he has seemingly conquered is in reality never his. He must keep himself in line at all times, handling carefully and faithfully, all that he has learned. If he can see that clarity and power, without his control over himself, are worse than mistakes, he will reach a point where everything is held in check. He will know then when and how to use his power. And thus he will have defeated his third enemy.

**“I am unique & conqueror. I am not of the slaves that perish. Be they damned & death! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)” —AL:II.49**

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This is a time when a man has no more fears, no more impatient clarity of mind—a time when all his power is in check, but also the time when he has an unyielding desire to rest. If he gives in totally to his desire to lie down and forget, if he soothes himself in tiredness, he will have lost his last round and his enemy will cut him down into a feeble old creature. His desire to retreat will overrule all his clarity, his power, and his knowledge.

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A Warrior knows that everything one does hinges on personal power. For one who has none, these events seem like incredible miracles and magickal feats. Yet it takes power to even conceive of what power is. Still, let it be said that this power is a feeling or a mood that attaches itself to the core of our being and radiates about our aura. This is attained with great ardor and leads most certainly to knowledge.

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**"Thou shalt instruct thy servant in his ways, thou shalt speak often with him."  
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Finally, death is one's eternal companion; always at arm's length; stalking us to the end of our days. It is the only wise advisor for nothing matters outside its touch. A Warrior is mortal; yet with an impeccable spirit which has stored power enough that when death does finally touch us, the Warrior can stall death for just a moment; long enough to rejoice for one last time in the ecstasy of this power.

**I saw the ravens of death, that flew with hoarse cries upon the carrion earth, I saw  
Thee in these.—DCCCXIII:II.7**

# Qabalistic Praxis

## Magick

A Qabalah is a set of symbols and ideas derived by the manipulation of numbers and letters; organized into a system whose scope encompasses the entire knowledge base of a culture. It evolves and unfolds in a continuing revelatory manner with the development of the culture.

Scientific Illuminism concerns itself with the practical application of theories extrapolated from the Qabalah. Its laboratory for testing these theories is the temple of body, mind and spirit. The practitioner is the aspirant and later the adept.

The techniques practiced and applied, are those referred to as Magick which is defined by Crowley as the science and art of causing change to occur in conformity with the will. The object of the practice is to discover the secret and true nature of the universe; and to peek beyond the veil of the mystery of life.

The operations involved in the practice at first, prepare the aspirant to actuate and manifest the will by analyzing and re-synthesizing the faculties that comprise an harmonic balancing of one's physical, emotional, instinctual and intuitive, intellectual and spiritual bodies. These then, no longer encumber the passionate expression of the will and the aspirant then attains adepthood within the initiatic system such as the A.'.A.'. .

The Magickal Link, is the series of preparations and actions that connect the operator to the object. All three components; Operator, Magickal Link and Object, are examined and evaluated until the conditions that house them are understood. This can be restated in this way: Knowledge of self produces correct action towards a productive end.

In the history of Magick, this application was done and is still done through a series of rites designed to affect what Eliphas Levi refers to as the Astral Light and Hermes Trismegistus called the Great Telesma. Aleister Crowley refers to this as the menstruum that connects each point with every other point in the universe. At first glance, this may sound all very complex and etheric.

Records and grimoires handed down from the archives of the occultists of the past reveal complex and symbolic rites that seem only indirectly to affect the object. They detail a method of symbolically initiating a media and theoretically causing said media to vibrate at a frequency that in turn affects this menstruum and thereby influencing vibratory structure along a said path that leads directly to the object.

Thelemic Magick understands how effective this can be and allows for experimentation along these lines. However, by stripping away the romantic trappings that are but surviving fragments from the culture of the Victorian era, the Renaissance and even earlier cultures, we demystify the process. Divination, Astral Travel, Invocation and Evocation; as well as Talismanic and especially Sexual Magick comprise many of the techniques that it expounds.

However, the utter simplicity of getting someone's attention is viewed as a magickal act. By extending one's arm as a wand to cause a media to vibrate when tapping another on the shoulder reduces the revelation of this process to its essential construct.

### **The Syncretic Nature of Thelema**

The following two sections contain extracts in some places almost verbatim from Carlos Casteneda's conversations with don Juan Matus. Some quotes from Liber AL vel Legis and other Holy Books of Thelema have been added where correspondences have been identified. Note that there is much in these teachings that render the system of the A.'.A.'. more complete and that this is a valuable contribution to the ongoing research and development of Scientific Illuminism.

For students of Thelema, there is much that is suggested in the Oaths and Tasks of our system that has derivations from Buddhist, Hindu and Tantric canons. The system then further relies on the experience and wisdom of the Teacher for information that is verbally communicated to the student. And further, there is a tradition of developing 'archives' for every student so that research, insight and information may be passed along from generation unto generation.

Unfortunately, most lineages so far, have become obsessed with this idea of disciplic descendency; traceable back to the one whom supposedly started it all. Yet even the Master Therion admits that he forged his link with the 'Great White Brotherhood'; implying that there is no 'unbroken chain' of transmission. Rather, it is a connection made with a spiritual source through ardent effort and the study of the accumulated wisdom of those individuals that have come before us.

This is an organic process that adapts to a sense of place in history. Any dogmatic adherence to principles, techniques, beliefs and speculations of our predecessors is not only limiting, but a dangerous stifling to spiritual development by its very intractable lack of spontaneity—a necessary component of 'love under will'. Love needs spontaneity for its subsistence; 'all else is a curse'.

Yet do not believe for one moment that each generation must reinvent the wheel. There is that which is learned and recorded in the archives of the 'Great White Brotherhood'; appended to the collective body of inquiry bequeathed to us as their descendants of which we claim heirship, communion and benediction. From this body, we may benefit from what is already known and we can modify this through experimentation and analysis as we synthesize the canon that belongs to our place in time.

It is important to note that every generation has its emissary. And that that emissary speaks to those who can hear. That voice may come from quarters that could not be anticipated or expected. For example, Dion Fortune and Madame Helena Petrovna Blavatsky have much to teach the Thelemite. Yet both of them eschewed our most holy of holy books. Syncretism is a *modus operandi* in Thelema. Anyone who is a student of spiritual and religious history can see how obvious this is when reading Liber AL vel Legis.

It seems quite probable that Mr. Casteneda never even heard of Aleister Crowley and his work. Yet the two have provided us with a body of work that is quite complementary; each fulfilling what the other is missing. Casteneda fails in providing directly applicable technique and truly quantitative analysis while

Crowley is missing a clear delineation of certain attitudinal postures and the corresponding synthetic psychological responses that seem so implied in his work. The two together have proven to be quite potent.

And so it seems that the development of a 'Man of Knowledge' as surmised by don Juan and Mr. Casteneda, speak to a current of development necessary for the 'Adept' of Thelema. So much attention is paid by one Thelemite of another about failures in initiation and loyalty to those whom have come before (as if some ego lust for power). And yet no one has ever really taken the time to respond to this by-product of the work.

What is it that really causes failure? What are the signs that this is happening to me or my master? How can I evaluate the authenticity of another? Of myself? So much is missing from the Thelemic archives. What sits in its place is public documents printed with accusations and expulsions. False claims of authority for dispensing and withholding knowledge and experience that is the natural right of every man and woman.

And the only semi-valid response offered to counteract this failure tendency has been expounded in the necessity of absolute and unquestioning loyalty by the disciple to the master. However, this kind of blind trust is not feasible in our culture. And we know too well of the kinds of abuse and cultic manipulation that is often connected with this. How many cults have led unwitting dupes to their own demise? How many masters have met their own failure through the adulation of their semi-competent sycophants?

The whole idea of developing archives is to contribute to the body of inquiry into the nature of life. This is Scientific Illuminism! It is a science and not an oral transmission of unchangeable gnosis. Each generation must prove itself by forging its' own link as did Sir Crowley. And every individual must forge this link for oneself; verification comes from within oneself and the magickal record as well as without oneself in one's association with others of the same kin. Anyone whom rests on any other laurel than this, rests on a farce.

The true teacher is a perennial student and can and must learn from even the lowest and most base of life forms. All have something to teach us. The Yacqui Indian and Sorcerer, don Juan was quite clear in this as he taught Mr. Casteneda to learn from lizards and toads as much as from men and woman. And he went right to the emotional core of his disciple; helping him to 'see' these things as opposed to pondering their intellectual veracity.

This of course, is the mark of a truly great master teacher. And that method can only be expounded by a study of all the works published by this man. However, for archival purposes, there is much to be extracted and assimilated into the archives and journals of Thelema. What follows is one such extract.

## Of the True Nature of the Black Lodge and its' Overcoming

**“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.32**

When a man starts to learn, he is never clear about his objectives. His purpose is faulty; his intent is vague. He hopes for rewards that will never materialize for he knows nothing of the hardships of learning.

He slowly begins to learn—bit by bit at first, then in big chunks. And his thoughts soon clash. What he learns is never what he pictured, or imagined, and so he begins to be afraid. Learning is never what one expects. Every step of learning is a new task, and the fear that man is experiencing begins to mount mercilessly, unyieldingly. His purpose becomes a battlefield.

And thus he has stumbled upon the first of his natural enemies: Fear! A terrible enemy—treacherous, and difficult to overcome. It remains concealed at every turn of the way, prowling, waiting. And if the man, terrified in its presence, runs away, his enemy will have put an end to his quest.

**“Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise!”  
—AL: III.57**

Yet, if he defies fear by responding with courageous persistence in his pursuit of knowledge, a moment will come when his first enemy retreats. The man begins to feel sure of himself. His intent becomes stronger. Learning is no longer a terrifying task.

By then a man knows his desires; he knows how to satisfy those desires. He can anticipate the new steps of learning, and a sharp clarity surrounds everything. The man feels that nothing is concealed.

**“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.” AL III.17**

And thus he has encountered his second enemy: Clarity! That clarity of mind, which is so hard to obtain, dispels fear, but also blinds. It forces him never to doubt himself. It gives him the assurance that he can do anything he pleases, for he sees clearly into everything. And he is courageous because he is clear, and he stops at nothing because he is clear.

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I saw Thee in these. —DCCCXIII:II.7**

### **The Emotional Plague, the Feminine Mystique & the Manipulated Man: The Lack of Initiation in Contemporary Culture**

In our culture, we have allowed the difference in male and female physiology to suggest two separate gender classes. The woman has been confined to the home and alienated from the community while the man has been confined to the community and alienated from the home; each having a totally separate and distinct role in the social fabric of our lives. Accordingly, both have been conditioned to think differently from the other from the earliest age. It does not matter that the philosophy of contemporary feminism has transcended this. The conditioning remains as long as there is no initiatory model to be consulted and employed to modify this.

Woman has been denied access to her own intelligence in order to be confined to the more menial chores of housework and child-rearing. And in order to distract her from any intellectual capacity she may possess, she has been impelled to accept every form of vanity and self-indulgence that a lack of maturity can produce as the very definition of femininity. This is the kind of narcissism that Liber AL refers to as 'chaste'. And it is this level of dis-empowerment ('the beauty myth') that contemporary feminists are now attacking.

The male has been completely cut off from his masculinity as traditional society has thwarted his bestial nature in its quest for a more supposedly civilized engendering. The sexual drive has been considered one of the base impulses that make men disgusting to woman. This is fostered by the prevention of his

initiation from boyhood into manhood as there is no understanding of the true nature of this drive. His resultant self-indulgence is also child-like and also interrupts his maturation process. Yet here it seems as woman has some advantage as her menstrual cycle is an affirmation of her femininity. Perhaps this is why masturbation has been an accepted practice only for the male along with other similar double standards.

The sublimation of the bestial drive produces a desperation for sex in the male that can be easily manipulated by the chaste woman who seeks only to maintain her security and vanity at the expense and labor of the male. She has perverted her sex drive and essential femininity into a power tool for feeding her vices and preventing any healthy response to his masculinity. Each gender cut off from their own true natures, eventually loses any healthy engagement in the process of maturing and growing into an healthy union; instead choosing a deadening security as the only reason to stay together.

The enslaved male will suffer any and every emasculation by the chaste woman in the pursuit of gratifying his sexual appetites. He will feed her vanity, provide comfort, opulence, and support all her vices in the hope of her rewarding him with sexual congress. He will worship her as a goddess and carry out every demand she whimsically assails him with as if a contractual payment to an harlot. And this she sometimes fulfills without any authentic participation or enjoyment as if in a desperate effort to maintain her own level of existence. This desperation is often mistaken for passion.

The chaste woman is not interested in anyone or anything but herself. She has no interest in her own intellectual or spiritual development; but seeks to gain this vicariously through her husband and children. Her emotional development is arrested at an early age in preparation for her gender-specific role. She then develops no interest in the emotional needs of not only herself, but of all the others around her; including her husband and children as well as the larger part of her extended family and community. Her chastity is the lack of any authentic contact with her own femininity (menstruation is considered a curse) and the resultant lack of wholesome contact with anyone outside herself.

The manipulated man will betray his own integrity in order to secure sexual congress as he desperately needs to find a way to assert his insecure masculinity. He cowers and hides from any truth that would inhibit his pursuit for sex. The ways of war and power lust become substitutes for his lack of authentic bestial potency. And when he is granted sexual congress, his desperation is again mistaken for passion while it is merely the alienated grunting of the pubescent child who has become lost in his years and cares not for the woman in his arms.

These two problems: First, the chaste woman as a narcissistic product of the feminine mystique that alienates her from man; and second, the emasculation of the beast by not initiating the boy to manhood; resulting in his being manipulated into enslavement, is the very emotional plague that condemns the old aeon to its very slow and painful demise.

The Child of the new aeon needs to break the race barrier of devotion to parents and siblings that reinforces this emotional plague and prevents forward motion in emotional maturity. Initiative and energy are the trademarks of the Scarlet Woman as she wields her sword of intellect. And by compliment, the Beast is the fulfillment of the male initiation into his true and mature nature.

The feminine mystique is the false femininity that has been proliferated through all the mediums of our culture. It prohibits the individuation that is so vital to the Scarlet Woman by allowing her true, intimate contact with the beast. The need for self-realization is then the key to psychic health and is the true work of the Child of Horus. It requires genuine love as a spontaneous response of delight in one's true nature and the true nature of all others. Its method requires both sexes to develop to the limits of their individual capacities and talents. They need the courage to express these individual star natures in a mature, uninhibited and libertine manner.

Sex is a human right and not a privilege under any circumstance. Its wholesome, inalienated expression is fostered by its energized enthusiasm of 'love under will'. Without such enthusiasm, it is a curse. The light of consensual reason and its subsequent logical behavior is the menstruum that enswathes the union of lovers as well as family and community. It is the sharing of perspective and the proactive and wholesome engagement of relations. The very idea of socialization and human interaction as mature and civilizing depends upon it.

But in order to have an opportunity to engage in the new aeon, the last shards of the old must become abrogate. The trappings of the old must be specifically identified and controlled until they no longer retain any power in our psyche. This suggests a behavioral approach with a new set of mores.

The cure for the chaste woman lies in:

- a) removing of all make-up and refusing to ornament herself with her vanities;
- b) aggressively dispensing sex to her partner with a lusty passion for his masculinity;
- c) the recognition that sex is a human right and not a reward or privilege for her man;
- d) the constant pursuit to engage all human beings with compassionate and unconditional love.

The emancipation of the male relies on his:

- a) refusal to respond to the lechery of all chaste woman despite any celibacy that he may suffer;
- b) demand that his woman see to her own means of survival and pleasure in order to maintain her own independent security and sense of identity without feeling threatened by this;
- c) refuse to be impressed and/or manipulated by any woman's ornamentation and vanity by controlling his response to her visual stimuli;
- d) seek only those woman who are his intellectual match.

The traditional lack of discipline in a woman's emotional development (a woman has the right to change her mind; a woman is always late; hell hath no fury like a woman scorned) is an important part of the feminine mystique. And a man's championing of her as a hero and overcoming her in physical strength is a substitute for his lacking of any true initiation into the mystery of his own being. This together is the true source of the emotional plague that seeks to thwart the growth of the Child Horus. And this type of dysfunctionality is the enemy of every Thelemic community; requiring the constant vigilance of each and every one of us in the cooperative spirit that is the menstruum of our union in maintaining an authentic sense of community.

Carl Jung left us some interesting guidelines to further help us in this regard. He has taught us about the hidden side of the human psyche which reveals itself in our actions. For men this is referred to as the anima (hidden ephemeral nature), and for woman it is called the animus (hidden machismo). The

following table presents guidelines for recognizing and understanding gender-specific behaviors inherent in our psychology.

#### Healthy Anima in Men

- Capacity for love
- Sensitivity to nature
- Ability to relate to the unconscious mind and its intuitive nature

#### Unhealthy Anima in Men

- Waspish moods
- Defeatism
- Hypochondria
- Sexual compulsions

#### Healthy Animus in Woman

- Spiritual rigor
- Inner confidence
- Ability to manage creative power with intuitive efficiency

#### Unhealthy Animus in Woman

- Intelligence corrupted by emotions
- Unyielding opinions on the way the world should be
- Defensive with either a dark, cold silence or by creating loud emotional scenes

This that has been presented is an attempt at developing an emotional qabalah that seems so vital and necessary in this young aeon. With ideas surfacing in society about emotional intelligence, until now there has been no way of quantifying this. And this is the very essence of any qabalah. What remains for the student is to add ideas and experience to those presented above in the hope of bringing these more general assertions into the realm of personal insight.

### **Religious Experience and The Existential Crisis**

A person's early social environment from one's youngest age, contains factors that determine one's original response to the developing knowledge of the distinction between 'self' and 'not-self'. Society presents the first response to the existential crisis created by this as it imposes a set of moralistic doctrines designed to impel the individual to acquiesce to its own ends.

It's role in this situation is to institute laws and behavioral patterns that are considered to be characteristic and expected of the individual. One's adherence to the moral structure is enforced by both brute force; jail and persecution, and its religious institutions.

Religious preaching, indoctrination, and moralizing serve to shift the direction of the individual's behavior away from personal, selfish goals toward those ends that are necessary to perpetuate society. Our religious beliefs and experiences are then initially determined by our social environment. The individual gets his or her religion through a graduated social process of reinforcement by means of reward and punishment. Hence, compliance becomes a means of securing reward and avoiding punishment.

This compliance has no personal value beyond reinforcement and is initially and almost completely an unconscious development. The individual next encounters the second phase of the existential crisis as one seeks to assert the repressed individualistic energy. This lends itself to a rejection of the religious doctrine taught by society. It is then nurtured by an identification with another individual or icon as a role model that represents this kind of success to the individual. The behavior of the role model is imitated until the individual is in complete conformity with his or her chosen heroic icon. And at this point, the punishments of society fail to produce compliance.

With the third phase of the existential crisis comes new ways of thinking that inaugurate a transformative process of internalization that leads the personality towards its own unique expression. The new behavior transcends reinforcement and identification; becoming an end unto itself. Religion is now a deeply internalized construct. The individual has matured to the point that he or she can hear one's own inner voice as an expression of this newfound individuation.

The three phases moving from the socially instituted religion to the personal construct again, is initiated by a personal existential crisis involving a discrepancy between individual needs and desires that clash with social needs and desires. Within this process, religious experience involves a cognitive restructuring toward a superior level of personality integration and organization. This period of restructuring involves the individual opening oneself up to the non-logical aspects of experience.

However, the danger here is that instead of such a wholistic integration of personality becoming the net result, the individual may respond by escaping into "otherworldly" fantasies as a way of avoiding the struggle. Hence, games like 'Dungeons and Dragons' and virtual environments or Multi-User Dimensions (MUDs). Another danger is in arresting the process at the first transference onto the hero or icon. In this case, the individual attaches oneself to a dependence on a religious leader or group; which explains the prevalence of the many cults in our society. The emotional development of the individual is completely arrested at this point and usually dominated by the whims of a megalomaniacal and charismatic leader who can sometimes also be quite psychotic.

One final mistake can be brought about when religion does become internalized. The new and resultant belief structure is seen as an absolute truth and the individual will rigidly adopt arbitrary and often incongruent beliefs and rules of conduct that he or she then expects society to recognize and adhere to. This can quickly degenerate into a strong psychosis that can become quite self-destructive. And if you add strong leadership qualities (megalomania) to the personality, you have the cult leader discussed in the previous paragraph.

## LIVING CONSCIOUSLY AND DELIBERATELY



The Great Hall of the Library at Alexandria A reconstruction based on scholarly evidence

The whole point of development in the outer college of the A.'A.' is to get to a point of 'Conscious Living,' something very few people ever really get to taste. Those amongst us who do get to this point, we call Adepts as they've become masters at life. In this world, the quality of our lives is the direct result of the standards that we hold to and that we make those in our life hold to. So one of the first efforts that we can make to becoming 'awake' and more fully human is to consider our boundaries. Healthy psychological boundaries, consistently and consciously applied are our first fight for liberty and self-awareness. So for example, if an acquaintance of mine crosses a boundary, such as in using physical violence, even though he or she calms down later, I learn that this kind of person should not be in my life. And no matter how much I enjoy his or her company in other situations, the fact that they are willing to cross my personal boundary in a given situation is intolerable for me.

Holding to this, though later, I can say it is in the past and my mood that has now mellowed, produces a certain strain that removes this now mellowed element of my psyche from this standard, I'll need to hold to conscious 'reason' in order to enforce this and not be moved by my emotional attachment to this person. If I fail to do this, even though I receive an apology (which I can accept) from this acquaintance, I am most certainly paving the way for the recurrence of this situation with the next argument and even possibly, a more virulent, even more violent situation yet to come. Most people are not conscious of this and find themselves in circular patterns of self-destructive behavior because of this lack of awareness. I have even had people tell me that I was too hard for being so 'un-forgiving' and should "lighten up" or "sweep it under the carpet for everyone's sake". But then I look at them and see the ruts that they are cycling through.

Marcelo Ramos Motta wrote that one should lose 'racial consciousness' and what he meant was family heritage. In other words, the idea that 'blood is thicker than water' is a foolish notion that allows our families to hold us in certain cyclic ruts as they can tap the deepest buttons on our psyche; buttons that won't be undone and that are embedded in our psyche from our earliest moments in infancy. It is said that a prophet is never recognized in his or her own country or in other words, our family knows us in diapers and has watched us go through all our changes in growing up. They would not expect to keep from transgressing our boundaries as they have the life-long habit of doing so. And so clinging to one's nuclear family is literally clinging to one's unconsciousness and choosing to remain asleep, but for the comforts of family. This of course, is a consolation, so ballyhooed in Liber AL vel Legis.

Hold everyone in your life to your boundaries; if a relative transgresses them, act in the same way you would a new acquaintance in your life. You will find this a very hard thing to do, especially at first, but growth is almost always painful. In this process, you will wake up to your dignity and your liberty and at least this tiny part of the work will be done. But note, this process must become a permanent fixture in your actions and responses to life and living situations. The act of employing this 'reason' is an on-going process that you will meet with over and over again.

Reason for Plato was a function of the higher mind, the 'asar un nefer' in our science. One must be ever vigilant to hold to one's standards. Vigilance is the price of Liberty. But it will also leave you outside the fray of society, a good bit alone: AL II.25: "Ye are against the people, O my chosen!" They would have you give up your standards in order to keep you in the herd and they won't like it when you refuse. We hold to all kinds of boundaries that are as necessary as the air we breathe; physical and emotional violence are but two of them. A certain path to a greater awareness would be to take stock of one's personal boundaries. Take the time to not only note what they are, but why and how they came into

being. Are they more universal in that most other people also share them? Or do some of them belong uniquely to oneself?

Maintaining this as a standard of behavior cultivates personal and magickal integrity. Integrity is defined as the steadfast adherence to a strict moral or ethical code that keeps us in a state of being unimpaired; maintaining a quality or condition of being whole or undivided; completed and wholesome. Its magickal import is perfectly summed up by Marcelo Ramos Motta:

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.

We move then to a more direct consideration of what morals and ethics are and how they serve us individually and collectively. Morality is derived from the Latin 'mos' and 'mores', denoting customs and practices that are meant to be pragmatic in nature. In this sense, murder is 'immoral' because allowing it to occur would destroy the social fabric. The 'right and wrong' of it has to do with pragmatism as do all the existential problems of the superego or conscience. The problem of Christism and associating behavior with the rewards of heaven and the punishments of hell along with the angering of the parent-figure that is the god in a Judeo-Christian culture is what really confuses any real understanding of this; as do all actions that are considered immoral. If we combine this with the study of ethics (derived from the Greek word, ethos—denoting character), then we can derive more conscious standards or codes of conduct and moral judgment.

The Manifestation of a personal 'Logos' comes by way of that Platonic 'reason' and though its focus is on the self, there is an important consideration that belongs to the 'not-I' or the rest of our community. It is for this reason that the Probationer of the A.'.A.'. is told to append an adoration of Nuit (Not-I) onto every ritual. Remember, everything that we do, each and every conscious moment is part of the ritual of life. And so in considering others, those others of our community, we develop a greater profundity. Considering community of course, means considering the state, our republic. The word 'republic' is derived from the Latin phrase 'res publica' and means 'public matters.

For Plato, this belonged to the Politeia—the state. In ancient Greece, 'polites' were citizens and to be polite was to practice citizenship. This then becomes an important boundary. Stephan A. Hoeller in his book *Freedom: Alchemy for a Voluntary Society*, notes: "Politics, in the classical Greek understanding of its meaning, was really a phenomenon of psychological individuation." Of course, if we understand dialogue and debate to be self-revealing and as a process of self-discovery, this makes perfect sense. And this brings up an important problem in the Thelemic community. AL III.59 directs us: "As brothers fight ye!" and Crowley notes in his commentary that we should "fight like gentlemen, without malice." But of course, he notes the greater import of this line as we ourselves are each our own enemy, when in his commentary he states:

“There is perhaps a magical second-meaning in this verse, a reference to the Ritual of which we find hints in the legend of Cain and Abel, Esau and Jacob, Set and Osiris, et cetera. The "Elder Brother" within us, the Silent Self, must slay the younger brother, the conscious self, and he must be raised again incorruptible.”

And so as brothers together, we must help each other to conquer ourselves as again, we each are our only enemy. Marcelo Ramos Motta has provided us with an excellent perspective on this as well. In his commentary to AL III.26: "These slay, naming your enemies; & they shall fall before you." he states:

A profane slew a beetle before Ra-Hoor-Khuit, naming a person he considered his enemy; and soon after, the profane went mad. An Initiate slew a beetle before R-Hoor-Khuit, naming a person he considered his enemy; and soon after, this person fell before him. An Exempt Adept slew a beetle before Ra-Hoor-Khuit, naming the person he considered his worst enemy, that is, himself; and soon after, he became a Master of the Temple.

Unfortunately, the misinterpretation of AL III.26 & 59 has led to a Spartan state of slander, vice, verbal abuse, harassment and libel in the general Thelemic community. And what's worse, the alleged Adepts of this community have condoned it by their passive acceptance of this behavior and their not speaking out against it; calling for its cessation. They veil their vice in the virtuous words of statements such as "these people are doing their will," which is about as fallacious as one can get. These people are not doing their will, but submitting to their petty desires and there is no virtue in their behavior whatsoever. And these alleged Adepts are showing their cowardness and lack of leadership.

