

The Pathworkings of ALEISTER CROWLEY

The Treasure House of Images



Aleister Crowley and J. F. C. Fuller

With contributions by

David Cherubim

Lon Milo DuQuette • Christopher S. Hyatt, Ph.D.

Nancy Wasserman

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of
ALEISTER CROWLEY

The Treasure House of Images

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TABLE OF CONTENTS

Introduction.....	7
The Methodology Of Path Workings.....	13
One Star In Sight.....	25
A Note Upon Liber DCCCCLXIII.....	29

The Treasure House of Images

*The Book of the Meditations on the Twelfefold
Adoration, and the Unity of GOD.*

* The Chapter known as The Perception of God that is revealed unto man for a snare.....	33
* The Chapter known as The Twelfefold Affirmation of God and the Unity thereof.....	37
* The Chapter known as The Twelfefold Renunciation of God and the Unity thereof.....	41
* The Chapter known as The Twelfefold Conjunction of God and the Unity thereof.....	45
* The Chapter known as The Twelfefold Certitude of God and the Unity thereof.....	49
* The Chapter known as The Twelfefold Glorification of God and the Unity thereof.....	53
* The Chapter known as The Twelfefold Beseechment of God and the Unity thereof.....	57
* The Chapter known as The Twelfefold Gratification of God and the Unity thereof.....	61
* The Chapter known as The Twelfefold Denial of God and the Unity thereof.....	65
* The Chapter known as The Twelfefold Rejoicing of God and the Unity thereof.....	71
* The Chapter known as The Twelfefold Humiliation of God and the Unity thereof.....	77
* The Chapter known as The Twelfefold Lamentation of God and the Unity thereof.....	81

- * The Chapter known as The Twelfefold
Bewilderment of God and the Unity thereof. 85
- * The Chapter known as The Twelfefold Unification of
God and the Unity thereof..... 91
- * The Chapter known as The Hundred and Sixty-Nine
Cries of Adoration of God and the Unity thereof..... 95
- * The Chapter known as The Unconsciousness of God
that is hidden from man for a sign..... 115

Appendices

- The Qabalah, The Tree of Life and The Tarot 121
- Determining Your Tarot Symbols 135
- Pathworking Practice 153



INTRODUCTION

O Thou Unity of all things: as the Sun
that rolleth through the twelve mansions
of the skies, so art Thou, O God my God.
I cannot slay Thee, for Thou art everywhere;
lo! though I lick up the Boundless Light,
the Boundless, and the Not, there shall I
find Thee, Thou Unity of Unities, Thou
Oneness, O Thou perfect Nothingness of Bliss!

Do what thou wilt shall be the whole of the Law.

The Treasure House of Images is a priceless work of precious prose. It contains thirteen chapters of exquisite hymns to the Twelve Signs of the Zodiac and the Sun. Each chapter of hymns contains thirteen sections. Each of these thirteen sections has the same number of syllables. Moreover, in each section one Zodiacal Sign is modified by another Sign. In this priceless work there is also a chapter containing one hundred and sixty-nine cries of adoration. This chapter, called "The Hundred and Sixty-nine Cries of Adoration of God and the Unity thereof" is a multiplication and quintessentialization of the previous chapters. In his Autohagiography (*Confessions*), the magician Aleister Crowley said that *The Treasure House of Images* is, formally, the most remarkable prose that has ever been written. He also stated that it is the most astonishing achievement in symbolism.

The Treasure House of Images was composed by one of Aleister Crowley's disciples, a man named Captain J.F.C. Fuller (John Frederick Charles Fuller) of the

Oxfordshire Light Infantry. He was the first person after Crowley to join and pledge himself to the A.: A.: (Argentum Astrum), which was Crowley's Magical Order founded in 1907 e.v. It was Fuller who, in 1909 e.v., suggested to Crowley that he meet with an associate of his named Victor Neuburg, who was to become one of Crowley's most devoted disciples as well as his partner in certain magical rites involving homosexual intercourse.

Captain Fuller was the author of an essay called "The Star in the West", which is a panegyric on Crowley, his poetry and philosophy. He also wrote Parts I-IV of *The Temple of Solomon the King*, contained in *The Equinox*, Vol. I, Nos. I-IV (Samuel Weiser) and also published separately under that title by New Falcon Publications. It was Fuller who coined the amusing term 'Crowleyanity', and such was Crowley's regard for Fuller that he dedicated to him his book "The Winged Beetle" which was published in 1910 e.v.

