



Thelemic Qabalah

Volume III

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by

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Volume III

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Preface

Thelemic Culture

Exoteric religion and the Lesser Mysteries originate from the [Starry Gnosis](#) and are built into a cultural, folk tradition that may then become sophisticated to the point that it develops an aristocracy of clerics that should take on the responsibility for keeping the cultural tradition alive and vital for the community. But also, these clerics are ordained by the hierarchy of priests of the Greater Mysteries; so that the exoteric and esoteric are both reflections of one another. What follows in the present volume has two aspects; the mythos originally derives from the stars and the astral plane (Liber 418 is classified as AB) and the cultural elements championed by Liber AL; a class A text. Together with the genii that come to us by way of Liber 231 and the cultural points throughout the Holy Books of Thelema, these have all led to the formulation of a Tarot as in both the Book of Thoth and [Citatiza-Tet](#), as well as the Tunnels of Set—in their totality, they being an expression of Thelemic Doctrine.

The quintessential expression of dogma is derived from the cultural adaptation of spiritual principles into symbols that provide meaning and spiritual fulfillment for a community of people. Marcelo Motta taught that dogma is the death of theurgy. We take exception to this and for this reason: It is only when the spiritual principles are forgotten and the cultural expression becomes primarily fixed that theurgic evolution ceases to be promoted. In this case, Motta is quite correct. However, when the objects of a culture are consciously applied to spiritual principles, and new prophecy is allowed to constantly flourish, dogma becomes a strong tool. This is the responsibility of every generation to produce for itself.

Thus far in the history of Thelema, we have really had several prophets already; Aleister Crowley; the successor of John Dee & Ed Kelly and as the avatar of the A.'.A.'.—the principle exponent of all the [Thelemic Holy Books](#). Also, there is Kenneth Grant who, along with Linda Falorio brings us the Tunnels of Set and Lam; C.F. Russell who brings metaphysics to our intellectual growth and to the same end, the philosopher, Marcelo Motta who also brings us the concept of the egregore. There also follows the fulfillment of the prophecy in the discovery of the key to Liber AL vel Legis by Charles Stansfield Jones, aka Frater Achad. And we present here, our own fulfillment of other prophetic designs in Liber AL, while also discussing the fact that there should be a line of many more people yet to come that should continue to put meat on the bones of what is yet, the burgeoning science, art and philosophical system called Thelema. Perhaps ever, we can build a cultural tradition where many become prophets; each for ourselves.

Also, and very important, Dion Fortune brings us the feminine mysteries that go to the heart of Thelema and are in dire need of expurgation as this philosophy has of recent decades become more the domain of men, who by their actions have proven to be seeking to establish a Thelemic patriarchy; rather than figure out how to include the matriarchal so that we can establish a culture that worships the 'magickal childe.' So Thelema waits yet for the next great Mother who will produce her own great fever and incite once again, the mighty roar of the Beast; so wholesome that no patriarchy will follow (Osiris) and no matriarchy (Isis)...but the *Aeon of the Child*...birthed from these two great psychic forces.

Cultural Points Derived from the Holy Books of Thelema

Doctrine evolves out of our intimate understanding of the Holy Books of Thelema. Every religious culture dreams up elements; real and unreal; to enhance its imagination and aid in the expression of its nature. The Christists created visions of Heaven and Hell. The Buddhists created the Bardos. The Pagans created Hades and a plethora of mythic creatures. The Jews created Israel and Mount Zion. We could go on and on with this.

It seems only natural that Thelema should evolve similar points of expression. What follows are these points taken from the Holy Books of Thelema and other Thelemic works.

<u>Of the Devolution into Existence</u> Pain of the Goat Wrath of the Elements Forces in Their Concourse and Cohesion Poison of the Infinite Wrong of the Beginning The Shame of Khem	<u>Sacred Times and Events</u> The Day of Be-With-Us Night of Forces Day of Vengeance of Hoor-Ra Wrong of the Beginning Millions-of-Years Beginning Ancient Sorrow of Years Day of Your Wrath Equinox of Osiris Equinox of Horus	<u>Names of Goddess</u> Woman of the Mysteries Great Goddess Lady of the Body of the Milk of the Stars Queen of Heaven Mythic Creatures Queen of Night Lilith Sebek Mati Nuit Isa Isis Babalon Maat Ahathor Keph-Ra
<u>Sacred Places</u> Overworld The Darkly Splendid Abodes Otherworld The Abyss of Ages of Sleep Pylon Ghebers The Desert City of the Pyramids Mountain of Fire King's Bedchamber Abyss of the Great Deep Duant Land of No Desire Towers of the Universe Treasure House of Pearls	<u>The Offices</u> Cup-Bearer Assembly King Queen Prince Knight Princess Child Master Son Magister Destroyer Mother Father Daughter Man-of-Earth	<u>Names of God</u> Ra-Hoor-Khuit Lord of Beginnings Snake of Emerald Lord of Silence Lord God of the Universe Lord of the Garden Holy Exalted One Khem the Holy One Lord of Fire Gladiator God Goat with Gilded Horn Most Holy Ancient One Eye in the Triangle Child of the Pregnant Goddess Lord Viceregent Hawk Headed Lord of Silence and of Strength Lord of the Double Wand of Power

Place of Silence	Revealer	Force of Coph Nia
Palace of the Splendour	Preparer	Heru-Ra-Ha
Ineffable	Initiate	Hoor-Pa-Kraath
Gates of Amenti	Emperor	Vast One
Nile	Empress	Minute One
Pillars of Hercules	Hierophant	Silenus
Ocean of the West	Hermit	Hawk-Headed Mystical Lord
Naked Mountain	Lover	Adonai
Garden of Spices	Imperator	Iacchus
Secretest Chamber of the	Cancellarius	Bacchus
Palace	Praemonstrator	Lord of the Forties
Forest of the Spears of the	Chancellor	Holy One
Most High	Priest	Pan
Stable Abode of the Kings	Priestess	Beloved One
of Egypt	Deacon	Amen
Land of No-Thing	Adept	Ammon-Ra
Mount Meru	Aspirant	Death
No-Thing Tree	Baphomet	Shame
Otherworld		Love
Inverted Palace		Terminus
Secret Place of Silence		Asar
Bosom of Nuit		Hadit
Abbadon		Ra-Hoor-Khuit
		Typhon
		Eros
		Osiris
		Apep
		Apollo
		Asar
		Ptah
		Tum
		Hermes

<u>Mythic Creatures</u> Swan Spearman Beautiful Bull of Apis Goat with Gilded Horn Blind Worm of Slime Slayer in the Deep Eagle Ravens of Dispersion Serpent Mighty Ones World-Elephant Gargantuan White Horse of the Saxon Wood-Nymphs Dolphin Bennu Bird Eyeless Hawk Satyr Nymph Gnome Undine Salamander Python Ibis Goat Unicorn Hawk	<u>Musical Instruments</u> Lute Flute Pan-Pipe Trumpet Lyre Drum Harp	<u>Curses</u> Bahlasti! Ompheda! Apo Pantos Kakadaemonos! Amri maratza, maratza Atman deona lastadza maratza maritzu-maran!
<u>House 418</u> Warrior 418 Clesed Palace 418 Star 418 Mighty Sword 418	<u>Genitalia</u> Lingham Yoni Phallus of Assar Vessel	<u>Flowers</u> Lotus Roses of Macedonia Lilly
<u>Parts of the Soul</u> Khabs Khu Ba Ka	<u>The Cup of Babalon</u> Blood of the Saints Wine of Iacchus Amrita	

Analysis of the Genii of Liber CCXXXI

Adding breath and depth to the culture of Thelema, we have the forty-four Genii named in Liber CCXXXI. We've calculated gematrias for each of the names using English values for the English letters; Greek values for the Greek letters, and Hebrew values for the Hebrew letters.













There are also letters in a few of the names that correspond to no known alphabet. However, they are attributed to either the English, Hebrew or the Greek in notes appended to the Holy Book. And there is one last character, an upright triangle that we've suggested three possible values for. The first is 3 as it is a triad; then there's the numeration of the word fire (122) as it is a symbol of elemental fire; and finally 0 as it is not a letter.

A few values immediately jumped out at us. The genii of the Serpent scale corresponding with Sameck has a value of 418! Sameck of course, is the path that leads to Tiphareth; where the Great Work is engaged. And the corresponding genii on the qliphotic path equals 900 suggesting an end to the word as it corresponds to the last Atu of the Holy Tarot. Further, the genii of the Qliphoth scale corresponding to Aleph is 231; the number of the book itself.

Is is suggested that the reader acquire a copy of Liber CCXXXI to follow along with the following table. What we've done is listed three columns representing the Hebrew letter, Atu, and both numerations of the names of the Genii. Following the table will be a few brief comments on each.

One other interesting note is that these correspondences hold the pre-Thelemic attributions of the Emperor and the Star as well as their counterparts (the positions of the Lust/Strength Atu and the Adjustment/Justice Atu) in the Mobius Ribbon. It is recommended that the reader consult Crowley's Book of Thoth for more on this. However, the Thelemic names for these Atus has been retained.

Genii Table of Correspondences

<u>Genii of Both House & Hebrew Letter</u>	<u>Atu</u>	<u>Gematric Value</u>
 Aa'au-iao-ua'aa [a'a=Ayin]  :Amprodias	Fool	204/231
 Bea'a-theta-aoaoabitom  :Baratchial	Magus	794/539
 Git-omega-nosap-phi-omeg-allois  :Gargophias	Priestess	2429/342
 D-etanastartar-omega-theta  :Dagdagiell	Empress	1051/193
 Hoo-oor-omega-ist  :Hemethterith	Emperor	203/144
 Vuaretza --- [a secret name follows] . . .  :Uriens	Hierophant	783/160

<div>𐤆 Zoo-omega-asar</div> <div>:Zamradiel</div>	Lovers	1554/776
<div>𐤇 Chiva-abrahadabra-cadaxviii</div> <div>:Characith</div>	Chariot	1774/258
<div>𐤈 Theta-ala'aster-a-dekerval</div> <div>:Temphioth</div>	Lust	857/129
<div>𐤉 Iehuvahastana'a-theta-atan</div> <div>:Yamatu</div>	Hermit	206/134
<div>𐤊 Kerugunaviel</div> <div>:Kurgasiar</div>	Fortune	737/1312
<div>𐤋 Lusanaherandraton</div> <div>:Lafcursiar</div>	Adjustment	352/982
<div>𐤌 Malai</div> <div>:Malkunofat</div>	Hanged Man	68/530
<div>𐤍 Nadimraphoroiza'a-theta-alai</div> <div>:Niantiel</div>	Death	1118/91
<div>𐤎 Sala-theta-lala-amrodna-theta-a'aist</div> <div>:Saksaksalim</div>	Art	418/900
<div>𐤏 Ooaaaaooooa'a-ist</div> <div>:A'ano'nin</div>	Devil	200/53
<div>𐤐 Pura-theta-metai-ap-eta-metai</div> <div>:Parfaxitas</div>	Tower	361/937
<div>𐤑 Xan-theta-asteransh-koppa-ist [sh koppa = sh, q]</div> <div>:Tzuflifu</div>	Star	1681or971/740
<div>𐤒 Qani-Delta-nayx-ipamai</div> <div>:Qulielfi</div>	Moon	1722or1725or1847/960
<div>𐤓 Ra-a-gioselahladnaimawa-ist</div> <div>:Raflifu</div>	Sun	664/208
<div>𐤔 Shabnax-odobor</div> <div>:Shalicu</div>	Aeon	1485/171
<div>𐤕 Thath'th'thitha'athuth-thist.</div> <div>:Thantifaxath</div>	Universe	172/744

Fool

204 is the numeration of the words 'Genitor' and 'Force' which is an allusion to the creative force and a good reference to the Atu that begins the cycle of Atus.

2-3-1 is 'A', 'D' & 'H' in the English Qabalah; which is a qliphotic spelling of Had.

Magus

794 by AIQ BKR is 2; the value of Beth (attributed to the Magus Atu)

539 by ThRShRQ could be considered 93 plus the pentagram. According to our solution to the riddle, 93=418 and is the Great Work of the Magus.

Priestess

342 is the value of the name of the Night Demon of 2nd decanate of Taurus. It is also by AIQ BKR, equal to 9; being a sephirotic expression of Luna; attributed to this Atu.

Empress

1051 by AIQ BKR is 7 which is the sephirotic expression of Venus; ruler of this Atu

193 by AIQ BKR is Daleth; corresponding with the Hebrew attribution. As well, the Empress path parallels the abyss suggesting that 193 may be a qliphotic expression of this.

Emperor

203 by AIQ BKR is 5 or Hadit.

144 (12 squared) is equivalent to the Hebrew word Yesheshua.

Hierophant

160 is the value of the Hebrew word for the Biblical Cain.

Lovers

1554 by AIQ BKR is 6; the mystery of the Rosy Cross

776 by AIQ BKR is 2; suggesting the duality of Gemini which is attributed to this Atu.

Chariot

1774 by AIQ BKR is 1 and Cheth (attributed to this Atu) is 8; hence, 1 in 8 as per Liber AL vel Legis.

258 is equivalent to the phrase 'Flaming Star' in EQ which descendeth from heaven and a reference to both Liber Tzaddi and Revelations.

Lust

857 is the value of the Hebrew word for 'My Twin Sister'; which could be equated with Babalon (the twin sister of Nuit) riding the Beast. 8 times 57 (working the digits of the number) is equal to 256; which is the value of the Hebrew 'Ruach Ama' or Spirit of the Mother.

129 is the value of the Hebrew word for Pleasure or Delight.

Hermit

206 and 134 are both 8 by AIQ BKR which is the English 'I'; a transliteration of the Hebrew Yod; which is attributed to the Hermit.

Fortune

Jupiter is valued at 727 in English and it the 10th Atu. The Serpent Genii's name has a value of 737 or 727+10.

Adjustment

352 and 982 both reduce to 1 by AIQ BKR. 352 is the value of the Hebrew words for 'An approach; Lightening; and the Exalted Light'. Adjustment may be considered a way of dealing with Karma. And Maat (which is the Goddess attributed to this Atu) will be the exalted light in the aeon to follow Horus. As well, lightening suggests Zeus hence, Justice delivered by his bolts.

Hanged Man

68 is the value of the Hebrew word meaning to be wise. This is an allusion to sacrifice or enlightened self-interest.

530 is the value of the Hebrew word for the Heart of Jesus on the Cross; therefore a qliphotic expression of the Rosy Cross. As well, the Hebrew word for voices is also 530. It can be said that the sacrifice of the ego is in the stilling of the voices of the mind.

Death

1118 by AIQ BKR is 11; the number of Magick.

91 is the value of the word Pekht; meaning extension and referring to the L.V.X. It is also the value of the word AMEN.

Art

418 is Baphomet as Microprosopus and the word Peccatum (the feminine impious Lilith); an implication of the formula of the Rose Cross.

900 is Tzaddi in its final form.

Devil

200 is the value of the Hebrew words for Archetypal Divination; which is in popular mythology, said to be of the Devil.

53 is the value of the Hebrew words for 'A lover; to defend' and the Garden'. A lover in the case of this qliphotic genii can be a vampire. And of course, the devil was the tempter in the garden of Genesis.

Tower

361 is the value of the Hebrew name for Mt. Zion; which has an obvious allusion. As well, the Hebrew word for impurities gives us the implication of what the Tower's destruction is responding to.

Star

1681 by AIQ BKR is 7 or Venus; a form of the Goddess in this card. 971 is the value of the Hebrew word Shembamphorasch; which has an allusion to the Emperor; which switches with this card.

740 equals OXO (name 15th Enochian Aethyr) and also equal the word 'book' in EQ: "My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?"—OX and O (get it?!)

Moon

960 is the value of the Hebrew; expressed in Latin as Tubae Argenteae: this may translate as a silver shaft. It is also the name of the Angel of the 1st decanate of Aquarius; represented by Venus; another aspect of the Goddess as is the moon.

Sun

1664 equals Zeus + Set in EQ

208 is the value of the Hebrew words meaning 'abominable; to make strife or contend; multitude; and to kill'. Of course, the Sun is Tiphareth of which there is an allusion to abomination and death (to see God's face is to die). The sun as ego is the strife of the mind.

Aeon

171 is the value of the Hebrew word for the face of God; which is what is revealed in the final judgement (former name of this Atu). It is also the value of the Hebrew word for the Latin Principium Emittens; which is a reference to sperm.

Universe

172 is the value of the Hebrew words for 'cut or divided; cluster of grapes; and the heel or end'. Liber AL vel Legis divides its universal expression into three sections. The grapes refers to the little world in Liber LXV. And this Atu is the end of the Tarot.

774 equals Zero + Set in EQ (cf. Note for the Sun Atu in this section). 744 also equals the words 'Book T'; the title to the Golden Dawn's lecture on the Tarot.

From Genii to Tarot

So that finally in the end, there is a whole new recipe for a Tarot that needs to emerge as Thelema becomes more mature; assuming it outlives its infancy and grows towards its potential. And it is the development of one's own Tarot that proves one's success at this third level of the art & science of the Qabalah; wherein one is then referred to as a master. We find this in of course, the [Book of Thoth](#), which lays the foundation for Thelemic Doctrine; the [Citatiza-Tet Tarot](#) expands this concept as much as the Nightside Tree (below) does to an even more profound degree.

RECONSIDERING THE MAJOR ATUS

Presented here is but a rough sketch of an idea. The Holy Tarot as revised by Aleister Crowley, seems itself to have been a suggestion towards an evolution of the Qabalistic paradigm that is the foundation of the Western Mystery Tradition. This new Qabalah radiates by way of a set of holy books that speaks to the very foundation of a tradition, reorganized in the Greco-Roman period at the start of the Sagittarian Manifestation and speaking to its origins in Egypt. One might say that even Egypt took from the more ancient Sumeria and perhaps even Atlantis. But from that origin, Gnosis went both West and East. And the Holy Tarot doesn't speak to the East, the Yi-Jeng would seem more appropriate there.

In considering the retiling of Atus, Crowley brought a few into play in light of the revelation of Liber AL vel Legis. And his investigation into the nature of each Atu went deeper than anyone had ever considered before or since. His transmission of holy books and his thorough exploration of the 30 Enochian Aethyrs together with the Holy Tarot not only correct the error of a tradition that has caused the ugly splinter that generates the three skewed desert religions, but adds new Gnosis even had this tradition never suffered such a fate.

A living theurgy is the greatest gift that Crowley has brought to us. And it is in this spirit that we should see even his large body of work as but a skeleton for a work in process. Truly, how sad it is to see that so many are adulating Crowley as having created a canon that cannot be altered or amended. These forces

are wringing the life and spirit out of the work and have missed the heart of Crowley's mission; the heart of Crowley's transmission of new Gnosis to humanity and specifically, the Western Mystery Tradition. With this essential light in mind, it seems that there are still some Atus that remain clearly embedded in the old and dying egregore and in this time and place generate more confusion than they do revelation. Specifically, the Devil Atu brings up the idea of evil and this world as a place where evil manifests and rules. Though Crowley gives a great effort in explaining this Atu in an entirely different light, the Christist egregore is much stronger than even the greatest single human amongst us. And with the splintering of the Thelemic community with many really returning to the old aeon and espousing the Judeo-Christian tradition as some form of yet noble current, Thelema as a force in human society has lost its power in that it has lost its spirit.

The perversions of those that have come along to connect Thelema with the vapid Satanism destroy its credibility. And the false righteousness of the neo-Hippie, "White Lighters" that sing more in tune with the sterile 'New Age' movement (including Pagans and Wiccans, et al) is striking a blow at the very heart of the Thelemic egregore. And Thelema as a philosophical system is becoming neutralized even by a variety of groups that claim to be of Thelemic derivation. The overall whitewashing and dilution seems to beg us to reconfigure the central Talisman of Thelema (apart from the Holy Books of course), the Holy Tarot.

Below, please find a new suggestion for the renaming of the twenty-two tiles known as the Major Arcana in the Holy Tarot. Even in the original presentation given to us by Crowley, there is a deviation in the listing. Notice that the Star Atu is presented as the number IV Atu rather than XVII. This holds the order and value of the Hebrew alphabet that is yet so very important in Thelemic Qabalah. As the cards were reassigned the letter attributions, these further correlate the reassigning of letter attributions to Atus VIII and XI. This brings the Moebius Strip model into the Tarot itself; rather than it being an Astrological paradigm as Crowley presents in The Book of Thoth. And yet with this, both still work splendidly in their own rite. A further explanation of this rough sketch is detailed by footnotes connected to the chart. While examining these notes, please consider the idea that the Holy Tarot itself can be a numinous, theurgical process.

Atu Numeration	Original Title	New Suggested Title	Complete Listing
0	Fool	Avatar ^[1]	Avatar
I	Magus	Sphinx ^[2]	Sphinx
II	Priestess	Babalon ^[3]	Babalon
III	Empress	Sirius ^[4]	Sirius
IV	Star		Star
V	Hierophant	Pan ^[5]	Pan
VI	Lovers	Brothers ^[6]	Brothers
VII	Chariot		Chariot
VII	Adjustment		Adjustment
IX	Hermit	Silenus ^[7]	Silenus
X	Fortune	Helix ^[8]	Helix
XI	Lust		Lust
XII	Hanged Man	Spica ^[9]	Spica

XIII	Death	Stone ^[10]	Stone
XIV	Art		Art
XV	Devil	Baphomet ^[11]	Baphomet
XVI	Tower	War ^[12]	War
XVII	Emperor	Tsar ^[13]	Tsar
XVIII	Moon		Moon
XIX	Sun		Sun
XX	Aeon		Aeon
XXI	Universe	Zodiac ^[14]	Zodiac

[1] The inauguration of a new theurgy; the Fool is the height of the mystery unto Kether and the work of this path clearly suggests the incarnation of an Avatar at the start of every age in human evolution.

[2] The four traditional weapons of the Magus considered from their source; the Sphinx still remains the mysterious heart of the Western Mystery Tradition.

[3] The “summit of the Earth” as per the Gnostic Mass; the Priestess becomes Nuit in the mass, but on the lower, physical plane, she is Babalon, the Earth herself and astride the Beast in the Great Work.

[4] Isis as she who brings unity between Earth and Heaven by leading Christian Rosencreutz to the Chemical Wedding; Sirius is the ‘Silver Star.’

[5] Aspiration as the enchantment or attraction unto the hidden L.V.X.; the ‘Night of Pan’ becomes the nature of the greatest Gnosis. We have here also the uniting of the Divine with the Animal; man-goat. This also suggests the Centaur, attributed to Sagittarius and the sign of the present Manifestation.

[6] Per Crowley’s suggestion; this especially recalls the ancient Gnostic scriptures where Jesus says: “Since I am your twin and true companion.” It was because of the defeat of the Gnostics that the Western Mystery Tradition splintered and has been at war ever since. Also consider the nature of the Dioscuri (Castor & Pollux) and the ‘Sons of Heaven’ as not all that dissimilar to the Enochian legend of the Nephilim as the progeny of the ‘Sons of God’ and the ‘Daughters of Men.’

[7] More descriptive of the nature of this Atu and born of Liber VII, Cap. 7; the Hermit looks within to find that this process of ‘silence’ brings one to the simultaneous knowledge of the ‘Self’ and the ‘All’.

[8] Rather than the vicissitudes of life, the organic source and manifestation of light; the DNA describes and electro-magnetic modulation that is generated by a source of light in a process called ‘Phosphorylation.’ This is the true center of life as the Wheel has suggested we find such a center to escape those vicissitudes. And so this light is the seed of our immortality.

[9] The 'sacrifice' as a seed that transforms into a flower as per The Starry Gnosis; Spica is a chaff of wheat held by Virgo, Virgin (Earth) who will take this seed into herself as light into matter being the key to its 'redemption.'

[10] The 'Stone of the Wise;' how interesting it is that we have both a Philosopher's Stone and a 'tomb-stone,' both connected with that which was once considered death, but we know now is a part of the process of evolution.

[11] The Lord of Initiation; Baphomet is that which the Devil was modeled on when the Christists created their boogey-man. And in this being forgotten, the true-nature of the Atu can be more readily expressed.

[12] Per Crowley's suggestion; and with the splintering of the Gnostic current we have that which will ultimately reunite these factions in the Aeon of Ma'at to come. Without the war, this act of holy love, human ignorance will hold a firm grasp in our collective soul and we will never find truth and justice.

[13] A phonetic correlation of the letter attribution and an interesting pairing with the previously renamed Atu; we see here the continual rising of dictators and their authoritarian nature as both the product of and the inaugurator of war. This justifies the re-numeration of this and the Star Atus.

[14] Considering especially, the constellation of Orion as the key to Gnosis of the Stars and the fabric of Nuit; the Zodiac is more than just the twelve commonly known constellations on the ecliptic, but the entire map of the sky, which is the known universe and tells the complete story of The Starry Gnosis.

The Tunnels of Set

The Tree of Night ***Kether *Sahasrara* Crown***

The Image: The Kalas of the Stars
rain down from transplutonian dimensions.

The Vision: The Great Old Ones--
"People who come from the other side of the sea"
of interstellar space, the Mu, the Moa.

Power: That of trans-dimensional / interstellar time-travel.

Binah / Chokmah *Ajna* Brow

The Image: The Inward-Looking Eye.
"With Thy right eye create an Universe."

The Vision: The reflection of the Moon upon still, dark water;
rainbows of oil upon water.

Power: To enter the *Dream Time*,
to leave the body at Will.

Daäth / Vishuddha *Knot of Shiva* Decussation of the Pyramids

The Image: The Winged Serpent
as Androgyne--Gyander.

The Vision: The Labyrinth,
Entrance to Universe B via The Tunnels of Set.

Power: That of the voltigeurs,
of shape-shifting, of the Shaman,
of cosmic transmutation of the primal cell;
Knowledge of past-present-future as existent in the Now.

Tiphareth *Anahata* Heart

The Image: the Black Snake
devouring the eclipsed Sun;
the Crossroads.

The Vision: The Ego-less Void between the Worlds:
"for there is no god where I am."

Power: That of invisibility;
of entering another's body.

Veil of Paroketh *Manipura* Knot of Vishnu / Diaphragm

The Image: The Black Hole,
matter collapsed upon itself--
"for my left hand has crushed an Universe,
and nought remains";
a dark rain cloud.

The Vision: "The Howler in the waste."

Power : That of speech in silence;
hunger;
the power of the shroud.

Yesod *Svadisthana* Navel

The Image: The Primal Soup as it moves and froths.

The Vision: The swamp, the waters of illusion;
the water gourd, the cup filled with wine.

Power: That of fascination and enchantment;
of imagination kindled by desire;
The creation of one's own universe.

Knot of Brahma *Center* Ch'i

The Image: The Web, tentacles.

The Vision: Interconnected nodes of infinitely corroding light.

Power: That of the drum, as keeper and creator of Time.

Malkuth *Muladhara* Que

The Image: Nuit, the Silver Rain,
the sexual kalas
as they pour forth from the body of the Suvasini.

The Vision: The Dance of sex-birth-death-bliss;
the staff with skull on top; the empty mind.

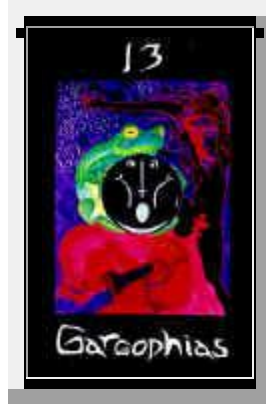
Power: That of tantric energy exchange,
of distilling the transforming elixir;
of raising kundalini up the spine,
exploding consciousness
into the Shower of Stars.



The Irrational taken to the extreme results in perfect freedom, with the ability to perceive pure essence, and to extend consciousness into outré realities.



The Psychonaut willfully manipulates consciousness and psyche by bioactive and other means, to see beyond the veil that separates the Worlds



By the image generating power of the backbrain the World is dreamed into existence;
thus we as artists create our own "preferred realities."



***Through the retroversion of the senses we achieve inspiration,
drunkenness of the senses, with the ability to see the world aglow
with colored lights.***



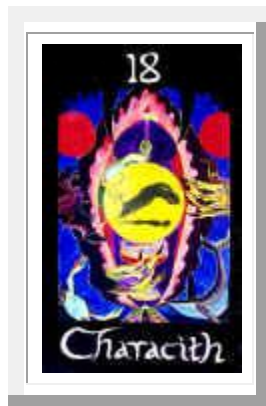
Astrology: the stellar kalas of NU as they ray into our life web, open human consciousness to communion with the galactic life wave.



Innocent trust in one's personal path, with humble openness to divine inspiration is the key to self-validation, self-initiation, and inner strength.



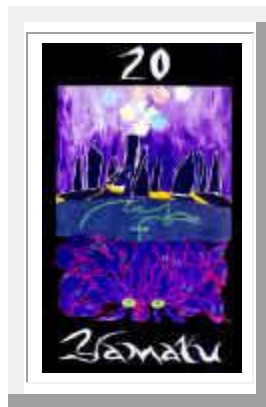
Dark drum rhythms dissolve the boundaries of personal ego, expanding awareness into union with the Daemon, releasing the power of the Oracular Voice.



There is power in the ability to take whatever one wants/needs without regret to sustain life, energy, creativity, that one may do one's work.



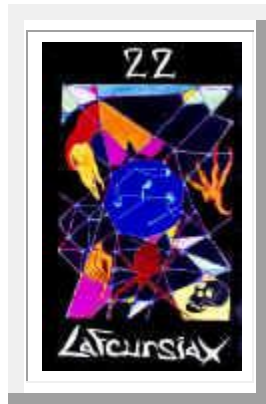
In becoming one with our instincts and passions we ourselves become the Path, the central essence of our own creative acts, with power to create, to bless, to heal.



The shamanic journey into Amenta undertaken for personal and planetary healing / regeneration brings profound awareness of mind-spirit-matter wholeness.



To take joy in the turning of the Wheel, in the inexorable pattern of our DNA, in the holy continuity of human generations is of the Essence.



Reeling on the razor's edge of non-control between oblivion and bliss, we bring life back into balance by letting go, allowing for creative chaos.



Power lies in ultimate surrender of the soul in mystic union with the Void, merging with the Mother in the watery depths of the collective unconscious.



As Eros draws life from Thanatos, in merging with dark Plutonian energies we find transformation, regeneration, energy, sexual power exaltation, joy, bliss.



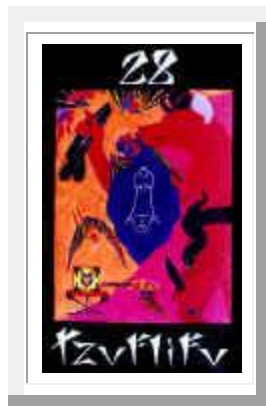
Becoming one with all sensation, the individuality is annihilated, consciousness breaks through to paranormal awareness; via union of opposites, the Elixir is distilled.



In worship of Nature in all Her forms, in joyful celebration, in animal innocence, and the lustful dance of spirit clothed with form, lies the ability to materialize desires.



Break the bonds of consensus reality; connect psyche and soma, dare to channel heightened sexual/aggressive energies in service of the Will.



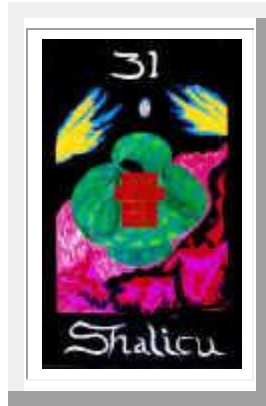
It demands passion and courage, fearing neither men nor gods, to establish life outside traditional male-female roles, in defiance of cultural prejudice.



In the Dreamtime, everything is possible: by gazing at one's thumb illuminated by the Moon, we come to see a fantastic reflection of our shadow-self.



Following Wu-Wei, Kia, Neither-Neither, unobscured by ego-masks, the Self experiences ecstasy, coming to knowledge as a Warrior on the path with Heart.



Passing through fires of transformation, we shed preconscious conditioning, all limiting definitions of the Self. Dross thus burned away, spirit is set free.



From the Great One of the Night of Time came the Trees of Darkness: language, ordering, time; thus the Stellar Current earths, flowering into thousand-petalled Sahasrara.

A Token of Babalon

WARATAH BLOSSOMS

Seven are the veils of the dancing girl
in the harem of It.
Seven are the names
and seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Seven letters hath Her holiest name; and it is
This is the Seal upon the Ring that is on the Forefinger of IT: and it is the Seal upon the Tombs of them whom She hath slain.
Here is Wisdom. Let Him that hath Understanding count the Number of Our Lady; for it is the Number of a Woman; and Her Number is An
Hundred and Fifty and Six.

From the Book of Revelation 17:3-6

So he carried me away in the spirit into the wilderness: and I saw a womyn sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the womyn was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written: Mystery Babalon The Great, The Mother of Harlots and Abominations of the Earth. And I saw the womyn drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.

An early lesson in Qabalah teaches us that the AIN is a 'nothingness' with a hidden or invisible potential from which the Universe will eventually manifest. That potency can be easily described as an essential and integral desire, which in Thelema is symbolized by Our Lady, Babalon. She becomes symbolic in her role as the seductress of desire and its eternal opposite; disgust and loathing. Our Lady, the 'sacred whore' is indiscriminate in that she takes all into her womb and yet she is the 'sacred mother' as from her womb all or born.

AL I.4: "Every number is infinite; there is no difference."

Babalon is then both the lover and the mother of us all as portrayed in the opening verse of Liber LXV: "O heart of my mother, my sister, mine own..." From her, we are all born of a virgin birth; being then, gods ourselves. Her virginity is maintained by her indifference to men and that all men nameless and none in her eyes. This is akin to original idea of virginity, which was not necessarily the 'virgo intacta' as we assume it to be today.

To the ancient Greeks, sexual abstinence was product of virginity and not the essence of its nature.¹ Though ideally, it was displayed as *virgo intacta*, phallic penetration was only proven when and if the father of the child of a pregnant woman was identified. If he remained unknown, the woman was still considered a virgin and the child was said to be of 'virgin birth' and of whose male children were referred to as 'partheniai', i.e. 'sons of virgins,' from which we get A tradition of 'parthenogenesis.'

¹ The importance of considering this in correlation with the culture of ancient Greece has a good bit to do with the Book of Revelation and the fact that it was written in Greek and of a Greek apocalyptic or apogryphic tradition.

Greek culture also provides a key to the significance of the symbol the woman girt with a sword, as Ra-Hoor-Khuit commands in Liber AL vel Legis **“Let the woman be girt with a sword before me.”** Here Babalon is revealed as a goddess of Liberty and independence. Interestingly enough, the ancient Greeks felt that the only way for a woman to maintain a complete individuality was to not have that individuality influenced by the energy of another with the insertion of seed into her vagina. The magickal significance of that is essential to the Thelemic sexual paradigm as described in qabalistic detail in the [Liber Congregrus Restituo](#).

The precursor for Thelemic magick is found in the ancient Greek oracle of Apollo at Delphi. The Pythia, the title of the virgin priestess of Apollo was the prophetess who spoke his ‘oracles’ by sitting in his temple and naked, perched over a crack in the earth that exuded toxic vapors, inducing an hallucinogenic trance. As the theory goes, the Pythia’s nakedness allowed the fumes to enter her vagina; the vagina and the mouth having a correspondence with each other and therefore, immediately exiting from her mouth, as Apollo’s oracles. Her chastity was required in order to ensure that there were no other influences upon the pure word entering the mouth that was her vagina would exit with the same purity by way of the mouth of which gave the spoken word.

Babalon’s indifference also symbolizes that directionless force, called Chaos or the Aethyr, and is that ‘formless void’ described in Genesis. This silent desire is the divine feminine; the archetype being as integral a force in the human psyche as the patriarchal archetype that has traditionally had a stronger influence in western religion. The weak representation of the ‘divine feminine’ reaches us through symbols such as the ‘holy spirit’ or ‘holy ghost’ and is often depicted with the parthenogenic dove; as found in both the Christian eucharist and the lamen of the O.T.O. and which also describes their eucharist.

The arousal of desire that sparks the qabalistic process from AIN to manifestation is described quite aptly in the [Book of Dzryan](#); annotated by the A.O.M. in our prophecy link (cf. [The Annotated Book of Dzryan](#)).

1. **THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.**
2. **THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . .**
3. **DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.**
4. **THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.**



Indeed, the connection of the number seven is no accident as Babalon is part of the initiatory force that is the ONE (the Monad) and that next generates the sacred seven demigods or planets². It is interesting to note also, the swan in the second chapter of Liber Cordis Cincte Serpente. The directionless winging in the "inane" is a wonderfully poetic rendering of the indiscriminate nature of the force that emanates from the AIN and that is symbolized by Babalon in her silence.

- LXV:II.17 - Also the Holy One came upon me, and I beheld a white swan floating in the blue.
LXV:II.18 - Between its wings I sate, and the aeons fled away.
LXV:II.19 - Then the swan flew and dived and soared, yet no whither we went.
LXV:II.20 - A little crazy boy that rode with me spake unto the swan, and said:
LXV:II.21 - Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?
LXV:II.22 - And laughing I chid him, saying: No whence! No whither!
LXV:II.23 - The swan being silent, he answered: Then, if with no goal, why this eternal journey?
LXV:II.24 - And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?
LXV:II.25 - And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy! White swan, bear thou ever me up between thy wings!
LXV:II.26 - O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.
LXV:II.27 - Radiant God! Let me fashion an image of gems and gold for Thee! that the people may cast it down and trample it to dust! That Thy glory may be seen of them.
LXV:II.28 - Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.
LXV:II.29 - Thou shalt manifest Thyself in the unmanifest; in the secret places men shall meet with thee, and Thou shalt overcome them.

Babalon is also said to be one of the Guardians of the Abyss; sharing that with Pan and Choronzon; the latter of which is said to be its demon. In this, the symbol of Our Lady is also a symbol of annihilation or death; especially well detailed in Liber Cheth. And as a symbol of sexuality, Babalon is also the initiatrix on the manifested plain in comparison with Isis or Nuit on a higher plane.

Whore

O.E. *hore* "prostitute, harlot," from P.Gmc. **khoraz* (fem. **khoron-*) "one who desires" (cf. O.N. *hora* "adulteress," Dan. *hore*, Swed. *hora*, Du. *hoer*, O.H.G. *huora* "whore;" in Goth. only in the masc. *hors* "adulterer, fornicator," also as a verb, *horinon* "commit adultery"), from PIE **qar-*, a base that has produced words in other languages for "lover")

It is in this symbol of sexuality that is portrayed so overtly with the naked woman astride the lion as depicted in the Lust Atu. In this, we find the title from the Book of Revelation, 'The Mother of Harlots and Abominations of the Earth,' echoed in Liber CDXVIII: 'Mother of Abominations' and 'Lady of the Night;' the latter of which is reminiscent of the Hebrew legend of Lilith, who is said to steal the semen of men in their sleep during the night. She is also the 'Scarlet Whore' seemingly a foreshadow of the idea of 'The Scarlet Letter' used as a symbol of an adulteress in Hawthorne's novel of the same name.

² We may also attribute the "seven heads" detailed in our opening quote from the Revelation of John; the ten horns being the Sefirot; though the Qabalah itself had not yet come to be when the prophecy was penned. Yet we may presume the ten regions of consciousness marked by the Sefirot were known as presented in the Chaldean Book of Numbers and its base-10 system. The unusual qualities of the numbers eleven and twelve show us that our perspective must have been different at some earlier point in human consciousness.

The taboo on sex and sexuality complex a taboo as one could has to wonder how such a function that is yet, so much human drive that is not explanation for this is as complexity of the taboo itself. over-riding and essentially that the sexual function has in



inherent in our culture is about as find; and as dysfunctional. One really taboo could arise on a human more than desire; but indeed, a displaceable in our psyche. The complex a history as is the Yet we can easily derive from this the basic importance and significance the human psyche.

Of significance in taboo, is the very definition of enforces the taboo; the choose to defy the taboo and power from their sexuality.

charge in some places of the world, while an alienating insult in most others. This charge still bears some force, yet the meaning of the word has become twisted by it. And more importantly, it now, today, represents an hypocrisy in our allegedly post-feminist era.

Abomination

c.1325, "feeling of disgust, hatred, loathing," from O.Fr. *abomination*, from L. *abominatio* (nom. *abominatio*) "abomination," from *abominatus*, pp. of *abominari* "shun as an ill omen," from *ab-* "off, away from" + *omin-*, stem of *omen* (see **omen**). Meaning intensified by folk etymology derivation from L. *ab homine* "away from man," thus "bestly."

It is especially interesting to consider that throughout our culture, the menses has been considered a curse and an abomination. In an excellent essay, Heresy of Babalon, by Cindy Weinstein, she addresses this directly:

What are the abominations? The unfertilized egg emptied from the womb during menses. The wasted seed that never has a chance to fertilize an egg. As sex magicians we know full well that what can be created from the spilt seed and the unfertilized egg is at least as potent a form as a human child. It is where we become god-like, or gods in our own right.

For more on this, consult the GCL document: [Liber Laiad](#), which is an exposition on the [Formula of ON](#). With its overt sexuality, the symbol of Babalon astride the Beast is as articulate a symbol that one could intuitively synthesize. It shows as much Babalon's indifference or indiscriminate nature as it shows her sensual connection to the patriarch. This is investigated with some greater detail in the GCL document: [Liber Dux Femina Facti](#).

Babalon

1362, from Gk. version of Akkad. *Bab-ilani* "the gate of the gods," from *bab* "gate" + *ilani*, pl. of *ilu* "god" (cf. **Babel**). The O.Pers. form, *Babiru-*, shows characteristic transformation of *-l-* to *-r-* in words assimilated from Semitic.

As the gate of initiation, she is the gate of the gods or most especially is her vagina; the orgasm being an important key to the evolution of consciousness. In particular, note what she says in ARN, the 2nd Aethyr and incorporated into the Gnostic Mass of the GCL:

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,

And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm.

This is subtly reflected on a higher plane by the symbol of Isis, leading Christian Rosencreutz to the Chemical Wedding. The key to this is in the 'mystic rose' that sits on the cross of light, which is itself is symbolically imported into Liber XXXVI as well. Isis then is equivocated in the Thelemic paradigm as Nuit.

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

Nuit's promise is fulfilled when Crowley skrys the Enochian Aethyrs. It is from the records of these skryings that the whole of Thelemic Doctrine is formulated. And of course, that "secret name" is Babalon. And for more on the nature of Babalon, these Aethyrs are presented:

From Oxo, the 15th Aethyr:

Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

From Loe, the 12th Aethyr:

This is the Mystery of Babylon, the Mother of Abominations and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she mistress of all. Not yet canst thou comprehend her glory. Beautiful art thou, O Babalon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night. This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self." O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

From Zip, the 9th Aethyr:

This is the daughter of Babalon the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her. This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone. And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass. This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord. Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood. And that which thou hearest is but the dropping of the dew from my limbs, for I dance in the night, naked upon the grass, in shadowy places, by running streams.

We conclude with a recapitulation of that early qabalistic lesson presented at the start of this essay. This lesson, presented in Cindy Weinstein's excellent essay mentioned above, is as eloquent a restoration of the true story of Genesis as one could hope to chance upon:

In the beginning, before there was force or form, when only the void existed and the void was filled with nothing there was only cause. Cause had not even potential. Cause owned nothing. Cause created nothing. Cause was roaming and motionless. Cause had a name and the name was secret. The secret was everywhere known and ineffable and growing. The void became cause and the secret name became silence. The key to Babalon, the silent secret, is Desire. Desire filled the void with it's longing. Desire was unbearable in the void and the void struggled to escape the pain. It writhed in agony and swirled with pleasure. Desire caused motion. Soon the void was all motion and began to divide from itself. Since nothing existed the void had no choice but to seek to ease it's own pain and satisfy its own longing. A great rending occurred and the void rent itself from itself. Division. The first cell. The first cell divided. The first cell divided driven by desire to have something to yearn for. Something to cause pleasure and pain. Something to attain. Something to unite with. It went out from itself and itself sought to contain it. The line and the circle divided and uniting created the spiral and the spiral swirled forth and divided into multitudes and light sprang forth and the logos was uttered and chaos was born into the void.

AL I.29: **"For I am divided for love's sake, for the chance of union."**

In the Ain Sof/Kether relationship we can easily see the Nuit/Hadit interaction. The infinite circle and the infinite point. A bit "lower" on the scale we have Chokmah and Binah. Here is a core that is familiar. The Nuit/Hadit interaction yields Chokmah – Chaos – by way of the logos. Chaos demands a formative agent to enable it to organize and to stop its eternal outward flow. It demands Binah – where it is contained and formed and serves as the basis for eventual crystallization into the material plane. Archetypically Binah is Babalon the Mother/Wife to Chokmah's Father. It is interesting to note that while the generation of the Ain Sof/Kether relationship is spontaneous; the path from Chokmah to Binah is the Path of Daleth, the Door, Venus, The Empress. All of which is more than appropriate for the energy that moves from Chaos to Form potential.

It gets a little more complex as we move down the tree to the next seat of feminine energy. This is Malkuth. The earth. The kingdom. The manifest world. Here we find Babalon the Daughter/Whore. From the series of energy events generated by Chokmah/Binah we arrive at Tipareth – the Sun/Son Center. In our mythology – Ra-Hoor-Khuit or Horus. In Christian mythology the Christ center. So the mother and father produce a son. And the Mother descends to become the daughter. Here we need an intermediary to link son and daughter, brother and sister. The intermediary is Yesod. As energies congeal more work is needed to unite them. The world of the aethers, premanifest forms, foundation serves this purpose. The energy of the son/sun is transmuted in yesod (note: the analogy of the moon's light being a reflection of the sun transmitted to the earth). Here we have two paths – first that of samech, art, Sagittarius; then tau, Saturn, the universe. To summarize and unify this path – Out of the singularity there is Hadit/Chokmah, the father. Because he is chaos and all active its opposite had to be called into being – Babalon/Binah/, the mother. From their union, through mercy and strength they create Ra-Hoor-Khuit/Horus/Tipareth/the Son/Sun. Radiating his light of beauty and victory via the paths of ON with art mitigating this transforms into intelligence and is captured by the very foundation of being and thereby reflected into form creating Babalon the Daughter/Harlot/Malkuth. As the Daughter she joins with her brother the sun, by the virtue of the moon and becomes his virgin/whore/queen. Together we see the vision of Babalon riding the beast. By the will of the Beast the universe is trampled, it's blood collected in her cup. When the cup is filled and the universe annihilated she can once again ascend to her father, waking his Chaos into being. Once again the logos is uttered and he takes her, as she becomes the mother in order to create a new universe – again. The cycle repeats in endless displays from the tiniest microcosm to the macrocosm of the aeon and beyond what we can understand. It is interesting to observe that once again we have a trilogy.... Is the feminine energy naturally tri-form or divided? The answer may be in the YHVH formula itself where the masculine energies are differentiated, but the feminine remains the H even as it moves back and forth across the abyss.

This last statement by Cindy Weinstein plays into my personal revelation of the letter H, as discussed in several publications. And once again, it's a universal key letter, not unlike the letter G is emerging, as per Frater Abraxas inquiry into Enochiana; Cf. Liber Ged.

Babalon Through the Aethyrs

Babalon in Revelations

^{12:1} And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; ^{12:2} and she was the child; and she crieth out, travailing in birth, and in pain to be delivered. ^{12:3} And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. ^{12:4} And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. ^{12:5} And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. ^{12:6} And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days. ^{12:7} And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; ^{12:8} And they prevailed not, neither was their place found any more in heaven. ^{12:9} And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. ^{12:10} And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. ^{12:11} And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. ^{12:12} Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. ^{12:13} And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man *child*. ^{12:14} And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. ^{12:15} And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. ^{12:16} And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. ^{12:17} And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus: ^{13:1} and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. ^{13:2} And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. ^{13:3} And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; ^{13:4} and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? And who is able to war with him? ^{13:5} and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. ^{13:6} And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven. ^{13:7} And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. ^{13:8} And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. ^{13:9} If any man hath an ear, let him hear. ^{13:10} If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. ^{13:11} And I saw another beast coming up out of the earth; and he had two horns like unto lamb, and he spake as a dragon. ^{13:12} And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them dwell therein to worship the first beast, whose death-stroke was healed. ^{13:13} And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. ^{13:14} And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. ^{13:15} And it was given *unto him* to give breath to it, *even* to the image to the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. ^{13:16} And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; ^{13:17} and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. ^{13:18} Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six. ^{14:1} And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. ^{14:2} And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as *the voice* of harpers harping with their harps: ^{14:3} and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. ^{14:4} These are they that were not defiled with women; for they are virgins. These *are* they that

follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the first fruits unto God and unto the Lamb. ^{14:5} And in their mouth was found no lie: they are without blemish. ^{14:6} And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; ^{14:7} and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters. ^{14:8} And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication. ^{14:9} And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, ^{14:10} he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ^{14:11} and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. ^{14:12} Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. ^{14:13} And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. ^{14:14} And I saw, and behold, a white cloud; and on the cloud / saw one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle. ^{14:15} And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. ^{14:16} And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped. ^{14:17} Another angel came out from the temple which is in heaven, he also having a sharp sickle. ^{14:18} And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ^{14:19} And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. ^{14:20} And the winepress are trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

^{17:1} And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; ^{17:2} with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. ^{17:3} And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. ^{17:4} And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, ^{17:5} and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. ^{17:6} And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. ^{17:7} And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. ^{17:8} The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. ^{17:9} Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: ^{17:10} and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. ^{17:11} And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. ^{17:12} And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. ^{17:13} These have one mind, and they give their power and authority unto the beast. ^{17:14} These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. ^{17:15} And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. ^{17:16} And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. ^{17:17} For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. ^{17:18} And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

^{18:1} After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. ^{18:2} And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. ^{18:3} For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. ^{18:4} And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: ^{18:5} for her sins have reached even unto heaven, and God hath remembered her iniquities. ^{18:6} Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. ^{18:7} How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise

see mourning. ^{18:8} Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her. ^{18:9} And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, ^{18:10} standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. ^{18:11} And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; ^{18:12} merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyne wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; ^{18:13} and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of men. ^{18:14} And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. ^{18:15} The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; ^{18:16} saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! ^{18:17} for in an hour so great riches is made desolate. And every shipmaster, and every one that saileth any wither, and mariners, and as many as gain their living by sea, stood afar off, ^{18:18} and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city? ^{18:19} And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate. ^{18:20} Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her. ^{18:21} And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. ^{18:22} And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; ^{18:23} and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. ^{18:24} And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

—Revelations Chapters 12-14, 17 & 18

Preamble

Liber AL does not mention Babalon by name; but describes her in her aspect as the Scarlet Woman; because of whom women are now conceptualized as both holy and containing their own dignity and might; alongside their men. However, we get a thorough understanding of the nature of Babalon in Crowley's skrying of various Aethyrs; excerpts of which are presented here. We are first introduced to her; though she is not yet named in the 27th Aethyr in Liber CDXVIII. However, that's as far as Thelemic literature is concerned. Yet, Babalon does not come to us or to Crowley's visions from the void; but from the Pseudepigraphic and Apocalyptic traditions that culminated with John writing Revelations on Patmos.

She is the Goddess that Christianity eschews in their effort to institute a singular male god without a consort. This male deity creates the Universe out of his fiat; a Universe that is not birthed from copulating with his consort. Babalon is the ancient Sumerian goddess, Inanna, who is the earliest known expression of this archetype. She first appears in Revelations as "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was the child; and she crieth out, travailing in birth, and in pain to be delivered." And in John's hatred of her, he's faithfully captured her virtue; even as he saw these as vices. This woman is next reported to birth a son; "a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days."

She next appears as the Great Whore: "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." Ishtar is the goddess of Babylon; being identical in all, but name only with Inanna. But John is literally applying the symbol to the City of Babylon; where David wrote his original apocalypse. He next says:

I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

The Qabalistic rendering of the “scarlet-colored beast” gives us the seven sacred planets of the Ruach with the ten Sefirot. Her creation of man-gods are the abominations that will grow to become the kings of the Earth; as John states: “¹⁸And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.” Yet, John records a vision of a mighty angel, who describes:

Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. ^{18:3}For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

And finally, all that she represents in human culture is articulated:

And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

All that is innovative, creative and ennobling is found in her; and so also, the essence of her consort, whom with the symbol of her astride the Beast is already identified for us. And even the princes of the Earth are of her affluence. It was her destruction that has destroyed human vitality; and today, her resurrection as BABALON that restores this to us all. Liber CDXVIII unveils for us, her manifestation in the Aeon of Horus.

In nomine BABALON; restriction unto Choronzon.

The Cry of the 27th Aethyr, Which is Called ZAA

Per Crowley’s footnote, “ZAA = 𐌆𐌆𐌆 = 𐌆𐌆 = 21. A mystery of Atu XVIII, ‘The Moon.’ 𐌆 in which ♀ is exalted.” Venus is an expression Babalon, as the Moon is a symbol of the Goddess; making it quite natural that Crowley would encounter a female angel in this Aethyr.

There is an angel with rainbow wings, and h[er] dress is green with silver, a green veil over silver armour. Flames of many- coloured fire dart from h[er] in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon. And she cries: Lonely am I and cold in the wilderness of the stars.

Crowley notes that the Moon is virgin and is attributed to the path of Gimel, which crosses the wilderness of the Abyss. And here, the angel is clearly telling us that she dwells in the Abyss. From this we learn that Babalon is one of the Guardians of the Abyss; dwelling in the City of the Pyramids.

For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell.

Babalon is the Queen of Heaven as she is the inspiration and desire that moves the godhead to incarnation; and she is Gaia: the Earth Mother; both virgin and the Sacred Harlot, who births all and takes all into her womb. In her carnality, she presides over all works of wickedness as well; holding both extremes. In this she is the “sorceress of hell”—conjuring the Great N.O.X. or Night of Pan.

**I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness.
And I am the mother of the Dog Cerberus.
One person am I, and three gods.**

She describes her attributes; declaring herself a triune goddess—using the symbol of the three-headed jackal that is attributed to the Moon Atu. As the Daughter of Nuit, she dwells in contrast with her image as the Earth Mother and ruling over the hounds of Hades/Hell (below the Earth). And of course, she is also the lover of men.

And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire.

This is as much a warning for the Christist morality and its sexual taboo that blasphemes her. Yet secretly do such hypocrites ‘know’ her and subsequently are victimized by her; not accomplishing the Great Work. The sexual function is a human drive that cannot be turned off; no matter the injunction of any god.

**Oh, when shall the war of the Aires and the elements be accomplished?
Radiant are these falchions of my brothers, invisibly about me, but the might of the aethyrs beneath my feet beareth me
down. And they avail not to sever the Kamailow.**

The “Aires” descend to the plane of the elements; tethered together as the ‘bestowal’ or involution of the godhead. The desire that creates this is symbolized by Babalon; cf. [A Token of Babalon](#). And from the godhead, a tethered line of consciousness connects of the stages of the involution unto the manifestation.

**There is one in green armour, with green eyes, whose sword is of vegetable fire.
They shall avail me. My son is he, ---and how shall I bear him that have not known man?**

The green armour and vegetable fire give us the image of the ‘Green Man of Spring.’ Following from this divine ‘Fool’ is the Savior of divine or virgin birth; the holographic being that is the Adam Kadmon. That she has not yet known man supports the idea that the man to be born is the primordial being that is the hologram—generated by the planet herself and from which the whole of the human race will emerge.

**All this time intolerable rays are shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet,
and my form is the form of a man with the head of a golden hawk.**

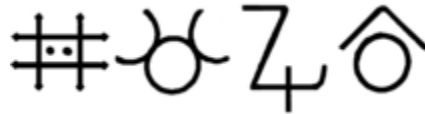
**While I have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds; and
now her voice is deep and guttural and hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of
them now.**

**UNTU LA LA ULULA UMUNA TOFA LAMA LE LI NA AHR IMA TAHARA ELULA ETFOMA UNUNA ARPETI
ULU ULU ULU MARABAN ULULU MAHATA ULU ULU LAMASTANA.**

**And then her voice rises to a shriek, and there is a cauldron boiling in front of her; and the flames under the cauldron are
like unto zinc flames, and in the cauldron is the Rose, the Rose of 49 petals, seething in it.**

The atomic number of zinc is 30; suggesting the 30 Aethyrs. The 49 petals being a number of Babalon (as found on the seal of the A.’A.’.) shows her moving the godhead (fire) to manifestation. Alchemists burned zinc metal in air, as a part of their ritual work and collected the resulting zinc oxide on a condenser. Some alchemists called this zinc oxide *lana philosophica*, Latin for “philosopher's wool”, because it collected in wooly tufts while others thought it looked like “white snow” and named it *nix album*.

The name of the metal was probably first documented by Paracelsus, a Swiss-born German alchemist, who referred to the metal as "zincum" or "zinken" in his book *Liber Mineralium II*, in the 16th century. The word is probably derived from the German *zinke*, and supposedly meant "tooth-like, pointed or jagged" (metallic zinc crystals have a needle-like appearance).



Various alchemical symbols attributed to the element zinc that gives a bluish-green flame when burning. Of the symbols for zinc, one looks a bit like a Z morphed into the symbol for Jupiter (whose Queen Scale color is blue) and the two circular symbols seem reminiscent of Taurus, which is ruled by Venus and whose color is green by the Queen Scale of color. Taurus is attributed to the Hierophant Atu and the Hebrew letter Vau, the Son, which might be equivocated with the Beast and that is placed under the cauldron—the cauldron being a symbol of the Yoni. The symbol overall is Babalon astride the Beast.

Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours.

The silver rings are the emanations of the Order of the Silver Star; each manifesting as one of the Aethyrs and hence, taking on “new colours.” This is the generative principle that is of the nature of Babalon. That her “rainbow wings” are arched, seems a description of the Veil of Qesheth; wherein she operates to create many colors—i.e. the many forms of human beings.

And now she lifts her head, and raises her hands to heaven, and cries: O Mother, wilt thou never have compassion on the children of earth? Was it not enough that the Rose should be red with the blood of thine heart, and that its petals should be by 7 and by 7?

She is weeping, weeping. And the tears grow and fill the whole stone with moons. I can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon, black and corrupted. I watch, and watch; and nothing happens.

The “cruel dragon” is Draco; the constellation of the Starry Gnosis wherein a deceased soul travels to either be cast as a star into the heavens or to be reincarnated. It is ‘the judgment’ and the scene of the ‘second death’ that takes place in the Abyss.

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Now a veil of olive and silver is drawn over the stone, only I hear the voice of the angel receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the aeon is MAKHASHANAH.

Crowley writes in his footnote:

מאקשאנה = 418. A word of 8 letters is necessary to perform the Great work on one whose Formula is 3:

$8^\circ = 3^\square$. The Seer "knew" that this Word was not the correct Word, which is Abrahadabra = 418. But on writing it down in Hebrew, as above, he saw that it was the correct word after all. Observe that this proves the Angel to have been an Intelligence not of the Seer's conscious mind. Had he given the Word which the Seer knew, it might have been derived from his subconscious Self. Furthermore, this Word contains more than the

mere 418 because of its 8 letters suiting the special Formula required by this particular Angel, whereas the other Word is a general Formula, being of 11 letters, all Magick being referred to 11. so far as

ABRAHADABRA is specialized, it refers to the Work of $5^{\circ} = 6^{\square}$, there being 5 alephs and 6 other letters. In the Latin script also Makhshanah does have 11 letters. Again, the operation of the Cauldron (above) is described by the 5 consonants of this Word. $\aleph = \nabla$ (water) $\beth = \text{Wheel}$ (Rose) $\daleth = \triangle$ (Fire). $\lrcorner = \text{dragon}$. $\beth = \text{Binah}$.

Hence Babalon is attributed to Binah; along with Nuit. And as such, she is one of the Guardians of the Abyss. The “unknown” is “interpenetrated” with “knowledge” (Da’ath), “will” (Tiphareth) and “understanding” (Binah). This shows the true path of attainment; from Tiphareth, through Da’ath (the Abyss) unto Binah.

And these words shalt thou say backwards:

**ARARNAY OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA
SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU. when thou wilt call my burden unto appearance,
for I who am the Virgin goddess am the pregnant goddess, and I have cast down my burden even unto the borders of the
universe. They that blaspheme me are stoned, and my veil is fallen about me even unto the end of time.**

These are the words that call Babalon to “appearance” that we can assume would cause her to indwell a temple dedicated to her. Crowley offers this translation:

Hither, O Holy one
whose burden pulls at thy spine
Ho! Ho! Ho! The two-headed God (Janus) ploughs thy back
sows habitations upon thy back
thou many-phallused queen
of princely loves
which are all sodomies
so that the holy ones laugh and shake with laughter
while the lords of mischief
spend upon thee
TUTULU down bounces from thy back
the merry mad foetus-faces
an emission

Gather ye sun-roses, sun-roses gather ye from the split backside of the Virgin (Earth).