AL III.57: "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!"

Overall, this promotes an entropy of vice in the Thelemic community. I've also noticed those of my Probationers and Neophytes affected by this. Often by the time they are about to fail and quit their study with me, they precede this action with some lie or set of lies, either directly to me or directly about me later on. Such a betrayal, even the lies of omission, are a betrayal to their own Logos. And their immorality is even a direct betrayal of the Magickal Oaths they've signed as they reinforce their ignorance. Note that what smoking cigarettes does to the lungs, so does their immoral behavior taint their capacity of soul and it becomes progressively addictive in the same way that a drug addiction opens up incorrect behavior in the bodily processes until the body can no longer function correctly.

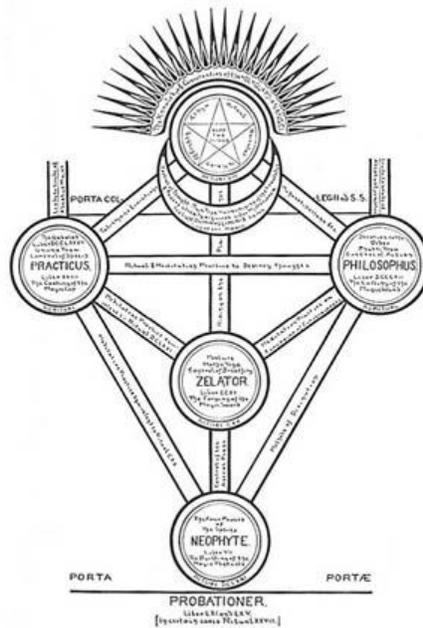
Considering Plato's politic with the state (republic) & polite (citizen), manners and their importance to the health of the state, specifically our Thelemic community, it is important that we remember that we are all but cells in the one body politic. Each time we trash one another, attack one another, slander and harass one another, we are hurting the whole of us and the whole of the human community in general. If you can feel this, you have perfected your Adoration of Nuit and you show that you understand that much better, the nature of Love. If you can't, any excuse you make, any virtuous words used to rationalize your vice is but the act of your unconsciousness.

Developing morality is the initial key provided to the Aspirant in Masonry and therefore in all the mystery schools of the West that have evolved from it. This includes of course, the Golden Dawn and Thelema. Crowley was proud of his Masonic initiations. Morality then becomes the essential tool by

which one is enabled to maintain the open-mindedness and commitment so vitally necessary for the work. In contrast, the baser human instincts along with their corresponding tendencies must result in a spiritual blindness. As such, they immerse us into the darkest area of our sensory perceptions and we can't even see the beauty in the physical world of the senses; much less even, the spiritual world beyond the senses.

# The Initiatory Structure of the Ἀστρον Ἀργον

Being an exposition of the Grades of the Outer College of the A.:A.:.,  
known as the College of the Golden Dawn and leading to  
the Knowledge & Conversation of the Holy Guardian Angel



# INTRODUCTION

*Mystery is the enemy of truth.*

We place no reliance  
On virgin or pigeon;  
Our method is science  
Our aim is religion

There are three schools of Magick, White, Black and Yellow, of which the A.'.A.'. belongs to the White School.<sup>1</sup> There are also three philosophical ages that weave through human history; not necessarily corresponding to the three schools of Magick. These ages are the Spiritual, Material and Integral. In the Spiritual cycle, humanity adopts the idea that another more pure reality exists and that this world should be eschewed and denied. During the Material cycle, humanity adopts the idea that if it isn't perceptible by the five senses, it doesn't exist. And during an Integral cycle, the Spiritual and Material cycles are incorporated into a paradigm that transcends both of them. These cycles work on several wavelengths; the Manifestation, the Astrological Age, the Aeon, the Century and the Decade.<sup>2</sup>

This corresponds well with Crowley's comments in his *Confessions*:

To recapitulate the historical basis of *The Book of the Law*, let me say that evolution (within human memory) shows three great steps: 1. The worship of the Mother, when the universe was conceived as simple nourishment drawn directly from her; 2. The worship of the Father, when the universe was imagined as catastrophic; 3. the worship of the Child, in which we come to perceive events as a continual growth partaking in its elements of both these methods.

The White School of Magick is an integral school that transcends 'good & evil' by admitting both to exist only in relation. In contrast, the Black School adopts the Manichean model of an ultimate evil and an ultimate good at war with each other. The Yellow School seeks to deny both and all that is in this life as an illusion; existence itself being the cause of sorrow. And to this, we'll respond with a quote from *Liber AL vel Legis*:

**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."**

The White School remains an open, vital, dynamic and evolving tradition that is organic in nature; taking in always, new Gnosis—whether from spiritual prophecy or the advances of science. Both are correlated into a tapestry of human wisdom that today is known as the system of Scientific Illuminism called Thelema. It's strength and vitality comes from the fact that it is always evolving; a living philosophical system in contrast to the frozen, canonized dogmas of other philosophical systems.

Specifically, the Astron Argon (A.'.A.'.) has seen both the Master Therion withdraw his presence and the subsequent splintering into various independent lineages. It is important to note here, the Master

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<sup>1</sup> Cf. [Schools of Magick](#)

<sup>2</sup> Cf. [Gnostic Cycles](#)

Therion's own thoughts on just this situation as it exists today; noting also one very important mystical axiom; everything in this world is exactly as it should be. When the Master withdraws his presence it is important that another Master come along, which is the reason why a lineage is organized as it is in the Order of Thelema; the organizational oversight of the lineage. Otherwise psychopants and other shells remain to appoint themselves as caretakers of the Master's assets and his spiritual heritage. They claim authority based on their former connection to the Master and ultimately do little more than pervert the original intent of that Master.

It becomes up to each lineage to establish its own direct connection with the Secret Chiefs of Our Order. Relying on any continuous line of succession is but to weigh-down the spiritual lineages of the West with the same burden that the spiritual lineages of the East must endure. The weight of these traditions can admit no new Gnosis and fall more and more out of contact with the modern world. The religions of the West are also burdened with this in their frozen canons and now themselves, having had some time to grow into bureaucracies more than spiritualities.

The A.'.A.'. is threatened by this as well. Claims to succession and legal maneuvers have even distorted both the history of Our Order and its teachings. But to get past all the interpretations of the work of the Grades and the methods of applying the techniques of Scientific Illuminism can be effectively summarized in the Oaths of the Grades themselves.<sup>3</sup> Crowley stands before us as a shining example of someone that effectively pursued this work and made his own contact with the Secret Chiefs. His model is one we should take up for our own lives; but not to preserve his heritage or his teachings—rather, to build up our own genius.

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<sup>3</sup> [On the Nature of the Oaths](#)

# THE STUDENT GRADE

Student. --- His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books.

Equinox III, No. 1 —

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favorite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavoring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A. .A. . will admit anyone to the Grade of Probationer who are able to make contact and formally make the request. However, immediately the test of sincerity is presented. The potential candidate for Initiation will be told to make this request, formally, in writing and given a very small window of time by which to do this. As the instruction goes: *Write on a piece of paper: "It is my will to join the A. .A. ."* Do this immediately or not at all. It is amazing how few can really do this; showing us how many people really can't follow even the simplest of instructions. For those that can and during the interview process it is seen that they have an understanding of what they are asking, the Oath of Probationer is immediately administered.

There are from time to time, also those seeking admission into the Outer College of the A. .A. . who come to this having only a light familiarity with Occult concepts and little or no exoteric religious training. It is for these that the Student College is an appropriate preparatory step. The Student will commence to read expositions on the sacred books of world religions and other mystical forms of attainment and write a brief synopsis of each book read (one per month); that they might have some familiarity with the philosophical systems from which Thelema draws its claim to heirship.

Crowley writes on the Student College in [Eight Lectures on Yoga](#):

You are expected to spend three months at least on the study of some of the classics on the subject (the Student period). The chief object of this is not to instruct you, but to familiarize you with the ground work, and in particular to prevent you getting the idea that there is any right or wrong in matters of opinion. You pass an examination intended to make sure that your mind is well grounded in this matter, and you become a Probationer.

Additionally, a thorough acculturation program is added into the working field notes that these essays will become. Sacred music performances and significant works in film, painting and sculpture; as well as dance, poetry and other creative forms of expression that have in one way or another, created some link with the divine. And of even greater importance, it is further necessary that the student attempt a serious study of either a musical instrument and/or some other creative enterprise such as Painting, Drawing or Film-making; or even a pursuit of creative writing in either the fictional or poetic formats.

Attending concert performances of Classical as well as modern composers in traditional as well as avante-garde formats is also considered to be very important. Also, attending theatrical events, museum tours and dining at fine Restaurants are essential to the refinement of the aspirant. Study of a foreign language and travel to a foreign land would also be a vital part of one's tutelage as this leaves a broader impress on the mind as to the nature of language and culture. Community service (especially service to the order) would be a complement on the home front.

Camping and outdoor experiences are essential to understanding the nature of the Elementals. One should become comfortable and functional in all environments, formal and informal, ordered and chaotic, private and public. One should strive to be comfortable in the environs of all the social classes and be able to function as both a citizen in one's community and within one's household.

Finally, it can't be over-stressed that it is considerably important that the student undergo at least six months of Psychoanalysis in order to understand the subtle psychic proclivities of which the mind is disposed. It has been said that to get involved in the work of the AṣṬAṣṬ, one should have one's head handed to them. And we heartily agree!

There are also a couple of introductory documents that are included with the Student Task:

One Star in sight  
AA Manifesto



## THE PROBATIONER GRADE

0°=0□

The Probationer is officially received by an initiate who is become his or her Neophyte. And this is all the Probationer can officially recognize; the Neophyte recognizing both the Probationer and his or her Zelator. This is set up in this manner to keep out any tendency towards 'grade happiness' that can destroy the spiritual credulity of Our Order.

During the period of Probation, the Our Order, but is 'probationing' to show Grade of Neophyte. The grade Degrees' or no step taken, equals 'No relationship between the Probationer and Probationer, that he or she might come to Order and that the Probationer might be doctrine.



Probationer is not considered a member of his or her fitness to be admitted to the designation: 0°=0□ delineates 'Zero Temple' or without the Temple. A the Neophyte develops to both instruct the 'speak the same language' as those of Our more suitably acculturated to Thelemic

There is the work of the Probationer's Task Probationer when signing his or her Oath ordeals and other trials connected to to an ardent spiritual path. These may be work of blind forces in one's psyche that is consciously willing to bring about. The definite and certain act of the Will and should be undertaken with great solemnity and forethought. Liber 185 reads as follows:

that is immediately given to the of Probation. And there are natural aligning one's karma that one might keep considered of design by one's angel, or the are inimical to the change the Probationer signing of the Oath of Probation is a most

The aspirant to the A.'.A.'. shall hear the [History] Lection (*Liber LXI*) and this note of his office [*The Task of the Probationer*]; IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto...On reception, he shall receive the robe, sign the form provided and repeat the oath as appointed, and receive the First Volume of the Book.

Robe instructions are today, given to the Probationer upon signing the Oath in a document entitled: *Notes for the Probationer*; along with other instructions that also begin the dialogue process. The *First Volume of the Book* mentioned by Crowley, contained *Liber Cordis Cincti Serpente (Liber LXV)* and was given to the Probationer, who is required to study the book thoroughly and commit one chapter to memory. Today, no book is given as all major Thelemic works are available freely on the Internet. The other book in this volume was originally *Liber LXI vel Causae*, the History Lection of the A.'.A.'. But other documents are also important in addition to these introductory documents; these include:

Liber CL: *De Lege Libellum*  
Postcards to Probationers  
Liber II: *The Message of The Master Therion*  
Practical Occultism (Helena Petrovna Blavatsky)

The Probationer, by signing the Oath has taken on a solemn responsibility “to obtain a scientific knowledge” of the inherent nature and powers contained within his or her being. This is a first step to understanding one’s self on a psychic, physical and emotional level. How does our biology tie into our emotional and intellectual natures? What of the intellect? And what and how do we each *feel*? Most important, the faculty of intuition and spiritual insight, which Liber LXV addresses cogently, should be fully investigated.

Before signing the Oath of Probation, the candidate must have considered a Magickal Motto or ‘mystic name’ that he or she will take on during the probationary period. This is as with all spiritual initiations a fundamental demarcation that separates the ‘old self’ for the ‘new self’ that is taken on with the first step taken on one’s journey with Our Order. In *Magick in Theory & Practice*, the Master Therion describes the nature of this motto: “Words should express will; hence the Mystic Name of the Probationer is the expression of his highest Will.” And for certain, this is a fascinating conundrum; how can one express one’s “highest Will” in a word or phrase when one does not even know what that Will is yet?

The Probationer is left unaided in the resolution of this conundrum and the motto he or she chooses is automatically accepted by the admitting Neophyte. No matter the ignorance, there is as much truth in the motto chosen, as the Aspirant will develop throughout his or her career with Our Order. The synchronicities that will play themselves out as the Aspirant develops will provide much meaning and insight in the work as it progresses forward.

Crowley writes on the Probationer in his *Confessions*:

When a man (or woman) ceremonially affirms his connection with the A.°A.°, he acquires the full powers of the whole Order. He is enabled from that moment to do his true will to the utmost without interference. He enters a sphere in which every disturbance is directly and instantly compensated. He reaps the reward of every action on the spot. This is because he has entered what I may call a fluid world, where every stress is adjusted automatically and at once...

The penalties of wrong-doing are applied not by the deliberate act of the Chiefs of the Order; they occur in the natural course of events. I should not even care to say that these events were arranged by the Secret Chiefs.

...Every one who signs the oath of a Probationer is stirring up a hornets’ nest.

A man has only to affirm his conscious aspiration; and the enemy is upon him.

It seems hardly possible that anyone can ever pass through that terrible year of probation - and yet the aspirant is not bound to anything difficult; it almost seems as if he were not bound to anything at all - and yet experience teaches us that the effect is like plucking a man from his fireside into mid-Atlantic in a gale. The truth is, it may be that the very simplicity of the task makes it difficult.

The Probationer must cling to his aspiration - affirm it again and again in desperation.

He has, perhaps, almost lost sight of it; it has become meaningless to him; he repeats it mechanically as he is tossed from wave to wave.

But if he can stick to it he will come through.

And, once he *is* through, things will again assume their proper aspect; he will see that mere illusion were the things that seemed so real, and he will be fortified against the new trials that await him.

But unfortunate indeed is he who cannot thus endure. It is useless for him to say, "I don't like the Atlantic; I will go back to the fireside."

Once take one step on the path, and there is no return...The statement that the Probationer can resign when he chooses is in truth only for those who have taken the oath but superficially.

The admitting Neophyte supervises the Probationer's work and begins the oral dialogue that guides the Probationer on the journey. But the work itself, its direction and areas of concentration are left to the Probationer alone to work out for him or herself. To that end, Probationer's are instructed not to share or discuss their work with other Probationer's, whom they shouldn't formally recognize as members of Our Order to begin with. In this way, they can develop the capacity to find their own direction on the spiritual journey before them.

There is no proscribed penalty for what is basically an act of hierarchical indiscipline in failing to conform to the rules of Our Order as administered by the admitting Neophyte. Though the spiritual bond has been corrupted and is seriously weakened that the karmic link with Our Order is impoverished. This will play at in a loss of capacities for the Probationer and advancement will become difficult; if at all. In Volume I of the Equinox, we read:

The Chancellor of the A.'A.'. views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.

The only proscribed penalty of any sort had been one connected to a promising Probationer who has suddenly fallen away from his or her work. *Ritual XXVIII: The Ceremony of the Seven Holy Kings* was put to the Probationer in order to reintroduce his or her inspiration that the Probationer may continue with the work. But this ritual has been compromised and its significance is more historical today. But the Probationer is expected to work hard. Crowley writes in Volume I of the Equinox:

But let no one imagine that those in authority will urge probationers to work hard. Those who are incapable of hard work may indeed be pushed along, but the moment that the pressure is removed they will fall back, and it is not the purpose of the A.'A.'. to do anything else than to make its students independent and free. Full instruction has been placed within the reach of everybody; let them see to it that they make full use of that instruction.

Each Aspirant comes to the work with a different background, skill set and preferences and will find one's initial steps in Magick and Mysticism according to his or her own unique characteristics. The Probationer Grade offers the opportunity to explore all the different spiritual avenues that the practice affords; letting the Aspirant develop his or her own working routine. Should the Probationer begin to work outside the experience of the admitting Neophyte or even pose questions outside the Neophyte's experience, there is a line up that can be referred to, as the Neophyte is under the charge of his or her

Zelator, who is under the charge of his or her Practicus, et al. To that end, it is the Order of Thelema that administrates the lineage; the three Grades of this Order having karmic and administrative responsibilities.

The work of spiritual attainment is arduous and all Probationers come with a certain vanity that generally leads them to believe they are much stronger than they actually are. The Neophyte will often bring up issues as revealed through the Probationer's ordeals that the Probationer will find uncomfortable. The knee-jerk reaction to this discomfort is perhaps one of the main reasons most Probationers fail their Grade. Crowley writes in his Confessions, on how the Probationer is handled:

In the A.'A.'. the superior is, so to speak, the sparring partner of the pupil. His function is to discover the prejudices, fears and other manifestations of tendency which limit the pupil, by observing the instinctive reactions which may follow any order. The pupil discovers his own weaknesses, which he then proceeds to destroy by analyzing them, somewhat as Freud has recently suggested...as well as to master them by habitually ignoring their inhibition. If the superior is anything of a psychologist, he should be able to teach the average weakling fairly perfect self-control in three months at the outside.

What the Neophyte learns about his or her Probationer and what the Neophyte proscribes in order to assist the Probationer can be taken as foul medicine as it is often the *shadow* that is held up to the Probationer. It is in this darkness that the vampire takes form and maintains its hold on the Aspirant. No further step on the journey can really be undertaken until the Aspirant has in some way, at least began to confront this enemy that can never really be defeated.

Also there are the Ordeals of the Grade, Crowley writes on these in Volume I of the Equinox: "Probationers are reminded that the object of Probations and Ordeals is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit." The Ordeals may also come about because of certain blind forces connected to the psyche that are disturbed by the new efforts of the Aspirant. The natural antipathy between the forces of dynamic growth and change and the forces of entropy can find the Aspirant at great odds with the world around him or her. Crowley writes in Liber Aleph:

#### *De Sirenis*

Concerning the Love of women, o my Son, it is written in "The Book of the Law" that all is Freedom, if it be done unto our Lady Nuit. Yet also there is this Consideration that for every Parsifal there is a Kundry. Thou mayest eat a thousand Fruits of the Garden; but there is one Tree whose name for thee is Poison. In every great Initiation is an Ordeal, wherein appeareth a Siren or Vampire appointed to destroy the Candidate. I have myself witnessed the Blasting of not less than ten of my own Flowers, that I tended when I was Nemo, and that although I saw the Cankerworm, and knew it, and gave urgent Warning. How then consider deeply in thyself if I were rightly governed in this Action, according to the Tao. For we that are Magicians work without Fear or Haste, being omnipotent in Eternity, and each Star must go his Way; and who am I that should save this People? "Wilt thou smite me as thou smotest the Egyptian yesterday?" Yes, although mine were the Might to save these Ten, I reached not forth mine Arm against Iniquity, I spake and I was silent; and that which was appointed came to pass. As it is written, the Pregnant Goddess hath let down Her Burden upon the Earth.

The vampire appears in “every great Initiation.” This is that someone who would undo what you are trying to ‘become.’ It matters not the gender of the lover or even that the ‘lover’ is a mate or a more platonically related ‘trusted advisor’ who’s opinion has a persuasive affect upon the Aspirant. It can especially appear as some sort of enemy who could distract the Aspirant from the work; taking up ‘real estate’ in his or her mind.

Finally, as Crowley writes in his Confessions, “I believed then, and believe now, that the probationer of A.’A.’ is nearly always offered the opportunity to betray the Order...” A certain trust has been placed in the hands of the new Aspirant to bring dignity to Our Order and to hold the confidentiality of the lineage, as well as to follow the rules and keep up with the traditions. In addition, the Probationer is expected to keep due reverence for his superior and to act at all times with [Magickal Integrity](#).

### The Probationer’s Task

The Magick Diary:

Keeping the Magick Diary is the most important task of every Grade and especially the Probationer Grade; where the practice may represent the first time the Probationer has ever done anything of the sort. But it is also the proof of the work, the scientific record and in praxis, the [Obeah & the Wanga](#). Crowley writes in *Magick in Theory & Practice*:

He may select any practices that he prefers, but in any case must keep an exact record, so that he may discover the relation of cause and effect in his working, and so that the A.’A.’ may judge of his progress and direct his further studies.

Without proper diaries, the Aspirant has no claim to his or her Grade; no matter the Oath signed. The Magick Diary is the proof of the work and the work of Our Order is about the Great Work; not the collection of Grades (or Grade Happiness).

Magick & Mysticism

The system of the A.’A.’ includes both Magick, supported by the practices of Yoga, and Mysticism (cf. [The Dangers of Mysticism Commented](#)). Study of the Holy Books of Thelema, the Holy Qabalah and the Holy Tarot provide a comprehensive foundation in mystical attainment. Magick and Yoga are practiced with the two essential books of the A’A’ program; and of our method, Scientific Illuminism: *Liber O vel Manus et Sagittae* (The Book of the Hand & the Arrow) and *Liber E vel Exercitorum* (The Book of Exercises). Though mastery of the practices in these books is expected to be demonstrated in later Grades, an introduction to this work is essential for the Probationer. In Volume I of the Equinox, Crowley writes:

I am authorized to say that no one will be admitted as a Neophyte unless his year’s work (as a Probationer) gives evidence of considerable attainment in the fundamental practices, Asana, Pranayama, assumption of God-forms, vibration of divine names, rituals of banishing and invoking, and the practices set out in sections 5 and 6 of Liber O. Although he is not examined in any of these, the elementary experience is necessary in order that he may intelligently assist those who will be under him.

Liber Resh & The Star Ruby:

Towards the successful development of the ability to aid in the assumption of godforms, *Liber Resh vel Helios* and the memorization of the chapter correlating with one's Ascendant sign from *Treasure House of Images* is assigned to the Probationer. Additionally, he or she will receive instructions on the Star Ruby (banishing ritual) and its attendant visualization of the four *Guardians* (as a preparation for the visualizations in *Liber Samekh* as taught in the Practicus and Philosophus Grades).

The Star Ruby is the first of a series of temple rites the Probationer will practice in his or her career with Our Order. It is the appropriate banishing rite for anyone invested in the Thelemic paradigm, which means the *Lesser Banishing Ritual of the Pentagram* found in *Liber O* is no longer appropriate as it is invested in a Judeo-Christian paradigm of which the Thelemic Mage has moved beyond. Per *Liber AL vel Legis*:

**AL:II.5 "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."**

The Crest of the A.∴A.∴



The Probationer is also given a very specific visualization of the crest of Our Order.

The Overseer being the Eye of Horus radiating Twelve rays,  
And the Twelve Rays are one.

Maat—Adjustment (Goddess of Dance and of Karma)

The secret Horned Beast holdeth the Green Shield whereon is Our Father Sol and above this is the Rose and the Cross. (Therein is a Secret which we say not.)

### The Thelemic Tetragrammaton

The Thelemic Tetragrammaton is also introduced. As we state in [Words of Power](#):

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.∴A.∴. 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.

Addenda to the Probationer Syllabus

*Magick in Theory & Practice*  
*Liber Aleph: The Book of Wisdom or Folly*  
*An Account of A. 'A. '*  
*The Law of Liberty*  
[The Wake World](#)  
**The Master Therion**

*The Voice of the Silence (HPB)*  
*The Two Paths (HPB)*  
*The Seven Portals*  
**(HPB with commentary by G.'H.'. Frater O.M)**

*On Devotion in Buddhism*  
**Alan Bennett**

*Belief Verses Knowledge*  
*Freedom*  
*Horus, Isis, Osiris QBL*  
*Thirty-One Hymns to the Star Goddess*  
*Mirrors of Life*  
*Stepping Out of the Old Aeon & Into the New*  
**Charles Stansfield Jones**

*Preface to the 2<sup>nd</sup> Edition of Book Chameleon*  
*Table of FU*  
**C.F. Russell**

*Calling Children of the Sun*  
*General Notes on the Practices*  
*Man and Woman*  
**Marcelo Motta**

*Visions from the Real World*  
**G.I. Gurdjieff**

*The Teachings of don Juan: A Yaqui Way of Knowledge*  
**Carlos Casteneda**

*The Magickal Revival*  
**Kenneth Grant**

*Sane Occultism and Practical Occultism in Daily Life*

**Dion Fortune**

*Ethical Gnosis*

*On the Nature of the Oaths*

**Frater Apollonius**

## Advancement to Neophyte

At the earliest, the Probationer can advance to Neophyte when the Sun next enters the sign in which it was in when the Probationer signed his original Oath; approximately one year. However, the term can exceed that to any length; providing proper contact is kept with the admitting Neophyte. When the Probationer has completed the Probationer's Task and feels the he or she is ready, a copy of his or her Magickal Record is sent to the admitting Neophyte. Ample time must be allowed for the Neophyte to read and comment on the record.

Assuming the Neophyte approves the record, discussion begins on a new Magickal Motto for the Aspirant. Per Liber Collegii Sancti: *"He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year's Probation has given him."* This must be approved by the Neophyte; the Neophyte taking care to make sure the Motto has been worked out with deep solemnity and forethought. Then at the Neophyte's pleasure, the Probationer meets personally with him or her and recites his or her chosen chapter of *Liber LXV*.



## THE NEOPHYTE GRADE

1°=10□

### Advancement to Neophyte (cont'd)

The ceremony for this Initiation begins with the conclusion of reading one's chapter of LXV to the admitting Neophyte. Per Liber Collegii Sancti:

Let any Probationer who has accomplished his task to the satisfaction of the A.'.A.'. be instructed in the proper course of procedure: which is: -- Let him read through this note of his office, and sign it...

The admitting Neophyte is now recognized as Zelator and presents the Oath & Task of a Neophyte for signature. It is at this time that the Zelator returns the commented copy of the Magickal Record and a dialogue commences on the work thus far, including an investigation into what the former Probationer learned in the deep study of his or her chosen chapter of Liber LXV. In addition to this, the Neophyte is instructed on the importance of building a proper temple. The latter may be portable, such as contained in a closet that opens into the room with a few minor alterations to the room to adapt it away from its everyday use. This is for situations when one room in one's home cannot be fully consecrated as *sacred space*. But if possible this space should be created and maintained throughout one's career with Our Order.

The Neophyte is also instructed to build both a proper library and maintain a complete set of archives of A.'.A.'. material as well; including those unofficial documents that supplement one's work in the Grades. The importance of this cannot be overstated. First, the destruction of the central library at Alexandria all but completely erased Western history. And along with this, many spiritual treasures were lost forever. We should never have it again that this information should be so easily lost to posterity; but that our work continues to greater heights down the line.