"The Star in the West" was written in response to an essay competition announced in a loose sheet inserted between the covers of a book by Crowley entitled 'Why Jesus Wept.' Fuller ordered a copy of this book after reading a review of one of Crowley's publications in a literary journal. Crowley announced this essay competition in the hope of stimulating some critical interest in his writings. After reading 'Why Jesus Wept', Fuller determined to write the essay and to establish a correspondence with Crowley. "The Star in the West" was judged by Crowley to be the best entry received. But it can be suspected that it may have been the only essay entered into the contest! Nevertheless this essay would have probably won even if other essays were entered into the contest, for it contained

such laudatory statements like, "It has taken 100,000,000 years to produce Aleister Crowley. The world has indeed laboured, and has at last brought forth a man."

Captain Fuller was a young infantry officer who, in 1930 e.v., was exalted to the rank of Major-General in the British Army. He was one of the most influential military strategists and the architect of the British victory at Cambrai in the year 1917 e.v., where tanks were first used efficiently. Fuller was the one to invent the concept which the Germans termed *Blitzkrieg*, that is, war conducted in a series of lightning strikes employing massed formations of tanks supported by dive-bombers. British High Command ignored his ideas, but the Nazis gladly adopted it. Captain Fuller was one of the two Englishmen who were invited to the celebration of Adolf Hitler's fiftieth birthday in 1939 e.v. After World War II, Captain Fuller wrote a book called *The Decisive Battles of the Western World*.

Aleister Crowley, in a spirit of mischief, once sent a typescript of *The Book of the Law (Liber Legis)* to Fuller for his opinion of it. Fuller wrote back within a few days and Crowley could not believe his eyes. He expected Fuller to be disgusted with him and to finally class him as a hopeless crank. Instead Fuller wrote back to Crowley and said that *The Book of the Law* was the utterance of a Master. This, we can rightfully assume, impressed Crowley a great deal.

The Treasure House of Images was originally published as a special supplement to *The Equinox*, Vol. I, No. III (March, 1910 e.v.). *The Equinox* was the Official Organ of the A.: A.:, and Crowley's Review of Scientific Illuminism. Later, in his Autohagiography, Crowley made the remark that Fuller reached his high-water mark with *The Treasure House of Images*.

Some of the chapters of hymns in *The Treasure House of Images* were incorporated by Crowley in his planetary *Rites of Eleusis* performed for the public in 1910 e.v. at Caxton Hall, Westminster. (See *Equinox Vol. I, No. VI.*) For example, the chapter called "The Twelfefold Glorification of God and the Unity thereof", which pertains to the Sign of Leo, was recited in the Rite of Sol, since Leo is ruled by the Sun; or, "The Twelfefold Certitude of God and the Unity thereof", which pertains to the Sign of Cancer, was recited in the Rite of Luna, since Cancer is ruled by the Moon.

In "A Syllabus of the Official Instructions of A.:A.:." (See *Equinox, Vol. I, No. X* (Samuel Weiser), or *Gems from the Equinox* (New Falcon Publications), Crowley listed *The Treasure House of Images* (Liber 963) as Class A and B in the classification system of the A.:A.:. For this book contains a short prefatory note which is in Class A, whereas the book itself is in Class B.

The following is Crowley's description of the classification system of the A.:A.::

"The publications of the A.:A.: divide themselves into four classes.

"Class A consists of books of which may be changed not so much as the style of a letter; that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.

"Class B consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.

"Class C consists of matter which is to be regarded rather as suggestive than anything else.

“Class D consists of the Official Rituals and Instructions.

“Some publications are composite, and pertain to more than one class.”

It should be noted that a fifth class (Class E) came into use in 1919 e.v. Crowley classified under Class E manifestos, broadsides, epistles and other public statements.

The Treasure House of Images was issued in *The Equinox* under the numerical figure of DCCCCLXIII or CMLXIII (963). 963 is the numerical value of the Hebrew “OTRTh OTRH” which means “A Garland, Crown; a little wreath.” 963 is also the numerical value of the Hebrew “AChAD” spelt in full. Achad is a Hebrew word meaning “Unity.” *The Treasure House of Images* is otherwise called *The Book of the Meditations on the Twelfefold Adoration, and the Unity of God*. The whole gist of this book of hymns is Unity.

THE METHODOLOGY OF PATH WORKINGS

Now concerning the actual methodology of Liber 963, may you first consider the following information, which, if properly interpreted, should open for you new portals to the Palace of Wisdom, enlightening your understanding and perfecting your Knowledge of Self whose very nature is Unity.

On the Qabalistic Tree of Life, Unity is symbolized by the first Sefhira called Kether. (See the illustration of the Tree of Life at the back of this book.) Kether is a Hebrew word which means 'the Crown.' Kether represents the True Self, the Yechidah of Qabalistic Philosophy. Tiphareth, the sixth Sefhira on the Tree of Life, is the reflection of Kether or the True Self in the mind of man. Tiphareth is the Sphere of the Sun, and the Sun is a visible sign of an invisible Grace. In other words, it is an outward sign of the nature of Kether, the Qabalistic symbol of the True Self. The Sun is also the Lord of the Solar System, and of the Twelve Signs of the Zodiac.