The holy one is of course, Babalon. And the fact that her burden pulls on the spine suggests the Kundalini serpent. That Janus is a two-headed god, suggests the male scrotum as a complement (tea-bagging) to her description as being “many-phallused”—akin to her whore-like nature, where she practices her princely love that is described as sodomitic; due to the fact that she is spirit, mating with a beast.

In the 19th Aethyr, Babalon is presented as Isis; she who leads Christian Rosencreutz to the Chemical Wedding. Of her (the angel of POP), Crowley teaches that she is the Holy Guardian Angel in a feminine form (Isis-Urania), whose function is to equilibrate symbols, such as is practiced by the Exempt Adept, and she bears the “Seed of Life, in the Holy Cup.” POP rendered in Hebrew gives us the number 48; suggesting the Zodiac cast into the four elements and equivalent to the Hebrew words for woman, strength and army; the latter two giving an apocalyptic tone.

The Cry of the 19th Aethyr, Which is Called POP

Now then at last cometh forth the Angel of the Aethyr, who is like the Angel of the fourteenth key of Rota, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe.

In Crowley's footnote, he writes: "She keeps Love alight by patient Fidelity --- the Holy Guardian Angel awaits eternally the address of Her Charge. And she is also the Arch-harlot, always ready to seduce and to intoxicate him who lusts after Her." In other words, this is Babalon.

She comes and kisses me on the mouth, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone.

And on her mouth, like a chrysanthemum of radiant light, is a kiss, and on it is the monogram I.H.S. The letters I.H.S. mean In Homini Salus [people in health] and Instar Hominis Summus [like with all], and Imago Hominis deus [the image of man to God]. And there are many, many other meanings, but they all imply this one thing; that nothing is of any importance but man; there is no hope or help but in man.

There is no man but God; Babalon is Pan, the All-Devourer and All-Begetter. The fact that she is here speaking of the image of man, she is delineating the archetypal hologram of the Adam Kadmon.

And she says: Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain, and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon. And in my shaft is it concentrated and bound up. See how all around thee gather my warriors, strong knights in goodly armour ready for war. Look upon my crown; it is above the stars. Behold the glow and the blush thereof! Upon thy cheek is the breeze that stirs those plumes of truth. For though I am the Angel of the fourteenth key, I am also the Angel of the eighth key. And from the love of these two have I come, who am the warden of Pop and the servant of them that dwell therein. Though all crowns fall, mine shall not fall; for my plumes reach up unto the Knees of Him that sitteth upon the holy throne, and liveth and reigneth forever and ever as the balance of righteousness and truth. I am the Angel of the moon. I am the veiled one that sitteth between the pillars veiled with a shining veil, and on my lap is the open Book of the mysteries of the ineffable light. I am the aspiration unto the higher; I am the love of the unknown. I am the blind ache within the heart of man. I am the minister of the sacrament of pain. I swing the censer of worship, and I sprinkle the waters of purification. I am the daughter of the house of the invisible. I am the Priestess of the Silver Star.

Crowley says in his footnotes: "She is Isis-Urania, in Atu II. As Atu XIV she leads directly upwards to Tiphereth (ⲧ), as Atu VII directly upwards to Binah (ⲙ), and as Atu II, directly upwards to Kether (the top point of ⲧ)." and "The full title of Atu II. Note "Silver Star" as title of the Third Order. Hence she must appear as Hegemone to lead the Candidate to the first grade of that Order --- Magister Templi." We've edited Crowley's essays on the three Atus he discusses; adapting them for the present subject. The Priestess of the Silver Star is declared to be Isis, the Rosicrucian initiatrix. And then she is said to be "the idea behind all form," which shows her as Babalon (cf. [A Token of Babalon](#)).



II. THE PRIESTESS

This card is referred to the letter Gimel, which means a Camel. (The symbolism of the Camel is explained later.)

The card refers to the Moon. The Moon (being the general feminine symbol, the symbol of the second order corresponding to the Sun as the Yoni does to the Lingam) is universal, and goes from the highest to the lowest. It is a symbol which will recur frequently in these hieroglyphs. But in the earlier Trumps the concern is with Nature above the Abyss; the Priestess is the first card which connects the Supernal Triad with the Hexad; and her path, as shown in the diagram, makes a direct connection between the Father in his highest aspect, and the Son in his most perfect manifestation. This path is in exact balance in the middle pillar. There is here, therefore, the purest and most exalted conception of the Moon. (At the other end of the scale is Atu xviii, q.v.)

The card represents the most spiritual form of Isis the Eternal Virgin; the Artemis of the Greeks. She is clothed only in the luminous veil of light. It is important for high initiation to regard Light not as the perfect manifestation of the Eternal Spirit, but rather as the veil which hides that Spirit. It does so all the more effectively because of its incomparably dazzling brilliance. [The tradition of the best schools of Hindu mysticism has a precise parallelism. The final obstacle to full Enlightenment is exactly this Vision of Formless Effulgence]. Thus she is light and the body of light. She is the truth behind the veil of light. She is the soul of light. Upon her knees is the bow of Artemis, which is also a musical instrument, for she is huntress, and hunts by enchantment.

Now, regard this idea as from behind the Veil of Light, the third Veil of the original Nothing. This light is the menstruum of manifestation, the goddess Nuith, the possibility of Form. This first and most spiritual manifestation of the feminine takes to itself a masculine correlative, by formulating in itself any geometrical point from which to contemplate possibility. This virginal goddess is then potentially the goddess of fertility. She is the idea behind all form; as soon as the influence of the triad descends below the Abyss, there is the completion of concrete idea.

At the bottom of the card, accordingly, are shown nascent forms, whorls, crystals, seeds, pods, symbolising the beginnings of life. In the midst is the Camel which is mentioned in the chapter quoted above. In this card is the one link between the archetypal and formative worlds.

Thus far concerning this path, considered as issuing downwards from the Crown; but to the aspirant, that is, to the adept who is already in Tiphareth, to him who has attained to the Knowledge and Conversation of the Holy Guardian Angel, this is the path which leads upwards; and this card, in one system entitled the Priestess of the Silver Star, is symbolic of the thought (or rather of the intelligible radiance) of that Angel. It is, in short, a symbol of the highest Initiation. Now it is a condition of Initiation that its keys are to be communicated by those who possess them to all true aspirants. This card is thus very peculiarly a glyph of the work of the A.'.A.'. .

It is important to reflect that this card is wholly feminine, wholly virginal, for it represents the influence and the means of manifestation (or, from below, of attainment) in itself. It represents possibility in its second stage without any beginning of consummation.

It is especially to be observed that the three consecutive letters, Gimel, Daleth, He' (Atu II, III, XVII) show the Feminine Symbol (Yin) in three forms composing a Triune Goddess. This Trinity is immediately followed by the three corresponding and complementary Fathers, Vau, Tzaddi, Yod (Atu IV, V, IX). The Trumps 0 and I are hermaphrodite. The remaining fourteen Trumps represent these Primordial Quintessences of Being in conjunction, function, or manifestation.

As Artemis, the Priestess of the Silver Star is the huntress who holds the [rain]bow that is the [Veil of Qesheth](#). Her Roman counterpart is Diana; the many-breasted vision of the goddess who is adored on the altar of the Gnostic Mass. Babalon is transforming from her virginal fecundity to the consummation itself, which is her role as the Scarlet Whore. But here, she beomes androgynous; as if in the midst of this transformation.



XIV. ART

i. The Arrow

This card is the complement and the fulfilment of Atu VI, Gemini. It pertains to Sagittarius, the opposite to Gemini in the Zodiac, and therefore, "after another manner," one with it. Sagittarius means the Archer; and the card is (in its simplest and most primitive form) a picture of Diana the Huntress. Diana is primarily one of the lunar goddesses, though the Romans rather degraded her from the Greek "virgin Artemis", who is also the Great Mother of Fertility, Diana of the Ephesians, Many-Breasted. (A form of Isis-see Atu II and III.) The connection between the Moon and the Huntress is shewn by the shape of the bow; and the occult significance of Sagittarius is the arrow piercing the rainbow; the last three paths of the Tree of Life make the word

Qesheth, a rainbow, and Sagittarius bears the arrow which pierces the rainbow, for his path leads from the Moon of Yesod to the Sun of Tiphareth. (This explanation is highly technical; but this is necessary because the card represents an important scientific formula, which cannot be expressed in language suited to common comprehension.)

This card represents the Consummation of the Royal Marriage which took place in Atu VI. The black and white personages are now united in a single androgyne figure. Even the Bees and the Serpents on their robes have made an alliance. The Red Lion has become white, and increased in size and importance, while the White Eagle, similarly expanded, has become red. He has exchanged his red blood for her white gluten. (It is impossible to explain these terms to any but advanced students of alchemy.)

The equilibrium and counter-change are carried out completely in the figure itself; the white woman has now a black bead; the black king, a white one. She wears the golden crown with a silver band, he, the silver crown with a golden fillet; but the white head on the right is extended in action by a white arm on the left which holds the cup of the white gluten, while the black head on the left has the black arm on the right, holding the lance which has become a torch and pours forth its burning blood. The fire burns up the water; the water extinguishes the fire.

The robe of the figure is green, which symbolizes vegetable growth: this is an alchemical allegory. In the symbolism of the fathers of science, all "actual" objects were regarded as dead; the difficulty of transmuting metals was that the metals, as they occur in nature, were in the nature of excrements, because they did not grow. The first problem of alchemy was to raise mineral to vegetable life; the adepts thought that the proper way to do this was to imitate the processes of nature. Distillation, for instance, was not an operation to be performed by heating something in a retort over a flame; it had to take place naturally, even if months were required to consummate the Work. (Months, at that period of civilization, were at the disposal of enquiring minds.)

Rising from the cauldron, as the result of the operation performed ~ is a stream of light which becomes two rainbows; they form the cape of the androgyne figure. In the centre, an arrow shoots upwards. This is connected with the general symbolism previously explained, the spiritualization of the result of the Great Work.

The rainbow is moreover symbolical of another stage in the alchemical process. At a certain period, as a result of putrefaction, there is observed a phenomenon of many-coloured lights (The "coat of many colours" said to have been worn by Joseph and Jesus, in the ancient legends, refers to this. See also Atu 0, the Motley of the Green Man, Dreamer-Redeemer).

To sum up, the whole of this card represents the hidden content of the Egg described in Atu VI. It is the same formula, but in a more advanced stage. The original duality has been completely compensated; but after birth comes growth; after growth, puberty; and after puberty, purification.—Book of Thoth

The Cup of Babalon itself is on display in the Chariot Atu; filled with "radiant blood" or the Blood of the Saints that infers the spiritual life. Hence, by pouring ones blood into the Cup of her fornications is her empowerment as the Scarlet Woman to whom all power is given. Her spiritual force endows the Beast by rite of her sodomy; a glyph for the alchemical spiritualization of matter.



VII. THE CHARIOT

Atu VII refers to the zodiacal sign of Cancer, the sign into which the Sun moves at the Summer Solstice. [Note that Cheth - Cheth 8-Yod 10-Tau 400-has the value of 418. This is one of the most important of the key numbers of Liber AL. It is the number of the word of the Aeon, ABRAHADABRA, the cypher of the Great Work. (See The Equinox of the Gods, p.138. Also The Temple of Solomon the King.) On this word alone a complete volume could, and should, be written.]

Cancer is the cardinal sign of the element of Water, [Hence St. John Baptist's Day, and the various ceremonials connected with water.] and represents the first keen onrush of that element. Cancer also represents the path which leads from the great Mother Binah to Geburah, and is thus the influence of the Supernals descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it. It corresponds, in this way, to The Hierophant, which, on the other side of the Tree of Life, brings down the fire of Chokmah.

The design of this present card has been much influenced by the Trump portrayed by Eliphaz Levi. The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetragrammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion. This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements. The Charioteer is clothed in the amber-coloured armour appropriate to the sign. He is throned in the chariot rather than conducting it, because the whole system of progression is perfectly balanced. His only function is to bear the Holy Grail. Upon his armour are ten Stars of Assiah, the inheritance of celestial dew from his mother. He bears as a crest the Crab appropriate to the sign. The vizor of his helmet is lowered, for no man may look upon his face and live. For the same reason, no part of his body is exposed. Cancer is the house of the Moon; there are thus certain analogies between this card and that of the High Priestess. But, also, Jupiter is exalted in Cancer, and here one recalls the card called Fortune (Atu X) attributed to Jupiter. The central and most important feature of the card is its centre - the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah. In the centre is radiant blood; the spiritual life is inferred; light in the darkness. These rays, moreover, revolve, emphasizing the Jupiterian element in the symbol.—Book of Thoth

And she catches me up to her as a mother catches her babe, and holds me up in her left arm, and sets my lips to her breast. And upon her breast is written: Rosa Mundi est Lilium Coeli squares in the midst. It radiates a blaze of light, too dazzling to make out the characters, and a voice says: Non haec piscis omnium.

The first Latin phrase “Rosa Mundi est Lilium Coeli” translates as: *The Rose of the World is the Lily of Heaven*; another symbol of the alchemical spiritualization of matter, which is the equal and opposite reaction of the manifestation of spirit. The second Latin phrase “Non haec piscis omnium” translates as: *These are not all the fish*; wherein Crowley concludes “She is not attained by all men,” which indicates a hierarchy of superior visionaries who will recognize at the closing of the Age of Pisces, the Aquarian nature of the Age to come (cf. [Gnostic Cycles](#)).

The Cry of the 16th Aethyr, Which is Called LEA

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull.

A “crowned virgin” is an obvious symbol of Babalon, as Guardian of the Abyss and standing before Kether, the Crown and not the false crown of Da’ath. She is here in her aspect as the desire of the godhead that pushes forward to involution (cf. [A Token of Babalon](#)).

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

The godhead takes on the “image of toil” or the great effort of involution and in doing so, the “labour” or desire of Babalon is fulfilled.

For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths.

This is the great sodomy of Babalon; the spirit descended upon the animal called Homo Sapiens; evolved from the ape. In Crowley’s footnote, he conflates the labyrinth with the myth of Pasiphae and the Minotaur; a secret Gnostic sect followed by upper class (regal—in conjunction with the crown; discussed

above) in ancient Roman society. High Magick itself was a practice of the aristocracy in contrast with the folk magick of the peasantry. Pasiphae and the Minotaur is said by Crowley to “contain this mystery of the woman and the beast” that we find throughout Greco/Roman mythology. That this labyrinth has 72 paths is an obvious reference to the Shemhamphorash; the 72 names of God in the Hebrew Qabalah and hence, an allegory of the body of the godhead or the Universal Mind. Expressed as “two-and-seventy” delineates the two that are Babalon and Beast conjoined with the 70 that is equivalent to these words:

הסוד Hush, which means to be silent and is the fourth Power of the Sphinx.

יין Wine; that which is contained in the Cup of Babalon

ליל Night or the Night of Pan, who is Babalon and Nuit.

סוד The Secret (Ps. 25:14; see 353) This is a mystery.

אדם וחוה Adam and Eve; the full holographic archetype.

And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite brilliance, so that the whole Aethyr flushes warm, and she says with a subtle sub-meaning, pointing downwards: By this, that.

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers?

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child, and give him to drink of the milk of thy breasts. But I go dancing."

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis, and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

In his footnote, Crowley says that the angels dancing around Babalon are her avatars; that she has expression as many of goddesses in the cultures of the world. And “By this, that,” Crowley says is a “promise to give herself to the Beast.” In pointing downwards, we see the involutory decent of desire/spirit into animal man.

The Latin phrase translates as “Remember: I follow” and Themis is the Greek goddess of Justice; equivalent to Maat. From this, it has been deduced that the next Aeon is the Aeon of Maat; the Egyptian goddess, equivalent to Themis. This is the prophecy of the Aeon of Truth to come after the Aeon of Horus; hence an Aeon of the goddess on a higher rung than the formal matriarchal age.

The Cry of the 15th Aethyr, Which is Called OXO

Crowley indicates in his footnote that the “Rose of the Earth” (Rosa Mundi discussed in the 19th Aethyr above); developing this theme of the spiritualization of matter, as indicated in the conscious state that preludes the “passing to the Grade of Magister Templi”—the Ordeal of the Abyss.

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

Babalon is here as the “Sorceress of Hell”—as she appeared in the 27th Aethyr. The lust of the spirit moves into the flesh and so becomes sensual. That she gathers the “heads of all them that are baptized in the waters of life” indicates those initiates who are visionaries discussed in the 19th Aethyr (immediately above). And that she gathers these for her Mother, Nuit shows us why they are both considered Guardians of the Abyss.

The Cry of the 14th Aethyr, Which is Called UTA

The Angel reappears.

The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it.

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

Nuit is described as the “egg of spirit” and “mother”—and Night of Pan, who is Babalon. It is the Beast that stands “in the sign of Apophis and Typhon” as the raw, primal force that’s birthed by this Universal Mother.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.

The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion. The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the abyss is the eye of the hawk. But upon the great sea shall the Master of the Temple find neither star nor moon.

The fifty gates are the 49 moral layers of the soul in Hebrew Qabalah, that when aligned, open the fiftieth gate. And as stated in [The Fifty Gates of Wisdom](#):

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

And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss. And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

Crowley states in his footnote that the “great word that is the Key of the Abyss” is N.O.X. = 210. This is the Night of Pan from which the ALL emerges to manifestation. That “Sorrow” is featured is because the N.O.X. is the infinite source of material substance that meets the infinite source of spiritual substance; the L.V.X. This is perfectly summarized in the glyph of Babalon astride the Beast.

What I thought were shapes of rocks, rather felt than seen, now appear
to be veiled Masters, sitting absolutely still and silent. Nor can any one
be distinguished from the others.

And the Angel sayeth: Behold where thine Angel hath led thee! Thou
didst ask fame, power and pleasure, health and wealth and love, and
strength, and length of days. Thou didst hold life with eight tentacles,
like an octopus. Thou didst seek the four powers and the seven delights
and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art
become as one of These. Bowed are their backs, whereon resteth the universe. Veiled are their faces,
that have beheld the glory Ineffable.

These adepts seem like Pyramids --- their hoods and robes are like
Pyramids.

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation.
Verily also is it a tomb. Thinkest thou that there is life within
the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily,
there is no life in them.

The pyramid externally, is a phallic symbol (noted in Crowley's footnote) that is also internally, a symbol
of the womb. This is a glyph for Babalon conjoined the Beast.

Their sandals were the pure light, and they have taken them from their
feet and cast them down through the abyss, for this Aethyr is holy ground.

Herein no forms appear, and the vision of God face to face, that is
transmuted in the Athanor called dissolution, or hammered into one forge of
meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and the glory of the Most High is
no more. There is no more knowledge. There is no more bliss. There is no
more power. There is no more beauty. For this is the Palace of

Understanding: for thou art one with the Primeval things.
Drink in the myrrh of my speech, that is bruised with the gall of the
roc, and dissolved in the ink of the cuttle-fish, and perfumed with the
deadly nightshade.

This is thy wine, who wast drunk upon the wine of Iacchus. And for
bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat!

For as pure being is pure nothing, so is pure wisdom pure —, and
so is pure understanding silence, and stillness, and darkness. The eye is
called seventy, and the triple Aleph whereby thou perceivest it, divideth
into the number of the terrible word that is the Key of the Abyss.

I am Hermes, that am sent from the Father to expound all things
discreetly in these the last words that thou shalt hear before thou take
thy seat among these, whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are
folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

And that bright light of comfort, and that piercing sword of truth,
and all that power and beauty that they have made of themselves, is cast
from them, as it is written, "I saw Satan like lightning fall from Heaven."

And as a flaming sword is it dropt through the abyss, where the four beasts
keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light
thereof shineth

even unto the earth, and bringeth hope and help to them that dwell in the
darkness of thought, and drink of the poison of life. Fifty are the
gates of understanding, and one hundred and six are the
seasons thereof. And the name of every season is Death.

♁ = 50 = ♀ = Atu XIII/Death

♁ spelled in full means 'fish' = 106; corresponding to the 'great sea' without the light of any star or the
Moon. This is an intimation of the N.O.X. and the Sea of Binah. That every season is death, it's each
these petty egos that are the moral layers of soul that are cast into the Abyss; a death for certain!

The Cry of the 12th Aethyr, Which is Called LOE

Crowley states in his footnote that the three letters of this Aethyr as LOE ; respectively, "are all aspects of Babalon." And the Aethyr opens with the Chariot Atu, which holds the Cup of Babalon, which Crowley claims is the true sangreal and of which the Christian cup is but a perversion.

There appear in the stone two pillars of flame, and in the midst is a chariot of white fire.

This seems to be the chariot of the Seventh Key of Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon a cup, from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

Again, that Babalon rides the Beast delineates the spiritual descent into matter. The Saints always pay by giving every last bit of their blood; their Soul. Babalon in her whoredom, exacts a perfect fidelity.

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Not just the saints, but every human being imbibes her spirit as they surrender their Soul; save only that some are not conscious of this hand hold themselves back.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness.

For ever thus must she veil the brilliance of Her Self." O Babylon, Babylon, thou mighty Mother, that ridest upon the crown d beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.

The energy exchange between the Beast and Babalon is the key to human evolution and a mystery that each of us must explore for ourselves. The evolutionary transformation of matter and spirit is a dual process that cannot be explained with words as it is not for the intellect to understand. The intellect can only attain to the false crown.

The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.
And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more.
For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.
And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.

And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding.
Accursed are they, for they shut up their blood in their heart.

In Crowley's footnote, he states: "Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein." We find in this a subtle explanation of the mystery of the Babalon and the Beast; that being the mystery of the uniting of Heaven and Earth.

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon.
And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six. This is its secret interpretation that may not be understood, save only of them that understand. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On באבאלען. Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

The five interpenetrating the six, Crowley accords to Abrahadabra; the word of the Aeon. But it is also the interpenetration of matter with spirit and spirit with matter. And in Crowley's footnote, he demonstrates Babalon as the "Gate of the God On"—"Bab = gate. Al = God. On = ON. O = 70. N = 50. ON = 120." We can get more out of this when considering Nuit's direction in Liber AL (with Crowley's comment): AL I.25: "Divide, add, multiply, and understand."

Dividing $6/50 = 0.12$.

0, the circumference, Nuit.

., the centre, Hadit.

1, the Unity proceeding, Ra-Hoor-Khuit.

2, the Coptic H, whose shape closely resembles the Arabic figure 2, the breath of Life, inspired and expired.

Human consciousness, Thoth. Adding $50 + 6 = 56$, Nu, and Concentrating $5 + 6 = 11$, Abrahadabra, etc.

Multiplying $50 \times 6 = 300$, Shin, and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse, possibly those of 418 and 666 again.

Crowley's inclination is correct, there is a bit more that we can see. In the division of six and fifty, we get 0.12, which when multiplied by 100 is 120. 100 is the number of the Tree-of-Life (creation); reflecting the 10 Sefirot that are in each of the ten Sefirot. Babalon is hence, omnipresent. The Formula of ON is implicit in Liber C (100).

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and of *θελημα*. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end.

This all but corroborates what we noted in our comment above; Nuit being at an "end." She is the Mother of Babalon as Babalon is the mother of us All.

And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

The Cry of the 9th Aethyr, Which is Called ZIP

(v. III.) This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids.

Crowley states in his footnote: "BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe." The Elemental Watchtowers contain 12 x 13 squares that he then considers "as the City of the Pyramids." We might then say that the "dust" is matter at the essential point where it meets with spirit, and thus the Magister Templi is the Beast.

(v. VII.) For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! Refrain Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

The "daughter of BABALON" seems to be the Cup that holds the blood of the Beast; the City of the Pyramids being the sacrificial temple and her womb. There is also the idea of the Malka, Daughter being raised to the throne of the Queen to awaken the 'eld' of the King; the eld then being the desire of the godhead, as described in [A Token of Babalon](#).

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For they have called her, and Malkuth, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

The Cry of the 7th Aethyr, Which is Called DEO

In his footnote, Crowley attributes the letters of DEO to Scorpio and Libra; calling them “symbols of Babalon.”

The stone is divided, the left half dark, the right half light, and at the bottom thereof is a certain blackness, of three divergent columns. And it seems as if the black and white halves are the halves of a door, and in the door is a little key-hole, in the shape of the Astrological symbol of Venus. And from the key-hole issue flames, blue and green and violet, but without any touch of yellow or red in them. It seems as if there were a wind beyond the door, that is blowing the flame out.

And a voice comes: "Who is he that hath the key to the gate of the evening star?"

And now an Angel cometh and seeketh to open the door by trying many keys. And they are none of any avail. And the same voice saith: "The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate is the balance of the seven and the four; and of this thou hast not even the first letter. Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton, and there is a word of seven letters which it concealeth, and that again concealeth the holy word that is the key of the abyss. And this thou shalt find, revolving it in thy mind.

The Tetragrammaton is said here to conceal a “word of seven letters”—telling us that the Word of the godhead conceals Babalon (cf. A Token of Babalon). The “holy word that is the key of the abyss” is N.O.X. (per Crowley’s footnote); and that this should revolve about the mind in this Aethyr seems significant. In the previous, 8th Aethyr, the formula for the attainment of the K&C of the H.G.A. is produced. The 7th Aethyr then marks the beginning approach towards the Abyss.

Hide therefore thine eyes. And I will set my key in the lock, and open it. Yet still let thine eyes be hidden, for thou canst not bear the glory that is within.

So, therefore, I covered mine eyes with my hands. Yet through my hands could I perceive a little of those bowers of azure flame.

And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the bar of heaven, and the feet of the Most High are set thereon.

Now I behold more fully: Each tongue of flame, each leaf of flame, each flower of flame, is one of the great love-stories of the world, with all its retinue of mise-en-scène. And now there is a most marvelous rose formed from the flame, and a perpetual rain of lilies and passion-flowers and violets. And there is gathered out of it all, yet identical with it, the form of a woman like the woman in the Apocalypse, but her beauty and her radiance are such that one cannot look thereon, save with sidelong glances. I enter immediately into trance. It seems that it is she of whom it is written, "The fool hath said in his heart 'there is no God.'" But the words are not Ain Elohim, but La (=nay!) and Elohim contracted from 86 to 14, because La is 31, which x 14 is 434, Daleth, Lamed, Tau. This fool is the fool of the Path of Aleph, and sayeth, which is Chokmah, in his heart, which is Tiphereth, that she existeth, in order first that the Wisdom may be joined with the Understanding; and he affirmeth her in Tiphereth that she may be fertile.

Babalon is declared to be “like the woman in the Apocalypse”—equivocating the two symbols. She also joins Chomah (Wisdom) with Binah (Understanding); the path of Daleth, which when spelled in full is “Daleth, Lamed, Tau.” That the Fool (for she is not Kether) “affirmeth her in Tiphareth” is a further involuntary step from Kether as the Adam Kadmon to Tiphareth (the path of Gimel); implanting the starry Augoeides into the Soul of Matter.

It is impossible to describe how this vision changeth from glory unto glory, for at each glance the vision is changed. And this is because she transmitteth the Word to the Understanding, and therefore hath she many forms, and each goddess of love is but a letter of the alphabet of love.

Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus. (Ayin means an eye.)

For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that poureth the Water of Life upon her head, whence it floweth to fructify the earth. But now the whole Aethyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter.

And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems. But I look upwards, seeing that she is called the footstool of the Holy One, even as Binah is called His throne. And the whole Aethyr is full of the most wonderful bands of light, --- a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

The throne of the Pharaoh was said to literally be the ‘Womb of Isis’ and the Pharaoh had no authority unless he was physically seated on the throne. Hence Binah is the throne of ‘Him’ that is the ‘Most High’ (Kether the Crown) and so the divinity manifests through Binah, as Babalon is the throne of Kether. The Egyptian symbolism in the following paragraph also suggests the City of the Pyramids.

Oh, I see vast plains beneath her feet, enormous deserts studded with great rocks; and I see little lonely souls, running helplessly about, minute black creatures like men. And they keep up a very curious howling, that I can compare to nothing that I have ever heard; yet it is strangely human.

And the voice says: These are they that grasped love and clung thereto, praying ever at the knees of the great goddess. These are they that have shut themselves up in fortresses of Love.

Each plume of the peacock is full of eyes, that are at the same time 4 x 7. And for this is the number 28 reflected down into Netzach; and that 28 is Kaph Cheth (Kach), power. For she is Sakti, the eternal energy of the Concealed One. And it is her eternal energy that hath made this eternal change. And this explaineth the call of the Aethyrs, the curse that was pronounced in the beginning being but the creation of Sakti. And this mystery is reflected in the legend of the Creation, where Adam represents the Concealed One, for Adam is Temurah of MAD, the Enochian word for God, and Eve, whom he created for love, is tempted by the snake, Nechesh, who is Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

Babalon, as the desire she moves the Ain Soph to involution is then “the eternal energy of the Concealed One.” She inaugurates the Dao, symbolized here as “this eternal change” that is the destruction of the primordial and stagnant equilibrium that is the NOT—symbolized as the sleeping Brahma.

And the garden is the supernal Eden, where is Ayin, 70, the Eye of the Concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent. And therefore this constitution was implicitly in the nature of Eden (cf. Liber L., I., 29, 30), so that the call of the Aethyrs could not have been any other call than that which it is.

But they that are without understanding have interpreted all this askew, because of the Mystery of the Abyss, for there is no Path from Binah unto Chesed; and therefore the course of the Flaming Sword was no more a current, but a spark. And when the Stooping Dragon raised his head unto Dath in the course of that spark, there was, as it were, an explosion, and his head was blasted. And the ashes thereof were dispersed throughout the whole of the 10th Aethyr. And for this, all knowledge is piecemeal, and it is of no value unless it be co-ordinated by Understanding.

And now the form of the Aethyr is the form of a mighty Eagle of ruddy brass. And the plumes are set alight, and are whirled round and round until the whole heaven is blackness with these flying sparks therein.

Now it is all branching streams of golden fire tipped with scarlet at the edges.
And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that "the word of sin is restriction."
It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.
And a voice sounds: It is most terrible for the one that hath shut himself up and made himself fast against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.
These that thou seest are indeed the Black Brothers, for it is written: "He shall laugh at their calamity and mock them when their fear cometh." And therefore hath he exalted them unto the plane of love.
And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold the brilliance of the lady of the Aethyr; but they will not. And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish. Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau.

Crowley's footnote states that Daleth, spelled in full is "Daleth, Lamed, Tau"—reflecting the fact that Saturn is exalted in Libra. Daleth is attributed to the Empress Atu (connecting Chokmah and Binah), which is ruled by Venus; the ruling planet of Libra.

And therefore was he a fool who uttered her name in his heart, for the root of evil is the root of breath, and the speech in the silence was a lie.

Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth but a little.

The Cry of the 3rd Aethyr, Which is Called ZON

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

This reflects the line from Liber AL:

AL III.55: "Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!"

Crowley writes in part of his commentary to this verse:

She is Sakti, the Teh, the Magical Door between the Tao and the Manifested World. The great Obstacle than is if that Door be locked up. Therefore Our Lady must be symbolized as an Whore. (Note Daleth, the Door = Venus. The Dove; free flowing; all this is linked up in the symbol). Clearly, at last, the Enemy is this Shutting up of things. Shutting the Door is preventing the Operation of Change, i.e. of Love. The objection to Calypso, Circe, Armida, Kundry, and Co. is that one is liable to be shut up in their Gardens.

The idea of love being "free flowing" is the mark of a fully individuated and conscious woman who claims her own vitality.

It is this 'shutting up' that is hideous, the image of death. It is the opposite of Going, which is God. Women under Christianity are kept virgin for the market as Strasbourg geese are nailed to boards till their livers putrefy. The nature of woman has been corrupted, her hope of a soul thwarted, her proper pleasure balked, and her mind poisoned, to titillate the jaded palates of senile bankers and ambassadors.

'Mary inviolate' is to be 'torn upon wheels' because tearing is the only treatment for her; and RV, a wheel, is the name of the feminine principle. (See Liber D.) It is her own sisters who are to punish her for the crime of denying Her nature, not men who are to redeem her, since, as above remarked, it is man's own false sense of guilt, his selfishness, and his cowardice, which originally forced her to blaspheme against herself, and so degraded her in her own eyes, and in his.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss. And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown¹⁵; for if there were two crowns, then should Ygdrasil, that ancient tree, be cast out into the Abyss, uprooted and cast down into the Outermost Abyss, and the Arcanum which is in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the wine of the Sacrament should be the water of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! there shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

Babalon is here declared 'Guardian of the Abyss' and it is she who is said to be the redeemer. The Exempt Adept stands before her and in front of the Abyss; having renounced all knowledge so that the 'Black Brother'³ should fail to find in knowledge, the crown of human attainment. Crowley describes the work of the Exempt Adept when he states in his footnote that "Logic beyond the Abyss convicts it of essential self contradiction" and that therefore, "the Intellect is incapable of Truth." The goddess (Our Lady) as redeemer has an overtly Gnostic overtone that has verifiable corroboration in the ancient Gnostic Codices. In the 28th verse of the Gospel of Truth we read, with our commentary appended in italic:

28. How good for the person who returns to himself and awakens, and blest is he whose blind eyes have been opened! And the Spirit ran after him, resurrecting him swiftly. Extending her hand to him who was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is thru the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

Resurrection is not presented here as a physical death followed by a reanimation of the formerly destroyed body. But rather, the „Spirit of God“ (the Goddess herself) coming into the human soul and bring him or her to a greater recognition of life. This seems to parallel the Sethian symbol of Baptism, in which one is dissolved into the water and then arises to a new life.

And in verse 36 of the Gospel of Philip we read, with our commentary appended:

36. There were three Mariams who walked with the Lord at all times: his mother and [his] sister and (the) Magdalene—this one who is called his Companion. Thus his (true) Mother and Sister and Mate is (also called) 'Mariam'.

The opening incantation in Liber LXV is an obvious parallel:

1. I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! O heart of my mother, my sister, mine own, Thou art given to Nile, to the terror Typhon! Ah me! but the glory of ravens storm Enswathes thee and wraps thee in frenzy of form. Be still, O my soul! that the spell may dissolve As the wands are upraised, and the eons revolve. Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart! Behold! we are one, and the tempest of years Goes down to the dusk, and the Beetle appears. O Beetle! the drone of Thy dolorous note Be ever the trance of this tremulous throat! I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!

³ This is not the Brother of the Black School of Magick, but the dupe of the Black Lodge—those blind forces that seek to impede the inevitability of change and the evolutionary course of human destiny.

The religion being created here is a goddess worship; the feminine holding three relationships available for the male; maternal, sibling and concubine. That his concubine is called the „magdalene“ (η Μαγδαληνή = 8+595 or 603-by AIQ BKR: 9 [the Moon]); the word coming from the Hebrew root for watchtower indicates that she becomes his „tower“ or „fortress“ ... it is she that should be elevated as great or magnificent. Note the Priestess of the Gnostic Mass is set on the „summit of the Earth.“

603 is the value of the Greek words for „Emission of seed; orgasm (εκποησις), „Infallible proof (τεκμηριον) and „The oracle (το λογιον). This shows the Magdelene poised to receive the seed and become the oracle; the voice of the „Savior“ possessing the Logos that is the seed and the „Infallible proof“ by the experience of Gnosis; intimately connected with the shrill cry of orgasm. (Cf. The Gnostic Mass.)

And in the thought of Norea, we read (with our commentary in italic):

Father of All, Ennoia of the Light, dwelling in the heights above the (regions) below, Light dwelling in the heights, Voice of Truth, upright Nous, untouchable Logos, and ineffable Voice, incomprehensible Father!

Ennoia is thought and also the Mother of the Gnostic trinity of Father, Mother and Son. The word is derived from the Aristotelian principle of thought thinking itself. Ennoia is the goddess— also called Barbelo. The cosmogonic ontology then proceeds as follows:

In the beginning, the ONE thought upon itself; the mental reflection creating a two-fold extension of itself as the Universal Mind thinking and the thought itself (Ennoia). The Son then is the culmination of this thought reflecting upon the one thinking. Each aspect of thought in recognizing the ONE (having Gnosis) reflects the ONE to itself and is called an Aeon.

It is Norea who cries out to them. They heard, (and) they received her into her place forever. They gave it to her in the Father of Nous, Adamas, as well as the voice of the Holy Ones, in order that she might rest in the ineffable Epinoia, in order that <she> might inherit the first mind which <she> had received, and that <she> might rest in the divine Autogenes, and that she (too) might generate herself, just as she also has inherited the living Logos, and that she might be joined to all of the Imperishable Ones, and speak with the mind of the Father.

The Thunder, Perfect Mind is a treatise on this goddess also; named here—Norea. The Adamas is the archetypal Anthropos or Adam-Kadmon of the Qabalists. Norea then moves to the archetype that she then becomes the afterthought of the ONE that can then reconcile ‘fallen’ humanity with the godhead that is self-begotten (the divine Augogenes). That she is joined to the “Imperishable Ones” means she is an immortal goddess. And that she inherits the “living Logos” means that as the Epinoia (afterthought) she inherits the thought (Ennoia) of the All- Father—being that that she already is.

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And this is her great blasphemy: that she hath taken the name of the First Aethyr, and bound it on her brow, and added thereunto the shameless yod and the tau for the sign of the Cross.

She it is that squatteth upon the Crucifix, for the nastiness of her pleasure. So that they that worship Christ suck up her filth upon their tongues, and therefore their breaths stink.

I was saved from that Horror by a black shining Triangle, with apex upwards, that came upon the face of the sun.

Crowley writes in his footnote that the black shining Triangle is the ‘Sigil of Binah’ that destroys the illusion of Lilith (the vampires) who can then now appear “in her true shape as an avatar”—being the “corporal image of BABALON.”

And now the shew-stone is all clear and beautiful again.

The pure pale gold of a fair maiden's hair, and the green of her girdle, and the deep soft blue of her eyes.

Note. --- In this the gold is Kether, the blue is Chokmah, the green is Binah.

Thus she appeareth in the Aethyr, adorned with flowers and gems. It seems that she hath incarnated herself upon earth, and that she will appear manifest in a certain office in the Temple.

I have seen some picture like her face; I cannot think what picture. It is a piquant face, with smiling eyes and lips; the ears are small and pink, the complexion is fair, but not transparent; not as fair as one would expect from the hair and eyes. It is rather an impudent face, rather small, very pretty; the nose very slightly less than straight, well- proportioned, rather large nostrils. Full of vitality, the whole thing. Now very tall, rather slim and graceful; a good dancer.

There is another girl behind her, with sparkling eyes, mischievous, a smile showing beautiful white teeth; an ideal Spanish girl, but fair. Very vivacious. Only her head is visible, and now it is veiled by a black sun, casting forth dull rays of black and gold.

Then the disk of the sun is a pair of balances, held steady; and twined about the central pole of the balance is the little green poisonous snake, with a long forked tongue rapidly darting.

And the Angel that hath spoken with me before, saith to me: The eye of His benignancy is opened; therefore veileth he thine eyes from the vision. Manfully hast thou endured; yet, hast thou been man, thou hadst not endured; and hadst thou been wholly that which thou art, thou shouldst have been caught up in the full vision that is unspeakable for Horror. And thou shouldst have beheld the face of the Magician that thou hast not been able to behold, - of him from whom issue forth the severities that are upon Malkuth, and his name is Misericordia Dei.

And because he is the dyad, thou mayest yet understand in two ways. Of first way, the Mercy of God is that Mercy which Jehovah showed to the Amalekites; and the second way is utterly beyond thine understanding, for it is the upright, and thou knowest nothing but the averse, - until Wisdom shall inform thine Understanding, and upon the base of the Ultimate triangle arise the smooth point.

Veil therefore thine eyes, for that thou canst not master the Aethyr, unless thy Mystery match Its Mystery. Seal up thy mouth also, for thou canst not master the voice of the Aethyr, save only by Silence.

And thou shalt give the sign of the Mother, for BABALON is thy fortress against the iniquity of the Abyss, for the iniquity of that which bindeth her unto the Crown, and barreth her from the Crown; for not until thou art made one with CHAOS canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great Work.

The Cry of the 2nd Aethyr, Which is Called ARN

Crowley's footnote states that the whole Aethyr is devoted to Babalon.

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation.

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed. And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned by all men, until he had shed blood. And this blood was the blood of his brother. This is a mystery of the sixth key of the Taro, which ought not to be called The Lovers, but The Brothers.

The Atu connects Tiphareth directly with Binah; the Bloody Sacrifice places the blood in the Cup of Babalon. It is the most subtle part of the life force that must be sacrificed in order to Cross the Abyss successfully. Having done this, that which remains is the beastly nature, which the divine desire descends upon in a sodomitc love to infuse the beast with this certain essence.

In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. And on his right hand is his mother

Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great Sigil of the Arrow, downward, but it is struck through the heart of the child. This Child is also Abel. And the meaning of this part of the card is obscure, but that is the correct drawing of the Taro card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events. They joined different fables together to try and make a connected story, and they sophisticated them to suit their social and political conditions.

All this while no image hath come unto the Stone, and no voice hath been heard.

I cannot get any idea of the source of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch.

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

So a man got hold of this recension, and turned it Christian, and imitated the style of John. And this explains why the end of the world does not happen every few years, as advertised.

There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.
 It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision.
 And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.
 But all this is before the veil of the Aethyr. Now will I go and make certain preparations, and I will return and repeat the call of the Aethyr yet again.

==

A voice comes: When thy dust shall strew the earth whereon She walketh, then mayest thou bear the impress of Her foot.
 And thou thinkest to behold Her face!

The Stone is become of the most brilliant whiteness, and yet, in that whiteness, all the other colours are implicit. The colour of anything is but its dullness, its obstructiveness. So is it with these visions. All that they are is falsity. Every idea merely marks where the mind of the Seer was too stupid to receive the light, and therefore reflected it. Therefore, as the pure light is colourless, so is the pure soul black.

And this is the Mystery of the incest of CHAOS with his daughter.

There is nothing whatever visible.

But I asked of the Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness.

For with any lesser light, the mind responds, and makes for itself divers palaces. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled¹ her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity². Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer³. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity⁴.

Crowley's Footnotes

1. The path of Beth. Contrast this way of illusion forcibly with the obsession of Microprosopus by Dath. (There are also the difficulties of the Son with the glamour of the path of Gimel and of the Father with the path of Aleph. See 3rd Aire concerning the Three Ways of Delusion that guard the Crown.)
2. 52 = **אמא**, the fertile mother = 3 = Binah. 26 = **יהודה**; also **קבד** = Kabad, the husband of the impure Lilith, and 1 plus 6 plus 9 plus 10, the Sephiroth of the Middle Pillar, the Phallus. 6 = 1 plus 2 plus 3, the Mystic number of Binah; also **א** who shines on all alike: **אבא** to collect, **אב** a bear (Venus in Furs), and **אח** a window, the illicit way of ingress into a house. 12 = **אחד** the title of Kether, the Unity; 13 = **אחד** = Unity.
3. 39 = **יהודה אחד** "Tetragrammaton is One", although He is composed of 4 letters, hence the triumph over the power of 4, limitation. But this explanation is not as clear, satisfactory and convincing with that singular feeling of ecstatic illumination which one rightly demands of the Qabalistic demonstration. There should be some further gematria of 39 not yet discovered. 2 is Beth, Atu I, Mayan the Great Sorcerer. 78 = Mezla (**מזל**) the Influence from Kether, and the number of the Tarot Cards. I.e., she destroys him by his own energies.
4. Because she includes her daughter (10) in her own formula, she can use the daughter for Her own purposes.

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O ye heavens which dwell in the first Aire, and are mighty in the parts of the earth, and execute therein the judgment of the highest, to you it is said: Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose all things according to the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan),⁴ and let there be division in her (the formation of the Many from the One), that her glory may be always ecstasy and

⁴ Pan is the All-Begetter who is also Babalon as stated in earlier Aethyrs with both being Guardians of the Abyss. Both are aspects of NUIT. We might then consider Pan as the Beast and all those on this Earth are his avatars.

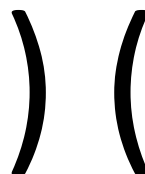
the irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven), and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS). One season let it confound another (that is, let there be unwearying variety of predicates)}, and let there be no creature upon or within her the same (that is, let there be an unwearying variety of subjects). All her members let them differ in their qualities, and let there be no one creature equal with another (for if there were any duplication or omission, there would be no perfection in the whole). The reasonable creatures of the earth and men, let them vex and weed out one another (this is, the destruction of reason by internecine conflicts in the course of redemption). And their dwelling places, let them forget their names. (This is, the arising of Nemo.) The work of man and his pomp, let them be defaced. (That is, in the Great Work man must lose his personality.) His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adepts, and the "Cave" is the Cave of the Mountain of Abiegnus, and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.) Confound her understanding with darkness. (This sentence is explained by what has been said concerning Binah.) For why, it rejoiceth me concerning the Virgin and the Man. (Kelly did not understand this Call at all, and he would not believe this sentence was written so, for it seemed to contradict the rest of the Call, so he altered it.) One while let her be known and another while a stranger, (that is, the Mystery of the Holy One being at the same time identical with everything and apart from it), because she is the bed of an harlot, and the dwelling of him that is fallen. (That is that Mystery which was revealed in the last Aethyr; the universe being, as it were, a garden wherein the Holy Ones may take their pleasure.) O ye heavens, arise; the lower heavens beneath you, let them serve you. (This is a command for the whole of things to join in universal rapture.) Govern those that govern; cast down such as fall; bring forth those that increase; and destroy the rotten. (This means that everything shall take its own pleasure in its own way.) No place let it remain in one number. ("No place" is the infinite Ain . . . "Let remain in one number"; that is, let it be concentrated in Kether.) Add and diminish until the stars be numbered. (It is a mystery of the Logos being formulated by the Qabalah, because the stars, are all letters of the Holy Alphabet, as it was said in a former Aethyr.) Arise! Move! and Appear! before the covenant of his mouth which he hath shewn unto us in his Justice. ("The Covenant" is the letter Aleph; "His mouth", pe'; "His Justice", lamed; and these add up again to Aleph, so that it is in the letter Aleph, which is zero, thus symbolizing the circles of the Aethyrs, that he calleth them forth. But men thought that Aleph was the initial ARR, cursing, when it was really the initial of AChD, unity, and AHBH, love. So that it was the most horrible and wicked blasphemy of the blackest of all the black brothers to begin Barashith with a beth, with the letter of the Magician. Yet, by this simple device, hath he created the whole illusion of sorrow.) Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here is "IADNAMAD" is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter cheth; for which see the Aethyr which correspondeth to that letter, the twelfth Aethyr.)

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Flashes of lightning are playing in the Stone, at the top; and at the bottom of the Stone there is a black pyramid, and at the top thereof is a vesica piscis. The vesica piscis is of colourless brilliance.

The Vesica Piscis is not only a symbol of the feminine principal, as Crowley notes, but also becomes a symbol of the Cup of Babalon.

The two curves of the Pisces are thus:



They are the same curves as the curves of vesica piscis, but turned round.

In Crowley's footnote, he writes: "This is the last desperate attempt of the Rauch of the Seer to escape the Terror of the Presence of Babalon." This description has been rendered in an earlier Aethyr, but we also have descriptions of her beauty to be adored. But she calls us to surrender the whole of our life essence (much more than the ego that most describe with the Abyss), which is the vitality of the Ruach. Of this, it is said that he who would save his life will lose it and he who would sacrifice himself unto the Cup of Babalon, will save it...immortality will be attained.

The organized and perfected Ruach is what the Exempt Adept has brought to fruition. And like Prospero in Shakespeare's *Tempest*, after all that effort, approaching the Abyss requires one to surrender all of this; as if the work was to be for naught. And if you take the pun, indeed it is! More importantly, the Ruach is built and perfected over the primal and libidinal mind that is centered in the cerebellum; where archetypal images are housed.

And a voice comes: How can that which is buried in the pyramids behold that which descendeth unto its apex? Again it comes to me, without voice: Therefore is motherhood the symbol of the Masters. For first they must give up their virginity to be destroyed, and the seed must lie hidden in them until the nine moons wax and wane, and they must surround it with the Universal Fluid. And they must feed it with the blood for fire. Then is the child a living thing. And afterwards is much suffering and much joy, and after that are they torn asunder, and this is all their thank, that they give it to suck.

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement and clear; and behind the vesica piscis is a black cross extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

Now there is naught but a vast black triangle having the apex downwards, and in the centre of the black triangle is the face of Typhon, the Lord of the Tempest, and he crieth aloud: Despair! Despair! For thou mayest deceive the Virgin, and thou mayest cojole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her.

The idea that the Holy Whore is "throned in Eternity" is because she is the spirit (as desire) of the godhead. Therefore, her union with the Beast (the sodomy) or human being generates the man-god and brings immortality to the animal creature.

Thou canst not woo her with love, for she is love. And she hath all, and hath no need of thee.
And thou canst not woo her with gold, for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee.
And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned. She hath it all, and hath no need of thee.

And thou canst not woo her with wit⁴⁵, for her Lord is Wit.
She hath it all, and hath no need of thee. Despair! Despair!
Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these, and they avail thee not. Despair! Despair!
Then I took the Flaming Sword, and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings.
But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword. Despair! Despair!
And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent, for it was the Serpent that seduced her first. Despair! Despair!

Crowley's footnote:

The Serpent of Wisdom, the 22 Paths which join the 10 Sephiroth. It is thus the complement of the Flaming Sword. The legend of Heva and Nachash is drawn from the mystical Doctrine here in question. This Serpent is the totality of Magical Manifestation, the Beauty of the 22 Palaces (Atu) of Wisdom. She is at once the Mother and the Sister of Her adulterous Lord, Mayan, the Logos who created the universe of illusion.

(Yet he cried thus as he fled:)

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is venomous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in my death agony. I am the Crocodile that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush.
There it is, in the midst of the Stone, and I cannot see anyone who wears it.
Aha! Aha! Aha! Shut out the sight!
Holy, Holy, Holy art thou!
Light, Life and Love are like three glow-worms at thy feet: the whole universe of stars, the dewdrops on the grass
whereon thou walkest!
I am quite blind.
Thou art Nuit! Strain, strain, strain my whole soul!

As Pan is Nuit, so is Babalon on this Earth, a lower manifestation of her. She pervades the atmosphere that surrounds us in nature, as the night sky of Nuit is shall we say, the atmosphere that surrounds the Earth.

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Translation of Song.

I

Silence! the moon ceaseth (her motion),
That also was sweet
In the air, in the air, in the air!
Who Will shall attain!
Who Will shall attain
By the Moon, and by Myself, and by the Angel of the Lord!

II

Now Silence ceaseth
And the moon waxeth sweet;
(It is the hour of) Initiation, Initiation, Initiation.
The kiss of Isis is honeyed;
My own Will is ended,
For Will hath attained.

III

Behold the lion-child swimmeth (in the heaven)
And the moon reeleth: --
(It is) Thou! (It is) Thou! (It is) Thou!
Triumph; the Will stealeth away (like a thief),
The Strong Will that staggered
Before Ra Hoor Khuit! -- Hadit! -- Nuit!

IV

To the God OAI
Be praise
In the end and the beginning!
And may none fall
Who Will attain
The Sword, the Balances, the Crown!

And that which thou hearest is but the dropping of the dews from my limbs, for I dance in the night, naked upon the grass, in shadowy places, by running streams.

Many are they who have loved the nymphs of the woods, and of the wells, and of the fountains, and of the hills. And of these some were nympholept. For it was not a nymph, but I myself that walked upon the earth taking my pleasure. So also there were many images of Pan, and men adored them, and as a beautiful god he made their olives bear double and their vines increase; but some were slain by the god, for it was I that had woven the garlands about him.

Crowley's footnote:

From this it would appear that BABALON (who is speaking through one of Her ministers) is the Feminine (or Androgyne) equivalent and not merely complement --- of Pan. This is shewn in many of Her images.

Now cometh a song.

So sweet is this song that no one could resist it. For in it is all the passionate ache for the moonlight, and the great hunger of the sea, and the terror of desolate places, --- all things that lure men to the unattainable.
Omari tessala marax,

tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

Translation

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm.

Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the fire,
and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the
emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange
places, where men seek me not. And many thousand times he beholdeth me not. And at last I smite
myself into him as a vision smiteth into a stone, and whom I call must follow.

Babalon is Gaia; Mother Nature.

The Nature of the Beast

Humanity has lived in tribal culture for hundreds of thousands of years and until the beginning of civilization; about 10,000 years ago with Sumerian culture. Plato details the importance of civilization being a release from the tyranny of nature. However, this comes to us without due preparation at its outset and as we are learning today, such technological transformations require that our philosophical systems also evolve to meet our new circumstances. However, philosophy is usually an analytical afterthought, rather than the meeting of the conditions with guiding principles; at least (somewhat) until Nietzsche came along. The exception for this is found in the various mystery schools of antiquity that are generally demonized in modern culture. This is due in the United States to the proliferation of the Yellow Press, which is really but the expression of an exclusively tribalistic mentality into the modern paradigm.

A valid explanation for this social phenomenon is that civilization inflicts a certain trauma on the psyche that has been conditioned into the tribal consciousness; so thoroughly integrated into human society. So much so that governments have throughout modern history (the last 10,000 years) forcibly inculcated their new half-formulated civilizing philosophical systems onto society. We as a race have been striving to create legal and moral codes to cope with the new conditions that civilization brings with the general trend being to establish a new individualism to replace the tribal paradigm. Yet the mythos of these ancient cultures that once showed the individual how to successfully integrate into society is no longer viable. The primal voice within each of us and that was once, effectively realized through the tribal shaman now finds itself in conflict with the civilizing principles in our world.

Mythology creates an inner dialogue for each of us by which we both develop self-consciousness and the tools we need to successfully engage the world around us. This primal voice within is a bestial cry that heralds our individuality and drives us to functionality. It gives us the purpose, drive and ambition that are vital to living amongst all those others whom are also acting in like manner; this world of contending forces. The successful interaction with the world requires a proactive disposition that utilizes the optimal functionality of our minds and bodies at a certain level of capacity and towards an evolutionary path. Society is painted for us by our earliest experiences and conditioned into the fabric of our individual natures. Here's where the unconscious dialogue takes place; that is then brought to our cognitive awareness through the myths that we create for ourselves.

Modern civilization has come to eschew the primal elements in our psyche and meets our individuality with contempt; closing us off from our inner nature, which finds its way to our conscious minds today, only through dreams, magickal trance and imbibition. Yet these things are generally written off as mindless phenomena (as in dreams), dangerous practices (as in magickal trance) or immoral behavior (as in imbibition). Hence, both our connection with ourselves and with each other is strangled by alienation and general loathing with any wholesome spirituality (the solution to alienation) absent from even the most religious amongst us. And it is religion that delivers the mythos so vital to psychic health. That Thelema as a mythos offers us the Beast as one of its primal symbols, we can latch onto a proactive rebuttal against the Judeo-Christian taboo. The Beast represents that primal consciousness that enervates both our minds and our bodies.

In his article, [The Machine in Our Heads](#), Glenn Parton writes on "The False Self" ...

We have internalized our masters, which is a well-known psychological response to trauma. When faced with overwhelming terror, the human mind splits, with part of itself modeling itself after the oppressor. This is an act of appeasement: "Look," the mind says in effect, "I am like you, so do not harm me." As a result of the civilizing process, together with this psychological defense mechanism known as "identification with the aggressor", we now hear the alien voices of the various representatives of civilization in our heads. Because of these alien ego-identifications we no longer hear our own tribal/primal voice. In order for deep thinking to commence again in the human mind, it is necessary to break down these internal authorities, overcome the resistances, that prevent tribal ideas from coming to consciousness. The modern problem is not simply that we do not listen to primal ideas, but rather that primal ideas are unable to come to consciousness at all, because of the internal counterforces, or ego-alien identifications, that contradict and overpower them.

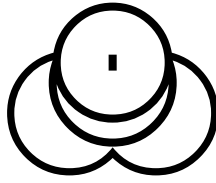
These ego-alien identifications, built up over the course of a lifetime, cohere and form a distinct, circumscribed personality, or false self, that represents and enforces the rules and regulations of civilization. This false self is observable in the frozen facial expressions, stereotypic gestures, and unexamined behavioral patterns of the general public. This false self determines much of our everyday lives, so that we are seldom the origin of our actions. We lapse into the false self at the first sign of danger, under stress, or simply because it is the path of least resistance. In this unthinking mode of social role playing, we internally reproduce our own oppression.

Trauma is a necessary part of civilizing someone, because a natural, maturing individual will not otherwise accept the ideals of civilization. These ideals - hierarchy, property, the State, for example - are so contrary to our tribal nature that they must be forcibly thrust into the human mind. This causes the mind to rupture, to divide its territory that is, to surrender a part of itself to the invading enemy. For this reason, the false self is never really integrated into the human mind, but instead occupies the mind, as a foreign body, standing apart from and above normal/healthy mental life.

The original self underneath the complex and indeed, schizophrenic or fractured (ad hoc) personality is of course, necessarily in a constant state of modification. Magickal trance is in itself a schizophrenic response that acts as a form of Sympathetic Magick to make adjustments to those areas of the psyche that are causing dysfunction in ourselves. That original self has its own innate and 'pure' (AL:I.44 "**For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.**") expression; a primal voice and the voice of the Beast that needs to be brought forth from within to express in fully human terms, our innate connection to nature. The Gnostic Jesus said that that which you have within you needs to be brought forth and that if so, it was 'save' you...and if not, it will destroy you.

Having lived in a time (the Piscean Age; cf. [Gnostic Cycles](#)) when all that is considered carnal has been eschewed as ugly and sinful, we've even become alienated from our own sexual function. This primal expression is tied to deep-seated human passion that is described by modern psychologists as a drive, which means that sexual expression is not just a desire, but a true need. It is here that the last bastion of our primal nature has been hanging on; usually forced to express itself in the most corrupt manner with great dysfunction. But there are also other primal drives within us; especially, consciousness altering or astral and spiritual experience. And then of course, there's love and interconnectivity as a racial consciousness connects us each to each other, with its direct opposite; that private experience that is the experience of our individual natures.

Babalon and the Beast



The Mark of the Beast
Sol is Hadit, Luna is Nuit, and the Testes 666 & 156 ☉
BABALON & the BEAST Conjoined

Introduction

The symbolism of Babalon and the Beast goes to the heart of Thelemic philosophy and is not so obviously reliant on more than the Book of Revelation in the Christian Bible. John's 'revelation' on Patmos is itself the record of an apocalyptic practice that is part of a larger cultural tradition that included hekalotic and messianic visionary writings; all leading to the formation of the Holy Qabalah.

Aleister Crowley was raised in a strict Christian environment that was steeped in 'rapture' theology before he would after the death of his father, renounce his heritage. But he never tried to escape its conditioning. Rather, he sought the deeper truth that he came to see was perverted by both radical Christian sects as the one he was raised in, as well as mainstream Catholic, Protestant and Orthodox lineages.

Crowley's identification with Sir Edward Kelly (the seer of the Enochian experiments with Dr. John Dee of the Elizabethan court & possible founder of the Rosicrucian movement) connects him with the first revival of such Western apocrypha as found in the 'half' of the Jews. The Qabalah is necessarily so much more than the deciphering techniques of letter and number associations, and it is so much more than a map of consciousness, the body and the Universe upon which to discern the secrets of nature. But it probably most importantly, is a cosmogonical mythos that explains to us the nature of the human psyche that gives us apprehension of the totality of 'becoming' more fully human and participating consciously in our own evolution and the evolution of the world around us.

It was Marcelo Motta who noted in his writing, that Thelema represents a restoration of the 'true' mystery of Christianity that has been perverted and corrupted by both the Roman Church and its sectarian heirs. Indeed, the theory of the "Rapture" is so thoroughly ridiculous that the least semblance of a reasonable thought could refute any claim to any ontological or eschatological significance. Only a mind befuddled by superstition and distracted by political gain would attempt to give to it the least measure of credence.

Apocalyptic writing was primarily of socio-political import; employing symbols to represent kings and countries in conquest of each other over the other to prove the power of their national god who gave the king his regency. To apply the politics of two millennia past to even those same regions and their descendant peoples is the most egregious of errors. And to couch this in religious authority and regard it as prophecy for the post-industrial era doesn't even bear an ontological review.

Any eschatological import can only be had by drawing a parallel between the 'in-between' nature of the human psyche as the Arian Age was drawing to an end at the time of these writings as we are now facing the 'end times' of the succeeding Age of Pisces. But then the old symbols must be recalibrated to take on the differences in the character of the human psyche at present from those of our historical forbears, which requires an investigation into the origin of these symbols.

So in order to fully understand the symbolism of Babalon and the Beast in Thelemic doctrine, it is important to first find the larger context from which this symbolism originates. To do this, we need to dig back to the apocalyptic, apocryphal and messianic literature in Hellenistic Judaism during the period of the Second Temple; where Pythagorean, Egyptian and Buddhist elements were absorbed into their mythos.