The Neophyte's library must commence with those books acquired at this point, for both the Probationer's and the Neophyte's syllabi; as well, the Magickal Record and all correspondence with his or her Superior in Our Order. It is important that all of this be in hard copy with digital backup (where possible) so that no computer virus or governmental interruption of the Internet can ruin the archives. The Neophyte ultimately will be the resource for those Probationers he or she admits to Our Order. And the continual development of our line is our intent.

The title of this Grade has its own significance, as found in a commentary in Liber Collegii Sancti:

"Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth it not."

With the conclusion of this informal ceremony, the Neophyte has taken his or her first step on the path (1°=10° or 'First Degree equals Tenth Temple), whose consciousness now resides in the tenth Sefira (the elemental sphere). There should be a perception of this that pervades even the mundane moments in day-to-day consciousness and that should have been originally perceived towards the end of the Probationary Period. As the realization of this broadens and deepens in the mind, a new understanding of the nature of the Neophyte's *Aspiration* should begin to formulate itself in the Neophyte's *mystical ruminations*. Indeed, such ruminations should be a frequent practice in one's career with Our Order; through all the Grades.

And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth.<sup>4</sup> And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written, "

And Tetragrammaton Elohim planted a garden eastward in Eden." [Gen:2.8] And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden,<sup>5</sup> and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In Him is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit-trees, in the midst of the bluest of the seas.<sup>6</sup>

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies.<sup>7</sup>

And he waved his hand again, and there was a vision, as it were of an oasis in the desert.<sup>8</sup>

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken.<sup>9</sup>

And he waved his hand yet again, and there was a park, and a small house therein, surrounded by yews.<sup>10</sup> This time the house opens, and I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: "The words of the Book are as the leaves of the flowers in the garden. Many indeed of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name shall be NEMO, when he hath beheld the face of the Father, and become blind."—excerpted from: Liber XXX; 13<sup>th</sup> Aethyr

## The Neophyte's Position on the Tree-of-Life

The Neophyte or 'newly planted,' belongs to the Garden of Nemo; that he or she may themselves become a Magister Templi—whose consciousness resides in Binah (the *City of the Pyramids*). Noting that the Tree-of-Life is entirely organic in its essential nature, the Lesser Paths connecting to this Sefira, Malkuth, are at least partially traversed, i.e. experienced. These paths include the central path of Tav

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<sup>4</sup> Every Magister Templi has a Work to do for the world. <This [garden] is the world; also, the world of disciples; also, perhaps, the world of one's mistresses.> {Note: This boy in a white robe who stands before the face of the Father is called Metatron in traditional Qabalah. Qabalah also calls Binah "Gan Eden", or "the Garden of Eden" and Chokmah "Gan", or "the Garden".}

<sup>5</sup> All this is to instruct the Magister Templi in his duties.

<sup>6</sup> The South Seas. <Pacific.>

<sup>7</sup> Kashmir.

<sup>8</sup> The Sahara..

<sup>9</sup> The Highlands of Scotland.

<sup>10</sup> A certain secret house of the Great White Brotherhood. Yews, and certain other trees, as Persian Nuts, are used to indicate to passing initiates that they have there a resting place.

(The Universe Atu); moving from Malkuth towards Yesod and being the only path that will be fully engaged on the journey to that level of consciousness that is called Yesod. The other two paths are partially traversed; these being Qoph (The Moon Atu) and Shin (The Aeon Atu).

As the Sefira is the seat of consciousness for the Aspirant, so the moving paths on the Tree-of-Life are the experiences. The Neophyte should make every endeavor to understand the events of day-to-day living, experiences in the temple and other synchronicities; comparing them all to an understanding of each of the moving or Lesser Paths, individually; some experiences applying to one path and other experiences to another. The Neophyte, by studying the nature of these paths begins to learn the correlation and build his or her personal Qabalah.

The Great Work, for the Neophyte as found on the Oath of a Neophyte, is "to obtain control of the nature and powers of my own being;" developing from the knowledge of the nature and power's of one's own being as obtained in the Probationary Period. The practice of Magick begins with a study of the Neophyte Formula and the practice of Astral Projection; preceded by the building of the *Body of Light* and the *Astral Temple*.

### The Formula of the Neophyte

*He shall apply himself to understand the nature of his Initiation.*—Liber Collegii Sancti

The Neophyte affirms that all experiences will be examined to revealing the nature of his or her Initiation. This is not all that different from the Oath of the Babe of the Abyss, which is to affirm that all experiences will be examined to revealing the direct nature of God acting upon his or her soul. Indeed, the Neophyte, if he or she chooses, may take this Oath. But this is a highly dangerous idea that could if acted upon, more than likely lead to a permanent insanity and failure in the Abyss. The Neophyte is to be discouraged from this; a choice one has to make for oneself.

This formula has for its "first matter" the ordinary man entirely ignorant of everything and incapable of anything. He is therefore represented as blindfolded and bound. His only aid is his aspiration, represented by the officer who is to lead him into the Temple. Before entering, he must be purified and consecrated. Once within the Temple, he is required to bind himself by an oath. His aspiration is now formulated as Will. He makes the mystic circumambulation of the Temple for the reasons to be described in the Chapter on "Gesture". After further purification and consecration, he is allowed for one moment to see the Lord of the West, and gains courage to persist. For the third time he is purified and consecrated, and he sees the Lord of the East, who holds the balance, keeping him in a straight line. In the West he gains energy. In the East he is prevented from dissipating the same. So fortified, he may be received into the Order as a neophyte by the three principal officers, thus uniting the Cross with the Triangle. He may then be placed between the pillars of the Temple, to receive the fourth and final consecration. In this position the secrets of the grade are communicated to him, and the last of his fetters is removed. All this is sealed by the sacrament of the Four Elements.

It will be seen that the effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction. Numerous example of this formula are given in Equinox I, Nos. 2 and 3. It is the formula of the Neophyte Ceremony of G.° D.°. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z2 are given full details of this formula, which cannot be too carefully studied and practiced. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.—Magick in Theory & Practice, Cap. 6

The basic idea underlying Z2 is that in order to consecrate a weapon or initiate an Aspirant, one is symbolically placed in a position of darkness and immobility; stationed in the West, and then ceremonially brought to the light and released of all impediments to mobility in the East. It is that which happens in-between these two points that describes the nature of the journey from West to East; the

place of the setting and rising Suns, respectively. Liber Pyramidos for the Neophyte, details the nature of this journey in symbolic form.

## Liber DCLXXI

*The Spelling of the Name of Adonai by the Ritual of the Pyramid*

Liber DCLXXI as formally named above, is actually one of two rituals sharing the same numeration; one being a private ritual of Initiation (Liber Pyramidos) and the other being a lodge rite (Liber תרעא – The Gate). Originally, there was no injunction against A.'.A.'. members officially knowing each other and there was intent to formulate the order into lodges, as per the Hermetic Order of the Golden Dawn. For this, Liber תרעא was originally developed. When the injunction was instituted, this was modified into a private ritual for the Neophyte alone. תרעא also enumerates to 671, which is also the numeration of אדוני (Adonai; the divine name of Malkuth and the element of Earth), spelled in full.

Since then, the ritual was compromised and is no longer held private by the A.'.A.'. And even in reading the ritual, the instructions are impossible to follow without the aid of at least an assistant, which absolutely makes no sense whatsoever. The fact that this ritual was adapted from the original Z2 document of the Hermetic Order of the Golden Dawn, *The Formulae of the Magic of Light*, provides a most certain clue. The opening presentation in the document provides the essential formula for initiation:

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Basically, one starts in the West, in darkness and ignorance, and is ceremonially brought to the light of Gnosis in the East. This is also the key to several other ceremonies, but for our purposes, it helps us to understand the purpose of the rite. Liber Pyramidos symbolically describes those things the Neophyte will face on this leg of the journey. It is up to the Neophyte to work out these symbols in order to obtain a more thorough understanding of the nature of his or her Initiation. And so the ceremony is not performed, which besides the practicalities mentioned above, there is no use performing without a knowledge of the symbols, which must be derived from personal experience. And so, towards the end of the Neophyte period, the admitting Zelator will direct the Neophyte to write an essay detailing these symbols and how they played out during the course of his or her tenure as Neophyte.

## The Word of the Neophyte

There is no end to the controversy over [The Word of the Neophyte](#); the word(s) itself having been compromised for quite some time now. What was once a formal word of recognition and built on some symbolical allegory, is now a rather antiquated idea.

## Mastery of the Astral Plane

Preparation for Astral work begins with The Middle Pillar Exercise; given to the Neophyte to both help with visualization work and prepare for Kundalini work as well. The Neophyte learns to move energy through the body and take in Prana; aided by the work of Pranayama. This then both builds and fortifies

the Body of Light. Instructions are also given for the building of the Astral Temple within which to work and after that, the work of skrying the sigils of Liber CCXXXI is commenced.

### Liber CCXXXI

The skrying of these sigils is the principal astral working of this Grade. With the guidance of his or her Zelator, the Neophyte will get all the experience needed on the Astral Plane. The Wake World tells us that all the work of Magick, including the attainment of the *Knowledge & Conversation of thine Holy Guardian Angel*, the goal of the outer college; the College of the Golden Dawn, takes place in the Astral Plane. In *Magick Without Tears* Crowley says:

Astral travel - development of the Astral Body is essential to research; and above all, to the attainment of "the Knowledge and Conversation of the Holy Guardian Angel."

Success and further experience in the working of these sigils is essential at this Grade. The Neophyte will be tested on this by his or her Zelator, as detailed in *One Star in Sight*:

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

In *Magick in Theory & Practice* Crowley also writes:

The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.

### Liber H

In Liber Collegii Sancti, it says the Neophyte "shall begin to study *Liber H* and some, one commonly accepted method of divination." The connection with the [Starry Gnosis](#) becomes evident with a proper investigation. The entirety of the Western Mystery Tradition originates in the Starry Gnosis, which is unfortunately, overlooked in the modern day. But the original Hermetic Order of the Golden Dawn from which Crowley formed Our Order, was heavily invested in this Gnosis.

Let him or her who dare, steal close for the Brand and lay Liber H well to heart and deed. For is it not written "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." Liber H is Liber Reguli, why? Heh is the fifth Hebrew letter (Liber V or 5) attributed to the Mother and Reguli attunes one to the home (Mother/Cancer) of Thelema, Boleskine. Boleskine is the earthly 'window' (Heh) to the stars (Regulus being a regal star), the Kiblah for all Thelemites.

The letter 'V' is also the shape formed by the red giants (stars) in the Hyades of the constellation of Taurus. This constellation is also called the 'Station of Horus' and by the Master Therion, the 'Throne of the Hierophant.' In the line of sight of this constellation is the Watcher star, Aldebaron, which means 'the leader.' This red giant is the marker for the Vernal Equinox; the point where the Astrological Ages begin. And it is from the Age of Taurus that the Sphinx originates, which is the 'key to the mysteries' as will eventually be revealed.

### The Brand of the Beast<sup>11</sup>

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<sup>11</sup> Also used in the Mass of the Phoenix and in the Fifth Degree of the O.T.O.



The Mark of the Beast has been mischaracterized by Grant to be an "X" on a circle. This is not the Mark of the Beast. Crowley used an "X" on a circle to symbolize heterosexual coitus. That symbol also represents the Seal of Jupiter from the Kamia. A cross in a circle commonly represents the Earth, rarely Saturn and sometimes is used as a base design of a pantacle. According to conversations in the late '70s with Regardie, the Mark of the Beast Crowley used when Regardie was his secretary is an inverted seven pointed star in a circle, surmounted by a phallic drawing. Such a thing is not that easy to trace in the air, so either simplify it or use special care.

The Hexagram of the Beast is Crowley's Unicursal Hexagram, traced for invoking by starting at the top and moving down to the right through the pattern.

The Mage is represented in the symbolism of the Middle Ages, by a cross; the gate to *Heaven* by a circle. It explains why the symbol of love (entering Heaven) is a circle with a cross attached to the bottom. This is also why the symbol of power (mastering Hell) is a circle with a cross on top of it. This is the "apple" of the Crown Jewels, and is shown on the Emperor Atu. Note also, Liber Pyramidos presents the Neophyte with the formula for opening the Gate of Hell.

I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.

In either awaits you a Companion; and that Companion is Yourself.

Ye can have no other Companion.

Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'

Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'

I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings!

Unite yourselves with both!

Beware, beware, I say, lest ye seek after the one and lose the other!

My adepts stand upright; their head above the heavens, their feet below the hells.

—Liber Tzaddi:33-40

The brand may be used to initiate entry into the Aethyric plane; especially when drawn on the Ajna Chakra with Abramelin Oil; anointing oneself before proceeding with Liber H.

### Liber V vel Reguli

The Probationer learned and became experienced at the first of the temple rites, the Star Ruby; the platform being laid for a strictly Thelemic program of temple rites. The second in this series of rites is *Liber H* or *Liber V vel Reguli*. With the practice of this rite, one is invoking and grounding the current of the Sun, Horus sitting on the throne of Ra, into one's Astral Temple.

### The Wand

Liber Reguli is the second official ritual learned in the Grade Work of Our Order; the first being the Star Ruby. The Wand is also manufactured in this Grade; though it is the *Elemental Weapon* of the Grade of Philosophus. The work of consecration really comes from its use and technically, the Will is not fully formed until the work of the Philosophus is completed and he or she is ready to focus on the summit of the outer *College of the Golden Dawn*; Liber VIII—the rite to obtain the *Knowledge & Conversation of Thine Holy Guardian Angel*. And so the formal consecration may be delayed until after the signing of the Oath of the Philosophus. In the meantime, by its use in Liber Reguli and through all the Grades as the full temple rite is formulated, the Wand is being for all practical purposes, consecrated. In all the initial practices of this college, the focus is on discovering the nature of one's will as manifest and revealed in one's life.

### The Task of the Neophyte

The Neophyte studies [Liber VII; Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalae Aegyptiorum \(The Book of Books, or The Book of Lapis Lazuli, Outline of Egyptian Qabalah\)](#). After having made his or her study, the Neophyte chooses a chapter to memorize, which will be recited to his or her Zelator before advancement to the next Grade.

On reaching the Neophyte Grade, an aspirant is not authorized to admit Probationers without conferring with his or her admitting Zelator. Teaching Probationers is an important part of the Grade work in that the best way to learn is to teach. And so the work of the Probationary Grade is more fully realized by the Neophyte as he or she is given the opportunity to learn from his or her Probationers. The Neophyte is obligated by Oath "to observe zeal in service to the Probationers under [him or her), and to deny [him or herself] utterly on their behalf."

### Liber O vel Manus et Sagittae Sub Figura VI

*...he shall study and practice Liber O in all its branches.—Liber Collegii Sancti  
Examination in Liber O, caps. I-IV, Theoretical and Practical.—Liber XIII*

Mastery of *Liber O* is the principal work of this Grade. In this are found most of the basic skills; preparing the Neophyte to work in a Magick temple that must be mastered. Qabalistic attributions are memorized, Egyptian godforms studied and the basic Pentagram and Hexagram rituals. It is worth the Neophyte's effort to spend some time using these symbols to invoke planetary and elemental spirits; though this experience may have been gained during the Probationary period or even before approaching the AḥAḥ.

## The Four Powers of the Sphinx

*He shall pass the four tests called the Powers of the Sphinx. —Liber Collegii Sancti  
Examination in The Four Powers of the Sphinx. Practical. Four tests are set. —Liber XIII*

The Probationer was introduced to the Thelemic Tetragrammaton and told that it represented the Four Powers of the Sphinx; to Know, to Will, to Dare and to Keep Silent. The four tests for these developing qualities of the Neophyte are applied subtly by one's Zelator with the ingenium of the latter. But

essentially, at this point, as the Neophyte continues the dialogue with his or her Zelator, both the specific approaches to the Task of the Grade are discussed and a more generalized dialogue on the mundane aspects of the Neophyte's life are also shared and examined.

The Neophyte should be able to casually demonstrate the ability to learn; both the taking on of greater knowledge (to Know) of the Great Work, but also to learn from his or her environment in daily life situations as well as Magickal situations. Can the Neophyte then make sound decisions and arrive at reasonable conclusions, based on this information (to Will)? Does the Neophyte have the courage and internal fortitude, i.e. Magickal Integrity (to Dare) to carry out such decisions and conclusions in these certain situations? And does the candidate know when prudence and caution as well as the ability to keep a confidence will aid in carrying out his or her intent? This all goes to the building of character.

Symbolically, we learn also that these four powers are also attributed to the four Western elements and the four Cherubs or Guardians that square the circle. They are related to the fixed signs of the Zodiac and are the connection to the [Starry Gnosis](#). Also, the symbolism of the Sphinx itself is a vital study. It's connection to prophecy as discussed in [Golden Dawn Skies](#) is also the key to understanding the origin of the Western Mystery Tradition; also called the Great White Brotherhood.

Indeed a thorough study of the history of the Occult is important for building the archives and fortifying one's connection with Our Order. Also, the image of the Sphinx is a synthesis of the four Western elements tied to one source. The Sphinx rides through time; being itself older than the pyramids and harking back to the Astrological Age of Taurus.

We also find an interesting reference in *Magick in Theory & Practice*:

Of the powers of the Sphinx much has been written. Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

## Construction of the Pantacle

There are actually two different instructions on this. In Liber 185, the Neophyte is instructed that: "Furthermore, he shall construct the magic Pantacle according to the instruction in *Liber A*." This is simple and obvious enough. But Liber XIII holds a much more subtle instruction: "Further, he builds up the magic Pantacle." In this, we are talking about the impressions made upon the Pantacle, which on one level has to do with the manufacture and design of the Pantacle; but on another, has to do with doing the work of examining those impressions that life makes on the being that is the body/soul complex.

To that end also, Liber Collegii Sancti notes: " He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one." The Neophyte should both strive for physical health and vitality as well as being certain to include living food (fresh vegetables and fruits, et al) in his or her diet as a daily eucharist.

The Pantacle itself is physically made for placement on the altar of the Neophyte temple. A symbol is designed and approved by his or her Zelator, to represent the Universe and then inscribed onto the Pantacle. The Pantacle may then be consecrated in a formal rite designed by the Neophyte with his or her knowledge of the Neophyte Formula.

## Divination

A basic method of divination should be studied and mastered by the Neophyte. This is the beginning of the work to develop the sensitivity that will make prophecy possible, as developed to some degree in the Grades connected to the path of Peh on the Tree-of-Life. The import here is that for a spiritual system to be vital, new Gnosis must be its constant effort; this being the only proof of contact with the Secret Chiefs and spiritual authority.

Divination is also the practice of learning to dialogue with one's Holy Guardian Angel; the crowning achievement of the Outer College of Our Order. The *Gnostic Dialogue* is an important and on-going process that was demonstrated in inspired form to the Probationer in his or her study of Liber LXV. The memorized chapter should have taken on its own *life* inside the *Khu* Neophyte and may indeed be called upon to aid in the development of this capacity.

## The Ordeal of the Nephesch

Crowley warns of this Grade a certain specific Ordeal:

It is even said that to every Neophyte of the Order of A.'.A.'. appeareth a demon in the form of a woman to pervert him; within Our own knowledge have not less than nine brethren been utterly cast out thereby.—*Liber 24: De Nuptiis Secretis Deorum cum Hominibus*

And in his Confessions, Crowley writes: "I believed then, and believe now, that . . . the neophyte is nearly always tempted by a woman." The vampire within now takes on an outer form that with the patriarchal, Victorian personality that Crowley had, would have been expressed in the form of a woman. But we can say that this externalized vampire can show up in a variety of forms or a variety of people; whether or not they be a lover.



Addenda to the Neophyte Syllabus

*Duty*

[\*The Wake World\*](#)

*The Book of Thoth*

*Liber CDXVIII*

*Liber Gaias, A Handbook of Geomancy*

**The Master Therion**

*The Egyptian Revival*

Charles Stansfield Jones

*Nightside of Eden*

**Kenneth Grant**

*Esoteric Orders and Their Work*

**Dion Fortune**

*An Open Epistle on the Dangers of Being a Neophyte*

**Jerry Cornelius**

*The Message of the Sphinx*

Graham Hancock & Robert Bauval

*In Search of the Miraculous*

**P.D. Ouspensky**

*A Separate Reality*

**Carlos Casteneda**

*Sex: The Unknown Quantity*

**Ali Nomad**

*The Voice of Experience*

**R.D. Laing**

[\*The Howling of Liber 231\*](#)

[\*An Initiatory & Ontological Analysis of Liber 231\*](#)

**Frater Apollonius**

**Advancement to Zelator**

The Neophyte shall not proceed to the grade of Zelator in less than eight months; but shall hold himself free for four days for advancement at the end of that period.—Liber Collegii Sancti

When the sun shall next enter the sign 240 (degrees) to that under which he hath been received, his advancement may be granted unto him. He shall keep himself free from all other engagements for four whole days from that date.—Liber Collegii Sancti

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber VII.—Liber Collegii Sancti

The work of the Neophyte is intense and voluminous. It is important to note that “not less than eight months” clearly shows that the actual term may be of any duration over eight months. It is not important how long it takes to complete the Neophyte’s Task, but that the Neophyte’s Task be well done!



## THE ZELATOR GRADE

2°=9□

### ADVANCEMENT TO ZELATOR (cont'd)

As in the Neophyte ceremony, the ceremony for this initiation begins with the conclusion of reading one's chosen chapter of Liber VII to his or her Zelator. Per Liber Collegii Sancti:

Let any Neophyte who has accomplished his task to the satisfaction of the A.'.A.'. be instructed in the proper course of procedure: which is this:—Let him read through this note of his office, and sign it...

The new Zelator, upon signing the Oath of Zelator, recognizes his or her instructor, now, as a Practicus of the A.'.A.'. The Practicus returns the commented copy of the former Neophyte's Magickal Record and a dialogue commences on the work thus far and what the former Neophyte learned of his deep study and memorization of his or her chosen chapter of Liber VII. In addition to this, the new Zelator is instructed on the nature of zeal and *zeal for the Order* (service to the A.'.A.'.). This is an inspiration that must come from within and cannot be forced. It's the very force that gives this Grade its name; a Latin term that means "a zealous person."

Per the Hermetic Golden Dawn teaching for this Grade, the "zealous student" is described as blowing the *athanor* (fire), which heats the crucible for the Alchemist. And so we see that the Wand is yet playing a role in this Grade as well. Indeed, at some point during the mystical ruminations of this Grade, the Zelator should begin to discover the line of choices in his or her life; starting from the earliest age that has let them to the point in their spiritual development that he or she is at. It is a certain vision that can be expected to happen in the natural development of these ruminations.

It is also at this point, that though one may still withdraw from Our Order, anytime he or she may choose to, one cannot turn back from the spiritual path itself...and one must inevitably arrive at the end of this path to the *Knowledge & Conversation of Thine Holy Guardian Angel*. The question really becomes; how does one want to get to this end...awake and in balance and control, or back asleep and not in control of strange forces that will inevitably start moving around you? In other words, it's not really a conversation; like one might conventionally use the term. Spiritual forces have been set in motion with all the work done thus far. Would one choose not to tend to them...or let them run amok?

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.—Liber Collegii Sancti



## The Zelator's Position on the Tree-of-Life

The Zelator Grade represents the fact that one's consciousness has become initiated into the astral sphere that is the ninth Sephirah; Yesod—the Foundation. The Zelator in Yesod completes path of Tav; develops further experiences in the paths of Qoph and Shin as well as opening up to new experiences with the paths of Tzaddi, Resh and Samekh.

Again, as the Sefira is the seat of consciousness for the Aspirant, so the moving paths on the Tree-of-Life are the experiences. The Zelator should make every endeavor to understand the events of day-to-day living, experiences in the temple and other synchronicities; comparing them all to an understanding of each of the moving or Lesser Paths, individually; some experiences applying to one path and other experiences to another. The Neophyte, by studying the nature of these paths begins to learn the correlation and build his or her personal Qabalah.

The current phase of the Great Work for the Zelator, is "to obtain control of the foundations of [his or her] own being;" such foundations being the Automatic (or lunar) Consciousness. This is as much learning to properly respond to the situations life presents to us; acting with impeccability, and learning how to manage the ebb and flow of life. The world is constantly changing around us; do we adapt well? Or are we thrown about, as if victimized by these changing events?

### **Adeptus Minor Obligation of the Hermetic Order of the Golden Dawn**

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesh the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesh. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the **Automatic Consciousness**. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot, but an Initiated Ruler, and an anointed King, the Viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And Chanokh made himself to walk with God, and he was not, for God took him." (Genesis, V.v. 24.) Then also this shalt thou know, that the Nephesh of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlippoth, as it is said: "Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there." (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfilleth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesh into the evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that is a dangerous secret. Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error. There is also a great mystery that the Adeptus Minor must know. How the spiritual consciousness can act around and beyond the sphere of Sensation.

"Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens.

Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at the actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray answering to that symbol in the sphere of his Consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the Macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

### Liber Cadaveris

The initiation ritual for the Zelator is *Liber Cadaveris* or *The Passing Through the Tuat*, and has also been compromised; and again, there is no group rites associated with the A.'.A.'. According to *Liber XIII*, the Neophyte "passes *Ritual CXX*, which constitutes him a Zelator;" meaning that the mystical experience of this Grade will be transformative. And these mystical experiences that should play out in actuality during the Zelator Period are symbolically drawn into the rite; making this ritual still, a very important tool for the Zelator. Basically, this rite is a symbolic drama of a mystical death and resurrection.

Aleister Crowley and George Cecil Jones used the Neophyte Formula for the first of the the three Middle Pillar rites of Our Order. *Liber Cadaveris* is the second of these rites, which they modeled on the Zelator Adeptus Minor (Z.A.M.) Formula of the Hermetic Order of the Golden Dawn. The Zelator should carefully record and understand the collective experiences of his or her life as one journey through this field of consciousness while yet living in the mundane world. Note again, each Sefira represents a broader and deeper range of consciousness that pervades the totality of one's living experience.

The Zelator Adeptus Minor Ritual of the Hermetic Order of the Golden Dawn was the initiatory rite for the second order. Yet there were several more lesser Adeptus Minor (Practicus Adeptus Minor, Theoricus Adeptus Minor, et al) grades before one would attain to the grade of Adeptus Adeptus Minor. And so in the scheme of the A᳚A᳚, the Zelator is clearly moved within a new veil; the [Veil of Qesheth](#).

### Liber DCCC<sup>12</sup>

The Zelator, now seated in the astral Sefira of Yesod, has moved his or her consciousness to a higher plane on the Tree-of-Life, but maintained on the certain balance of the Middle Pillar. Having formulated the Body of Light and nurtured it to maturity with the work of *Liber CCXXXI*, the consciousness has become as aware of the astral splendor of Yetzirah as he or she is of the aethyric plane of Malkuth.

The Zelator has entered into the Veil of Qesheth; though the Sun is not in plain view, the light is refracted into the great diversity that is the Universe. This is its own exciting mystery to explore; though it is yet under the influence of the Moon. With the next two Grades, other angles upon the Sun open up and a certain unity of consciousness begins to fructify; all this wonder within the veil itself!