As mentioned before, Liber 963 contains hymns to the Sun and the twelve signs of the Zodiac. The Zodiac is a circle of space which surrounds the earth. It is the apparent path of the Sun called the Ecliptic. In this circle the planets travel in their orbits. This circle is divided into twelve parts called the Twelve Signs of the Zodiac with each part containing 30 degrees of space. Thus the circle of the Zodiac contains 360 degrees in all. The motion of the Earth round the Sun once a year causes the Sun to appear to pass through one of the twelve signs of the Zodiac each month.

These twelve Zodiacal signs are the Archetypal Images of our own Celestial Natures; they represent our own Universal Identities, our Archetypal Centres of Expression for the Current of the Universal Will. They are the various aspects of our Universal Self (Yechidah), and they comprise the unity of our being. They are the twelve cosmic modes of solar expression, being the Twelve Rays of the Sun of Kether.

Through these Twelve Rays the Sun expresses and experiences itself as a Unity. These twelve Zodiacal Rays are what constitute the unity of our True Self represented by the Sun. To understand this Self aright, we should not think of it in an Aristotelian or Hinduistic static sense, in the form of an essence which never changes and is eternally one. We must rather conceive of it as a dynamic Multidimensional Self which is really not a self at all. We have a variety of different potential selves rather than one unchanging Self; and we are only one in essence when we are expressing all of our potential selves. These potential selves are represented in Astrology by the twelve signs of the Zodiac. These Signs comprise what we may rightfully term the Astrological Self which is simply another name for our Universal or Multidimensional Self.

That which we so commonly call our True Self in the Philosophy of Magick is not in 'essence' a single self. Rather is it a multiple unit. It is only One insofar that it is Many. It is not a monistic or monotheistic reality of any commonly accepted sort; it is rather a polytheistic or multiple reality. (Illustration: If you analyze a computer, part by part, it is no more a computer. It is only a computer when its various parts are properly connected and functioning as a whole.) We cannot

assume any existential meaning when we analyze ourselves part by part. In the final analysis we can only conclude that we are a Unit of the various parts which constitute our manifold existence and that our true individuality or Unity arises by expressing our Multi-dimensional or Astrological Self, fulfilling all of our possibilities.

From a Thelemic point of view, let us consider that Hadit, the central core of our being, is not a static principle; He is rather in constant motion, fulfilling all of His possibilities in Nuit. Without Nuit, Hadit is a meaningless principle. Now Hadit is the Sun, a Unit of the Macrocosm or a single point concentrating Space, and Nuit is the Goddess of Infinite Space and the Infinite Stars thereof. Nuit is identifiable with the Twelve Signs of the Zodiac which represent in Astrology the Macrocosm or Universe. The Sun expresses and experiences itself as a unity through the Twelve Signs of the Zodiac; or, in other terms, Hadit fulfills himself by combining with Nuit for the birth of Ra-Hoor-Khuit who represents, in Thelemic Qabalah, a unity which includes and heads all things, or a "Unity of Unities."

The Sun of Unity is only such by way of his being the Many. One in itself means nothing. Life demands multiplicity of expression. Only thus can true integration be achieved. Unity or Oneness is a meaningless reality without multiplicity. It has been said that All is a mask of the One. It is more appropriate in this place to say that THE ONE IS A MASK OF THE ALL.

If we are to truly understand and experience the Unity of the Sun of Kether, we need to banish that old demon of monistic thinking and stop interpreting god, self or reality as one, replacing this ancient linear and self-

centered belief with a new vision of seeing things in a multidimensional manner. This we must do if we are to genuinely realize The One in the midst of The All, to attain the sublime Starry Consciousness of Kether, and to truly live in the Joy and Rapture of Unity, or to become an integrated individual or, more accurately yet more paradoxically, a Multiple Unit or Multidimensional Monad. This Multiple Unit is symbolized by the Sun, the visible Sign of Kether (Unity).

Now the hymns of Liber 963 can be used as a method to adore the various parts or facets which constitute our Starry Unit of Space and to adore the Sun, the visible symbol of Kether, the Crown. To adore is to unite, to integrate with a particular deity, principle or force of Nature. The hymns in Liber 963 can be used to adore the various facets of our Starry Unit, those parts of our Self which constitute our Oneness and which are symbolized by the Twelve Signs of the Zodiac. Commonly we think of ourselves as only one Sign of the Zodiac. But we are in fact a synthesis or Unity of all Twelve Signs; and to focus upon one to the exclusion of the others, as is most often the case, is to neglect yourself as a Unity or synergistic being, and to live in the deadly delusion that you are One without the necessary experiential understanding of the many factors which constitute your Oneness.