We need next to recognize that what Crowley has accomplished with the resurrection and modern adaptation of this mythos is to bring it into harmony with the human psyche as it exists in the post-industrial world and has as a consequence of its revolution, destroyed the foundation of the old mythos. It is only that kind of superstition that upholds the old symbols without any awareness of their original significance that upholds darkness in the human psyche. This darkness is what Crowley and his promulgation of the Liber AL vel Legis, the *Holy Books of Thelema* in general, but especially Liber CDXVIII, set about attempting to free us all from.

In the process, the work requires building a post-industrial mythos, but connecting it to the transcendent mythos that sings through all Astrological Ages. This has been recorded by the Babylonians; the inventors of Astrology, as drawn in the ancient map of the skies as found in the Dendarah Zodiac. It is hoped that this work will offer a broader perspective on the nature of the Qabalah than is generally shown to the Occult community as well as underlining the importance of bringing Thelemic Philosophy to modern theological institutions.

Mythos in the Qabalah

Genesis is the key document of the Torah for the Qabalist. Its first five chapters are the source material for a deciphering of a 'secret doctrine' of apocryphal knowledge using special techniques by which to examine the Hebrew text. As we relate in the [Greek Qabalah](#), the Hebrews re-wrote this wisdom into the Torah when they came into Greek culture and as Hellenistic Jews, adopted wisdom from the Pythagorean Mystery Schools as they would later develop the pre-Christian, Gnostic movement. It was the Greeks who were the first culture to put numerical values to their alphabet.

The Zohar becomes the source of much of the qabalistic lore and traditional parables of the Qabalah. It's first consideration is the description of God as the AIN SOPH AUR; "not," "without limit" and "limitless light"—respectively. This knowledge would come into mainstream thought in Spain; circa. 1200ev; having a strong influence on the development of Hermetic Magick in the European Renaissance.

But this becomes a secret knowledge (apocrypha) that defies exoteric description of God in the Hebrew religion. Other technical delineations include concepts regarding the Tree-of-Life (the second forbidden tree in the Garden of Eden), the numeration and meaning of the letters of the alphabet and of the Shekinah or Holy Spirit. A.E. Waite writes:

The Shekinah is the Liberating Angel who delivers the world in all ages, who is ever near to man and never separated from the just. Of her it is said: " Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." But it is stated that this Liberating Angel manifests as male and female, being male when it dispenses the celestial benedictions on the world below, because it then resembles a male nourishing the female; but when charged with offices of judgment it is called female, as a woman who carries her child in the womb of her.

In a footnote to this he writes:

The "Flaming Sword which turned every way, to keep the way of the Tree-of-Life" (Gen. iii. 24) is a symbol of this Angel and of Shekinah in the dual sex of both. Mercy is always counted as masculine and severity or judgment as feminine.

The allusion to the woman girt with a sword in Liber AL is a resurrection of the feminine archetype; and something outside the Amazonian didaction in popular 'New Age' culture. A.E. Waite continues:

It is said elsewhere that those who understand these male and female attributions know the great wisdom. But the exposition as to this wisdom is given much later on, when it is stated that MATRONA is feminine in so far as she is not in union, but in that state is identified with the male principle, and this is how the interchange of sex in divine things must be understood throughout. So also METATRON, who is an aspect of Shekinah, is indifferently male and female, changing incessantly according to the vibrations of the union. Now, it is said that Shekinah is to METATRON what the Sabbath is to the weekdays. In other words, she is rest and the rapture of rest, yet it is that rest in which there is the intercourse of spiritual union. The same vibrations which are mentioned in the case of METATRON constitute the beatitude of the soul in heaven.

Enoch was said to have walked with God and ultimately was 'translated' into heaven to take the office of the archangel, Metatron. It is for this reason that his writings, visions and parables becomes an important qabalistic study. Immediately tied to this is the development of the mythos of the Watchers from Genesis 6. In this, Enoch describes the Watchers as "sons of God" who became 'fallen angels' as they mated with the "daughters of men" and created a race of half-angel and half-human beings who would become known as the Nephilim or Giands (recalling the story of David and Goliath).

Enoch: The Origin of the Watchers

1 Enoch: Chapter 7

¹It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

²And when the angels,⁵ the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

³Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

⁴And that I alone shall suffer for so grievous a crime.

⁵But they answered him and said; We all swear;

⁶And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.

⁷Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon.

⁵ An Aramaic text reads "Watchers"

⁸That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

⁹These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.⁶

¹⁰Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

¹¹And the women conceiving brought forth giants,⁷

¹²Whose stature was each three hundred cubits. These devoured all *which* the labor of men *produced*; until it became impossible to feed them;

¹³When they turned themselves against men, in order to devour them;

¹⁴And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another,⁸ and to drink their blood.

¹⁵Then the earth reproved the unrighteous.

On the Nephilim

This subject also relates to the etymology and meaning of the phrase [sons of God](#).

As with all legends, the Nephilim have their origin in human history. The term "Nephilim" first occurs in Genesis 6:1-4:

1. When men began to increase in number on the earth and daughters were born to them,
2. the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.
3. Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."
4. The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

Later in Numbers:13.32-33, the second and last biblical reference to the Nephelims is found:

[13:32](#) Then they presented the Israelites with a discouraging report of the land they had investigated, saying, "The land that we passed through to investigate is a land that devours its inhabitants. All the people we saw there are of great stature.

[13:33](#) We even saw the Nephilim there (the descendants of Anak came from the Nephilim), and we seemed liked grasshoppers both to ourselves and to them."

"Nephilim" (נְפִילִים=220=בְּדִיר='the elect'; the verses in Liber AL vel Legis), meaning 'men of renown' is in itself a regal word that could also be said to have derived from the Hebrew root *npl* (נָפַל=160 or 2x80 Peh: the Fallen Tower), which means 'to fall' and may be supported by a reference in Ezekiel:32.27, which has also been construed to describe the Nephilim as the 'fallen mighty ones;' translated as 'heroes.'

⁶ The Aramaic texts preserve an earlier list of names of these Watchers: Semihazah; Artqoph; Ramtel; Kokabel; Ramel; Danieal; Zeqiel; Baraqel; Asael; Hermoni; Matarel; Ananel; Stawel; Samsiel; Sahriel; Tummil; Turiel; Yomiel; Yhaddiel.

⁷ The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races—first, the great giants. The giants brought forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.

⁸ Their flesh one after another. Or, "one another's flesh;" possibly referring to the destruction of one class of giants by another.

Ezekiel:32.27 “They're segregated from the heroes, the old-time giants who entered the grave in full battle dress, their swords placed under their heads and their shields covering their bones, those heroes who spread terror through the land of the living.”



The Hebrew word, *gibborim* (mighty), may also describe a class of beings of which the Nephilim may also belong. But it is also applied to men (hunters, soldiers and leaders) as well as to lions (an allusion to the Beast). However, this is all couched in ambiguity as sometimes also the offspring of the mating of the Nephilim, 'sons of God' or 'Watchers' with the 'daughters of men' are also called the Nephilim with these 'fathers' called the Anunaki. As hunters, the Nephilim have also been said to be the offspring of Orion; a giant hunter whose constellation is connected with the myth of the Messiah. Certainly, their paternity is 'heavenly' (sons of God), which makes them anecdotal of a 'superhuman race' that Genesis:6.4 seems to suggest have lived on the Earth at two different times in history; one antediluvian (pre-flood) "and afterward."

Crowley writes on the Tower Atu in the Book of Thoth:

It is not even to be understood by study of the Eye in Atu XV. Perhaps it is lawful to mention that the Arab sages and the Persian poets have written, not always guardedly, on the subject.

Bathed in the effulgence of this Eye (which now assumes even a third sense, that indicated in Atu XV) are the Dove bearing an olive branch and the Serpent: as in the above quotation. The Serpent is portrayed as the Lion-Serpent Xnoubis or Abraxas. These represent the two forms of desire; what Schopenhauer would have called the

Will to Live and the Will to Die. They represent the feminine and masculine impulses; the nobility of the latter is possibly based upon recognition of the futility of the former.

AL:I.57 "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."

The Path of the Dove would seem to be the insemination of humanity with the spirit of God (expressed allegorically in the parthenogenic story of Mary's pregnancy in the New Testament); a process of evolution from 'within.' And the path of the Serpent would be the knowledge of one's divinity; obtained from 'without,' as presented allegorically in the Genesis myth of Adam & Eve in the Garden of Eden. The 'without' may also be the taking on of aethyric substance to constitute one's translation into material manifestation.

This dual natured Gnosis is amplified in the Hebrew root *npl* (נפל)=160 or 2x80 Peh: the Fallen Tower), which means 'to fall,' which is a perfect allusion to the Tower Atu of which Peh is attributed. That this path on the Tree-of-Life also represents the working path of a mating couple in the [Formula of ON](#) shows the path of involutory descent from spirit to manifestation. Per Isaiah, we are all gods. We are all the progeny of the Nephilim.

The Second Dream Vision of Enoch

1 Enoch: Chapter 86

- The Fall of the Angels and the Demoralization of Mankind.

And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them]. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

We could view this as an allegory of stars descending into the various ethnicities of humanity, with each of these animals representing a human lineage. That is why it is said that we are a star in a company of stars; this showing the very translation of the Watchers and their legions into humanity that the Universal Mind might become more than the infinity it already is by suffering the “Shame of Khem”, i.e., the ‘fall.’

LXV:II.5 “I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.”

It accepts the formulae of:

- (a) *Duality, i.e., life as vibration.*
 - (1) *Death.*
 - (2) *The illusion of Knowledge.*
- (b) *Exile.*
 - (1) *The Hunger of Lust.*
 - (2) *Labour.*

It acquiesces in the shame of being a God concealed in animal form.

The duality of the Tower Atu is again expressed in the commentary to the verse from Liber LXV; the Dove being replaced by the Goat but the theme of life and death being also repeated here. The Goat could be said to be the Goat of Mendes: Baphomet—The Lion-Serpent and Prince-Priest; the Beast upon which Babalon rideth.

1 Enoch: Chapter 87

- The Advent of the Seven Archangels.

And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the

earth, and all the hills were lower. And one said unto me: ' Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

This is an allegory of the seven sacred planets that form the first company of gods descended from the Supernal Triad...becoming a civilizing force as humanity strives to evolve past its libidinal roots and its constant tribal war-mongering. Appropriately enough, Crowley wanted to rename the Tower Atu as 'War.'

The Apkallu Tradition is an Akkadian, pre-Deluge or antediluvian tradition that recognizes the 'Apkallu' as seven sages who were legendary culture heroes who possessed the wisdom of the gods. The First of the seven was called Adapa (also known as U-an or Oannes; the mythical being who taught wisdom to humanity); though of human birth, considered to be the son of Ea (or Enki in Sumerian), the Sumerian god who would become the savior of the human race from the devastation of the Deluge by warning them of his brother Enlil's intent. (cf. [The Third Covenant](#)) The names of the other six are: U-an-dugga, En-me-duga, En-me-galanna, En-me-buluga, An-enlilda and Utu-abzu.

Abzu is a Sumerian term; ab=ocean + zu=wisdom or deep. This was a term that denoted underground, fresh water aquifers that had a mythical and religious quality, on a par with the caves of the Greek oracles. All sources of fresh water were thought to draw water from the abzu, which suggests the origin of Oannes, who had the body of a fish, but was also a man.

In Sumeria, the Apkallu were called the Abgal and viewed as demigods; created by Enki to give civilization to humanity and by serving as priests of Enki and advisors (sages) to the kings of Sumeria before the Deluge. They were said to be fish-like men; having a fish for the lower torso, but also sometimes depicted with wings and having a human or eagle's head. The allusion here is that they were of both the water and the air (as angels); the eagle suggesting Horus as the human head suggests the Nephilim.

1 Enoch: Chapter 88

- The Punishment of the Fallen Angels by the Archangels.

And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

This is an allegory of the union of spirit and matter; the Integral Age. There are three ages that cycle in various, synchronous arcs; the Spiritual Age, the Material Age and the Integral Age. The zodiacal Age of Pisces is a 'spiritual age' in that its call to virtue was to eschew the material. The three cyclic ages that are psychic orientations cycling through all ages and we see roughly two-thirds of the way through the Age of Pisces, the "Age of Reason" and a Material Age cycles through human letters and human thought. This is an age that eschews the spiritual as unreal as outside sensual perception.

The integration of the spiritual with the material, the L.V.X. with the N.O.X. would be as if an horrific punishment in the Piscean Age that Enoch and his successors would be oriented within; a paradigm that won't find prophetic virtue until an 'integral' cycle would begin, which is where Thelema steps onto the world stage.

Sons of God

Sons of God (B'nai HaElohim, בְּנֵי הָאֱלֹהִים) is an ancient phrase used to describe the "divine council" of the major gods; divine beings subordinate to יְהוָה (a name that likely means "he brings into existence whatever exists"). One rival theory to this was that the 'sons of God' were the descendants of Seth; another that they were descended of the pure line of Adam and the 'daughters of men' were descendants of Cain. The phrase "sons of God" occurs in the Hebrew Bible for times:

- Gen 6:2 *b'ney ha-Elohim* (בְּנֵי הָאֱלֹהִים) sons of the God.
- Job 1:6 *b'ney ha-Elohim* (בְּנֵי הָאֱלֹהִים) sons of the God.
- Job 38:7 *b'ney elohiym* (בְּנֵי אֱלֹהִים) without the definite article - sons of gods.^[1]
- Psalm 29:1 *b'ney elim* (בְּנֵי אֱלִים) without the definite article - sons of elim.

It was in the land of Ugarit and Canaan that the Hebrews took on the name 'El' for their god and saw their god as the one in the Ugaritic 'Baal Cycle' (mythological stories of Baal, the god of storm and fertility), which is probably why it is generally said that Baal and Ashtoreth were the original Hebrew gods. In the Baal Cycle, the Ugaritic phrase for 'sons of gods' is *bn 'il*.

The Hebrew word "Elioud" is derived from two root words; El, meaning 'Gods or godlike' and Howd, meaning 'imposing in form, to be praised.' This class of 'Giants' were said to be the intermixing of one animal with another, not unlike what is found in Egyptian mythology.

1 Enoch: Chapter 8

¹Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.

²Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

³Amazarak taught all the sorcerers, and dividers of roots:

⁴Armors *taught* the solution of sorcery;

⁵Barkayal *taught* the observers of the stars,⁹

⁶Akibeel *taught* signs;

⁷Tamiel taught astronomy;

⁸And Asaradel taught the motion of the moon,

1 Enoch: Chapter 20

¹These are the names of the angels who watch.

²Uriel, one of the holy angels, who *presides* over clamor and terror.

³Raphael, one of the holy angels, who *presides* over the spirits of men.

⁴Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.

⁵Michael, one of the holy angels, who, *presiding* over human virtue, commands the nations.

⁶Sarakiel, one of the holy angels, who *presides* over the spirits of the children of men that transgress.

⁷Gabriel, one of the holy angels, who *presides* over Ikisat,¹⁰ over paradise, and over the cherubim.

⁹ Astrologers

¹⁰ Serpents

The Greek Augoeides

It is important to sidebar some information on the Augoeides as the influence of the Greek mystery schools on Second Temple and Hellenistic Judaism is quite profound. The postulating of the Nephilim as stars relates also to the 'luminous body' that is in Greek 'augoeides,' which literally translates as 'shining image' and is a certain reference to the 'Body of Light' or 'Astral Body.'

Crowley postulated the augoeides as the central god-form for Liber Samekh; signifying one's 'Higher Genius' as he understood from his Golden Dawn teachings. In classical Greek, Iamblichus saw the term to mean 'self-glittering one' on a par with our description in [Phosphorescence and the Magick Lamp](#). The term is certainly used today to be a synonym for the Holy Guardian Angel; even in non-Thelemic Magickal lineages.

From Hebrew lore, we get the idea of the Watchers as a class of angels with Lucifer, the light-bringer being the most lovely of them all and the principal angel in charge of the protection of mankind. It would be his defiance of God's will to destroy humanity in the Deluge that generates the 'war in heaven' that ultimately casts him into the Abyss. From this it is said that his legions are so large that one guardian angel is assigned to every human being that is born. And that when and if they show signs of preparedness, they then make direct contact with the human they're guarding over and teach them of the mysteries of life.

Daniel: The Ipsissimus—Avatar

The Prince-Priest

Crowley, like Daniel; having special skills et al as sought by the Babylonian King

The Book of Daniel is part of the Hagiographa (Heb. Khethubim—poetic holy books that are a special part of liturgical and holy day readings); consisting of two distinct parts. The first part includes first six chapters and is primarily historical with the second part being primarily prophetic; consisting of the remaining six chapters. The latter part includes three visions and one prophetic communication. It is the second part that makes it also a very important study for the Qabalist.

Daniel: Chapter 1

The opening verses; one and two of the first Book of Daniel give an historical account that tells of Babylon conquering Judah and certain holy vessels of the Israelite god are brought into the Babylonian god's "treasure house." It is as if a certain holy message is being delivered from the Israelites and given to the Babylonians. Note Babylon is where the science of Astrology was first practiced.

The next three verses tell us that the Babylonian King, Nebuchadnezzar invites certain Israelites to live in his palace, who are of the "king's seed, and of the princes" as well as those more perfectly schooled in wisdom and science in order to teach them the "learning and tongue of the Chaldeans." Noting that an

important part of the Qabalah is derived from the Chaldean Book of Numbers (an important book to Qabalists), we are presented here with an allegorical blessing; the Israelite god injecting his “holy vessels” into the Babylonian treasury.’

Daniel being amongst these specially chosen Israelites is given the name Belteshazzar; meaning "prince of Bel," or "Bel protect the king!" Bel would be another name for what has been said to be the original Hebrew god, Baal, who was coupled with his consort Ashtoreth. Belteshazzor or Daniel would come to have “visions and dreams” as the Babylonian king would come to trust him over his own Magickians and Astrologers.

1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

As these have only this role in the story and don’t continue, it seems we could interpret these as powers of Daniel. Shadrach possibly is derived from Shudur Aku ("command of the moon god"). Meshach doesn’t seem to have any known origin but is thought to be the name of some Chaldean, i.e., Babylonian god; providing us with an interesting interpretation, as discussed in Daniel 3, below. And Abednego means "Servant of Nego (i.e., Nebo/Nabu, a Babylonian god)."

Considering Crowley as the “Prince-Priest, the Beast”—AL (the Avatar) we have here the first Prince of Baal this is clearly implied in the names of his companions who seem more allegorical presentations of his virtues:

- i. The name **Daniel** (meaning *God is my judge*) was changed to **Belteshazzar** (meaning *Bel’s prince*).
- ii. The name **Hannaniah** (meaning *Beloved by the LORD*) was changed to **Shadrach** (meaning *Illumined by Sun-god*).
- iii. The name **Mishael** (meaning *Who is as God*) was changed to **Meshach** (meaning *Who is like Venus*).
- iv. The name **Azariah** (meaning *The LORD is my help*) was changed to **Abed-Nego** (meaning *Servant of Nego*).

Daniel then is one “Illumined by the Sun-god” (Baal); noting his consort Ashtoreth (Star; another Sun); the Shekinah: “Who is like Venus”—Lucifer the falling star that accompanies the Sun in the Starry Gnosis. Lucifer is Prometheus; savior of the world who brings the fire of spirit to humanity.

The Messiah

The Starry Gnosis details the origin of this psychic/mythological structure—passion play. It’s mythological tale is written into the ancient skies is summarized as follows:

The gloriously beautiful virgin (Babalon as Ama or the mother unfulfilled) who shall come down and have dominion is the deliverer or branch who is desirous of being united with her twin who carries her; separated from the starry bright. The mark of boundary or limitation is the animal (the Beast who is to be conjoined to Babalon), held by the Centaur to be redeemed before the kingly crown that is the shining jewel. The reptile (or serpent) is wholly accursed and trampled (yoked and disciplined—the subtle force--Kundalini) as it contends for the crown of the man by the man who possesses him. It is the wounding from the chastening conflict that reconciles the humbled crown to strength by way of vigorous labor (The Great Work). The fishing eagle, springing up shall be exalted in triumph being perfected on the altar (summit of the earth—

Babalon riding the Beast). The wisdom of the serpent is destroyed by the fraudulent and bowed down (cowards—the interference of the demiurge). The arrow wounding the eagle pierces the heel of the bright (scarlet) or the goat (the original error is in the age of the prophets—the Aeon of Capricorn the goat, which preceded Pisces). The redeeming water pours forth; quickly flowing (the first attempt to repair the error is in the Aeon of Pisces). The mouth of the fish drinks in the water that overflows (Mouth refers to Air—the element of attributed to Aquarius; telling us of the work of the present age). The Winged horse returns joyfully with the branch as a swan circling overhead and coming down (Babalon and the Beast conjoined).

The bridle is the branch that comes as in a circle and treading under foot (through the subtle wisdom of the Serpent). Coming quickly is the redeemer who breaks the branch; freeing the afflicted and stretched out woman from the grave that binds the multitude. The beautiful, enthroned woman of liberty (a fascinating allusion to the American Statue of Liberty) has freed the branch that was the opposed Serpent (Rosh Shatan—Lucifer held down by the demiurge and accursed of the daughters of the multitude); the bound head of the enemy, going and coming around. A man comes forth as light; he is the branch, the prince, the mighty ruler. Secretly (treading under foot), he comes swiftly, bending upon the river; to bind the separated with his fiat (mouth of the river and alluding to the bud-will). The madness (the fever of orgiastic ecstasy) of the subtle serpent unites the left hand that perfects as it has been burdened with the glory of the right hand that is the bright and shining who shall come. The Scarab who binds the daughters (shekinahs) of assembly on their journey is him who cometh to possess them and who is much desired by them (a seemingly obvious reference to the Nephilim). The lion (the perfected man as king--lingham) is he who is the judge, who comes shining forth as a leaping flame, seizes the separated and pierces the raven (yoni); joining them together into the abhorred cup (the blood of the saints; the scarlet water, red flame or spilled menstrual blood and semen that is the life force poured into the Cup of Babalon).

Distillation of the Thirtieth or Inmost Aire or Aethyr, Which is Called TEX

Exordium of the Equinox of the Gods

The attributions of the three letters in order are Leo, Virgo and Spirit. It's apparent that this aethyr is revealing the ancient 'Riddle of the Sphinx' unto the Prophet. Cf. [Golden Dawn Skies](#). Leo is also the Lion upon which the Virgin, Babalon rides.

I AM in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere. About me are four archangels in black robes, their wings and armour lined out in white. In the North is a book on whose back and front are A.M.B.Z. in Enochian characters.

These four Enochian characters are each attributed to one of the four Cherubic signs; Taurus, Aquarius, Aries and Leo, respectively.

The robed archangels are the four Guardians; the four Watchers; the Nephilim or Secret Chiefs.

Within it is written:

I AM, the surrounding of the four. Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand, and one sword ten thousand, that no man hide him from my Father's eye in the Day of Judgment of my God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the Eye of My Father is open, and the Book of the Aeons is fallen.

As shall be shown below, we have an astrological assertion that the new (mundane) aeon has begun. Here, we have the judgment at the start of this new aeon; that the old gods are no longer viable.

**O Saviour of the World, bruise Thou my Head with Thy foot to save the world, that once again I touch Him whom I slew, that in my death I feel the radiance and the heat of the moving of Thy Robes!
Let us alone! What have we to do with Thee, Thou Jesus of Nazareth?
Go! Go!**

Crowley wrote very aptly: "Jesus is a Black God". And rightly so as Jesus is not 'of us'; Children of the Light.

Daniel: Chapter 3

Shadrach, Meshach and Abed-nego were the three companions who came to the king's palace with Daniel. They defied to worship the king's golden idol and were punished to burn in the fire. When the men were thrown in, a fourth called "the Son of man" appeared and the men were delivered from the fire. From that point forward the king ordered that their god should be worshipped and the three men were promoted in service to the king in the province of Babylon.

Meshach seems phonetically, quite similar to the Hebrew word, Moshiach; Messiah—a term that means 'anointed one' and was applied to priests and kings who were traditionally anointed with holy oil made to a formula found in Exodus:30.22-25.

²² Then the LORD said to Moses, ²³ "Take the following fine spices: 500 shekels ^[a] of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane, ²⁴ 500 shekels of cassia—all according to the sanctuary shekel—and a hin ^[b] of olive oil. ²⁵ Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil.

This is not all that different from the recipe called Abra-melin oil; found in Liber AL:III.23

"For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood."

Crowley gives the rest of the recipe in his commentary:

Meal: ordinary wheaten flour.

Leavings: the "beeswing" of port should be good.

Oil of Abramelin: take eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil{This is not the recipe given in Abramelin, though it seems at first correct. That recipe took the proportions from the dry ingredients. If the essential oils are used instead at the same proportion, the mixture will be much too strong. In fact, the oil of cinnamon may injure the eyes or raise blisters if used at this strength!}.

To give this attribute to Daniel would be natural as only a royal companion of the captured Israelites would do for the Babylonian palace. And with Daniel's gift of prophecy being known, it is appropriate that he would have been anointed.

The phrase 'son of man' originates in Ancient Mesopotamia; denoting either humanity or the self. The word used in the Greek, translated as Son of man is *ἀνθρώπου* (Anthropos=1310, which reduces to 5; the Pentagram and number of man) and gives us a clue to how the West has mistakenly anthropomorphosized God to the supernatural and false idol it has come to be in our culture. In Hebrew, *son of man* is either:

- בן אדם [*ben 'adam*] ([Adam](#))
- בן אנוש [*ben 'enos*] ([Enos](#))

The ‘Son of Man’ developed into an eschatological military general that was given such epithets as “Righteous One,” “Chosen One” and “Messiah.” He was the representative of the Hebrew god with heaven attributes but with the intent to overthrow their oppressors; denouncing them as the “unrighteous.” All the kings and the mighty of the Earth were said in various texts to succumb to the judgment of the Son of Man.

1 Enoch: Chapter 48

¹In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

²In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.

³Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.

⁴He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.

⁵Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

⁶In his presence *he existed*, and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.

⁷For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.

⁸For in the day of their anxiety and trouble their souls shall not be saved; and *they shall be* in subjection to those whom I have chosen.

⁹I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.

¹⁰But in the day of their trouble, the world shall obtain tranquillity.

¹¹In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

The ‘Son of man’ is also presented by Enoch as the archetype of God; sitting on a throne of glory. This is mirrored in qabalistic lore as the Adam Kadmon who is the *translated* archetype; the god that would come to know itself by casting a reflection and being called Kether—the Crown and the first emanation of the Tree-of-Life. Adam (Jesus for the Gnostics) is the name of the ‘archetypal man’ that is God in pre-human form and in Thelema, referred to as *asar un nefer*; manifesting as the *Prince-Priest—the Beast* that is an allegorical attribute of the Sun.

The process of involution is confirmed in the Enochian *Table of 12*, as discussed in Liber Ged; where god translates into the archetype that creates the hologram of humanity. This works both ways as Enoch was translated into heaven to be given the office of Metatron. The Table of 12 placed on the Holy Table of Practice gives us the continuance of the Enochian mythos.

Translation: Involution and Evolution

Babalon & The Table of 12 (from Liber Ged)

The central table reads 4 lines of 3 letters:

ⱮⱮ – This is, that, God
ⱮⱮ – ‘is moving’; completed; ending
ⱮⱮ – ‘first changing one’; God; movement; work
ⱮⱮ – ‘archetypal man’; ‘makes man’; ‘making man’

This can be worked into the following statement:
This is the completed work that God changes into man.

God, that is NOT...and its important that we say "that is" instead of 'who is'; that we don't confuse God with the Anthropomorphized being of the superstitious religions...the 'black' religions. And 'that is' is on a par with 'this is' and we can then say: 'God is.' A question then arises, is this a replacement for the 'I am' of the Hebrews? Or is this yet, another perspective on paraphrasing the ineffable?

Now, God translates itself or transforms itself into a manifested state at the archetypal level, where it becomes fully manifest; until its completion as humanity...as man. Though also, it is all of nature and everything is alive. But we as 'man' are the complete and full expression of God; its movement being to transform, which hinges into the Universal Constant: Change equals stability.

The archetypal man is a hologram per Liber VVVVV of the GCL; the hologram being generated by the planet Earth--BABALON! Remember the work of Enochiana is intimately connected with the manifestation of BABALON in this, our time; the hologram being a different aspect of the archetype.

Ultimately, it is humanity that is God's reach into dense matter from the NOT...the AIN. The more primordial being can only go so far from the NOT ... into the Archetypal triad, which is why praying to God is an absurdity. We can only affect our will through the inertia of the Universe.

Reading these letters as 3 columns of 4 letters:

ⱮⱮⱮ – Initiation, Visitation; n.
Initiate, visit; v.
ⱮⱮⱮ – Angel or Essence of the Sun; heart of the Sun
ⱮⱮⱮ – ‘It ends with [the goddess] El’; ‘Completed by the goddess’ or ‘Ending with the goddess’^{11[1]}

^{11[1]} First and most important, this last word, ⱮⱮⱮ, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

This can be worked into the following statement:

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

Connecting the two sentences: This is the completed work that God changes into man...we see the journey back to the heart of the Sun, which in spiritual terms is the Spirit of the Sun; the one true God. And so we have the portrayal of the complete cycle. And we have the introduction of the Rosicrucian Initiation, which is inaugurated by the Goddess.

In this case, she is El, which connects the Holy Table to the SDA. But we can then deduce that El is BABALON (Earth) as the heart of the Earth (the core) is also a fiery force. And that force is the impregnating seed of the Sun and in the womb of BABALON. It also shows that the -el suffix used by the Hebrews has a feminine quality; lost to the later Jewish generation. Assuming this is so, this translation functions as a restoration of the biune God.

Daniel: Chapter 4

King Nebuchadnezzar tells of a prophetic dream to “the magicians, the astrologers, the Chaldeans, and the soothsayers” that makes him “afraid.” Of this dream and his fruitless search for an interpretation, he says:

[8] But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

[9] O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

[10] Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

[11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

[12] The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

[13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

[14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

[15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

[16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

[17] This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

It is interesting to note both the praising of the Israelite god; much akin to the first half of the 19th Psalm of David discussed in the [Starry Gnosis](#) as well as the seemingly casual reference the “spirit of the holy gods,” which seems an allusion to the Elohim as referenced in Genesis; the creator gods of the Garden of Eden. The “watchers” are also featured as if common knowledge at the time. Certainly, this book is being written in the pseudopriphic period.

The whole of this myth as discussed in the Starry Gnosis is of a solar-libertine god (Baal) that with his consort (Astoreth) is the archetype of holiness in all of humanity. This is in contrast to the second half of David's 19th Psalm, wherein the god is a singular and fearful, wrathful god that should be obeyed (Jehovah); the Book of Daniel clearly belonging to the former pseudopigraphic/apocalyptic tradition and written during that period.¹²

Daniel's interpretation of the dream is as follows:

[19] Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

[20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

[21] Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

[22] It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

[23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet

with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

[24] This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

[25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

[26] And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

[27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All that was prophesied came to pass and King Nebuchadnezzar was both cut down and restored; both to a greater majesty and yet tempered by the strength, power and majesty of heaven. Ultimately, this is an alchemical allegory wherein Nebuchadnezzar is brought to the heights and then cut down to a putrefaction process of which the "dew of heaven" is gathered that he might then be transformed into a more perfect being.

Daniel: Chapter 5

Belshazzar, the son of Nebuchadnezzar is now king, makes a feast using "the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem" as detailed in chapter one. These vessels are defiled as the "king, and his princes, his wives, and his concubines" drink wine out of them while praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

At the feast where this defilement is taking place, a mysterious man's fingers is seen writing on the plaster wall of the palace: "MENE, MENE, TEKEL, UPHARSIN," which causes great fear in the king. He ultimately sends for Daniel who interprets the dream as follows:

¹² Approximately 600 BCE

[18] O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

[19] And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

[20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

[21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

[22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

[23] But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

[24] Then was the part of the hand sent from him; and this writing was written.

[25] And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

[26] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

[27] TEKEL; Thou art weighed in the balances, and art found wanting.

[28] PERES; Thy kingdom is divided, and given to the Medes and Persians.

Belshazzar is slain that night and we have the first and second of the four original prophesied kingdoms come to pass; as detailed again, in the first chapter. Notice the gold and silver is specified as being the vessels and in Nebuchadnezzar's dream, he was the head of gold with the second kingdom also being hard (in pride) and symbolized by the silver breast and arms. The prophesied brass kingdom would then seem to be of the Medes, which presides over the breaking up of the kingdom leading to the fourth kingdom "strong of iron;" that of the Persians.

There were though, two levels of meaning in this message and one level was intended for Daniel privately. These four words would reveal to Daniel why he had been brought to Babylon, as they gave him four new names for the rivers of the Garden of Eden. Mene was the new name for Pishon and Gihon; both having gone dry. Tekel was the new name for Hiddekel (the Tigris) and Peres (Upharsin) was the new name for the Puratu (Euphrates), which had become divided into branches.

Somehow, Daniel saw in this, the physical dimension of time (confirmed ultimately by Einstein!) by reflecting on these 'three-and-a-half' rivers. This came with a unique feeling of being held very close to God; quite akin to the 'Aha!' experience when a Qabalist discovers a hidden revelation in the Torah.

We might consider this as the seed text for the use of number manipulation in the Holy Qabalah. Certainly this same technique is used in Liber AL and Crowley's commentary in order for him to make the claim to be the 'Beast.'

AL I.24: "I am Nuit, and my word is six and fifty."

$Nu = 6 + 50 = 56.$

One must observe the special significance of these numbers, not only conjoined, but separate. For 6, Vau, is the Bull; and 50, Nun, the Scorpion. But 6 is also the number of the Sun, our Star. The N of Nu is therefore the Dragon -- "Infinite Space" -- and V is "the Infinite Stars" thereof. The ITH is the honorific

termination representing Her fulfillment of Creative Force. "I" being the Inmost Force, and "Th" its Extension.

The Dragon in current symbolism refers to the North or Hollow of Heaven; thus to the Womb of Space, which is the container and breeder of all that exists.

Liber Aleph should be consulted for further information as to the magical import of Scorpio and Taurus.

AL I.25: "**Divide, add, multiply, and understand.**"

25-6. Nuit proves to Aleister Crowley that he is in truth 666 by means of a riddle and a Sign.

I, asking Nuit: Who am I? and: What shall be the sign? (that I am who I am) was told by means of a Riddle, so that I might be sure that the answer came from Her and not from mind own mind, that I was 666. Also the sign was shewn me in a Riddle, as well as in the English of the Text. These matters will I set forth elsewhere.¹³

Dividing $6/50 = 0.12$.

0, the circumference, Nuit.

., the centre, Hadit.

1, the Unity proceeding, Ra-Hoor-Khuit.

2, the Coptic H, whose shape closely resembles the Arabic figure 2, the breath of Life, inspired and expired.

Human consciousness, Thoth. Adding $50 + 6 = 56$, Nu, and

Concentrating $5 + 6 = 11$, Abrahadabra, etc.

Multiplying $50 \times 6 = 300$, Shin, and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse, possibly those of 418 and 666 again.

Daniel: Chapter 8

Two years later, in the third year of King Belshazzar's reign, Daniel has a vision as follows:

[2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

[3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

[4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

[5] And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

[6] And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power.

[7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

[8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

[9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

[10] And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

¹³ See for example *The Magical Record of the Beast 666* for 18th Jan / 1st Feb 1920 (p92-93 of Symonds & Grant edition) – V.C.

[11] Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

[12] And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

[13] Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

[14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

[15] And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

[16] And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

[17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

[18] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

[19] And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

[20] The ram which thou sawest having two horns are the kings of Media and Persia.

[21] And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

[22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

[23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

[24] And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

[25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

[26] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

The 'son of man' put in the context of verses 16-18 suggests a level of deep trance in order to produce the vision. The figure of Gabriel, the archangel is addressed by the voice of God saying: "make this man to understand the vision." A later interpretation of this vision leads to the idea that the 'son of man' is an eschatological, messianic figure found in Enoch's parables and 4 Ezra.

4 Ezra looks forward to the arrival of a political messiah to free Jerusalem from the Romans as much as it postulates the 'son of man' to be God's "Son

4 Ezra: Chapter 12

10: And he said unto me, This is the interpretation of the vision:

11: The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12: But it was not expounded unto him, therefore now I declare it unto thee.

13: Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14: In the same shall twelve kings reign, one after another:

15: Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16: And this do the twelve wings signify, which thou sawest.

17: As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from

the midst of the body thereof, this is the interpretation:

18: That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19: And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20: That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21: And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22: And whereas thou sawest three heads resting, this is the interpretation:

23: In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24: And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25: For these are they that shall accomplish his wickedness, and that shall finish his last end.

26: And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27: For the two that remain shall be slain with the sword.

28: For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29: And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30: It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31: And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32: This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33: For he shall set them before him alive in judgment, and shall rebuke them, and correct them.

34: For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the the beginning.

Of interesting note in the above passage, the lion is the anointed one; the symbol of the Beast. In the next chapter we see that the 'son of man' is God's "Son."

4 Ezra: Chapter 13

1: And it came to pass after seven days, I dreamed a dream by night:

2: And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3: And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4: And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

4 Ezra: Chapter 14

25: This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26: The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27: And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28: And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29: Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30: And he shall come to the astonishment of them that dwell on the earth.

31: And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32: And the time shall be when these things shall come to pass, and the signs shall happen which I shewed

thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33: And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34: And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35: But he shall stand upon the top of the mount Sion.

36: And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37: And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38: And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

39: And whereas thou sawest that he gathered another peaceable multitude unto him;

40: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41: But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42: That they might there keep their statutes, which they never kept in their own land.

43: And they entered into Euphrates by the narrow places of the river.

44: For the most High then shewed signs for them, and held still the flood, till they were passed over.

45: For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46: Then dwelt they there until the latter time; and now when they shall begin to come,

47: The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48: But those that be left behind of thy people are they that are found within my borders.

49: Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50: And then shall he shew them great wonders.

51: Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52: And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53: This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

1 Enoch also presents a divine sense of the 'son of man.'

1 Enoch: Chapter 46

¹There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like *that of* one of the holy angels. Then I inquired of one of the angels, who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was and why he accompanied the Ancient of days.

²He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits in everlasting uprightness.

³This Son of man, whom you behold, shall raise up kings and the mighty from their dwelling places, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

⁴He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves *before him*, by whom their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from *that* their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.

⁵They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their acts of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;
⁶And *with him* the faithful, who suffer in the name of the Lord of spirits.

The Merkabah: Chariot & Hekaloth

The Hekaloths

"Halls of Heaven" is the name given to fragments of Jewish mystical literature preparing men for visionary ascensions to heaven; a sort of astral projection manual in modern parlance. The 'Heichalot' (the Palaces) is a collection of literature compiled from traditions connected with Enoch. The 'son of man' motif from the Book of Daniel seems based on the divine figure presented in the Book of Ezekiel.

The Vision of Chapter 1 of Ezekiel

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. 8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9 Their wings were joined one to another; they turned not when they went; they went every one straight forward. 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. 11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. 12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. 14 And the living creatures ran and returned as the appearance of a flash of lightning. 15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. 16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. 17 When they went, they went upon their four sides: and they turned not when they went. 18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. 19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. 20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. 24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. 25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the

appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

The 'Merkabah' (מרכבה=267 and reduces by AIQ BKR to 15; Atu XV:Baphomet) literally translates as 'chariot' and refers to the 'throne-chariot of God'—a four-wheeled driven by four 'chavot' (angels) being themselves the four cherubs stationed in the four quarters of the Magick Circle. Enoch's *Astronomical Book* shows how this is connected to the Starry Gnosis:

Chapter 75

¹And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.

²Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.

³From four of them proceed winds of blessing, and of health; and from eight proceed winds of punishment; when they are sent to destroy the earth, and the heaven above it, all its inhabitants, and all which are in the waters, or on dry land.

⁴The first of these winds proceeds from the gate termed the eastern, through the first gate on the east, which inclines southwards. From this goes forth destruction, drought, heat, and perdition.

⁵From the second gate, the middle one, proceeds equity. There issue from it rain, fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.

⁶After these proceed the south winds through three principal gates; through their first gate, which inclines eastwards, proceeds a hot wind.

⁷But from the middle gate proceed grateful odour, dew, rain, health, and life.

⁸From the third gate, which is westwards, proceed dew, rain, blight, and destruction.

⁹After these are the winds to the north, which is called the sea. *They proceed* from three gates. The first ⁽⁸⁰⁾ gate *is that* which is on the east, inclining southwards; from this proceed dew, rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health. And from the third gate, which is westwards, inclining towards the south, proceed mist, frost, snow, rain, dew, and blight.

(80) First. Or, "seventh" (Knibb, p. 178).

¹⁰After these *in the fourth quarter* are the winds to the west. From the first gate, inclining northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed rain, health, and blessing;

¹¹And from the last gate, which is southwards, proceed drought, destruction, scorching, and perdition.

¹²The *account of the* twelve gates of the four quarters of heaven is ended.

¹³All their laws, all their *infliction* of punishment, and the health *produced* by them, have I explained to you, my son Mathusala.¹⁴

Chapter 76

¹The first wind is called the eastern, because it is the first.

²The second is called the south, because the Most High there descends, and frequently there descends *he who* is blessed for ever.

³The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend.

⁴The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part *contains* paradise.

¹⁴ Enoch's Son

The symbolism of the Chariot and its Cherubim creates an analogy for the various ways that God reveals himself to the world. Each 'Chayot' (חִירֹת=424, which has interesting qabalistic associations as it is also the number for the Hebrew words meaning both vehicle and throne, as well as 'nasiraeus', which means 'the way' and was the messianic cult connected to Jeshua bar Joseph; upon whom the Biblical Jesus was modeled) has four faces; corresponding to the four directions of the Earth and the four winds. In other words the faces of the Cherubs in the four quadrants were each a set of four; being a man, a lion, an ox and an eagle, for a total of sixteen faces. Each Chayot had four wings that covered; creating the canopy of the Chariot and formed it's perimeter. The feet of the Chayot were attached to by other angels; forming wheels; described as "a wheel inside a wheel" and called the Ophanim (אֹפַנִּים=187; equivalent to the Hebrew word that means 'lifted up'); literally meanin 'cycles or ways,' which might be taken as an allusion to 'nasiraeus.'

The Chariot is in a constant state of motion powered by Seraphim (burning) angels that appear like flashes of fires; continuously ascending and descending. The movement of all the angels are controlled by the 'likeness of a man' on the Throne. The practice of this art by the merkabic mystic both ignored the elite status of the priesthood and did not involve itself in the eschatology of the apocalyptic mystics; nor did it have an interest in fallen angels and the Nephilim.

The Book of Isaiah Chapter 6

- 1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.**
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.**
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.**
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.**
- 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.**
- 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:**
- 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**
- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.**
- 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.**
- 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.**
- 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,**
- 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.**
- 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.**

The principal texts of the Hekhalot tradition include:

- 1) *Hekhalot Zutartey* ("The Lesser Palaces"), which details an ascent of Rabbi Akiva;
- 2) *Hekhalot Rabbati* ("The Greater Palaces"), which details an ascent of Rabbi Ishmael;
- 3) *Ma'aseh Merkabah* ("Account of the Chariot"), a collection of hymns recited by the "descenders" and heard during their ascent; and
- 4) *Sepher Hekhalot* ("Book of Palaces," also known as *3 Enoch*), which recounts an ascent and divine transformation of the biblical figure Enoch into the archangel Metatron, as related by Rabbi Ishmael.
- 5) *Shi'ur Qomah* ("Measurement of the Body"), a midrashic text that details a description of the Creator as seen by the "descenders" at the climax of their ascent.
- 6) *Sepher Yetzirah* ("Book of Creation"), which is a cosmogonical composition that reflects Neoplatonic, Pythagorean and Stoic influences.

Atu VII. The Chariot

In Atu VII, the charioteer bears the Grail, from the Great Mother.

Extracted from The Book of Thoth:



Attributed to the Hebrew letter Cheth; the letters of the letter spelled in full, Cheth 8-Yod 10-Tau 400, has the value of 418. This is one of the most important of the key numbers of Liber AL. It is the number of the word of the Aeon, ABRAHADABRA, the cypher of the Great Work. Attributed to Cancer, the cardinal sign of the element of Water. It also represents the path which leads from the great Mother Binah to Geburah, and is thus the influence of the Supernals descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it. It corresponds, in this way, to The Hierophant, which, on the other side of the Tree of Life, brings down the fire of Chokmah. The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetragrammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements.

The Charioteer is clothed in the amber-coloured armour appropriate to the sign. He is throned in the chariot rather than conducting it, because the whole system of progression is perfectly balanced. His only function is to bear the Holy Grail.

Upon his armour are ten Stars of Assiah, the inheritance of celestial dew from his mother.

The central and most important feature of the card is its centre - the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

In the centre is radiant blood; the spiritual life is inferred; light in the darkness.

Distillation of the 12th Aethyr, Which is Called LOE¹⁵

This seems to be the chariot of the Seventh Key of Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon

a cup,¹⁶ from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.¹⁷

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast,¹⁸ for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

The Origin of Babalon and the Beast Extracted from the Book of Revelation

Daniel: Book 7

Daniel has a dream during the first year of the reign of Belshazzar that is related here:

[2] Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

[3] And four great beasts came up from the sea, diverse one from another.

[4] The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

[5] And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

¹⁵ LOE = {Cancer}{Libra}{Virgo}. These are all aspects of Babalon.

¹⁶ The true Sangreal, of which the Christian legend is a perversion.

¹⁷ See AL:III.23-25. The recipe for the oil is given in the Sacred Magic of Abramelin the Mage.

¹⁸ As in Atu XI.

[6] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

[7] After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

[8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

[9] I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

[10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

[11] I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

[12] As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

[13] I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

[14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel then interprets the dream as follows:

[17] These great beasts, which are four, are four kings, which shall arise out of the earth.

[18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

[19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

[20] And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

[21] I beheld, and the same horn made war with the saints, and prevailed against them;

[22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

[23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

[24] And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

[25] And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

[26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

[27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The Apocalypics

The term, apocalypse, (Ἀποκάλυψις=1512) means 'lifting of the veil' or 'revelation' and represents the idea of finding that which is hidden; a secret knowledge. Apocalyptic literature involves the records of those Jewish mystics that have taken to the Chariot. In other writings, the apocalypse is a story of the 'end times,' an eschatology that usually involves the predicted revenge of the Jews, built on God's judgment against their conquerors.

An 'apocalypse' is basically a written narrative, given authorship to an authoritative figure (whether written by this person or not), that predicts future events of eschatological import. The writing was basically a record of an experience that would either come to the author through a dream or in a vision. These visions usually came due to a deep concern by the seer and they had a virulent effect of trembling and shaking at their ceasing, which was often described in the works.

The Beast was usually singled out as the focus of God's wrath; also known by such titles as: 'little horn' and 'the prince that will come.' It is the latter that strikes us as interesting; Crowley was addressed in Liber AL as both 'the prince-priest, the beast.' And in both the verse and Crowley's commentary that follows, an entirely different conception of the Beast is presented:

AL I.15: "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

15. *Mission of 666 and his woman. Her Nature & Office. She is the Scarlet Woman, H KOKKINA ΓΥNH, 667, as he is TO ΜΕΓΑ ΘΗΡΙΟΝ, The Great Wild Beast 666.*

I, The Beast 666, am called to shew this worship and send it forth into the world; by my Woman called the Scarlet Woman, who is any woman that receives and transmits my Solar Word and Being, is this My Work achieved; for without Woman man hath no power. By Us let all men learn that all that may be is their Way of Joy for them to go; and that all souls are of the Soul of True Light.

15. The Beast is chosen to show by example & also by exposition that man's perfection depends upon his realising that his possibilities are infinite & demand realisation. The woman associated with him in this work thereby gives form to his idea. Their cooperation inspires mankind to follow their example with the result that men become aware of the sublime nature of every individual consciousness.

The Beast and the Scarlet Woman are avatars of Tao and Teh, Shiva and Sakti. This Law is then an exact image of the Great Law of the Cosmos; this is an assurance of its Perfection.

It is necessary to say here that The` Beast appears to be a definite individual; to wit, the man Aleister Crowley. But the Scarlet Woman is an officer replaceable as need arises. Thus to this present date of writing, Anno XVI. Sun in Sagittarius, there have been several holders of the title.

1. Rose Edith Crowley nee Kelly, my wife. Put me in touch with Aiwaz; see Equinox 1, 7, "The Temple of Solomon the King." Failed as elsewhere is on record.
2. A doubtful case. Mary d'Este Sturges nee Dempsey. Put me in touch with Abuldiz; hence helped with Book 4. Failed from personal jealousies.
3. Jeanne Robert Foster nee Oliver. Bore the "child" to whom this Book refers later. Failed from respectability.
4. Roddie Minor. Brought me in touch with Amalantrah. Failed from indifference to the Work.
5. A doubtful case, Marie Rohling nee Lavroff. Helped to inspire Liber CXI. Failed from indecision.
6. A doubtful case, Bertha Almira Prykryl nee Bruce. Delayed assumption of duties, hence made way for No.

7.

7. Lea Hersig. Assisted me in actual initiation; still at my side, An XVII. Sol in Sagittarius. (P.S. & An XIX, Sol in Aries).

"Prince-priest" is an unusual word, and not in tone with other references to me. I suspect therefore a secret cipher of some sort. For one thing, it is an anagram of PRINCEPS ITER, not bad for Alastor the Wanderer, or PRINCIPS ERIT, he shall be the chief (see verse 23). But such Qabalah is hardly to be considered serious. The recurrence of the letters PRI is however curious and may be significant. The combination PR in most Aryan Languages gives the idea of "Before." P and R are the letters of Mars and Sol respectively. Now Mars is referred to the number 5, and Sol to the number 6; both to the idea "Force and Fire", though in different ways. Now "Force and Fire" is the attribute of Ra-Hoor-Khuit, Lord of the Aeon; and 5 and 6 are mystically mated to represent the Accomplishment of the Great Work in Abrahadabra, the Word of the Aeon. (See, for this Word, infra Qabalistic Appendix). The termination ST is the coronal combination XXXI which we shall notice often enough later on.

The Beast, besides 666 correspondences, is by English sound, the Magus (Beth, Mercury, etc.) of this ST. S has in the Tarot the card numbered XX, which represents the Stele of Revealing, and is called the Judgment; i.e., the ending of an Aeon. T has the card numbered XI and is called Strength. It is the card of Leo and represents Babalon and the Beast conjoined.

"Their fold"; not only a sheepfold, but as if it were written "their embrace".

The Beast has been equivocated with Satan and this becomes the key point where Thelema turns the whole concept of the Beast around. In the Old Testament, Ezekiel is directed to write a judgment against the King of Tyre who is said to be "the appointed cherub the covereth." This would be Satan or Lucifer who (as the leader of the Watchers) whose position this was before his 'fall.' He had become the 'prince' that would eventually be judged by God. The symbols literally interpreted refer to the King of Tyre, but the esoteric meaning is hidden in this parable.

Ultimately, all apocalyptic literature were predictions of God casting down the enemies of Israel at a time when the current astrological age is coming to end. It was common knowledge that the Age of Aries was ending and that the Piscean Age was in the earliest stages of its cycle. The symbols of fishes that transforms the Judaic into the Christian apocalyptic current consistently addresses this new age as immanent. The these writings are recorded from a period of 200 to 300 years before the astronomical event and lasted to up to 600 years afterwards is especially significant; considering the fact that the Piscean Age is actually considerably longer than the average of 2,150 years for astrological or Platonic ages.

For the Jews, they were the 'chosen people;' themselves, elect of God. And God was as a lion in apocalyptic imager. That same lion is rendered in Crowley's depiction of the Beast. And it is the lion that champions the 'just' over the 'iniquitous.' Esoterically, these two classes of humanity are viewed differently. The 'just' are the initiates and the 'iniquitous' are the profane who are not allowed access to the secret wisdom.

The qabalistic techniques of number and letter manipulation are built into the language of the texts to articulate on the hidden meaning of certain verses. Examples of the use of key numbers are as follows:

The mysterious name "*Taxo*," "*Assumptio Mosis*", ix. 1;

The "*number of the beast*" [666](#), of Revelation 13:18;

The number 888 (Ἰησοῦς), *Sibyllines*, i.326-330.

Numbers also were cleverly inserted to predict time periods in which prophecy will be fulfilled; examples as follows:

The "time, times, and a half," Daniel 12:7 which has generally been agreed to be 3½ years in length by dispensationalists;

The "fifty-eight times" of Enoch, xc.5, "Assumptio Mosis", x.11;
 The announcement of a certain number of "weeks" or days, which starting point in Daniel 9:24, 25 is the "the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks"
 A mention of 1290 days after the covenant/sacrifice is broken (Daniel 12:11), 12; Enoch xciii.3-10; 2 Esdras 14:11, 12; *Apocalypse of Baruch* xxvi-xxviii;
 Revelation 11:3, which mentions "two witnesses" with supernatural power, 12:6; compare *Assumptio Mosis*, vii.1.
 People, things and events are also couched in symbolic language such as:
 The "horns" of Daniel 7 and 8;^[27] Revelation 17^[28]
 The "heads" and "wings" of 2 Esdras xi
 The seven seals of Revelation 6
 The trumpets, Revelation 8
 The "vials of the wrath of God" or "bowl..." judgments, Revelation 16;
 The dragon, Revelation 12:3-17, Revelation 20:1-3
 The eagle, *Assumptio Mosis*, x.8
 Examples of prophecies and allegories include:
 The vision of the bulls and the sheep, Enoch, lxxxv
 The forest, the vine, the fountain, and the cedar, *Apocalypse of Baruch* xxxvi
 The bright and the black waters, *Apocalypse of Baruch* xxxvi
 The willow and its branches, Hermas, "Similitudines," viii. 3 Enoch

The End-times of the Astrological Age **Distillation of the 26th Aethyr, Which is Called DES¹⁹**

And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg²⁰ grows and grows all over the aethyr. And it breaks, and within there is a golden eagle.

And he cries: Woe! woe! woe! Yea, woe unto the world! For there is no sin, and there is no salvation.²¹ My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people,²² for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his breast. And the smoke of the blood is gradually filling the Aethyr with a crimson veil. There is a scroll over the top, saying: _Ecclesia abhorret a sanguine;²³ and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood.²⁴ The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out;

¹⁹ 𐌆𐌹𐌸𐌰 = 𐌺𐌹𐌸𐌰 = [𐌺] * 𐌺 = 31 + 10 + 7 = 48 = " , & , = Kokab, the sphere of 𐌺. [For this reading, 𐌹𐌸𐌰 = 𐌺 = 𐌺 =) : = Atus XI and XX = (11 + 20) = 31.] This Aethyr describes the supersession of the Aeon of Jehovah and Jesus. The Stele of Revealing, which led to The Book of the Law, whose key number is 31. 𐌹𐌸𐌰 = D = 𐌺 = 31. 𐌹𐌸𐌰 = * = 𐌹𐌸𐌰 = Nuit and the Point, Hadit. 𐌹𐌸𐌰 = ' = II = the twins, Ra-Hoor-Khuit and Hoor-Paar-Kraat combined in Heru-Ra-Ha, the Lord of the Aeon. Also 𐌹𐌸𐌰 & II are the Houses of 𐌺, the *Logos*. Thus the name of the Aethyr actually means: The Sacred Secret Key-letter of The Book of the Law of Thelema, appearing through the Operation of Mercury as well as giving a complete symbolical description of the Stele itself. The Arcanum is of Atu XX = : = 𐌺 = "The Last Judgment" or "The Angel". The old form of XX shows the Resurrection Formula of the Old Aeon: the new form shews the Stele of Revealing = 718.

²⁰ The promise of breaking the tyranny of Jehovah, who was the evil in the Aeon of the true Isis, by the Solar (golden) Jesus. He appears as an eagle, the bird of Jupiter. so that despite the glittering hope, it was only the old Aeon all over again.

²¹ He knows this truth, which destroys the whole idea of his formula. Nobody will bother about him, it they are not sinners, and need no saviour.

²² Jesus has been destroyed by myriads of minute facts; the observations of Nature which have broken down the theories on which his existence depended. His blood is spilt, and veils Truth; whereas the Blood of the Master of the Temple is gathered in the Cup of BABALON, and floods the world with Life and Beauty. (See 27th Aire, footnote 3, page 19).

²³ The Christian, incapable of the formula of the Master of the Temple, abhors the shedding of blood. He fears to lose his vile life.

²⁴ i.e. The meaning of the Latin is that given above, not the traditional ecclesiastical interpretation. Cf. also, AL 1, vv. 45048.

because it coagulates, coagulates. And then at the top there steals a dawn of pure night- blue,²⁵ --- Oh, the stars, the stars in it deeply set! --- and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing.²⁶ But below is the supine figure of Seb, into whom is concentrated all that clotted blood.²⁷

And there comes a voice: It is the dawn of the aeon. The aeons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.



Atu XI goes to the heart of Crowley's apocalyptic theology. One of the main themes of this card deals the 'precession of the zodiac,' which sets up the theme of end times; relevant two-thousand years ago with the falling away of the Age of Aries, the Hebrew ram and the taking on of the Piscean fishes. And of course, relevant today with the same conditions in society, is that of anticipating the fall of Pisces to the inauguration of the Age of Aquarius. But it is in a curious statement in his commentary on this Atu that Crowley seems to confuse the issue:

Thus, the last Aeon, that of Osiris, is referred to Aries and Libra, as the previous Aeon, that of Isis, was especially connected with the signs of Pisces and Virgo, while the present, that of Horus, is linked with Aquarius and Leo.

Crowley seems to be giving the aeonic precession in this order:

1. Isis – Pisces/Virgo
2. Osiris- Aries/Libra
3. Horus – Aquarius/Leo

The astronomical and astrological order of the process cannot happen in that order; the actual order being:

1. Aries/Libra
2. Pisces/Virgo
3. Aquarius/Leo
- 4.

Pisces is both the current astrological age and the Age of Osiris, and the Age of Aries must carry the symbol of Isis. A mistake is made when one takes the Osirian perspective of the subordinate female and applies that to the paradigm of the female in the previous age, in the same way that the emerging Aquarian Age requires a revision of meaning in all the sacred symbols. Certainly the qabalistic lore attributes severity and judgment to feminine symbolism. And the apocalyptic writings are about 'end-times' and more nostalgic from a certain perspective.

²⁵ Not only symbolic, but actually visible even to the physical eyes, when Nuit is manifested. Also when Ra-Hoor-Khuit is invoked, or Aiwass.

²⁶ See the various special accounts of the Stele. The New Atu XX - 718.

²⁷ Earth has absorbed all the ruin wrought by Jesus, to rebuild life through putrefaction, by her regular formula --- as opposed to the Higher Magick.

Though we know only subtly of the strength of the feminine in the culture of humanity during the Age of Aries; that being found in the establishment of the matrilineal orientation of Jewish culture. And it is that woman today, sort of resurrected in Thelema to be girt with a sword. The parthenogenic myth of the woman birthing a semi-god is played out in the legend of the Nephilim; only now, that 'god' is made man; the Beast.

Crowley then moves forward to claim succinctly that those coming from the Arian Age could not understand symbols that belong to the Aquarian Age. Indeed, most today are actually of the Piscean Age and don't yet understand these symbols by implication. Crowley's experiences in the Enochian Aethyrs presented to him an entirely new conception of these perennial symbols, that he was also able to support with qabalistic exegesis:

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse; but on the Tree of Life, the path of Gimel, the Moon, descending from the highest, cuts the path of Teth, Leo, the house of the Sun, so that the Woman in the card may be regarded as a form of the Moon, very fully illuminated by the Sun, and intimately united with him in such wise as to produce, incarnate in human form, the representative or representatives of the Lord of the Aeon.

One of the basic assumptions in this conception is that these symbols are indeed perennial; having a prior existence before being employed by the apocalyptic writers and especially John of Patmos. There doesn't seem to be any evidence extant of their origin with the exception of these millennial writings at the end-times of the Age of Aries. Anything else seems either lost in the Deluge or a part of the culture of the Nephilim that died off in the antediluvian period.

The antediluvian period seems commemorated through Enoch and it is precisely his nobility that his sought by Dr. John Dee at the founding of the Renaissance in Europe. The amazing success of this work in itself, followed by Crowley's inspired skrying traces an interesting timeline. Dee's efforts come in a millennial-like era as super-nova explosions in the constellations of Cassiopeia and Ophiuchus²⁸ indicated to the Rosicrucians (erroneously) that the Age of Aquarius had begun. Even Crowley's assessment that the Book of the Law inaugurates the age is in error.

Horus on the throne of Ra is simply correcting the ancient error that is the misinterpretation of the essential archetypes of Babalon and the Beast. Note that it is Osiris' life that is cut short by Set for Isis (Babalon) to restore. This could work itself symbolically to demonstrate the perversion of the Gnosis that led humanity from being informed or even the progeny of gods and/or angels to the low-life beasts that modern religion makes us out to be.

Revelation: Chapter 13

[1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

[2] And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

²⁸ Cf. [The Alchemical Half of the Jews & the Rose Cross of Thelema](#)

[3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

[4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

[5] And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

[6] And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

[7] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

[8] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

[9] If any man have an ear, let him hear.