For Malkuth, the Neophyte worked the pentagram ritual of the Star Ruby; suffice for the four aethyric elements that compose this plane of consciousness. The Zelator works the hexagram ritual of the Fire

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<sup>12</sup> Cf. [The Veil of Qesheth](#)

Opal; again, negating the formula of the old aeonic *Ritual of the Hexagram* in *Liber O*. The hexagram is used in planetary and celestial rites as the pentagram is used in elemental rites in the same way that the elemental outer order of the Hermetic Order of the Golden Dawn used the pentagram and the astrological inner order used the hexagram.

## The Fire Opal

AL:II.5 "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

The Ritual of the Hexagram, like the Ritual of the Pentagram found in Liber O has also become obsolete. The L.V.X. signs that are derived from the formula of IAO are derived from INRI; the Christian-based, Hermetic formula of the old aeon (the formula of the *Dying God*). This formula is purged by employing the Thelemic formula of *VIAOV*, as outlined in *Magick in Theory and Practice*. Rather than a dying god, the Sun god is the Star of Force and Fire; per *Magick in Theory and Practice*:

"Aeon of Horus." Two sexes in one person.

F I A O F: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns. The Great Work is to make the initial F F of Assiah (The world of material illusion) into the final F I F of Atziluth, the world of pure reality.

Spelling the Name in full, F F + I F Δ + A Λ Π + O I N + F I = 309 = Sh T = XX + XI = 31 the secret Key of the Law<sup>13</sup>.

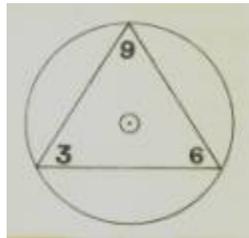
F is the manifested Star.

I is the secret Life .....Serpent  
— Light ..... Lamp  
— Love ..... Wand  
— Liberty ..... Wings  
— Silence ..... Cloak

These symbols are all shewn in the Atu "The Hermit". They are the powers of the Yod whose extension is the Vau. Yod is the Hand wherewith man does his Will. It is also The Virgin; his essence is inviolate.

A is the Babe "who has formulated his Father, and made fertile his Mother"—Harpocrates, etc., as before; but he develops to

O The exalted "Devil" (also the "other" secret Eye) by the formula of the Initiation of Horus elsewhere described in detail. This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is that he is the Sun in the South.<sup>14</sup>



In the set up of ABMN (the Thelemic Tetragrammaton), what were once old-aeonic symbols, have been purged...rehabilitated; ABMN being of this aeon and the old formula (ADNI/INRI) disposed.

AB=Father: Abba

MN=Mother: M[em]-Water or Amniotic Fluid/N[un]-Fish that swims in water or sperm.

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AB=Aleph,Beth=3

MN=Mem,Nun=90=9

ABMN= Tiphareth=6

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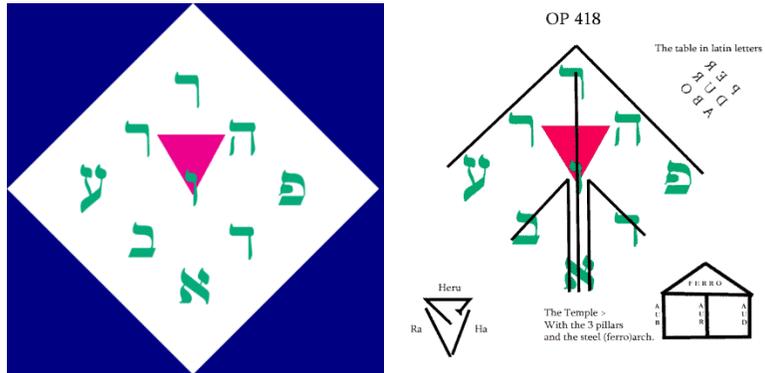
<sup>13</sup> Cf. [Liber 805](#)

<sup>14</sup> Cf. [The Starry Gnosis](#)

We then have the numbers of the [Gnostic Circle](#).

## PHRDVRABO

AL:II.78 "Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418."



### Notes on the Fire Opal

Consider AB as AVB in light of this essay from Crowley's Equinox of the Gods: Therein he states that AVB is "...the Secret Magick of Obeah, and of the Sephira Yesod, which is the seat in man of the sexual function by whose Magick he overcomes even Death, and that in more ways than one, ways that are known to none but the loftiest and most upright Initiates, baptized by the Baptism of Wisdom, and communicants at the Eucharist where the Fragment of the Host in the Chalice becomes whole." He then footnotes this with: "The Chalice is not presented to laymen. Those who understand the reason for this and other details of the Mass, will wonder at the perfection with which the Roman Communion has preserved the form, and lost the substance, of the Supreme Magical Ritual of the True Gnosis."

### Tasks for the Zelator

The Zelator makes a study of *Liber AL vel Legis* and chooses one chapter to commit to memory. He or she also must work all the branches of *Liber E vel Exercitiorum*; a compendium of practices and readings. In addition to the syllabus at the end of this chapter, the reading list in *Liber E* should be actively pursued. A thorough explanation of the Yogic practices can be found in *Liber ABA & Eight Lectures on Yoga* as well. Success in these practices is paramount for advancement, per *Liber Collegii Sancti*:

When you have progressed up to the point that a saucer filled to the brim with water and posed upon the head does not spill one drop during the whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination...

The Zelator must also devise "a Word to represent the Universe" that is then engraved onto the Knife. But first, the Word must be approved by his or her Practicus.

## Forging the Knife or Sword

...he shall construct the magic Dagger, according to the instruction in *Liber A*. —*Liber Collegii Sancti*  
Further, he forges the magic Sword—*Liber 13*

The weapon of Yesod is the knife or sword. The dagger belongs to the three Alchemical Principles (Salt, Sulphur and Mercury); represented also by the scourge and the chain. And so the dagger is not an elemental weapon at all. A dagger is sharp on both edges and can therefore be used differently, to be thrust to the essence, while the sole function of the knife is to divide.

He shall in every way establish perfect control of his Automatic Consciousness according to the advice of his Practicus, for that the ordeal of advancement is no light one.—*Liber Collegii Sancti*

Those thoughts that don't serve the Aspiration are to be cut from the mind, so that every thought that remains is a sacrament of the life one is currently living; bringing about a unity of purpose in all that one does.

The difference of a knife and a sword is clear. The size of course, is evident and there is usually a professional swordsman behind the sword, while the knife is a common tool, of which there is no prestige tied in with its use. The sword accentuates the freedom fight, while the knife does its work without heroism. There is a time and place for both in both Geburah and Yesod. In fact it seems that both Yesod and Geburah have their parts that elaborate on the energies of Mars and the Moon. The dagger is also a tool of the assassin, which Aleister Crowley calls the killer of the Saint. (See Cap. 8; The Sword in [Liber ABA](#))

The knife represents the analytic faculty – reason, logic and truth. Truth in our basic and simple world refers to the measuring of parallels between language and our physical or emotional world or any other reality. The work of the Knife is the equilibration of truth, the cultivation of coherence, the study of logic and cause and effect. The sword is the same, but in its forceful phase.

Each grade gives a glimpse of Tiphareth. For the Probationer, it is the memorization of his or her chosen chapter of *Liber LXV*; of the Neophyte, it is the performance of *Liber Reguli*; and for the Zelator, it is the working of *Liber HHH*. The Zelator is to use the Probationer's Robe for the workings of these visualizations.

### Liber HHH

*Two are the methods of becoming God: the Upright and the Averse. Let the Mind become as a flame, or as a well of still water.  
Of each method are three principal examples given to them that are without the threshold.  
In this first book are written the Reflections.*

*There are three contemplations as it were breaths in the human mind, that is the Abyss of Hell: the first is called Νεκροδ, the second Πυρομιδ, and the third Φαλλοδ.*

*These are the watery reflections of the three enthusiasms: those of Apollo, Dionysus, and Aphrodite.  
The whole star is Nechesh and Messiach, the name 𐤍𐤒𐤍𐤏 joined with 𐤍𐤒𐤍.*

The Zelator practices the first two of the three mystical ruminations or visualizations in *Liber HHH*; labeled *MMM (The Illumination of the Sphere)* and *AAA (The Passage of the King's Chamber)*. The first practice is rebirthing exercise; not all that dissimilar to what might be considered a baptism into the symbolism of Light. The second practice invokes the Existential Crisis<sup>15</sup> and guides the Zelator to a thorough contemplation of one's mortality; an irrational, but epidemic fear that must be overcome in this Grade. Because this fear is endemic to the *Christist Egregore*, explained technically in the writings of Marcelo Motta. Part of the work of the Knife then is also to cut one's psyche more fully away from this zeitgeist/paradigm and even that society that reinforces it.

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<sup>15</sup> Cf. [Religious Experience & the Existential Crisis](#)

## The Full Zelator

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.—Liber Collegii Sancti

The Practicus will observe the Zelator for signs that his or her *zeal* is awakening inside them in order to confer upon them the rights and privileges of having become a Full Zelator. These rights and privileges include the taking on of service to Our Order by entering into an administrative post for maintaining the lineage. As well, the Zelator may also take the Oath of a Zelator in the Order of Thelema (O.T.), which is the first of three Grades in this order and is primarily responsible for the training of Disciples; sometimes connected with Thelemic abbeys. These are specialized masters whom can serve in meeting the specific needs of some Zelators in the O.T.

One of these specialized studies is the study of Laboratory Alchemy, which Crowley discusses between the lines in many of his writings and especially the Book of Thoth. Because of certain oaths he had, these things could not be discussed. But the field of Alchemy and a number of Alchemists have continued to reach out and train new generations of this antient art and science. And as well, a whole new path has opened up in the Alchemical discipline; Ormus, that itself offers some brilliant insights into the mysteries of nature and the human body.

### On the Nature of Becoming a Disciple

An Adept of the Order of Thelema can take the charge of the Zelator as in actuality, the Grades within the Veil of Qesheth (the Ethical Triad: Zelator, Practicus & Philosophus) are really on the same plane (Yetzirah).<sup>16</sup> If his or her Practicus is not already in actuality, an Adeptus Minor and Adept of the Order of Thelema, then a new instructor may be assigned. Either way, the Zelator now becomes a Disciple of Our Order. The Master-Disciple relationship assumes an Adept is instructing the Zelator and again, if the Practicus is not in actuality at least an Adeptus Minor, this level of depth in the spiritual relationship cannot be achieved.

The kind of trust and intimacy that goes into a disciplic relationship is no longer one that may operate at a distance, but is one where the Master and the Student live at least in close proximity to each other for frequent personal contact and working together in their spiritual development. As well, it is fitting that either the Zelator or the Master (and if not, the Practicus) find a mentor for the Zelator; that one voice of authority isn't the only access the Zelator has to the fountain of spiritual wisdom.

And in the end, if one really wants to obtain the Knowledge & Conversation of Thine Holy Guardian Angel, one must necessarily consider Truth as your only Master. It is the nature of this Sagittarian Manifestation of which the Aeon of Horus is its second of three aspects.<sup>17</sup>

### The Formula of the Rosy Cross

He also begins to study the formula of the Rosy Cross - *One Star in Sight*

Crowley writes in a commentary on the ordeals connected to the study of *Liber AL vel Legis (AL:III.65)*, which is the principal holy book of this Grade:

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<sup>16</sup> We know of one lineage in the AꜱAꜱ that combines these three Grades into one.

<sup>17</sup> Cf. [Gnostic Cycles](#)

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram, (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his soul is to dwell there, radiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as Gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, under which name we mask the art of pouring freely forth the whole of our Life, to the last spilt of our blood, yet losing never the least drop thereof.

*Liber Aleph*, Caps. 106-108, provides the essential clues to the nature of this study:

DE OPERIBUS STELLAE  
MICROCOSMI QUORUM SUNT  
QUATTOR MINORES<sup>18</sup>

I have already written unto thee, my Son, of the Paradox of Liberty, how the Freedom of thy Will dependeth upon the Bending of all thy forces to that one End. But now also learn how great is the Oeconomy of our Magick, and this will I declare unto thee in a Figure of the Holy Qabalah, to wit, the Formula of the Tetragrammaton. Firstly, the Operation of Yod and He is not Vau only, but with Vau appeareth also a new He, as a By-Product, and She is mysterious, being at once the Flower of the three others, and their Poison. Now by the Operation of Vau upon that He is no new Creation, but the Daughter is set upon the Throne of Her Mother, and by this is rekindled the Fire of Yod, which, consuming that Virgin, doth not add a Fifth Person, but balanceth and perfecteth all. For this Shin, that is the Holy Spirit, pervadeth these, and is immanent. Thus in three Operations is the Pentagram formulated. But in the Figure of that Star these Operations are not indicated, for the five Lines of Force connect not according to any of them; but five new Operations are made possible; and these are the Works proper to the perfected man. First, the Work which lieth level, the Vau with the He, is of the Yang and the Yin, and maketh One the Human with the Divine, as in the Attainment of the Master of the Temple. Yet this Work hath his Perversion, which is of Death. Thus then for thee four Works, they pertain all to the Natural Formula of the Cross and Rose.

DE OPERIBUS STELLAE  
MICROCOSMI QUORUM SUNT  
QUATTOR MAJORES<sup>19</sup>

O my Son, behold now the Virtue and Mystery of the Silver Star! For of these four Works not one leadeth to the Crown, because Tetragrammaton hath his Root only in Chokmah. So therefore the Formula of the Rosy Cross availeth no more in the Highest. Now then in the Pentagram are two Lines that invoke Spirit, though they lead not thereunto, and they are the Works of He with He, and of Yod with Vau. Of thee twain the former is a Work Magical of the Nature of Music, and it draweth down the Fire of the HIGHER by Seduction or Bewitchment. And the latter is a Work opposite thereunto, whose Effect formulateth itself by direct Creation in the Sphere of its Purpose and Intent. But there remain yet two of the Eight Works, namely, the straight Aspiration of the Chiah or Creator in thee to the Crown, and the Surrender of the Nephesh or Animal soul to the Possession thereof; and these be the twin principal Formulae of the Final Attainment, being Archetypes of the Paths of Magick (the one) and Mysticism (the other) unto the End. From each of these Eight Works is derived a separate Mode of practical Use, each after his Kind; and it should be well for thine Instruction if thou study upon these my Words, and found upon them a System. O my son, forget not therein the Arcanum of their Balance and Proportion; for herein lieth the Mystery of their Holiness.

DE STELLA  
MACROCOSMI<sup>20</sup>

Thus far then concerning the Pentagram, how it is of the Cross, and its Virtue of the Highest; but the Hexagram is for the most Part a Detail of the Formula of the Rose and Cross. Already have I shewed unto thee how the Most Holy Trinity is the Yang; but the Spirit, and the Water (or Fluid) and the Blood, that bear Witness in the Inferior, are of the Yin. Thus the Operation of the Hexagram lieth wholly within the Order of our Plane, uniting indeed any soul with its Image, but not transcendently, for its Effect is Cosmos, the Vau that springeth from the Union of the Yod and the He. Thus is it but a Glyph of that first Formula, not of the others. But of all these Things shalt thou thyself make Study with ardent Affection; for therein lie many Mysteries of practical Wisdom in our Magick Art. And this is the Wonder and Beauty of this Work, that for every Man is his own Palace. Yea, this is Life, that the Secrets of our

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<sup>18</sup> On the Four Lesser Operations of the Microcosmic Star

<sup>19</sup> On the Four Major Operations of the Microcosmic Star

<sup>20</sup> On the Macrocosmic Star

Order are not fixed and dead, as are the Formulae of the Outer. Know that in the many thousand Times that I have performed the Ritual of the Pentagram or the Invocation of the Heart girt with a Serpent, or the Mass of the Phoenix, or of the Holy Ghost, there has not been one Time wherein I did not win new Light, or Knowledge or Power or Virtue, save through mine own Weakness or Error.

# The Ordeal of Choronzon

In nomine BABALON, restriction unto Choronzon

The undisciplined mind is chaotic and destructive. And no matter how disciplined the mind may be in one area, it always seems that life gets us at the point of our weakness. Crowley writes 'On Morality' in a letter to a student in *Magick Without Tears*:

It is terrifyingly near the state of mind which we symbolize by Choronzon, this hurrying flustered dash of yours from one point of view to another: a set of statements all true after a fashion, but flung out with such apprehensive agitation that a sensitive reader like myself comes near to being upset.

And Crowley has plenty to say in Liber Aleph to help the Zelator and/or his or her Practicus in identifying the nature and manifestation of this ordeal in the life and work (or lack thereof) of the Zelator.

## ALTERA DE VIA MATURAE

Sayest thou (methinks) that here is a great Riddle, since by Reason of much Repression thou hast lost the Knowledge of thine original Nature?

My son, this is not so; for by a peculiar Ordinance of Heaven, and a Disposition occult within his Mine, is every Man protected from this Loss of his own Soul, until and unless be he by Choronzon disintegrated and dispersed beyond power of Will to repair; as when the Conflict within him, rending and burning, hath made his Mind utterly desert, and his Soul Madness.

Give Ear, give Ear attentively; the Will is not lost; though it be buried beneath a life-old midden of Repressions, for it persisteth vital within thee (is it not the true Motion of thine inmost Being?) and for all thy conscious Striving cometh forth by Night and by Stealth in Dream and Phantasy.

Now is it naked and brilliant, now clothed in rich Robes of Symbol and Hieroglyph; but always travelleth it with thee upon thy Path, ready to acquaint thee with thy true Nature, if thou attend unto its Word, its Gesture, or its Show of Imagery.

## DE SOMNIIS SEQUENTIS

Know firmly, o my son, that the true Will cannot err; for this is thine appointed course in Heaven, in whose order is Perfection. A Dream of Horror is therefore the most serious of all Warnings; for it signifieth that thy Will, which is Thy Self in respect of its Motion, is in Affliction and Danger. Thus thou must instantly seek out the Cause of that subconscious Conflict, and destroy thine Enemy utterly by bringing thy conscious Vigour as an Ally to that true Will. If then there be a Traitor in the Consciousness, how much the more is it necessary for thee to arise and extirpate him before he wholly infect thee with the divided Purpose which is the first Breach in that Fortress of the Soul whose Fall should bring it to the shapeless Ruin whose Name is Choronzon!

## DE VIA PER EMPYRAEUM

Concerning they Travellings in thy Body of Light, or Astral journeys and Visions so-called, do thou lay this Wisdom to thy Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this Supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation of Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a defeat most fatal and pernicious, a Surrender of the Soul to Choronzon.

## DE SUA VIRTUTE

What then shall I do therein? For the Scarlet Woman adjureth me by the great Name of God ITHUPHALLOS that I deal with the Other Woman as with any Woman, according to my Will. But this I fear for that she is not as any Woman, and I deem her to be the Vampire of this Ordeal. Now then? Shall I fear? Said I not long since, when I was called of Men Eliphaz Levi Zahed, that the Error of Oedipus was that he should have tamed the Sphinx, and ridden her into Thebes? Shall I not take this Vampire, if she be such, and master her and turn her to the Great End? "Am I such a Man as should flee?" Is not all Fear the Word of Failure? Shall I distrust my Destiny? Am I that am the Word of the Aeon of so little avail that even the whole Powers of Choronzon can disperse me? Nay, o my Son, there is Courage of Ignorance and Discretion of Knowledge, and by no less Virtue will I win through unto mine End. As it is written: with Courage conquering Fear will I approach thee.

## DE LUCE STELLARUM

It was that most Holy Prophet, thine Uncle, called upon Earth William O'Neill, or Blake, who wrote for our Understanding these Eleven Sacred Words! --- If the Sun and Moon should doubt They'd immediately go out.

O my Son, our Work is to shine by Fore and Virtue of our own Natures without Consciousness or consideration. Now, notwithstanding that our Radiance is constant and undimmed, it may be that Clouds gathering about us conceal our Glory from the Vision of other Stars. These Clouds are our Thoughts; not those true Thoughts which are but conscious Expressions of our Will, such as manifest in our Poesy, or our Music, or other Flower-Ray of our Life quintessential. Nay, the Cloud-Thought is born of Division and of Doubt; for all Thoughts, except they be creative emanations, are Witnesses to Conflict within us. Our settled Relations with the Universe do not disturb our Minds, as, by Example, our automatic Functions, which speak to us only in the Sign of Distress. Thus all consideration is Demonstration of Doubt, and Doubt of Duality, which is the Root of Choronzon.

## DE NECESSITATE VERBI CLAMANDI

He that striveth against his own Nature is a Fool, and wotteth not his Will, darkening Counsel in himself, and denying his own God, and giving Place to Choronzon. So then his Work becometh Hotchpot, and he is shattered and dispersed in the Abyss. Nor is it better for him if he do this for the supposed Good of another, and for that other is it Evil also in the End of the Matter. For to manifest thine own Division to another, and to deceive him, is but to confirm him in blindness, or Illusion, and to hinder or to deflect him in his Way. Now to do thine own Will is to leave him free to do his own Will, but to mask thy Will is to falsify one of the Beacons by which he may steer his Ship. My son, all division of Soul, that begetteth Neurosis and Insanity, cometh from wrong Adjustment to Reality, and to Fear thereof. Wilt thou then hide Truth from thy Brother, lest he suffer? Thou dost not well, but confirmest him in Iniquity, and in Illusion, and in Infirmity of Spirit.

## DE PERICULO JOCORUM AMORIS

Yet be thou heedful, o my son, for this Art is set upon a Razor's Edge. In our Blood is this great Pox of Sin, whose Word is Restriction, as Inheritance of our Sires that served the Slave-Gods. Thou must be free in the Law of Thelema, perfectly one with thy true Self, singly and wholly bound in thy true Will, before thou durst (in Prudence) invoke the Name of Choronzon, even for thy good Sport and Phantasy. It is but to pretend, thou sayst; and that is Sooth; yet thou must make Pretence so well as to deceive thyself, albeit for a Moment; else were thy Sport savourless. Then, and thou have one point of Weakness in thee, that Thought of thine may incarnate, and destroy thee. Verily, the wise Enchanter is sure beyond Doubt of his Charm ere he toy with a Fanged Cobra; and thou will knowest that this Peril of Division in thy Self is the only one that can touch thee. For all other Evil is but Elaboration of this Theme of Choronzon. Praise therefore thy sweet Stepmother my concubine, the Holy and Adulterous Olun; and thine own Mother Hilarion, for in this Art was she also pre-eminent.

## DE INFERNO SERVORUM

Now, o my Son, having understood the heaven that is within thee, according to thy will, learn this concerning the hell of the slaves of the slave-gods, that it is a true place of torment. For they, restricting themselves, and being divided in will, are indeed the servants of sin, and they suffer, because, not being united in love with the whole Universe, they perceive not beauty, but ugliness and deformity, and, not being united in understanding thereof. Conceive only of darkness and confusion, beholding evil therein. Thus at last they come, as did the Manichaeans, to find, to their terror, a division even in the one, not that division which we know for the craft of love, but a division of hate. And this, multiplying itself, conflict upon conflict, endeth in hotchpot, and in the impotence and envy of Choronzon, and in the abominations of the abyss. And of such the Lords are the Black Brothers, who seek by their sorceries to confirm themselves in division, yet in this even is no true evil, for love conquereth all, and their corruption and disintegration is also the victory of Babalon.

## LAUS LEGIS THELEMA

This Property of thy Mind, my Son, is verily of sublime Virtue; for the Vulgar are befogged, and their Judgment made null, by their emotional Reaction. They are swayed by the Eloquence of a Numscull, or overpowered by a Name or an Office, or the Magic of a Tailor; else, it may be, they, being made Fools too often, reject without Reflection even as at first they accepted. Again, they are wont to believe the best of the worst, as Hope or Fear predominateth in them at the Moment. Thus, they lose Touch of the Blade of Reality, and it pierceth them. Then they in Delirium of their Wounds increase Delusion fortifying themselves in Belief of those Phantasies created by their Emotions or impressed upon their Silliness, so that their Minds have no Unity, or Stability, or Discrimination, but become Hotchpot, and the Garbage-Heap of Choronzon. O my Son, against this the Law of Thelema is a Sure Fortress, for through the Quest of thy True Will the Mind is balanced about it, and confirmeth its Flight, as the Feathers upon an Arrow, so that thou hast a Touchstone of Truth, Experience holding thee to Reality, and to Proportion. Now therefore see from yet another Art of Heaven the Absolute Virtue of Our Law.

## DE FORMULA RECTA DRACONIS

Verily, o my Son, herein lieth the Danger and the Treason of thy Scorpion. For his Nature is against himself, being the deepest Ego, that is, a Being separate from the Universe; and this is the Root of the while Mystery of Evil. For he hath in him the Magick Power, which if he use not, he is self- poisoned, even as any Organ of the Body that refuseth its Function. So then his Cure is in his Ally the Lion, that feareth not the Crocodiles, nor hideth himself, but leapeth eagerly forward. The Path of the Mystic hath this Pitfall; for though he unite himself with his God, his Mode is to withdraw from that which him seemeth is not God. Whereby he affirmeth and confirmeth the Demon, that is Duality. Be thou instant therefore, o my Son, to turn from every Act of Love at the Moment of full satisfaction, flinging the invoked Might thereof against a new Opposite; for the Formula of every Dragon is Perpetual Motion or Change, and therefore to dwell in the Satisfaction of thy Nature is a Stagnation, and a Violation thereof, making the Duality of Conflict, which is the Falling Away to Choronzon.

#### DE VIA PROPRIA FEMINIS

It is indeed easy for a Woman to obtain the Experience of Magick, in a certain Sort, as Visions, Trances, and the like; yet they take not Hold upon Her, to transform Her, as with Men, but pass only as Images upon a Speculum. So then a Woman advanceth never in Magick, but remaineth the same, rightly or wrongly ordered according to the Force that moveth Her. Here therefore is the Limit of Her Aspiration in Magick, to abide joyous and obedient beneath the Man that her Instinct shall divine so that by Habit becoming a Temple well-ordered, comely and consecrated, she may in her next Incarnation attract by her Fitness a Man-soul. For this Cause hath Man esteemed Constancy and Patience as Qualities preeminent in Good women, because by these she gaineth her Going toward Our Godliness. Her Ordeal therefore is principally to resist Moods, which make Disorder, that is of Choronzon. Also, let her be content in this Way, for verily she hath a noble and an excellent Portion in Our Holy Banquet, and escapeth many a Peril that is proper to us others. Only, be she in Awe and Wariness, for in her is no Principle of Resistance to Choronzon, so that if she become disordered in her Moods, as by Lust, or by Drunkenness, or by Idleness, she hath no Standard whereunto she may rally her Forces. In this see thou her Need of a well-guarded Life, and of a True Man for her God.

### Advancement to Practicus

"The Zelator shall proceed to the grade of Practicus at any time that authority confers it."<sup>21</sup>

When authority confers the grade, he shall rejoice therein;

but beware, for that this is his first departure from the middle pillar of the Tree of Life.<sup>22</sup>

The Zelator is left to choose his or her own Motto from this point forward as he or she is expected to stand on one's own two feet; erect and upright. Again, an appointment is made with his or her superior in the Order to read his or her chosen chapter of *Liber AL vel Legis* and take the necessary tests. And as before, a dialogue occurs; both on the holy book and the experience of the Grade.