It is written that the Probationer of the A.:A.: should learn by heart the chapter in Liber 963 that corresponds to the Zodiacal Sign that was rising at his birth; or, if this be unknown, the chapter called "The Twelfefold Unification of God and the Unity thereof" which pertains to the Sun. The Probationer (Grade 0 = 0) is not yet an initiated member of the A.:A.:, but seeks to become such after a necessary probationary period of at

least one year. He is bound by Oath to prosecute the Great Work which is, in his particular case, the task of obtaining a scientific knowledge of the nature and powers of his own being.

The Zodiacal Sign that was rising at his birth is the Sign of the Ascendant in his Astrological Horoscope. The Ascendant is the place on the Horoscope where the Sun is located at sunrise, and it is the point of individual self-hood and self-awareness; it indicates by its Sign and degree the Probationer as a self-conscious entity; it is the most personal factor in his Horoscope. The Sign of the Ascendant, or the Sign rising over the eastern horizon at the time of his birth, is significant of the nature and powers of his own being. Thus to memorize and apply the chapter that corresponds to his Rising Sign serves to contribute to the fulfillment of his Oath, preparing him for his initiation in the A.:A.:, to become a Neophyte and commence the process of ascending the Tree of Initiation.

In "A Note upon Liber 963" we read the following:

1. Let the student recite this book, particularly the 169 Adorations, unto his Star as it ariseth.

2. Let him seek out diligently in the sky his Star; let him travel thereunto in his Shell; let him adore it unceasingly from its rising even unto its setting by the right adorations, with chants that shall be harmonious therewith.

3. Let him rock himself to and fro in adoration; let him spin around his own axis in adoration; let him leap up and down in adoration.

4. Let him inflame himself in the adoration, speeding from slow to fast, until he can no more.

5. This also shall be sung in open places, as heaths, mountains, woods, and by streams and upon islands.

6. Moreover, ye shall build you fortified places in great cities; caverns and tombs shall be made glad with your praise.

7. Amen.

We are, of course, free to interpret as we will the Star referred to in this "Note upon Liber 963." First we shall freely interpret it as the Star of our Horoscope, that is, the Celestial Body or Planet that rules our Rising Sign. The Planets, particularly among the ancient Astrologers, were often called Stars. The Planet which rules the Sign of the Ascendant is the Star of an individual's life and it exerts the greatest influence upon him. Thus it is called in Astrology the Lord of the Horoscope.

Now if, for instance, your Rising Sign was Leo, the Sun would be your Star to which you are to travel in your Shell (Astral Body) and adore with the 169 Adorations and other appropriate litanies which, in this case, would be found in "The Chapter known as the Twelfold Unification of God and the Unity thereof" since this chapter pertains to the Sun, or you may recite "The Chapter known as The Twelfold Glorification of God and the Unity thereof" since this chapter pertains to the Sign of Leo which is ruled by the Sun. Or if, for instance, your Rising Sign was Aquarius, Saturn would be your Star and the appropriate litanies would be found in "The Chapter known as The Twelfold Lamentation of God and the Unity thereof" since this chapter pertains to the Sign of Aquarius and to Saturn, which traditionally rules the Sign of Aquarius.

We are also free to interpret this Star in a more esoteric sense, referring it to our own personal Star (or Unit of Space) in one of the Constellations of a Zodiacal Sign. In *The Book of the Law*, Ch. I, vs. 3, Nuit, Our Lady of the Stars, indeed proclaims "Every man and every woman is a star." In *The Law is for All* (New Falcon Publications), Crowley stated that there may be some real connection between a given person and a given star. In certain forms of both ancient and modern mythology, the Stars are linked with Angelic Beings. This is a very curious connection in respect of the fact that in the Philosophy of Thelema we view our Star as our Holy Guardian Angel. This Angel, or Star, is our own Inmost Self. It is who we are in truth, a Sun or single concentration of Nuit, a Celestial Unit of Infinite Space. To seek out and travel to this Star in your Shell is to discover its appropriate location in the Heavens, that is, in the appropriate Constellation of Stars, and to travel thereunto in your Astral Body of Light.

It should be noted that in Astrology the stars are often called "fixed," referring to the fact that they do not traverse the Signs of the Zodiac as do the Planets. There are no actual stars located in the Zodiac. The stars are a part of the Constellations beyond the Zodiac. The Constellations and the Signs have the same names, but they are not the same thing. The Zodiac of Constellations is a group of fixed stars and is called the "Sidereal Zodiac", whereas the Zodiac of Signs is called the "Tropical Zodiac". The Tropical Zodiac and the Sidereal Zodiac were, at one time, the same; but at the present time it is estimated that they are approximately 26 degrees apart.