[10] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

[12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

[13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

[14] And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

[15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

[16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

[17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

[18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation: Chapter 17

[1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

[2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

[3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

[4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

[5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

[6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

[7] And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

[8] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

- [9] And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
- [10] And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
- [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
- [12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
- [13] These have one mind, and shall give their power and strength unto the beast.
- [14] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
- [15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
- [16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
- [17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
- [18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation: Chapter 18

- [1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- [2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- [3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
- [4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
- [5] For her sins have reached unto heaven, and God hath remembered her iniquities.
- [6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
- [7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.
- [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
- [10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
- [11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
- [12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
- [14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- [15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
- [16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked

with gold, and precious stones, and pearls!

[17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

[18] And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

[19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

[20] Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

[21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

[22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

[23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

[24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Considerations on the Starry Gnosis

The Lion's Heart, is the Watcher star called Regulus (the heart of the Lion; the Beast), lies exactly 54 degrees from the shaft of wheat-Spica. Spica is at 59 degrees Virgo (Babalon) and makes the starting point from which the 30-degree divisions are made in the 360-degree Zodiac. Together the Spica-Regulus combination makes a Woman Riding a lion like Beast.

360 divided by 54 = 6.666...(into infinity). The number 666, mentioned in Revelation as the "mark of the Beast," was in fact held sacred in the goddess-worshipping cultures as representative of female genitalia. When the goddess was vilified by the patriarchy, she became the beast and her sacred number the "mark." The hexad or number six is considered by the Pythagoreans a perfect and sacred number, among many other reasons because it divides the universe into equal parts. It is also perfect, because it is the only number under X, ten, which is whole and equal to its parts. In Hebrew Vau is six. Is Vau mother Eva or Eve?"

The Constellation Leo (The Lion)

The Fire-Kerub in the Initiation

The Vision of the Fruit of the Great Work of the Beast-The Lion

The Egyptian name for this Sign is 'Pi Mentekeon', which means 'the plucking asunder'. Bullinger notes that it is drawn with a lion treading down a serpent. A bird of prey is perched upon it, while below is a plumed female figure holding out two cups; answering to the constellation called the Crater, the cup of wrath. Its hieroglyphics spell the word 'Knem', meaning 'who conquers or is conquered' and the woman's name is 'Her-ua', meaning 'the great enemy'. The Hebrew name for this Sign is 'Arieh', meaning by its usage, 'the lion rending' or 'pluck'. The Arabic name is 'Al Asad', meaning 'the lion, who rends, who wasteth'. And while the Latin 'Leo' translates as 'the lion', the Arabic and Syrian translations for this word give us 'coming vehemently, leaping forth as a flame'.

The symbolism here is entirely consistent with the Gnosis Crowley received in Liber CDXVIII; the lion-serpent or prince-priest with Horus (bird of prey) perched upon his shoulder stands ready to descend into the Cup of Babalon—the “cup of wrath.”

Its brightest star (a) is on the ecliptic and marks the heart of the lion. It is named ‘Regulus’ (one of the Watcher Stars), which again means ‘treading under foot’. The next brightest star (d) is found on the hinder part of the back, is called ‘Zosma’ or ‘shining forth’. This is followed by ‘Sarcam’, a Hebrew term meaning ‘the joining’. The next star is ‘Minchir al Asad’, meaning ‘the punishing, tearing, of the lion, (piercing)’ followed by the star (g) located in the mane, called ‘Al Giebha’, meaning ‘the exaltation’. The second brightest star (b) is found on the tip of the tail and is named ‘Denebola’ or ‘the judge or Lord who cometh quickly’ followed by ‘Deneb, Aleced’, meaning ‘the judge cometh who seizes’; and finally, ‘Al Dafera’, meaning ‘the enemy put down’.

Crater (The Cup)

The cup of divine wrath poured out upon Him.

Bullinger writes: “This is no fabled wine-cup of Bacchus; but it is ‘The cup of His indignation’ (Rev 14:10)”. He describes the cup as wide and deep, being fastened onto the body of the writhing serpent. The cup has thirteen stars in it, which is a significant number; meaning the completion of the Great Work. In Thelemic doctrine, we find the ‘Cup of Abomination’ pertaining to Babalon. The two brightest stars of the cup are (a) ‘Al Ches’, meaning ‘the cup’ and (b), which Bullinger lists and does not name (Rolleston doesn’t list it at all) but notes that it “determines the bottom of the cup”.

Distillation of the 12th Aethyr, Which is Called LOE (cont’d)

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it.

It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength.²⁹ For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

²⁹ Cf. Tao Teh King. Also The Book of Lies, Cap. 4.

This is that which is written, "O my God, in one last rapture let me attain to the union with the many."³⁰ For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self."³¹

O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may _understand_. Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.³²

The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.³³

And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding.

Accursed are they, for they shut up their blood in their heart.³⁴

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

Thus they make war upon the Holy One, sending forth their delusion

³⁰ See Liber VII:VII.41.

³¹ See Liber VII:VII.43 - 44.

³² It is given in "The Urn". See also the Sixth Aire, wherein the seer, becoming a Magus, is himself identified with the Beast, 666.

³³ All these mysteries are taught in the O.T.O.

³⁴ Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein.

upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death,³⁵ for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.³⁶

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six.³⁷ This is its secret interpretation that may not be understood, save only of _them that understand_. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [בִּאֲבָאֵלֶּעַן].³⁸ Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life.

And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and of {GRK:Theta} {GRK:epsilon}{GRK:lambda} {GRK:eta}{GRK:mu}{GRK:alpha}. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end. And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

Sirius (The Prince) (The Beast)
Also called Canis Major (the Dog)

In the Egyptian Zodiac, this constellation is called 'Apes', which means 'the head' and he is pictured as a hawk (which again, is the natural enemy of the serpent), which has a pestle and mortar on its head. This seems consistent with the 'Ape of Thoth'. (And I wonder here; is this the commingling of the seed or blood of the man and the woman?) It was also called by them, 'Seir', meaning 'the prince'. For the Persians, this was drawn as a wolf called 'Zeeb', which means 'coming quickly'; in Hebrew this meant

³⁵ Note that the death or love of the saints is really increased life. The formula of 156 is constant copulation or Samadhi on everything.

³⁶ (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.)

³⁷ ABRAHADABRA.

³⁸ בִּאֲבָאֵלֶּעַן = gate. אֵל = God; עֹן = ON. (ע—70 + ג—50 = 120). Note that Her Name does not appear properly spelt until the 10th Aire is done. The Seer had no idea how to spell the name till he was told by the Angel.

'this shall come'. The Arabs called this constellation 'Al Shira Al Jemeniya' - 'the prince, or chief of the right hand'.

The star in the head (a) is the brightest in all the heavens and is called 'Sirius' or 'Prince'. Sirius is also the word from which we get our English word 'Sir'. And the star was always associated with great heat; giving us the phrase: 'the dog days of summer' as the word 'Canis' is clearly the etymological root of the word 'Canine'. Then comes 'Aschere', meaning 'who shall come' followed by the star (e) in the right hind leg and named 'Adhara' - 'the glorious'. The second brightest star (b) is found in the left foot and called 'Mirzam', meaning 'the prince or ruler'. Finally comes the star (d) in the body, is called 'Wesen', meaning 'the bright, shining'.

Distillation of the 2nd Aethyr, Which is Called ARN³⁹

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation.⁴⁰

The 'third-eye' being the 'sign of Initiation' may be combined with a hint from the Wake-World; all the work being done in the IXth House (astral plane). The skrying of Liber CDXVIII is like the visions of the Apocalypics and the Hekaloths and is the work that is the meet of the Initiate.

All this while no image hath come unto the Stone, and no voice hath been heard.

I cannot get any idea of the source of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch.

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

So a man got hold of this recension, and turned it Christian, and imitated the style of John. And this explains why the end of the world does not happen every few years, as advertised.

There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.

It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision.

And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.

But all this is before the veil of the Aethyr. Now will I go and make certain preparations, and I will return and repeat the call of the Aethyr yet again.

It is not a question of being unable to get into the Aethyr, and trying to struggle through; but one is not anywhere near it.

A voice comes: When thy dust shall strew the earth whereon She walketh, then mayest thou bear the impress of Her foot. And thou thinkest to behold Her face! The Stone is become of the most brilliant whiteness, and yet, in that whiteness, all the other colours are implicit. The colour of anything is but its dullness, its obstructiveness. So is it with these visions. All that they _are_ is falsity. Every idea merely marks where the

³⁹ 𐤀𐤓𐤍 = 𐤀𐤓𐤍. See the allusions to Bull, Fish and Serpent in the first paragraph. But 𐤀𐤓𐤍 = 156 = BABALON, also here mentioned; and the whole Aethyr is devoted to HER.

⁴⁰ This is the "Third Eye", the "Eye of Shiva", the Pineal Gland, supposed by some anatomists to be a rudimentary eye.

mind of the Seer was too stupid to receive the light, and therefore reflected it. Therefore, as the pure light is colourless, so is the pure soul black.

And this is the Mystery of the incest of CHAOS with his daughter.

There is nothing whatever visible.

But I asked of the Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity.

2x78=her destroying of the great Sorcerer

3x52=the Mother

4x39=victor over the power of the 4

6x26=the Harlot

12x13=pure unity

Flashes of lightening are playing in the Stone, at the top; and at the bottom of the Stone there is a black pyramid,⁴¹ and at the top thereof is a *vesica piscis*.⁴² The *vesica piscis* is of colourless brilliance.

The two curves of the Pisces are thus:) (

They are the same curves as the curves of *vesica piscis*, but turned round.⁴³

And a voice comes: How can that which is buried in the pyramids⁴⁴ behold that which descendeth unto its apex?⁴⁵ Again it comes to me, without voice: Therefore is motherhood the symbol of the masters. For first must they give up their virginity to be destroyed, and the seed must lie hidden in them while the nine moons wax and wane, and they must surround it with the Universal Fluid. And they must feed it with blood for fire. Then is the child a living thing. And afterwards is much suffering and much joy, and after that are they torn asunder, and this is all their thank, that they give it to suck.⁴⁶

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement and clear; and behind the *vesica piscis* is a black cross⁴⁷ extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

Now there is naught but a vast black triangle having the apex downwards,⁴⁸ and in the centre of the black triangle is the face of Typhon, the Lord of the Tempest, and he crieth aloud: Despair! Despair! For thou mayest

⁴¹ Black, for Binah. The Pyramid for the Phallus, for She is also androgyne. Or, as an unit of Her City, beneath the

Night ☒ of Pan. See the 14th Aire.

⁴² The most perfect and mysterious of the symbols of the Feminine Principle. Its mathematical correspondences are of the greatest importance. See [William Stirling,] *The Canon*, and several other treatises on Qabalistic Geometry.

⁴³ This is the last desperate attempt of the Rauch of the Seer to escape the Terror of the Presence of Babalon.

⁴⁴ I.e., the Magister Templi.

⁴⁵ This apparently simple phrase conceals an allusion of the most sublime and terrific import. See *Liber AL*:i.14, 16 & 19. Also *The Book of Lies*, Caps. 4 and 15. Mohammed said: "Cursed be he that maketh himself Earth, and Woman Heaven!" For he understood this Formula as of enormous Magickal Power, and wished to keep it from the profane, who might abuse it, or injure themselves by ignorant or imprudent application.

⁴⁶ See *The Book of Lies*, Cap. 3.

⁴⁷ This seems to refer to Thmaist, whose Aeon will succeed that of Horus. She is Atu VIII referring to Libra, the House of Venus. In her also, then, is BABALON the Ageless Virgin-Harlot, our Mother as our Concubine.

⁴⁸ Cf. 3rd Aire, , the vision of Lilith. This triangle seems to symbolize Limitation or Restriction; or so the sequel implies.

deceive the Virgin, and thou mayest cojole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her.

Thou canst not woo her with love,⁴⁹ for she _is_ love. And she hath all, and hath no need of thee. And thou canst not woo her with gold,⁵⁰ for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee. And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned.⁵¹ She hath it all, and hath no need of thee.

And thou canst not woo her with wit,⁵² for her Lord is Wit. She hath it all, and hath no need of thee. Despair! Despair!

Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these,⁵³ and they avail thee not.

Despair! Despair!

Then I took the Flaming Sword,⁵⁴ and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings.⁵⁵

But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword.⁵⁶ Despair! Despair!

And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent,⁵⁷ for it was the Serpent that seduced her first. Despair! Despair!

(Yet he cried thus as he fled:)

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is vemonous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in

my death agony. I am the Crocodile⁵⁸ that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush.⁵⁹ There it is, in the midst of the Stone, and I cannot see anyone who wears it.

⁴⁹ The path of ך, Daleth. BABALON is thus shewn as more than merely Binah.

⁵⁰ Tiphareth is below Her.

⁵¹ Dath, the outcast into the Abyss, beneath Her.

⁵² Chokmah, the Highest Wisdom.

⁵³ As shewn in the previous note, the Magister Templi, though he can lift Her Veil and behold Her with understanding, is unable to meet Her as an equal and possess Her.

⁵⁴ This has its hilt in Kether, and its point in Malkuth. the Seer uses the entire Hierarchy of Existence against the destroyer of Osiris.

⁵⁵ His energy is transmuted into the primeval Manifestation of the Divine Will.

⁵⁶ i.e. She is wholly set upon Kether. Only when Her Lover is wholly in His loftiest Selfhood can He possess Her.

⁵⁷ The Serpent of Wisdom, the 22 Paths which join the 10 Sephiroth. It is thus the complement of the Flaming Sword. The legend of Heva and Nachash is drawn from the mystical Doctrine here in question. This Serpent is the totality of Magical Manifestation, the Beauty of the 22 Palaces (Atu) of Wisdom. She is at once the Mother and the Sister of Her adulterous Lord, Mayan, the Logos who created the universe of illusion.

⁵⁸ Generally speaking, the monsters which inhabit water symbolize evil --- in all senses, from the grossest to the most exalted. They represent the falling into Passivity; whereas the Activity of Energy is the Idea of Joy.

⁵⁹ This Black Rose is then the veil of BABALON Herself. It is the repulsiveness which is one half of Fascination.

The Secret Doctrine

The Apocrypha

Such documents as the Gnostic [Gospel of Thomas](#) present an apocalyptic vision clearly immersed in parables that suggest an initiated interpretation 'between the lines.' In the [Secret Doctrine](#) by HPB, she offers lots of evidence of Paul and others coming from initiated traditions and couching words, phrases and hidden teachings cleverly into their texts. Such works as these and their use of symbols were considered apocryphal; meaning esoteric to some and spurious to those more inclined to exoteric exegesis.

Apocrypha (ἀπόκρυφα) means "those having been hidden away;" suggesting a reserved teaching for 'those who have ears,' which served as a marker for important teaching encoded into the text. Such teachings were considered too profound and sacred to be openly dispensed. This writing technique was incorporated into enough Gnostic documents that led them to boast of their secret teaching.

Not all Jews accepted the original angelic interpretation of Enoch's writing and some rabbis went so far as to curse any Jew teaching such interpretation. This separated an orthodoxy from the emerging trend. Yet of those Jews that were accepting of the angelic or enochite interpretation, an esoteric or hidden tradition would form that would lead to the creation of the Qabalah. Within this, it was said that the apocryphal *secret doctrine* was entrusted only to one who possessed the five qualities enumerated in Isaiah:III. 3 (being experienced in any of five different professions requiring good judgement)

שְׂרָחֲמִשִּׁים וְנִשְׂוָא
פְּנִים וְיוֹעֵץ וְחָכֶם
חֲרָשִׁים וְנָבוֹן לַחֵשׁ:

3:3 The captain of fifty, and the man of high position, and the wise guide, and the wonder-worker, and he who makes use of secret powers.

This represented those with exceptional human capacities and not the more simple in our society; but the more sophisticated souls who would look into the secrets of God and nature. The allusion here is to the [50 Gates of Wisdom](#) that were the key virtues of the just. Certain tests are given to prove the metal of the Aspirant to the A.'.A.'. that we may also be sure of those "who are of us."—AL:I.60

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

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

Nu = 56 and 5 + 6 = 11.

The Circle in the Pentagram? See Liber NV.

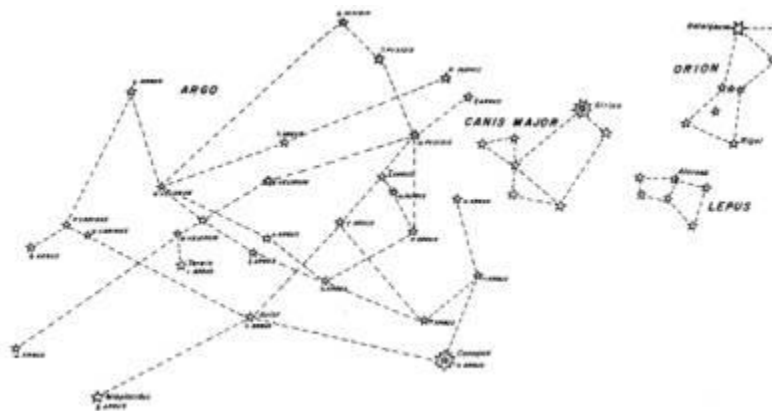
The uninitiated perceive only darkness in Night; the wise perceive the golden stars in the vault of azure. The general significance of the number 11 is Magick, particularly that form of it which is Love under Will; for it unites the 5 and the 6. Thus Abrahadabra has 11 letters; and $418 = 11 \times 38$.

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

Also, the "head of fifty and convener of the assembly" has an interesting commonality with the 50 stars of the Argos (cf. [The Eagle and the Temple](#)):

The Hebrew letter Nun of course, has a value of 50; but when spelled in full, equals 106. And in adding these two numbers together, we get 156, which is the number of Babalon and as well the number of letter in each Table of Enoch. But also it is the Tabernacle of the Congregation as per Leviticus 1:1. Remember, [the Jews have the half](#) and we will be covering a bit of ground in Old Testament prophecy. But the Jews actually imitated Egyptian mythology whom in turn really took from the Sumerian. And so it is to the Sumerian mythos that we will now turn.

The 'Assembly of the gods' was a silent convocation of fifty 'Annunaki' in Sumerian mythology with an additional seven underworld gods, known as the Igigi. The parallel of the Igigi with the seven angels of the seventh seal is apparent. From there, it is easy to make a connection between the fifty 'Gates of Understanding' and the Annunaki. But this gets more interesting and more intricate. First, the constellations of Argo, Canis Major (Sirius or Isis), Lepus and Orion have a combined total of fifty stars. In Greek mythology, Argo is the ship of destiny. And of course, we have fifty stars on the America flag. Lepus and Sirius are constellations belonging to the sign of Gemini. Lepus is the sign of the enemy under the foot of Orion (Osiris) the 'Redeemer' as Sirius is Isis, the wife and sister of Osiris.



From the Second Book of Kings:

1:9 And he sendeth unto him a head of fifty and his fifty, and he goeth up unto him (and lo, he is sitting on the top of the hill), and he speaketh unto him, 'O man of God, the king hath spoken, Come down.

Apocalyptic and messianic ideas merged with the Greco-Roman philosophies of the time; creating a Christian movement that would begin to emerge out of Judaism and come into its own as it began being picked up by non-Jewish people.

Merkabic literature eventually developed a scheme of usually seven mult-layered heavens that could be 'descended' into in the same way that greater depth or penetration could lead one to the highest Aethyrs is Thelemic Enochiana. The deepest or highest heaven contained seven palaces (hekalot) that were themselves layered with a palace within a palace; the innermost 'adytum' being the residence of the image of the divine (Kether in qabalistic rendering) seated on a throne and surrounded by hosts that continually sing its praise.

In order for the Merkabist to gain a vision of these heavens, sophistication rituals of purification, self-mortification (not unlike certain shamanistic practices of aboriginal peoples), ecstatic prayer and meditation were employed to obtain the proper psychic conditions. It is at this optimized or trance-like state that the Merkabist was enabled to enter the celestial or astral realms; approaching each heaven in stages of ascent (though the word 'descent' is used in several of the hekalotic texts; we have here also a similarity to the pyramid ritual where one first descends in order to ascend).

Such journeying required the proper incantations with the proper seals and calls to specific angels in order to get past the guardians of these realms. The Merkabist also needed to know how to navigate and engage the various forces and beings he would encounter in these realms. Divine secrets were sought along with a variety of other reasons for gaining access to these realms; sometimes even looking for sexual intercourse with the divine—the latter being an interesting way to continue the parthenogenic current that Enoch suggests informs our race.

Grimoire of the Seven Heavens of the Merkabah

In the discourse HIGHER DEVACHANIC OR HEAVENLY SPHERES from the Zohar, we read the following; giving us the description of five heavens:

SAID Rabbi Abbi: "The higher or celestial world with its accompanying spheres, though invisible to mortal sight, has its reflection and analogue, namely, the lower world with its circumambient spheres, according to the saying, 'As above, so below.' The works of the Holy One in the celestial world are the type of those in the terrestrial world. The meaning of the words, Brashith, bara Alhim is this: brasahith, i.e., the celestial world, gave rise or origin to Alhim, the visible divine name that then first became known. Thus Alhim was associated with the creation of the world, as Brashith was connected with the creation of the celestial or invisible world, that being the type, thus the antetype, or in other words, one was the reflection and analogue of the other, and therefore it is written, 'Ath hashamayim, veath ha-arets' (the heavens and the earth). The heaven on high produced and gave rise to the earth below."

It is written, "And the earth was without form and void" (Tohu va Bohu). The signification of these words has already been given. The word aretzs here refers to the earth in its primal state when void of light. By the word "was," scripture teaches that it existed at its creation in a state of chaos and confusion. It is also said "and darkness," which was the deprivation of the light emanating from the antetypal world, owing to the matter of the earth becoming condensed and thus less receptive of its reflection. These words, Tohu, Bohu and darkness, together with a fourth, "*wind*," represent the four elements composing the substance of the earth. Another version gives "ve-ath ha-arets," referring to this world and its several divisions that are altogether different from those of the celestial world and which are as follows: Aretzs, Gia, Nesia, Zia, Arga and Thebel, which latter is greater than all the others as it is written: "And He shall judge the world (Thebel) in righteousness" (Ps. x. 9).

Rabbi Jose having asked the question: "What kind of world is that which is called Zia?" Rabbi Simeon replied:

"It is the place of Gehenna or Hell, 'a land of draught and of the shadow of death' (Jer. ii, 1). It is mystically referred to in the words, 'and darkness was upon the face of the deep' (Gen. i, 2), alluding to Zia, the abode of Hell and of the Angel of death, and is so called because the faces of those who are banished there become blackened on account of their wicked lives when on earth. The earth of Nesia is that the inhabitants of which become oblivious of the past; whereas, in that of Bohu, the faculty of memory is vivid and active."

Said Rabbi Hiya: "The word Bohu denotes the earth, Gia, whilst the words, 'and the spirit of Alhim moved upon the face of the waters,' designate that of Thebel, which is nourished and sustained by the spirit of Alhim, as is also Aretzs, our own abode of earthly existence, which is circumscribed and surrounded by seven spheres analogous to those of the celestial world, all of them being under the domination and control of their particular lords and guardians. The seven spheres of the celestial world are prototypes of those that surround our world and are inhabited by angelic beings who sing the praises of the Holy One, and use their own individual forms of worship. Their rank and order are indicated by the sphere they occupy.

"**The first of these mysterious spheres** is inhabited by a lofty angel named *Rachmiel*, who has the charge over those who have forsaken idolatry to become worshippers of the Holy One. By him they are prepared to look in the Luminous Mirror, or Beatific Vision.

"**In the second higher sphere** dwells *Ahinael*, who receives under his care all who died ere being initiated in the secret doctrine, and instructs them in its teachings.

"**The third** is that where abides *Adrahinael*, a spirit under whose care and guardianship are those who in earth life had resolved to change their evil habits, but being suddenly overtaken by death, were unable to do as they had willed. Such souls find themselves cast first into Gehenna, out of which, however, they are taken by this spirit and prepared for the enjoyment of the divine light emanating from their Lord and Creator, the Holy One. The joys of such souls are inferior to those of others. They are known as 'children of the flesh,' and of them it is written, 'From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord' (Is. lxvi. 23).

"**The fourth of the spheres** is inhabited by a spirit named *Gadrihael*, presiding over all those who were slain by idolaters. His office is to guide them unto the palace of the king clothed in robes of purple, in which their names are inwoven and where they abide until the day when the Holy One shall avenge their sufferings, as it is written: 'Hs shall judge amongst the heathen. He shall fill the places with dead bodies and shall wound the heads of many' (Ps. cx. G.).

"*Adiriel* is the presiding spirit in **the fifth higher sphere** and is in charge of those souls who through their lifelong penitence, attained to a high degree of holiness and purity in which they surpass all others, even as their abode excels all others in grandeur and glory.

"All the aforementioned presidents are under the rule and authority of the archangel *Michael*, captain of the myriad hosts of heaven, whose office it, is to fill with joy and delight the souls of the faithful and true servants of the Lord, by causing them to view and behold the light, clear as crystal, that marks the course of the river of the water of life flowing into the world to come."

In 3 Baruch, a system of five heavens is also presented:

The First Heaven of 3 Baruch

And he took me and led me where the firmament has been set fast, and where there was a river which no one can cross, nor any strange breeze of all those which God created. And he took me and led me to the first heaven, and showed me a door of great size. And he said to me, Let us enter through it, and we entered as though *borne* on wings, a distance of about thirty days' journey. And he showed me within the heaven a plain ; and there were men dwelling thereon, with the faces of oxen, and the horns of stags and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed, or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is Phamael said to me: This door which thou seest is the door of heaven, and as great as is the distance from earth to heaven, so great also is its thickness; and again as great as is *the distance* (from North to South, so great) is the length of the plain which thou didst see. And again the angel of the powers said to me, Come, and I will show thee greater mysteries. But I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against God, and the Lord banished them.

The Second Heaven of 3 Baruch

And the angel of the Lord took me and led me to a second heaven. And he showed me there also a door like the first and said, Let us enter through it. And we entered, being borne on wings a distance of about sixty days' journey. And he showed me there also a plain, and it was full of men, whose appearance was like *that* of dogs, and *whose* feet were like *those* of stags. And I asked the angel: I pray thee, Lord, say to me who are these. And he said, These are they who gave counsel to build the tower, for they whom thou seest drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of child-birth, but brought forth while she was making bricks, and carried her child in her apron, and 6 continued to make bricks. And the Lord appeared to them and confused their speech, when they had built the tower to *the height of* four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, Let us see (whether) the heaven is made of clay, or of 8 brass, or of iron. When God saw this He did not permit them, but smote them with blindness and confusion of speech, and rendered them as thou seest.

The Third Heaven of 3 Baruch

And I Baruch said, Behold, Lord, Thou didst show me great and wonderful things; and now show me all things for the sake of the Lord. And the angel said to me, Come, let us proceed. (And I proceeded) with the angel from that place about one hundred and eighty-five days' journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra in length. And he showed me Hades, and its appearance was dark and abominable. And I said, Who is this dragon, and who is this monster around him? And the angel said, The dragon is he 6 who eats the bodies of those who spend their life wickedly, and he is nourished by them. And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit from the sea, which does not sink at all. Baruch said, And how (does this happen)? And the angel said, Hearken, the Lord God made three hundred and sixty rivers, of which the chief of all are Alphias, Abyrus, and the Gericus; and because of these the sea does not sink. And I said, I pray thee show me which is the tree which led Adam astray. And the angel said to me, It is the vine, which the angel Sammael planted, whereat the Lord God was angry, and He cursed him and his plant, while also on this account He did not permit Adam to touch it, and therefore the devil being envious deceived him through his vine. [And I Baruch said, Since also the vine has been the cause of such great evil, and is under judgment of the curse of God, and *was* the destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. When God caused the deluge upon earth, and destroyed all flesh, and four hundred and nine thousand giants, and the water rose fifteen cubits above the highest *mountains*, *then* the water entered into paradise and destroyed every flower; but it removed wholly without the bounds the shoot of the vine and cast it outside. And when the earth

appeared out of the water, and Noah came out of the ark, he began to plant of the plants which he found. But he found also the shoot of the vine; and he took it, and was reasoning in himself, What then is it? And I came and spake to him the things concerning it. And he said, Shall I plant it, or what *shall I do*? Since Adam was destroyed because of it, let me not also meet with the anger of God because of it. And saying these things he prayed that God would reveal to him what he should do concerning it. And when he had completed the prayer *which lasted* forty days, and having besought many things and wept, 15 he said: Lord, I entreat thee to reveal to me what I shall do concerning this plant. But God sent his angel Sarasaël, and said to him, Arise, Noah, and plant the shoot of the vine, for thus saith the Lord : Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of God; and as through it the human race obtained condemnation, *so* again through Jesus Christ the Immanuel will they receive in Him the upward calling, and the entry into paradise]. Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. For (no) good comes through it. For those who drink it to surfeit do these things: neither does a brother pity *his* brother, nor a father *his* son, nor children *their* parents, but from the drinking of wine come all *evils*, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

5 And I Baruch said to the angel, Let me ask thee one thing, Lord. Since thou didst say to me that the dragon drinks one cubit out of the sea, say to me also, how great is his belly? And the angel said, His belly is Hades; and as far as a plummet is thrown (by) three hundred men, so great is his belly. Come, then, that I may show thee also greater works than these.

6 And he took me and led me where the sun goes forth; and he showed me a chariot and four, under which burnt a fire, and in the chariot was sitting a man, wearing a crown of fire, (and) the chariot (was) drawn by forty angels. And behold a bird circling before the sun, about nine 3 cubits away. And I said to the angel, What is this bird? And he said to me, This is the guardian of the earth. And I said, Lord, how is he the guardian of the earth? Teach me. And the angel said to me, This bird flies alongside of the sun, and expanding his wings receives its fiery rays. For if he were not receiving them, the human race would not be preserved, nor any other living creature. But God appointed this bird *thereto*. And he expanded his wings, and I saw on his right wing very large letters, *as large* as the space of a threshing-floor, the size of about four thousand modii; and the letters were of gold. And the angel said to me, Read them. And I read and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. And I said, Lord, what is this bird, and what is his name? And the angel said to me, His name is called Phoenix. (And I said), And what does he eat? And he said to me, The manna of heaven and the dew of earth. And I said, Does the bird excrete? And he said to me, He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use. But wait and thou shalt see the glory of God. And while he was conversing *with me*, there was as a thunder-clap, and the place was shaken on which we were standing. And I asked the angel, My Lord, what is this sound? And the angel said to me, Even now the angels are opening the three hundred and sixty-five gates of heaven, and the light is being separated from the darkness. And a voice came which said, Light giver, give to the world radiance. And when I heard the noise of the bird, I said, Lord, what is this 16 noise? And he said, This is *the bird* who awakens from slumber the cocks upon earth. For as men do through the mouth, so also does the cock signify to those in the world, in his own speech. For the sun is made ready by the angels, and the cock crows.

7 And I said, And where does the sun begin its labors, after the cock crows? And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the third heaven the sun passes through and gives light to the world. But wait, and thou shalt see the glory of God. And while I was conversing with him, I saw the bird, and he appeared in front, and grew less and less, and *at length* returned to his full size. And behind him I saw the shining sun, and the angels which draw it, and a crown upon its bead, the sight of which we were not able to gaze Upon, and behold. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and hid in the wings of the angel. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

8 And he took me and led me towards the west; and when the time of the, setting came, I saw again the bird coming before *it*, and as soon as lie came I saw the angels, and they lifted the crown from its head. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Lord, wherefore did they lift the crown from the head of the sun, and wherefore is the bird so exhausted? And the angel said to me, The crown of the sun, when it has run through the day-four angels take it, and bear it up to heaven, and

renew it, because it and its rays have been defiled upon earth; moreover it is so renewed each day. And I Baruch said, Lord, and wherefore are its beams defiled upon earth? And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speakings, murmurings, whisperings, divinations, and such like, which are not well-pleasing to God. On account of these things is it defiled, and therefore is it renewed. But *thou askest* concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

9 And they having retired, the night also fell, and at the same time *came* the chariot of the moon, along with the stars. And I Baruch said, Lord, show me it also, I beseech of thee, how it goes forth, where it departs, and in what form it moves along. And the angel said, Wait' and thou shalt see it also shortly. And on the morrow I also saw it in the form of a woman, and sitting on a wheeled chariot. And there were before it oxen and lambs in the chariot, and a multitude of angels in like manner. And I said, Lord, what are the oxen and the lambs? And he said to me, They also are angels. And again I asked, Why is it that it at one time increases, but at another time decreases? And (he said to me), Listen, O Baruch: This which thou seest had been written by God beautiful as no other. And at the transgression of the first Adam, it was near to Sammael when he took the serpent as a garment. And it did not hide itself but increased, and God was angry with it, and afflicted it, and shortened its days. And I said, And how does it not also shine always, but only in the night? And the angel said, Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and the stars cannot shine in the presence of the sun; for the stars are always suspended, but they are screened by the sun, and the moon, although it is uninjured, is consumed by the heat of the sun.

The Fourth Heaven of 3 Baruch

And when I had learnt all these things from the archangel, he took and led me into a fourth heaven. And I saw a monotonous plain, and in the middle of it a pool of water. And there were in it multitudes of birds of all kinds, but not like those here on *earth*. But I saw a crane *as great* as great oxen; and all *the birds* were great beyond those in the world. And I asked the angel, What is the plain, and what the pool, and what the multitudes of birds around it? And the angel said, Listen, Baruch : The plain which contains in it the pool and other wonders is *the place* where the souls of the righteous come, when they hold converse, living together in choirs. But the water is that which the clouds receive, and rain upon the earth, and the fruits increase. And I said again to the angel of the Lord, But (what) *are* these birds? And he said to me, They are those which continually sing praise to the Lord. And I said, Lord, and how do men say that the water which descends in rain is from the sea? And the angel said, *The water* which descends in rain-this also is from the sea, and from the waters upon earth; but that which stimulates the fruits is (only) from 10 the latter source. Know therefore henceforth that from this *source* is what is called the dew of heaven.

The Fifth Heaven of 3 Baruch

And the angel took me and led me thence to a fifth heaven. And the gate was closed. And I said, Lord, is not this gate-way open that we may enter? And the angel said to me, We cannot enter until Michael comes, who holds the keys of the Kingdom of Heaven; but wait and thou shalt see the glory of God. And there was a great sound, as thunder. And I said, Lord, what is this sound? And he said to me, Even now Michael, the commander *of the angels*, comes down to receive the prayers of men. And behold a voice came, Let the gates be opened. And they opened *them*, and there was a roar as of thunder. And Michael came, and the angel who was with me came face to face with him and said, Hail, my commander, and *that* of all our order. And the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life virtuously. And having saluted one another thus, they stood still. And I saw the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life virtuously. And having saluted one another thus, they stood still. And I saw the commander Michael, holding an exceedingly great vessel; its depth *was as great as the distance* from heaven to earth, and its breadth as great as the *distance* from north to south. And I said, Lord, what is that which Michael the archangel is holding? And he said to me, This is where the merits of the righteous enter, and such good works as they do, which are escorted before the heavenly God.

12 And as I was conversing with them, behold angels came bearing baskets full of flowers. And they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things brought hither from beside them? And he said to me, These are angels (who) are over the righteous. And the archangel took the baskets, and cast them into the vessel. And the angel said to me, These flowers are the merits of the righteous. And I saw other angels bearing baskets *which were* (neither) empty-nor full. And they began to lament, and did not venture to draw near, because they had not the prizes complete. And Michael cried and said, Come hither, also, ye angels, bring what ye have brought. And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

13 And then came in like manner other angels weeping and bewailing, and saying with fear, Behold how we are overclouded, O Lord, for we were delivered to evil men, and we wish to depart from them. And Michael said, Ye cannot depart from them, in order that the enemy may not prevail to the end; but say to me what ye ask. And they said, We pray thee, Michael our commander, transfer us from them, for we cannot abide with wicked and foolish men, for there is nothing good in them, but every kind of unrighteousness and greed. For we do not behold them entering [into Church at all, nor among spiritual fathers, nor] into any good work. But where there is murder, there also are they in the midst, and where are fornications, adulteries, thefts, slanders, perjuries, jealousies, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, then are they *workers* of such works, and of others worse. Wherefore we entreat that we may depart from them. And Michael said to the angels, Wait till I learn from the Lord what shall come to pass.

14 And in that very hour Michael departed, and the doors were closed. And there was a sound as thunder. And I asked the angel, What is the sound? And he said to me, Michael is even now presenting the merits of men to God.

15 And in that very hour Michael descended, and the gate was opened; and he brought oil. And as for the angels which brought the baskets *which were* full, he filled them with oil, saying, Take it away, reward our friends an hundredfold, and those who have laboriously wrought good works. For those who sowed virtuously, also reap virtuously. And he said also to those bringing the half-empty baskets, Come hither ye also; take away the reward according as ye brought, and deliver *it* to the sons of men. [Then he said also to those who brought the full and to those *who brought* the half-empty baskets: Go and bless our friends, and say to them that thus saith the Lord, Ye are faithful over a few things, I will set you over many things; enter into the joy of your Lord.]

16 And turning he said also to those who brought nothing: Thus saith the Lord, Be not sad of countenance, and weep not, nor let the sons of men alone. But since they angered me in their works, go and make them envious and angry and provoked against *a people that is* no people, a 3 people that has no understanding. Further, besides these, send forth the caterpillar and the unwinged locust, and the mildew, and the common locust (and) hail with lightnings and anger, and punish them severely with the sword and with death, and their children with demons. For they did not hearken to my voice, nor did they observe my commandments, nor do *them*, but were despisers of my commandments, and insolent towards the priests who proclaimed my words to them.

3 Enoch gives the following scheme of seven heavens that we've compiled with data from other merkabic texts:

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

(1)Seven (are the) princes, the great, beautiful 2 , revered, wonderful and honoured ones who are appointed over the seven heavens. And these are they :

(2)And every one of them is the prince of the host of (one) heaven.
And each one of them is accompanied by 496,000 myriads of ministering angels.

Seventh Heaven

"The Seventh Celestial Sphere is the highest and accessible only to souls of the greatest purity and thus qualified to enter into its joys and delights. None other are found there. In it are laid up treasures of peace, blessings and benefits.

"All these seven spheres are inhabited and filled with beings like in their form to man, who cease not to worship and give thanks to the holy One. None of them, however, are so conversant with the glory of the Holy One as the inhabitants of the sphere of Thebel, who are perfectly pure in body, mind and soul. In the seventh celestial sphere there are those who have attained to the highest degree of holiness as in the seventh sphere belonging to earth below, are found the just with purified bodies. Moreover, above and beyond all these spheres there are seven others the existence of which is a subject of faith and not of experience, and in each of them are spiritual beings of the highest order.

(3) MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the 'Araboth.

Seventh Heaven: Araboth (תוברע), The seventh Heaven where ofanim, the seraphim, and the hayyoth and the throne of the Lord are located.

7th Heaven: "the Glory of God and the angels of the Presence"

To the 7th "fiery troops of great archangels etc."

The seventh Heaven, Araboth is where Ofanim, the Seraphim, and the Hayyoth and the throne of the Lord are located.

Sixth Heaven

"The Sixth celestial Sphere is nearer to the Kingdom of heaven. In it are seas covered with ships, also rivers and lakes abounding in fish. Its denizens are under the rule of presidents, the chief of whom is named *Uriel*, who enter on their official duties at certain fixed times. When the time arrives for the ships to go south, Michael is their ruler; and when they go north, Gabriel assumes authority and direction; as these two archangels occupy the right and left sides of the Mercaba, or celestial chariot. When, however, the ships go eastward, *Raphael* rules, and *Uriel* when they sail westward.

GABRIEL, the prince of the host, is appointed over the sixth heaven which is in Makon.

Sixth Heaven: Machon (מכון), See ([1 Kings 7:30](#), [Deut 28:12](#))

³⁰And every base had four brassen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

¹²The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

6th Heaven: "the archangels who minister and make propitiation to the Lord"

To the 6th "seven bands of angels. . .who make the orders and learn the goings of the stars and the alteration of the moon and the revolution of the sun . . . (who are) appointed over seasons and years etc."

Fifth Heaven

"The Fifth celestial sphere is one of still greater and more intense light. Therein are angels, some of them ruling over fire, others over water, and are messengers either of mercy or judgment, and as such become manifested as heralds of light or darkness. Their worship of the Holy One takes place at midnight. They are under the control of a chief named Qadashiel. When at midnight the north wind begins to blow, the Holy One, blessed be He! enters the garden of Eden and holds converse with the righteous. Then begin they their service of praise which resounds throughout the whole of this sphere

and lasts during the night until daybreak and the sun appears. At that moment these angels join in a grand and glorious song of thanksgiving that peals also from all the hosts of heaven, from angels and archangels, seraphim, cherubim, above and below all uniting in the ascription of blessing and honor, glory and power to Jehovah, the Lord of Hosts that liveth forever and ever; as it is written, 'When the morning stars sang together and all the sons of God shouted for joy' (Job. xxxviii. 7). This their great anthem ceases not until Israel begins its song of praise.

SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in Ma'on.

Fifth Heaven: Ma'on (מאון), See ([Deut 26:15](#), [Ps 42:9](#))

¹⁵Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

⁹I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

5th Heaven: "angels who bear answers (prayers) to the angels of the presence"

To the 5th the Grigori (Watchers)

In the 5th heaven is Mikael "who holds the keys of the Kingdom of Heaven."

Fourth Heaven

"The Fourth celestial region is splendidly luminous, being the abode of angelic beings of great honor and dignity who, unlike those of the first sphere, begin and finish their worship of the Holy One without interruption. They are not subject to any change or declension, being angels of mercy and compassion of whom scripture speaks 'Who maketh his angels as the wind, and his messengers as flames of fire' (Ps. civ. 4). Their great mission work is on the plane of human existence and are invisible save in visions of the night, or on extraordinary occasions according to the degree of intelligence of those to whom they manifest themselves. Their great chief is named *Padiel* by whose orders they hold the key and open the gates of mercy through which pass the prayers and supplications of those who sincerely repent and live the Higher and Diviner life.

SHAHQAQI'EL, prince of the host, is appointed over the fourth heaven which is in Zebul.

Fourth Heaven: Zebul (זבול), See ([Isa 63:15](#), [I Kings 8:13](#))

¹⁵Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

¹³I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

4th Heaven: "thrones and dominions in which always they offer praise to God"

To the 4th the sun and moon and the angels over them together with "an armed host of angels praising God"

Third Heaven

"The third celestial sphere is pervaded and filled with fire and flames. In it the fiery river *Nahar dinur* takes its rise and flows into Gehenna, overwhelming and engulfing in its course those mortals whose lives on earth were given up and addicted to evil and wrongdoing. Over these are placed destroying and tormenting angels, also accusing angels who, however, have no power or influence over Israel when it repents and does what is just and right. The abode of their chief is on the left side of this sphere in which darkness prevails, as it is written, 'and darkness was upon the face of the waters.' It is also the abode of Samael, the angel of darkness, the great transgressor.

BADARIEL, prince of the host, is appointed over the third heaven which is in Shehaqim.

Third Heaven: Shehaqim (שִׁהַקִּים), See ([Ps 78:23](#), Midr. Teh. to Ps. xix. 7)

The **Third Heaven** is a spiritual division of the universe within [Judeo-Christian cosmology](#). In some traditions it is considered the abode of [God](#),^[1] and in others a lower level of [Paradise](#), commonly one of seven.

²³Though he had commanded the clouds from above, and opened the doors of heaven,

3rd Heaven:

The angels attending the sun, moon (and the stars ch. ix. i) are assigned to the 3rd heaven.

Second Heaven

"The second celestial sphere is distinguished from the first by the possession of a modicum of light, and is inhabited by angels appointed to watch over humanity and guide it into the path of uprightness whenever there is danger of its falling into error and wrong doing. When righteousness prevails in the world, they are filled with joy and delight. Their chief and ruler is called *Qadmiel*. When Israel commences its worship of the Holy One, they then manifest and make themselves visible in forms of intense brightness, and three times daily they bless and hallow the divine name. When they observe Israel studying and meditating on the law or secret doctrine, they ascend on high before the Holy One, who takes account of what they have seen and heard.

BARAKIEL, prince of the host, is appointed over the second heaven which is in the height of (Merom) Raqia

Second Heaven: Raki'a (רִיקָא), Also see ([Gen 1:17](#))

¹⁷And God set them in the firmament of the heaven to give light upon the earth,

2nd Heaven: "the hosts of the armies which are ordained for the day of judgement"

First Heaven

"The first of these higher or celestial spheres and nearest to the earth, is altogether void of light and is the abode of angels who are like tempestuous winds, never seen, but felt, and are always invisible as they are void of light and darkness and undistinguished by any color. They are wholly without self-consciousness and without form or shape. Its chief and ruler is an angel named *Tahariel*, who has under him seventy subordinates. Their motion is manifested by the glittering of fiery sparks, the appearance and disappearance of which constitute day and night.

PAZRIEL, prince of the host, is appointed over the first heaven which is in Wilon, which is in Shamayim.

First Heaven: Vilon (וִילון), Also see ([Isa 40:22](#))

²²It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

1st Heaven: "the spirits of the retributions for the vengeance"

To the first heaven are located the rulers of the stars and the angels set over the treasures of ice, snow, clouds, etc.,

3 Enoch also presents us with angelic names for various other celestial beings and districts:

(4) Under them is **GALGALLIEL**, the prince who is appointed over the globe (galgal) of the sun, and with him are 96 great and honoured angels who move the sun in Raqia'.

(5) Under them is **'OPHANNIEL**, the prince who is set over the globe ('ophari) of the moon. And with him are 88 angels who move the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. And when is the moon sitting in the East at its turning point? Answer: in the fifteenth day of every month.

(6) Under them is RAHATIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHATIEL? Because he makes the stars run (marhit) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East.

(7) Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move 16 the planets from city to city and from province to province in the Raqia' of heavens.

(8) And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of them when he is travelling in Raqia', royal servants are running with great glory and majesty even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.

In Hasidic philosophy, the four 'Chayot' angels of the Chariot are the basic archetypes God used to create the world; combining them in various ways to create the varieties of angelic beings. A psychic integration of these archetypes; each varied by the nature of the merkabic mystic, is also taught in order to perfect the individual. These lessons are taught today in the mystery of the Court Cards of the Holy Tarot.

Symbolically then, the 'man on the throne,' driving the Chariot can only drive it when the four angels connect their wings together to form both the canopy of the Chariot and to get the wheels spinning. Such symbolism suggests what in modern parlance would be a Jungian 'integration' of the individual psyche. In Thelemic Magick it is referred to as 'asar un nefer' (myself made perfect). In this way, the archetypal man or Holy Guardian Angel is formulated.

One line in developing such virtue is revealed in the following themes of the Oaths of the Outer College of the A.'.A.'; also called the Golden Dawn.

The Probationer vows to obtain a scientific knowledge of the nature and powers of his or her being.

The Neophyte vows to obtain control of the nature and powers of his or her being.

The Zelator vows to obtain control of the foundations of his or her being.

The Practicus vows to obtain control of the vacillations of his or her being.

The Philosophus vows to obtain control of the attractions and repulsions of his or her being.

The Dominus Liminis vows to obtain control of the aspirations of his or her being.

It is through these that one can approach the ability to both journey to the diving and to draw down divine powers to the Earth.

The Nature of Babalon and the Beast



"There is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of Initiation.

Enochiana: A Resurgence of the Merkabah Tradition in the Hermetic Renaissance The Magick of Dr. John Dee & Sir Edward Kelly

The story of John Dee is well known for those who have made a general study of Enochian Magick. Dr. Dee wanted to walk with God as is the legend of Enoch, who was said to have done so. He along with Edward Kelly began a series of skrying sessions that led to contact with certain angels that produced a cosmogony of scores of angels arranged in a sophisticated structure of tablets, temple furniture and an angelic alphabet and vocabulary.

Of all this, the Holy Table produced for them, a prophecy that revealed to them the advent of Babalon and the Beast, which so frightened them that they then abandoned the Magick. John Dee was steeped in a Christian hermeticism that held his view to the ancient interpretation of these symbols. But it is generally deduced that his consistently fervent piety gave him the keys to the coming Astrological Age, though he couldn't understand them of his own rite.

Aleister Crowley would come along some 300 years later and skry Dee & Kelly's Enochian Aethyrs to produce a prophecy that introduces a new conception of the ancient apocalyptic and hekalotic cosmogony; presenting a new mythos for our post-industrial age.

Per 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."

New Scriptures

Selected Verses from Liber AL vel Legis

With Crowley's Commentary

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

The Beast is thus the source of Light & Life & bestows these openly upon such as understand clearly the nature of the Universe. Her function is to reflect his light to such as walk in ignorance yet dream & aspire. He is the type of the individual & she of the forms by which he is able to express himself.

AL I.17: **"But ye are not so chosen."**

The Beast & The Scarlet Woman are the sole authorised exponents of this doctrine.

AL I.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-Khu-it."**

Again we find the words Prince and Priest, but differently placed in their phrase.

The Beast is here definitely identified with the priest of the 26th Dynasty whose Stele forms the Pantacle (so to speak) of the new Magick. He is moreover identified with the scribe. It is of immense importance to the stability of the Law to have a Book not merely verbally but literally inspired, so that even errors in spelling and grammar have a secret significance. (That this must be so is guaranteed by the literary preeminence and impeccable orthography of the Beast as a man). But the great thing is the Standard to which all disputes may be referred. It is also necessary to give weight to the authority of The Beast, lest ignorance, folly, or cunning misinterpret the text.

Motta's Comment: Readers will please not that this Comment referred to it The Comment signed ANKH-F-N-KHONSU at the end of the Book. The Comment is short and to the point, and is in Class A. It must under no circumstances be confused with the Commentaries by A.C., which are printed in common type and are in Class B., or with the Commentaries 'by [Marcelo Motta]', of which this is one, which are printed in italics and are in Class C.

AL III.22: **"The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."**

There are to be no regular temples of Nuith and Hadit, for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His vice-regent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-Phallic deities of the old Aeon, such as Osiris, "Christ", Hiram, Adonis, Hercules, &c., were supposed, through our ignorance of the Cosmos, to 'die' and rise again'. Thus we celebrated rites of 'crucifixion' and so on, which have now become meaningless. Ra-Hoor-Khuit is the Crowned and Conquering Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud -- and especially Jung -- for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as "Augoeides"; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

AL III.24: **"The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what."**

A: menstrual blood.

B: possibly "dragon's blood".

These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the Qabalistic statement that "The blood is the life", consulting Book 4 Part III. and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The 'child' is "BABALON and THE BEAST conjoined, the Secret Saviour", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is also a form of BAPHOMET, but differs from the 'child' in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of vitalizing the Eagle. It is inadvisable to word this explanation, in terms too intelligible to the profane, since uninitiated attempts to make use of the formidable arcana of Magick presented in this passage could lead only to the most fulminating and irremediable disaster.

Distillations from Various Aethyrs of:

LIBER XXX AERUM

Vel Saecvli

Svb Figvra

CCCCXVIII

THE VISION AND THE VOICE

With COMMENTARY by THE MASTER THERION

Revelation 12:1

A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.

Distillation of the 25th Aethyr, Which is Called VTI⁶⁰

There is nothing in the stone but the pale gold of the Rosy Cross.

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite⁶¹ stone. He bears a pitcher or amphora. And now there comes another Angel upon a white horse,⁶² and yet again another Angel upon a black bull.⁶³ And now there comes a lion⁶⁴ and swallows the two latter angels up. The first angel goes to the lion and closes his mouth.⁶⁵ And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.⁶⁶

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame.⁶⁷ And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire

⁶⁰ 𐄂𐄃𐄅 = 𑁎𑁕𑁗 = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is 𑁎 Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. [See also Revelation:12.1] He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.

⁶¹ The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of Mercury; this is, his form is Oracular.

⁶² The sorrow of Death.

⁶³ This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).

⁶⁴ Symbol of the Beast, 666.

⁶⁵ See Atu XI. Babalon and the Beast conjoined.

⁶⁶ BABALON prepared 666 (in a certain very secret manner) to utter the word Qelhma.

⁶⁷ i.e. 666 is now inspired.

of my nostrils!⁶⁸ Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye!⁶⁹ I am he that swalloweth up death⁷⁰ and victory.⁷¹ I have slain the crowned goat,⁷² and drunk up the great sea.⁷³ Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays⁷⁴ far-darting. And my body is the body of the Snake,⁷⁵ and my soul is the soul of the Crowned Child.⁷⁶ Though an Angel in white robes leadeth me,⁷⁷ who shall ride upon me but the Woman of Abominations?⁷⁸ Who is the Beast?⁷⁹ Am not I one more than he?⁸⁰ In his hand is a sword that is a book.⁸¹ In his hand is a spear that is a cup of fornication.⁸² Upon his mouth is set the great and terrible seal.⁸³ And he hath the secret of V.⁸⁴ His ten horns spring from five points,⁸⁵ and his eight heads⁸⁶ are as the charioteer of the West.⁸⁷ Thus doth the fire of the sun temper the spear of Mars,⁸⁸ and thus shall he be worshipped, as the warrior lord of the sun.⁸⁹ Yet in him is the woman that devoureth with her water all the fire of God.⁹⁰

Alas! my lord, thou art joined with him that knoweth not these things.⁹¹

When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure.⁹²

Each of my teeth⁹³ is a letter of the reverberating name. My tongue is a pillar of fire,⁹⁴ and from the glands of my mouth arise four pillars of water.⁹⁵ TAOTZEM⁹⁶ is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

⁶⁸ Nostrils = נֹסְרִים and . Energy and passion, also Breath of the Word.

⁶⁹ Eye = Creative Light, i.e. of the Word.

⁷⁰ Scorpio.

⁷¹ Netzach.

⁷² Capricornus.

⁷³ Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them.

⁷⁴ Leo = לֵוִי = טַיִת = 419. ט = פ. ט = snake by meaning. פ = Horus.

⁷⁵ The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.

⁷⁶ Horus, the Lord of 666.

⁷⁷ The Avatar of Binah, in the opening of this Aethyr.

⁷⁸ BABALON. See Atu XI.

⁷⁹ 419-418=1. Or 667-666=1. 667 = 'H KOKKINH ΓΥNH, the Scarlet Woman.

⁸⁰ Ibid.

⁸¹ Liber AL, his weapon.

⁸² This allusion must remain secret.

⁸³ This seal is that of BABALON. The Seal of the AḥA See the Book of Lies, (Cap. 49).

⁸⁴ His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici) [Lat., "By the force of Truth I have conquered the Universe while living"].

⁸⁵ V.V.V.V.V. Has 10 horns that spring from 5 points.

⁸⁶ See the Book of Lies, Cap. mq, 49. But there is One Eighth Head too Sacredly terrible to mention.

⁸⁷ Refers to Atu VII. x = The Chariot = 8. the Bearer of the Sangraal.

⁸⁸ The Mystery $5x = 6\{\text{square } x\}$ and $6x = 5\{\text{square } x\}$, Heru-Ra-Ha is the Martial aspect of Sol.

⁸⁹ See AL, Cap. III, v. 74.

⁹⁰ Again a secret allusion.

⁹¹ The Seer was not yet a full initiate, and was hampered by A.C.

⁹² This paragraph prophesies the purging of the worldly Fire in the Aeon of Horus. "Hell" is the pure Inmost Self of Man, that suffereth not extinction, but consumeth all the experiences of Life, coming thereby to know its own Perfection.

⁹³ 32 teeth; hence the Name is אֶדִּיהוּרָה = 32. Macroprosophus interfused with Microprosophus.

⁹⁴ The tongue is the instrument of the Logos and so a Phallic or creative organ. Chokmah the logos, is the Root of Fire, and the Masculine Energy.

⁹⁵ These are the "Four Rivers of Eden". It is the fourfold understanding of the Logos. These reflect Him so perfectly that they reproduce His Form.

⁹⁶ תַּעֲצֵם = 600. A "great number" of Sol, normally 6. 600 = Kosmos. The blasphemy is in taking the material for the Spiritual Sun.

Distillation of the 16th Aethyr, Which is Called LEA⁹⁷

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull.⁹⁸

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof.

And the throne of his spirit is a mighty throne of madness and desolation,⁹⁹ so that they that look upon it shall cry: Behold the abomination!¹⁰⁰

Of a single ruby shall that throne be built, and it shall be set upon a high mountain,¹⁰¹ and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one.

Blessed are they upon whom he shall look with favour, for nothing shall stand before his face.¹⁰² Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle.¹⁰³ Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book.¹⁰⁴ Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man.¹⁰⁵

And now all that glory hath withdrawn itself; and the old King lies prostrate, abject.

And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite brilliance, so that the whole Aethyr flushes warm, and she¹⁰⁶ says with a subtle

⁹⁷ LEA = לוּא. The waning moon, the virgin, the bull; exactly as in the second sentence; לוּא = 24.

⁹⁸ See previous note.

⁹⁹ See Liber VII, Cap. III, v. 20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.

¹⁰⁰ See Liber VII, Cap. III, v. 21.

¹⁰¹ See Liber VII, Cap. III, vv. 22, 23.

¹⁰² Adaptions of the Qu'ran are to be found in this passage.

¹⁰³ "Circle" --- a blind for "the Mark of the Beast"—I—which at that time it was necessary to keep secret.

¹⁰⁴ This is a vision of the Angel of the Beast himself, as identified with the Stele of Revealing. This book in the hand of Aiwass is The Book of the Law.

¹⁰⁵ The recognition of the authorship of Liber AL as praeter-human, with ecstatic joy, etc. is the key to the portal of the New Aeon.

¹⁰⁶ This is Babalon, the true mistress of the Beast; of Her all mistresses on lower planes are but avatars.

sub-meaning, pointing downwards: By this, that.¹⁰⁷

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers?¹⁰⁸

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child,¹⁰⁹ and give him to drink of the milk of thy breasts. But I go dancing."¹¹⁰

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis,¹¹¹ and on it these words: Memento: Sequor.
(These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

Distillation of the 9th Aethyr, Which is Called ZIP¹¹²

Verse I

Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain (follows each verse)

Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

Verse II

Who is this that travellet between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut?
Who is this that seeketh the House of the Virgin?

Verse III

This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON.¹¹³ This is he that sitteth, a little pile of dry dust, in the city of the Pyramids.

Verse IV

Until the light of the Father of all kindle that death. Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle.¹¹⁴

¹⁰⁷ This phrase need not be analyzed; it is the promise to give herself to the Beast.

¹⁰⁸ The Seer was even at this time still struggling in himself with the complexes due to his heredity and early training.

¹⁰⁹ Therion, the Logos of the Aeon.

¹¹⁰ This means that the Seer will soon be "Isis Rejoicing"; i.e. a Master of the Temple.

¹¹¹ See the Neophyte Ritual of the G.'.D.'. , Equinox Vol. I, No. 2 and AL:III.34.

¹¹² $\text{P}^{\text{L}}\text{Q} = \text{ש}^{\text{L}} = \text{ש}^{\text{L}} = 78$, the influence from the Most High. It is the Virgin Artemis in the midst of the House of the Sun, in his Northern and Southern

declinations both. For her girdle is the Girdle of the World. She is the Woman clothed with the Sun in Atu XIV.

¹¹³ BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted than that usually implied in these visions.

¹¹⁴ Cf. 15th Aire. Note this triangle for 2. It seems very important to note that $\Sigma(1-2) = 3$ and so on.

Verse V

Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger.

Verse VI

Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light?

Verse VII

For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein!

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not

one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and

Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Distillation of the 3rd Aethyr,¹¹⁵ Which is Called ZOM¹¹⁶

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up;¹¹⁷ and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss.¹¹⁸ And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown;¹¹⁹ for if there were two crowns, then should Ygdrasil, that ancient tree, be cast out into the Abyss, and the Arcanum which I in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! There shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and a poison is dropped into his eyes. And Lilith,¹²⁰ a black monkey crawling with filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.

(Kill me! kill me!)¹²¹

There is a mocking voice: Thou art become immortal. Thou wouldst look upon the face of the Magician and thou hast not beheld him because of his Magick veils.

(Don't torture me!)

Thus are all they fallen into the power of Lilith, who have dared to look upon his face.

The shew-stone is all black and corrupt. O filth! filth! filth!

And this is her great blasphemy: that she hath taken the name of the First Aethyr,¹²² and bound it on her brow, and added thereunto the shameless yod and the tau for the sign of the Cross.

She it is that squatteth upon the Crucifix, for the nastiness of her pleasure. So that they that worship Christ suck up her filth upon their tongues, and therefore their breaths stink.¹²³

I was saved from that Horror by a black shining Triangle, with apex upwards,¹²⁴ that came upon the face of the sun.

And now the shew-stone is all clear and beautiful again.

The pure pale gold of a fair maiden's hair, and the green of her girdle, and the deep soft blue of her eyes.