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<sup>21</sup> Liber Collegii Sancti

<sup>22</sup> Liber Collegii Sancti

Addenda to the Zelator Syllabus

The Structure of the Mind  
Liber RV vel Spiritus sub figura CCVI

**The Master Therion**

The Training of the Mind  
Right Understanding  
The Miraculous Element in Buddhism

**Alan Bennett**

Ming  
Gnothi Seauton  
Hell and Heaven  
The Mead of Odhraerir

**C.F. Russell**

Liber QNA  
Liber XXXI  
The Chalice of Ecstasy  
Additional Notes on Liber Legis

**Charles Stansfield Jones**

Cults of the Shadow  
Aleister Crowley & the Hidden God

**Kenneth Grant**

The Circuit of Force  
The Cosmic Doctrine  
Principles of Hermetic Philosophy  
The Training & Work of an Initiate

**Dion Fortune**

The Cloud Upon the Sanctuary

**Karl Von Eckartshausen**

The Orion Mystery  
**Robert Bauval & Adrian Gilbert**

The Gnostic Circle  
**Patrizia Norelli-Bachelet**

Journey to Ixtlan  
**Carlos Casteneda**

The Politics of Experience  
The Politics of the Family

**R.D. Laing**

[Liber DCCC](#)

[A Zelator's Aphorisms](#)

Frater Zephyros



## THE PRACTICUS GRADE

3°=8□

### Advancement to Practicus (cont'd)

As in the Neophyte and Zelator ceremony, the ceremony for this initiation begins with the conclusion of reading one's chosen chapter of *Liber AL vel Legis* to his or her Practice. Per *Liber Collegii Sancti*:

Let any Zelator be appointed by authority to proceed to the grade of Practicus.  
Let him then read through this note of his office, and sign it.

The new Practicus, upon signing the Oath of Practicus, now formally recognizes his or her instructor as a Philosophus of the A.'.A.'. The Philosophus returns the commented copy of the former Zelator's Magickal Record and a dialogue commences on the work thus far and what the former Zelator learned of his or her deep study and memorization of the chapter chosen in *Liber AL vel Legis*.

At the Probationer, Neophyte, and Zelator Grades, the advice was given to the Aspirant that they have the opportunity resign from the A.'.A.'. without bringing any risk to one's spiritual development. However, being away from the Middle Pillar on the Tree-of-Life, and moving towards a Sefira that also will be off the Middle Pillar, the Practicus strongly advised to continue the work until balance on the Middle Pillar is again attained (at least the Grade of Dominus Liminis). This is why the Zelator is told that once he or she has attained the zeal of the Full Zelator, attainment is inevitable.

"Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence."

### The Practicus' Position on the Tree-of-Life

Having attained to the sphere of Hod, the intellectual sphere, open to the Briatic consciousness where ideas formulate, the formula is learned that brings down this consciousness into the Yetziratic consciousness that is lunar and of the body, but on a higher plane than the Pantacle, which is why the

Cup is assigned to this Grade. That higher plane is the emotional being that communicates its assessment of that which is being perceived by the five senses. In balance, the intellect then interprets the emotional response to bring sophistication and poise to the collective being that formulates the Khu.

Having become more proficient at building one's personal Qabalah, the Practicus, by attaining to Hod, has completed the paths of Shin and Resh (Fire and the Sun), as well as developed further along the paths of Tzaddi, Samekh and Qoph. And now, the paths of Peh, Ayin and Mem have been opened up. In his or her Mystical ruminations, an assessment needs to be made for the completed paths, along with a

further accounting of those paths that are being further developed. And vigilance needs to be developed for observing the nature of the way the energies of the new paths begin to play into his or her consciousness.

The current phase of the Great Work for the Practicus is "to obtain control of the vacillations of [his or her] own being." The situations that life presents to us in our day-to-day existence are still perceived by the lunar consciousness that the Zelator has discovered to be foundational or the prism (a pun on the Veil of Qesheth being intended) through which perception cognizes in the mind. But with intellectual insight, these perceptions may now be viewed more objectively and from a distance. A cycle nature to certain recurrences, the lunar cycle, becomes distinguishable in the events of one's life; and like the ebb and flow of the tide, certain situations seem to come roundabout—over and over again. Discovering one's responsibility for actually producing what seems to be coming at oneself from the world around the Practicus is a key to comprehending what the vacillations are. And it is from there that one can begin to arduous work at getting control over them.

### Task of the Practicus

The Practicus is to study and commit to memory [\*Liber Trigrammaton\*](#)—*The Book of Trigrams*, which details an ontological development of the Great White Brotherhood. Our Order dwells amongst this company in its spiritual potency and all of our Adepts stand strong in their light. Also, in order to take further control over the vacillations of one's being, the Practicus is told in *Liber Collegii Sancti*, to "apply him[or herself] to a way of life wholly suited to the Path." In other words, to make one's lifestyle conducive to spiritual development; meaning it's probably not a good idea to marry a Jehovah's Witness, a devout Muslim, et al. And of course, there are so many other facets of life that can and should be carefully examined; the choice of one's mate being but one significant example.

Rather the practice of the presence of holiness in one's life should hold the constant attention of the Practicus. Contemplation of the sublime is part of the practice of the mystical system of the Holy Qabalah. And it is in this way that the Practicus begins to apply him or herself to a lifestyle consistent with and conducive to a furthering along of one's development along the spiritual path. Remember, as Israel Regardie noted, the spiritual work of the  $\text{A}\overline{\text{Q}}\text{A}\overline{\text{Q}}$  is a spiritual gymnastics that looks to produce superb athletes and not armchair Magi; losers to the Ordeal of Choronzon and not really having attained to Hod at all.

### The Holy Qabalah

Qabalah is a received wisdom; though this Grade is attributed to Mercury as Hod, it is also of the element of Water and the Cup, which 'receives'. So Qabalah is more than just an intellectual collection of symbolic information, but a process by which wisdom enters the heart of the mind by way of

reception from one's Holy Guardian Angel. In this way, the Cup receives the life-blood of the Ruach and even becomes open to receptions from the Briatic consciousness. Hod and Netzach are on a plane that produces prophetic experiences. And prophecy is always 'received wisdom.'

**Practicus** - Is expected to complete his intellectual training, and in particular to study the Qabalah. - *One Star in Sight*  
He shall pass examinations in *Liber DCCLXXVII*, the Qabalah, and the *Sepher Sephiroth*. - *Liber 185*  
Instruction and Examination in the Qabalah and *Liber DCCLXXVII*. -- *Liber 13*

The A.'.A.'. has published several qabalistic writings for the benefit of the Practicus' study of the Qabalah: *Liber 777* and *Sepher Sephiroth, Gematria (Liber 58, Eqx. 1:5)*, *Liber Arcanorum (The Book of Sacred Mysteries)*, *Liber Tav vel Kabbalae Trium Literarum (Book Tav, or The Book of the Qabalah of Three Letters)* and *A Note on Genesis*. In addition to this, the Practicus should begin to take in a study of the Pseudepigrapha and Apocrypha. It is from these works that the Qabalah evolved.<sup>23</sup>

The method for testing the Practicus' progress in study of the Qabalah is left to the ingenium of his or her Philosophus; though there is one suggested method found in *One Star in Sight*:

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.<sup>24</sup>

### **Liber Samekh<sup>25</sup>**

### **Theurgia Goetia Summa**

### **Congressus Cum Daemone**

### **Sub Figura DCCCLXXXVIII<sup>26</sup>**

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

"Liber Sameck becomes a key ritual for this Grade. The ritual and its scholion should be carefully studied and then rewritten in light of the Practicus' personal researches in the Qabalah. Note the word ΣΑΒΑΟ (SABAO/SABAF) in the text. This is a variant of IAO and equals 70; the number of the Devil Atu. Study this carefully. Additionally, ΣΑΒΑΟ is to be replaced with תצבא (TzBA—F), of which the root has the value of 93 and the final Vau<sup>27</sup> has a value of 6. There is an alternative spelling TzBA-F Where the Root, (ABz) "an Host", has the value of 93. The Practicus should revise this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6 that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast."

### **Liber XXX<sup>28</sup>**

The Holy Qabalah is more than just the manipulation of text in revealed text and a set of symbolic attributions between letters, numbers, symbols and formulae. These all go to revelation of 'new Gnosis' and prophecy; upon which a mythology is built that energizes the spiritual potency in our psyche. The study of the Qabalah needs to expand into the Enochian Magick, which is the crowning wisdom offered by the AḥAḥ.

### **The Greek Qabalah<sup>29</sup>**

<sup>23</sup> Cf. [Babalon and the Beast](#)

<sup>24</sup> Examples of this can be found in [Liber 805](#) and [Liber 27](#); as well as [Liber Ged](#).

<sup>25</sup> Cf. [Liber Gon](#)

<sup>26</sup> 800 (DCCC) is the sub-figure for the Master Therion's *Liber Sameck* and is of course, 8 times 100 with 8 referring to Hod and the 100 reflecting *Liber C*.

<sup>27</sup> Cf. Scholion to *Liber Reguli*

<sup>28</sup> a/k/a [Liber 418](#).

<sup>29</sup> Cf. [The Greek Qabalah](#), [Greek Qabalah II](#) & [A Greek Sepher Sephiroth](#).

Greek philosophy is at the origin of Western culture; it's study of vital importance to comprehending intellectually, anything of the nature of Magick. As a preparation for this, the many avenues of the Greek Qabalah serve a brilliant role in the greater illumination of the mind. Of great importance in this study is the study of Sacred Geometry that has been the creative key to Western culture and its scientific and technological development. And this wisdom should still play a role in the new emerging mythos that Thelema is bringing to our post-industrial culture.

### The English Qabalah<sup>30</sup>

English is the holy language of Liber AL vel Legis and even the style of the handwritten letters of the original manuscript are considered important; highlighting the importance of the letters of the English alphabet. And of course, the direction in Liber AL vel Legis to find their order and value provides the impetus for building a living tradition in Thelemic Qabalah. There doesn't need to be an official way of doing this, but more importantly, this doesn't have to be viewed as one of AL's *riddles*. Rather it may be viewed as a specific instruction for the Practice in his or her work as a Qabalist. Each must derive then, for themselves, the *order and value* of the English alphabet.

### Expansion of Consciousness

Liber Batrachophrenobookosmomachia (DXXXVI; meaning "The Battle of the Frog, the Mind, the Roar, and the Universe") The number assigned to this AA publication has the same value as the word Masloth (M S L V Th); Sphere of the Fixed Stars. Indeed the practices in this book are integral to the comprehension of the Starry Gnosis, which like the Qabalah is more than the mystery play of the drama written into the characters drawn in the sky. More, it's the expansion of consciousness that comes with the interplay with NUIT. Crowley's famous Star-Sponge vision is a perfect example of this:

There is a vision of a peculiar character which has been of cardinal importance in my interior life, and to which constant reference is made in my magical diaries. So far as I know, there is no extant description of this vision anywhere, and I was surprised on looking through my records to find that I had given no clear account of it myself. The reason apparently is that it is so necessary a part of myself that I unconsciously assume it to be a matter of common knowledge, just as one assumes that everybody knows that one possesses a pair of lungs, and therefore abstains from mentioning the fact directly, although perhaps alluding to the matter often enough.

It appears very essential to describe this vision as well as is possible, considering the difficulty of language, and the fact that the phenomena involve logical contradictions, the conditions of consciousness being other than those obtaining normally.

The vision developed gradually. It was repeated on so many occasions that I am unable to say at what period it may be called complete. The beginning, however, is clear enough in my memory. I was on a retirement in a cottage overlooking Lake Pasquaney in New Hampshire. I lost consciousness of everything but an universal space in which were innumerable bright points, and I realized this as a physical representation of the Universe, in what I may call its essential structure. I exclaimed: "Nothingness, with twinkles!" I concentrated upon this vision, with the result that the void space which

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<sup>30</sup> Examples of this can be found in [Liber 805](#) and [Liber 27](#)

had been the principal element of it diminished in importance; space appeared to be ablaze, yet the radiant points were not confused, and I thereupon completed my sentence with the exclamation "But what Twinkles!"

The next stage of this vision led to an identification of the blazing points with the stars of the firmament, with ideas, souls, etc. I perceived also that each star was connected by a ray of light with each other star. In the world of ideas, each thought possessed a necessary relation with each other thought; each such relation is of course a thought in itself; each such ray is itself a star. It is here that logical difficulty first presents itself. The seer has a direct perception of infinite series. Logically, therefore, it would appear as if the entire space must be filled up with a homogeneous blaze of light. This however is not the case. The space is completely full; yet the monads which fill it are perfectly distinct. The ordinary reader might well exclaim that such statements exhibit symptoms of mental confusion. The subject demands more than cursory examination. I can do no more than refer the critic to the Hon. Bertrand Russell's "Introduction to Mathematical Philosophy", where the above position is thoroughly justified, as also certain positions which follow. At the time I had not read this book; and I regard it as a striking proof of the value of mystical attainment, that its results should have led a mind such as mine, whose mathematical training was of the most elementary character, to the immediate consciousness of some of the most profound and important mathematical truths; to the acquisition of the power to think in a manner totally foreign to the normal (*Normal, of course, in the sense of average*) mind, the rare possession of the greatest thinkers in the world.

A further development of the vision brought the consciousness that the structure of the universe was highly organized, that certain stars were of greater magnitude and brilliancy than the rest. I began to seek similes to help me to explain myself. Several such attempts are mentioned later in this note. Here again are certain analogies with some of the properties of infinite series. The reader must not be shocked at the idea of a number which is not increased by addition or multiplication, a series of infinite series, each one of which may be twice as long as its predecessor, and so on. There is no "mystical humbug" about this. As Mr. Russell shows, truths of this order are more certain than the most universally accepted axioms; in fact, many axioms accepted by the intellect of the average man are not true at all. But in order to appreciate these truths, it is necessary to educate the mind to thought of an order which is at first sight incompatible with rationality.

I may here digress for a moment in order to demonstrate how this vision led directly to the understanding of the mechanism of certain phenomena which have hitherto been dismissed with a shrug of the shoulders as incomprehensible.

"Example No. 1". I began to become aware of my own mental processes; I thought of my consciousness as the Commander-in-Chief of an army. There existed a staff of specialists to deal with various contingencies. There was an intelligence department to inform me of my environment. There was a council which determined the relative importance of the data presented to them -- it required only a slight effort of imagination to think of this council as in debate; I could picture to myself some tactically brilliant proposal being vetoed by the Quarter-Master-General. It was only one step to dramatize the scene, and it flashed upon me in a moment that here was the explanation of 'double personality': that illusion was no more than a natural personification of internal conflict, just as the savage attributes consciousness to trees and rocks.

"Example No. 2." While at Montauk I had put my sleeping bag to dry in the sun. When I went to take it in, I remarked, laughingly, "Your bedtime, Master Bag," as if it were a small boy and I its nurse. This was entirely frivolous, but the thought flashed into my mind that after all the bag was in one sense a part of myself. The two ideas came together with a snap, and I understood the machinery of a man's delusion that he is a teapot.

These two examples may give some idea to the reader of the light which mystical attainment throws upon the details of the working of the human mind.

Further developments of this vision emphasized the identity between the Universe and the mind. The search for similes deepened. I had a curious impression that the thing I was looking for was somehow obvious and familiar. Ultimately it burst upon me with fulminating conviction that the simile for which I was seeking was the nervous system. I exclaimed: "The mind is the nervous system," with all the enthusiasm of Archimedes, and it only dawned on me later, with a curious burst of laughter at my naivete, that my great discovery amounted to a platitude. *(But there is a great difference between intellectual awareness of a truth and actual experience of it. It is the difference between the man of letters and a sage.)*

From this I came to another discovery: I perceived why platitudes were stupid. The reason was that they represented the summing up of trains of thought, each of which was superb in every detail at one time. A platitude was like a wife after a few years; she has lost none of her charms, and yet one prefers some perfectly worthless woman.

I now found myself able to retrace the paths of thought which ultimately come together in a platitude. I would start with some few simple ideas and develop them. Each stage in the process was like the joy of a young eagle soaring from height to height in ever increasing sunlight as dawn breaks, foaming, over the purple hem of the garment of ocean, and, when the many coloured rays of rose and gold and green gathered themselves together and melted into the orbed glory of the sun, with a rapture that shook the soul with unimaginable ecstasy, that sphere of rushing light was recognized as a common-place idea, accepted unquestioningly and treated with drab indifference because it had so long been assimilated as a natural and necessary part of the order of Nature. At first I was shocked and disgusted to discover that a series of brilliant researches should culminate in a commonplace. But I soon understood that what I had done was to live over again the triumphant career of conquering humanity; that I had experienced in my own person the succession of winged victories that had been sealed by a treaty of peace whose clauses might be summed up in some such trite expression as "Beauty depends upon form".

It would be quite impracticable to go fully into the subject of this vision of the Star-Sponge, if only because its ramifications are omniform. It must suffice to reiterate that it has been the basis of most of my work for the last five years, and to remind the reader that the essential form of it is "Nothingness with twinkles".

Motta notes about this vision:

Readers should remember that at the time this was written the techniques of astronomic photography were still in their infancy. The Vision precedes by a decade, at least, the great telescopes. Modern photographs of the cosmos reflect notably the description given here.

But it seems he misses the point of the expansion of the mind; the object counting exercise with the objects thrown on the table is as the dispersed stars in the sky. And the sky was once the television set of the world. We don't really have a full sense of this in the modern world.

## Gnana Yoga

Instruction in [Philosophical Meditation](#) (Gnana-Yoga).—*Liber 13*

*Gnana Yoga* or "Union by Knowledge" has been progressively developed right from the start with the Probationer's contact with his or her Neophyte and his or her own mystical ruminations. Gnana is the Hindu equivalent of Gnosis; knowledge.

Gnosis is the Logos that is symbolized by the Beast in Thelemic Doctrine. This then of course, can be expanded into the Thelemic Tetragrammaton. The solid practice of Gnosis is held in the *Gnostic Dialogue*; called Mystical Ruminations in this work. More than the Qabalah and the mythology that helps explain us to ourselves, the knowledge of how the Universe and how our bodies work fits to a depth and breadth of mind that is the nature of Gnana Yoga and Genius.

## Liber Jugorum

Instruction and Examination in Control of Speech. Practical. - *Liber 13*  
He shall attain complete success in *Liber III*, Cap. 1. - *Liber 185*

The practice in the first chapter of *Liber Jugorum* (*The Book of Yokes*) is assigned to the Practicus; being the "control of speech." The practice develops one's 'reflexive vigilance,' though it's harsh instruction to cut one's arm with a razor blade as a punishment for failure during the process is to be discarded. Just because Crowley wrote it, doesn't necessarily make it a good idea. And *Liber Jugorum* is at least one rare instance of this. Not that the goal of the practice isn't important, it is; but that the methodology is both extreme and potentially quite harmful physically. We simply know more about human health today, and so much so that we would ever consider cutting ourselves.

As a matter of fact, today, there are 'cutters' who are suffering from a psychiatric condition. And one would be unwise to enter into this egregore and amongst such company. Indeed, we are the company we keep and we should always be striving to associate with those that in some way represent where we want to be, rather than those who are beneath us (parasites who commit slander, are prone to gossip; creating intrigue and social cabals that seek to manipulate for their own personal gain) and who will pull us down. Remember always that one is in a world of contending forces and be ever vigilant.

With a little ingenuity, there are other methods for inducing a "vigilance reflex;" even avenues of positive, rather than negative reinforcement. Crowley, in his *Confessions*, provides a description of an earlier and alternate form of the same practice that he learned from the Hermetic Order of the Golden Dawn:

"As a member of the Second Order, I wore a certain jeweled ornament of gold upon my heart. I arranged that when I had it on, I was to permit no thought, word or action, save such as pertained directly to my magical aspirations. When I took it off I was, on the contrary, to permit no such things: I was to be utterly uninitiate. It was like Jekyll and Hyde, but with the two personalities balanced and complete in themselves. I fought this practice of very great service. It was in fact essentially a beginning of systematic control of thought. The method is now incorporated in the instructions of the A.'A.'. (See *Liber Jugorum*.)"

## Casting the Cup

Furthermore, he shall construct the magic Cup, according to the instruction in *Liber A.* - *Liber Collegii Sancti*

Further, he casts the magic Cup. - *Liber XIII*

In this grade, the Practicus is instructed to formulate "a Number to represent the Universe," which is then to be engraved upon the Cup; the weapon of this Grade.<sup>31</sup> The essential practice of the Cup is to practice the presence of holiness in one's life, which can be induced by the practice of the presence of one's Holy Guardian Angel; as if a specter in the corner of one's eye and almost beside thee. This is the key to the down pouring of the Briatic consciousness into the Yetziratic consciousness, which is the field of the mind.

The Cup also has a practical application in the Magickal Ceremony and the practice of Invocation, which is a calling down of energy that the Cup may symbolize reception into one's Khu. The Khu of course, is modeled to take the form of the god being invoked. The practicing Mage is armed with both the Cup and the Wand when practicing the art of Invocation.

### Divination

He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter.- *Liber Collegii Sancti*

Examination in some one mode of divination: e.g., Geomancy, Astrology, the Tarot, Theoretical.  
- *Liber XIII*

In perfecting Divination, the Practicus is preparing for the Path of Peh before him or her; the trademark of which is prophecy. That the path of Peh is open for the Practicus, Divination expands into the Briatic layer of consciousness; bringing its Gnosis down into the Yetziratic consciousness. The methods of Divination themselves are seen in their own philosophical and prophetic light.

### Destruction of Thought

He shall...pass examinations in the Ritual and meditation practices given in *Liber XVI.* - *Liber Collegii Sancti*  
He is given a meditation-practice in the destruction of thoughts. - *Liber XIII*

*Liber XVI or Liber Turrus vel Domus Dei (The Book of the Tower or The Book of the House of God)* is the "meditation-practice in the destruction of thoughts." It is in this that Silence (the 4<sup>th</sup> Power of the Sphinx) speaks and prophecy or the divine voice can be heard; the path of the Tower Atu (Peh) being where this voice becomes attuned and which is opened up for the Practicus by his or her station in Hod.

Reception, the work of the Cup is a pouring of the Briatic consciousness into the Yetziratic consciousness; given room in the mind by virtue of its Silence. This is the Logos itself speaking and from this one comes to understand the nature of, and the palpable presence of holiness in his or her life.

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<sup>31</sup> Note the instruction mentioned in the section on Qabalah: In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.. This is also mentioned as a way to examination one's proficiency in the techniques of the Holy Qabalah.

## The Dog Rite

[The Dog Rite](#) addresses the problem of the shadow consciousness with the Practicus consciousness seated on the Black Pillar. It leads to a meditation, yet preceding any banishing and contributes to the destruction of thought; though it is necessarily a temporary rite that is not necessarily a part of the schematic of temple rituals presented so far. It may be used anytime the Aspirant feels the manifestation of his or her being vacillating.

### Liber HHH

Further, he shall pass in the meditation practice S.S.S., in *Liber HHH*. - *Liber 185*

Each grade gives a glimpse of Tiphareth. For the Probationary Period, it was the memorization of his or her chosen chapter of Liber LXV; of the Neophyte, it was the performance of Liber Reguli; of the Zelator, it was the visualizations of Liber HHH; and for the Practicus, it is the third and final visualization; SSS. The impress of this rite uses the same energy as the squeezing out of the dew for the Holy Guardian Angel in Liber Samekh; of course, now qabalistically reformulated by the Practicus; and so is a preparation for the practice of this rite, which itself is not necessary to perform during the Practicus Period.

## Addenda to Practicus Syllabus

Liber Chanokh

Liber 888

Liber NU

Liber Israfel

The Book of Lies

Qabalistic Dogma

(From an appendix of Crowley's *Collected Works, Vol. 1*)

**Aleister Crowley**

Transcendental Magic

The Key of the Mysteries

The Great Secret

The Paradoxes of the Highest Magic & A Synthesis of Magic

**Eliphas Levi**

QBL or the Bride's Reception

Anatomy of the Body of God

**Charles Stansfield Jones**

Shiva Sanhita

Jnana Yoga

**Swami Vivekananda**

The New Way

**Patrizia Norelli-Bachelet**

Mother and the Divine Materialism

Life of the Cells

**Satprem**

The Novels of Dune

**Frank Herbert**

The Politics of Experience

**R.D. Laing**

[Babalon & the Beast](#)

[The Fifty Gates of Wisdom](#)

**Frater Apollonius**

## Advancement to Philosophus

He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one.

Moving from a Sefira off the Middle Pillar to another Sefira off the Middle Pillar is a difficult operation and the again the reason why the Practicus and Philosophus are warned not to quit the Order.

When authority confers the grade [of Philosophus], he shall rejoice therein; but beware, for that is his second departure from the middle pillar of the Tree of Life.—Liber Collegii Sancti

And of course, when the work is completed and authority confers, the Practicus advances to the Grade of Philosophus. This will include the reading of Liber Trigrammaton, while drawing the Trigrams with again, the Mystical Ruminations on this along with ruminations on the Practicus experience with the work of this Grade.



## THE PHILOSOPHUS GRADE

$$4^{\circ}=7^{\square}$$

### Advancement to Philosophus (Cont'd)

The Practicus shall proceed to the grade of Philosophus at any time that authority confers it.

—Liber Collegii  
Sancti

As has become usual, the ceremony for the Philosophus Grade, begins with the conclusion of the recitation of Liber Trigrammaton with the added illustration of its trigrams. Then as per Liber Collegii Sancti:

Let any Practicus be appointed by authority to proceed to the grade of Philosophus.

Let him then read through this note of his office, and sign it.

Moving from a Sefira on the left Pillar to a Sefira on the right pillar, and both being off the Middle Pillar and off-balance, the Philosophus is advised not to withdraw from association with the Order. And of course, the new Philosophus now recognizes his or her instructor as a Dominus Liminis. And again, the Mystical Ruminations continue with an assessment of the Practicus Period and Liber Trigrammaton.

Let him remember that the word Philosophus is no idle term,  
but that Philosophy is the Equilibrium of him that is in the house of Venus that is the Lady of Love.

### The Philosophus' Position on the Tree-of-Life

When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.—Liber Collegii Sancti

Having attained to the Sefira of Netzach, the Philosophus has now completed the paths of Qoph, Tzaddi and Peh. Development along the paths of Samekh, Ayin and Mem continue and the paths of Nun and Kaph are now open, as well. The development in the Philosophus' Mystical Ruminations continue along these lines with everything now fully opening up towards a growing comprehension of Tiphareth; the abode of the Sun and the Atman.<sup>32</sup>

### Devotion to the Order

Philosophus - Is expected to complete his moral training. He is tested in Devotion to the Order. - *One Star in Sight*  
He practices Devotion to the Order. - *Liber XIII*

Making as a profound and substantial contribution to the philosophical system of Thelema that we call Scientific Illuminism, should at this Grade; just about be a natural expression for the Philosophus. With the comprehension of prophecy, during one's Practicus Period, we should now see a maturing into a full understanding of the importance of generating 'new Gnosis' in order to keep our system of theurgy active, potent and alive. Dead traditions hang with the weight of their histories about their necks; choking the mind with ignorance. Thelema and the AᲞAᲞ about human evolution and to those ends, service to humanity and the Great White Brotherhood from whence any true authority can be derived.