Now the title of this book is *The Path Workings of Aleister Crowley: The Treasure House of Images*. A

Path Working is a method of rising in your Body of Light to a chosen place or Path in the Astral Plane. This Astral Plane is called the World of Yetzirah in Qabalistic Philosophy. The Treasure House of Images is another name for the Astral World in which is contained the Yetziratic Tree of Life. A Path Working is generally done by ascending the Yetziratic Tree of Life in your Astral Body to a particular Path on the Tree. The Twelve Signs of the Zodiac pertain to twelve of the Paths on the Tree of Life. The Planets which rule these Signs also pertain to certain Paths on the Tree. (See illustration of the Tree of Life at the end of this book.) The Paths are the twenty-two connecting links between the ten Sephiroth or Circular Spheres. These twenty-two Paths correspond with the twenty-two Hebrew letters and the twenty-two Major Arcana of Tarot or Atu of Thoth.

Now if, for instance, you wanted to perform a Path Working for the Sign of Leo, you would travel to the Path of Teth (Path XIX) on the Yetziratic Tree of Life, which connects the two Sephiroth called Chesed (4) and Geburah (5), and which pertains to the Sign of Leo and the Atu of Thoth called "Lust" (Atu XI). Or if, for instance, you wanted to travel to the Path of the Sun, you would perform a Path Working for the Path of Resh (Path XXX), which connects the two Sephiroth called Hod (8) and Yesod (9), and which pertains to the Sun and to the Atu of Thoth called "The Sun" (Atu XIX).

To correctly perform a Path Working it is necessary to know the symbols and meanings of not only the Paths and the Sephiroth of the Qabalistic Tree of Life, but also of the Tarot Atu of Thoth. These Atu are the Major Arcana (Major Secrets) of Tarot, numbered 0-XXI,

commencing with the Atu called "The Fool" and ending with the Atu called "The Universe." Students are urged to study the chapter at the back of this book concerning the Qabalah, the Tree of Life and the Tarot, and to apply the techniques in the last chapter of this book called "Determining your Tarot Symbol". These will help the student become familiar with the symbols and meanings of the Tree of Life and the Tarot.

For operational Path Workings, the Atu of Thoth are used as Keys, metaphorically speaking, by which to enter a Path on the Yetziratic Tree of Life. The Atu of Thoth are linked subconsciously with the Twelve Astrological Signs, the Sun, Moon and Planets; and the symbolism of the Atu can be used by the student as a direct means to attune his astral consciousness to the Twelve Zodiacal Signs and their Ruling Planets, to obtain a vision of their nature, and to develop a greater understanding of their relationship to himself as a Unity thereof.

We shall now list below the twelve Signs of the Zodiac, their corresponding Tarot Cards (Atu of Thoth), and their Ruling Planet(s). Note that the Sun and Moon are often termed Planets, though technically the Sun is a Star and the Moon is a Satellite.

Sign	Tarot Atu	Ruling Planet(s)
Aries	Atu IV (The Emperor)	Mars, Pluto
Taurus	Atu V (The Hierophant)	Venus
Gemini	Atu VI (The Lovers)	Mercury
Cancer	Atu VII (The Chariot)	Moon
Leo	Atu XI (Lust)	Sun
Virgo	Atu IX (The Hermit)	Mercury
Libra	Atu VIII (Adjustment)	Venus
Scorpio	Atu XIII (Death)	Pluto, Mars

Sagittarius	Atu XIV (Art)	Jupiter
Capricorn	Atu XV (The Devil)	Saturn
Aquarius	Atu XVII (The Star)	Uranus, Saturn
Pisces	Atu XVIII (The Moon)	Neptune, Jupiter

Where there are two Planets listed above, it is due to the fact that Uranus, Neptune and Pluto were not recognized by the ancient Astrologers and were not appointed by them as Ruling Planets of any of the twelve Astrological Signs. However, they are now appointed as such. Uranus was discovered in 1781 e.v., Neptune was discovered in 1846 e.v., and Pluto was discovered in 1930 e.v. Uranus is called the Higher Octave of Mercury; Neptune is called the Higher Octave of Venus; and Pluto is called the Higher Octave of Mars. When Uranus was discovered in 1781, by Sir William Herschel, it was predicted that two more Planets would be discovered beyond Uranus and that they would be called Isis and Osiris. These two Planets were in fact discovered, but they were given the names of Neptune and Pluto. However, Isis and Osiris are certainly appropriate names for these two mysterious Planets, just as Horus, the Child of Isis and Osiris, is an appropriate name for the Planet Uranus.

If it be your Will to perform a Path Working to obtain a vision pertaining to a Planet instead of an Astrological Sign, you would use one of the chapters of hymns in Liber 963 which pertains to a Zodiacal Sign ruled by the Planet, and you would use the Atu of Thoth which corresponds with the Planet. Thus, if it be your Will to adore Venus, you would use the hymns of either Taurus or Libra which are ruled by the Planet Venus, and you would use the Atu of Thoth called "The Empress" which pertains to the Planet Venus.