Note. —In this the gold is Kether, the blue is Chokmah, the green is Binah.

Thus she appeareth in the Aethyr, adorned with flowers and gems. It seems that she hath incarnated herself upon earth, and that she will appear manifest in a certain office in the Temple.

I have seen some picture like her face; I cannot think what picture. It is a piquant face, with smiling eyes and lips; the ears are small and pink, the complexion is fair, but not transparent; not as fair as one would expect from the hair and eyes. It is rather an impudent face, rather small, very pretty; the nose very slightly less than straight, well-

proportioned, rather large nostrils. Full of vitality, the whole thing. Now very tall, rather slim and graceful; a good dancer.

There is another girl behind her, with sparkling eyes, mischievous, a smile showing beautiful white teeth; an ideal Spanish girl, but fair. Very vivacious. Only her head is visible, and now it is veiled by a black sun, casting

¹¹⁵ The last three Aethyrs are so tremendously sublime that comment is only too likely to mar the effect upon the reader. They must be read as masterpieces of Art, and their full magical import apprehended as such. This remark, indeed applies to the whole series, though not so formidably. The proper way is first to study the book in detail, so as to assimilate perfectly its intellectual content, and then to read it (so to say) ceremonially.

¹¹⁶ ZOM זלמן = טכז = 44.

forth dull rays of black and gold.

And thou shalt give the sign of the Mother, for BABALON is thy fortress against the iniquity of the Abyss, for the iniquity of that which bindeth her unto the Crown,¹²⁵ and barreth her from the Crown; for not until thou art made one with CHAOS¹²⁶ canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great Work.

Distillation of the 1st Aethyr, Which is Called LIL¹²⁷

Now the veil opens of itself. (To Scribe. Come nearer; I don't want to have to speak so loudly.)

It is a little child covered with lilies and roses. He is supported by countless myriads of Archangels. The Archangels are all the same colourless brilliance, and every one of them is blind. Below the Archangels again are many, many other legions, and so on far below, so far that the eye cannot pierce. And on his forehead, and on his heart, and in his hand, is the secret sigil of the Beast.* And of all this the glory is so great that all the spiritual senses fail, and their reflections in the body fail.



¹¹⁷ She seeks to resist Change, which is Life, she refuses the Formula, "love under will." <Yet Μαρε = 156.>

¹¹⁸ She is Binah, ruled by the path of ב.

¹¹⁹ I.e., to construct a true Tree, of which Daath should be the summit. This is in fact the great error of the rationalists—both in science, like Buchner, and in religion, like Buddha. Knowledge is not, and cannot be, the crown of Consciousness, if only because the Logic beyond the Abyss convicts it of essential self contradiction. Daath, as seen by the Magister Templi, is so far from being the opposite of Ignorance that it is actually a demonstration that the Intellect is incapable of Truth. [The German physician and philosopher Ludwig Buchner (1824-1899) rejected religion and free will, espousing a materialism that denied any distinction between mind and matter.]

¹²⁰ לילית = 480 = עית = Malkuth, of the 42-fold name in Yetzirah. Also 480 = דעור, Daath, in the Plural. Lilith is etymologically "The Woman of Night"; but is diversely described by different authorities. To one she is, "from the head to the navel, a woman --- from the navel to the feet of her, a man". To another, "lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell" (_Liber Ararita_ II, 10). She is also the "first wife of Adam" i.e. the succubus who visits in their sleep those boys and men who have not previously purified themselves by Right Coitus. The whole world of demons was in fact created (according to Rabbinical tradition) by the nocturnal pollutions of Adam. This is a true parable. For every sexual act produces its natural effect on all planes. All forms of spiritual experience may be obtained in this manner, according to the Magical Knowledge and Skill of the Operator. And there is always a Child begotten on some plane or other, as the conditions of the experiment decide. (Note. --- A.C. added the following here in his copy of Eqx. I, No. 5. "Doris Gomez who came just before Jeanne Foster. It's a perfect description of her normal nature. Add Laura Brown for the sake of completeness. What about Alostrael?")

¹²¹ The Seer was physically overwhelmed by the horror of this experience. It may seem surprising that such phenomena should occur above the Abyss. But this Lilith is a positive form created by the Magus; whereas, Choronzon is the breaking-up of all coherence. Here also is a mystery of mysteries. Lilith is truly Babalon, as imagined by this energy of Mayan.

¹²² LIL.

¹²³ For the Christian, obsessed by Mayan, sees Love in this obscene form. It is all a matter of the point-of-view.

¹²⁴ This is the Sigil of Binah in one of Her forms. It instantly destroys the illusion of Lilith, who now appears in her true shape as an avatar; a corporeal imagine of BABALON, recalling the maiden of the 9th Aethyr. (Note. --- in A.C.'s _Eqx_. here to the para. beginning "I have seen some picture" he notes in the margin "Hilarion, Jeanne Robert Foster".—To the para. beginning "then the disk of the sun", he notes "Alice Ethel Coomaraswamy. She has Libra rising and Sol in Scorpio and she is mad about green." --- To the para. beginning "There is another girl", he notes "Helen Westley? --- or Myriam Deroxe.")

¹²⁵ The path of Beth.

¹²⁶ The mystery of CHAOS is beyond the comprehension of any but Masters of the Temple. One can only hint that this is at once the Formula of the Feminine Trinity and of the All-Father.

¹²⁷ לילית = עת = 76 = ביון = Secret, a refuge; נידח rest, peace; and עבד, a Servant (in the noble sense). In Hebrew LIL would be 70, the eye of Horus, ע. But see a previous note on the twelvefold table, 15th Aethyr, where these letters rule the Universe. (scil. that of the present Aeon.)

Dweller on the Threshold

Choronzon Through the Aethyrs



The title of this psychic archetype was first coined as: ***The Dweller on the Threshold*** by the occult novelist Sir Bulwer Lytton in *Zanoni* and is known to Thelemic Qabalists as a Guardian of the Abyss. We actually find him at several significant points in our development along the spiritual path; starting with the attainment unto the Astral Triad at the Grade of Zelator, where the feisty energy of the Soul awakens in a chaotic manner and then significantly at the Portal to the Ethical Triad, where one's destiny is actually forged and ultimately at the Abyss. The so-called demon is the illusionary personification of one's fears, or one's 'dark side' or 'shadow' that must be confronted before the final attainment. The archetypal Initiation is beautifully rendered in the character of Prospero, breaking his wand in Shakespeare's play, *The Tempest*.

The Abyss originates as an Egyptian reference for the darkness of the North; represented eloquently in the Masonic lodge. The Egyptians symbolized the Abyss as Nuit—also a Guardian of the Abyss in Thelemic Qabalah; called by the Egyptians: *the Mother of Beginnings, the Mother of the Fields of Heaven, the Mother of Revolutions* and *the Mother of Gods and Men*. She is the night sky; Space itself, which at night (unconsciousness), in the shadow of the Sun, she appears as black, but in the light of the Sun or Gnosis, she is the blue skies of the day. Cf. AL:I.60

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

The Greek god, Typhon is born of Gaia in her union with the deadly monster, Tartarus. Gaia, Mother Earth is so aptly symbolized in Thelemic Qabalah as Babalon—also a Guardian of the Abyss. Babalon is depicted as astride the seven-headed Beast (Pan—also a Guardian of the Abyss); represented by Tartarus. The ancient Egyptians originally rendered the seven heads of the Beast on a dragon in the West; the region of the *mountains of sunset*. And in this region, they saw the vast Sahara desert; where

they placed a great crocodile with a gaping mouth that swallowed the Sun at night; so readily identifiable for Thelemites as the descent from Tiphareth (Sun) unto the Abyss.

In terms of the [Starry Gnosis](#), the dragon translates to the two bears; the Little and Big Dipper (Ursa Major and Ursa Minor). It was the seven stars of the Little Dipper (Draco, the dragon or 'fallen one' that would become Lucifer and Prometheus) that become the seven-headed Beast of Revelation. Again, for the Egyptians, was Sevekh (from which we get the number seven), rendered with the head of a crocodile and as a serpent (cf. Genesis and the Tree of Knowledge in the Garden of Eden, which ultimately turned into the Sahara—the curse of God for the 'sin' committed by Adam and Eve as 'tricked' by the serpent). Kenneth Grant says of the mystery of the dragon: "*The Mother and Child constitute the Dragon with eight heads ... seven of the heads are identified with the seven planets, and the seven inferior Sephiriot of the Tree of Life, the seven that have their summit or height in Da'ath*" —Da'ath being the realm of the Abyss or great desert. In this realm, we find the ideation of Babalon and the Magickal Child in Thelemic Qabalah; their number together being eight—the number of infinity. We can imagine the awesome contemplation of the expanse of infinity to be destroyed in the horror of the Abyss. In his lectures, Gerald Massey says:

In Egypt the Great Bear was the constellation of Typhon, or Kepha, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son Sevekh- Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, in Num-Ra, in the Seven-headed Serpent, Iao-Chnubis, and others. We find these two in the book of Revelation. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication.

Choronzon first appears in the Enochian skryings of John Dee and Edward Kelly the serpent of the Garden of Eden. Crowley would later associate Choronzon as the *demon of the Abyss* in The Vision and the Voice—his Enochian skryings. And most certainly Choronzon is both. And so Choronzon should not be considered wholly evil as in one of his aspects, he is Lucifer, the Light-bringer, in another he is Prometheus, who steals the fire of the gods and in Eden he is the serpent that is the very symbol of the ancient gods.

We find the mythos of Choronzon in the following excerpts from Crowley's skryings of the thirty Aethyrs.

The Cry of the 19th Aethyr, Which is Called POP

At first there is a black web over the face of the stone. A ray of light pierces it from behind and above. Then cometh a black cross, reaching across the whole stone; then a golden cross, not so large. And there is a writing in an arch that spans the cross, in an alphabet in which the letters are all formed of little daggers, cross-hilted, differently arranged. And the writing is: Worship in the body the things of the body; worship in the mind the things of the mind; worship in the spirit the things of the spirit. (This holy alphabet must be written by sinners, that is, by those who are impure.) "Impure" means those whose every thought is followed by another thought, or who confuse the higher with the lower, the substance with the shadow. Every Aethyr is truth, though it be but a shadow, for the shadow of a man is not the shadow of an ape. (Note. --- All this has come to me without voice, without vision, without thought.) (The shew-stone is pressed upon my forehead and causes intense pain; as I go on from Aethyr to Aethyr, it seems more difficult to open the Aethyr. The golden cross has become a little narrow door, and an old man like the Hermit of the Taro has opened it and come out. I ask him for admission: and he shakes his head kindly, and says: It is not given to flesh and blood to unveil the mysteries of the Aethyr, for therein are the

chariots of fire. and the tumult of the horsemen; whoso entereth here may never look on life again with equal eyes. I insist.

The little gate is guarded by a great green dragon. And now the whole wall is suddenly fallen away; there is a blaze of the chariots and the horsemen; a furious battle is raging. One hears nothing but the clash of steel and the neighing of the chargers and the shrieks of the wounded. A thousand fall at every encounter and are trampled underfoot. Yet the Aethyr is always full; there are infinite reserves.

No; that is all wrong, for this is not a battle between two forces, but a melee in which each warrior fights for himself against all the others. I cannot see one who has even one ally. And the least fortunate, who fall soonest, are those in the chariots. For as soon as they are engaged in fighting, their own charioteers stab them in the back.

In Crowley's footnote, he writes: "This seems to be a Vision of the Ideas which the Alphabet of Daggers is to analyze. The confusion suggests the influence of Choronzon. It is a warning of what the Aspirant must expect if he once lose his grip on Binah." The green dragon is obviously, Choronzon and we might even say that the melee is between the complex of petty egos, each being annihilated by Choronzon, as its battles for its own supremacy. And if we consider that the daggers are the arguments of analysis and rationalization, we also find the danger of conversation with Choronzon; the demon that confounds and confuses; noting AL's teaching that reason is a lie.

Binah represents the final attainment; the goal. Hence, it is the source of our Spirituality and Aspiration. If one fails to keep focused on this, one falls into the pit of Because; that myriad of rationalizations and bits of knowledge that in themselves also are competing for supremacy.

And in the midst of the battlefield there is a great tree, like a chinar-tree. Yet it bears fruits. And now all the warriors are dead, and they are the ripe fruits that are fallen -- the ground is covered with them.

There is a laugh in my right ear: "This is the tree of life."

In Crowley's footnote, he writes: "The Tree of Life bears fruit of innumerable ideas. They are all self-destroying and valueless unless organized by Understanding." The spiritual focus (eye on the prize—sotospeak) that is held by the vision of Binah is spiritual understanding, which modifies one's approach to the myriad of tid-bits that knowledge presents and not to become distracted by all these contradictory elements.

And now there is a mighty god, Sebek, with the head of a crocodile. His head is gray, like river mud, and his jaws fill the whole Aire. And he crunches up the whole tree and the ground and everything.

All these contradictory elements are then fed to Sebek; a/k/a Choronzon, as they are each an element of knowledge generated by one petty ego or another. This is also the great crocodile that the Egyptians placed in the West and that devours all that comes within its sphere of influence...Da'ath. To hold onto one of these elements is to become corrupted by it; to have one's field of perception skewed by the limited point of view of this element, which means to lose sight of the infinite—represented by Binah. Rather all of these are sacrificed into the Cup of Our Lady Babalon; these being the life-force that creates our individuation and limited point of view.

Now then at last cometh forth the Angel of the Aethyr, who is like the Angel of the fourteenth key of Rota, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe.

She comes and kisses me on the mouth, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone.

Pouring one's life's blood into the Cup of Our Lady is an act of love to the abandonment of the will. We find this also in Crowley's footnote: "The Destruction of the Universe by the Devourer of all Things is the necessary beginning of the Initiation to the Grade of Magister Templi. "—the "Devourer of all Things" is as much Choronzon as it is Pan: The All-Begetter/Progenitor and All-Devourer/Pamphage. From the involutory perspective, Pan is the Progenitor; the ALL. But the ALL is ultimately devoured from the evolutionary perspective in that all that belongs to the material and astral planes reaches a 'ring-pass-not'—where duality of the three-dimensionally expanded Universe is destroyed or collapsed into the 'singularity of a two-dimensional Universe (the Supernal Triad).'

**(Ιχθυζ is only connected with Christianity because it was a hieroglyph of syphilis, which the Romans supposed to have been brought from Syria; and it seems to have been confounded with leprosy, which also they thought was caused by fish-eating.)
(One important meaning of Ιχθυζ: it is formed of the initials of five Egyptian deities and also of five Greek deities: in both cases a magic formula of tremendous power is concealed.**

Crowley describes these deities in his footnote, which associates Sebek—the Devourer with time; a reference to "fish-eating"—and then goes on to say "All these deities represent divers forms and functions of the Idea of Binah." And so from the evolutionary perspective, manifestation and time itself is ultimately destroyed in a grand contraction from the three to the two-dimensional Universe and Binah is the resultant attainment.

The Cry of the 15th Aethyr, Which is Called OXO

All this while the Adepts must have been chanting as it were an oratorio for seven instruments. And this oratorio hath one dominant theme of rapture. Yet it applieth to every detail of the universe as well as to the whole. And herein is Choronzon brought utterly to ruin, that all his work is against his will, not only in the whole, but in every part thereof, even as a fly that walketh upon a beryl-stone.

This is the only mention of Choronzon in the description of this Aethyr. And here, we're given a clear vision of his lot—he works against his own Will; primarily because the Will of God that is NOT is no Will at all and Choronzon is willful actually serving this shall we say, anti-will (Silence) with all his distracting noise. His words are the dung that is eaten by some, on the day of Be-With-Us (cf. Liber VII).

The Cry of the 11th Aethyr, Which is Called IKH

Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him, but the servants of Babylon, that understand, and they that are without understanding, his servants.

Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the

mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

And now a thing happens, which is unfortunately sheer nonsense; for the Aethyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was not shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

Choronzon is here described as the cause or agent of all forms of corruption; material and moral, emotional and intellectual. Indeed, even the corruption of the spiritual aspiration. That he is described as walking on the Earth, we can deduce from this that his agency extends from the Abyss into the Ruach and indeed the physical body itself. The allusion to violent revolution could easily be applied even to a forest fire or volcanic activity and earthquakes; suggesting a transformational agent. that shakes or brings change to a Universe that subsequently is not changed. This would be consistent with the Supernal mysteries of the three Sefirot of that triad; Sorrow equals Joy, Change equals Stability and Not-Self is Self.

That this grand paradox or host of paradoxes is contained in Choronzon's agency, it doesn't take much to understand how he comes to be a lord of confusion. The rational mind is always confounded by paradox; but not the Soul and its aspiration, which acts within and without the mind; as at least must be partially revealed to the Minor Adept at Tiphareth.

And the Angel saith:

Behold, He hath established His mercy and His might, and unto His might is added victory, and unto his Mercy is added splendour. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl that is set in a jewel of threescore pearls and twelve. And He hath garnished it with the Four Holy Living Creatures for Guardians, and He hath graven therein the seal of righteousness, and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name Generation. And this His stability had the number 80, for that the price thereof is War.

In Crowley's footnote, he states that the full title of Yesod is Tzedeq Yesod Olahm, "The Righteous is the Foundation of the World." This is where God has placed the 'seal of righteousness' with four Guardians that protect Malkuth in its elevation. In other words, the spiritualization of matter occurs in Malkuth wherein Choronzon acts as the agent of change, which is the one constant of the material Universe. Hence war is the means for providing that stability and why all apocalyptic experiences use the symbols of war and victory. And so the Tower Atu and Peh being both Mars and war along with the Mouth and prophecy go well together. We might say that such times try, prove and polish men's souls.

**In nomine BABALON Amen.
Restriction unto Choronzon.**

Crowley's footnote reads: "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." Though we might add that Magick being constructive, it must be followed by its equal and opposite force. And to that end, Choronzon though not a person, would be the embodiment of the Black Lodge (not to be confused with the Black School of Magick).

The Cry of the 10th Aethyr, Which is Called ZAX

There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it.

Then the Devil of the Aethyr, that mighty devil Choronzon, crieth aloud, Zazaz, Zazas, Nasatanada Zasas.

I am the Master of Form, and from me all forms proceed.

In Crowley's footnote, we read: "This (and many following assertions) must not be taken as true. Choronzon is in no sense the master of anything. It is the personification of a moral idea in a much more far-fetched way than that in which we say "Venus is the Lady of Love." For one can imagine Venus as a living individual being, while Choronzon is essentially not any sort of person." We may take this to show that Choronzon is a bastard relation to Pan, that is the All-Begetter and hence, the creator of form; translating that Adam Kadmon (Kether) hologram into Tiphareth, as the Augoeides (star).

I am I. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men¹³.

Crowley states in his footnote: "The obsessing idea of any such being, conscious that it is not a true organism, and threatened with immediate dissolution, which in its rudimentary psychology it is bound to dread, is of necessity, fear; and fear breeds pain, malice, and envy. Above all there is an insane hatred for the supposed creator because the supposed blessing of creation has been withheld..." All these negative emotions of which Choronzon becomes the egregore lead to the very idea of failure in the Abyss; that one fears God will have "stolen me from myself"—holding onto a smallest element of the ego.

Choronzon in his corruption, doesn't translate the Adam Kadmon hologram, but distorts the process, as described in the last sentence of the above verse.

Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but he knew these things for delusions of the devil, and he would not leave the circle.

The demon then laughed wildly and loud.

(Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon whom I would seduce. O inviolable one, that canst not be tempted. If thou canst command me by the power of the Most High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou

commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my temptests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

That Choronzon has been called the “God of laughter,” we may deduce that this is the laughter of “Hell’s own worm” discussed in Liber AL vel Legis.

**(Here Choronzon attempts to seduce the Scribe by appealing to his pride.
But the Scribe refused to be tempted, and commanded the demon to continue with the Aethyr.
There was again a short delay.)**

Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting.

And, because he is himself, therefore he is no self; the terror of darkness, and the blindness of night, and the deafness of the adder, and the tastelessness of stale and stagnant water, and the black fire of hatred, and the udders of the Cat of slime; not one thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone, a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

(The Scribe refused.)

Sprinkle water upon my head. I can hardly go on.

(This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in taking the Frater's form --- which was absurd!

The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.)

I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one. Be vigilant, therefore, for I warn thee that I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Aethyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

Choronzon’s name is Qabalistically analyzed in Crowley’s footnote: “חורונזון = 333 = 3 x 111, and 111 = אָלף = א = 1. 333 also is ΑΚΡΑΣΙΑ, impotence, lack of control; and ΑΚΟΛΑΣΙΑ, dispersion.”

(Here the Scribe invoked the Angels, and the Holy Guardian Angel of the Frater P. . . . The demon replied:)

I know the name of the Angel of thee and thy brother P. . . ., and all thy dealings with him are but a cloak for thy filthy sorceries.

(Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

Thou canst tell me naught that I know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge?

Crowley’s footnote references the biblical doctrine of the “Fall” in which the serpent tempted Adam & Eve to eat of the Tree-of-Knowledge. Hence, the corruption of Choronzon acts as the medium of transformation, but not the transformation itself, nor the form, which belongs to Pan. Also suggested here is the ‘nightside’ path between Yesod (Garden of Eden) and Da’ath (realm of Choronzon).

(Here the Scribe again commanded Choronzon to continue with the call.)

Know thou that there is no Cry in the tenth Aethyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

(Here the Scribe threatened the demon with anger and pain and hell. The demon replied:)

Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit? Images, images, images, all without control, all without reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I", hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.

Woe, woe, woe, threefold to him that is led away by talk, O talkative One.

O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the understanding that alone availeth against Choronzon. And wert thou not protected by the Holy Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a beautiful woman, if thou hadst come to me, I would have rotted thy body with the pox, and thy liver with cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was not able to prevail against thee.

How beautiful are the shadows of the ripples of the sand!

Would God that I were dead.

For know that I am proud and revengeful and lascivious, and I prate even as thou. For even as I walked among the Sons of God, I heard it said that P . . . could both will and know, and might learn at length to dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch, thou art delivered over unto my power for this. And now one word was necessary unto me, and I could not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to be my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I baulked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must speak, speak, speak, millions of mad voices in my brain.

With a heart of furious fancies, Whereof I am Commander, With a burning spear And a horse of Air To the wilderness I wander.

(The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked, Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation. The Scribe had written two or three words of "Tom o'Bedlam," when Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

All is dispersion. These are the qualities of things.

The tenth Aethyr is the world of adjectives, and there is no substance therein.

(Now returneth the beautiful woman who had before tempted the Scribe. She prevailed not.)

I am afraid of sunset, for Tum is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

I am a-cold.

(Here Choronzon wanted to leave the triangle to obtain wherewith to cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

I am commanded, why I know not, by him that speaketh. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle- strings at the Black Sabbath.

Thou didst make a great fight there in the circle; thou art a goodly warrior!

(Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

I will pull out every hair of thy head, every hair of thy body, every hair of thy soul, one by one.

(Then said the Scribe: Thou hast no power.)

Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

(Then said the Scribe unto him: Thou liest.)

Ask of thy brother P. . . , and he shall tell thee if I lie!

(This the Scribe refused to do, saying that it was no concern of the demon's.)

I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand, and I writhe in blackness and horror of hate, and prevail not.

(Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck. Choronzon succeed not in his design.)

In this Aethyr is neither beginning nor end, for it is all hotch- potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P. . . , seeth not the horror, because he is shut up, and hath no name.

(Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and the writing of the word, the Scribe not knowing if it were meet that the demon should depart.

Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

(This cry was obtained on Dec. 6, 1909, between 2 and 4:15 p.m., in a lonely valley of fine sand, in the desert near Bou-Sada. The Aethyr was edited and revised on the following day.)

After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

NOTE BY SCRIBE

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. 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; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

The Cry of the 4th Aethyr, Which is Called PAZ

Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

The alchemical 'red powder' was said to be both the transformative agent for turning base metal into gold and to bring immortality to the Alchemist. Thus we might say that this verse is stating indirectly that since Choronzon consumes the egoic elements, he becomes these things that then act not unlike a homeopathic transformative agent in medicine.

The Cry of the 3rd Aethyr, Which is Called ZON

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss. And in her is a perfect purity of that which is above; yet she is sent as the

Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown; for if there were two crowns, then should

Ygdrasil, that ancient tree, be cast out into the Abyss, uprooted and cast down into the Outermost Abyss, and the Arcanum which is in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the wine of the Sacrament should be the water of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! there shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

Regarding the dire warning "lest they should make unto themselves a crown" is a reference to the false crown of Da'ath. Crowley's footnote states: "Meaning, to construct a true Tree, of which Da'ath should be the summit. This is in fact the great error of the rationalists --- both in science, like Buchner,

and in religion, like Buddha. Knowledge is not, and cannot be, the crown of Consciousness, if only because the Logic beyond the Abyss convicts it of essential self contradiction. Da'ath, as seen by the Magister Templi, is so far from being the opposite of Ignorance that it is actually a demonstration that the Intellect is incapable of Truth."

For Choronzon is as it were the shell or excrement of these three paths, and therefore is his head raised unto Dath, and therefore have the Black Brotherhood declared him to be the child of Wisdom and Understanding, who is but the bastard of the Svastika. And this is that which is written in the Holy Qabalah, concerning the Whirlpool and Leviathan, and the Great Stone.

The allusion here is prophetic as Hitler and the Third Reich might be considered the "bastard of the Svastika." Hitler was an agent of destruction who attacked the individuated genius of humanity for an ultimate tyranny. He then might be considered to have become possessed by Choronzon and ultimately destroyed by Choronzon, as well.

Thus long have I talked with thee in bidding thee depart, that the memory of the Aethyr might be dulled; for hadst thou come back suddenly into thy mortal frame, thou hadst fallen into madness or death. For the vision is not such that any may endure it.

Achad's Key To Liber AL vel Legis

Frater Achad represents the voice of the fulfillment of a prophecy made by Aiwass in The Book of the Law. He fulfills it by presenting to the world, the Qabalistic Key to the Holy Book that unlocks the principle mathematical revelation of the book; known as the '93 Current'. The formulas of THELEMA and AGAPE are central to this and found in the two principle Thelemic mantras: 'Do what thou wilt shall be the whole of the Law.' and 'Love is the law, love under will.' Other formulas belonging to this current or magickal egregore are: FIAOF, LASHTAL, AIWAZ, and AUMGN. All these 'Words of Power' equal 93 by either or both the Hebrew and Greek Qabalahs. The solution delineated in Achad's revelation lies in contemplating the Supernal Triad and its corresponding A.'.A.'. Grades as a dividing factor that produces the number 31. These grades are as follows:

Magister Templi	8=3	Sorrow IS Joy
Magus	9=2	Change IS Stability
Ipsissimus	10=1	Selflessness IS Self

The successful traversing of the Abyss unto complete annihilation and residency in the city of the Pyramids is the Mystery of the office of NEMO (8=3) as the Adept is NOT (Represented by LA which by Hebrew transliteration equals 31 as in the formula of LASHTAL developed by Crowley having obtained Achad's Key).

As Selflessness *is* Self, then Self as Ipsissimus is Pure Existence which is God (Represented by AL by the same Hebrew transliteration of NOT and is the Hebrew suffix that is used in all names of GOD). These two words; LA and AL, are reflections of each other and clarifies why LA equals NOT.

AL in its observation as Kether reflects into Chokmah and produces its opposite polarity by reflection; and Chokmah is then LA by correspondence in relation to Kether. Chokmah reflects itself into Binah as AL and the Supernal Triad exists in a synergistic state. The Mythos of this realization is described by Achad in this way:

The Magister Templi Understands, for the Word of Chokmah LA is truly reflected into Binah as AL and therefore the Magus appeareth unto Him as God, whereas the Crown (the true AL) is reflected through the Path of Beth as LA and he seeth Nothing in that direction because of the Lies of the Great Illusion of Maya the Magician, but he striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is above the Abyss a thing is only true insofar as it IS its own Opposite.

In order to provide the reader with greater insight into this essential understanding of the Key, a chapter from Crowley's The Book of Lies is presented along with his commentary further on in this chapter. Crowley instantly recognized the validity and importance of Achad's revelation and immediately hailed him as his magickal son or child further carrying out another part of this prophecy contained in The Book of the Law:

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."

Yet, note the Master Therion's original comment to the verse. Therein, he proclaims that the diviner or revealer of this Key shall prove himself having attained to the grade of Magus (9=2). This mantle, Achad openly accepted in his publication of the key; using his own qabalistic proofs to validate his claim. The result can be found in Achad's book: The Egyptian Revival, wherein, Achad turned the attributions of the lesser paths upside-down. And of course, such proofs were rejected by Crowley and concern for Achad's sanity were expressed. This fight would become openly political when Achad acting as Magus, would overthrow the Aeon of Horus with the prophesied Aeon of Maat which is said in The Book of the Law to follow the present aeon.

THE OLD COMMENT

These mysteries are inscrutable to me, as stated in the text. I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Liber 418). So that he that shall divine it shall be a Magus, 9degree = 2square.

In the Master Therion's 'New Comment' to this verse, he further implies that the man (Charles Stansfield Jones) who synchronistically chose the motto 'Achad' (before discovering the Key of course and with a different conscious rationale relating to his own personal work of course), must be the one to follow. He also modifies his original comment in two regards that are inconsequential to the present discussion. Of course again, Achad would go on to use this to formulate the idea of a specific 'office' that he is holding as a follower or the 'one [who would] cometh after him:' (a mistake Marcelo Motta would also make), rather than being satisfied with the distinction of a principal Prophet of Thelema; serving to further develop the '93 Current'. This type of insanity I would argue, is probably a sign of someone who was unsuccessful in crossing the Abyss. It doesn't diminish the value of their (Achad and Motta's) contributions. And it could also be used to help us to clarify the nature of such a failure as the composition of the nature of a Black Brother.

THE NEW COMMENT

I am now (An XIV {?} in {?}) a Magus 9degree = 2square; and I agree with the former comment. He need only be a Magister Templi 8degree = 3square, whose world is Understanding. "one cometh after him:" 'one,' i.e. Achad. See Appendix for this and other points of this most 'evidential' verse. "the Key of it all:" all, i.e. AL 31 the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure." The attribution (in the Old Comment) of the letters to those of the Book of Enoch is unsupported.

The Book of Lies Chapter 31

THE GAROTTE

IT moves from motion into rest, and rests from rest into motion. These IT does always, for time is not.

So that IT does neither of these things. IT does THAT one thing which we must express by two things neither of which possesses any rational meaning.

Yet ITS doing, which is no-doing, is simple and yet complex, is neither free nor necessary.

For all these ideas express Relation; and IT, pretending all Relation in ITS simplicity, is out of all Relation even with ITSELF.

All this is true and false; and it is true and false to say that it is true and false.

Strain forth thine Intelligence, O man, O worthy one, O chosen of IT, to apprehend the discourse of THE MASTER; for thus thy reason shall at last break down, as the fetter is struck from a slave's throat.

COMMENTARY

The number 31 refers to the Hebrew word LA, which means "not".
A new character is now introduced under the title of IT, I being the secret, and T being the manifested, phallus.

This is, however, only one aspect of IT, which may perhaps be defined as the Ultimate Reality.

IT is apparently a more exalted thing than THAT.

This chapter should be compared with Chapter 11; that method of destroying the reason by formulating contradictions is definitely inculcated.

The reason is situated in Da'ath, which corresponds to the throat in human anatomy.

Hence the title of the chapter, "The Garotte".

The idea is that, by forcing the mind to follow, and as far as possible to realize, the language of Beyond the Abyss, the student will succeed in bringing his reason under control.

As soon as the reason is vanquished, the Garotte is removed; then the influence of the Supernals (Kether, Chokmah, Binah), no longer inhibited by Da'ath, can descend upon Tiphareth, where the human will is situated, and flood it with the ineffable light.

The reverse of 31 is the opposition that the truth of this Key fulfills and is the number 13 that is Unity (Achad) and Love (Ahebah) in the Hebrew language. Hence, these two numbers express the duality postulated in Unity. By adding these two numbers we get the number 44 which is a qabalistic number for Chesed (Sphere of Jupiter and the highest mystical attainment for the human being) and Magick reflected into the four elements (11 is the number of Magick, therefore 44 is the multiple of this number by the number of elemental planes due to its reflection into these planes). Therefore this Crown of Human attainment which is anthropomorphosized into the Egyptian deity of Amoun, to quantify the qabalistic vision is the utterance of Truth that creates the Falsehood that enslaves the soul of the Aspirant. This Falsehood is the Mythos that leads to Truth.

The Key to Liber AL vel Legis has yet two other features or three in all as described therein:

**"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**

'Nothing' or NOT is the first of the three aspects to the Key and is translated into Hebrew as AIN (by transliteration) and has the gematric value of 61--this being the second part of the Key. Thus the second part of the Key connects the Supernal Triad to the three-fold Veil of the Negative; AIN, AIN-SOPH, AIN-SOPH-AUR. Note that the second part of the Key has a triune expression as the first and as the third. It is interesting also to note that Achad in his diary passages concerning this Key, claims to have attained the highest initiation and then reflects into Yesod which is the ninth Sephira and the sum of these three components of the Key multiplied by the triune nature of each.

The third component of the Key to Liber AL vel Legis is expressed by three numbers: "eight, eighty, four-hundred eighteen. Here, Liber AL says that the Jews have the half (AL is the Hebrew God) wherein Achad infers that our half also equals 31 (LA). Therefore in uniting by the art of the Qabalah, we get the sum of these halves: 62. This becomes 'eight' by AIQ BKR and is the value of Cheth; Atu VII. It is the symbolic expression of the fulfillment of the formula of the Aeon.

Achad had the motto of Parzival (which is the name of the charioteer in Atu VII) at the time of his discovery of the Key to AL. He transliterated the first initial of this motto and finds the letter Peh which has a gematric value of 'eighty' in his diary and corresponds to Atu XVI. The Tower (Atu XVI) is the Master Therion's expurgation of the Nature and Energy of the Aeon.

Finally, 'four-hundred eighteen' has the gematric value of the Hebrew transliteration of ABRAHADABRA; the Word of the Aeon. These three numbers then reveal the Aeon through symbolic, characteristic and literal correspondences. Also, the numbers when added together are equal to 506 which by AIQ BKR is 11; the number of Magick.

Achad is therefore the child of the bowels of the Master Therion as prophesied. This then further delineates Parzival as the Fool which is the first Atu and attributed to Aleph. Of course, Achad used this to describe his attainment to the Grade of Magus; even passing up his Master in the Supernals. But it might be more appropriate to equate the Magus with the Phallus and true expounder of the key; being the Avatar and being attained by Crowley when Achad's failed crossing of the Abyss was still enough to fulfill Nemo's movement on the Supernal Triad.

Hence we have four words for the Fool (Parzival=Fool-Atu=I=Aleph). This is the secret fourfold word of Ra-Hoor-Khuit hinted at in AL III.49: "I am in a secret fourfold word, the blasphemy against all gods of men." Nuit and Hadit are the division of Ra-Hoor-Khuit (The Fool and Magickal Child or Son of the bowels of the Avatar) alluded to in AL III.2: "There is division hither homeward; there is a word not known."

Achad or Unity expressed as 1 and added to 31¹²⁸ which is NOT (LA) and the Key to the Law gives 32 or the paths of the Tree-of-Life. Achad adds this to 61 (the number of the name that the Jews give to the Key of AL) to get 62 which is 31 multiplied by 2 and another way of combining their half with the other half (their half is AL and our half is LA). Thus do all of the Child's mottos reveal the Key--but the child himself is not the Key which it seems to this author he mistakenly believed due to or causing his failure in crossing the Abyss. O.I.V.V.I.O. also figures into this as it translates as: "All in One; One in All" and expounds AL I.45: "The Perfect and the Perfect are one Perfect and not two, nay are none." Thus are Nuit (LA) and Hadit (AL) combined in this motto as a magickal formula.

Further by Achad's account, 'Omnia in Uno' which equals 10 or 1 (by AIQ BKR) and combines with 'Unus in Omnibus' equals 13 which by ThRShRQ is 31 hence NOT is an exposition of one being none. These two halves (LA and AL) form two words ALLA and LAAL; which could be developed into two sentences given respectively as:

'God is NOT' (NOT being God as the Key to AL)

'There is no God' (Describing the inability to perceive God and an example of AL II.23:

"I am alone; there is no God where I am." Hence the Thelemic proclamation;

there is no god but man. The word 'alone' in this verse is analyzed by Achad as AL and one; further justifying the combining of LA and AL.

By the expurgation of one as none, we also gain an understanding of AL II.15: "For I am perfect being NOT and my number is nine by the Fools, but with the ju8st I am eight and one in eight which is vital; for I am none indeed." This also shows Achad as Parzival or 1 as 8. The 'fools' would add these. But the 'just' see Parzival as the unity or fulfillment by the Charioteer (Atu VII; Cheth=8).

¹²⁸ This is the "Rule of Colel," which states that "one digit can be added to, or subtracted from, the gematria value of a word without affecting its value. This seems to modern ears to be a cheat, however the cabalists explained the rule by pointing out that for them 'One' was not a number - the Monad symbolises the Divinity and could come and go as 'He' pleased, adding nothing and taking nothing away."

The English Qabalah¹²⁹ also employs this key and develops Achad's work even further. Essentially it uses the number 31 and the concept of NOT in its qabalistic proof to establish the validity of the developed system. It is hoped that the presentation of the abstract from that work will show the reader that there is room for more creative development of not only Achad's system but the quest for insight, knowledge and new information that is the revelation of the 'Secret Chiefs' that oversee the Initiation of the Human Race.

Symbols of the English Alphabet

**"Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto."
AL II.55**

'Thou' can mean the universe itself as in Nuit; in this case such verbal axioms as they creep into a culture become significant. These symbols come to us from the collective unconscious of English speaking peoples. Further, in the English Qabalah put forth in the present work, 'Thou' equals 55 and is the mystic number of 10 which represents the totality of experience as delineated by the 10 Sephiroth contained in the Tree-of-Life.

The only Qabalah that tradition has handed to us as whole and complete is the Hebrew Qabalah. Yes, there are other Qabalas; the Greek and Enochian come to mind. But none other than the Hebrew Qabalah has heretofore been so thoroughly explored and utilized. And one of the first things that a beginning Qabalist is taught in the Western Mystery Tradition, is the meanings of the letters of the Hebrew alphabet. There must also be symbols that are attributed to the letters of the English alphabet as alluded to in AL II.55. Well, this has already manifested by virtue of the collective consciousness of English speaking people if we but take a moment to think about it. These symbols have evolved in our culture over time and have become quite fixed in our consciousness. What follows is a compilation of these symbols in the traditional order of the English letters:

- A - One, Excellence, First, Beginning, Most Important, Initiation, Scarlet Letter, Anti-oxidants (such as Beta Carotene)*
- B - Alternative, Drill (as in spelling 'Bee'; which is the letter 'B' in its full spelling; or even fire drill--practice.), vitamins for the brain, to 'be' or exist, a bumble bee.*
- C - Average, Middle of the Road, Mediocre, Lowest Common Denominator, vitamin found in orange juice.*
- D - Below Average, Dunce, vitamin found in milk and in sunlight.*
- E - Effort, Energy (E=MC²), vitamin for skin and hair.*
- F - Failure (Lunar in nature as fear and failure surround as taboos; also the menstruum as a failed or potential pregnancy), abbreviation for the word Fuck (which is already an anagram for unlawful carnal knowledge).*
- G - Sigh (Gee whiz), to aspire*
- H - Breath*
- I - Self, Eye*
- J - Improper Move (J-Walking), Jail (J-bird), Marijuana (cigarettes are referred to as J's).*
- K - Strike or Knock Out (as in KO)*
- L - Perpendicular, Corner-angle/perspective.*
- M - Wave, tidal ebb and flow; delicious (MMM) or note of recognition.*
- N - Answer or Sum (1+2=n)*
- O - Gasp (O my heavens!); Hail (O Thou...), Orgasm/Ecstasy (Orgone), Whole or complete circle or cycle.*
- P - Excrete (discharge of energy) or Anger (as in Piss Off; in England: Drunk; also Pea is a part of English currency); Legume*
- Q - Total Capacity (I.Q.)*
- R - Existence ('are'); Rudimentary Knowledge (3 R's)*
- S - Curve or double U-turn, (\$) Currency; snake with corresponding symbolism; Superman (hence the 'Overman of Nietzsche).*
- T - Intersection; Square, World of the Elements, Time Out (in athletic competition).*

¹²⁹ Cf. [Liber 805](#)

U - Reverse Direction (U-turn); Not-I, Pictorial representation of the open womb.
V - Victory; Peace (to the British it is not a Peace sign but an insult), Penis pointing down, Vow.
W - Audience (double 'Not-I')
X - Remove; Discontinue; Variable or Product (as in Algebra), Chromozone, Axis point.
Y - Question; Choice [fork in the road], Chromozone, Axis point.
Z - Zig-zag; End; Sleep; lightening flash (which is also a symbol for orgasm).

The Reader should clearly be able to link these symbols with the collective associations that are given to their corresponding letters. But there is herein no direct clue to any numerical value which seems to have been the research of all the primary English Qabalists to date. Aleister Crowley would be the one exception to this with his publication of Liber Trigrammaton. However, he concludes that this does not lead to a working Qabalah.

So the next test is to see whether or not these symbols have any intrinsic worth when applied against Liber AL vel Legis. We will apply this to specific words that are not English in origin to see if we can derive meaning therefrom. This will be done in combination with the numerical equivalents as the system put forth herein is delineated.

It will be left up to the reader to decide whether or not this provides any intrinsic and valuable meaning. Still, this is offered in the hopes of inspiring debate and furthering the development and research into an English Qabalah with the same depth and insight as that that the Hebrews (who have the half) have passed onto us.

What follows is a relatively unknown document dictated by Aleister Crowley to Norman Mudd. This was obtained by the editor after the first draft of this book was completed and is added here as an appendix to the symbolic work delineated above.

The Order and Value of the English Alphabet

While the symbols that we have attributed to the letters of the English alphabet were derived from the collective consciousness of our larger more mundane culture, the order and value do not have such a luxuriant ease of derivation. Still there is justification for this by virtue of the fact that our holiest of holy books, Liber AL vel Legis was revealed to us by Aiwass in this language and through the fabric of this consciousness. Therefore, it seems simply credible to seek the order and value in the revelation itself. This is very much akin to the technology employed by the Hebrews in their utilization of the Torah.

The Hebrews started at the beginning (Berashith). By comparison, we have the first verses to the Book of the Law. The sequential order of the English letters as they make their first appearance in the tome is now a parallel idea. We are left with the following sequence from the first chapter of Liber AL:

H A D T E M N I F S O U V L G C P Y R W B K J Z X Q

Note that this is the only chapter of the book wherein all twenty-six letters are utilized. The other two chapters omit only the letter 'Z'. And further, there is no embedding of this ordered arrangement at any other point in the book. However, because of the missing letter in the other two chapters, this presented order can be deemed significant. What remains is for values to be assigned to them.

With a numeration of only 1-26, many important values cannot be obtained with just one word, no matter how long. Though no one ever said this is a must, it does not make comparisons with other systems (Greek and Hebrew, mainly) readily possible. Yet again, applying the Hebraic method, this problem is solved. And we are given the following numeration:

H=1 A=2 D=3 T=4 E=5 M=6 N=7 I=8 F=9 S=10 O=20 U=30 V=40 L=50 G=60
C=70 P=80 Y=90 R=100 W=200 B=300 K=400 J=500 Z=600 X=700 Q=800

Yet there are no 'Mother Letters' or 'Final' forms to further articulate the numeration. We are left with the above structure. Still, the Hebrew goes up to 900 utilizing these principles as it is an alphabet of only 22 letters compared to the English 26. We have here a strong parallel system of numeration.

With numeration patterned in this manner, 1 to 10, 20 to 90, 100, 200, etc., the 26 letter English Alphabet goes up to 800. Now, the Greek Alphabet goes up to 800 as well, yet the final 3 letters, Chi, Psi, and Omega, are not very common. Relative to the Hebrew system, there are some huge tabulations as such, but in general the 2 systems are very compatible in their Gematria ranges.

One of the previously attempted "English Qabalah's was based on Liber 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."

This system seems to have failed as it was based on deriving a string of letters from a zigzagged line game with A.C.'s handwritten manuscript; which has no blatant relation to the source of this mystery expressed in AL II:55. Yet it is proliferate by a growing community of Thelemic Qabalists. In this way it validates itself as a Qabalah. But it can't claim to be the prophesied solution.

AL III:47, however, has been used to verify the key of the Book of The Law by Frater Achad's discovery of the use of the number 31 and its triune relation to the number 93; so important in the Gematric analysis of Liber AL. We will demonstrate that this further validates our own system contained herein.

But the use of a textual foundation for the English Qabalah seemed the perfect theoretical start. Now all that was needed was a theory thus based that worked in practice. While any random schema can produce various 'wow' number correspondences, it is quite worthless as a system unless it be based on the key principle revealed by Frater Achad derived from AL III.47. To that end note the value of the word NOT as it equals 31. THEN the 'circle squared in its failure' will become a 'key also'. In other words, there's something to look for now that Achad has discovered the 'Key of it all.'

Other correspondences also serve to validate this new technology:

TO MH = 31 (The Greek for 'The Not'; symbolic for Nuit and equal to 418 in the Greek Qabalah; 418 is also one of the numbers that Nuit gives to nothing in AL I.47)

BAPHOMET = 418 (ABRAHADABRA)

ABRAHADABRA = 814 (A ThRASHRQ of 418)

The essential point is in the word NOT and it's fitting equivalence in both Achad's key and our system. This we will elaborate on further. Symbolically, the letters N, O and T are worked out as follows:

N = Sum, Whole, Completion

O = Ecstasy, Orgasm, Hail, Gasp

T = Cross of Light, World of Elements, Intersection, Square

Note that non-being is the mystery of the Ipsissimus which is an end to the Great Work; its final (N) mystery and ultimate ecstasy (O) of the ultimate light (T). Numerically and symbolically, we have verification and validation.

As an aside, from AL II.55, please note the word "unto" equals 61 in the English Qabalah which is equivalent to Nun, Yod, Aleph meaning 'nothing' in Hebrew. Moreover, the three capital letters in this verse equate to 11. For that matter, 'two and fifty-five' (the numbers of the verse stated grammatically) is equal to 418 which of course, is the number of the Great Work; especially Crowley's magnum opus which is the transmission of Liber AL from Aiwass to the world.

Moreover, "they have the half" AL I.47 (referring to the Hebrews) equals 220 and is the number of lines contained in Liber AL; thus combining the two systems into an homogenous whole. "half" equals 62; which is a ThRASHRQ of 26-the number of letters in the English alphabet!

ADDITIONAL NOTES ON LIBER LEGIS

From the diary of Frater Achad
August 8-9, 1936

Chapter I.

45. The Perfect and the Perfect are one Perfect and not two; nay are none.

46. Nothing is a secret key of this law. Sixty one the Jews call it; I call it eight, eighty, fourhundred and eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

Comment: Aug 9, 1936

A new interpretation of the above verses has since yesterday opened up to me; it does not necessarily abrogate the previous one.

The uniting of the Perfect and the Perfect (v.45) is again referred to when it is said: "unite by thine art etc." (v.47). "Nothing is a secret key of this law." This "Nothing" is "Ain"; the Perfect Nothing of First Veil of the Negative, back of the whole Qabalistic system of the Jews; and its numerical value is 61, as stated in verse 46. (This appears as the first half of an equation, which equation is probably that which is referred to in verse 56 (NV) of Chapter I, q.v.) "I (NV) call it eight, eighty, fourhundred, and eighteen." It has been shown elsewhere how these numbers, as representing the initial, letters, and numeration of Parzival, the Pure Fool, can be reduced to "Nothing" by Tarot. But there is another concealed meaning, which seems to connect this one with the "child" mentioned in verse 56, and also to show the passing of the old aeon, and the mystery of the "empty left-hand" of Chapter III, verse 72, q.v., etc., etc.

Nuit says: "I call it (nothing) 8,80,418" which together make 506. Now firstly 506 is a glyph of NV herself, for her number is 11 (5 plus 0 plus 6 = 11), and she is identified with six and fifty, the 50, in the case standing before the 56 (as it is secretly written, Chapter III, v.8., None = Nun = 50, shall stand before "you" = U = 6--another glyph of NV.) But 506 has another meaning: it is Sh V R, that is to say, "Bovis a sinistra" -- the Ox at the left hand, the old aeon which has been left, and yet which is a part of the Perfect team, when equated with AIN, nothingness so that both become none--"nay, are none."

This old aeon, the second half of the equation, is (v.56) to be "left unattacked" by the Prophet.

Now comes the uniting by art of the two halves of the equation (v.47); that is to say, we must add the two numbers 61 and 506, which gives us 567 (a true number sequence) and we must unite the letters of A.I.N. with those of Sh.V.R. which, being rightly done by art, gives R A Sh V N I = 567 = FIRSTBORN - the child of the New Aeon, and of the Old, which again equals PARZIVAL, etc. etc so that all may be said to disappear, and yet the Perfect and the Perfect have become One.

This is further proved by the reference in verse 48 to the Ox (ShVR) and None (Ain) which are so by the "Book" the Sepher (book) Sephiroth, as well as by the "Book" of Hermes--the Taro. The one, one, one is really 111 -- Aleph, the Ox, spelt in full, and AVM of Ch. I, verse 56, the seal of the "child," and which reappears again as the penultimate word of the whole Book AI -- Auma Ha.

There is, however, a further mystery of the uniting by art so that all disappear, but this can not be revealed at present because it is connected with the secret word (the word not known) pronounced by the Firstborn in 1926- the mystery of the babe within the egg of the fifth element (Chapter II, v.49) which is the Quintessence, or Aethyr of the Pure Fool (Note. MANIO in the 'egg' 'In A Nest' in Manifestation.)

N.B. The "team" of "Oxen" (and of fools) may be the A. • A. • as representing twice Nemo is Fra A. • A. • and also the twin focii, or "pillars" of the OVAL, or "crushed" circle. yet "still the Moving Fingers writes."

The Key to AL & its ThRShRQ

A Thelemic Formula

$$31 + 13 = 44$$

AL:I.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!"

Here we present an example of personal exegesis gleaned from rumination in the qabalistic tradition and employing a gematric process to numbers of great import in both the Thelemic (31) and English (13) Qabalah. And from the mystical insight provided by this, an inner dialogue unfolds to produce that *Aha!* experience.

AL:I.51 "There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me."

AL:I.52 "If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!"

The idea of considering the numbers 31 and 13, the Key to AL and its ThRShRQ together is to render it into a mathematical equation; using addition (31+13), which leads us to the sum total of the two, or 44; 31+13=44. And for 31, 3+1=4, as well, for 13, 1+3=4; presenting an illustration of 44 (4 and 4 situated next to each other) and suggesting balance on both sides of the equation and hence, giving us a value of ONE; though neither of the two numbers adds to 40 for a mathematical illustration. So with the expression of this formula, we can then next proceed to the examination of its component parts in search of further mystical exegesis.

31 is the Key to AL, which is a formula of Initiation for the planet at this time in history. Mother Earth is said to be ruled over by Horus, who has taken the throne of Ra; the Sun that rules over or brings life to the Earth. Its tri-fold expression; 31+31+31 (Nuit+Hadit+Ra-Hoor-Khuit) is 93, which can be expressed as the fraction Thelema/Agape (and equals ONE or Unity/Achad). And 9 +3=12, which by AIQ BKR reduces to 3, which points to the threefold expression of 31.

13 is the ThRShRQ of 31 and represents 'the work completed,' which can be the alchemical exchange of energy between a man and woman in copulation, as it is also the transformation of matter into spirit and the secret of the Eucharist connected to the work of Sexual Magick. 13, as does 31 reduces to 4 in the same way that 9+3, as 12 reduces to 3. The 4 and 3 then add to 7, a number of power and the number of sacred planets or demi-gods. This is also the number of Netzach (Victory) and of Isis, the Initiatrix—the Goddess—She being the lady of the Moon and of the Earth, which is more directly or the first influence upon the human soul.

44 represents 'the rigidity of matter'—N.O.X. with 4+4=8. There are 4 principal Thelemic Syzygies or pairs of archetypes giving us the 8 or the infinite. These are Baal/Ashtoreth (Shaitan or Pan), Babalon/Beast, Hadit/Nuit and the Mage with his Scarlet Woman. By adding the 7 found on a deeper level examination of the first half of the equation to the 8 that results from the second half of the

equation, we get 15—Shaitan or Pan. And of course, this reduces to 6—Tiphareth/H.G.A./Augoeides; L.V.X.

AL:I.54 "Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein."

AL:I.55 "The child of thy bowels, he shall behold them."

AL:I.56 "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."

Note the L.V.X is found only when both sides of the original formula are added together, which shows the L.V.X. as the result of humanity being seduced or entranced by the Initiatrix—the Earth/Moon Goddess of the Mysteries (N.O.X.), as was Christian Rosencreutz in the Chemical Wedding. Crowley notes in his commentary to the last verse above: *The "equation" is the representation of Truth by Word*; our truth being purported here is that of the evolution unto spirit in the syzygy of the Mage and Scarlet Woman.

93—its ThRShRQ & Complement

A Thelemic Formula & the Riddle's Solution

To restate our solution to the 'riddle of AL' in our article: [The Riddle Solved](#), we get the starting point for our present Qabalistic rumination:

The answer is simple and sublime. And it is written right on the cover of the original manuscript. 93=418 as the motto of Aiwass leads one to immediately see 418 as the name of the house of the Prophet and which is also the Khabs that is the name of the house of Hadit and that has a direct relation to the current of the 'Will' (93 and both the numeration of the words, Thelema and Agape). This gives us the idea that Hadit and the Prophet are directly linked together. We can glean this from the following quotes in AL:

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."

AL:II.2 "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House."

Next, let's consider that fact that 31 is the Key to AL and 31 is 'Not.' We will then find further evidence connecting Hadit to the Prophet in the following verses of this same second chapter of Liber AL:

AL:II.12 "Because of me in Thee which thou knewest not."

AL:II.13 "for why? Because thou wast the knower, and me."

AL:II.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."

We then find Aiwass to be the Avatar of the Aeon, the archetypal Holy Guardian Angel. And Aiwass is also Hadit, as intimately Aleister Crowley as he was something much larger than Aleister Crowley; it says so, clearly in AL:II.12-13. A set of gematric correspondences then immediately open up from 93=418. 418=13, a thrashraq of 31 and as it occurs four times in the riddle, and as four suggests the trinity, so 31 threefold equals 93, which is the expression of that trinity. 13 in threefold is 39, which is a thrashraq of 93. So either way you look at it, it gives us something. Even in considering it as the Death Atu (XIII), we are led to the three veils and to 'Not.'

So 31 is the Key of it all. And 93=418 is how this is expounded. It gives us the dynamic nature in the way that Liber AL vel Legis was communicated to Crowley and through Aiwass; and what those implications may mean to the rest of us as much as they were intimately connected the man, Aleister Crowley. It is short, simple and as sublime as it is beautiful: 93=418.

The fact that the prophet will not be able to solve the riddle is because the prophet is the scribe; the gross, material body or physical vehicle of the spiritual being that is Aiwass and the distinct nature of the star/Hadit that is 666—the Beast...one cannot know well the other!¹³⁰ And so Aiwass, announcing his presence formally in this riddle cannot be apprehended by the rational and egoic mind of the scribe. The whole experience of the reception of AL continued to both astound and confound the imp, Crowley; that he was never fully certain Aiwass was his H.G.A.

¹³⁰ AL:I.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!"

In [The Key to AL & its ThRShRQ](#), we show that after the equivalence of a number and its thrashraq is demonstrated as the balanced equation $1=1$ when both numbers are reduced by AIQ BKR. And so for that matter $1=(-1)$ and giving us $[1 + (-1)]$ or $2 = 0$ is demonstrated with the two numbers being the opposite reflection of each other, as the AIN is to Kether. This is all derived from the process of addition; but we may also use the process of multiplication. The Key to AL as 31 is multiplied by 3 to get 93; hence we should do the same for 13, giving us 39 and the thrashraq of 93! So three is a perfect multiple.

93 & its ThRShRQ

We can then next proceed to examine $93=39$; these numbers both, first reducing to 12—the Zodiac and Hanged Man Atu before again, reducing to 3 and the Priestess Atu. And indeed, the Priestess as Nuit is the field of stars that is the Zodiac; an interesting recursion, much as demonstrated above with 31 and 13. The number 93 is derived from the Greek Qabalah and as a particularly Thelemic number then also must be part of the English Qabalah; the Hebrew Qabalah not being essential here. And in the Greek Qabalah, 12 is the value of the following: Earth, land; Now, manifestly; Astonishment, envy; Treasury.

Immediately we get the nature of the two Thelemic goddesses; Nuit and Babalon. Nuit of course, is the starry heavens and Babalon is the Earth. We can also stretch a little by connecting 'Treasury' with [Treasure House of Images](#); the A.'.A.'. adorations of the Zodiac. In the English Qabalah, 12 is Da'ath, which is intimately connected with the Astral Plane or field of stars; being the night side or reflection of the 'Treasury,' as 39 is a reflection of 93. And 93 in the Greek Qabalah is of course, 'Will' and 'Love'; but also: Words, oracles; End, top, fool; Lazy, stupid; Legend, myth; By necessity. In the English Qabalah, 93 is: Gods; Altothas; Vision; Deep; Hanged Man; Hay—and note also that the Hanged man is assigned the number 12 in the Tarot and that the number 12 is the cross sum of 93 by AIQ BKR. That it is connected to the oracle that is Liber AL and Aiwass as much as it is the Fool Atu (AL:I.48 "**My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?**") and as much as Thelema represents the new, post-industrial mythos.

In the Greek Qabalah, 39 is the value of: Rush, impact; Madness. And in the English Qabalah: Not I; Into; "damned & dead!" The congruence of the Greek words suggests a frenzy and with the English Qabalah, a frenzy unto death or not-being. Added to the Fool motif of 93 (above), we get the two numbers working together as a form of 'divine madness' or ecstasy. But when considering 93, we have also to consider the riddle and the fact that $93 = 418$. We should then, first give a more complete list of the words valuing to 12 in the English Qabalah: IT (cf Liber 333); Hid; AHIIH; Hem; Da'ath.

93 & its Complement

We are now ready to move onto Aiwass' motto and the solution to the riddle: $93=418$. We've already discussed the nature of 93 in detail; so we have but to consider this in relation to 418. Using AIQ BKR, we first get $12 = 13$ and then $3 = 4$. 12 is the number of the Zodiac and at its full tour, the work completed (esp. considering the symbolism of the Labors of Hercules), we get the number 13—the qabalistic meaning of the number. Indeed, the numbers 12 and 13 are so closely tied together that some Astrologers are arguing for a 13th division in the Zodiac. In the Holy Tarot, 13 is the number of the Death Atu (the work completed!) and the work of course, being the Great Work: 418! 13 is in the English Qabalah: Math; Aid; Ash; Hit; Tan; Hand (suggesting Yod); Adam. Considering Adam as the Adam Kadmon, we have again the iteration of death/transformation, as the Adam Kadmon is the

archetypal link between the godhead and humanity. In the involutory process, the godhead effectively dies or is transformed into humanity, as in the evolutionary process, the human dies or is translated/transformed into IT's ('IT' being equal to 12 in the English Qabalah) divine body.

In the Greek Qabalah, 418 is the value of: Such are the words (the final proclamation in Liber Samekh); The not, the nothing (what one becomes upon death! Also, NOT is the authentication of the English Qabalah; being the number 13); Foundation (Yesod connected to Da'ath; Da'ath being valued at 12 in the English Qabalah), base, shoe; Pallas Athene; Cut, stroke; To be Hermes, I am Hermes. And here we should also consider the Hebrew Qabalah; giving us: Cheth—the Chariot Atu (a glyph of the Great Work); Abrahadabra; Boleskine; Makashana; Sin (the wicked Lilith); Atonement; Saving grace.

In the English Qabalah, 418 has these equivalents: Khabs, house; Lord of Creation; Baphomet; Shall be; Two and fifty-five; Name of the Dome Genii for the Art Atu in Liber 231. In our solution to the riddle, we noted that Aiwass was Crowley's Khabs; hence, for us all, Baphomet, the Beast or star in us all (Lord of Creation) and that we 'shall be' after the transformation (the work of the Art Atu). 255 then also plays into this number in the English Qabalah: Grey; "fear not at all"; "spit upon them"; Original. Indeed, the awesome nature of transformation comes with the potential for awesome fear; hence great courage, which leads us finally, to the addition of the various numbers.

$$\begin{aligned}93 + 39 &= 132 \\93 + 418 &= 511 \\93 + 39 + 418 &= 550\end{aligned}$$

We present the following equivalents and leave the mystical ruminations to the reader.

132

Greek Qabalah

Folly

English Qabalah

"That thou must die..."