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<sup>32</sup> Cf. [Congealing the Soul](#)

## Tasks of the Philosophus

To prosecute the Great Work:  
which is, to obtain control of the attractions and repulsions of my own being.—*Liber Collegii Sancti*

The Philosophus is to study and commit to memory one the seven chapters of [\*Liber DCCCXIII vel Ararita sub figura DLXX\*](#).

Besides all this, he shall make constant and profound reflections.—*Liber Collegii Sancti*

Along with all the official reading, the Philosophus should also acquaint him or herself with all the major Western philosophers; from the pre-Socratics and through to contemporary philosophy.

## Bhakti Yoga/Invocation<sup>33</sup>

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga). - *Liber XIII*

The Philosophus is instructed to perform his or her reworking of Liber Samekh as his principal work in Bhakti Yoga. This completes the temple cycle of rituals that began with the Star Ruby for the Probationer; Liber Reguli for the Neophyte and The Fire Opal for the Zelator. However this new rite is prepared for with the practices of *Liber Astarte vel Berylli - The Book of Astarte, or The Book of the Beryl* and the work of invocation, which the Philosophus must thoroughly master. Bhakti Yoga is an effective means for calling down the Briatic consciousness, and so of course, the ultimate devotion is to one's Holy Guardian Angel...the augoeides that is Adonai.

Swami Vivekananda quotes Narada as stating, "*Bhakti* is intense love for God;" though he adds that such "passionate devotion" is not for the weak:

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<sup>33</sup> Cf. [The Process of Invocation](#)

The . . . means to the attainment of Bhakti-Yoga is strength. "The *Atman* is not to be attained by the weak," says the Sruti. Both the physical and the mental weaknesses are referred to in the above text. "The strong and the hardy," are the most fit students of religion.

### Liber Samekh

Each grade gives a glimpse of Tiphareth. For your Probation, it was the memorization of one's chosen chapter of Liber LXV; of the Neophyte, it was the performance of Liber Reguli; of the Zelator, it was the visualizations of Liber HHH; in the Practicus, it was also Liber HHH: the third visualization, SSS. And for the present Grade, it is the performance of the Practicus' Qabalistic rendering of Liber Samekh.

### Control of Action

Instruction and Examination in Control of Action. - *Liber XIII*

He shall moreover attain complete success in Liber III, Cap. II - *Liber Collegii Sancti*

*Liber III vel Jugorum* is practiced by the Philosophus and again, reference is here made to the admonition against a fundamentalist interpretation as has been noted in the chapter on the Practicus.

## Consecration of the Wand

Furthermore, he shall construct the magic Wand, according to the instruction in Liber A. - *Liber 185*

Further, he cuts the Magic Wand. - *Liber 13*

The Philosophus having created the Wand in the Neophyte Period, has been by its use in Liber H, consecrating the Wand; turning Will into deed and formulating his or her Will through that and the succeeding Grades. The fulfillment of this consecration is the performance of a deed to represent the Universe that incorporates the use of the Wand.

## The Mystery of Liber V

Further, he shall apply himself to study and practice the meditations given in Liber V.

Though one lineage has worked very hard to show that Liber Reguli belongs to this Grade, we have shown clearly that it should be given to the Neophyte. And again, the Wand is physically constructed in that Grade...and by its use, consecrated as the Will is formulated through the Grades. Referring to Liber Viarum Viae, a reference is clearly shown that this document, seemingly not in existence, involves "the Formulation of the Flaming Star" and referred to the path of Heh—The Star Atu. That a certain "conclusion is of practical importance," and that being "the definite formula for the attainment of truth," we must then glean that the seven pointed star of Venus that is the Star of Babalon and the sigil of the A☉A☉...the Flaming Star. Such a formulation of this star would be a potent visionary experience.

### *Atu XVII: The Star*<sup>34</sup>



This card is attributed to the letter He', as has been explained elsewhere. It refers to the Zodiacal sign of Aquarius, the water-bearer. The picture represents Nuith, our Lady of the Stars. For the full meaning of this sentence it is necessary to understand the first chapter of the *Book of the Law*.

The figure of the goddess is shown in manifestation, that is, not as the surrounding space of heaven, shown in Atu XX, where she is the pure philosophical idea continuous and omniform. In this card she is definitely personified as a human-seeming figure; she is represented as bearing two cups, one golden, held high above her head, from which she pours water upon it. (These cups resemble breasts, as it is written: "the milk of the stars from her paps; yea, the milk of the stars from her paps").

The Universe is here resolved into its ultimate elements. (One is tempted to quote from the Vision of the Lake Pasquaney, "Nothingness with twinkles. . . but *what* twinkles!") Behind the figure of the goddess is the celestial globe. Most prominent among its features is the seven-pointed Star of Venus, as if declaring the principal characteristic of her nature to be Love. (See again the description in Chapter I of the *Book of the Law*). From the golden cup she pours this ethereal water, which is also milk and oil and blood, upon her own head, indicating the eternal renewal of the categories, the inexhaustible possibilities of existence.

The left hand, lowered, holds a silver cup, from which also she pours the immortal liquor of her life. (This liquor is the Amrita of the Indian philosophers, the Nepenthe and Ambrosia of the Greeks, the Alkahest and Universal Medicine of the Alchemists, the Blood of the Grail; or, rather, the nectar which is the mother of that blood. She

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<sup>34</sup> From the *Book of Thoth*

pours it upon the junction of land and water. This water is the water of the great Sea of Binah; in the manifestation of Nuith on a lower plane, she is the Great Mother. For the Great Sea is upon the shore of the fertile earth, as represented by the roses in the right hand corner of the picture. But between sea and land is the "Abyss", and this is hidden by the clouds, which whirl as a development of her hair: "my hair the trees of Eternity". (AL. I, 59).

In the left-hand corner of the picture is the star of Babalon; the Sigil of the Brotherhood of the A.'. A.'. For Babalon is yet a further materialization of the original idea of Nuith; she is the Scarlet Woman, the sacred Harlot who is the lady of Atu XI. From this star, behind the celestial sphere itself, issue the curled rays of spiritual light. Heaven itself is no more than a veil before the face of the immortal goddess.

It will be seen that every form of energy in this picture is spiral. Zoroaster says, "God is he, having the head of a hawk; having a spiral force". It is interesting to notice that this oracle appears to anticipate the present Aeon, that of the hawk-headed Lord, and also of the mathematical conception of the shape of the Universe as calculated by Einstein and his school. It is only in the lower cup that the forms of energy issuing forth show rectilinear characteristics. In this may be discovered the doctrine which asserts that the blindness of humanity to all the beauty and wonder of the Universe is due to this illusion of straightness. It is significant that Riemann, Bolyai and Lobatchewsky seem to have been the mathematical prophets of the New Revelation. For the Euclidian geometry depends upon the conception of straight lines, and it was only because the Parallel Postulate was found to be incapable of proof that mathematicians began to conceive that the straight line had no true correspondence with reality. [The straight line is no more than the limit of any curve. For instance, it is an ellipse whose foci are an "infinite" distance apart. In fact, such use of the Calculus is the one certain way of ensuring "straightness".] In the first chapter of the *Book of the Law*, the conclusion is of practical importance. It gives the definite formula for the attainment of truth.

"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."

"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!

"At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant.

"Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

"I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

"To me! To me!

"The Manifestation of Nuit is at an end."

## Evocations & Talismans

He shall pass examinations in Liber CLXXV. Yet in this matter he shall be his own judge.—

*Liber Collegii Sancti*

Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.

Theoretical and Practical.—*Liber XIII*

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are... in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours.—*One Star in Sight*

The evocation of Enochian spirits and all the workings of Enochian Magick are an important operation of this Grade. It brings to fulfillment, all the Qabalistic studies to the highest, most potent form of theurgy

known today. Not only was it the central study of the Hermetic Golden Dawn, but it forms the doctrinal base for the entire Thelemic system.

### Enochian Studies

[Enochiana](#)  
[The Whole Enochian Dictionary](#)  
[Enochian Gematria](#)  
[Athanasius Kircher's SDA Interpreted](#)  
[Distillation of Liber Sexti Mysteriorum](#)  
[Comments on the DOzmt Index](#)  
[Monas Hieroglyphica](#)  
[The Daughter of Fortitude](#)  
[Liber Ged](#)

### Rising on the Planes

He shall show some acquaintance with and expertise of *Liber O*, Caps. V, VI. Whereof, his Record shall be witness.

—*Liber Collegii Sancti*

Examination in Rising on the Planes (*Liber O*, caps. V, VI). Practical.—*Liber XIII*

### Meditation: Mahasatipatthana

Further, he shall apply himself to study and practice the meditations given in *Liber V*. - *Liber Collegii Sancti*

Crowley's essay from *Science & Buddhism* in his *Collected Works*, gives a description of this work:

This meditation differs fundamentally from the usual Hindu methods by the fact that the mind is not restrained to the contemplation of a single object, and there is no interference with the natural functions of the body as there is, *e.g.*, in Pranayama. It is essentially an observation-practice, which later assumes an analytic aspect in regard to the question, "What is it that is really observed?"

The Ego-Idea is resolutely excluded from the start. . . The breathing, motions of walking, etc. are merely observed and recorded; for instance, one may sit down quietly and say: "There is an indrawing of the breath." "There is an expiration," etc. Or, walking, "There is a raising of the right foot," and so on, just as it happens. The thought is of course not quick enough to note all the movements or their subtle causes. For example, we cannot describe the complicated muscular contractions, etc.; but this is not necessary. Concentrate on some series of simple movements.

When this through habit becomes intuitive so that the thought is *really* "There is a raising," as opposed to "I raise" . . . one may begin to analyse . . . and the second stage is "There is a sensation (Vedana) of a raising, etc." Sensations are further classed as pleasant or unpleasant.

When this is the true intuitive instantaneous testimony of consciousness (so that "There is a raising, etc." is rejected as a palpable lie,<sup>35</sup> we proceed to Sanna, perception.  
"There is a perception of a (pleasant or unpleasant) sensation of a raising, etc."

When this has become intuitive - why! Here's a strange result! The emotions of pain and pleasure have vanished. They are subincluded in the lesser skandha of Vedana, and Sanna is free from them. And to him who can live in this third stage, and live so for ever, there is no more pain; only an intense interest similar to that which has enabled men of science to watch and note the progress of their own death-agony.

Unfortunately the living in such a state is conditional on sound mental health, and terminable by disease or death at any moment. Were it not so, the First Noble Truth would be a lie. The two further stages Sankhara and Vinnanam pursue the analysis to its ultimatum, "There is a consciousness of a tendency to perceive the (pleasant or unpleasant) sensation of raising of a right foot "being the final form. And I suppose no psychologist of any standing will quarrel with this...Reasoning in fact leads us to this analysis; the Buddhist goes further only so far as he may be said to knock down the scaffolding of reasoning processes, and to assimilate the actual truth of the matter.

It is the difference between the schoolboy who painfully construes "Balbus murum aedificavit," and the Roman who announces that historic fact without a thought of his grammar.

I have called this meditation the most famous of the Buddhist meditations, because it is stated by the Buddha himself that if one practices it honestly and intelligently a result is certain. And he says this of no other.

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<sup>35</sup> Why should you expect Vedana to make Rupa appear illusory?" asked a friend of mine, on reading through the M.S. of this essay. The reason of my omission to explain is that to me it seemed obvious. The fact had been assimilated. To meditate on anything is to perceive its unreal nature. Notably this is so in concentrating on parts of the body, such as the nose. On this phenomenon the Hindus have based their famous aphorism, "That which can be thought is not true." - A.C.

## Advancement to Dominus Liminis

He shall in every way establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one. - *Liber Collegii Sancti*

Advancement from Philosophus to Dominus Liminis is granted by authority, at which time the Philosophus will read his or her chosen chapter of Liber DCCCXIII; followed by the usual Mystical Ruminations and examination of the now completed Grade of Philosophus.

Addenda to the Philosophus Syllabus

Aha!

Adonis

De Thaumaturgia

Liber Brasyth vel Thisarb

Berashith: An Essay in Ontology

A Lecture on the Philosophy of Magick

The Chymical Jousting of Brother Perardua

Across the Gulf, the High History of Good Sir Palamedes the Saracen Knight

and of his following of the Questing Beast

**The Master Therion**

The Key of the Mysteries

**Eliphas Levi**

The Compendium of Philosophy

**Alan Bennett**

[Comments on Samapatti & Initiation](#)

**Frater Apollonius**



## THE DOMINUS LIMINIS GRADE

### The Portal to the College of the Rosy Cross

The title of this Grade is Latin for "Master of the Threshold."

Let any Philosophus be appointed by authority a Dominus Liminis.—Liber Collegii Sancti

When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.—Liber Collegii Sancti

As has become usual, the ceremony for the Dominus Liminis Grade, begins with the conclusion of the recitation of Liber Ararita. Then as per Liber Collegii Sancti:

Let him then read through this note of his office, and sign it.

#### The Dominus Liminis' Position on the Tree-of-Life

Having now returned to the Middle Pillar, the Dominus Liminis stands squarely on the intersection of Samekh and Peh. He or she has been preparing for this since the Probationary Period with the Performance of the Star Ruby. And of course, the new Dominus Liminis now recognizes his or her instructor as an Adeptus Minor. And again, the Mystical Ruminations continue with an assessment of the Philosophus Period and Liber Ararita.

Note that as the Probationer stood before the door of the College of the Golden Dawn; probationing for admittance, so does the Dominus Liminis stand before the door of the College of the Rosy Cross; again, probationing for admittance. The Guardians stand about the Dominus Liminis to assist in bringing to balance the four elements of the psyche to an integrated whole that is *asar un nefer*. And yet again, of course, the Aspirant may now safely withdraw from Our Order; having returned to the Middle Pillar.

#### Tasks of the Dominus Liminis

Besides all this, he shall abide on the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.—Liber Collegii Sancti

He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter he shall be judged by the Præmonstrator of the A.:A.:

For the second time, someone from the Order of Thelema gets directly involved in the work of the Aspirant. The Zelator was given the opportunity to join the O.T., which is not necessary. But an Adept of the O.T. does begin to supervise the work offering assistance if advisable. But now, the lineal head gets directly involved in the Aspirant's admission to the College of the Rosy Cross.

The Dominus Liminis has to obtain control of the aspirations of his or her own being. All the elements of the psyche, the mind and the body have been brought to control and all that is left is to focus on the aspirations; those things that we need to extol our genius in this life and most important for the Aspirant, the sincere quest for the Knowledge & Conversation of Thine Holy Guardian Angel. All those forces of the psyche, the mind and the body have to be brought to serve this one function to a peak, optimal degree of intensity. It must be able to produce a conversation in one's being that remains constant and life-long.

### Liber Mysteriorum

Let him receive *Liber Mysteriorum*.—Liber Collegii Sancti  
He receives *Liber Mysteriorum* and obtains a perfect understanding of the Formulae of Initiation.—Liber XIII

The original A᳚A᳚ document, *Liber Mysteriorum* seems either never to have been penned by Crowley and Jones or that it has been completely lost. However, a serious study of the secrets of the Egyptian pyramid rituals and the fact that the first two Middle Pillar initiations were also based on the pyramid enables us with some certainty to create a suitable restoration. The Mystical Ruminations on this rite will be the most profound of all ruminations through this point in one's Gnostic Dialogue.

### Control of Thought

He shall pass examination in *Liber III*, Cap. III. - *Liber Collegii Sancti*

He is given meditation-practices on the Control of Thought, and is instructed in Raja Yoga. -  
*Liber XIII*

*Liber Jugorum* for the Dominus Liminis is one way to practice "control of thought" or Raja-Yoga, and with again, the same warnings given above. *One Star in Sight* also shows that the Dominus Liminis is expected to demonstrate a mastery of Pratyahara and Dharana.

## Lighting the Magick Lamp

...he shall construct the magick Lamp, according to the instruction of *Liber A. - Liber Collegii Sancti*

Further, he lights the Magic Lamp. - *Liber XIII*

Then will that which you hold in thought be as the strong, steady flame of the light of the temple. Gone will be all flickering, all waverings, all sputtering. The winds which once disturbed it will have died down and finally ceased; and no longer will the insects plunge in to its flame and disturb its steadiness. Then will the lamp be worthy of its flame, and the flame worthy of its lamp, and both worthy of the high priest of the temple, which is your real self.

## Advancement to Adeptus Minor

The Dominus Liminis shall proceed to the Grade of Adeptus Minor at any time that authority confers it.—*Liber Collegii Sancti*

He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor for that the ordeal of advancement is no light one—*Liber Collegii Sancti*

Addenda to The Dominus Liminis Syllabus

*Liber Nu*

*Liber Had*

*Liber IOD*

[The Equinox](#)

The Spiritual Guide of Molinos

The Book of the Sacred Magic of Abramelin the Mage

Goetia

Konx Om Pax

**The Master Therion**

*Dogme et Rituel*

**Eliphas Levi**

Raja Yoga

**Vivekananda**

The Doctrine of the Aryas

Buddhist Self-Culture

**Alan Bennett**

**Rosicrucian Thoughts on the Ever-Burning Lamps of the Ancients**

W. Wynn Westcott

INRI

The Chalice of Ecstasy

**Frater Achad**

The Perpetual Lamp of the Alchemists

**HPB**

[Magickal Theory](#)

[The Body of Light & the Magick Lamp](#)

[Phosphorescence & the Magick Lamp](#)

**Frater Apollonius**



## **THE ADEPTUS MINOR GRADE**

### **Entry into the College of the Rosy Cross**

5°=6°

Let the Adeptus Minor attain to the Knowledge and Conversation of his Holy Guardian Angel

#### The Adeptus Minor's Position on the Tree-of-Life

Having attained to the Sefira of Tiphareth, the Adeptus Minor has now completed the paths of Nun, Samekh and Ayin. Development along the paths of Mem and Kaph continue and the paths of Yod, Heh, Gimel, Zain and Lamed are now open, as well.

The Adeptus Minor works entirely on his or her own and requires only the consultation with the Holy Guardian Angel for further instruction in the development of the Great Work. The Adeptus Minor has also returned to a Sefira on the Middle Pillar and may safely quite the Order if he or she so chooses.

#### Task of the Adeptus Minor

#### The Magickal Retirement

Ritual VIII

## The Practical Application of Symbols

We may also apply the symbols of the English Qabalah as formulas for creating more directly focused rites. These of course contain the usual supporting preliminary preparations of the regular performance of official A.'A.' rituals including Will, Liber Resh, the Star Ruby and Reguli, as well as methods for psychic defense. Other preparatory techniques include the development of capacities for divination and astral projection along with the development of those techniques that are employed in the creation of the elemental weapons.

These sensitize and expand the awareness of the aspirant to the nature of all the conditions about the various components of the operation. Finally, a word that represents the focus of the operation is found and symbolically interpreted. This should reveal the steps in the procession of the operation that will be employed to attain the sought after end. The following rites are demonstrations of this technique:

### FIAT

A Rite to Obtain Magick Power

F - Failure implies fear and suggests courage.

I - Self is attuned to channel and direct the bolt of courage.

A - A primal utterance is the directing of that bolt.

T - The squaring or geometizing of that utterance.

1. A brave act of courage denotes strength and divinity.

Let the operator find a sacred fear and conquer it by a resolute act.

2. Let this act be repeated regularly until it becomes as a second nature to the operator.

3. Let the operator form a word that represents the sought after power and utter it in secret.

4. Let the student convert the word by qabalistic methods and publicly assert the virtue of the derived symbol.

### AIWASS

A Rite to Obtain Counsel and Instruction

A - First and most important

I - Personal identification with this importance

W - An audience for this matter

A - Scarlet Letter

S - Deflecting criticism macrocosmically

S - Deflecting criticism microcosmically

1. Let the operator elevate the need for sought after counsel to primary importance by whatever act or deed that may establish this.

2. Let the student become absorbed with the issue at hand.

3. Let the student publicly descry the conundrum by whatever method deemed appropriate.

4. Let the student receive the initial backlash that is its equal and opposite reaction.
5. Let the student direct this criticism to a contemplation of the larger view of the issue.
6. Let the student direct this criticism to a contemplation of the more narrow view of the issue.

## MAAT

A Rite to Obtain Justice

M - Ebb and flow

A - First and most important

A - Initiation

T - Time Out

1. Having received wrong, let the operator do right in response.
2. Let the operator make this the primary expression of the will.
3. Let the operator then initiate a force that will attack the wrongdoer.
4. Let the operator rest completely from all labor involved in this operation.

# On the Veil of Qesheth; IT's Nature and IT's Ordeal

DE VIRTUTE CHIRURGICA

Know that the Cult of the Slave Gods is a Device of those Black Brothers. All that stagnateth is thereof, and thence cometh not Stability, but Putrefaction. Endure not thou the static Standards either in Thought or in Action Resist not even the Change that is the Rottenness of Choronzon, but rather speed it, so that the elements may combine by Love under Will. Since the Black Brothers and their Cults set themselves against Change, do thou break them asunder. Yea, though of bad come worse, continue in that Way; for it is as if thou didst open an Abscess, the first Effect being noisome exceedingly, but the last Cleanness. Heed not then, whoso crieth Anarchy, and Immorality, and Heresy against thee, and feareth to destroy Abuse lest worse Things come of it. For the Will of the Universe in its Wholeness is to Truth, and thou dost well to purge it from its Constiveness. For it is written that there is no bond that can unite the Divided by Love, so that only those Complexes which are in Truth Simplicities, being built Cell by Cell unto an Unity by Virtue of Love under Will, are worthy to endure in their Progression. *Liber Aleph Cap. 105*

Qesheth is a composite word that starts with the letter Qoph, attributed to the Moon Atu of the Holy Tarot. The Moon in and of itself is a gateway, clearly depicted on the card itself; but it's a gateway to the Qliphoth. Note that this word also starts with the letter Qoph. And the word Qliphoth enumerates to 620, which reduces to 8, while Qoph itself enumerates to 186, which reduces to 15 and as the 15th Atu, represents the path that leads from Tiphareth to Hod.

**"Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." AL I.46**

There are three veils on the Tree-of-Life, three chasms to annihilation or to Nothing (non-existence) as the entire nature of our work is grouped in triads. Crosses and circles may be the symbols of Our Order, but triads are among its marks of distinction. Yet so many are obsessed with the goal and they seem to have forgotten the path itself. Certainly the lofty success of piercing the Veil of Paroketh or crossing the Abyss heaps many blue ribbons and congratulations. And even before Qesheth is the Nadir of experience that arouses the Aspiration. But there's much to be said for this often overlooked milestone in the development of a Magickal career.

Qesheth, like Paroketh, is named by using the Hebrew letters that are placed in that part of the tree. In this particular case, we have Qoph, Shin and Tau. These three letters total 800, which reduces to 80 (Peh, translated as Mouth/Chasm and is the place where the Aspirant is positioned to traverse the Veil of Paroketh) and 8 by Gematria. Notice that only the left side of the Tree is used in drawing the letters for this name. And in actuality, it's the ascent from Yesod (Grade of Zelator) to Hod (Grade of Practicus) the eighth Sephira, on the left pillar of the Tree that is the mark of its successful traversal.

Having attained Yesod, the Zelator being trained in the reception of impressions from the Neophyte period, receives the full onrush of the Sun from Tiphareth. The consciousness of the Zelator is entirely Lunar in its 'full' phase, and with all the connotations that go with that. Among these impressions are many that present real information and many that are quite illusory. The mix overall is quite illusory and the separation of the real from the unreal is the work of the weapon of that Grade.

Even to others, this will seem as a schizophrenia and one may even attract and acquire an entourage of the socially maladroit as the aura of the Aspirant is at this point, encountering the Ordeal of Choronzon. This is the setup for the traversal of the Abyss. The ego becomes hyper-inflated at this point in that its presence begins to loom large. Enemies and rogues are forced out of the shadows as the solar part of the consciousness is burning so brightly.

Ultimately, this whole construct begins to fall in on itself. The Aspirant begins to see all the reactionary impulses that are part of his or her psychic structure and they are allowed to be quashed in the light of this overwhelming solar force. The dynamic of zeal that at first brought a pompous brashness, slowly brings about a confident quiet. And this 'lesser'-Abyss is a milestone of attainment as the Aspirant becomes initiated into the Astral Triad. As a natural process, this should develop for all who reach the Grade.

There is evidence to say that this is also a point of failure. One could dwell here, conceivably for quite some time. It is a veil with its own unique contribution to the journey of Initiation; especially as it is the veil that connects Yesod to Da'ath. One could easily slip into the chaotic nature of the Qliphotic side of the Tree and become fully enamored of its glamour. The force of one's Aspiration as in the calling of Pan's flute are the markers that will keep the Aspirant on course.

As discussed in my article: [A Zelator's Aphorisms](#), unlike the egoity of the Neophyte, the Zelator begins to fashion a more perfected ego. It's where one's zeal will come from; it's the finding of one's own voice, which is the beginning of the Asar Un Nefer process. The Zelator in Yesod, now has an unobstructed view of Tiphareth; with perhaps, the exception that the Veil of Qesheth still looms. This is confronted in period of *chaos* that is a part of a natural unfurling of one's Initiatory path, and that is the watery nature of the veil; leaving a rainbow after the storm.

It may seem as if one's internal world is swallowing up one's external world. Rather, one is beginning to nurture their union on the plane of the Ruach. Note that the Rainbow represents Nuit and is even in the shape that she is posited in the Stele of Revealing. Nuit is 'Not-I' or the outer world. And one's inner zeal needs to manifest there, as the outer world must be taken internally, producing the *chaos*, as is the nature of the outer world. This period may be marked by feelings of losing control over one's self and one's life. It may even manifest with a loss of control that could find one as if tossed to the wind.

Beyond the veil, the goal is to get that much closer to the Sun and be standing on the intersection of Sameck and Peh as a Dominus Liminis. This position has been prepared for by the Aspirant, even since the first Star Ruby at the beginning of one's Magickal career. Having at this point, balanced the psyche by employing the four Elemental Weapons; all that would be left would be to light the Magick Lamp and invoke one's Holy Guardian Angel.

**"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**

Now, if the Angel is the heart of the individual, the Angel is the center of one's being, where dwells Hadit as its inmost center. The red gleam in Hadit's eyes would then be the red circle (dot) in the middle of Nuit's Star, of which star is Hadit as shown in the following complementary verses:

**"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." AL I.60**

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

Notice also, the Blue and Gold in both verses; that "blue & gold" that is "seen of the seeing" is Hadit, who is "Blue" (interestingly enough, the color that the Hindu deities are depicted in) consistently, yet shows up as "gold in the light of my bride;" gold, the color of the Sun and Tiphareth (center of the Tree-of-Life and the sixth Sephira; 6 being the only perfect number on the Tree) when united with Nuit (manifest as Ra-Hoor-Khuit). Also note the verse numbers, 60 and 50 along with the following verse:

**"I am Nuit, and my word is six and fifty."**—AL:I.24

Would not word be the Logos...Hadit united with Nuit, the golden Ra-Hoor-Khuit? There's a leap from 6 to 60, but both sets of numbers qabalistically gives us 11. Thinking more about the union of Nuit and Hadit and their resultant "Word," we can also consider some of Crowley's teachings as related to us through Kenneth Grant, who writes:

"Only through intimate communion with his Angel can man learn the Word of his Will, and having learnt it, proceed to fulfill it, for once a man has entered into full communion with his Angel, no power on earth can turn him from the performance of his Will."