The Planets have their own corresponding Atu of Thoth which can be used for operational Path Workings. Such are the following:

Planet	Tarot Atu
Saturn	Atu XXI (The Universe)
Luna	Atu II (The Priestess)
Mercury	Atu I (The Magus)
Venus	Atu III (The Empress)
Sol	Atu XIX (The Sun)
Mars	Atu XVI (The Tower)
Jupiter	Atu X (Fortune)
Uranus	Atu 0 (The Fool)
Pluto	Atu XXI (The Aeon)
Neptune	Atu XII (The Hanged Man)

There are a number of magical techniques for operational Path Working, by which to travel to a chosen Path in the Astral World in your Shell or Body of Light. It will benefit the student to research these various techniques at length in such books that may be accessible to him. But we highly recommend that the student make a thorough study of Aleister Crowley's "Liber O", particularly section V. "Liber O" can be found in *The Equinox*, Vol. I, No. II, or in *Gems from the Equinox* (New Falcon Publications). We also recommend that the student study the last two sections of Vol. V of *The Complete Golden Dawn System of Magic*, by Israel Regardie (New Falcon Publications). The student should also study Chapter XVIII and Appendix III of Aleister Crowley's *Magick in Theory and Practice* for information concerning the proper development of the Body of Light and the nature of the Astral Plane.

Here ends our introduction to *The Path Workings of Aleister Crowley: The Treasure House of Images*. May

this book of precious hymns and adorations be unto you as a Sun of Light in your sublime quest for the attainment of True Unity, the Philosopher's Stone, the Summum Bonum, and Perfect Joy. Sic sit vobis!

Love is the law, love under will.

ONE STAR IN SIGHT

By Aleister Crowley

Thy feet in mire, thine head in murk,
O man, how piteous thy plight,
The doubts that daunt, the ills that irk,
Thou hast nor wit nor will to fight —
How hope in heart, or worth in work?
No star in sight!

Thy Gods proved puppets of the priest.
"Truth? All's relation!" science sighed.
In bondage with thy brother beast,
Love tortured thee, as Love's hope died
And Love's faith rotted. Life no least
Dim star descried.

Thy cringing carrion cowered and crawled
To find itself a chance-cast clod
Whose Pain was purposeless; appalled
That aimless accident thus trod
Its agony, that void skies sprawled
On the vain sod!

All souls eternally exist,
Each individual, ultimate,
Perfect — each makes itself a mist
Of mind and flesh to celebrate
With some twin mask their tender tryst
Insatiate.

Some drunkards, doting on the dream,
Despair that it should die, mistake
Themselves for their own shadow-scheme.

One star can summon them to wake
To self; star-souls serene that gleam
On life's calm lake.

That shall end never that began.
All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan!
Break down the bar!

To man I come, the number of
A man my number, Lion of Light,
I am The Beast whose Law is Love.
Love under will, his royal right —
Behold within, and not above,
One star in sight!

A.:A.: Publication in Class B

Issued by Order of

D.D.S.	7° = 4°	Praemonstrator
O.S.V.	6° = 5°	Imperator
N.S.F.	5° = 6°	Cancellarius

LIBER

ΘΕΣΑΥΡΟΥ 'ΕΙΔΩΛΩΝ

SVB FIGVRA
DCCCCLXIII

צטרת צטרה

Corona, Corolla;
Sic vocatur Malchuth
quando ascendit usque
ad Kether.
The Kabbala.

(The Probationer should learn by heart the chapter corresponding to the Zodiacal Sign that was rising at his birth; or, if this be unknown, the chapter "The Twelfefold Unification of God.")

A NOTE UPON LIBER DCCCCLXIII

1. Let the student recite this book, particularly the 169 Adorations, unto his Star as it ariseth.

2. Let him seek out diligently in the sky his Star; let him travel thereunto in his Shell; let him adore it unceasingly from its rising even unto its setting by the right adorations, with chants that shall be harmonious therewith.

3. Let him rock himself to and fro in adoration; let him spin around his own axis in adoration; let him leap up and down in adoration.

4. Let him inflame himself in the adoration, speeding from slow to fast, until he can no more.

5. This also shall be sung in open places, as heaths, mountains, woods, and by streams and upon islands.

6. Moreover, ye shall build you fortified places in great cities; caverns and tombs shall be made glad with your praise.

7. Amen.

THE TREASURE HOUSE OF IMAGES

Here beginneth the Book of
the Meditations on the
Twelvefold Adora-
tion, and the
Unity of
GOD



The Chapter known as
The Perception of God
that is revealed unto man for a snare

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Twelfefold Snare	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

000. In the Beginning there was Naught, and Naught spake unto Naught saying: Let us beget on the Nakedness of our Nothingness the Limitless, Eternal, Identical, and United: And without will, intention, thought, word, desire, or deed, it was so.