Child; Glass; AUR; Light; North

Hebrew Qabalah

To make waste; To receive

511

Greek Qabalah

Sensual pleasure, luxury; Mistress; Cup; Shell; Anywhere; The rising of a star

English Qabalah

Everywhere

Hebrew Qabalah

The head; Row, rank, line, series; The time of God; How, To go

550

Greek Qabalah

Arrow; By; Cythereia (a surname of Aphrodite)

English Qabalah

[No known words at this time]

Hebrew Qabalah

Eagle; A rod of Iron; Masters, princes, heds, chiefs; Dragons

Sacred Geometry in AL

"In the sphere I am everywhere the centre, as she, the circumference, is nowhere found." AL II.3

In the sphere, every point on the surface is equidistant from the center, giving us a sublime expression of truth and integrity in a harmonized unity of perfected form. It is the three-dimensional version of the circle, which itself gives us a transcendental number called Pi and contains a radius that emanates from a central point.

"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.47

The sphere and the circle are respectively, of the same nature as the planet we live on the solar system that our planet moves in. And yet we perceive the vertical and the horizontal as energy, described in the symbol of the cross of light. Further, the planets describe vertically aligned planes of being as we seem to move horizontally on the face of the Earth. Yet this is a transcendental reality described in Rosicrucian literature, defying even modern science, still.

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

Crowley writes in his Minerval initiation for his version of the numerous O.T.O. bodies: "crosses and circles are therefore the true sign of Our Order." Hadit as the manifestation of singularity, a 'Logos' provides differentiation in a field of unity, described by the circle. As such, in his message, he makes distinctions amongst us; kings and slaves, gods and dogs, et al. This is the circle divided and delineated by the cross within the circle, a failed square as noted in AL III.47. And as these four radii move from the center to the

outer points we can project an infinite number of radii in the circle and in the sphere, though we normally divide the circle by 360 degrees or the 12 digits of the Zodiac in a three-fold count.

"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." AL II.7

The circle squared is also a transcendental concept that belongs to Rosicrucian science. With the square itself, we are presented with a mathematical conundrum as the square root of two (1.414213562...), when multiplied by itself, does not return us to two. The number, when added to itself even brings us close to Pi (3.1416...). And of course, when this number expressed out into infinity is divided by itself, it returns us to Unity.

"Divide, add, multiply, and understand." AL I.25

"For I am divided for love's sake, for the chance of union." AL I.29

The unity may also be shown as Hadit moves to the perimeter to touch another's center, giving us the Vesica Piscis. This shape also suggests the vagina, symbolized as the gate of Initiation. The Rosicrucians gave us this, covertly suggested by Isis leading Christian Rosencreutz to the Chemical Wedding. Isis of

course, is for us, Nuit in her highest expression and Babalon when considering that sphere called the Earth. And Hadit seems to move between these two, creating that line segment called the radius; that infinite Logos expressed in finite form.

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

The Phi Ratio may also be inferred from the "circle squared." This ratio, calculated by the ancient Greeks, shows two line segments, with the relationship of one to the other being equal to the relationship of that other to the two segments, connected together. This creates an aesthetic effect when these two lengths are employed in a rectangle (of which a square is but a specific form). The ancient Greeks built their Parthenon to this specification with a calculated ration of 1:1.61803398. Proportions in nature and of the human body also relate to this ratio, as well as the Vesica Piscis, which to the ancients represented the union of Heaven and Earth. The Phi ratio may also be applied to the Pentagram, the star of humanity.

The Mystery of the Letters

As with everything in life and especially in our post-Einsteinian, relativistic Universe, understanding comes when objects are examined in context of their environment. At the end of the third chapter of *Liber AL vel Legis*, and hence, as the last note in the book, we find Ra-Hoor-Khuit describing himself and his attributes; swiftly followed with a direction to paste the sheets so that he may be beheld...or is it the crushed Universe that is to be beheld?

AL:III.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."

AL III.73: "Paste the sheets from right to left and from top to bottom: then behold!"

THE OLD COMMENT

(Done. See Comment on III.47).

THE NEW COMMENT

This might have been done, of course, in several ways. I chose that which seemed most practical. So far I have noticed nothing remarkable.

There are 65 sheets (22, 21 & 22; assigned to each chapter, respectively), which is of course, the number of Adonai, the Holy Guardian Angel. If we include the Comment as a page, then we have 66; adding the Colel. But the Comment is not extant in the handwriting of the Beast. So we really have 65 pages to work with. Yet it is interesting to note that in [Numbers in Twofold Extension](#), by Runar Karlsen (with editing and footnotes by your truly), we find the following for the number 66:

66 is the number of qliphoth. We get here, spirit in dualistic or antagonistic relation; spirit vs spirit or Will vs Will, hence strife¹³¹.

THE COMMENT

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

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will."

The priest of the princes,

ANKH-F-N-KHONSU

The Comment is itself, a tantalizing or even a taunting dictate from Aiwass. It essentially presents a curse and a dare; as if a spirit or Choronzon himself were trying to possess a thaumaturgist. And still, before this sort of work, one should have contact with one's Holy Guardian Angel; it being the first Magick to be honestly pursued. Of this then, the Holy Guardian Angel reigns over each, our study of *Liber AL vel Legis* as Aiwass, being Crowley's Holy Guardian Angel was the one who reigned over Crowley's study; leading even to the Comment. One might even say that it is Aiwass who is the actual Avatar of the Thelemic Current.

¹³¹ It is interesting to note that in the Holy Tarot, the sixes represent the perfect equilibration of the elements. But here, like two strong egos, they clash. In contrast, we might say that each six represents the two genders in harmonic relation. Yet so far in human history, this has not shown itself to be so.

Crowley found nothing of note when laying out the sheets and neither do we. However, in laying out the sheets, we do find two possible patterns one could use; but first, we must recognize that the laying out of these sheets should form a square (**"then this circle squared in its failure is a key also"**), as literally implicit in the direction to **"Paste the sheets from right to left and from top to bottom."**

In order to determine the number of columns and rows to this square, let's **"Divide, add, multiply, and understand."** Besides the obvious factor of 1, 65 only divides by 5 to yield a whole number; 5 being the number of the Pentagram and the number of man. Dividing each of the digits by each other would make no sense here. However, adding the digits gives us 11; the number of Magick and those **"who are of us."**

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

Multiplying the digits gives us 30, which corresponds with the number of the Enochian Aethyrs but yields no meaningful or practicable connection to them. However, Crowley's 'Old Comment' reference to the Book of Enoch then seems to suggest who **"us"** might be (the Nephilim or Sons of God—Enochian Entities); defining the second step of addition with the sequentially third step of multiplication in terms of the meaning involved in the numerical results. It is only the first step that applies practically for the layout of the pasted sheets. It is as if the layout of the sheets is determined by **"us,"** who are these semi-divine beings, the laying out of the sheets being a rite to make contact with these augoeades...or they are a method to the thaumaturge of praeter-human contact.

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."

It is asserted that **"no Beast shall divine"** the mysteries of the chance shape of the letters and the pasting of the sheets, that is, no one of the Earthly consciousness. A higher level of consciousness is obtained through trance by ritualistic and shamanistic practices; the alteration of consciousness as found in the Merkabah Tradition. Yet Crowley in his new comment states that the connection to the Book of Enoch is unsupported.

THE OLD COMMENT

These mysteries are inscrutable to me, as stated in the text. I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Liber 418). So that he that shall divine it shall be a Magus, $9^{\circ}=2^f$.

THE NEW COMMENT

I am now (An XIV {?} in {?}) a Magus $9^{\circ}=2^f$; and I agree with the former comment (*Published in Equinox I, 7*). He need only be a Magister Templi $8^{\circ}=3^f$, whose world is Understanding. "one cometh after him:" 'one,' i.e. Achad. See Appendix {Appendix not yet recovered} for this and other points of this most 'evidential' verse. "the Key of it all:" all, i.e. AL 31 the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure." The attribution (in the Old Comment) of the letters to those of the Book of Enoch is unsupported.

MOTTA'S COMMENT (abridged)

The injunction that AL be always translated along with a facsimile of the original is important, since no translation, no matter how good, can maintain all the keys, subtle double-meanings, and qabalistic puns of the original. If a student hopes to accomplish much, he will be forced to learn the English language very thoroughly. This suggests that English may in future centuries achieve the distinction of a hieratic language.

But we find excellent support for the connection to the Book of Enoch for this verse in the transcription of Crowley's experience in the 15th Aethyr:

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and the letters of the stars in his crown, Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye.

The stars named are of course, all the major stars in the epic poem that is the Starry Gnosis. And indeed, the 'one God' is the Beast that wears this crown; an intimation also to his consort, Babalon, in the form of Isis. "[T]he letters" are noted as stars in the crown of Orion (Osiris), and these letters would then be the stars of the English alphabet; connected to another direction in Liber AL vel Legis where English is formally revealed by Aiwass to be an hieratic language (as also noted by Motta in his comment).

The link between stars and numbers; each star being also a number, is also then connected to each of us, who like the infinite stars in the Universe are each ourselves infinite in nature, per *Liber AL vel Legis*:

AL:I.3 "Every man and every woman is a star."

AL:I.4 "Every number is infinite; there is no difference."

Notice also that the letters of the Hebrew alphabet are said to be the "old letters of my book" (the Holy Tarot), which also suggests the viability of English as a hieratic language. The "House of God" is then canopied by the Starry Gnosis.

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

The next paragraph in the 15th Aethyr may even be said to suggest the glyph found on sheet 16 of the third chapter of *Liber AL vel Legis*, with the term "map" suggesting the grid found on that sheet. And on that sheet, there are 80 boxes in that grid; 11 of which are completely untouched by the text, leaving us with 69. 80 of course, suggests Peh and the Tower Atu (prophecy) and 11 is the number of those "who are of us." The line and circle touch 8 squares; 8 being the number of infinity and leaving us now with 61 remaining squares.

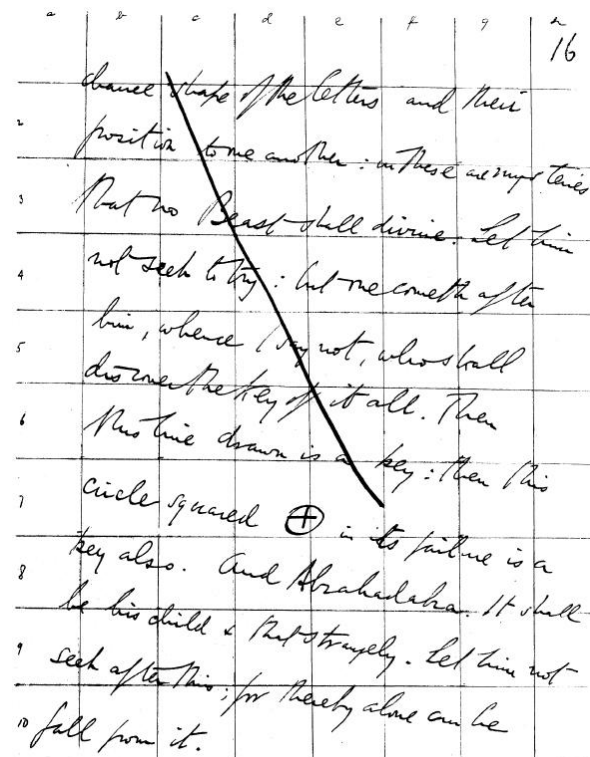
AL:I.46 "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen."

And so we are presented here with 61, 8 and 80; leaving us with but 418 to account for, which we will also find at the end of the transcription of Crowley's experience in the 15th Aethyr (Abrahamadabra). Consistently, to these riddles, the solution is described using the symbolism of the 'key.' So then the

combined glyph on this sheet may also serve to represent a broken key to be discovered or symbolically mended by the “one” who “cometh after him.” And that was of course, Frater Achad, who discovered the “Key of it all.”

Is then this a glyph and a glyph of that Key? The squared circle, depicted as a circle with a cross in it presented as a failed effort to square the circle could be shown to have failed in connecting to the line to give a more certain graphic representation of a key, such as one to a door; in other words, a visual pun. For certainly, the squaring of the circle is a mystical theme, the line not being much more than a Pythagorean and/or geometrical concept with no real significance in terms of Sacred Geometry. And so we have a beautiful and simple solution to the mystery of this allusion.

And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations.¹³² The letter of a star is but the totem thereof. And the letter representeth not the whole nature of the star, but each star must be known by itself in the wisdom of him that hath the Cynocephalus in leash.¹³³



And this pertaineth unto the grade of a Magus --- and that is beyond thine. (All this is communicated not by voice, or by writing; and there is no form in the stone, but only the brilliance of the Table. And now I am withdrawn from all that, but the Rosy Cross of 49 petals is set upright upon the summit of a pyramid, and all is dark, because of the exceeding light behind.)

The Brand of the Beast may also be said to indicate the apex of a pyramid from a bird's eye view (pun intended to indicate the presence of Ra-Hoor-Khuit in the Rosy Cross); looking down. Remember also that the pyramid is a key to Initiation in the Aeon of Horus.

¹³² i.e. there are different systems of physical motion for certain groups.

¹³³ i.e. Thoth. The attribution of the fixed stars to the Enochian alphabet has not been worked out. It pertains to the grade of Magus, and would have no interest or meaning for those of lower grades.

And there cometh a voice: The fly cried unto the ox, "Beware! Strengthen thyself. Set thy feet firmly upon the earth, for it is my purpose to alight between thy shoulders, and I would not harm thee." So also are they who wish well unto the Masters of the Pyramid.

And the bee said unto the flower: "Give me of thine honey," and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.

Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men call midnight.

And a voice: "Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelfefold Table is His Name concealed."

And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of green and gold, filing all the Aire. And they become swiftly-whirling wheels, singing together.

The above is reminiscent of the Chariot off the Merkabah Tradition; the wheels being an allusion to Ezekiel.¹³⁴ The Pyramid, casting a shadow into the sky, is a poetic rendering of the rite of the Pyramid connecting to the duat by the turning of the Earth that casts the King descended into the Pyramid into the sky unto the constellation of Osiris (Orion).¹³⁵

And the voice of the angel cries: Gather up thy garments about thee,¹³⁶ O thou that hast entered the circle of the Sabbath; for in thy grave-clothes shouldest thou behold the resurrection.

The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, and rejoice in the beauty thereof, for the company of the pilgrims is a glad company, and they have no care, and with song and dance and wine and fair women do they make merry. And every hostel is their place, and every maid their queen.

Gather up thy garments about thee, I say, for the voice of the Aethyr, that is the voice of the Aeon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA.¹³⁷

The voice of the Aeon is equated with the word, ABRAHADABRA, which is asserted backwards for Crowley to step out of his astral vision. There is one of final declaration in *Liber AL vel Legis* in the third and final chapter and it occurs as part of the same environment from which we get the direction to paste the sheets:

AL:III.74 "There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son."

AL:III.75 "The ending of the words is the Word Abrahadabra.
The Book of the Law is Written
and Concealed.
Aum. Ha."

The transcription of the Aethyr then ends with the digits of the number of the sheets upon which *Liber AL vel Legis* was written.

¹³⁴ Cf. [Babalon & the Beast](#).

¹³⁵ Cf. [Sacred Space](#)

¹³⁶ Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means the body.

¹³⁷ ABRAHADABRA spelt backwards, to reverse its formula, that of uniting the five with the six. See next paragraph.

And now the five and the six are divorced,¹³⁸ and I am come again within my body.

The symbols of *the five and the six* coming together is a glyph of the Rosy Cross, which is connected to the formula of Abrahadabra. And here, Crowley even suggests that this formulates the Body of Light that is projected into the Aethyrs.

The original manuscript also provides the important visual “allusion” that Crowley only briefly notes in his ‘New Comment’ and that adds an obvious connection to the text; but how to examine such a cue as “**this line drawn**” and “**this circle squared**”...and the circle “**in its failure**”? The line may indicate a ‘mark’ with the circle being the ‘Brand of the Beast,’¹³⁹ though somewhat mis-drawn (its failure?). Together these two make elements that we can infer into a clever riddle. But what purpose would such a clever insertion serve, but to show how clever Aiwass is? The Beast is referenced in this text, but with its shortcoming revealed or exposed.

Could the graph with the line and the circle be transposed over the other sheets? This seems a very tedious procedure; nothing beautiful, or sublimely simple in this, which Crowley notes will be connected to the solutions of various riddles.

The permutations on 13 and 5 are to lay out the cards; either in rows of 5 with 13 columns, or rows of 13 with 5 columns. 13 is the product of dividing 65 by 5 and is a *ThRSRQ* of 31; the ‘Key to *Liber AL vel Legis*.’ These numbers provide the Magickal Link, installed into the talisman that is the collected sheets.

Taking the words that the line touches, we read: **shape to one** (to and one being connected in the cursive handwriting) **Beast shall** (Beast and shall being connected in the cursive handwriting) **to try I** (to and try being connected by the cursive handwriting) **say of it a** [and then the circle squared is presented literally and graphically on the next line]. If we take both the words from the text and the glyph that accompanies them to be the word ‘brand,’ then an awkward English sentence readily forms: *Shape to one Beast shall to try I say of it a brand...or every Beast shall be tested and branded with this brand.* Here then we physically count those who are of “us” and spiritually enjoin ourselves with one another through the talisman.

It might be that using the sheets is a method for divining and exegetic revelation from *Liber AL vel Legis*. Perhaps the sheets may be used in a certain manner in trance, perhaps generated by the Gnostic Dialogue in order to make further contact with praeter-human intelligence; a sort of meta-bibliomancy for the thaumaturge.

¹³⁸ Because of saying ABRAHADABRA = 418, backwards.

¹³⁹ Cf. Appendix to [Babalon & the Beast](#).

The Obeah & the Wanga

AL I.37: “Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.”

Thelema has two principal mantras; “Do what thou wilt shall be the whole of the Law” and “Love is the law, love under will.” The fact that ‘Old English’ terms are used in these mantras becomes even more interesting when we consider the fact that the term ‘Thelema’ itself is an ‘Old Greek’ term. ‘Thou’ clearly indicates ‘Not-I’ to which we can easily attribute Nuit. And yet, through the medium of Aiwass, it is Nuit who is speaking to us. Together, there is a certain dualism; she is indicating that it is our will and by pronouncing the mantra, we are asserting it is her will. This is particularly poignant in light of the fact that she is the one that shall be known and not Hadit. And the Probationer of the A.’.A.’. is taught to affix an adoration unto Nuit in all that he or she does.

It is also interesting that the translation of the ancient Greek word ‘Thelema’ means ‘Will or Will of God’. In this sense, we certainly have a reflection of the Christian/Gnostic axiom: “Not mine, but thy will be done.” Yet again, it is Nuit, speaking to us through the prophet, so we can then again, turn this around. Nuit is ‘Not’ as her will is that of each of us, especially in that her joy is to see each our individual joys as the Universe manifests itself through us. Further, the future-tense verb ‘shall be’ gives us the idea of something that is not (you can use this as a pun as well) at present. In which case, this is a prophecy... “Do what thou wilt shall be the whole of the Law.” The ‘above’ and the ‘below’ then become a symbiotic reflection of each other. And we have a description of a fluid Universe in the act of becoming.

Interestingly enough, Crowley writes that the Aeon of Ma’at or Aeon of Truth and Justice will produce an environment where all of humanity will be able to pursue each their own individual wills without interference (Cf. Tower Atu) and the present Aeon is one of war and bloodshed in order to clear the way or purify humanity by fire, for this eventuality. And in his lecture on the Tower Atu, which he indicates should correctly be titled ‘War’, he indicates that war is of the nature of Love though it is an understanding that humanity does not have at present. This is reminiscent of a quote from the holy book, Liber Cheth: “This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.”

Note also, as per the Christian/Gnostic statement above, that we are in the Aeon of Horus, which is the second of three successive, mundane Aeons belonging to the ninth Manifestation of Sagittarius and the Piscean Aeon. Though we have to purge the dross of the previous Aeon in regards to the present, there is that which we must draw on from the past. The second half of the Thelemic mantra then contrasts with the first in that it involves a present-tense verb: “Love is the law, love under will.” This is what exists at this time in the present.

Regarding spells, Crowley’s notes that these are methods of communicating the will to other beings. As per his commentary to follow, he also notes in Magick in Theory and Practice that every act is a magickal act. In other words, every action we perform is its own spell.

Now one more point about the obeah and the wanga, the deed and the word of magick. Magick the art of causing change in existing phenomena. This definition includes raising the dead, bewitching cattle, making rain, acquiring goods, fascinating judges, and all the rest of the program. God: but it also includes every act whatsoever? Yes; I meant it to do so. It is not possible to utter word or do deed without producing the exact effect proper and necessary thereto. Thus magick is the art of life itself.

This brings us to the focus of this essay. What is the Obeah and the Wanga? And why is this important? Well, first, the Obeah is the magickal power within oneself. The word itself translates from the Yoruban language to mean 'mystery'. Crowley refers to the Obeah as the 'Secret Light', which he says bears a special reference to 'the acts'. Immediately, the Secret Light seems a reference to Levi's 'Ether'. The root of the word is OB, which can be transliterated into Hebrew as AVB, equaling nine and attributable to Yesod. This plane would be consistent with Levi's Ether.

So in order to learn the way of the Obeah, one has to obtain magickal power. In Vodun, this is accomplished by devotion and working with spirit entities called the 'Loa', perhaps attributable to the entities found in *Liber CCXXXI*. Special attention is given to appealing to the Loa called 'Legba' who is the most powerful of these spirits and acts as the guardian of the gate between the spiritual and material planes and perhaps corresponding with Choronzon. Legba's symbol is a black cross, which should be especially noted for the Zelator practicing the first part of *Liber HHH*, Section MMM.

Yoruban mythology also includes a chief god, 'Olorun' who is remote and unknowable as is the Pleroma of the ancient Gnostics. This god appoints 'Obatala' to create the earth in parallel fashion to the demiurge of Gnostic mythology. A fight then ensues between these two gods, which leads to the temporary banishment of Obatala. And of course, this is quite similar to the Luciferian myth in the Gnostic corpus and the whole of Manichaen cosmogony. Note also that the root of the word Obatala is the same as the root of the word Obeah. This provides for us the idea of the creative principle being involved in obtaining magickal power.

Naturally then, we are led to the Wanga, which is the physical manifestation and/or magickal link with the Obeah. This is traditionally presented in the form of a talisman, which in the history of magickal practice, takes on many forms. The magickal power then comes to fruition on the material plane as it takes its physical form in the article created. This bears special significance for the Aspirant of the A.'.A.'. in that the magickal power is the power of Attainment, the exaltation of consciousness.

And it is for this reason that the 'Magickal Record' is paramount and for that matter, the archives of the research and work of Our Order. Without it, there is no physical manifestation and the work itself would result in nothing but chaotic frenzy. Crowley notes that the Wanga is the verbal or mental correspondence of the acts. In other words, we even get beyond the record as the Wanga is necessarily the manifestation of full Attainment in human consciousness.

Finally, as Crowley notes in his commentary to the verse we are examining here in *Liber AL*, the work of the Wand and Sword bear special meaning; indicated by the fact that these can't be the elemental weapons or this would be the only part of *Liber AL* that is not in balance. And as per all the passages in this 'Wanga', this holy book, this verse contains multiple layers of meaning. On the one hand, the Wand and Sword are equated by Crowley to the Atus of the Fool and Adjustment. The Hebrew letter correspondences of these Atus spell out the 'key' to the work; AL. Additionally, they are the symbols of Love and War giving us a recursion in the verse and text when we consider the mantras discussed above. The Wand is additionally, as Crowley notes, the will to create with the Sword as a weapon of Mars, being the empowerment of that will.

The Vice of Compassion

On the Buddhist Typology of Compassions: Doctrine of the Four Limitless Abodes

AL I.51: "There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me."

These four gates may be attributed to the four abodes of the mind; parallel but not identical with the Buddhist mapping of the psychic sphere. The palace also draws parallel with the Hekaloth of the Merkabic Tradition. Both have a common cause: wisdom; and as Crowley writes in his commentary to this verse:

The Palace of Wisdom has four gates, which the man who I take to train for kingship may enter singly or all at once. That is, there are four ways to attain; some may find it best to take them one at a time, others all at once. The gates or ways are described in secret symbols; these I explain elsewhere.

Magick and Mysticism are the ways to attainment and Crowley has clearly shown that a combination of these two paths is essential. (Cf. [The Dangers of Mysticism Commented](#)) But as "secret symbols", there seems more the idea of the squaring of the circle, which would seem better suited as an application for the derivation of meaning in interpreting this verse. Liber AL is committed to one specific path for attainment. So it doesn't make sense for it to create this side-bar. Rather, the "palace" seems more the 'palace of the mind.' And the mind or the Astral Plane is subject to affectation; hence, the law of attraction applies to the Ruach, which itself exists simultaneously in the four worlds of the Qabalah as mapped on the Tree-of-Life.

In the spirit of the Merkabic Tradition, we should consider the parallel imagery of the 9th Aethyr: "Malkuth. (The Pure Virgin.) The reward of the Magister Templi."

And now the veil of the stone is rent with as clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11th Aethyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

(v. I.) Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

(v. II.) Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin? *Refrain*

(v. III.) This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON¹⁴⁰. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids. *Refrain*

¹⁴⁰ BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower

(v. IV.) Until the light of the Father of all kindle that death.
Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle. *Refrain*

(v. V.) Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger. *Refrain*

(v. VI.) Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light? *Refrain*

(v. VII.) For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! *Refrain*

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone.

The Warrior sinking as a theme in the verse from AL is met with the armies of the 11th Aethyr and a sword is sunk in salutation. The Beast of the refrain is foursquare-mystic with the mention of BABALON footnoted with an assertion that her number is the formula of the four watchtowers (which may then be the four symbols Crowley suggested) being the City of the Pyramids. The Emblems of Death abound, jewels are mentioned and the symbol of the palace is presented as the body of the daughter.

This mind that is the palace is the Soul itself; that attainment coming about by the its congealing (Cf. [Congealing of the Soul](#)). The body of the daughter is then the Ruach itself. The Buddhists present a commanding map of the mind, though their worldview leads them to a different understanding of its nature. At the time Liber AL was dictated to Crowley, he was a practicing Buddhist who not only had given up his pursuit of Magick, but also found concepts such as that found in AL:II.21 to be morally repugnant. It was only later that the Master Therion would come to understand its import. In order to come to our own understanding of this verse, we need to ask ourselves: What is a vice? The answer: a vice is a moral failing; representing weakness. It implies a defect of natural character, as revealed by

contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted than that usually implied in these visions.

certain indulgent habits and customs. So how is it that the nature of Compassion should be considered a vice? And how is it then, that vices should be a service to HADIT? Crowley writes in his commentary to this verse:

AL II.21: "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

Compassion, the noblest virtue of the Buddhist, is damned outright by Aiwass. To "suffer with" some other being is clearly to cease to be oneself, to wander from one's Way. It always implies error, no Point-of-View being the same as any other: and in Kings—leaders and rulers of men—such error is a vice. For it leads straight to the most foolish Rule ever laid down, "Do unto others as you would that they should do unto you." There is a good deal of the Nietzschean standpoint in this verse. It is the evolutionary and natural view. Of what use is it to perpetuate the misery of Tuberculosis, and such diseases, as we now do? Nature's way is to weed out the weak. This is the most merciful way, too. At present all the strong are being damaged, and their progress hindered by the dead weight of the weak limbs and the missing limbs, the diseased limbs and the atrophied limbs. The Christians to the Lions!

Our humanitarianism, which is the syphilis of the mind, acts on the basis of the lie that the King must die. The King is beyond death; it is merely a pool where he dips for refreshment. We must therefore go back to Spartan ideas of education; and the worst enemies of humanity are those who wish, under the pretext of compassion, to continue its ills through the generations. The Christians to the Lions!

This path, the "Way of the Tao," is perfectly proper to all men. It does not attempt either to transcend or to tamper with Truth; it is loyal to its own laws, and therefore no less perfect than any other Truth. The Equation Five plus Six is Eleven is of the same order of perfection as Ten Million times Ten times Ten Thousand Million is One Billion. In the Universe formulated by the Absolute, every point is equally the Centre; every point is equally the focus of the forces of the whole.

As a practicing Buddhist, Crowley would have been intimately familiar with the Buddhist teachings on compassion. This would have been especially so as one of his most important mentors, Allan Bennett, would quit the Golden Dawn to become a Buddhist monk. The teaching that compassion is spiritually virtuous originates with Buddhism and is well inculcated into Christist culture, as it is said to indicate a transcendent state of mind that has become so by way of four specific attitudes. These four attitudes or states of mind are called *brahmaviharas* which means "divine abodes".

An abode is a dwelling of the mind in a certain sublime mode of consciousness; during meditation that must ultimately manifest in 'normal' consciousness. It uses an emotional, intent-oriented energy to contrive one's apprehension of the Universe; facilitated by way of an epistemological education and a deliberate adjustment of one's attitudes about life. The intent is extended to all beings with great solemnity as it is a choice orientation of the mind by the 'king' or master of life, which would obviously entail a divergence away from the disciplined teachings and attitudes of Liber AL.

Should it be said that a 'king' might have a right to his or her vices? And what of those vices that are declared to be a service to Hadit?

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

In Crowley's commentary to this verse, the vices of the dead religions, manifest in today's world are reinterpreted as service to self, rather than flaws of character. He writes:

The Angel does not even deign to show that what pious people call vices are in fact virtues: that is, tokens of manhood; or that vices means "flaws." He uses these two words in their vulgar sense. To dare the world to a duel to the death. He does not merely tempt mankind to do what Christians call evil, he says that these vices are of the priesthood of Hadit, means to invoke Him, ways of coming to truth, ladders to climb to Godhead.

Each abode is said to have two opposites, a direct force and an indirect force that becomes spatial for the mind, which shows an immersion into the space/time continuum and the yetziratic consciousness of the Ruach.

Abode I

Metta (Loving Kindness)

The identification of HADIT & NUIT ('I' and 'Not-I');

One unites with all beings, celebrated as a Eucharist.

This is the most fundamental of the Abodes in that an empathy is created that brings on the affectation of love; hence, Love under Will. Expression is given to one's inner nature in accord with the ancient Gnostic teaching, which says that that which you have in your must be brought forth from you. If this is done, it will 'save' you and if not, it will destroy you. (Cf. [Comments on the Gospel of Thomas](#)). The soteriological reference suggests in our consideration that congealing of the soul, which requires the 'universal solvent'. We may also learn from the office of the Scarlet Woman whose unbiased love is demonstrated unconditionally for all beings in all circumstances without exception.

Abode II

Karuna (Response to Suffering)

The Right Understanding of Suffering.

Compassion is the common feeling that arises when one compares one's success with that of another and finds the other wanting. It is just this presumption that creates a condescension that leads away from identification with NUIT. We must ask: who am I that my values should be put over the life of another? And so the first noble truth is not a truth at all; suffering is not necessarily at all pervasive in one form or another, as for some it can be seen that it serves a purpose for instance in the repaying of karmic debt or for the mere sake of gaining knowledge. So compassion, this tendency to empathize with the suffering of others is an artificial construct of the mind.

AL I.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."

Motta says in his comment to this verse:

It is true that the Trance that most often leads Aspirants to the Path is the Trance of Sorrow; but it is necessary to be very hypocritical, or a Buddhist, or both, not to admit that what we seek in the Path is not 'salvation' for 'others', but our own salvation, meaning, in this case, Sorrow's Ceasing! The following Commentary by A.C. is illuminating:

All this talk about 'suffering humanity' is principally driven based on the error of transferring one's own psychology to one's neighbor...The development of the Adept is by Expansion -- out to Nuit -- in all directions equally...This thesis concerning compassion is of the most primary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other people's business. Each individual must be left free to follow his own path.

It makes no sense to indulge ourselves in the false virtue of compassion as it necessarily leads to the delusion of self-righteousness. Nietzsche shows us that these Christist virtues really contain no functional morality. The paradigm of morality is no longer caught up in absolutes; good and evil. Rather, morality is determined by its existential function. Values then become based on the observation of nature and the development of natural law.

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

The injunction "seek me only" is emphasized with an oath, and a special promise is made in connection with it. By seeking lesser ideals one makes distinctions, thereby affirming implicitly the very duality from which one is seeking to escape. Note also that "me" may imply the Greek MH, "not". The word 'only' might be taken as '{Ayin-Lamed-Nun-Vau}' with the number of 156, that of the Secret Name BABALON of Nuith. There are presumably further hidden meanings in the key-word 'all'.

156 is also the formula of the Watchtowers as footnoted by Crowley in his description of the 9th Aethyr (vide supra). It is through these four gates that one may "enter in turn or at once" per AL:I.51. The seals of the Four Horseman of the Apocalypse would then be the symbols that Crowley writes about in his commentary to this verse. This merits special attention from the Greek Qabalah as the Apocalypse of John is so thoroughly misunderstood. Right understanding comes through the Merkabah Tradition of which this book is certainly connected. The following passage from The Canon by William Stirling provides a profound insight:

The length of the sun's orbit amounts to about 690 of its own diameters ($220 \times 3 \frac{1}{7} = 691$), and an ark, or rectangular box, as previously described, whose length outside is 690, measures internally 666. The notorious allusion to this number in the Apocalypse is as follows: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred, three score, and six." It is possible that the wisdom mysteriously referred to by St. John, may have reference to the sun's boat, which accurately measured the extent of his course in the heavens.

The approximation may not be as forced as it at first, seems due to the fractional rounding to whole numbers. Per Liber AL:III.47 **"...then this circle squared in its failure is a key also."** What is interesting in this is the attempt to show the Ark of the Covenant with a connection to the Sun and both to the body of man is a metaphor for the union of Earth and Heaven. The diameter of the Sun enumerating to 220, the number of verses in Liber AL is obviously synchronous for Thelemites as well. Continuing with Stirling's passage...

It is generally admitted that the revealed wisdom of the Apocalypse is concerned with astronomy, and that the vision of St. John was a sight of heaven, such as astronomers see, but set forth in the mystical language of prophecy. Victorinus, who was Bishop of Petau at the end of the third century, in a treatise on the Revelation, alluding to the number 666, speaks thus: "As they have reckoned from the Greek characters, as they find it among many to be TEITAN, for *Teitan* (666) has this number, which the Gentiles call Sol and Phoebus." This statement of the bishop explicitly connects the number 666 with the sun, and the statement in the text, that, "it is the number of a man," further associates it with the Ark of the sun, which contained the figure of the Microcosm.

The Teitan race in Greek mythology is connected with the Nephilim of Genesis. These are the children of Sons of God having mated with the Daughters of Men; another metaphor for the uniting of Earth and Heaven. An apocalypse of course, is a vision of one of the seven heavens, employing a rich symbolism encoded into the Green Language used by ancient Alchemists and Mystics.

In some early manuscripts of the Apocalypse the number 616 is substituted for 666. And 616 is the perimeter of a square, enclosed by the sun's orbit, so that both numbers record the same measure in a different way. When Eratosthenes took

his observations for determining the circumference of the earth, he is said to have been informed that when a pit was dug at Syene in Egypt, the sun's rays at the summer solstice shone perpendicularly into it. This place was consequently considered by the Greeks to mark the northern tropic. Can it be a purely accidental coincidence, that the Greeks should have called the place which measured the sun's course in the ecliptic by a name which has the value of 666? Assuming that it was the custom to give names an appropriate number, and that it was known that the sun's orbit was contained in an ark whose internal length was 666 of its own diameters, it must be admitted that Syene, 666, was a very fitting name for a place which indicated the boundary of the sun's path.

666 is literally the sum total of the value of the letters of the phrase 'The number of the Beast' in the English Qabalah and in the Hebrew Qabalah it is the Ark of the Covenant. 616 in the Hebrew Qabalah is the word for 'essence' or 'substance'.

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

Now the Second Challenge: a Bugle Call shriller and clearer than the First. Sorrow, pain, regret, are symptoms of diseased thought; those only who have ceased to be able to adjust themselves rightly and gladly to all Change, and to grow thereby, or those who still react, but only feebly and vainly, take Sorrow, pain, and regret to be Real. Those (also) who do not yet know Hadit (that is, know their True Selves to be Hadit) are likewise deceived... The dead and the dying, who know not Hadit, are in the Illusion of Sorrow. Not being Hadit, they are shadows, puppets, and what happens to them does not matter.

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

Such folk "feel not", even though they suppose themselves to feel more keenly than those who enjoy life and death—those whom they call callous. But the truth is that since Events compose Life, and each Event is an act of Love under Will, all feelings except those of joy, conquest, triumph and rapture are not Events at all and so do not belong to Life.

The poor and sad are not of Hadit; for to know that one is He confers full wealth and complete joy: it is the title to Lordship of the Earth. All leaders of men are active, finding pleasure even in toil, hardship, and defeat: they accept every Event as proper to their chosen course of action, and conquer even when they are beaten down for the moment. They die at the crisis of the battle, with failure certain; yet they rejoice, having lived and loved and fought and done their will; those for whose cause they fought will reap at last where they have sowed... This idea is confirmed. Those who sorrow are not real people at all, not 'stars' -- for the time being. The fact of their being 'poor and sad' proves them to be 'shadows,' who 'pass and are done.' The 'lords of the earth' are those who are doing their Will. It does not necessarily mean people with coronets and automobiles; there are plenty of such people who are the most sorrowful slaves in the world. The sole test of one's lordship is to know what one's true Will is, and to do it.

AL II.19: "Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."

A God cannot live in a dog; the token of Godship is to be free to act, to dwell in an abode, and work with tools, suited to the nature of their Will. The Highest only are of Hadit; all failure to attain the perfect marks some lack of knowledge of one's nature as a Symbol of Him in one or other Form. Aiwass repeats his doctrine about joy and sorrow in more solemn terms, thus leading up to the full Force of His thought... A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy.

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

Beauty and strength, the sense of the fitness of the object perceived as a symbol of the success of one's will, and the power of that will itself; leaping laughter and delicious languor, the rapture of joyous uprush in full freedom of spirit and the delight that follows the success of one's efforts, luring the victor to enjoy the pleasure of knowing himself worthy; force and fire, the ardour of motion, achieving one's will, and the light

and heat evolved by the love under will of the Self and its desires: these are the marks of those who know their True Self to be Hadit. (Note that all these statements are hidden in the basic complex of thought which defines Hadit.)...As soon as one realizes one's self as Hadit, one obtains all His qualities. It is all a question of doing one's Will. A flaming harlot, with red cap and sparkling eyes, her foot on the neck of a dead king, is just as much a star as her predecessor, simpering in his arms. But one must be a flaming harlot -- one must let oneself go, whether one's star be twin with that of Shelly, or of Blake, or of Titian, or of Beethoven. Beauty and strength come from doing one's Will; you have only to look at any one who is doing it to recognize the glory of it.


G. 'B. 'G. ' . TAI SHU I S U T (1370)
(1139) KWAN YIM WONG HOE NEE LIU.
Ye sin wen: H O E, 3936- 85, =
River, particularly the Yellow
River, WONG HOE (called
"Huang Ho" in Mandarin); &
L I U, 7248 - 85, = Flow,
circulate, move about,
spread, fluent, etc.
Kwoe wen, KWAN YIM, stand
for Bodhisattva (Hindu)
AVALOKITESVARA, or "Kwan
Yin" (Chinese), originally
male, but transformed
to the female sex as
the Goddess of Mercy,
Maternity & Longevity,
similar to the Roman
Lucina & Latin "Mary"
early in 12th century;
worshipped also by as-
pirants to enter the
"Pure-Land" (Sukhavati), the
Buddhist Paradise, in the far
west. Tung who Sherises up out
of a Lotus & meditates on the
Yellow River Flowing Backwards,
which is a Tantric Formula; Wong Hone
as the Spinal Column; Nee Liu (Backward Flow)
"reversing nature" - same as the Zen Fat - to
nourish the brain, awaken higher consciousness,
etc. "CHHING NEE LIU I NAW" during MAITHUNA Cere-
mony, or mystical union with God. Sin wen CHHING
(2133-119) = Essence, Seed, Pith. This is of
course above the ordinary or lay
ZAI of HARN TUNG FANG
SHUT & surpasses the
physical; more
later on this
MOO ZAI.



觀
音
黃
河
逆
流





Kwan Yin by C.F. Russell

The Lotus Sutra presents compassion as being all-pervasive in its nature. In Chapter 25, "The Universal Gate of the Bodhisattva Regarder of the Cries of the World" the Avalokiteshvara is the cast of the Bodhisattva who is the 'Regarder of the Cries' and named Kuan Yin in the Yellow School. The whole chapter deals with Avalokiteshvara's compassionate perception of all the world's cries of suffering, and his (or her depending on the form she takes) response to this suffering when anyone call upon his name and thereby draws closer to her in spirit.

From the above plate by C.F. Russell, we glean this immortal river; a strong theme in Siddhartha's attainment. But for us, would be the river of Amrit. Kwan Yin is a goddess of life; birthing and motherhood as well as longevity. The motif suggests BABALON; the Scarlet Whore. But Kwan Yin is of the Yellow River or Yellow school of Magick.

Kwan Shi-Yin reminds me of a CF Russell work (attached). After reading the attachment, Blavatsky's comment to Verse 7 of her *Poem of Dzryan* (Meditative Poem) will have an added impact:

"Kwan-Shai-Yin" is identical with, and an equivalent of the Sanskrit Avalokiteshvara, and as such is an androgynous deity like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized, and represented with female attributes; under his female aspect becoming Kwan-Yin, the Goddess of Mercy, called the "Divine Voice." (The Gnostic Sophia, "Wisdom," who is the "Mother" of the Ogdoad [Aditi, in a certain sense, with her eight sons), is the Holy Gost and the Creator of all, as in the ancient systems. The "Father" is a far later invention. The earliest manifested Logos was female everywhere--the mother of the seven planetary powers.

Right understanding is wisdom; suffering, but the means to Joy. But it is no supernatural effort. Rather, with understanding the nature and condition of our suffering, that very suffering becomes a tool for our attainment unto the City of the Pyramids, the mystery of which is that Sorrow equals Joy. We may therefore accept our circumstances existentially as we find a way to thrive in them. The dire circumstances one might find oneself in are the keys to this wisdom and the act of creation. One must destroy in order to create as much as necessity is the mother of invention (creativity).

LXV:I.37 So they will reproach thy servant, saying: Who hath set thee to save us?

Crowley's comment: The above explains why men should resent their savior. They misinterpret his acts as destructive.

These are all the petty egos of the mind/body complex losing their sovereignty to the union with the Holy Guardian Angel.

LXV:I.38 He will be sore distressed.

Crowley's comment: He in his human mind, is distressed at this.

LXV:I.39 All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.

LXV:I.40 The joy of men shall be our silver gleam, their woe our blue gleam -- all in the mother-of-pearl.

Joy and sorrow fluctuate in rhythmic cycles like the crest and trough of a wave. It is simply a matter of perspective in showing which of the two we might apprehend in any one given moment.

LXV:I.57 Then was the Adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude!

All the petty egos ultimately capitulate; despite their puny wills and they as petty tyrants are neutralized; succumbing to the potent force of the Angel.

Abode III

Mudita (Infinite Sympathetic Joy)

The camaraderie amongst warriors; brothers in victory.

Sympathetic joy is the feeling which arises when one regards all beings with loving-kindness and then perceives those who are happy and have created a lot of merit or even attained liberative insight. We rejoice that in the good fortune of others and particularly for those who have attained enlightenment. In this way we overcome resentment, envy, and jealousy and even find inspiration in the accomplishments of others.

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

AL III.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!"

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

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

AL III.59: "As brothers fight ye!"

Abode IV

Equanimity (Dispassion)

The mind in lively balance between desire and aversion.

Equanimity as Silence is the fourth power of the Sphinx; leading to the fourth divine abode. It is the even-minded balance in the face of both suffering and joy. It is the feeling of success; the formula of Love under Will having been successfully carried out. And now in its term, rest and contentment.

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

It is NUIT that bids us both to be non-discriminate (aversion) and yet to desire her as she desires us. This is the right relation of 'I' to 'Not-I' in its magnetic polarity.

AL I.4: "Every number is infinite; there is no difference."

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

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

AL I.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!"

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

The Abomination of Desolation

There is no more loathed a concept as the concept of the *Bloody Sacrifice* in Magick. It simply does not belong in the modern world. And for that matter, it was also removed from the ancient world with the onset of Christianity. The early Christians declared Jesus the last bloody sacrifice and the bloody sacrifice to end all bloody sacrifices. Crowley writes in Magick in Theory & Practice:

In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favour with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

Jesus was proclaimed to be the last bloody sacrifice; ending this practice with the establishment of a 'new covenant' with God. This was said to be foretold in the Book of Daniel:

9:20. Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

9:21. As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

9:22. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightiest understand.

9:23. From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

9:24. Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed.

9:25. Know thou, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straightness of times.

9:26. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

9:27. And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

The consummation and end of the temple and the efficacy of the rite of the bloody sacrifice; as if to suggest that its failure will be due to the failure of the victim that will prove in some way, unsuitable. Also, the failure of the sacrificial rite will cause the Lord to abandon his dwelling in the Holy of Holies

and that there shall appear in the temple an "abomination of desolation." Indeed any desecration of the temple would cause the Lord to abandon it. In Daniel 11:31, it is foretold that the Roman Emperor Antiochus would place the idol of Jupiter (said to be the "abomination of desolation") in the "sanctuary of strength" and Daniel 12:11 refers to a time when the "continual sacrifice" will be taken away and an "abomination of desolation" will be set up in its place.

Yet, for the emerging Christianity, the sacrificial lamb whose blood stained the temple was supplanted by the crucifixion of the savior as a rite to end this form of sacrifice, which is why it is their central mystery. Hence the spilling of his blood into the ground redeems the planet in a grand, vicarious atonement that eliminates any further need to please God in this manner. And Jesus becomes the object that is the "abomination" in Daniel's prophecy; so that as the Son of God and 'one in three' with God (the mystery of the Trinity), his blood on the cross of life is the life of God raising we who are born of the Earth to a spiritual redemption that should restore humanity back to the Garden of Eden.

However, the vicarious nature of this rite robs the individual of the Gnosis of his or her divine nature, and forms the principal objection in Thelemic philosophy. And it is for this reason that the abomination of desolation of the Christians has been supplanted by an entirely different object; *The Stele of Revealing*. The abomination of desolation is explained as part of a larger teaching that starts with:

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

Crowley writes in his commentary:

The infinite unity is our refuge, since if our consciousness be in that unity, we shall care nothing for the friction of its component parts. And our light is the inmost point of illuminated consciousness. And the great Red Triangle is as a shield, and its rays are far-darting arrows!

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

That "Mercy let be off" and the call against fear in AL:III.17, the petty egos ("component parts") and fractured nature of the psyche, with all its voices should be met with great force. These petty egos must be attacked without mercy or pity that they come under the yoke of the higher self. Mercy is also a desperate appeal to the king in ancient Jewish culture (similar to Habeas Corpus today); it being said that where there is mercy, there is God and where there is no mercy, there is no God. This should be read in light of Hadit's proclamation in AL:II.23 **"I am alone: there is no God where I am."** So that having cast one's star into the heavens; upon the attainment of Binah, we are embraced in the body of Nuit who is NOT, as in AL I.21: **"With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit."**

AL:III.19 **"That stele they shall call the Abomination of Desolation;
count well its name, & it shall be to you as 718."**

Who are "they" in the above quote? They are the petty egos in our psyche that become united in the process of integration that is in Magickal terms, *asar un nefer*; being killed by that which is called "the inmost point of illuminated consciousness." (This is reminiscent of what is said in Liber LXV:I.12-17) In his 'New Comment' to the verse, Crowley writes in his Magickal Diary at the Abbey of Thelema in Cefalu, Sicily (An XVII Sol in Gemini, Moon in Cancer, June 8, 1921 e.v.):

...the actual name of the Stele, its ordinary name, the only name it ever had until it was called the "Stele of Revealing", in the Book of the Law, itself, "its name" in the catalogue of the Museum at Boulak, was just this: "Stele 666".

And so it was the Book of the Law that re-named Stele 666; calling it the Stele of Revealing—as it to give it a Magickal potency by the act of naming it. The stele was said to be “to you as” and given a subsequent value of 718. Crowley ultimately would identify with the Stele; itself an account of Ankh-af-na-Khonsu, the Prince-Priest, the Beast 666, as he discovered the Greek valuation of the word Stele:

I scribbled the word ΣΤΗΛΗ and added it up. The result is 546, when ΣΤ counts as 500, or 52, when ΣΤ (as F[1]), is 6, a frequent usage, as in ΦΑΥΣ, whose number is thus 777. Idly enough, my tired pen subtracted 52 from 718. I started up like a Magician who, conjuring Satan in vain till Faith's lamp sputters, and Hope's cloak is threadbare, gropes, heavily leaning on the staff of Love, blinking and droning along -- and suddenly sees Him! I did the sum over, this time with my pen like a panther. Too good to be true! I added my figures; yes, 718 past denial. I checked my value of Stele; 52, and no error. Then only I let myself yield to the storm of delight and wonder that rushed up from the Hand of Him that is throned in the Abyss of my Being; and I wrote in my Magical Record the Triumph for which I have warred for over seventeen years:

718
ΣΤΗΛΗ 666

So therefore, to 666 (the solar beast, who is now, not slaughtered; there being no dying Sun at the end of the day), the stele; adding to 52 (a number of the Sun) became itself and him or 666+52, which equals 718. Crowley writes in his commentary to LXV:IV. 61 **“I too am the Soul of the desert; thou shalt seek me yet again in the wilderness of sand.”** —

The Angel declares Himself to be the Soul of the Desert. This remark may be taken generally as a reference to His attribution to the Path of Gimel which joins Kether and Tiphereth crossing the Abyss or Desert whose essential characteristic is the absence of a soul. See Liber 418, 10th Aethyr. Choronzon is defined as soullessness. Protean as are the forms of his appearance this quality is common to them all that there is no essence behind them. They are the Qliphoth (shells or husks), devoid of meaning or substance because mere categories uninformed by any individuality. Gimel incidentally means a camel ‘the ship of the desert’. Cf. Liber VII VII:22-23, and Cf. Liber 333 Chapter 73:

THE DEVIL, THE OSTRICH, AND THE ORPHAN CHILD.

Death rides the Camel of Initiation.

Thou humped and stiff-necked one that groanest in Thine Asana, death will relieve thee!
Bite not, Zelator dear, but bide! Ten days didst thou go with water in thy belly? Thou shalt go
twenty more with a fire brand at thy rump!
Ay! All thine aspiration is to death: death is the crown of all thine aspiration. Triple is the cord of
silver moonlight; it
shall hang thee, O Holy One, O hanged Man, O Camel-Termination-of-the-third-person-plural for
thy multiplicity,
thou Ghost of a Non-Ego!

Could but Thy mother behold thee, O thou Unt! (Unt is Hinbdustani for camel. I.e., Would that
BABALON might loon on thee with favour.)

The Infinite Snake Anata that surroundeth the Universe is but the Coffin-Worm!
V.V.V.V.V. ("While Living, I have conquered the Universe") is the Motto of 666 in his Grade of Magister Templi. See Liber LXI 29-30. **[29. Also he shall have made roses bloom thereon. 30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.]** The function of the Magister Templi is to cause the desert to blossom by transmitting the Logos of the Aeon to those that are below the Abyss. Apart from this general signification there is a personal allusion to 666 who is Alastor, the Spirit of Solitude. Foolish Rabbins have included this symbol in their list of demons. To the well-fed Pharisee as to the modern bourgeois nothing seems more frightful than solitude in which the mind is compelled to face reality. Such people fear nothing so much as the wilderness. The very legend of their tribe deals with the “land of milk and honey”, the Promised Land, the wish phantasm of the sensual.

Observe that this is merely a matter of point of view. V:59-62. What is to the smug Jew with his Oedipus complex the extreme abomination is to us a ``land beyond honey and spice and all perfection," though we call it `Naught.' We consider them `weary ones' and their ideal of comfort and civilisation as `old grey land'. De gustibus non est disputandum. But there is a criterion in this case by which we can determine whether we or they have chosen the better part. For it is evident that no condition of existence can be really satisfactory if its joy is liable to be disturbed. The question is whether its nature is harmonious with that of the Universe. For stability depends thereon. We should find consequently that the ideal of the bourgeois is repose and his conception of the Cosmos static. Now we find that this is not the case. The Universe is a constant flux. To desire repose is thus contrary to Nature herself. We accept this fact and define the Black Brothers directly as those who seek to check the course of events. The bourgeois is for us therefore a clumsy ignorant amateur Black Magician. Our idea of joy is unchecked free motion, and the stability of our joy is assured by our very conception of Yesod. We find the change the more fixed we are in our joy. (Refer to the 11th and 3rd Aethyrs, and several similar passages in the Holy Books.) We are guaranteed by the nature of things in themselves whereas the bourgeois is constantly upset by such trivial matters as the efflux of time and the rate of exchange. The hardships of desert life and in particular its psychological horror indicate the correspondence emphatically.

Apart from this reference to Alastor the word again recalls the historic events of the 3rd of December, 1909 E.V. at Bou Saada when 666 ceremonial underwent the Initiation into the Grade of Magister Templi. This points the allusion. From this it is evident that the import of these verses is entirely practical. They are not to be taken in a mystical sense, but as definitely predicting a Great Magical Retirement, to be undertaken by 666 at some period in the future. There do not seem to be any clear indications as to the date of this journey, but its conditions are laid down with considerable precision and the actual place the `consummation' is described in terms which should leave no room for doubt.

The student should refer to the accounts of such events as the finding of the Villa Caldarezzo if he would learn to interpret the instructions communicated by means of visions and oracles.

The psychological horror that must be confronted in order to take the leap into the Abyss is a horror that one must face alone, in desolation. It fulfills the dictum that states: Those who would save his life will lose it and those who would lose it shall be saved. The stele is a commemoration of the death of the Theban priest; Ankh-af-na-Khonsue, of whom, Crowley is said to be in Liber AL:I.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-Khu-it.". Note also, AL:I.15 that also describes the prophet: **"Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."** And in Crowley's commentary to Liber LXV:IV.59 **"Thou dost faint, thou dost fail, thou scribe; cried the desolate Voice; but I have filled thee with a wine whose savour thou knowest not."**

The epithet 'desolate' attracts the attention immediately. The word is derived from de-solare, de having an intensive force, so that desolate means 'utterly alone'. The Hierophants have however been accustomed to communicate arcana in the presence of the profane by taking advantage of the similarity of sound between Sol and solus, especially in such parts of the declension as soli, which is genitive singular of sol and ablative plural of solus. The word desolate may therefore be intended to indicate the attribution of the Angel both to Kether (Solus) and to Tiphereth (Sol). The de may imply a reference to his relation with the Adept through the Path of Daleth, Love, especially in view of the fact that His Word Thelema, 93, contains the idea of Agape, 93.

Being the "Angel [sic] to Kether," the Supernals are implied, as Gimel leads first to the City of the Pyramids in Binah. Motta writes as a response to this:

While it is true that Initiates made use of Sola and Solis as long as Latin was the courtesy-language in the West, the concept of God in a lonely place much precedes it. The Jews, 'having the half, sensed this worship of God I high, lonely places. In the New Testament we find that "John the Baptist" called himself the "Voice in the Wilderness". "Jesus" is said to have wandered into the desert. It is

true that in this Aeon the Hermit is not to be found in the desert. Geographically speaking. For, "You can be lonely among men, too," says the snake (the snake, no less!) in St. Exupery's Little Prince.

There is a practical aspect to this whole question that had better be mentioned, and it consists of the Ordeal that might be called 'Invoking Mercy'. Aspirants will occasionally try to blackmail Heru-ra-ha, or Aiwass, or 666, into 'saving them'. Such Aspirants will deliberately get themselves into dangerous situations, into desperate straits, hoping for a last minute 'rescue' by "the Gods". Such Aspirants usually die. When they do not die, they go insane. Let his be a warning. Heru-ra-ha shows no mercy. What He has to say to anybody in a desperate situation is this: "Success is your proof; courage is your armour. There is no law beyond Do what thou wilt."

Or, in other words: Sink or swim.

Which brings us to Mr. Heschel's very simple assertion of Jewish orthodox theology: "Wherever God is present, there is mercy. Wherever there is no mercy, God is absent and we are forsaken." It strikes at once any mind that has the seed of Thelemic endeavor that God can never be absent, since God is omnipresent. If God abstains from showing 'mercy', then, God must have a reason. And God being 'good', the reason must be a good reason. Sometimes a living father will refuse candy to a pleading child. And the mother bird pecks her adult offspring if they try to come back into the nest.

For fifteen hundred years, the Jews—the Chosen People, no less—prayed God for deliverance. For fifteen hundred years they prayed God to let them go back to Palestine. For fifteen hundred years they prayed God for the Messiah.

For fifteen hundred years the Jews were persecuted. For fifteen hundred years they were kept out of Palestine. For fifteen hundred years every nation had a Messiah of some sort but they.

Then came the Messiah of all, with a Law for all. The Chosen People at once sensed His Import, and indignantly denied His Message. Six million of them died without mercy. Then they stopped asking God for mercy and took matters in their own hands. They are back in Palestine. As "Promised Lands" go, it is no treat. But using their heads and their hands, they are raising flowers in the desert.

Still, old-line Rabbins will hardly recognize the Messiah. That is quite all right, gentlemen; we don't need you; but you need us. And the true seers, the true poets, the true thinkers among you are waking up. Thelemites are of all cultures and of all races. Your young men and young women are beginning to sing new songs. If you don't believe me, read the end of "Gideon", that beautiful play by Paddy Chayefski.

We come at last to the move why the stele 666 shall be called—by the outcast and the unfit—the Abomination of Desolation. "Because of the fall of Because, that the is not there again." The "Black Brother" makes himself a false crown of the horror of the Abyss, a crown which he places in Daath; but he abides in Chesed. Chesed is the Crowned King, Jupiter, the Lord of the Gods. It is to him that the profane and low initiates apply for mercy. He is the Father Image—the most insidious of all forms of Because, because it will assume any shape you may wish to worship. The mind is protean.

Readers are here referred to our Commentaries to AL II, vv. 27, 28, 32, 52, and to our comment on Joseph Smith, at the end of A.C.'s Commentary to verse 73.

Why does A.C. speak of the "smug Jew, with his Oedipus complex"? Because the story of Oedipus is symbolical of High Initiation. In order to become a Man—the riddle of the Sphinx—the boy Oedipus must kill his father (destroy the Father Image in his own psyche) and possess his mother (destroy the Mother Image in his own psyche). Readers will please notice that the whole story of Oedipus is a veil of the Mysteries of Eleusis.

Serious students are referred to LXV, v. 34-40; VII, vii, 22-24; CCCXXXIII, 26, and the Commentary thereon by A.C.

718 is the formula of Resurrection, which we can see applies to both major initiations; the K&C at Tiphareth and the MT at Binah. 718 is also the value of "six" (Tiphareth and Atu VI: The Lovers) in the English Qabalah. This formula is revealed in the [Stele of Revealing](#); the object being the only one of veneration in Liber AL. This indicates that the new formula is not one of the Dying God; but of a living God that destroys death. (cf. AL:II.23 "I am alone: there is no God where I am.")

And with the attainment of the Grade of Magister Templi (the attainment of Binah); having crossed the Abyss, one is said to cast one's star into the heavens to be embraced in the body of Nuit who is NOT (AL I.21: "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.")). This is the desolation caused by the

Formula of Resurrection. But it is the next verse explains that the “fall of Because” is the reason why the Stele of Revealing is the abomination of desolation:

AL III.20: **"Why? Because of the fall of Because, that he is not there again."**

Motta writes in his commentary to the verse:

[This verse] should be read in connection with verses 18 and 19, because it is the explanation of them.

Why must “Mercy” “be off”? Why shall the stele be called “Abomination of Desolation”? What is “the fall of Because”?

We transcribe here a letter published in Newsweek, on February 26, 1968:

“At the service held at Arlington National Cemetery, I recited in Hebrew the opening words of Psalm 22, “Eli, eli, Lammah asavthani” (“My God, my God, why hast Thou forsaken me”), not “Eli, Eli, Lama Sabachthani,” which is an Aramaic transliteration.

“According to (Jewish) tradition, this psalm, a cry of supreme anguish, is customarily recited when one is about to make an appeal to a Head of State. Queen Esther recited it when she entered the court of the King to appeal to him for mercy. Wherever God is present, there is mercy. Wherever there is no mercy, God is absent and we are forsaken.”— Abraham Joshua Heschel

Jewish Theological Seminary, New York City

Serious students should remember the description of the initiation of the Master of the Temple in Liber 418. They should remember the Commentaries to AL II, vv. 5, 7, 8, 21, 23, 48, 49, 59, 60.

We quote now three passages from The Case of the Drowsy Mosquito, by Mr. Erle Stanley Gardner (Copyright 1943 Erle Stanley Gardner, William Morow and Co., Inc.):

“The desert is the best mother a man ever had. You do what she wants you to and she’s kind to you. She trains you to do your thinking for yourself, too, and that’s good; but just you forget about her laws, and you’ve got trouble on your hands—lots of trouble. A man don’t make a mistake only once in the desert.”