-and-

"Crowley insists that it is impossible to do one's will until the Name has been communicated. This is the meaning of the old texts that declare God and his Name to be One. The Name is the secret self of each man and woman. The aspiration required to establish contact with the True Self, the Angel, must be so utterly one-pointed--as in Crowley's case--that no mundane considerations whatsoever can stand in the way of its attainment."

Crowley notes in MITP that the one thing all the great sages have in common is genius, though their doctrines differ widely. But I say that another thing they have in common is the fact that they stood up and said: "Look at me, I have something to say and this is what it is..." The Gnostic Jesus said: "That which you have within yourself will save you, if you bring it forth from yourself. If that which you have within you is not brought forth, it will destroy you."

This Word especially in light of the teachings of AL, is our inmost heart. And we must learn how to create the flow to bring it forth. This starts for the Probationer with the flinging forth of Pentagrams in the Star Ruby and the recitation of holy books.

But it is original Gnosis that proves contact with the inner planes, new Gnosis brought forth philanthropically out of love for humanity and in adoration of Nuit that even gives us the idea of the presence of the Secret Chiefs. This begins with a certain level of prophecy that belongs to the plane that connects Hod with Netzach; the Tower Atu, Peh, the Hebrew letter that translates as 'mouth' and the organ of speech.

Public speaking shows brilliantly, the burning of one's lamp that will ultimately induct the current to bring forth your Word, your Logos. This begins even in the heart of your creativity. It is that naked reception of sunlight that will precipitate that attack of Choronzic forces that will enable you to rend the Veil of Queseth. From there, onto the plane of prophecy, which itself requires a skeptical approach to objectivity and balance. For more on this, see: [Pretenders to Prophecy](#).

But the Veil is a "false veil" as we learn in the sixth point of the Task of the Philosophus: "...but beware, for that it is but the false veil of the moon that hangs beneath the sun." What does Crowley mean by this? Certainly, the connection with Da'ath, the "false crown", gives us a clue. And if we note that the Zelator is told that he or she is making a first departure from the Middle Pillar, at some point during the Zelator's career, this false veil is pierced and yet it is but the bow (extended when the arrow is drawn to comprehend the whole of the Ruach) and not the arrow that will pierce Paroketh. Even one is still wrapped up in the veil as a Philosophus.

Ultimately, a lamp is lit by the Dominus Liminus and the arrow is shot from Yesod to provide the momentum for the Angel as the Exempt Adept approaches the Abyss. The Initiate of this Grade is told to humble him or herself exceeding, being the opposite of that sun-drenched egoity that is the zeal of the Zelator. It's as if one is set up to be cut down. Note, one can not abandon what one has never attained.

Emotions are 'obsessions' in a sense. The Buddhists have named these 'trances' and contemporary quantum science teaches that the emotions are the first source of knowledge. This knowledge generates from the body, initially and foundationally, the root source of the integrity (or the integral nature; how we're put together) of our cognitive faculties, which even formulate the physical. The intellect is actually secondary.

This is the all electro-magnetic or Aethyric body, which means it generates quantum particles in an electro-chemical matrix. Our thoughts control this Aethyric medium, yet of course, its so much more than what the Solipsists are capable of recognizing, as even the uniqueness of the consciousness of each and every 'thing' in the Universe all blends into the One. Please reference the Emerald Tablet for the greatest expression of this message.

Our emotions are our servants as is the intellect and the body itself. This dance of life is one of constant change and transformation. This is the Truth; the nature of the work of this Sagittarian Manifestation. The Adoration of Nuit is what takes us outside ourselves to this dance. And we observe the physical vehicle (the Assiah body) to be the very root of stability...a dance of constant change. And so as the Emerald Tablet informs us, change equals stability. We then find the true nature of this dance; it's secret deep in the heart of the mystery of the Rosy Cross.

If we see this dance as a trance or obsession, then we come to the nature of Neptune<sup>36</sup>[1] and the Piscean Aeon. Here the work is to discover the dream of life in its actual reality, to make it manifest. But dreaminess creates the 'sleep' and so we must learn to dream consciously. That doesn't necessarily imply that we must learn to wake up in our dreams, though that can be a part of a practical program. Our daydreaming in the stream of consciousness that is our moment-to-moment consciousness is generated by the very heart (pun) of our being, the Sun in us, reflected by the Moon.

Indeed to gain this control of our streaming thoughts, moving past the mirror or Astral Plane, which lies at the foundation of our consciousness, is the nature of the Zelator's work. The Wake World teaches us that some people can remain in the house of the Moon forever, trapped in the reflection of the Sun. Remember, the Nightside of the Tree-of-Life reaches down even into Malkuth. So it is a perfect teaching in that the first chapter of Liber LXV tells us to get beyond this. ("I who am the image of an image say this.")

[BTW: The Aeon of Horus is that current of force and fire that is both the correction of the Piscean path, that it's work might be completed; a very large subject (All but destroyed by the Roman emperor, Constantine, the true Anti-Christ, though Hitler also brought about a certain psychic disruption to the

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<sup>36</sup>[1] Neptune of course, being attributed to the Moon Atu.

human current, the Aethyr. Yet Constantine's damage was far more subtle; another large subject.), and it is the herald for the Aeon of Aquarius, when all the world will know that the Truth is to be found in each of us individually. It lies inside the very Khabs; it is Hadit, that changeless part of ourselves.]

Again, the Zelator Oath is about getting control of the foundation of one's being. This comes from this emotional knowledge, as it is the primary source of what informs our being. In the Neophyte period, one gets control of the nature and powers one's being by mastering the Astral Plane, a manifestation of this root source of our being and that reflects our dreaming and daydreaming as the Moon reflects the light of the Sun.

As a Zelator, we can now delve a little deeper, to its emotional fabric and strive to comprehend the messages it sends to us. The impressions gleaned in the Neophyte period are now scrutinized. And of course, the work of the Knife is to begin to separate out impressions; to begin to generate the intellect as a filtering process for those impressions that will serve us in our Aspiration, until one's focus in life is singular (Samadhi) or One.

In addition to everything else I've told you, the Zelator also masters his or her 'Automatic Consciousness.' This comes from monitoring the stream of thoughts that are the impressions that the Knife cuts into. And there are several ways to think of the Automatic Consciousness, besides the quality of your stream of thoughts.

It can also be the way you respond to real-life situations that require instantaneous and spontaneous responses; being able to do this successfully, with perhaps, a bit of luck on your side as well. And it can also be the way you respond to your own internal impulses, especially in how you may direct or control the flow of those impulses; and subsequently, how you respond to the nature of these impulses and how you existentially accept that which is of your nature. This includes the work of your shadow.

This is the Bhakti that your work as a Zelator in both the A.'.A.'. and the Order of Thelema will lay a foundation for. By the time you are a Philosophus, you will have become marvelously prepared and empowered to practice the actual Bhakti Yoga in a way that you are presently preparing for. You must now assume the role of true Discipleship and further constrain yourself to your Task. This is the 'discipline' (note the root of discipline and discipleship is identical) that you must take on. You will see in the section MMM of HHH, an important operation to further this preparation.

Choronzon of course, is at play here as the intellect will necessarily bring us down a plethora of roads as it builds a life its own. This is why later on, the destruction of thought is an important part of the A.'.A.'. program. (Remember the chant of the Babe of the Abyss: In nomine Babalon. Amen. Restriction unto Choronzon.) But first we must have these thoughts and train the intellect to serve the emotions as discussed above. And so in part, Choronzon must be indulged. Remember, Choronzon on this plane is simply the latest manifestation of your Nephesch, which was a manifestation of your Vampire. The Ordeal evolves as one continuous thread in your Initiation. It is the sand in the oyster that creates the pearl (part of the mystery of the Rosy Cross).

The translation of the name Choronzon is found in the division of its three<sup>37[2]</sup> syllables: Cor On Zon, which means 'numbers made form.' This is found echoing ancient Greek philosophy noting that the world of numbers that doesn't exist in any way other than as an ideal. Numbers are then, ideals and

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<sup>37[2]</sup> Again, seemingly referencing Cerberus.

precede creation, as all forms are the works of numbers. This idea is also inherent in the Enochian system.<sup>38[3]</sup> Choronzon as seen from above the abyss would just be the point of transformation, a creator god if you like, as he from just below, would be the almighty that apparently could give you anything for your obedience and submission.

The reason why Governors are found on the Spirit Table is due to the fact that Spirit is an element despite its ranking higher than the usual Fire and Water, et al as delineated by the Pentagram. Spirit, though not really well known is somehow the space in which the elements reside; frequently referred to as the Akasha or Aethyr. The Abyss marks the end of the elements and beyond the Abyss the elemental world does not exist. It is the domain of the Trinity, the Supernal Triad. The name of the first Governor is Lexarph => L ex arp = Conquering the one. And the one here is the Exempt Adept, the one that has gathered all to a unity. The Abyss is the breaking of the sound circle of unity, because that unity isn't ALL even if it contains everything that is concrete.

There's something about the obsession with the ALL that seems also important for the Zelator. This is connected with the purity of the letters of the Spirit Table and that the obsession with the ALL must be ultimately broken by the Exempt Adept. And this is on a lower plane, what should be experienced as a piercing the Veil of Qesheth. The journey then, distinctly turns inward as never before. And the one on one experience with the approach to the Angel becomes the primary focus. We are no longer held bound by the alienating influence of the world around us that keeps us mindless to the nature of self.

The Trickster/Pan will also have his play here as Pan, who is also the Guardian of the Abyss. Note, the Baciae were women who tore their victims to shreds. They held the pine-cones of Pan atop their staffs. This brings in the successful crossing of the Abyss and the idea of Nuit (Binah, the City of the Pyramids), also called the Guardian of the Abyss. And of course, Liber AL also teaches us that reason (intellect) is a lie...that is especially true when regarding the intellect in and of itself...that plethora of roads.

This whole experience as described above is a delineation of the process of pushing through the Veil of Qesheth. Perhaps even a drawing of the bow (Qesheth being both the bow and the string, this suggests geometrically, a field of action contained within it.) from which ultimately, the arrow (Sagittarius) will shoot. It's momentum will eventually push the Angel, forcing the Exempt Adept through the Abyss. So the whole experience of Qesheth can be understood as a reflection of the Abyss experience, but on a lower plane.

The following note by Crowley from Liber 418 provides more insight on this. We have here really, a description of the Abyss experience. It should be easy to see the manner in which this is reflected into Yesod. Even to Malkuth, but that is an issue for the Practicus. If this essay is not apparent at the outset, experience will eventually foster a better understanding.

NOTE BY SCRIBE  
(From the 10th Aethyr ZAX)

Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

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<sup>38[3]</sup> See Runar's call of CAOSGO; attached to this document. Note also that the Zelator should make a study of the Dozmt Index and its commentary.

All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomforted thereat.

Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his thought, is much terrified by silence. And by silence can he be brought to obey.

For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the attention of him who would command him, doth he gain the victory.

For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

This the Scribe knoweth; for that since the obtaining of the Accursed Tenth Aethyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information he sought after having long refused to answer the demon's speeches.

Choronzon is dispersion<sup>39</sup>[4]; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia Vincam<sup>40</sup>[5].

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<sup>39</sup>[4] Crowley's Note: Choronzon is described by Sir Edward Kelly as "that mighty devil", as the first and deadliest of all the powers of evil. Rightly so, for although he is not a person, he is the metaphysical contrary of the whole Process of Magick.

<sup>40</sup>[5] Crowley's Note: The three Governors of this Aethyr, Lexarp, Comanan, and Tabiton, are drawn from the "little Black Tablet" of Spirit, which united the four watchtowers of the elements. (See Equinox I, No. VII, Plate III; facing p. 234). The one extra letter, L, is the eighth of the reversed letters beneath the bars of the Calvary Crosses in the watch-towers to form trilateral names which designate malignant forces. These letters are thus impurities introduced into the perfection of the Elementary Schema. (That they should be attributed to the element of spirit, which harmonizes and sanctifies the four, is a sublime mystery. The arcanum is declared --- as far as may be --- in this book 418 itself). The other 7 letters form the name PARAOAN, which is the central governor of the 22nd Aire; but here is a correspondence with I, the center letter of LIN.

## Setting Pan

*Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt.*  
The highest good, the true wisdom, the magnanimous life, are under the night of night.

Giving thought to Pan, the Greek equivalent of Set whose dark night is creation itself, Great Sea of Binah (Life). Pan is Father of the Beast of whose Mother is the "Woman clothed with the Sun;" Isis, whose symbol is the Ankh (Life). Pan is the myriad of forms called N.O.X., which is the holy word that is the key to the Abyss. Babalon conceals the word as she is the Lady of the City of the Pyramids beneath of the Night of Pan. If we consider the fact that the MT, once having attained Binah is simultaneously reflected down into the Ruach, we begin to get an understanding of Pan in Thelemic doctrine. Pan radiates over All while sitting atop the Ruach from the Chaos of Da'ath.

For the colours are many, but the light is one. LXV I.3  
Therein was this virtue, that the One became the all. LXV II.6

Nuit brings us to Not, casting our star into the heavens. And Choronzon is the Demon of the Abyss, perhaps a dual aspect or a refraction of Pan, the All-Father. Crowley writes in a diary note to the Paris working:

**"The name of this Phallus is Thoth, Hermes or Ma. Ma is the God who seduced the Phallus away from the yoni; hence the physical universe. All worlds are excreta; they represent wasted semen. Therefore all is blasphemy. This explains why man made god in his own image. The feminine side of Ma is Pan, which explains why an is a devil. The only way to be really born is by annihilation—to be born into Chaos, where Pan is the Saviour.**

The manifested Universe is then the fruit of Pan and the perfection of this process is the work of humanity as we take the forms from Chaos to create order. This fruit that we bear is called the 'Building of the Pyramid' in Liber Pyramidos. Note the Latin phrase, *Ferens Fructum* (bearing fruit) equals 671 (ערושדפרי) in Hebrew and is the number assigned to this important A.'.A.'. Initiation.

This is perhaps why Pan's flute is heard in the Ruach as the sound of one's Aspiration. The 'nightside' then becomes approachable through Yesod as Yesod is both a reflection of Da'ath and outside the Pyramid. The work is transformation, the first phase of which is destructive. But there is also a diversion inherent in this as Choronzon brings a false 'understanding' that explains why the Neophyte is warned to beware of egoity. The Tree-of-Life itself is the garden of the earth and the key to paradise: In nomine Babalon, restriction unto Choronzon.

In the English Qabalah that we extol, Pan equals 89, which reduces to 17 the number of the Star Atu. We have here a certain allusion to the Star of Babalon, his consort. By the symbolism of the letters, we find the the "excreta" of "all worlds."

P – excrete  
A – First  
N – Sum

Nuit is the negation of Light as she absorbs light. Pan radiates it unto Malka, the Daughter, Babalon and Malkuth conceals Binah. Cf. Liber CDXVIII for more on this. But here is the mystery of the Daughter ascending to the Throne of the Mother to awaken the Eld of the King, PAN. Further, the idea of "excreta" is suggestive of the Eleventh Degree of the O.T.O.

# 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 Pleroma<sup>41</sup> (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.

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.'

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<sup>41</sup> 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.

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 void<sup>42</sup>.”

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 battle<sup>43</sup>. 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 Cassiopeia<sup>44</sup>, 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

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<sup>42</sup> 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.

<sup>43</sup> Cf. Crowley’s essay on the Tower Atu.

<sup>44</sup> 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.

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 pantheon that is composed of the three desert religions cursed in Liber AL vel Legis; namely, these being Christianity, Judaism<sup>45</sup> 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 Templars<sup>46</sup>.

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 Hierophant<sup>47</sup> (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)<sup>48</sup>.

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 – Secret<sup>49</sup> 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.<sup>50</sup>

O – Devil, Secret Eye (Phallus)

F – The series of transformations has not affected his identity; but it has explained him to himself<sup>51</sup>.

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<sup>45</sup> 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.

<sup>46</sup> 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.

<sup>47</sup> Crowley most likely is seeing Baphomet as the Hierophant and is not referring to the Atu by the same name.

<sup>48</sup> The reference to "business" comes from Crowley's Wake World and ultimately is the annihilation of opposites, giving us the idea of duality.

<sup>49</sup> Cf. The Hermit Atu.

<sup>50</sup> The Initiated interpretation of the Oedipus cycle by Aeschylus is hinted at in Crowley's essay on the Court Cards of the Holy Tarot.

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 the work from its original name, Liber L vel Legis. Achad 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 its 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 A<sup>52</sup>. 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

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<sup>51</sup> This is a perfect explanation of the mystical teaching that we are all as Stars, omniscient, omnipresent and omnipotent as per the Gnostic Mass.

<sup>52</sup> 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 Virgin<sup>53</sup>

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 Spirit<sup>54</sup>

M - formation of the individual from the absolute is closed by his death<sup>55</sup>

G - Luna - the triune formula represented by its aspects; new, full and it's quarter phases<sup>56</sup>

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."**

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<sup>53</sup> The Virgin is matter as unimpressed by spirit.

<sup>54</sup> The light has then crystallized itself into matter, thus 'redeeming' it.

<sup>55</sup> 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.

<sup>56</sup> 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 situated 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 Aṅṅ. 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.

# PRETENDERS TO PROPHECY

## THE PRINCIPAL AND LESSER PROPHETS OF THELEMA

*Prophecy does not exist to prove scripture. It is there to align the mind with the sense of exaltation that is spiritual power.*

A lineage of prophecy in the evolving Thelemic tradition has already been established. Contained therein are already prophets and pretenders who have made major contributions to the canon for better or for worse. And there are also those able-bodied assistants known as 'Scarlet Woman' who are sometimes, important facilitators to these Prophets and unfortunately, go largely unrecognized and uninvestigated. As it is the continuance of a Prophetic Tradition that keeps any religion alive, it becomes appropriate to examine those prophets, pretenders and intermediaries (Scarlet Woman) whom have made themselves known to the Thelemic community.

Note that once a Canon is frozen, the religion dies as there is no new theurgic system pumping the life blood (Magick) into it. Yet, while false prophecy might still yield some truth, it also poisons the purity of the egregore. Yes, Liber AL vel Legis teaches us in AL I.56 (see below) that "all prophets are true; save only that they understand a little...". But that, I don't believe, refers also to those pretenders who can not verify or validate either their own prophecy or the Qabalistic significance of the symbols and new information they claim to be channeling. So it becomes necessary to separate the wheat from the chaff (for want of a better phrase) in order to continually renew the purity of the Thelemic current.

**"Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark."**

—AL:I.56

We need to develop a scientific method for the acceptance or denial of the work put forth by those who would portend to be prophets in our tradition. And we need a way to analyze and determine the validity of their work truly and whether or not it is indeed authentic prophecy. Therefore, a formula or coded system of determinants is needed in order to evaluate past, present and future claims to this vital office. It has, especially in this 'Information Age,' become important that we learn to recognize and authenticate real contact with the Secret Chiefs and their 'praeterhuman' emissaries in contrast with certain pretenders that also have learned to proliferate their wares, more in service to the confusing forces of the Black Lodge than to any other intent. Further, it seems evident that the nature of this work is found to at least occasionally be produced by the intermediary of a Scarlet Woman in conjunction with a Beast. And we need to discover the full-scope of factors involved in the production of this work.

The Master Therion utilized several Scarlet Woman to produce some of his most important works. In particular, Liber AL vel Legis, Magick in Theory and Practice, the Thoth Tarot and Book of Thoth. Note that only Liber AL vel Legis is actually a prophetic work amongst the books mentioned. But the other works still contribute to the development of the Gnosis and come by way of the power of the Office of the Scarlet Woman. As well, Aiwaz, Amalantra and Abuldiz were important channeled sources for his works, channeled through the oracularity of these marvelous midwives. Sometimes his Scarlet Woman

were men; which certainly defies any assumption of overt gender classifications and provides for other modes of operating. This also would be equivalent with certain shamanistic techniques of aboriginal communities in antiquity.

As well, other Holy Books were channeled by means of a Samadhi that included no intermediary. These have proven to Aspirants in the Thelemic system to be fully inspirational. Yet in some cases, there is as yet no Qabalistic verification of their authenticity, though this is addressed and dealt with in Thelemic Qabalah. This needs to be more thoroughly examined by both reading the Master Therion's comments as well as others to the works. In this way, a sort of Mishna and Talmud may arise that will allow for an on-going investigation of these works. They are at the time of this writing, accepted into the Canon due only to the brightness of the Star that gave them to us.

**"Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise." —AL:II.32**

Yet for our craft to be the Scientific Illuminism that we expound it to be, there is a lot of room for research on these texts. We therefore need to understand what a Qabalah is and how it should be used in our scientific method of verification. We also need to note that in the Qabalah there is an oral tradition, which relies on an illumination that develops in the Aspirant, an accurate intuition, which defies conventional analysis. For such a technique to be valid, the level of initiation of both the prophet and the receiver of the prophecy (the reader) needs to be taken into account. Notice that in the introduction to some of the Master Therion's Holy Books, there is sometimes a statement that says a certain book is true up to a certain level of initiation and false thereafter. Or that a certain Holy Book can only be understood at or up to a certain level of initiation.

The Qabalah used in Thelemic Magick was originally developed from the Rabbinical tradition of the Hebrews. From this, it was fashioned by our Medieval and Renaissance era forebears, into what is now known as the Hermetic Qabalah. This was developed further into what was finally canonized by the Golden Dawn of MacGregor Mathers and accepted so readily in the greater Western Mystery Tradition. In the Thelemic Qabalah, which is yet an extrapolation of the Hermetic Qabalah, elements of a Greek Qabalah and even other spiritual systems were incorporated into what is now a truly syncretic construct. But what remains essentially important is the two basic and complete systems of the Rabbinical and Hermetic traditions. These two need to be examined in relation with each other.

The Rabbinical Qabalah is comprised of two separate systems; that of the Sefer Yetzirah and that of the Sefer ha Zohar. The Yetziratic system focuses on the Hebrew language as the vehicle by which the Cosmos is quantified into a symbolic structure, mapped and utilized to explore levels of consciousness as revealed in physical and meta-physical dimensions. The Zoharic system conversely, bases itself on the text of the Torah, and investigates the synchronistic connections that further elaborate the principles expounded in it by the divinity from which it was communicated to the human race.

The Rabbins eventually gave greater precedence to the Zoharic system; utilizing the Yetziratic system as a secondary support serving only to further illuminate the Zoharic teaching. Hermetic Qabalah would take the reverse, utilizing the Yetziratic teaching as the primary map and the Zoharic would then support this with supplemental information from which to construct its dogmas. This was particularly necessary as the Torah was no longer the sole source of divine revelation. Therefore, the Zoharic methods could be applied to a variety of Christian texts and other sacred texts outside the Judeo-Christian tradition. The Yetziratic system would become the one unifying factor amongst all these diverse traditions.

What is common to both the Yetziratic and Zoharic systems is the primary concern with divine revelation and the language in which that revelation is communicated. They are used to more thoroughly examine the nature and character of the divinity as it has presented itself. Because this language was found by the deity to be suitable as a vehicle of self-expression and the unfolding of its complex, omnipresent nature, it is then determined to have a special status as an holy tongue that speaks on many different levels simultaneously. These can not be directly approached through the linear nature of casual reading; as there are higher spiritual levels within the text being invisible to the naked eye as is the deity itself. A special insight employing the reliance on synchronistic omens and symbols within the text as beforehand most other civilizations often found in observing the processes of nature were greatly valued.

For a Thelemic Qabalah to be authentic, we must therefore then first note that we must follow and develop the Hebrew model by justifying the use of English as a "Holy Tongue" as we note that the Jews have the half as declared in Liber AL vel Legis. The Master Therion was very careful in his Qabalistic examination of Aiwass or Aiwaz as a praeter-human or divine intelligence transmitting a new covenant to humanity. And the synchronistic correspondences of the text along with the unfolding of its prophecies further validates both the communicating intelligence and his transmission as divinely inspired. The text is then categorized as 'Class A' and English as the chosen tongue is accepted as being a suitable vehicle for the complex nature of divine revelation.

It should now become apparent to the reader that it is necessary to further examine the means by which the Yetziratic and Zoharic traditions analyzed and utilized their divine language and text. In this way, we can develop a more empirical approach to expounding on the nature and character of the new revelation. The Yetziratic system bases itself on the actual phonetic values of the Hebrew alphabet. And the Zoharic tradition bases itself on their sacred text as it uses a particular style of exegesis which is generally accepted by the Rabbinical hierarchy.

In the Yetziratic system, the letters of the alphabet are analyzed and classified into several groupings. These groups are based along functional and phonetic factors. Thus, other symbols are then attributed to each letter and the nature of the language itself is thoroughly investigated in order to better understand the character of the people that are using it. The Zoharic system has produced the exoteric Talmudic and Midrashic commentaries upon their sacred scripture. These are the result of an intelligent application of various Qabalistic techniques that it uses to gain insight into and discuss the relation between their god, humanity, and the Universe.

In terms of a Thelemic system, the Yetziratic approach would involved the English alphabet as the Zoharic approach must concentrate on the Liber AL vel Legis specifically along with other Class A works and Class B & C commentaries. This has been examined in my book: Thelemic Qabalah. What now needs to follow, is a set of principles by which we can gauge the authenticity of contemporary prophets and prophecy in the Thelemic system.

The following is a suggested list of thirteen important principles:

1. The history of the life of the Prophet; including his or her education and spiritual or religious training. This is vital. There are channelers that have made a splash in the 'New Age' movement that have had no prior training. These people are easily duped by spiritual entities that quite possibly have no interest in the initiation of the human race at all. They are only qliphotic beings that would serve more readily the whims of the Black Lodge than the direction of the Great White Brotherhood.

2. The Prophet's psychic state at the moments of reception; including his or her personal circumstances and level of initiation.

There may be various possible states of consciousness (as there are various levels of initiation) by which the prophet must have achieved at the time of reception. And this is of course subjective. Yet in the scientific method, diaries of the prophet and his or her work at least can partially objectify this. The Master Therion received in normal consciousness, Liber AL vel Legis and various other Holy Books in a state of Samadhi. Still others were the results of the successful application of certain magickal techniques; i.e.: the Abuldiz and Amalantra workings.

3. The classification of possible variations to the psychic state of the prophet and the prophecy. As noted above, there are various levels of consciousness that the prophet can have in order to be a successful channeler of divine communication. These should be classified and delineated in much the same way as the A.'.A.'. has classified many of its documents. This will give us models upon which to better organize what will more than likely be a flood of material to be presented to the Thelemic community by a growing group of pretenders to the office of prophecy. Already, there are quite a few attempting to make their mark.