00. Then in the depths of Nothingness hovered the Limitless, as a raven in the night; seeing naught, hearing naught, and understanding naught: neither was it seen, nor heard, nor understood; for as yet Countenance beheld not Countenance.

0. And as the Limitless stretched forth its wings, an unextended unextendable Light became; colourless, formless, conditionless, effluent, naked, and essential, as a crystalline dew of creative effulgence; and fluttering as a dove betwixt Day and Night, it vibrated forth a lustral Crown of Glory.

1. And out of the blinding whiteness of the Crown grew an Eye, like unto an egg of an humming-bird cherished on a platter of burnished silver.

2. Thus I beheld Thee, O my God, the lid of whose Eye is as the Night of Chaos, and the pupil thereof as the marshalled order of the spheres.

3. For, I am but as a blind man, who wandering through the noontide perceiveth not the loveliness of day; and even as he whose eyes are unenlightened beholdeth not the greatness of this world in the depths of a starless night, so am I who am not able to search the unfathomable depths of Thy wisdom.

4. For what am I that I durst look upon Thy Countenance, purblind one of small understanding that I am, blindly groping through the night of mine ignorance like unto a little maggot hid in the dark depths of a corrupted corpse?

5. Therefore, O my God, fashion me into a five-pointed star of ruby burning beneath the foundations of Thy Unity, that I may mount the pillar of Thy Glory, and be lost in adoration of the triple Unity of Thy Godhead, I beseech Thee, O Thou who art to me as the Finger of Light thrust through the black clouds of Chaos; I beseech Thee, O my God, hearken Thou unto my cry!

6. Then, O my God, am I not risen as the sun that eateth up ocean as a golden lion that feedeth on a blue-grey wolf? So shall I become one with Thy Beauty, worn upon Thy breast as the Centre of a Sixfold Star of ruby and of sapphire.

7. Yea, O God, gird Thou me upon Thy thigh as a warrior girdeth his sword! Smite my acuteness into the

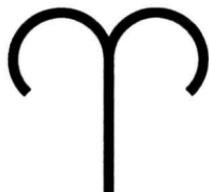
earth, and as a sower casteth his seed into the furrows of the plough, do Thou beget upon me these adorations of Thy Unity, O My Conqueror!

8. And Thou shalt carry me upon Thine hip, O Thou flashing God, as a black mother of the South Country carrieth her babe. Whence I shall reach my lips to Thy pap, and sucking out Thy stars, shed them in these adorations upon the Earth.

9. Moreover, O God my God, Thou who hast cloven me with Thine amethystine Phallus, with Thy Phallus adamantine, with Thy Phallus of Gold and Ivory! thus am I cleft in twain as two halves of a child that is split asunder by the sword of the eunuchs, and mine adorations are divided, and one contendeth against his brother. Unite Thou me even as a split tree that closeth itself again upon the axe, that my song of praise unto Thee may be One Song!

10. For I am Thy chosen Virgin, O my God! Exalt Thou me unto the throne of the Mother, unto the Garden of Supernal Dew, unto the Unutterable Sea!

Amen,
and Amen of Amen,
and Amen of Amen of Amen,
and Amen of Amen of Amen of Amen.



The Chapter known as
The Twelvetold Affirmation of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Affirmations ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Thou snow-clad volcan of scarlet fire, Thou flame-crested pillar of fury! Yea, as I approach Thee, Thou departest from me like unto a wisp of smoke blown forth from the window of my house.

2. O Thou summer-land of eternal joy, Thou rapturous garden of flowers! Yea, as I gather Thee, my harvest is but as a drop of dew shimmering in the golden cup of the crocus.

3. O Thou throbbing music of life and death, Thou rhythmic harmony of the world! Yea, as I listen to the echo of Thy voice, my rapture is but as the whisper of the wings of a butterfly.

4. O Thou burning tempest of blinding sand, Thou whirlwind from the depths of darkness! Yea, as I struggle through Thee, through Thee, my strength is but as a dove's down floating forth on the purple nipples of the storm.

5. O Thou crowned giant among great giants, Thou crimson-sworded soldier of war! Yea, as I battle with

Thee, Thou masterest me as a lion that slayeth a babe that is cradled in lilies.

6. O Thou shadowy vista of Darkness, Thou cryptic Book of the fir-clad hills! Yea, as I search the key of Thy house I find my hope but as a rushlight sheltered in the hands of a little child.

7. O Thou great labour of the Firmament, Thou tempest tossed roaring of the Aires! Yea, as I sink in the depths of Thine affliction, mine anguish is but as the smile on the lips of a sleeping babe.

8. O Thou depths of the Inconceivable, Thou cryptic, unutterable God! Yea, as I attempt to understand Thee, my wisdom is but as an abacus in the lap of an aged man.

9. O Thou transfigured dream of blinding light, Thou beatitude of wonderment! Yea, as I behold Thee, mine understanding is but as the glimpse of a rainbow through a storm of blinding snow.