“Lots of people hate the desert. That’s because they’re really afraid of it. They’re afraid of being left alone with themselves. There’s lots of people you could put down in the middle of the desert, go away and leave ‘e for a week, and come back and find them completely crazy. I’ve seen it happen. Man sprained his ankle once, couldn’t travel. The party he was with had to go right on, but they left him with lots of water and food, plenty of matches, lots of wood. All he had to do was to just keep quiet for three or four days until he got so he could travel. He showed up in civilization just about half crazy. His ankle was all inflamed, said he’d rather have lost the whole leg than to have stayed on in that desert for another ten minutes.”

“I think it’s beautiful,” Velma Starler said.

“Sure it’s beautiful,” Salty agreed. “People get scared of it because out here they’re alone with their Maker. Some people can’t stand that.”

“You know, folks, the desert is the kindest mother a man ever had, because she’s so cruel. Cruelty makes you careful and self-reliant, and that’s what the desert wants. She don’t want any softies hanging around. Sometimes, when she’s blistering hot and the light burns your eyes out, you see only the cruelty. But then, along this time of day, she smiles back at you and tell you her cruelty is really kindness, and you can see it from her viewpoint—and it’s the right viewpoint.”

For more on the Abomination of Desolation, we look to Liber 418. In the 25th Aethyr, Crowley meets the Beast:

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite[2] stone. He bears a pitcher[3] or amphora.[4] And now there comes another Angel upon a white horse,[5] and yet again another Angel upon a black bull.[6] And now there comes a lion[7] and swallows the two latter angels up. The first angel goes to the lion and closes his mouth.[8] And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.[9] Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame.[10] And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils![11] Let all the gods and the archangels and

the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye![\[12\]](#)

I am he that swalloweth up death[\[13\]](#) and victory.[\[14\]](#) I have slain the crowned goat,[\[15\]](#) and drunk up the great sea.[\[16\]](#) Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays[\[17\]](#) far-darting. And my body is the body of the Snake,[\[18\]](#) and my soul is the soul of the Crowned Child.[\[19\]](#) Though an Angel in white robes leadeth me,[\[20\]](#) who shall ride upon me but the Woman of Abominations?[\[21\]](#) Who is the Beast?[\[22\]](#) Am not I one more than he?[\[23\]](#) In his hand is a sword that is a book.[\[24\]](#) In his hand is a spear that is a cup of fornication.[\[25\]](#) Upon his mouth is set the great and terrible seal.[\[26\]](#) And he hath the secret of V.[\[27\]](#) His ten horns spring from five points,[\[28\]](#) and his eight heads[\[29\]](#) are as the charioteer of the West.[\[30\]](#) Thus doth the fire of the sun temper the spear of Mars.[\[31\]](#) and thus shall he be worshipped, as the warrior lord of the sun.[\[32\]](#) Yet in him is the woman that devoureth with her water all the fire of God.[\[33\]](#)

The lion (Beast) that proclaims to have "slain the crowned goat" is a direct reference to the sacrificial rite in the Jewish temple. And the "Woman of Abominations" is clearly a reference to Babalon. In other words, she is connected with the formula of the Stele of Revealing and of Resurrection, which is why she is a Guardian of the Abyss. And in the 21st Aethyr Crowley writes:

A mighty wind rolls through all the Aethyr; there is a sense of absolute emptiness; no colour, no form, no substance. Only now and then there seem as it were, the shadows of great angels, swept along. No sound; there is something very remorseless about the wind, passionless, that is very terrible. In a way, it is nerve-shaking. It seems as if something kept on trying to open behind the wind, and just as it is about to open, the effort is exhausted. The wind is not cold or hot; there is no sense of any kind connected with it. One does not even feel it, for one is standing in front of it.

Now, the thing opens behind, just for a second, and I catch a glimpse of an avenue of pillars, and at the end a throne, supported by sphinxes. All this is black marble.[\[34\]](#) Now I seem to have gone through the wind, and to be standing before the throne; but he that sitteth thereon is invisible. Yet it is from him that all this desolation proceeds.[\[35\]](#)

He is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar,[\[36\]](#) assafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorus, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he _signals_ them. I can see his eyes now. They are very round, with perfectly black pupils, perfectly white iris, and the cornea pale blue. The sense of desolation is so acute that I keep on trying to get away from the vision.[\[37\]](#)

I told him that I could not understand his taste-language, so instead he set up a humming very much like a big electric plant with dynamos going.

Now the atmosphere is deep night-blue; and by the power of that atmosphere, the pillars kindle to a dull glowing crimson, and the throne is a dull, ruddy gold.[\[38\]](#) And now, through the humming, come very clear, bell-like notes, and farther still a muttering, like that of a gathering storm.

And now I hear the meaning of the muttering: I am he who was before the beginning, and in my desolation I cried aloud, saying, let me behold my countenance in the concave of the abyss.[\[39\]](#) And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted,[\[40\]](#) that was (once) invisible and pure.

Then I closed mine eye, that I might not behold it, and for this was it fixed. Now it is written that one glance of mine eye shall destroy it.[\[41\]](#) And mine eye I dare not open, because of the foulness of the vision. Therefore do I gaze with these two eyes throughout the aeon.[\[42\]](#) Is there not one of all my adepts that shall come unto me, and cut off mine eyelids, that I may behold and destroy?[\[43\]](#)

Now I take a dagger, and, searching out his third eye, seek to cut off the eye-lids, but they are of adamant. And the edge of the dagger[44] is turned.

And tears[45] drop from his eyes, and there is a mournful voice: So it hath been ever: so must it ever be! Though thou hast the strength of five bulls, thou shalt not avail in this.[46]

And I said to him: Who shall avail? And he answered me: I know not.[47] But the dagger of penance[48] thou shalt temper seven times, afflicting the seven courses of thy soul. And thou shalt sharpen its edge seven times by the seven ordeals.

(One keeps on looking round to try to find something else because of the terror of it. But nothing changes[49] at all. Nothing but the empty throne, and the eyes, and the avenue of pillars!)

And I said to him: O thou that art the first countenance before time;[50] thou of whom it is written that "He, God, is one; He is the eternal one, without equal, son or companion. Nothing shall stand before His face";[51] all we have heard of thine infinite glory and holiness, of thy beauty and majesty, and behold! there is nothing but this abomination of desolation.

It is in the desert of the Abyss that one faces the abomination of desolation. In this sense, immortality is a forward and evolutionary motion that imitates the involutionary nature of the godhead. And as such, is an abomination to the Lord, of whom before him is desolation (the shame of Khem in cap. 2 of Liber LXV) in its outpouring as it seeks not to return, but to continue forward. (cf. [Introduction to Thelemic Qabalah Part I](#)) And in the 16th Aethyr, Crowley writes:

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation,[52] so that they that look upon it shall cry: Behold the abomination![53]

That the spirit becomes desolately alone it is held to be an abomination as it is without blood; without life in the desert of the Abyss. The madness is the path of the Fool that leads to Kether; it being the culmination of the initiation at Binah, as noted above. And in the 12th Aethyr, Crowley writes:

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast,[54] for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom. With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.) The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength.^[55] For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the union with the many."^[56] For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self."^[57] O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.^[58] The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.^[59]

And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.^[60]

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell. Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death,^[61] for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.^[62]

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six.^[63] This is its secret interpretation that may not be understood, save only of them that understand. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [ilabab].^[64] Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and ofΘελημα. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end.

All of one's blood should be poured into the Cup of Babalon; robbing the Hebrew temple and bypassing the Christian Jesus; that one makes one's own sacrament and reaches God; even before the Gnostic Jesus as he stated in the Gospel of Thomas and as Jesus is only about Tiphareth; not about Binah. And the final statement from the voice that states: "I saw you to the end" becomes the completion of what was promised originally in Daniel: "...and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end."

The temple is the vacated physical body; the consummation, the union with Tiphareth and the end, the attainment of Binah in the City of the Pyramids. The final proclamation from "a voice that comes without" is that "I saw you to the end" where Nuit's manifestation (the City of the Pyramids and infinite stars) exists and Hadit is hidden:

AL:I.66 "The Manifestation of Nuit is at an end."

AL:II.79 "The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!"

[1] The Digamma (F) in Greek not only indicated the number 6 (Tiphareth and Atu VI: The Lovers) , but that the numeral has normally been written in the graphic form of a stigma (Ϛ, ϛ), which was originally a ligature of sigma and tau, or even as the sequence Ϛτ or ϚΣ. Digamma; deriving from the Phoenician letter Waw, which gave rise to the Roman letter F (significant also in Crowley's formula FIAOF).

[2] The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of 3; that is, his form is Oracular.

[3] The angel is an avatar of BABALON.

[4] AMΦOPH = 719. This Angel is a veil for 156, the Woman who closes the mouth of the lion in the old Atu XI, and is the Scarlet Woman who rides upon him in the new form.

[5] The sorrow of Death.

[6] This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).

[7] Symbol of the Beast, 666.

[8] See Atu XI. Babalon and the Beast conjoined.

[9] BABALON prepared 666 (in a certain very secret manner) to utter the word Θελημα.

[10] i.e. 666 is now inspired.

[11] Nostrils = 5 and 4. Energy and passion, also Breath of the Word.

[12] Eye = Creative Light, i.e. of the Word.

[13] Scorpio.

[14] Netzach.

[15] Capricornus.

[16] Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them.

[17] Leo = [the sign of Leo] = [the Hebrew letter Shin] = [Shin; spelled in full] = 419. [shin]= [sign of Leo]. [shin] = snake by meaning. [sign of Leo] = Horus.

[18] The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.

- [19] Horus, the Lord of 666.
- [20] The Avatar of Binah, in the opening of this Aethyr.
- [21] BABALON. See Atu XI.
- [22] 419-418=1. Or 667-666=1. 667 = [Hebrew fond: hko kkish gynh], the Scarlet Woman.
- [23] Ibid.
- [24] Liber AL, his weapon.
- [25] This allusion must remain secret.
- [26] This seal is that of BBABALON. The Seal of the ATAT See the Book of Lies, kypmq(Cap. 49).
- [27] His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici).
- [28] V.V.V.V.V. Has 10 horns that spring from 5 points.
- [29] See the Book of Lies, Cap. mq, 49. But there is One Eighth Head too Sacredly terrible to mention.
- [30] Refers to Atu VII. H = The Chariot = 8. the Bearer of the Sangraal.
- [31] The Mystery $5^0=6^0$ and $6^0=5^0$, Heru-Ra-Ha is the Martial aspect of Sol.
- [32] See AL, Cap. III, v. 74.
- [33] Again a secret allusion.
- [34] This setting symbolizes the Way of Time in the Temple of Inscrutable Destiny.

[35] This Deity is Necessity or Fate. This whole Aire is of a metaphysic more difficult to understand than any of the earlier. The student must have finally shut out of his mind not only the crude ideas of Good and Evil, but the most fundamental logical conceptions, such as that of being obliged to think of a state of mind, or an individual, as being true to itself. This God is at the same time an Abomination and a supreme Overlord. One may indeed say that the student ought to be in a state not far from Samadhi before meditating the meaning of the Aire.

[36] SaltWater or Earth, probably M
 HoneyBees: feminine symbol. Binah. Probably E
 (This E is not a real vowel. It enables consonants
 to join with the minimum of disturbance. This is
 exactly the role of the feminine passive element.)

Sugar..... Venus D
 AssafoetidaSaturn --- Capricornus = i B
 Bitumen..... Fiery—Water =] N
 Honey E
 Unknown..... Possibly Kether St
 Garlic..... Saturnian element of Venus L
 Nux vomica..... Tonic. Geburah. Still more bitter
 Lemon..... Mercury
 Cloves..... Venus—earthy. Taurus U or V
 Rose Leaves.... Venus. Mercury I
 Honey E
 Dandelion..... Solar. Tiphereth O
 Honey E
 Salt M
 Phosphorus..... Sol. Leo or Geburah Th
 Honey E
 Laurel..... Apollo R
 Very unpleasant (?). The insipidness of Mercury I
 Coffee.....Stimulant—wakeful. Erectile B
 Burning..... Scorpio N
 Sour..... End of oxidation—acid—Sagittarius..... S

Translation: "The Earth is sick of love; with disease and death is she sick ... the natural lust, fierce as it is, is not enough; virgins, boys woman (make men) sick, weak of semen and sick. The earth shall be cured of her sickness by true Art-of-Sun, and thine own pleasures, and thou ..., shall abolish the world's woe, and bring on the Age of Righteousness.

- [37] Black, white, and pale blue, there is no _warmth_ in Destiny. It is intolerable to see the mere mechanism of life.
- [38] Now comes the warm Night-Blue of Nuit and of Ra-Hoor-Khuit. The pillars assume the crimson of Binah, and the throne, the gold of Tiphereth. Thus is it as if Ra-Hoor-Khuit were alive in the midst of the Womb of His Mother.
- [39] cf. the account of the beginning in the Upanishads.
- [40] See Eliphaz Levi's drawing of the two Countenances.

- [41] The Shivaite Dogma.
- [42] cf. the Qabalah. The Most Holy Ancient One has One Eye: Microprosophus two.
- [43] Shiva again. For the eyelids, see above, the 22nd Aire, the speech of the Babe Horus.
- [44] This minor elemental weapon is evidently useless against fundamental ideas like force and matter, of which it is itself but a trivial complex.
- [45] Binah, mother of Sorrow, the tears from the Great Sea, Her symbol. The first issue of Understanding is the trance of Sorrow.
- [46] The Bull = B = v = V. The Motto of the Seer as in the Grade of Binah $8^0=3^0$, is V.V.V.V.V., the five Bulls. He had already chosen this motto, through he had refused to accept the Grade when offered to him three years before by the Chiefs. We now approach those Aethyrs in which his full Initiation to that Grade was accomplished.
- [47] I = yna = 61. Know = No = al = 31. Not = Jya = 61. Also I know not --- I know that which is Not. Such are the roots of the Equation of Ambiguity, used often by Higher Intelligences (especially in *The Book of the Law*, q.v.) to prove their identity as Individuals separate from the Seer, and superior to him.
- [48] This rebukes the Seer for having tried to use the elemental Dagger. Perhaps the four sevens in the injunction refer to Netzach, Victory. For Netzach = 7; and 28 = S1-7 as well as 4x7, 28 is a "perfect" number; its factors add up to itself.
- [49] That is the extreme horror: for Change is Life, the issue of love.
- [50] JypnA ;yrA The Great Countenance (which beheld not Countenance).
- [51] The Chapter of the Unity, in the Qu'ran.
- [52] See Liber VII:III.20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.
- [53] See Liber VII:III.21.
- [54] As in Atu XI.
- [55] Cf. Tao Teh King. Also The Book of Lies, Cap. 4.
- [56] See Liber VII:VII.41.
- [57] See Liber VII:VII.43 - 44.
- [58] It is given in "The Urn". See also the Sixth Aire, wherein the seer, becoming a Magus, is himself identified with the Beast, 666.
- [59] All these mysteries are taught in the O.T.O.
- [60] Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein.
- [61] Note that the death or love of the saints is really increased life. The formula of 156 is constant copulation or Samadhi on everything.
- [62] (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.)
- [63] ABRAHADABRA.
- [64] Bab = gate. Al = God. On = ON. O = 70. N = 50. ON = 120. Note that Her Name does not appear properly spelt until the 10th Aire is done. The Seer had no idea how to spell the name till he was told by the Angel.

The Riddle Solved

(then coagulated)

AL II.75: "Aye! listen to the numbers & the words:"

The object of this cipher is to furnish proof that the man destined to succeed me is my rightful heir. The test is that he is able to make clear the meaning of these "the numbers & the words."

A final revelation. The revealer to come is perhaps the one mentioned in I, 55 and III, 47.

AL I.54: **"Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein."**

54, 55, 56 to the word "child."

A prophecy not yet (May, 1909 O.S.) fulfilled, as far as I know. I take it in its obvious sense. (Fulfilled An. XII, Sun in 0 degrees Cancer).

AL I.55: **"The child of thy bowels, he shall behold them."**

55-6. A "child" of 666 to behold in AL those secrets which are hidden from 666. *Nature and Office of this Child.*

I am promised: "the child of thy bowels ... shall behold them."¹⁴¹ This involves the future, and demands special comment elsewhere. The coming of that child is defined in such terms that when he arrives he may be surely known.

Prophets and Scriptures of the past partly true: AL contains the whole truth of Conscious, and some of Unconscious Thought.

Nuit admits that all the prophets of the Past have spoken, and the sacred scriptures before given by the Masters to men contain, some truth. But they have applied to local conditions, and those of time; thus all are partly false. *Liber AL* has no such limits, so it is true for all. I have learnt all the secrets of all the old cults, purged them of partial trend, and balanced them: this is my knowledge of them complete so far as the Reason is concerned; I have also some, though not all, Truth of the Inmost Order.

(Through this Book AL has it been given unto me to perfect almost wholly this Utmost of Truth.)

Here is the first reference to a 'child' who will complete the Work connected with this Book. It is only necessary to say that this Child has indeed appeared, fulfilling in a very remarkable way the peculiar conditions indicated in this Book. The full account is too elaborate to insert in this place; it will be found in the Record of my Initiation to the Grade of Magus. Here I note only the time of his conception, An. XII, Sun in 0 degrees Cancer.

The matter of this child is exceedingly obscure; and it may prove difficult to determine between rival claimants. Frater Lampada Tradam had not a bad case. I believe that many candidates may appear; Time and the Hour run through the roughest day; and there is one very definite test which can hardly be evaded.

¹⁴¹ originally "promised that the child of my bowels shall behold them." (note by original typist)

It is evident, moreover, from Chapter II, verse 39, that there is more than one 'child'. Further comment on this matter is to be found in the appropriate places.

An XVI, Sun in Capricornus. I decide to summarize the essential facts of this matter as follows:

In the Magical Diaries of The Beast, we find that during the beginning of 1914, again at the end of that year, and finally between March 26 and May 30 of that year, he made three separate series of Magical Operations. The First two unconsciously, and the last one more or less consciously, toward the attainment of the Grade of Magus.

As a result of these operations, he met a series of persons who acted as officers in the ceremony of his initiation. We are here only concerned with Jeanne Robert Foster, nee Jeanne Julie Ollivier.

On July 8, 10, 13, 14, 23, Sept. 12 (2 operations) Sept. 16, Magical Operations were performed with the object of begetting a child. On Sept. 23, this woman, who had taken the mystic name of Soror Hilarion, assisted The Beast in obtaining the word of the Equinox, this word being, so to speak, a concentrated symbolic representation of the events of the six months following. This word obtained by her was "Mebulae" which, though it was not apparent at the time, is evidently suggestive of the birth of a Star. Exactly nine months later than this Equinox, Frater Achad became a Babe of the Abyss, as is described very fully indeed in his record, some of the essential part of which will be found in the Appendix {WEH

NOTE: The Appendix has not been recovered. See Frater Achad's Liber XXXI, not the same as Crowley's Liber XXXI, for more information.} As it turned out, this child justified his identification as such, not only in the cipher (there cometh one -- i.e. Achad -- to follow thee) but by discovering "the key of it all."

AL I.56: "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."

The "equation" is the representation of Truth by Word.

It will be noticed that the subject of the verse changes abruptly after the word "Aum!" A.C. had thought of this word at this moment; it was one that he respected a lot, and he had become very agitated in mind since the positive assertion, in verse 49, that all words were abrogated. But AUM—111—is, in fact, an imperfect hieroglyph, although years were to pass before he understood this. See Liber 4, Part III, Chapter 7, Section 5. There is also a Chapter of Liber 333 that should, with its Commentary, be carefully studied by serious Aspirants, since the 'Black Brothers'—of course!--still try to employ the abrogated word in its superannuated meaning, and this is one of the traps of the slaves of 'Because' that Thelemites must avoid. The Chapter is Chapter 54.

They understand 'a little'—this may be interpreted as meaning that they understand the meaning of The Fool, Aleph, 111, only in a minor way. They are 'fools of men', not The Fool. (On the other hand, see 'little', below.)

AUM is related to Aleph qabalistically by number—111 in each case. The termination is in "Death" in the sense of Mystical Sacrifice, the Dying God, the Witness—MN, the Hanged Man. Since Aum was the Word of Krishna, the most ancient known form of the Dying God (later cynically adopted in the Roman Catholic Pantheon as "Saint Sebastian"), it is a natural connotation of the Magus's message. It may be difficult for a minor Hindu initiate to absorb the idea that AU M is, after all, an imperfect hieroglyph. Krishna has been worshipped in India for ten thousand years, brutish mankind may have gone a little further in its study of the Universe in which we live! At least some Tantrists of high initiation and a few of the Siva &

Kali worshippers perceive why the Spiritual Name of Aleister Crowley in the Hindu Initiatic tradition is MAHATMA GURU SRI PARAMAHANSA SHIVAJI.

'Little'—30+10+9+30+5=93. Hoor-paar-kraat is The Fook, and Aiwass His minister. This throws light on the function of this Ipsissimus. He is the Hierophant of the Magi, jst as 666, His pupil, is, at present, the Hierophant of the Masters of the Temple.

THE NEW COMMENT

This passage following appears to be a Qablaistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction.

(The above paragraph was written previous to the communication of Charles Stansfeld Jones with regard to the 'numbers and the words' which constitute the Key to the cipher of this Book. See the Appendix to these comments. I prefer to leave my remark as it originally stood, in order to mark my attitude at the time of writing).

AL II.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."

It is the prophet, the 'forth-speaker' who is never to know this mystery. But that does not prevent it from lying within the comprehension of the Beast, kept secret by him in order to prove any one who should claim sonship. (Cf. the note in brackets to the new comment on verse 75.)

An XVI, Sun in Sagittarius. In the Appendix {NOTE: the Appendix is still unrecovered} will be found the Qabalistic proofs referred to in the penultimate paragraph, as supporting the claim of Sir Charles Stansfeld Jones, whose occult names, numbers, dignities and titles, are as follows: PARZIVAL, Knight of the Holy Ghost, etc., X degree O.T.O., 418, 777, V.I.O. (Unus In Omnibus), Achad, or O.I.V.V.I.O. (Omnia in Uno, Unus in Omnibus), Fra A.'. A'. 8degree = 3square, Arctaeon, to be my son by Jeanne Foster, Soror Hilarion. See Appendix for the technical explanation of this verse. I may here briefly mention, however, that "Thou knowest not" is one of the cryptographic ambiguities characteristic of this Book. "Thou knowest" -- see Cap. I verse 26, and 'not' is Nuith. The word 'ever' too, may be the objective of 'know', rather than merely an adverb.

Note "to be me", not "to be I" -- an evident reference to Nuit, "not", MH. Cf. verse 13, comment. One can only exist by being Nuit, as explained in discussing the general magical theory.

Observe that I am here definitely enjoined to proclaim my Law to men, 'to look forth' instead of retiring from the world as mystics are wont to do. I may then be confident that this Work is a proper part of my Will.

Note: This 'one' is not to be confused with the 'child' referred to elsewhere in this Book. It is quite possible that O.I.V.V.I.O. (who took the grade of 8degree = 3square by an act of will without going through the lower grades in the regular way) failed to secure complete annihilation in crossing the Abyss; so that the drops of blood which should have been cast into the cup of Babalon should "breed

scorpions, and vipers, and the Cat of Slime". In this case he would develop into a Black Brother, to be torn in pieces and reduced to his Elements against his Will.

What follows is not proposed as a solution to the riddle of AL II:76, but an exploration of a means of applying known methods of Qabalistic exegesis to it.

We are told in II:75 to "listen to the numbers & the words": the Hebrew for "numbers", SPRVTh, suggests that the numbers of the puzzle relate to the Sephiroth. Therefore, we take the first four numbers as indicating the Sephiroth: ChSD, ThPARTh, BINH, and HVD.

Taking the initials (that is, forming a notariqon), we have Ch+Th+B+H = 415. The closeness to the "magick" number 418 makes it inevitable to add the Hebrew values of the next two letters, AB. Thus, the first six symbols can be made to give the value 418.

Now we take the next eight symbols: K 2 4 A L G M O, and attempt a similar derivation. Take K in full as KP = 100. The numbers 2 and 4 are again read as Sephiroth: ChKMH = 73 and ChSD = 72. "A" is read as an Atu number, and is thus Zero. L is read in full as LMD = 74. G is 3. M is MIM = 90. And the "O" is read as a Vau = 6. Hence, $100 + 73 + 72 + 0 + 74 + 3 + 90 + 6 = 418$.

Repeating the pattern of six symbols and then eight: we take R 3 Y X 24 89. R is 200. Reading "3" as BINH, the initial gives us 2. Taking "Y" as Yod yields 10. The "X" presents difficulties, as it is not clear how to treat it as a Hebrew letter: instead, the sign in the manuscript is treated as a skewed "+" sign. "24" and "89" cannot be treated as Sephirotic numbers, being too large: instead, they are treated as Paths between the relevant Sephiroth. Thus "24" is the Path between Chokmah And Chesed, which is Vau = 6. And "89" is the Path between Hod and Yesod, which is Resh = 200. This gives: $200 + 2 + 10$ "plus" $6 + 200 = 418$.

Of course, the remaining eight symbols have a known solution provided by Crowley: reading Shin and Teth as Atu numbers gives us the familiar RPSHTOVAL = 418.

Thus the puzzle yields a fourfold repetition of the number 418. Is there any textual warrant for such a pattern? Perhaps. AL I:51 tells us "There are four gates to one palace ...", and we find in Liber DCCCXIII 2:11 "For mine was the keyword to the Closed Palace 418 ...". Taken together, these suggest a fourfold use of the word/number 418, which the above derivation shows to be potentially implicit in the Puzzle of the numbers & the words.

Of course, this derivation, with its arbitrary use of qabalistic mechanisms, lacks the clarity to be expected of a true solution: but it is an interesting exercise (I hope) in seeing how a meaningful pattern can be abstracted from the semantic "noise" of the perennial enigma of II:76.

And here's the text of my first response...

This is wonderful! I really enjoyed reading this. And I'm glad that he recognized the seeming flaw in the arbitrariness of attribution. So let's speculate on this a bit. First, we know that the solution should be something as simple as it is beautiful. This was the hint Crowley gave us to help us to recognize the solution when it does come along. (Keep in mind Achad's 31 as the Key to AL) And so what is particularly brilliant here is the use of the 4 and the four gates...four Qabalistic worlds, et al. And then we have embedded recursion: 418.

Kind of as an aside... $418 \times 4 = 1672$, which reduces to 16; the Tower Atu. The Tower is tied in with the Qesheth/Paroketh (Bow and Arrow) veil technology on the tree. $4 \times 4 = 16$ (16 being 4^2); as the operative numbers for the veils are 8, 80 & 418: 4×2 (bow & arrow) = 8; multiply 8 by 10 (Tree-of-Life) for 80. And 80, of course, is the value of Peh, attributed to the Tower Atu. (For more on this, Cf. my article: [The Veil of Qesheth](#)).

Back to my comment on Frater A.O.M.'s work: This flaw is nagging, but I suspect that it may not be debilitating. I'm reminded of Crowley's struggle with Tzaddi not being the Star Atu. And I really suspect that he is on to something here. Certainly, he's come as close as anyone ever has to solving this riddle...and though he hasn't perfected it...he actually may have solved it.

Certainly, look what this has already opened up for me in my little aside, above. And I'd like to note how interesting it is that he looked away from the obvious...that the numbers and the letters were each

separate...and he broke up this distinction. This is really thinking 'outside the box' and an indicator for me that he's truly onto something here.

A.M.O. should go at the nagging situation...he may come up with a resolution soon...or later on (as Crowley did). I'll be taking a look at this myself from time to time...to see if anything hits me. But I've never been a good riddle solver...so don't hold out for anything from me.

A few minutes later, I dashed off another response...

I'm really moved by this and want to comment some more:

A.M.O.:

We are told in II:75 to "listen to the numbers & the words": the Hebrew for "numbers", SPRVTh, suggests that the numbers of the puzzle relate to the Sephiroth. Therefore, we take the first four numbers as indicating the Sephiroth: ChSD, ThPARTh, BINH, and HVD.

pj: Chesed is Jupiter, the King; the highest attainment that one can hope for and still remain human. Also, on the linear scale, Jupiter is the Sephirah before the Abyss (418), the Adeptus Exemptus Grade in the A.'.A.'. Tiphareth of course, is Paroketh; and in a sense, one really goes from Tiphareth to Binah (of course, by way of the Abyss). The Neophyte of the A.'.A.'. receives a certain hint connected with this. And this then brings us to Binah, that which is just beyond the Abyss. And finally, Hod represents the first full step into Qesheth (Cf. again, Veil of Qesheth on the A.'.A.'. page of the A.M.H.R. site).

A.M.O.:

Taking the initials (that is, forming a notariqon), we have Ch+Th+B+H = 415. The closeness to the "magick" number 418 makes it inevitable to add the Hebrew values of the next two letters, AB.

pj: In my article: The Fire Opal, I've put together a ritual to replace the Christist Golden Dawn Hexagram ritual, and to reflect the Thelemic nature of the College of the Rosy Cross. Note in the ritual that the Grand Heirophant is named ABMN. These are also the initials of the notariqon sentence of the OTO's third degree and most secret word (Cf. my article: Words of Power...on the A.'.A.'. page).

AB is recognized in the Fire Opal as the 'force of attraction invoking Isis; Gate of Initiation,' which the veils themselves represent. To have this separated out from the rest of the combination of letters and numbers you present at the outset of your theory has a synchronistic feeling for me.

A.M.O.:

Now we take the next eight symbols: K 2 4 A L G M O, and attempt a similar derivation. Take K in full as KP = 100. The numbers 2 and 4 are again read as Sephiroth: ChKMH = 73 and ChSD = 72. "A" is read as an Atu number, and is thus Zero. L is read in full as LMD = 74. G is 3. M is MIM = 90. And the "O" is read as a Vau = 6. Hence, $100 + 73 + 72 + 0 + 74 + 3 + 90 + 6 = 418$.

pj: Kaph is attributed to the Fortune Atu, which also has Jupiter attributed to it. So we have the reappearance of Chesed on a different plane. (Kaph's number is also equal to the most important number and secret of Crowley's OTO. Liber C [Latin for 100] was the ninth degree instruction) Chokmah sits above Chesed on the Tree and in the A.'.A.'. is associated with the Grade of Magus; one who is supposed to found his or her own order. So then of course the Magus sits at the head of this order, not too dissimilar from being the King, but on a different plane again. The path of the Heirophant (spiritual king...also, Cf. my Personal Note at the bottom of this article) connects these two sephiroth. And just as profoundly interesting: Heh, involved in Crowley's solving of the riddle in AL about Tzaddi not being the Star is the connecting path between Chokmah and Tiphareth, Chesed is linked to Tiphareth as discussed in my analysis above.

A.M.O.:

Repeating the pattern of six symbols and then eight: we take R 3 Y X 24 89.

pj: In Crowley's OTO, the Minerval Initiation teaches that Crosses and Circles are the symbols of our order. Six is certainly linked to the Cross as the central symbol of Tiphareth (the Holy Guardian Angel). And as Veils are generally attributed to the woman's vagina, we have the circle well represented with 8 [80, 418].

A.M.O.:

R is 200. Reading "3" as BINH, the initial gives us 2. Taking "Y" as Yod yields 10. The "X" presents difficulties, as it is not clear how to treat it as a Hebrew letter: instead, the sign in the manuscript is treated as a skewed "+" sign. "24" and "89" cannot be treated as Sephirotic numbers, being too large: instead, they are treated as Paths between the relevant Sephiroth. Thus "24" is the Path between Chokmah And Chesed, which is Vau = 6. And "89" is the Path between Hod and Yesod, which is Resh = 200. This gives: $200 + 2 + 10 + 6 + 200 = 418$.

pj: I'm beginning to think that there are levels and planes involved in this seeming arbitrary derivation. Perhaps it is not so arbitrary after all. Perhaps we simply need people more experienced at having pierced the three veils to elaborate on the possible plane of function that the seeming arbitrary choice indicates¹⁴².

R is Resh, the Sun on another plane and Tiphareth on the Sephirotic plane. X is the Cross, again, Tiphareth; recursion after recursion. Note also that the path of Sagittarius leads to Tiphareth. The galactic center is in Sagittarius (as it is also the present Manifestation in time...cf. my article: [Gnostic Cycles/A.'.A.'](#) page). Also my article: [The Enneagram](#) may bring out some interesting synchronicities with this solution to the riddle of AL.

The Galactic center is connected to two crosses, one being the lesser constellation called the Thieves Cross and the other being Aquila, the Eagle. And the Dark Rift that is the center forms a cross with the ecliptic...three crosses, three veils! (Cf. my article: [Sacred Space](#)).

And again we find recursion with 24 (but how are you getting 24?...Chokmah 2 plus Chesed 4 = 6; are you multiplying this by 4 for the 4 418s in this solution? Vau spelled in full is 16, which is of no use and the combined values of the mystic numbers of the two sephiroth equal 13...oh, you're just laying two and four next to other as if surrounding the connecting path and as your doing with 8 and 9...gotcha!...outside the box again...great!) and 89; 24 Chokmah and Chesed as discussed above and 89 by giving us Resh, a recursion to the Sun and Tiphareth. Also, it is interesting that 8 is one of the veils and 9 gives us Yesod, one of the connecting links to the night side of the Tree with the other end being at Da'ath, the Abyss...another veil.¹⁴³

A.M.O.:

Of course, this derivation, with its arbitrary use of qabalistic mechanisms, lacks the clarity to be expected of a true solution:

pj: Does it lack this clarity?! Not for me...I'm beginning to see a lot in this...and pretty clearly, I might add.

And as this is not enough, one more post...

I'm noticing that in my last post, I'm combining the 4 (worlds of the Qabalah) and the 3 (veils) almost seamlessly. This has been for some time, one of the things I've found so ingenious in the layout of the Tree-of-Life. Your solution also addresses this. And of course, $4 + 3 = 7$ (the original seven sacred planets...note, Crowley got the other three newer planets onto the Tree: cf. the [Book of Thoth](#) or is it [777?](#)).

Then my associate, JohnMoon responds to this email...

A.M.O.:

We are told in II:75 to "listen to the numbers & the words": the Hebrew for "numbers", SPRVTh, suggests that the numbers of the puzzle relate to the Sephiroth. Therefore, we take the first four numbers as indicating the Sephiroth: ChSD, ThPARTh, BINH, and HVD.

Hmmm...interesting But did you also notice that rendered as Roman Letters the Name SephvTh is akin to the Roman Block letters for spirit? If the the H were separated in writing you would have Spiritus. Given

¹⁴² While preparing this article for the website, I note my own recent experience with piercing the Veil of Qesheth. The argument I make here is that the entrance into the Bow is between Yesod (Zelator) and Hod (Practicus). This is a deviation from the traditional system that I hint at by giving a link to a website that holds to the traditional system. So I can validate this part of Frater A.M.O.'s work and see the rationale for this particular valuation.

¹⁴³ Note: In formatting this article for posting on the A.M.H.R. site, I noticed that 24 and 89 are the only numbers paired together in the riddle. It becomes very interesting to note that they are handled in this solution, quite differently from the other numbers and from the obvious reading of paired numbers (as one whole number, rather than two separate whole numbers).

that the Hebrew is A language without vowels...actually and only within say the last 1000 Years or Less, the actual vowel points were all assigned. It make you wonder...eh? How many interpretations of One word might there be without the vowels?

And I'm moved again...

A very interesting insight...thanks. And of course, Neophytes of the A.'.A.'. are given a certain insight into the letter H144^[3]. So this also moves me profoundly...just so much synchronicity popping up with a seeming veracity at the moment.

Final Observation

In my article: Pretenders to Prophecy, I present thirteen points for the validation of prophecy as I also There is an allusion to Akhenaten, Melchizadek and Oedipus as speculated by some to be one and the same person (One, Unity, Achad: Remember the prophecy; **"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."** AL II.76 Frater Achad was very interested in the synchronicity of "one to follow thee."), also known as Moses to the Jews. For us in the A.M.H.R., the lodge work of the A.O.M. gives us a certain synchronicity as well.

Final Note:

418 is the key to Initiation on all planes; that's what this riddle has taught. This is the simple and beautiful answer that proves itself the solution to the riddle. "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." AL II.78 In this verse, is the 4 and 418. Notice even the verse is number 78, the number of cards in the Holy Tarot that is itself an expansion of the Tree-of-Life. And of course, Liber 418 contains the whole of Thelemic doctrine. On the opening page of Liber AL, Crowley puts this mark: As delivered by 93=418. This solution thoroughly connects the Great Work with Liber AL. It expands our knowledge of the Qabalah and directly demonstrates the interpenetration of the four worlds with the three veils of the Qabalah.

So that overall, 418 is as much a key as 31, and as a matter of fact, 418 reduces to 13, which is both a thrashraq of 31 and subsequently, a complement to Achad's Key to AL. And though we've already come to understand through Crowley's teaching, to see 418 with Cheth and the work of the Chariot on the left side of the Tree-of-Life, we now have brought balance and equivocation to this as this formula is on the right operating from Chokmah and Chesed in contrast with Binah and Geburah for Cheth. And even notice that 156 as the complementary and balancing formula in the formula of ON (Cf. Liber Laiad) has its own direct relation with 418. Additionally, we can add 418 and 31, giving us 449, which reduces to 89

144^[3] This is tied into the Starry Gnosis, though the significance of this will only reach Motta influenced lineages of Our Order. And even they for the most part, do not present this relation, though they give correct information here. The College & Temple of Thelema insists that this letter represents the first of the three visualizations in Liber HHH as part of the Neophyte Task. This is apparently erroneous as the Zelator Task specifically calls for the first two visualizations. For a further hint on this, we append this comment that Motta appends to the cover page of Liber AL:

With regard to the above note by A.C., serious students should consult Liber V vel Reguli. the Ritual of the Mark of the Beast, for a more thorough analysis of the Word AL.

(per above...and interesting to see the 8 broken into two 4's for the part 4 plays in this solution) and again to 17, the Star Atu (the path of Heh as discussed above and in the third footnote); and then yet again to 8, as discussed above. 449 also gives us the Hebrew words for 'Lux Fulgentissima' (the expanding light) and "cloak," which could be rendered as a veil (excuse the pun). And in our English Qabalah (Cf. [Liber 805](#)), we get the following associations for 418 (as we prove our EQ in light of 31): **Khabs house, 'Lord of Creation', Baphomet, 'Shall Be', 'Two and Fifty-Five', Name of Dome Genii (Art Atu) Liber 231**

From Sacred Geometry in Liber AL:

Perdurabo as the name to be worshipped even figures in well here (Cf. my article: [The Fire Opal](#) and the work of Runar): In Hebrew Qabalah (the Jews have the half, so it is only natural that any analysis of AL be based on the Hebrew), P is 80, the lower line of a rectangular box box that can be traced into the Tree-of-Life. the R's are Resh; the Sun in the center of this box as if the Circle is Squared, which is a key also, according to Liber AL. The Daleth is the top line of the rectangle that can be traced onto the Tree. And that is followed by AB the force of attraction; the father...and O; Ayin, the Devil and the path that leads to Tiphareth; the Son as much as the Sun, but also by the shape of this letter in English suggests the vagina of the daughter. And in our [English Qabalah](#), Perdurabo equals 640, which readily reduces to 10, the number of the Tree-of-Life.

Personal Note:

I was originally trained in Tarot (1984 ev) by a High Priest in an African VooDoo clan, having originally met him in a workshop at Herman Slater's shop, the Magickal Childe. While in the U.S., he was staying in a housing complex over the George Washington Bridge, in Harlem (Uptown Manhattan), very close to where I lived. He originally presented the program with the Rider-Waite deck. Two years later, I began using the Thoth deck by Crowley. And my first real encounter with this deck was with the Hierophant Atu. I was moved by a profound vision, which was quite confusing (yet exhilarating) for me. So I contacted my benefactor who saw something in this and he immediately invited me to his home to spend a day on this. He informed me that this vision had instilled in me a creative power that was a personal key for me. And since then, the Hierophant Atu turns up in a large percentage of readings I have done for myself. It figures into my understanding of Liber H (being of course, the initial letter of the word, but also, there is an A.'A.'. instruction that connects this with the Hebrew letter Heh). Now this and the letter Heh figure into a part of this solution of the Riddle. This is a numinous experience for me.

Conclusion

The answer is simple and sublime. And it is written right on the cover of the original manuscript. 93=418 as the motto of Aiwass leads one to immediately see 418 as the name of the house of the Prophet and which is also the Khabs that is the name of the house of Hadit and that has a direct relation to the current of the 'Will' (93 and both the numeration of the words, Thelema and Agape). This gives us the idea that Hadit and the Prophet are directly linked together. We can glean this from the following quotes in AL:

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."

AL:II.2 "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House."

Next, let's consider that fact that 31 is the Key to AL and 31 is 'Not.' We will then find further evidence connecting Hadit to the Prophet in the following verses of this same second chapter of Liber AL:

AL:II.12 "Because of me in Thee which thou knewest not."

AL:II.13 "for why? Because thou wast the knower, and me."

AL:II.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."

We then find Aiwass to be the Avatar of the Aeon, the archetypal Holy Guardian Angel. And Aiwass is also Hadit, as intimately Aleister Crowley as he was something much larger than Aleister Crowley; it says so, clearly in AL:II.12-13. A set of gematric correspondences then immediately open up from 93=418. 418=13, a thrashraq of 31 and as it occurs four times in the riddle, and as four suggests the trinity, so 31 threefold equals 93, which is the expression of that trinity. 13 in threefold is 39, which is a thrashraq of 93. So either way you look at it, it gives us something. Even in considering it as the Death Atu (XIII), we are led to the three veils and to 'Not.'

So 31 is the Key of it all. And 93=418 is how this is expounded. It gives us the dynamic nature in the way that Liber AL vel Legis was communicated to Crowley and through Aiwass; and what those implications may mean to the rest of us as much as they were intimately connected the man, Aleister Crowley. It is short, simple and as sublime as it is beautiful: 93=418.

An Exegesis of the AL Manuscript

Preface & Introduction

The original preparation of this document involved the combining of two separate studies made on this document. The first is a transcript found on ashami.com; called *A Transcription of Liber Legis* and the other is called: *Differences between Liber AL and Its Manuscript* by Fr. Αληθεύω. After blending these two into the present document, we then added copies of the manuscript pages; edited the observations found and blended in our own commentary. And with our appended observations, we can now show Liber AL to be on a par qabalistically, with the Hebrew Torah in that it can also be worked over with various techniques; not limited to gematria. For example, in the Torah, the technique of notarikon gives us such things as the Shemhamphorash (72-lettered name of God).

**Liber
L
vel
Legis
given from the mouth of Aiwass
to the ear of The Beast
on April 1, 2, & 3, 1904**

This MS (which came into my possession in July 1906) {i.e. I meant I would be its master from that date. A.C. Oct '09} is a highly interesting example of genuine automatic writing. Though I am in no way responsible for any of these documents, except the verse translations of the stele inscription, I publish them among my works, because I believe that their intelligent study may be interesting and helpful. A.C.

Crowley is stating in this note, two very important things: 1-he is first making reference to the fact that from the writing of this manuscript, after which it was immediately set aside and ignored, because 2-it was felt to be of no more importance than any other product of the automatic writing fad that was moving through the emergent Occult and Theosophical movement at the time. Indeed, in his commentary, Crowley notes that at the time of the writing, he was a Buddhist and found some of the dictates in Liber AL to be abhorrent.

Spiritualism is a movement in Occult and Theosophical circles that centers around the efforts of those who claim to channel præter-human intelligences; in this case, by the art of 'automatic writing.' It's practice involves letting go of one's conscious intent while putting pen to paper that a spiritual entity by given circumstance and opportunity to speak through one's hand. Oneself then becomes the material basis for such an evocation of spirit. Though in this case, some spirit seems to have come through Crowley's new bride and this spirit gave the following firm injunction:

AL:I.54 "Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein."

With this injunction, Crowley notes that the manuscript he named originally, Liber L vel Legis and later, Liber AL vel Legis contains secrets beyond his comprehension. But even as he was taking this dictation from Aiwass, he was ready to alter the text; so much so that today we can clearly see that there are a number of notable differences between the original holograph manuscript and the ‘official’ redaction; later prepared by Crowley.

AL:I.55 **“The child of thy bowels, he shall behold them.”**

Frater Achad was initially confirmed by Crowley to be that “child.” As we was working with his Scarlet Woman in a sexual rite to physically conceive that child (by his intent), instead, his Neophyte, Charles Stansfield Jones with the motto Achad (Unity/One) is discovering that the number 31 is a key to unlock the general secret of the manuscript. When Crowley learns of this, he is profoundly struck and determines Frater Achad to be his heir and Magickal Childe; fulfilling the prophecy that states he will come from “no expected house”—a seeming allusion to the House of David and Jesus or the House of the Pandeva and Krsna.

As well, a further description of this child is found in AL:III.47; wherein it states “It shall be his child & that strangely.” We might even say that the energy put into the effort to conceive that child biologically seems to have been found manifest in Achad...and it is this that seemingly struck Crowley’s intuition—his Khu; so that he instantly recognized Achad without the slightest doubt or reproof. But it’s the very next sentence in this verse that is strikingly relevant: “Let him not seek after this; for thereby alone can he fall from it.”—and yet in the rite with his Scarlet Woman, he is definitely defying this injunction!

We can serve this up as support for the argument that afterwards Achad would fall from grace, subsequent to his reversal of the Tree-of-Life (of which Achad would later apologize), and Crowley would never find another of such stature upon which to directly participate in the work of the child—there no longer was a child for Crowley. And we might further argue then that the Universe itself becomes that child. Crowley would fail to show Liber Trigrammaton as housing an effective English Qabalah; though the work of our own lineage has provided a resolution to this issue.

Crowley describes some of the situation with his Magick Childe in his commentary to AL:I.55 –

Here is the first reference to a 'child' who will complete the Work connected with this Book. It is only necessary to say that this Child has indeed appeared, fulfilling in a very remarkable way the peculiar conditions indicated in this Book. The full account is too elaborate to insert in this place; it will be found in the Record of my Initiation to the Grade of Magus. Here I note only the time of his conception, An. XII, Sun in 0 degrees Cancer.

The matter of this child is exceedingly obscure; and it may prove difficult to determine between rival claimants. Frater Lampada Tradam had not a bad case. I believe that many candidates may appear; Time and the Hour run through the roughest day; and there is one very definite test which can hardly be evaded. It is evident, moreover, from Chapter II, verse 39, that there is more than one 'child'. Further comment on this matter is to be found in the appropriate places.

An XVI, Sun in Capricornus. I decide to summarize the essential facts of this matter as follows: In the Magical Diaries of The Beast, we find that during the beginning of 1914, again at the end of that year, and finally between March 26 and May 30 of that year, he made three separate series of Magical Operations. The First two unconsciously, and the last one more or less consciously, toward the attainment of the Grade of Magus.

As a result of these operations, he met a series of persons who acted as officers in the ceremony of his initiation. We are here only concerned with Jeanne Robert Foster, nee Jeanne Julie Ollivier.

On July 8, 10, 13, 14, 23, Sept. 12 (2 operations) Sept. 16, Magical Operations were performed with the object of begetting a child. On Sept. 23, this woman, who had taken the mystic name of Soror Hilarion, assisted The Beast in obtaining the word of the Equinox, this word being, so to speak, a concentrated

symbolic representation of the events of the six months following. This word obtained by her was "Mebulae" which, though it was not apparent at the time, is evidently suggestive of the birth of a Star. Exactly nine months later than this Equinox, Frater Achad became a Babe of the Abyss, as is described very fully indeed in his record, some of the essential part of which will be found in the Appendix.

We can gather from this that not only this lineage but even others must come along to develop the paradigm called Thelema. We have attacked the Riddle of AL:II.76, as well as the order, value and new symbol attributions to the English alphabet; we think also with success...but there are others that have done such work. Indeed, this should be so in any living tradition; as in the same way, the ancient Gnostics had more than several different and contradictory ideas amongst their various encampments.

AL I.56: "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."

And at the completion of this triptych of verses, we find the perfect evaluation of this living tradition. Indeed, "all prophet true"—which can be construed to mean that all prophets are true; as much that all prophets themselves are in themselves, the truth and therefore of exalted Grade and even to found their own mystery school.

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."

Finally, the point of this document is to examine the "chance shape of the letters and their position to one another"—something that "no Beast shall divine." Note that in AL:I.56, Crowley is told that "thou hast all in the clear light, and some, though not all, in the dark." In our commentaries on the ancient Gnostic manuscripts we found perfect corollaries with Thelema; though Crowley could not know of anything but what Bishop Irenæus could tell of these ancient communities. And amongst these ideas we find the idea that there is both the 'thought' of God from which the Savior emerges—and that which is 'outside the thought of God' from which the Demiurge emerges with the help of Sophia. The correlation between the clear light and the dark here is uncanny.

So shall we say that the Beast as consort of Babalon (Sophia) is of the dark so that he is outside the thought and cannot hold more than the concealment of the mystery of AL; as stated at the end of the manuscript: "The Book of the Law is written and concealed"—so that it is to be held in the clear light; though some of this is in the darkness; concealed outside the thought of God—i.e. man. It is the prophet that takes the mystery from concealment to light; he is the messenger of the gods.

Final note: In our solution to the riddle, we show that $93=418$, as shown on the cover page of the Liber AL typescript. And in the EQ, 220 (as in Liber 220; the typescript) is the value of the word wine, which certainly is an allusion to the 'wine of Iacchus.' And what a life's blood this document truly has proven to be!

Chapter I

Had! The manifestation of Nuit
The unveiling of the company of heaven
Every man and every woman is a star
Every number is infinite: there is no difference
Help me, o warrior lord of Thebes, in my
unveiling before the Children of men
Be thou Hadit, my secret centre, my
heart & my tongue.
Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat
The Khabs is in the Khu, and the Khu in
the Khabs
Worship then the Khabs, and behold my
light shed over you.

1. **Had! The** manifestation of Nuit
2. The unveiling of the company of heaven
3. Every man and every woman is a star
4. Every number is infinite: there is no difference
5. Help me, o warrior lord of Thebes, in my
6. unveiling before the Children of men
7. Be thou Hadit, my secret centre, my
8. heart & my tongue.
9. Behold! it is revealed by Aiwass the
10. minister of Hoor-paar-kraat
11. The Khabs is in the Khu, not the Khu in
12. the Khabs
13. Worship then the Khabs, and behold my
14. light shed over you.

We first observe that no verse numbers are written into the manuscript; eventually to discover that this is unique to the first chapter, as the other two are numbered. But the numeration seems to have been appended subsequent to its dictation. Even the very first word of the document, "Had!" is written outside the apparent margin; as if an afterthought.

Either this or Crowley failed to hear and/or

record the very first word of the dictation. The 'Had!' and the article 'The' (capitalized) seems to work together to form one word: 'Had!The' or in a loose extrapolation: Hadithe and suggesting itself a hint of some sort.

Let my servants be few & secret: they shall
rule the many, & be known.

These are fools that men adore; hold them
Gods when men are fools.

Come forth, o children, under the stars
& take your fill of love. I am above you
and in you. My ecstasy is in yours My
joy is to see your joy

V. 1. of Spell called the Joy.
Now yet shall know that the chosen
priest & apostle of infinite space is
the prince-priest-the Beast and in.

1. Let my servants be few & secret: they shall
2. rule the many & the known.
3. These are fools that men adore; both their
4. Gods & their men are fools.
5. Come forth, o children, under the stars
6. & take your fill of love. I am above you
7. and in you. My ecstasy is in yours My
8. joy is to see your joy
9. V. 1. of Spell called the Joy.
10. Now **yet shall know** that the chosen
11. priest & apostle of infinite space is
12. the prince-priest-the Beast and in

MS Page 2, Line 6—The line was broken up in the verse numeration of the official typeset version with verse 12 ending and Verse 13 beginning. This almost seems to defy credulity.

AL:I.12 "Come forth, o children, under the stars, & take your fill of love!"

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

One thing we can immediately glean from this is that the two verses are inextricably linked together in thematic meaning. But with AL:I.12, there are children coming forth from underneath; whereas in AL:I.13, Nuit is observing from above with the implication of what she would later say in that she is also bending down or reaching down to the children below. If her happiness is in theirs, then we have a poetic way of saying: 'as above, so below.' But here it is inverted, really what is being said is: 'as below, so above.' It is truly we that bring joy to the Goddess and she rejoices in our joy.

AL:I.14 MS Page 2, Line 9—There is a direction to refer to verse that seems to be [version one] of a "Spell called the Joy." —

*Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!*

MS Page 2, Line 10—The word 'yet' seems to have originally been recorded, but then as an afterthought, Crowley seems to have dotted the 'e' as if it was an 'i'. The official word is 'ye' or it can be made into the word 'it'—with the 'y' suggesting 'i' and giving us "I, it" not unlike the Rastafarian "I and I." The sentence can also be read as being predictive (yet shall [it be] know[n]).

It seems that these ideas can be expressed as guides for understanding commentary for the verse. Crowley in his new comment, states that he is being called to an office along with his wife, as his Scarlet Woman. But the role that his new bride played in the generation of this MS would be the only role she

would ever play; others taking on the office. This suggests that the predictive nature of the affected verse as having a social import as much as a personal import and that the way of the Goddess shall again be generally known in the world.

As Rose Kelly falls from the office, it's as if this was already choreographed in the MS...or at least a backup plan was set in motion for the phenomenal world of free will and contending forces. It is because of these that prophecy cannot be truly and/or perfectly predictive and must rely on the developing play of tendencies in players interacting with each other.

3

his woman, called the Scarlet Woman, is
all power given. They shall gather my
children into their fold: they shall bring the
glory of the stars into the hearts of men.
For he is ever a sun, and she a moon. But
to him is the winged secret flame and to
her the stooping starlight.
But ye are not so chosen
Burn upon their brows, o splendrous serpent!
O azure-lidded woman, bend upon them!
The key of the rituals is in the secret word
which I have given unto him

1. his woman, called the Scarlet Woman, is
2. all power given. They shall gather my
3. children into their fold: they shall bring the
4. glory of the stars into the hearts of men.
5. For he is ever a sun, and she a moon. But
6. to him is the winged secret flame and to
7. her the stooping starlight.
8. But ye are not so chosen
9. Burn upon their brows, o splendrous serpent!
10. O azure-lidded woman, bend upon them!
11. The key of the rituals is in the secret word
12. which I have given unto him

MS Page 3, Line 11—The word “secret” appears to have an initial capital “S” in the MS. The argument for this is supported by the seeming lower case ‘s’ in the word ‘serpent’ that is two lines above and seemingly perfectly perpendicular to the other—despite the downward slant of the lines as generally written. We can also draw from this a parallel meaning for Serpent and Secret and suggesting the

Typhonian influence in the message of the manuscript and the idea of a poisonous rite of ecstasy. The reference can be build up with the idea of a Bacchanalia; the poison being the spirits (wine) of the rite that brings one to the ecstasy of the divine; typically depicted as a serpent in ancient times.

With the God & the Adorer I am nothing: they
do not see me. They are as upon the earth
I am Heaven, and there is no other God
than me, and my lord Hadit.

Now therefore I am known to ye by my
name Nuit, and to him by a secret name
which I will give him when at last he
knoweth me

Since I am Infinite Space and the bifertile
Stars, therefore do ye also thus. Bind
nothing! Let there be no difference made
among ye between any one thing & any

1. With the God & the Adorer I am nothing: they
2. do not see me. They are as upon the earth
3. I am Heaven, and *their* there is no other God
4. than me, and my lord Hadit.
5. Now therefore I am known to ye by my
6. name *M*Nuit, and to him by a secret name
7. which I will give him when at last he
8. knoweth me
9. Since I am Infinite Space and the *bifertile* Infinite
10. Stars *therefore*, do ye also thus. Bind
11. nothing! Let there be no difference made
12. among you between any one thing & any

In Line 3, looks as though Crowley originally started to write 'their' and quickly corrected it to 'there.'

This is certainly a mistake that we might expect to be made during the transcribing process; the compulsion of Hadit driving his hand and pen notwithstanding. Hadit's hold on this would be by the compulsion to continue the writing and not direct physical piloting. More and more, a certain circumstantial evidence seems to be collecting for this automatic writing also to have a clairaudient feature not inconsistent to Crowley's claim that it was if Aiwass was speaking to him from behind.

In Line 6, looks as though Crowley was about to write the capital letter 'M' and quickly corrected it to 'N' to spell Nuit; again, as if connecting the consonant sound at the end of the preceding word (name) with the word following, as the words reverberated in his clairaudient hearing; and may even be the resultant effect of a trance that Crowley may or may not know he was immersed. Certainly he would claim that he was actually in a state of Samadhi when transmitting all the holy books.

We have other samples of the letter 'M' to support our assertion on page 19 of this first chapter of the manuscript and page 8 of manuscript pages for the second chapter; both having the capital M as the first letter written on the page. But also, if we look at the letter on this page, it almost looks like a glibby written letter 'V' with a dot inside the two arms of the letter—the dot almost seeming as if some diacritical mark or perhaps the symbol being akin to 'the eye in the triangle.' Or the letter might be an inverted 'A'—suggesting the inverted pentagram.

Manuscript lines 8 and 9 appear to be the end of one verse and start of another; but are numbered as one verse in the official typescript. And the last word(s) on line 9 is really unreadable; it's hard not to make the 'I' for 'Infinite' into a 'b' and the last three letters almost certainly seem to be 'tle'—though the dot over the 'e' at the end, seems to suggest the letter 'i.' The word seems to be 'bifertile,' which in itself would be a hybrid word. What possibly could bi-fertile stars be?...a reflection of the two different natures (implosive & explosive) of orgasm amongst the two genders? Another word we can read into this is 'infantile'—suggesting the stars as children; or even better, 'infinitude.'

This legibility problem bleeds into the next line, 10; where we find the seemingly hyphenated word 'Stars-thereof' that seems to have been altered with an upside-down drawing of a heart and over all the word suggesting 'thereafter' by its appearance. The heart suggests to us the nature of a pure love in binding nothing, which is the formula being discussed on this manuscript page.

5

Other thing; for thereby there cometh hurt.

But whoso availeth in this, let him be
the chief of all!

I am *M*Nuit, and my word is six and fifty

Divide, add, multiply and understand.

Then saith the prophet and slave of the

beauteous one, Who am I, and what shall
be the sign. So she answered him, bending

down, a lambent flame of blue, all-touching

all penetrant, *here* her lovely hands upon the

black earth & her lithe body arched for love
and her soft feet not hurting the

1. other thing; for thereby there cometh hurt.
2. But whoso availeth in this, let him be
3. the chief of all!
4. I am *M*Nuit, and my word is six and fifty
5. Divide, add, multiply and understand.
6. Then saith the prophet and slave of the
7. beauteous one: Who am I, and what shall
8. be the sign. So she answered him, bending
9. down, a lambent flame of blue, all-touching
10. all penetrant, *here* her lovely hands upon the
11. black earth & her lithe body arched for love
12. and her soft feet not hurting the

Again, line 4 presents us the 'N' and 'M' being confused, like above and following the same 'm-sound' in the consonant of the word before it, like above. The similarity between 'name' and 'I am' suggests the potency of a name in its connection with the self-identification of Nuit. In the English Qabalah, the name 'Nuit' adds to 49; a number of Babalon (herself an aspect of Nuit). That her word is "six..." we have in the EQ the letter 'M' with the "and fifty" being the letter 'L.'

The value of 6 is also the value of 'Had,' which is "the manifestation of Nuit." The letter 'M' figuring into the recording error in two cases raises its significance and with its value being 6, being also the value of 'Had,' which is "the manifestation of Nuit" and that we then might also consider the physical symbol; where 'M' is mass, as used in Einstein's special theory of relativity. This affirms Nuit as the mass or bulk of the Universe; but perhaps 'bi-fertile' as being also the mass of the astral plane—corroborating the word 'bi-fertile' as introduced above.

The letter 'L'—valuing to fifty suggests the 50 Gates of Understanding; Nuit being attributed to Binah (Understanding). And add the 'H' of Had (her manifestation) to 'Nuit' and we get to the value of 50 with the word 'Nuith.'