4. The Authentication of the prophecy and the source of the channeled information by Qabalistic analysis and a contrast to other non-prophetic writings of the Prophet as a mundane personality. The prophet should already be adept at the art of writing for a clear reception to be funneled accurately to the hand and pen. Therefore, a set of writings from the mundane personality of the prophet is available by which to contrast the style of writing of the communicating intelligence. The communicating intelligence should have clearly identified itself and demonstrated the scope of breadth of its insight into the personal and interpersonal nature of the human community.

5. A Qabalistic proving of correspondences that works on several levels simultaneously. Mathematical and dogmatic correspondences are essential from the angle of analysis. As well and as mentioned above, the level of initiation and illumined perception of the work needs to be taken into account. This is of course, very subjective and therefore incomplete. Therefore twelve other points of order need to be taken into account.

6. The valuation of the present interpretation of the work as applied to the empirical experience of perception and being and the possible relevance of the work on both a personal and interpersonal scale. While there is a certain subjectivity in this, the prophecy should clearly explain trends in human development on a personal and interpersonal level. Of course, as a body of subjective evidence is compiled, the statistical weight will eventually bring a certain objectivity to one's investigation.

7. The general intuitive response to the comprehension of the prophecy. On a personal level, the prophecy should be found to be illuminating. Somehow, it should have relevance to the Neschamah of the Aspirant or the Great Work of the Adept. It should either provide greater insight and initiative illumination or reveal a new technique by which the approach to the Great Work is strengthened or improved.

8. The skeptical examination of the shortcomings of the work from an empirical Science of Illuminism. The scientific method is based on a skeptical yet faithful examination of phenomena. All ideas that could possibly counter the authentication of the work need to be taken into account and discarded; should they prove to have no merit. Yet, if they can hold a logical or meta-logical discordance with the alleged received material, then the prophecy becomes suspect.

9. General community acceptance of the work by consensus...organically...success is your proof. The collection of a community and its established hierarchy (based of course on merit derived from successful initiatory experience) should be found to accept the work on a consensus basis. Of course, if the community itself is ill-founded, the purity of the current is destroyed and their collective consensus has no merit.

10. The timelessly seeming predictive revelation of historic and transformational events in human development.

Prophecy immediately infers prediction. And for prophecy to be accepted by a community; i.e.: the human community in general and the Thelemic community more specifically, it should be demonstrated by the communicating intelligence, a perception of the cycles of human development that are beyond the capacities of normal intelligence. In this way, the predictive nature of the work becomes recognizable as events unfold in human history. Therefore, this aspect may not readily become apparent and some time must pass before the prophecy can be authenticated.

11. Fulfillment of various prophecies in a quantifiable pattern in contemporary history.

Such predictions need to be fulfilled in human history. There needs to be demonstrated by the communicating intelligence, an articulate perception of short-term and long-term developments which eventually must occur due to very firm tendencies in the fabric of human consciousness. These are certain probabilities that form a nexus or egregore that denote the influence of the Secret Chiefs upon the human race.

12. The continued development of the prophetic tradition with the occurrence of new prophets continuously within a tradition that is growing and developing.

Marcelo Motta wrote that religion is the death of Theurgy. I would argue that this is not necessarily (but usually) so. A living community is vitalized by the continuing occurrence of prophecy and a growing class of prophets and priests to expound upon their prophecy. When the systemic institution of prophet and priest is incorporated into the hierarchy of the community, an on-going search for new information from channeled sources can be successfully implemented.

13. The closing of the canon in a fully defined, yet dead spiritual system.

Still as in Liber AL III.34 (as shown below), the end to the aeon must eventually unfold. It is imperative that this should be so as change does equal stability. Therefore at some point, the canon must be closed and the new theurgic system of the next aeon must be accepted. Those that would resist this will become the dupes of the Black Lodge that would prevent this from being so.

"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!"

Crowley gives us his own guidelines for evaluating prophecy in Letter 39 of Magick Without Tears:

1. The prophecy must announce itself as such.
2. The date of the prophecy must antecede that of its fulfillment.
3. The prophecy must be precise. This rules out causes where alternative verifications are possible.
4. The prophecy must be more than a reasonable calculation of probability.
5. The verification must be simple, natural, unique and unmistakable.
6. The prophecy itself must possess the complement of this precision. It must be so perfectly unintelligible at the time that the elucidation of the answer is certain that the prophet knew precisely the whole riddle.

< On the last point, Crowley points to his efforts to solve the riddle of the Stele of Revealing in AL:III.19. But the wording of the guideline is difficult to apprehend. Is it that the prophet must find his own answer? Or is it that another prophet must come along, such as Achad, who gives us the Key to AL? Perhaps as it seems, it is both; but then the thirteen guidelines given above really have more relevance than does this last guideline of Crowley's. If we take the whole of Crowley's six guidelines to be the sole criteria, then Crowley himself would be proclaiming only Liber AL and his Bartzabel working as prophetic. What of the rest of the holy books and of Liber 418? Together, these are the principal canon of Thelemic theurgy and doctrine. So the conditions must be more than what Crowley lays out. What follows now, is a list of prophets and pretenders that have thus far made their appearance on the Thelemic stage. By examining their claims and works, we can better apply our system of validation when future pretenders to this office present themselves, their work, and their credentials. We shall briefly examine each and present our opinion of their work. And as no hierarchy is as of yet, clearly established in the Thelemic community, this analysis should be taken as suggestive and not authoritative. We will apply the above theorem for proving or disproving their relevance to the office of the prophet.

#### THE MAJOR PROPHETS & PRETENDERS

Dr. John Dee & Sir Edward Kelley

The Magickal experience of Dr. John Dee has been well documented and it can be surmised that he reached an high degree of initiation by virtue of his vast experiences in the medieval tradition. From his collaboration with Sir Edward Kelly, a working Qabalah; indeed an alphabet and new language was expounded and is known as the Enochian system. This is a feat that would be beyond the scope of the work of a lifetime and so contact with an praeter-human intelligence is clearly authenticated. The final Enochian working established the full incarnation of Babalon into the human egregore. Of course, this so very much frightened these two gentlemen; being beyond their understanding. And so there seems to be no pretense in their work or they would've sought more readily to promote their revelation. Babalon of course, has become central to Thelemic theology and hence, these two can be seen as adventists to the Thelemic revelation. Her relevance on both a personal and interpersonal level to the Thelemite can not be overestimated. And of course, their experimentation with wife-swapping sets up a prelude to the sexual magick that would be the cornerstone of Thelemic experimentation. This shows how thoroughly strong was their invocation of her.

It follows that a credible argument can be made for the inclusion of his recorded communications with the Enochian angel in the Thelemic canon could perhaps be made. However, the predictive aspects of the above theorem are absent. Therefore these works can be Midrashic or Talmudic at best.

### Rabelais

Rabelais with his Hell-fire Club would seem to be the initial channel for the ancient Shaitanic current from which later would incarnate Aiwaz. Crowley would eventually base his model for the Thelemic Abbey upon Rabelais' designs. Of course, as an artist, there is an initiatory component to such work and Rabelais is a well established artist in the canon of human culture. His writings on the 'Theleme' foreshadow the reception of Liber AL; right down to the credo of the Hell-Fire Club, which was 'Do what thou wilt' also expounded in Liber AL vel Legis.

No Qabalistic examination is possible in any of his works. Therefore his authentication as a prophet doesn't readily follow. However, he was a transmitter of the light of gnosis and has a place in history. Yet none of his works can be included in the Thelemic canon of Holy Books and again would be Midrashic or Talmudic at best.

### S.L. MacGregor Mathers

Along with Dr. W. Wynn Westcott and Dr. William Robert Woodman, Mathers spearheaded a flowering of Occult activity that would grace the western world with a major development into the mystery of life. From this would come the first fully scientific structure for investigation into the development of the human soul. The Golden Dawn and its body of work has proved itself as even today to profoundly influence all that would follow in its wake.

### Sir Aleister Crowley

As the first to come along and successfully advance the work of MacGregor Mathers, Crowley's institution of Thelema has inspired a great many whom are presently active in his wake. For the reader that would even be interested in the present work, the proofs to those Holy Books channeled by Sir Aleister Crowley and the authentication of this man as a prophet are not necessary to delineate. His place as Avatar of the Aeon of Horus is unquestionable. It may also be noted that his involvement with certain Scarlet Woman advanced his work at various points in his prophetic career.

### Charles Stansfield Jones

Due to his fulfillment of the prophecy of Liber AL vel Legis, he has proven to be the 'Child of the Prophet' as predicted in Liber AL vel Legis. Yet this does not make him a prophet. His failure his precipitated by his hastily taken Oath of the Abyss (which still served Nemo's purpose quite well) which would result in his seeming insanity. This of course is clearly delineated in his Maatian bypassing of the Aeon of Horus; proving that the channeled information could not be grounded into human history in its linear occurrence.

He did create a Qabalah based on the information from his channeled source. Yet this source was never identified for verification and there was no predictive nature to the works. Therefore, his work may yet be considered Midrashic or Talmudic and may yet open pathways for experimentation. And so the element of time could possibly force the re-examination of his contribution at a future date.

### Kenneth Grant

Due to his sexual experimentation and his highly successful research into the nature of the Ninth Degree Operation of the O.T.O., one could crown this man as the Prince of the Great Work of the Beast. He continued investigating those forces that Crowley evoked in the Amalantrah working with some seemingly interesting results that begins a new development in the Holy Qabalah. And his research into the development of our understanding of the Atavistic levels of human consciousness is a valuable contribution to the science of Thelema. Yet obviously, there is a difference between scientific research and prophetic revelation.

However, his adoption of the current of Maat arrives with some controversy; especially in light of TO MEGA THERION's criticism of Frater Achad. Still, he has really adapted these ideas and the ideas of other contemporary pretenders to the Maatian throne in his own unique and inimitable way. And the force of his ideas on the printed page is quite strong. But to the more experienced, his indulgence solely in the Nightside of the Tree and without the balance of the other half has found him lost in cobwebs and indulging in his many fantasias. There's enough evidence here to suspect him of being a true Black Brother.

Marcelo Ramos Motta

Restoring intellectual veracity to the Thelemic current would be a crowning achievement for this expurgator of the Thelemic current. His Class C commentaries to Liber AL vel Legis and Liber Cordis Cincte Serpente form a Midrashic and Talmudic contribution that should be without question for the open-minded reader. We could crown this man as the Priest of the Law of the Beast.

However, no prophetic work was ever even claimed by this man with one exception. He purported the seemingly insane 'Office of the Beast'; fixing the survival of the light of the Great White Brotherhood on his own personal survival. And this was the central mode of authentication in determining the level of initiation of his followers. They had to accept him as the vicar of the Beast (as do Roman Catholics accept the Pope as the vicar of Christ) or otherwise they would be chastised as traitors. This would seem to be a strong evidence of his failure in the Ordeal of the Abyss and subsequent classification as a Black Brother.

#### Further on The Black Lodge and False Prophets

The Black Lodge is that invisible order that defies the law of 'change = stability' as it fights and attempts to thwart change. It has its many subtle ways about doing things. For example, one could think they are a Thelemite and then moralize like a Christist. A Black Brother is an altogether different concept. First, one has to be an Adeptus Exemptus and to have failed the ordeal of the Abyss. In this case, this human being believes that they are the only god; failing to recognize that we are all gods. And they say "through me will you get to the father" or in other words, they become the 'consoler' so despised in Liber AL. Of course, a dupe of the Black Lodge, simply falls into the trap of the Black Lodge by maintaining the status quo...often enough when he or she thinks one is doing something utterly progressive. A mere stroking of one's ego however, does not make one such a dupe. But postulating an high office (such as being in touch with the Secret Chiefs—which is according to my understanding of the writings of the Master Therion, a situation reserved for Masters of the third order) and setting oneself up as a special messenger of the gods is certainly a strong leaning towards being duped. It is interesting to note that the sycophants that usually surround such a dupe don't really see the obvious. Of course, we are all guilty of seeing what we want to see from time to time.

But when cults do arise in Thelema, they must inevitably have also sewn the seeds of their own destruction. That doesn't mean that they won't thrive for a time. That old excuse that success is proof...well...a couple of years don't prove a thing. Centuries of course, are another story. Yet, none of us will live long enough to see this through. Note that when a large body of sycophants assemble that a mob psychology ensues. Self-righteousness and a delicate sense of indignation towards any criticism...which of course leads to a virulent response and reactionary behavior are interesting components of a cult.

These types have a strong emotional need to convince others of how right they are. Of course, he who is so active at converting me, is really at work on their own conversion. And even when evidence is put before them of their error and folly, they refute this by whatever desperate methodology they can muster. Of course, they'll do this in the name of loyalty to their master or their friend. And all the seven Christist virtues are there. Will is an intimate relation with the star-stuff of the core of one's being. It as a term is itself ineffable. Yet everyone seems to know what their will is. "It is my will" they say (thinking they are Caesar—and being just as Christist as the church they supposedly repudiate). And so few can separate the idea of Will and desire.

That supreme contact with the Will makes one an Adept with the right to claim 5=6 and entering the second order of the A.'.A.'. At this point the Great Work can begin. But of course, there's too many who do a Star Ruby or a Lunar rite and they think they are doing the Great Work. And they're so proud of themselves..."Look at me everyone! I'm doing the Great Work...Look...it's so easy!" The grades of the outer college are preparatory grades. Various parts of the 'one initiation' are worked through unto the fulfillment of that initiation at Adepthood (again, 5=6). Thus does the work of the second order, the Great Work, at its fulfillment, lead one to destroy the perfected self that was the fulfillment of the work of the first order.

And the Master of the Temple is No One...in the Land of the Pyramids in the Day of Be With Us. Note again, that the Black Brother says "Be with me." Of course, those fools that join the various cults that now abound in Thelema think that they are 'With Us' as their self-righteous mob-mentality seems to inform them. But they are then duped by the Grand Puba with that special relationship with the secret chiefs...something they truly envy and want to have themselves. Soon, everyone will be writing their holy books because "it's holy to me". And we'll be back to where we were 2000 years ago...with the initial profligation of Christist dogmas. Or 1700 years ago...with the Council of Constantinople...or several centuries ago...with the Reformation.

Do your own thing...turn on, tune in, drop out...such was the motto of the hippies...founders of the 'me generation'...soon to be lost in their own self-absorption. And more than several of the Pretenders we presented will bash anyone that doesn't agree with them, like good little cultists. Of course, to dehumanize a person (one of the favorite things to be done by Christists) allows another their self-righteousness and the ability to uphold their moral codes while hypocritically defying them at the same time. And so to the pretender to the office of prophecy, make sure to preach the good word while subtly implanting hate towards others whom do not accept you. By this we shall know what you are. And so many of these Pretenders have made it almost impossible for anyone to present themselves to the Thelemic community without all sorts of character assassination coming from their quarters. Considering what happens when somebody actually comes along, attempting to do honest work, we quote Karl Germer:

"[Y]ou will discover that the most hostile forces will use foolish tricks, subtle tricks, unfair and greedy tricks to try to hamper your Work. Strange insinuations will deviate you or make you doubt everything."

# The Word of the Aeon

Why a Word of the Aeon? The word itself seems to be a spell or formula of sorts that works as the principal formula for attainment. There are three possible words that have been put forth by not only Crowley, but others. And of course, truth really comes from what people cluster around as what is captured by the zeitgeist of Initiates really proves itself by its success. Makashanah, Abrahadabra and Thelema have been put forth by Crowley and others as the three principal words to consider. They will be dealt with in detail below. Yet there are other words that can reasonably be considered. These are 'ON', AGAPE, and the Neophyte word 'MAUM' (which is itself in contention with 'MTzThBTzM'; both of which have been published repeatedly along with other once confidential A. 'A.'. material.

## Makashanah (418)

Makashanah has 11 English letters; 8 Hebrew letters (Magus is 8=3 working or 11); word of aeon as per angel (nephilim) of 27<sup>th</sup> aethyr. And it's gematria is consistent with that of the Great Work;

418. If this is the uttered word, then it comes by virtue of the angel of the aethyr; being on a par with Aiwass. But then Crowley is clearly not the Magus uttering the word as this is way too low an aethyr for that grade. 'Mak' is the prefix for Hebrew words that translate as: food, food for fire and fuel; suggesting a source of energy. Other words include: meal, fruit-tree and populated; suggesting growth and nourishment. And 'ha-shanah' translates from Hebrew as 'the year'. We have a strong argument for this word both from its source and its etymology.

But to provide the proverbial 'other side of the coin,' the Hebrew translation literally says: Word of the Year and a year is not an aeon. What makes this particularly significant, by the Precession of the Equinox, the Aquarian Aeon will not start until the year 2485ev. This makes the Aeon of Horus, a sub-Aeon of the Aeon of Pisces. And I would submit that it is a correction of the perverted and now Christist current. This brings us to our next word:

## Abrahadabra (418)

Abrahadabra is mentioned three times in Liber AL:

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

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.**"

AL III.75: "**The ending of the words is the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.**"

It has been suggested to this writer that Abrahadabra may be translated from Hebrew as 'the voice of the Great Seer'? But its etymology is potentially far more interesting. As the Hebrews derived many of their religious ideas from India, Abram and Brama really are the same word

with the letter 'A' being a prefix in one and a suffix in another. And of course, we have the principal division of east and west with those religions that come directly from the fertile crescent. Brama was the originator and creator with an h being added later in the development of the languages so that we get Abraham and Brahma. Brahma's source is Parabrhm which in Persia is Abriman and later with that h became Ahriman. And in ancient Babylon (located in the fertile crescent), the same word is Abarama.

Abraham as the ancient father of Israel is the Hebrew copy of Brahma as the seed of life. And so therefore Abra as a prefix or suffix certainly refers to the ideas of seed and origination in various ancient languages. Abrahadabra is a derivative of Abracadabra. Crowley in creating this derivative, claimed it as a restoration completed four years before his reception of Liber AL. This is a strong argument against this word as he was not at this time a Magus nor did he have Aiwass speaking through him. Crowley says that Abrahadabra represents the complete mystery of the Great Work. Yet, it is but one part of the formula of ON. In the context of ON, we are really only referring to the Great Work of 5=6 contrasted with Makashanah being 8=3.

King Henry VI (1421-1471ev) asserted that the freemasons conceal the faculty of 'Abrac' amongst their many secrets; evidently tying in Abracadabra with Abraxas, the solar deity of Basilides and his branch of Gnostic Christianity. Abracadabra was also used by the ancient Romans to make talismans for the curing of illness. Abrahadabra is 'old aeonic' formula for Great Work that may have been purged, cleansed and purified for the new aeon, but the fact is that it originated long before start of the aeon of Pisces and is masculine in nature as it works the solar paths of the Tree of Life. However, the formula for the aeon of Pisces which really evolved thirteen-hundred years after Moses was INRI and is an evolution of Abrahadabra. Upon examining the formula we find the first Abra (father/substance) reproduces itself (Had--creates a triune nature; this is Set; the 'babe in the egg--and as per the Amalantra working; the Holy Ghost [HRILIU] or metaphysical ecstasy; orgasm) in manifestation of the second Abra (son/instrument) as the Logos that fulfills the father; the true Christ--the Son.

The formula is profaned and revealed to the masses thirteen-hundred years later at the start of the Piscean Age. This age up to the present date is really an astrological event following the 'Precession of the Equinoxes'. And Abrahadabra is really two-fold in manifestation. Thelemic dogma teaches that the first manifestation of it is represented by Set who is Hoor-paar-kraat; the god of Silence and the formula of discovering your own Star. In this case, Set as the 'Dog-Star' is the star Sirius, known to us as Isis, the gate of the Mysteries (Cf. The Chemical Wedding). And the second and twin manifestation is represented by Horus who is Ra-hoor-khuit; the god of Speech whose utterance is the manifestation of the Logos in this aeon.

### Thelema (93)

We are taught in Liber AL that Thelema is the Word of the Law. Viewing the law as a natural force or energy we can ask, did other avatars inaugurate a current of energy? Moses succeeded, Krsna succeeded, Lao Tzu succeeded and Mohamed succeeded. And the Neophyte word in the A.'.A.'. is also equal to 93 by gematria and has a practical perspective. Even ON could be considered as a lesser but still strong candidate for the word of the aeon if we factor in a practical perspective; but its gematric value doesn't work at all. Still we will consider it later in this essay. And the differences between the numbers 418 and 93 require consideration. 418 is the number of the Great Work, 93 is the number of the Thelemic Current wherein the Great Work is performed. They both represent different ideas.

The '93 Current' as an idea, amplifies the zeitgeist perspective briefly discussed at the beginning of the essay. The noun form of the verb 'ethelo' which means 'to wish or desire'; carrying overtones of joy or delight. This can carry the idea that Thelema is the 'Intent' (the word put forth by Casteneda) or the

formula that creates that wish or desire. In its ancient Greek use, it carries the connotation that it is the 'Will of God' as it also carries the connotation of Love in its use in the language...and interestingly enough is one part of the larger formula of Love under Will (wherein we can include AGAPE). However, Thelema is uttered by Aiwaz as Magus. Crowley also explored this word as the word based on his experience in the 25th Aethyr: "And the Angel says: Blow, all ye trumpets, for I will lose my hands from the mouth of the lion, and his roaring shall enkindle the worlds." Crowley comments on this quote: "BABALON prepared 666 (in a certain very secret manner) to utter the WORD [Thelema]."

The supposed Words of other Aeons or Magus' turns the tables on even the idea of a Word of the Aeon. Buddha, Lao Tzu and Confucius were all contemporaries of each other and there can only be one Magus. While this is certainly a time of flowering that would eventually culminate with the beginning of the Christian era and the Gnostic Jesus, we have no clear picture of Jesus. Was he the historical Jeshua bar Joseph as made famous by his brother James? Or was he Apollon of Tyana, the Mage whose 'miracles' were later attributed to the Gnostic Jesus and distorted when the Nicean Council created their version of Jesus? Less than five hundred years later we have Mohammed coming along with yet again, another Word.

Before all that and you only have to go back a little more than five hundred years before Buddha and company, we find the Hebrew Moses. Yet was he really Akhenaten? And even five hundred years before him we get the mythical Abraham. Zoroaster goes back potentially more than eight thousand years and we can place Krsna back five thousand years. With this, we find no consistent pattern of time spans to validate a Word being transmitted at the start of any Aeon. What seems more relevant, is that with the cluster of those first four avatars, the earth was bathed in a spiritual birthing that we could term the beginning of the Manifestation of Sagittarius, which contains within it, three Aeons; Pisces, Aquarius and Capricorn. That would put that would make the Aeon of Pisces dual in nature as it is also the start of a Manifestation.

Of course, the Piscean Aeon would eventually degrade into the Christist Egregore as we have it today, this is because it was inaugurated by a botched attempt to reveal the mysteries to the masses or profane; perhaps due to the great force that was unleashed by the start of the Manifestation occurring simultaneously. In order to further demonstrate the difficulty inherent in the he time line, below is a chart of supposed Avatars with their words:

Zoroaster		6184BCE?
Krsna	AUM	3000BCE
Abraham	Elohim	1810BCE
Moses	IHVH	1392BCE
Lao Tze	TAO	600BCE
Confucius		551BCE
Buddha	ANATTA	540BCE
Jesus	INRI	0BCE
Mohammed	La Allah	570ev
Crowley	?	1904ev

And what about the modern collection of 'Avatars'? We start with S.L. MacGregor Mathers, Madame Helena Petrovna Blavatsky and Aleister Crowley, whom we can call the archetypal male avatar of the modern era with Dion Fortune being the archetypal female avatar. And we shouldn't forget G.I. Gurdjieff

and Carlos Casteneda through all of this. Then there's Swinborne and Rabelais and Eliphas Levi as much as there is Francis Barrett, who had a profound influence on Mathers. There seems to be no end to the appearance of Avatars. And we can give them words if we like. Casteneda can be said to have uttered the word 'Intent'; Levi can be said to have uttered the word 'Baphomet'...et al. Nothing fits the neat mathematically calculated calendar that has become a part of Thelemic dogma.

These avatars all came into different cultures for the most part. And they never really uttered a word. This is really a new concept based on Qabalistic Magick, which is itself, only a thousand years old at the most. And so we're forced to ask: Is an Aeon a period of time? And the answer would be yes, if we're considering the Precession of the Equinox. But no if we're talking about the Aeon of Horus. The latter would be as discussed above, a restoration of the perversion that has resulted in the Christist Egregore.

Relying on a precursory understanding of quantum physics as her validation, along comes next, the word 'IPSOS' from Nema, a woman who is said to channel an Aeon that Liber AL teaches us will follow the Aeon of Horus and who has gained some vindication by way of Kenneth Grant. Nema's Liber Penumbra is a dangerous transmission in that the communicating spirit overtly aggrandizes the scribe alluding to her as Babalon herself. A lot could be said on the ridiculous nature of such an assertion, not the least of which is the anthropomorphization of a god, consistent with all superstitious religions. But with all communications of the sort and from inferior spirits, there is always mixed in with the lies, a modicum of truth in order to make it palatable in its effort at deception.

The twin current of Cthonos, which can be translated as 'underworld' and Ychronos, which can be translated as 'not time' is expurgated. Together these may bear some merit as there is a serious study of these forces being conducted at present and in private channels unrelated to the Nema 'hive'. Perhaps some authentic Class-A communication may turn up, suggesting that these forces tried to get through muck of Nema's overt egoic mess. Of course, the whole idea of a hive is the perfect antithesis of Thelemic Doctrine in that the latter espouses the heart of the individual in contradistinction to the herd consciousness.

Note that in my private correspondence with Nema (in my archives) she kept claiming that Ipsos (probably a Latin word that means 'Themselves') equals 93 when pressed to show any Qabalah that would support her work as prophecy. And it was the only thing that she could produce, though the assertion is incorrect and contradicted in her own book. Certainly any Class-A contact should be able to yield more anyway. In her book, she even takes a real leap trying to equate the English letter 'O' with the Hebrew letter Vau in her several Gematric analyses that now has her followers using a few as 'official' greetings in a mock imitation of Thelemic tradition. O is usually equated with Ayin as Vau have U, V and W. And of course, if one follows the instructions in her book, one would be a Magister Templi in a matter of minutes, but just saying the Magick word.

Frater Achad decided that Crowley's word was actually 'silence'. And this idea was incorporated into the development of the Maatians system espoused by Nema and Kenneth Grant amongst others. Yet Achad also asserted that Crowley failed to receive the real word and was merely grasping with his restoration of Abrahadabra as Crowley was not yet a Magus--the utterer of the Word. I would note that a Magus probably does not 'receive' a word but utters it as an expression of who and what the Magus actually is...a sort of spontaneous combustion. At least this seems to bear more authenticity than anything that could be contrived.

The formula of 'ON' was Crowley's system of theurgy and can be seen as being a strong candidate for the Word of the Aeon. The integral part of this formula that activates it is silence. And this can even be said to be a timeless word that transcends all this hyped-up aeonic consciousness. Therefore, it's probably a good idea to confine this particular idea of aeons to Thelemic and neo-Thelemic culture. The study of the Precession of the Equinox and the Starry Gnosis is a far more encompassing wisdom that includes and is included in both Eastern and Western systems, reaching back to the dawn of man's quest for Gnosis.