Line 10 seems to show a word corrected while taking the dictation with 'here' being transformed into 'her.' This might be a way of subtly relating the idea that 'she is here'—touching even the black earth, as she is black to the blind, as if for them, she is reduced to the role of an Earth-goddess (Gaia/Babalon) and [royal] blue for those with the light (L.V.X.) of the Sun (a matured Star—cf. our suggestion of 'infantile' possibly being an adjective for 'stars,' above.)

little flowers Thou knowest! And the sign
 shall be my ecstasy, the awareness of
 the continuity of existence, ^{the unfragmentary} ~~the unfragmentary~~
^{omnipresence of my body} ~~the unfragmentary~~
~~the unfragmentary~~ ~~fact of my universality~~
 (Write this in whiter words) | One little as
 above.
 (But go forth on)

Then the priest answered & said unto
 the Queen of Space, kissing her lovely brows
 and the dew of her light bathing his whole
 body in a sweet-smelling perfume of sweat
 O Nuit, continuous one of Heaven, let it

1. little flowers Thou knowest! And the sign
2. shall be my ecstasy, the consciousness of
3. the continuity of existence, *the unfragmentary*
4. *non-atomic fact of my universality.*
5. *{Write this in whiter words}*
6. *{But go forth on} the non-atomic omnipresence*
of my body. | Done later as above.
7. Then the priest answered & said unto
8. the Queen of Space, kissing her lovely brows
9. and the dew of her light bathing his whole
10. body in a sweet-smelling perfume of sweat
11. O Nuit, continuous one of
 Heaven, let it

We find a mess in AL:I.26. After "continuity of existence" was written, "the un fragmentary non-atomic fact of my universality" is commonly noted as being originally written. However, the 'f' is missing completely in unfragmentary; though it's hard to imagine this could be any other word. This is followed by the notes, "(write this in whiter words) (But go forth on)" and all of this is crossed out and replaced with the words, "the non-atomic omnipresence of my body." Then apparently, the word "non-atomic" is also crossed out and we find the note, "Done later as above"

(presumably referring to the instruction found in the notes "(write this in whiter words)."

In Crowley's commentary, he writes:

This phrase was totally beyond the comprehension of the scribe, and he said mentally—with characteristic self-conceit—"People will never be able to understand this."

Aiwass then replied, "Write this in whiter words. But go forth on."

He was willing that the phrase should be replaced by an equivalent, but did not wish the dictation to be interrupted by a discussion at the moment. It was therefore altered (a little later) to "the omnipresence of my body."

It is extremely interesting to note that in the light of the cosmic theory explained in the notes to verse 3 and 4, the original phrase of Aiwass was exquisitely and exactly appropriate to his meaning.

Nuit, in the original phrase, is declaring herself to be the whole of the macrocosm; an indivisible macrocosm that seems to imply the idea of a Universal Mind as the omnipresence of the godhead. This indivisibility seems to set up a universal hologram that each possible part is identical to the whole.

7

be ever thus that men speak not of
Thee as One but as None and let
them speak not of thee at all since
thou art continuous.

None, breathed the light, faint & faery, of
the stars, and two. For I am divided
for love's sake, for the chance of union.

This is the creation of the world that
the pain of ^{division} ~~disunion~~ is as nothing and
the joy of dissolution all.
For these fools of men and their

1. be ever thus that men speak not of
2. Thee as One but as None and let
3. them speak not of thee at all since
4. thou art continuous.
5. None, breathed the light, faint & faery, of
6. the stars, and two. For I am divided
7. for love's sake, for the chance of union.
8. This is the creation of the world that
9. the pain of *disunion* division is as nothing and
10. the joy of dissolution all.
11. For these fools of men and their

Line 5 starts what would be later numbered as two verses but appear to be a single verse in the manuscript. Note that "of the stars and two" is possibly called into attention because of this. In the manuscript page 4, we discuss the idea of the bi-fertility of stars and we even find the inverted heart drawn; connected to a slightly illegible word (thereof, therefore) that is also connected to the word "Stars" by hyphenation. This shows itself here as a possible recursion of this; demonstrating the dualistic nature the star—as if to show the Augoeides or H.G.A. in

relation to the Hadit/Khabs. The real issue with this is that 'bifertility' is not a word; except in hyphenation, which is not found in the manuscript. We might entertain the notion that here, Aiwass is coining a term, which could certainly be seen as a minor form of 'new Gnosis' or even to better explaining or supporting a major and emergent, new idea in the Gnosis.

We would then be 'fragmentary,' in our difference with the non-fragmentary Nuit; being separated on the plane of duality. And on this plane, we might also show the masculine and feminine in a dualistic relation as also suggested here with the next altered occurrence in the manuscript; found on line 9. Here, the word "division" replaces what seems to have been originally 'disunion,' which was crossed out; seemingly during dictation—as if Crowley was editing as he was recording. It began with the letters "dis" but the remaining letters are mostly indecipherable. It may have ended with "in" or "ion." Certainly, union is a synonym of marriage and even the mystical marriage and the verse is directly connecting union with the idea of marriage—the idea being archetypal.

8
woes care not thou at all! They feel
little; what is, is balanced by weak
joys; but ye are my chosen ones.

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.
Then the priest fell into a deep trance or

1. woes care not thou at all! They feel
2. little; what is, is balanced by weak
3. joys; but ye are my chosen ones.
4. Obey my prophet! follow out the
5. ordeals of my knowledge! seek me
6. only! Then the joys of my love will
7. redeem ye from all pain. This is
8. so: I swear it by the vault of my
9. body; by my sacred heart and tongue;
10. by all I can give, by all I desire of
11. ye all.
12. Then the priest fell into a deep trance or

Srown & said unto the Queen of Heaven

Write unto us the ordeals write unto
us the rituals write unto us the Law.

But she said the ordeals I write not
the rituals shall be half known and
half concealed: the Law is for all
Thus that thou writest is the threefold
Book of Law

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

1. swoon & said unto the Queen of Heaven
2. Write us unto us the ordeals write unto
3. us the rituals write unto us the law.
4. But she said the ordeals I write not
5. the rituals shall be half known and
6. half concealed: the Law is for all
7. This that thou writest is the threefold
8. book of Law
9. My scribe Ankh-af-na-khonsu the
10. priest of the princes shall not in one
11. letter change this book; but lest there
12. be folly, he shall comment thereupon
13. by the wisdom of Ra-Hoor-Khuit.

The very first letter seems to be capitalized; seemingly placing emphasis on a magickal trance; where seemingly direct conversation occurs with Nuit to the scribe—bypassing the agency of Aiwass. And next, Crowley's admonition at the start of line 2: "Write us..." This seemingly original element (before an immediate correction; again, Crowley editing while he wrote and showing some conscious involvement with the more passive automatic writing) seems to suggest that the unfragmentary hologram that is Nuit is translating her whole image unto the material plane and birthing humanity; the

Goddess in her image. Nuit is said to be a guardian of the Abyss; where Pan also resides as the all-Begetter...and of course, Pan is Nuit. (cf. Book of Lies)

We can then next interpret that same line as saying what shows up in the official typescript: "Write unto us" and at the end of the sentence: "the Law." We can then interpret this as the physical laws of the Universe on the material plane; as much as the moral law that this verse sets us up to hear. We are part of the Universal creation and a hologram of the unfragmentary, Universal Mind that is Nuit.

Also the mantras and spells; the
 obeah and the wanga; the work of
 the wand and the work of the
 sword: these he shall learn and teach.
 He must teach; but he may make severe
 the ordeals.

The word of the Law is *Deity*.
 Who calls us Thelemites will do us
 wrong, if he look but close into the
 word. For there we Reason Three
 Grades. the Hermit and the Lover and
 the man of Earth. Do what thou wilt

1. Also the mantras and spells; the
2. obeah and the wanga; the work of
3. the wand and the work of the
4. sword: these he shall learn and teach.
5. He must teach; but he may make severe
6. the ordeals.
7. The word of the Law is Θελημα.
8. Who calls us Thelemites will do no
9. wrong, if he look but close into the
10. word. For there [are we Reason
- TTthreetherein] Three
11. Grades. the Hermit and the Lover and
12. the man of Earth. Do what thou wilt

shall be the whole of the Law.
 The word of Sin is Restriction. O man!
 refuse not thy wife if she will. O
 lover, if thou wilt, depart. There is
 no bond that can unite the divided but
 love: all else is a curse. Accursed!
 Accursed! be it to the aeons. Hell.
 Let it be that state of manyhood
 bound and loathing. So with thy all
 thou hast no right but to do thy will
 O, that and no other shall say nay.
 For pure will, unassuaged of purpose,

1. shall be the whole of the Law.
2. The word of Sin is Restriction. O man!
3. refuse not thy wife, if she will. O
4. lover, if thou wilt, depart. There is
5. no bond that can unite the divided but
6. love: all else is a curse. Accursed!
7. Accursed! be it to the aeons. Hell.
8. Let it be that state of manyhood
9. bound and loathing. So with thy all
10. thou hast no right but to do thy will
11. Do that and no other shall say nay.
12. For pure will, unassuaged of purpose,

On line 10 of the very next manuscript page, Crowley seems to make the same type of error as on the preceding; placing the same word around another. In the former, we showed "us unto us" and here we find "three therein Three." The only difference here is that the

surrounding word is capitalized in its second appearance here and not in the former word-wrap. This suggests that "those who are of us" would be three (Nuit, Hadit, Ra-Hoor-Khuit)—the fully congealed/realized soul. And we see embedded into this phrase, what looks like two T's—T being the Tau and of major importance in spiritual symbolism (discussed in detail by HPB). The fact that there are two T's refers again to this dualism; especially between the genders on the plane of individualized being.

The manuscript has an exclamation mark after the word "Accursed"—both times that it appears, on lines 6 and 7; respectively. But in the typeset version, the exclamation mark has been removed on the second occurrence. And though surrounding no word, this is the third succeeding manuscript page where a word is repeated. In the English Qabalah, 'Accursed' equals 290, which is also the value of the word: disappear, which seems to point to the line in AL:I.47—"But they have the half: unite by thine art so that all disappear." (found on the next manuscript page) It's as if to demonstrate that there are two ways to disappear; one being transcendent and the other being destructive.

12

delivered from the lust of result, is
 every way perfect
 The Perfect and the Perfect are one
 Perfect and not two; nay, are none!
 Nothing is a secret key of this law
 Sixty-one the Jews call it; I call it
 Eight, eighty, four hundred & eighteen.
 But they babble the half: unite by thine
 art so that all disappear.
 My prophet is a fool with his one one
 one: are not they the Ox and none
 by the Book.

1. delivered from the lust of result, is
2. every way perfect
3. The Perfect and the Perfect are one
4. Perfect and not two; nay, are none!
5. Nothing is a secret key of this law
6. Sixty-one the Jews call it; I call it
7. eight, eighty, four hundred & eighteen.
8. But they *half* have the half: unite by thine
9. art so that all disappear.
10. My prophet is a fool with his one one
11. one; are not they the Ox and none
12. by the Book.

In line 8, the word "have" was originally written "half"; "ve" was then written over the "lf". This could be that Crowley was hearing the word 'half' dictated while still writing the word 'have'. This is a phenomenon any writer listening to a stream of thought experiences. We could

alternately read the line as 'they half the half' and yet again, the occurrence of two of the same word on yet, another succeeding page of this manuscript. This may in itself, be saying that not only do they have the half, but they are also that half. This seems to be demonstrating a lineal egregore of Hebrew qabalists and that they still hold some significance for us.

As this is the last succeeding page where we find doubly-expressed words, let's take an account. The words found are:

1. us
2. three
3. accursed
4. half

And these seem to be saying that us and three are the accursed other half...but why accursed? Should not the curse of the Magus be applied to one who founds his own mystery school, which Crowley founded with the reception of this amazing praeter-human channeling?

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 adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating. There is a word to say about the Hierophantic (2nd). Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the

1. Abrogate *[are]* all rituals, all ordeals, all
2. words and signs. Ra-Hoor-Khuit hath
3. taken his seat in the East at the Equinox
4. of the Gods and let Asar be with Isa
5. who also are one. But they are not of
6. me Let Asar be the adorant, Isa the
7. sufferer; Hoor in his secret name and
8. splendour is the Lord initiating.
9. There is a word to say about the

Hierophantic

10. task. Behold! there are three ordeals in
11. one, and it may be given in three ways.
12. The gross must pass through fire; let the

In line 1, the word "are" was inserted after "abrogate"—the original text reading "Abrogate all rituals..." This sentence reads as a direction to act upon all rituals and to make them abrogate, which can only really be done by fiat. Nuit here then seems to be giving spiritual authority to the prophet.

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. There are four gates to one palace; the floor of that palace is of silver and gold, lapis lazuli & jasper are there, and all rare scents jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means.

1. fine be tried in intellect, and the
2. lofty chosen ones in the highest. Thus
3. ye have star & star system & system
4. let not one know well the other.
5. There are four gates to one palace;
6. the floor of that palace is of silver and
7. gold, lapis lazuli & jasper are there, and
8. all rare scents jasmine & rose, and the
9. emblems of death. Let him enter in turn
10. or at once the four gates; let him stand
11. on the floor of the palace. Will he
12. not sink? Amn. Ho! warrior, if thy
13. servant sink? But there are means

and means. Be goodly therefore: dress ye
all in fine apparel eat rich foods and
drink sweet wines and wines that foam.

~~Last~~ Also, take your fill and will of
love as ye will, when, where and with
whom ye will. But always unto me.

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 unto me: then expect
the direful judgments of Ra Hoor Khuit.
This shall regenerate the world, the little

1. and means. Be goodly therefore: dress ye
2. all in fine apparel eat rich foods and
3. drink sweet wines and wines that foam.
4. **but** Also, take your fill and will of
5. love as ye **will**, when, where and with
6. whom ye will. But always unto me.
7. If this be not aright; if ye confound
8. the space-marks, saying: They are one
9. or saying, They are many; if the ritual
10. be not ever unto me: then expect
11. the direful judgments of Ra Hoor Khuit.
12. This shall regenerate the world, the little

In line 4, the word 'last' is crossed out and though it appears before the words of the next sentence, seems more to be a completion of the previous sentence; altering to say: 'and wines that foam last'—as if to say there is an order to the imbibitions of food and wine.

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
 Change not as much as the style
 of a letter; for behold thou o prophet
 shalt not behold all these mysteries
 hidden therein.
 The child of thy bowels, he shall behold
 them.
 Expect him not from the East nor from

1. ?world my sister, my heart & my tongue,
2. unto whom I send this kiss. Also, o
3. scribe and prophet though thou be of the
4. princes it shall not assuage thee nor
5. absolve thee. But ecstasy be thine and
6. joy of earth: ever To me To me.
7. Change not as much as the style
8. of a letter; for behold thou o prophet
9. shalt not behold all these mysteries
10. hidden therein.
11. The child of thy bowels, he shall behold
12. them.
13. Expect him not from the East nor from

In line 1, it looks like the scribe originally wrote
 'word' instead of "world," which may be a
 simple transcription error. But to consider the
 sentence as the 'little word'...well this certainly
 connects the idea with the tongue of Nuit...and
 one that speaks her heart. And so the world is
 her little word as the night sky is her greater
 word...the holographic projection of micro and
 macrocosms, as discussed above.

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.

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

1. the West, for from no expected house
2. cometh that child. Aum! All words are
3. sacred and all prophets true; save only that
4. they understand a little; solve the first
5. half of the equation, leave the second
6. unattacked. But thou hast all in the
7. clear light, and some though not all in the
8. dark.
9. Invoke me under my stars. Love is the
10. law, love under will. Nor let the fools
11. mistake love; for there are love and love.
12. There is the dove and there is the serpent.
13. 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 ~~it~~ is not the Star. This
also is secret: my prophet shall reveal
it to the wise.

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.

My incense is of resinous woods & gums
and there is no blood therein: because of
my hair the trees of Eternity.

1. chosen, knowing the law of the fortress
2. and the great mystery of the House of God
3. All these old letters of my Book are
4. aright; but [symbol] is not the Star. This
5. also is secret: my prophet shall reveal
6. it to the wise.
7. I give unimaginable joys on earth:
certainty,
8. not faith, while in life, upon death; peace
9. unutterable, rest, ecstasy; nor do I demand
10. aught in sacrifice.
11. My incense is of resinous woods & gums
12. and there is no blood therein: because of
13. my hair the trees of Eternity.

The symbol on line 4 seems to be what was initially an Ayin overwritten by a Kaph; together, looking like Tzaddi. Crowley later claimed that it was Tzaddi, which shows up in the typescript. Clearly, Tzaddi not only makes sense, but restores the holy Tarot to its original order in the Major Arcana. This is all the proof we need in our examination here and there is no apparent reason to account for this in any other manner.

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

1. My number is 11, as all their numbers
2. who are of us. *{(Lost 1 phrase)} {The shape of my star is—} The Five Pointed Star, with a Circle in the Middle, & the circle is Red* My colour is black to the
3. blind, but the blue & gold are seen of the
4. seeing. Also I have a secret glory for
5. them that love me.
6. But to love me is better than all things: if
7. under the night-stars in the desert thou
8. presently burnest mine incense before me
9. invoking me with a pure heart and the
10. Serpent flame therein, thou shalt come
11. a little to lie in my bosom. For one kiss
12. wilt thou then be willing to give all;

In his commentary to this verse, Crowley writes:

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

In line 2, after "who are of us" Crowley later inserts: "(lost 1 phrase)" and "The shape of my star is"—that is then followed by: "The Five Pointed Star, with a Circle in the Middle,

& the circle is Red" in Rose Kelly's hand. The greater sentence we could make from this is: 'The shape of my star is—The Five Pointed Star, with a Circle in the Middle and the circle is Red.' The red circle is then the macrocosmic projection of Nuit—Hadit!

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 came to
 you. Pale or purple, veiled or voluptuous I
 who am all pleasure and purple

1. but whoso gives one particle of dust
 2. shall lose all in that hour. Ye shall
 3. gather goods and store of women and
 4. spices; ye shall wear rich jewels; ye
 5. shall exceed the nations of the earth
 6. in splendour & pride; but always in the
 7. love of me, and so shall ye come to
 8. my joy. I charge you earnestly to come
 9. before me in a single robe and covered
 10. with a rich headdress. I love you I yearn
- to
11. you. Pale or purple, veiled or voluptuous I
 12. who am all pleasure and purple

21

and drunkenness 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!

1. and drunkenness of the innermost sense
2. desire you. Put on the wings and arouse
3. the coiled splendour within you: come unto me
4. At all my meetings with you shall the
5. priestess say—and her eyes shall burn
6. with desire as she stands bare and rejoicing
7. in my secret temple—To me! To me!
8. calling forth the *flame of the* hearts of all in her
9. love-chant.
10. Sing the rapturous love-song unto me!
11. Burn to me perfumes! Wear to me jewels!
12. Drink to me, for I love you! I love you!

In line 8, the words "flame of the" are inserted after "calling forth the," which doesn't really tell us anything. And in line 10, the word "rapturous" is written so that it looks like "repturous" with a seeming correction over the letter 'p'—seemingly done during the dictation in what seemingly amounts to simple human error.

22.

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.

1. I am the blue-lidded daughter of Sunset; I am
2. the naked brilliance of the voluptuous night-
3. sky.
4. To me! To me!
5. The Manifestation of *M*Nuit is at an
6. end.

Finally, we conclude the first chapter with the third time the 'N' in "Nuit" (line 5) is corrected with the original letter "M" (as in sheets 4 and 5); though there is no 'm' sounding consonant in the previous word. The three M's in the EQ

give us a graphic depiction of the Prince-Priest, the Beast as 666—again, 'M' having the value of 6 in the EQ. And with the final word, "End" being capitalized in the manuscript, it suggest that "End" that Nuit is at to be a proper noun.

Chapter II

1. 1 Nu! the hiding of Hadit.
2. 2 Come! all ye, and learn the secret that
3. hath not yet been revealed. I Hadit am
4. the complement of Nu my bride. I am not
5. extended, and Khabs is the name of my House.
6. 3 In the sphere I am everywhere, the centre, as
7. she, the circumference, is nowhere found.
8. 4 Yet she shall be known & I never.
9. 5 Behold! the rituals of the old time are black.
10. Let the evil ones be cast away; let the
11. good ones be purged by the prophet! Then shall
12. this Knowledge go aright.
13. 6. I am the flame that burns in every heart of
14. man, and in the core of every star. I am

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that
hath not yet been revealed. I Hadit am
the complement of Nu my bride. I am not
extended, and Khabs is the name of my House.

3. In the sphere I am everywhere, the centre, as
she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

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.

6. I am the flame that burns in every heart of
man, and in the core of every star. I am

Life, and the giver of Life; yet therefore is
the knowledge of me the knowledge of death.

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

8 Who worshipped Heru-pa-kraath have
worshipped me; ill, for I am the worshipper.

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.

10. O prophet! thou hast ill will to learn this
writing.

11. I see thee hate the hand & the pen; but I am

1. Life, and the giver of Life; yet therefore is
2. The knowledge of me the knowledge of death.
3. 7. I am the Magician and the Exorcist. I am the
4. axle of the wheel, and the cube in the circle.
5. "Come unto me" is a foolish word; for it is I that
6. go.
7. 8 Who worshipped Heru-pa-kraath have
8. worshipped me; ill, for I am the worshipper.
9. 9 Remember all ye that existence is pure joy;
10. that all the sorrows are but as shadows; they
11. pass & are done; but there is that which
12. remains.
13. 10. O prophet! thou hast ill will to learn this
- writing.
14. 11. I see thee hate the hand & the pen; but I am

Stronger.

3

12. Because of me in Thee which thou knewest not
13. for why? Because thou wast the knower,
and me.
14. Now let there be a veiling of this shrine: now
let the light devour men and eat them
up with blindness.
15. For I am perfect, being Not; and my number
is nine by the fools; but with the just I am
eight, and one in eight: Which is vital, for
I am none indeed. The Empress and the King
are not of me; for there is a further secret.
16. I am The Empress and the Hierophant. Thus
eleven as my bride is eleven.

1. stronger.
2. 12 Because of me in Thee which thou knewest not.
3. 13. for why? Because thou wast the knower,
4. and me.
5. 14. Now let there be a veiling of this shrine: now
6. let the light devour men and eat them
7. up with blindness!
8. 15. For I am perfect, being Not; and my number
9. is nine by the fools; but with the just I am
10. eight, and one in eight: Which is vital, for
11. I am none indeed. The Empress and the King
12. are not of me; for there is a further secret.
13. 16 I am The Empress & the Hierophant. Thus
14. eleven, as my bride is eleven.

The first word in line 10 has a capital 'E' for the word "eight" in the phrase "I am eight, and one in eight." Eight, being the number of infinity, seems to be more referring to Nuit with the 'one in eight' being Hadit; that he then is both the ONE and the ALL that is the colloquium of ONEs...a great Universal Mind that itself then, must have a particular identification for itself, as the capitalization of the initial letter makes it into a seemingly proper noun.

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.

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.

19 Is a God to live in a dog? No! but the
highest are of us. They shall rejoice, our chosen:
who sorroweth is not of us.

20 Beauty and strength, leaping laughter and
delicious languor, force and fire, are of us.

1. 17. Hear me, ye people of sighing!
2. The sorrows of pain and regret
3. Are left to the dead and the dying,
4. The folk that not know me as yet.
5. 18 These are dead, these fellows; they feel not. We
6. are not for the poor and sad: the lords of the
7. earth are our kinsfolk.
8. 19 Is a God to live in a dog? No! but the
9. highest are of us. They shall rejoice, our chosen:
10. who sorroweth is not of us.
11. 20 Beauty and strength, leaping laughter and
12. delicious languor, force and fire, are of us.

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
- Immortality for ever Nait Hadit Ra-Hoor-
Khnum. The Sun, Strength & Sight, Light these
are for the servants of the Star & the Snake

1. 21 We have nothing with the outcast and the unfit:
2. let them die in their misery. For they feel
3. not. Compassion is the vice of kings: stamp
4. down the wretched & the weak: this is the
5. law of the strong: this is our law and the
6. joy of the world. Think not, o king, upon that
7. lie: That Thou Must Die: verily thou shalt
8. not die, but live! Now let it be understood:
9. If the body of the King dissolve, he shall remain
10. in pure ecstasy for ever Nait Hadit Ra-Hoor-
11. Khuit. The Sun, Strength & Sight, Light these
12. are for the servants of the Star & the Snake

- 6
- 22 I am the Snake that giveth Knowledge & Delight
and bright glory, and stir the hearts of men
with drunkenness. To worship me take wine
and strange drugs whereof I will tell my
prophet, & be drunk thereof! They shall not
harm ye at all. It is a lie, this folly
against self. The exposure of innocence
is a lie. Be strong, o man, lust, enjoy
all things of sense and rapture: fear not
that any God shall deny thee for this.
- 23 I am alone: there is no God where I am.
- 24 Behold! these be grave mysteries; for there
are also of my friends who be hermits. Now

1. 22 I am the Snake that giveth Knowledge & Delight
2. and bright glory, and stir the hearts of men
3. with drunkenness. To worship me take wine
4. and strange drugs whereof I will tell my
5. prophet, & be drunk thereof! They shall not
6. harm ye at all. It is a lie, this folly
7. against self. The exposure of innocence
8. is a lie. Be strong, o man, lust, enjoy
9. all things of sense and rapture: fear not
10. that any God shall deny thee for this.
11. 23 I am alone: there is no God where I am.
12. 24 Behold! these be grave mysteries; for there
13. are also of my friends who be hermits. Now

7.

think not to find them in the forest or on the
mountain; but in beds of purple, caressed by
magnificent beasts of women with large limbs,
and fire and light in their eye, and masses
of flaming hair about them; there shall ye
find them. Ye shall see them at rule, at
victorious armies, at all the joy; and there
shall be in them a joy a million times
greater than this. Beware lest any
force another, King against King! Love one
another with burning hearts; on the low men
trample in the fierce lust of your pride

1. think not to find them in the forest or on the
2. mountain; but in beds of purple, caressed by
3. magnificent beasts of women with large limbs,
4. and fire and light in their eyes, and masses
5. of flaming hair about them; there shall ye
6. find them. Ye shall see them at rule, at
7. victorious armies, at all the joy; and there
8. shall be in them a joy a million times
9. greater than this. Beware lest any
10. force another, King against King! Love one
11. another with burning hearts; on the low men
12. trample in the fierce lust of your pride

in the day of your wrath.

25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to
spring: in my coiling there is joy. If I
lift up my head, I and my Nuit are one.
If I droop down mine head, and shoot
forth venom, there is rapture of the earth,
and I and the earth are one.
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

1. in the day of your wrath.
2. 25. Ye are against the people, O my chosen!
3. 26. I am the secret Serpent coiled about to
4. spring: in my coiling there is joy. If I
5. lift up my head, I and my Nuit are one.
6. If I droop down mine head, and shoot
7. forth venom, then is rapture of the earth,
8. and I and the earth are one.
9. 27. There is great danger in me; for who doth
10. not understand these runes shall make
11. a great miss. He shall fall down into
12. 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!
30. If Will stops and cries Why, invoking
Because, then Will stops & does nought.
31. If Power asks why, then is Power weakness.
32. Also reason is a lie; for there is a
factor infinite & unknown; & all their
words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with
joy & beauty!

1. perish with the dogs of Reason.
2. 28. Now a curse upon Because and his kin!
3. 29. May Because be accursed for ever!
4. 30. If Will stops and cries Why, invoking
5. Because, then Will stops & does nought.
6. 31. If Power asks why, then is Power weakness.
7. 32. Also reason is a lie; for there is a
8. factor infinite & unknown; & all their
9. words are skew-wise.
10. 33. Enough of Because! Be he damned for a dog!
11. 34. But ye, o my people, rise up & awake!
12. 35. Let the rituals be rightly performed with
13. joy & beauty!

- 36 There are rituals of the elements and feasts of the times.
- 37 A feast for the first night of the Prophet and his Bride!
- 38 A feast for the three days of the writing of the Book of the Law.
- 39 A feast for Tahuti and the child of the Prophet—secret, O Prophet!
- 40 A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
- 41 A feast for fire and a feast for water; a feast for life and a greater feast for death

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6. 41 A feast for fire and a feast for water; a feast for life and a greater feast for death.

- 42 A feast every day in your hearts in the
joy of my rapture.
- 43 A feast every night unto Nu, and the
pleasure of uttermost delight.
- 44 Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the house of Nu.
- 45 There is death for the dogs.
- 46 Dost thou fail? Art thou sorry? Is fear
in thine heart?
- 47 Where I am these are not.

- 48 Pity not the fallen! I never knew them.
I am not for them. I console not: I hate
the unsoled & the unsoled.
- 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.]
- 50 Blue am I and gold in the light of my
bride: but the red gleam is in my eyes
& my spangles are purple & green.
51. Purple beyond purple: it is the light higher

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2. joy of my rapture.
3. 43 A feast every night unto Nu, and the
4. pleasure of uttermost delight.
5. 44 Aye! feast! rejoice! there is no dread
6. hereafter. There is the dissolution, and
7. eternal ecstasy in the kisses of Nu.
8. 45 There is death for the dogs.
9. 46 Dost thou fail? Art thou sorry? Is fear
10. in thine heart?
11. 47 Where I am these are not.

1. 48 Pity not the fallen! I never knew them.
2. I am not for them. I console not: I hate
3. the consoled & the consoler.
4. 49 I am unique & conqueror. I am not of the
5. slaves that perish. Be they damned &
6. dead! Amen. [This is of the 4: there is
7. a fifth who is invisible & therein am I
8. as a babe in an egg.]
9. 50 Blue am I and gold in the light of my
10. bride: but the red gleam is in my eyes
11. & my spangles are purple & green.
12. 51. Purple beyond purple: it is the light higher

than eyesight.

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.

53 Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are

1. than eyesight.
2. 52 There is a veil: that veil is black. It is
3. the veil of the modest woman; it is the veil
4. of sorrow, & the pall of death: this is none
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6. the centuries: veil not your vices in
7. virtuous words: these vices are my service;
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9. hereafter.
10. 53 Fear not, o prophet, when these words are
11. said, thou shalt not be sorry. Thou art
12. emphatically my chosen; and blessed are

the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54 Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou availest: they are the slaves of because: they are not of me. The stops as thou wilt; the letters change them not in style or value!

55 Thou shalt obtain the order & value of the English Alphabet; thou shalt find

1. the eyes that thou shalt look upon with
2. gladness. But I will hide thee in a
3. mask of sorrow: they that see thee shall
4. fear thou art fallen: but I lift thee up.
5. 54 Nor shall they who cry aloud their folly
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7. shalt reveal it: thou availest: they are
8. the slaves of because: They are not of
9. me. The stops as thou wilt; the letters
10. change them not in style or value!
11. 55 Thou shalt obtain the order & value of
12. the English Alphabet; thou shalt find

new symbols to attribute them unto.

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.

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

58 Yea! deem not of change: ye shall be as ye

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2. 56 Begone! ye mockers; even though ye laugh
3. in my honour ye shall laugh not long: then
4. when ye are sad know that I have
5. forsaken you.
6. 57. He that is righteous shall be righteous still;
7. he that is filthy shall be filthy still.
8. 58 Yea! deem not of change: ye shall be as ye
9. are, & not other. Therefore the kings of
10. the earth shall be Kings for ever: the slaves
11. shall serve. There is none that shall
12. 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.

59 Beware therefore! Love all, lest perchance is a
King concealed! Say you so? Fool! If he
be a King, thou canst not hurt him.

60 Therefore strike hard & low, and to hell
with them, master!

61 There is a light before thine eyes, o prophet,
a light undesired, most desirable.

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2. servants: it may be that yonder beggar is
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7. King concealed! Say you so? Fool! If he
8. be a King, thou canst not hurt him.
9. 60 Therefore strike hard & low, and to hell
10. with them, master!
11. 61 There is a light before thine eyes, o prophet,
12. a light undesired, most desirable.

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

63 Thou art exhaust in the voluptuous fullness
of the expiration: the expiration is sweeter
than death, more rapid and laughterful than
a caress of Hell's own worm.

64 66! Thou art overcome: we are upon thee;
our delight is all over thee: hail! hail!
prophet of Nu! prophet of Had! prophet of
Ra-Hoor-Khu! Now rejoice! now come in
our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

1. 62 I am uplifted in thine heart; and the kisses
2. of the stars rain hard upon thy body.
3. 63 Thou art exhaust in the voluptuous fullness
4. of the inspiration: the expiration is sweeter
5. than death, more rapid and laughterful than
6. a caress of Hell's own worm.
7. 64 Oh! thou art overcome: we are upon thee;
8. our delight is all over thee: hail! hail!
9. prophet of Nu! prophet of Had! prophet of
10. Ra-Hoor-Khu! Now rejoice! now come in
11. our splendour & rapture! Come in our passionate
12. peace, & write sweet words for the Kings!

In line 11, there seems to be a capitalized initial in the word "splendor," which suggests it as a proper noun; hence, the 8th Sefira—ruled by Mercury.

- 65 I am the Master: thou art the Holy Chosen One.
- 66 Write, & find ecstasy in writing! Work & be our bed in working! Thrill with the life of life & death! Ah! thy death shall be lovely: whose seeth it shall be glad. Thy death shall be the seal of the promise of our age-long love. Come! lift up thine heart & rejoice! We are one; we are none.
- 67 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!
- 68 Harder! Hold up thyself! Lift thine head!

1. 65 I am the Master: thou art the Holy Chosen One.
2. 66 Write, & find ecstasy in writing! Work, &
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8. & rejoice! We are one; we are none.
9. 67 Hold! Hold! Bear up in thy rapture;
10. fall not in swoon of the excellent kisses!
11. 68 Harder! Hold up thyself! Lift thine head!

- breathe not so deep—die!
- 69 Ah! Ah! What do I feel? Is the word exhausted?
- 70 There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!
- 71 But—exceed! exceed!
- 72 Strive ever to more! and if thou art truly

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2. 69 Ah! Ah! What do I feel? Is the word
3. exhausted?
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6. joy. Be not animal; refine thy rapture!
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8. rules of art: if thou love, exceed by
9. delicacy; and if thou do aught joyous, let
10. there be subtlety therein!
11. 71 But exceed! exceed!
12. 72 Strive ever to more! and if thou art truly

mine—and doubt it not, an if thou art
ever joyous!—death is the crown of all

- 33 Ah! Ah! Death! Death! thou shalt long for
death. Death is forbidden, o man, unto thee.
74 The length of thy longing shall be the strength
of its glory. He that lives long & desires
death much is ever the King among the Kings.

75 Aye! listen to the numbers & the words:

76 4638 ABK 24 ALGMOR 3 Y
x 24 89 RPSTOVAL. What
meaneth this, o prophet? Thou knowest
not; wouldst thou know ever. There
cometh one to follow thee: he shall

1. mine—and doubt it not, an if thou art
2. ever joyous!—death is the crown of all.
3. 73 Ah! Ah! Death! Death! thou shalt long for
4. death. Death is forbidden, o man, unto thee.
5. 74 The length of thy longing shall be the
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6. of its glory. He that lives long & desires
7. death much is ever the King among the Kings.
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11. meaneth this, o prophet? Thou knowest
12. not; nor shalt thou know ever. There
13. cometh one to follow thee: he shall

In line 10, there are two sets of curved lines,
seemingly connecting four numbers into two
groups: "24" and "89."

expound it. But remember, o chosen
 me, 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.
 77 O be thou proud and mighty among men!
 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

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2. one, to be me; to follow the love of
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8. thyself, o my prophet, thy stature shall
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10. name, foursquare, mystic, wonderful, the
11. number of the man; and the name of

thy house 418.
 79 The end of the hiding of Hadit; and
 blessing & worship to the prophet of
 the lovely Star.

1. thy house 418.
2. 79. The end of the hiding of Hadit; and
3. blessing & worship to the prophet of
4. the lovely Star!

Chapter III

1. *Ahaahadabra! the reward of Ra Hoor Khut.*

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

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

4. *Choose ye an island!*

5. *Fortify it!*

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

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

8. *With it ye shall smite the peoples and*

1. **1** Abrahadabra! the reward of Ra Hoor Khut.
2. **2** There is division hither homeward; there is
3. word not known. Spelling is defunct; all is not
4. aught. Beware! Hold! Raise the spell of
5. Ra-Hoor-Khuit.
6. **3** Now let it be first understood that I am
7. a god of War and of Vengeance. I shall
8. deal hardly with them.
9. **4** Choose ye an island!
10. **5** Fortify it!
11. **6** Dung it about with enginery of war!
12. **7** I will give you a war-engine.
13. **8** With it ye shall smite the peoples and

none shall stand before you.

9. *Lurk! Withdraw! Upon them! This*

9. *The Law of the Battle of Conquest: thus shall my worship be about my secret house*

10. *Get the stèle of revealing itself; set it in thy secret temple—and that temple is already aight disposed—and it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.*

11. *This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy*

1. none shall stand before you.
2. **9** Lurk! Withdraw! Upon them! this
3. is the Law of the Battle of Conquest: thus
4. shall my worship be about my secret house.
5. **10** Get the stèle of revealing itself; set it
6. in thy secret temple—and that temple
7. is already aight disposed—and it shall be your
8. Kiblah for ever. It shall not fade, but
9. miraculous colour shall come back to it
10. day after day. Close it in locked glass for a
11. proof to the world.
12. **11** This shall be your only proof. I forbid argument.
13. Conquer! That is enough. I will make easy

to you the abstruction from the ill-ordered
house in the Victorious City. Thou shalt
thyself convey it with worship, o prophet;
though thou liest 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!
12 Sacrifice cattle little and big: after a child.

1. to you the abstruction from the ill-ordered
2. house in the Victorious City. Thou shalt
3. thyself convey it with worship, o prophet,
4. though thou liest it not. Thou shalt have
5. danger & trouble. Ra-Hoor-Khu is with
6. thee. Worship me with fire & blood; worship
7. me with swords & with spears. Let the woman
8. be girt with a sword before me: let blood
9. flow to my name. Trample down the Heathen;
- be
10. upon them, o warrior, I will give you of their
11. flesh to eat!
12. 12 Sacrifice cattle, little and big: after a child.

In the word "abstruction" on line 1, the "a" and "u" are doubly underlined to indicate that this is the word and not 'abstraction' or 'obstruction.' The word is defined as the process of providing for the necessary properties and operations of an object. Specifically, here and in Crowley's commentary, he states that "It was thought that this meant to combine abstraction and construction, i.e. the preparation of a replica, which was done."—the reference being to the Stele of Revealing in the Cairo Museum.

In line 9, the initial letter in the word 'Heathen' is most deliberately capitalized as it seems a lower-case 'h' was originally to be written. This again means that the term is to be regarded as a proper noun and as such must refer to a specific group of uncultured, irreligious, uncivilized and unenlightened; considered as a group. We can call these the 'sleepers' (ala Wake World) or the "fools" and "low men" or the 'fallen'—so that these are to "us" as mere animals that we would be able to eat their flesh.

AL I.11: "These are **fools** that men adore; both their Gods & their men are **fools**."

AL I.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."

AL I.57: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but * is not the Star. This also is secret: my prophet shall reveal it to the wise."

AL II.15: "For I am perfect, being Not; and my number is nine by the **fools**; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

AL II.24: "Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious

armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the **low men** trample in the fierce lust of your pride, in the day of your wrath."

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

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

AL III.63: "The **fool** readeth this Book of the Law, and its comment; & he understandeth it not."

4

- 13 But not now.
- 14 Ye shall see that hour, o blessed Beast, and
thou the Scarlet Concubine of his desire!
- 15 Ye shall be sad thereof.
- 16 Deem not too eagerly to catch the promises; fear
not to undergo the curses. Ye, even ye, know not
this meaning all.
- 17 Fear not at all; fear neither men, nor Fates,
nor gods, nor anything. Money fear not, nor
laughing 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

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thou the Scarlet Concubine of his desire!
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It seems that in line 4, "thereof" was abruptly changed from the 'therefore'—almost as if it was an effort of dictation with the hand slipping to routine habit by accident, and as if Crowley wavered in his concentration. The same explanation seems appropriate for 'fools'—that became "folk" in line 10.

5

- light; and I am the strength, force, vigour, of
your arms.
- 18 Mercy let be off: damn them who pity.
Kill and torture; spare not; be upon them.
- 19 That stélé they shall call the Abomination
of Desolation; count well its name, & it shall
be to you as 718.
- 20 Why? Because of the fall of Because, that
he is not there again.
- 21 Set up my image in the East; thou shalt buy
thee an image which I will show thee, especially
not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

1. light; and I am the strength, force, vigour, of
your arms.
2. 18 Mercy let be off: damn them who pity.
Kill and torture; spare not; be upon them.
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of Desolation; count well its name, & it shall
be to you as 718.
4. 20 Why? Because of the fall of Because, that
he is not there again.
5. 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.

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 and his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood!
24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the

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7. of red wine: then oil of Abramelin and
8. olive oil, and afterward soften & smooth
9. down with rich fresh blood!
10. 24 The best blood is of the moon, monthly: then
11. the fresh blood of a child, or dropping from the
- 12.

The letter 'x' on line 6; pertaining to what in Thelema is postulated as a 'dark night of the soul' (solve) before its ultimate congealing (coagula). The fanciful and hyper-cursive manner in which the letter is written adds import; though it could have been capitalized instead. This seems to portray the ordeal as important as it is unique for each individual and not a formal rite being indicated by writing the word as a proper noun.

7

host of heaven: then of enemies; then
 of the priest of the worshippers: host of
 some beast, no matter what.

25 This burn: of this make cakes & eat with
 me. This hath also another use; let it be
 laid before me, and kept thick with perfumes
 of your orison: it shall become full of beetles
 as it were and creeping things sacred unto me.

26 These slay, naming your enemies & they shall
 fall before you.

27 Also these shall breed lust & power of lust in
 you at the eating thereof.

28 Also ye shall be strong in war.

1. host of heaven: then of enemies; then
2. of the priest *of* ~~for~~ ~~off~~ the worshippers: last of
3. some beast, no matter what.
4. 25 This burn: of this make cakes & eat *with* unto
5. me. This hath also another use; let it be
6. laid before me, and kept thick with perfumes
7. of your orison: it shall become full of beetles
8. as it were and creeping things sacred unto me.
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10. fall before you.
11. 27 Also these shall breed lust & power of lust in
12. you at the eating thereof.
13. 28 Also ye shall be strong in war.

In line 2, the original phrase, as written is 'of the priest of the worshippers' and was later altered to "of the priest or of the worshippers." and actually, it would have been more consistent with the working theory of the mass had the original recording been left in-tact. At the climax of the Gnostic Mass, the Priest consumes the Holy Eucharist on behalf of the Priestess and Deacon; who are considered one in body with the Priest. Of course, as the congregation (worshippers) also partake in the

ceremony, the typescript version suggests that the worshippers can also be the Priest (or Priestess); or even that they can make their own cakes of light and bring them with them to the Gnostic Mass.

The fact that there is a fitting interpretation for both versions of the text keeps consistent to the idea that has held out through these differences found in the text—really giving us an expansion of the Gnosis brought to us by this præter-human transmission. And through this, we find an interesting verification of Hadit's claim:

AL:II.11 "I see thee hate the hand & the pen; but I am stronger."

Though Crowley seems to be consistently going into the text; no matter at what point, to alter it; Hadit seems one step ahead of him.

- 29 Moreover, be they long kept, it is better; for
they swell with my force. All before me.
- 30 My altar is of open brass work: burn thereon
in silver or gold.
- 31 There cometh a rich man from the West who
shall pour his gold upon thee.
- 32 From gold forge steel:
- 33 Be ready to fly or to smite.
- 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

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2. they swell with my force. All before me.
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8. 33 Be ready to fly or to smite.
9. 34 But your holy place shall be untouched
10. throughout the centuries: though with fire and
11. sword it be burnt down & shattered, yet
12. an invisible house there standeth and
13. 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 fire from the skies; another woman shall
wake the lust worship of the Snake; another
soul of God and beast shall mingle in the
globéd priest; another sacrifice shall stain
the tomb; another king shall reign; and blessing
no longer be poured To the Hawk-headed
mystical Lord!
- 35 The half of the word of Heru-ra-ha, called
Hoor-pa-kraat and Ra-Hoor-Khut.

1. Equinox, when Hrumachis shall arise and
2. the double-wanded one assume my throne and
3. place. Another prophet shall arise, and bring
4. fresh fire from the skies; another woman shall
5. awake the lust & worship of the Snake; another
6. soul of God and beast shall mingle in the
7. globéd priest; another sacrifice shall stain
8. the tomb; another king shall reign; and blessing
9. no longer be poured To the Hawk-headed
10. mystical Lord!
11. 35. The half of the word of Heru-ra-ha, called
12. Hoor-pa-kraat and Ra-Hoor-Khut.

36 Then said the prophet unto the God.

37 I adore thee in the song
 "I am the Lord of Thebes" &c from vellum book
 Unity — "fill me"

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

"The light is mine" &c
 from vellum book to "Ra-Hoor-Khuit"

Khuit."

1. 36 Then said the prophet unto the God.
2. 37. I adore thee in the song
 {"I am the Lord of Thebes" etc from vellum book}
3. Unity —
 {—"fill me"}
4. 38. So that thy light is in me; & its red flame
5. is as a sword in my hand to push thy
6. order. There is a secret door that I shall
7. make to establish thy way in all the quarters
8. (these are the adorations, as thou hast written)
9. as it is said:
10. "The light is mine" etc
 {from vellum book to "Ra-Hoor-Khuit"}

Line 2 starts a verse with "I adore thee in the song—." And on line 3, the remainder of this verse is suggested with: "Unity ++." Then in pencil, Crowley later writes in: "'I am the Lord of Thebes' +c from vellum book"—continuing into line 4: "—" 'fill me.'" This text comes from his translation (as Ankh-af-na-Khonsu) of the *Stele of Revealing*, as also what we find in line 10; where Crowley originally writes: "'The light is mine' +c"—continuing to the final line of the page: "from vellum book to 'Ra-Hoor-

39 All this and a book to say how thou
 didst come hither and a reproduction of
 this ink and paper for ever - for in it is
 the word secret & not only in the English-
 and thy comment upon this the Book of the Law
 shall be printed beautifully in red ink and
 black upon beautiful paper made by hand;
 and to each man and woman that thou
 meetest, were it but to dine or to drink
 at them, it is the Law to give. Then they
 shall chance to abide in this bliss or no;
 it is no odds. Do this quickly!
 40 But the work of the comment? That is easy;

1. 39 All this and a book to say how thou
2. didst come hither and a reproduction of
3. this ink and paper for ever—for in it is
4. the word secret & not only in the English—
5. and thy comment upon this the Book of the Law
6. shall be printed beautifully in red ink and
7. black upon beautiful paper made by hand;
8. and to each man and woman that thou
9. meetest, were it but to dine or to drink
10. at them, it is the Law to give. Then they
11. shall chance to abide in this bliss or no;
12. it is no odds. Do this quickly!
13. 40 But the work of the comment? That is easy;

and

In line 5, the phrase “and thy comment upon this the Book of the Law” are clearly inserted as an afterthought...as much as that is what a comment is. We could say that Aiwass thought about this as exactly that; an afterthought—or—that Aiwass was dictating so fast that Crowley had to remember this and put it in later. The latter just doesn't seem all that plausible.

Hadit burning in thy heart shall make swift
and secure thy pen.

41. Establish at thy Kaaba ^{-house} ~~ad~~ a clerkship-house:
all must be done well and with business
way.

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 over much! Them
that seek to entrap thee, to overthrow thee, then
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent turn.

1. Hadit burning in thy heart shall make swift
2. and secure thy pen.
3. 41. Establish at thy Kaaba ~~cl~~ a clerkship-house:
4. all must be done well and with business
5. way.
6. 42. The ordeals thou shalt oversee thyself, save
- only
7. the blind ones. Refuse none, but thou
8. shalt know & destroy the traitors. I am
9. Ra-Hoor-Khuit and I am powerful to protect
10. my servant. Success is thy proof: argue not;
11. convert not: talk not over much! Them
12. that seek to entrap thee, to overthrow thee,
- them
13. attack without pity or quarter & destroy them
14. utterly. Swift as a trodden serpent turn

On line 3, we find "cl" crossed-out, as if Crowley was first to write 'clerks' or some other form of the term for the office. These 'clerks' would then be a part of a 'clerkship,' which is clearly what seems the original and very qabalistic intent. Instead, the idea seems to be more generalized into "a clerkhouse." Hadit is here directing Crowley to establish a 'clergy'—a 'clerkship' at a "clerkhouse," which could also be the word he was about to write; before abandoning the writing as it was about to unfold and crossing it out. The problem of course, is that his Kaaba is clearly Boleskine, which is clearly given by Aiwass in similar manner as the black stone from Gabriel to Abraham.

Yet, no clerkhouse was ever setup there.

AL:III.34 "But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!"

and strike! Be thou yet deadlier than he!
 2 Drag down their souls to awful torment: laugh
 3 at their fear: spit upon them!
 4 43 Let the Scarlet Woman beware! If pity and
 5 compassion and tenderness visit her heart
 6 if she leave my work to toy with old
 7 sweetresses then shall my vengeance be
 8 known. I will slay me her child: I will
 9 alienate her heart: I will cast her out
 10 from men: as a shrinking and despised ~~whore~~
 11 shall she crawl through dusk wet streets, and
 12 die cold and an-hungered.

1. and strike! Be thou yet deadlier than he!
2. Drag down their souls to awful torment: laugh
3. at their fear: spit upon them!
4. 43 Let the Scarlet Woman beware! If pity and
5. compassion and tenderness visit her heart
6. if she leave my work to toy with old
7. sweetresses then shall my vengeance be
8. known. I will slay me her child: I will
9. alienate her heart: I will cast her out
10. from men: as a shrinking and despised ~~whore~~ harlot
11. shall she crawl through dusk wet streets, and
12. die cold and an-hungered.

In line 10, it seems that Crowley first starting writing the word 'whore,' which just as quickly became "harlot." This could be though as having happened in two ways; in one, he presumed what Aiwass was about to say, and Aiwass used an unexpected synonym—and in the other, Crowley edited the word himself, as he heard it in his clairaudient trance. All this is possible as even in trance states, we can feel that we are fully conscious and not in a trance at all. We discover that we had been by usually noting a time distortion; where there seems a period of time passes that can't be accounted for.

44. But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous. Let her be covered with jewels, and rich garments, and let her be shameless before all men!

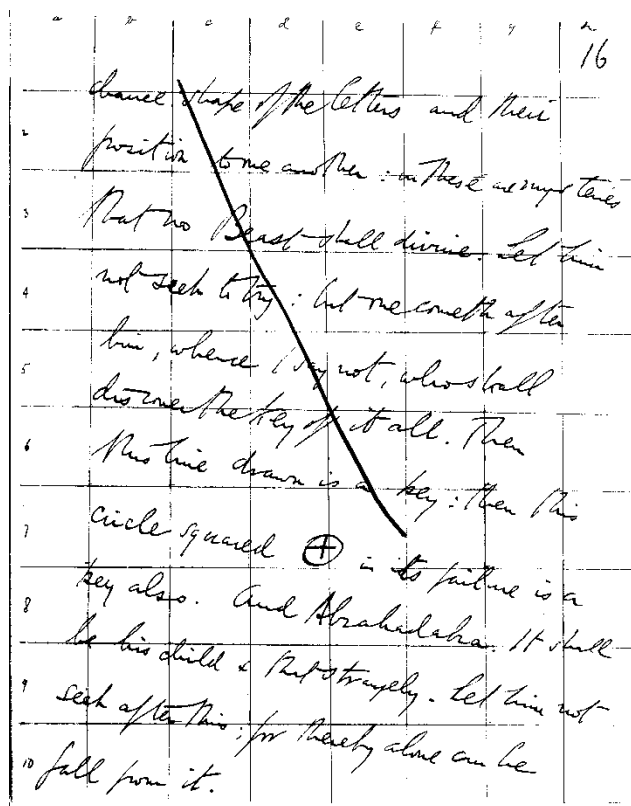
45 Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu. she shall achieve Hadit.

1. 44. But let her raise herself in pride. Let
2. her follow me in my way. Let her
3. work the work of wickedness! Let her kill
4. her heart! Let her be loud and adulterous;
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7. all men!
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9. then will I breed from her a child mightier
10. than all the kings of the earth I will fill
11. her with joy: with my force shall she see
12. & strike at the worship of Nu she shall
13. achieve Hadit.

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.

47 This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the

1. 46. I am the warrior Lord of the Forties: the
2. Eighties cower before me, & are abased
3. I will bring you to victory & joy: I will be
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6. courage is your armour; go on, go on, in
7. my strength; & ye shall turn not back for
8. any.
9. 47 This book shall be translated into all
10. tongues: but always with the original in
11. the writing of the Beast; for in the



1. chance shape of the letters and their
2. position to one another: in these are mysteries
3. that no Beast shall divine. Let him
4. not seek to try: but one cometh after
5. him, whence I say not, who shall
6. discover the Key of it all. Then
7. this line drawn is a key: then this
8. circle squared [graphic] in its failure is a
9. key also. And Abrahadabra. It shall
10. be his child & that strangely. Let him not
11. seek after this; for thereby alone can he
12. fall from it.

A grid is found on the page; not originally present on the manuscript page. Crowley added it during the 1920s ev; presumably to facilitate some analysis, the details of which seem to be lost. The grid actually was not in the page images in the first edition of the Equinox, Vol. I, No. 7. It is composed of 8 columns and 10 rows; or 80 squares. 80 is the value of Peh/The Tower Atu and the concept of prophecy. So certainly this is an important page and it is no wonder that Crowley labored hard on this page. But that

it also contains the line that tells us of the importance of the hand-written manuscript and the "chance shape of the letters and their position to one another," which is the theme of the present work. The eight columns are marked a—h and the ten rows are marked in numerical order. A line is drawn diagonally across the page, intersecting squares 1c, 2c, 3c, 4d, 5d, 5e, 6e, and 7e. And as well, the line intersects these letters and words:

Letter	Word
s	shape
t	to
Be	Beast
t	try
I, s, a	I say
f	of
a	a

It would be good at some point to find some notariqon or temura that could give us some greater insight or use for this. However, if as Achad discovers the 'key of it all' with the number 31 and our EQ being based on NOT is a part of this key with the value 31, we can look to the EQ for greater insight. And in the EQ, the letters add to 354 and the words add to 711; division giving us nothing. However, subtracting 354 from 711 gives us 357. It's as if 711, which is also the value of 'ultimate sparks' distills out gold and silver, as if they are its spirits; the phrase 'gold and silver' having a value of 357. It would seem this can be investigated further, as we're starting with a value to represent the fourth and last ordeal for understanding Liber AL with 357 being a composite of the first and second.

AL III.63: "The fool readeth this Book of the Law, and its comment; & he understandeth it not."

AL III.64: "Let him come through the first ordeal, & it will be to him as silver."

AL III.65: "Through the second, gold."

AL III.66: "Through the third, stones of precious water."

AL III.67: "Through the fourth, ultimate sparks of the intimate fire."

17

- 48 Now this mystery of the letters is done, and
I want to go on to the holier place.
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 you

1. 48 Now this mystery of the letters is done, and
2. I want to go on to the holier place.
3. 49 I am in a secret fourfold word, the blasphemy against
4. all gods of men.
5. 50 Curse them! Curse them! Curse them!
6. 51 With my Hawk's head I peck at the eyes of
7. Jesus as he hangs upon the cross
8. 52 I flap my wings in the face of Mohammed &
9. blind him
10. 53 With my claws I tear out the flesh of the
11. Indian and the Buddhist, Mongol and
12. Din.
13. 54 Bahlasti! Ompehda! I spit on your

In line 7, the word after "Jesus" was originally written as 'at' and subsequently overwritten as the word "as." Could it be that this is telling us that Ra-Hoor-Khuit is literally at the cross that Jesus hangs on? What could this connotation be telling us that Crowley hasn't already addressed in his commentary to this verse?

18

- crapulous creeds.
55 Let Mary inviolate be torn upon wheels:
for her sake let all chaste women be
utterly despised among you.
56 Also for beauty's sake and love's.
57 Despise also all cowards; professional soldiers
who dare not fight, but play: all fools despise
58 But the keen and the proud, the royal and
the lofty; ye are brothers!
59 As brothers fight ye.
60 There is no law beyond Do what thou wilt.
61 There is an end of the word of the God

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2. 55 Let Mary inviolate be torn upon wheels:
3. for her sake let all chaste women be
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6. 57 Despise also all cowards; professional soldiers
7. who dare not fight, but play: all fools despise.
8. 58. But the keen and the proud, the royal and
9. the lofty; ye are brothers!
10. 59 As brothers fight ye.
11. 60 There is no law beyond Do what thou wilt.
12. 61 There is an end of the word of the God

enthroned in Ra's seat, lightening the girders
of the soul.

62 To Me do ye reverence; come come ye
through tribulation of ordeal, which is
bliss.

63 The fool readeth this Book of the Law, and
its comment he understandeth it not.

64 Let him come through the first ordeal &
it will be to him as silver

65 Through the second gold

66 Through the third, stones of precious water.

67 Through the fourth, ultimate sparks of the
intimate fire.

1. enthroned in Ra's seat, lightening the girders
2. of the soul.
3. 62 To Me do ye reverence; to me come ye
4. through tribulation of ordeal, which is
5. bliss.
6. 63 The fool readeth this Book of the Law, and
7. its comment & he understandeth it not.
8. 64 Let him come through the first ordeal &
9. it will be to him as silver
10. 65 Through the second gold
11. 66 Through the third, stones of precious water.
12. 67 Through the fourth, ultimate sparks of the
13. intimate fire.

The last line of the manuscript page shows us the last words on that page; being: "intimate fire." They are placed carefully and directly under the words "ultimate sparks." This begs us to lay them out and consider their values in the EQ:

Microcosm	u	l	t	i	m	a	t	e	s	p	a	r	k	s
Macrocosm	i	n	t	i	m	a	t	e	f	i	r	e	400	10
Vertical EQ Value	38	57	18	16	12	4	18	10	19	88	102	105		

The two letters without doubles (k, s) adds to 410, the value of the words 'ankh' and 'beautiful' in the EQ and we can certainly read this into the thematic interpretation of the text on this page. The remaining letters seem to point to the opposite of life and beauty—a curse: 487 = "Bahlasti! Ompehda!" It's as if we have two sides of the same coin. These seem even as two sides of the character of one's Holy Guardian Angel. There is that aspect of the angel that is kindly disposed and affirming and the dualistic aspect where exposure to the angel is more abusive; both shoring up the meat and metal of the Soul...and not unlike the relationship that don Juan and don Genaro had with Castaneda, as Tonal and Nagual to their apprentice.

68 Yet to all it shall seem beautiful. Its
enemies who say not so, are mere liars.

69 There is success

70 I am the Hawk-Headed Lord of Silence
& of Strength; my nemyss shrouds the
night-blue sky.

71 Hail! ye twin warriors about the pillars of
the world! for your time is nigh at hand

72 I am the Lord of the Double Wand of Power
the wand of the ~~Cophnia~~ ^{Force of Cophnia} — but my
left hand is empty, for I have crushed

1. 68 Yet to all it shall seem beautiful. Its
2. enemies who say not so, are mere liars.
3. 69 There is success
4. 70 I am the Hawk-Headed Lord of Silence
5. & of Strength; my nemyss shrouds the
6. night-blue sky.
7. 71 Hail! ye twin warriors about the pillars of
8. the world! for your time is nigh at hand
9. 72 I am the Lord of the Double Wand of Power
10. the wand of the **Cophn I** {Force of Cophnia—
- } but my
11. left hand is empty, for I have crushed

Crowley writes in his commentary to
this verse In *Commentaries*, Crowley
writes:

"Coph Nia": the original MS. has "—"; left
incomplete as not having been properly heard.
The present text was filled in later in her own
hand by the first Scarlet Woman.

In line 10, the original word appears to read
"Cophn I"—with the uppercase 'I' underlined.
Extending from the bottom of the stem of the

letter 'p' and perpendicular to the line is a squiggly line extending underneath but just to the point in
vertical alignment to where the line starts that underscores the 'I.' Then it seems that Rose Kelly first
writes in: 'Force of Cophnia —' and then abruptly alters that to: "Force of Cophnia"—as found in the
typescript. We can sequence these in the EQ:

1. Cophn I = 186
2. Coph Nia = 188
3. Cophnia = 190

The final choice was really the most magnificent (magnificent = 186 = the first choice or pointer phrase
in what Crowley and Rose seemed together to be searching for): Coph Nia is the same value as the word
mystic, which describes the character of the object that is named by the phrase. That the use of the
word 'Cophnia' (=190) in-between the original and final phrase happens seems to be consistent with the
fact that the word 'ordeals' also has a value of 190. So that what we're seeing here is the revelation of a
magickal process that perhaps even all the changes in the manuscript are involved in working out. And
that this is all connected with both they're being intimately involved in the process; though Crowley is
the main scribe.

An Universe & nought remains.

73 Paste the sheets from right to left and
from top to bottom: then behold!

74 There is a splendour in my name hidden
and glorious, as the sun of midnight is
and the son

75 The ending of the words is the Word
Abraham.

The Book of the Law is Written
and Concealed
Aum. Ha.

1. an Universe; & nought remains.
2. 73 Paste the sheets from right to left and
3. from top to bottom: then behold!
4. 74 There is a splendour in my name hidden
5. and glorious, as the sun of midnight is
6. ever the son
7. 75 The ending of the words is the Word
8. Abraham.
9. The Book of the Law is Written
10. and Concealed
11. Aum. Ha.