10. O Thou steel-girdered mountain of mountains, Thou crested summit of Majesty! Yea, as I climb Thy grandeur, I find I have but surmounted one mote of dust floating in a beam of Thy Glory.

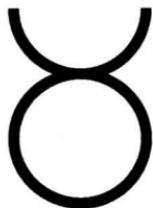
11. O Thou Empress of Light and of Darkness, Thou pourer-forth of the stars of night! Yea, as I gaze upon Thy Countenance, mine eyes are as the eyes of a blind man smitten by a torch of burning fire.

12. O Thou crimson gladness of the midnight, Thou flamingo North of brooding light! Yea, as I rise up

before Thee, my joy is but as a raindrop smitten through by an arrow of the Western Sun.

13. O Thou golden Crown of the Universe, Thou diadem of dazzling brightness! Yea, as I burn up before Thee, my light is but as a falling star seen between the purple fingers of the Night.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Renunciation of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Renunciations ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the kisses of my mistress, and the murmur of her mouth, and all the trembling of her firm young breast; so that I may be rolled a flame in Thy fiery embrace, and be consumed in the unutterable joy of Thine everlasting rapture.

2. O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the soft-lipp'd joys of life, and the honey-sweets of this world, and all the subtilities of the flesh; so that I may be feasted on the fire of Thy passion, and be consumed in the unutterable joy of Thine everlasting rapture.

3. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the ceaseless booming of the waves, and the fury of the storm, and all the turmoil of the wind-swept waters; so that I may drink of the porphyry foam of Thy lips, and be consumed in the unutterable joy of Thine everlasting rapture.

4. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the whispers of the

desert, and the moan of the simoom, and all the silence of the sea of dust; so that I may be lost in the atoms of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

5. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the green fields of the valleys, and the satyr roses of the hills, and the nymph lilies of the meer; so that I may wander through the gardens of Thy Splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

6. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the sorrow of my mother, and the threshold of my home, and all the labour of my father's hands; so that I may be led unto the Mansion of Thy Light, and be consumed in the unutterable joy of Thine everlasting rapture.

7. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the yearning for Paradise, and the dark fear of Hell, and the feast of the corruption of the grave; so that as a child I may be led unto Thy Kingdom, and be consumed in the unutterable joy of Thine everlasting rapture.

8. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the moonlit peaks of the mountains, and the arrow-shapen kiss of the firs, and all the travail of the winds; so that I may be lost on the summit of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

9. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the goatish ache of the years, and the cryptic books, and all the majesty of their enshrouded words; so that I may be entangled in Thy wordless Wisdom, and be consumed in the unutterable joy of Thine everlasting rapture.

10. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the wine-cups of merriment, and the eyes of the wanton bearers, and all the lure of their soft limbs; so that I may be made drunk on the vine of Thy splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

11. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the hissing of mad waters, and the trumpeting of the thunder, and all Thy tongues of dancing flame; so that I may be swept up in the breath of Thy nostrils, and be consumed in the unutterable joy of Thine everlasting rapture.

12. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the crimson lust of the chase, and the blast of the brazen war-horns, and all the gleaming of the spears; so that like an hart I may be brought to bay in Thine arms, and be consumed in the unutterable joy of Thine everlasting rapture.

13. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee all that Self which is myself, that black sun which shineth in Self's day, whose glory blindeth Thy Glory; so that I may become as a rushlight in Thine abode, and be consumed in the unutterable joy of Thine everlasting rapture.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

II

The Chapter known as The Twelbefold Conjuraton of God and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Conjuratons ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Thou Consuming Eye of everlasting light set as a pearl betwixt the lids of Night and Day; I swear to Thee by the formless void of the Abyss, to lap the galaxies of night in darkness, and blow the meteors like bubbles into the frothing jaws of the sun.

2. O Thou ten-footed soldier of blue ocean, whose castle is built upon the sands of life and death; I swear to Thee by the glittering blades of the waters, to cleave my way within Thine armed hermitage, and brood as an eyeless corpse beneath the coffin-lid of the Mighty Sea.

3. O Thou incandescent Ocean of molten stars, surging above the arch of the Firmament; I swear to Thee by the mane-pennoned lances of light, to stir the lion of Thy darkness from its lair, and lash the sorceress of noontide into fury with serpents of fire.

4. O Thou intoxicating Vision of Beauty, fair as ten jewelled virgins dancing about the hermit moon; I swear to Thee by the peridot flagons of spring, to quaff

to the dregs Thy chalice of Glory, and beget a royal race before the Dawn flees from awakening Day.

5. O Thou unalterable measure of all things, in whose lap lie the destinies of unborn worlds; I swear to Thee by the balance of Light and Darkness, to spread out the blue vault as a looking-glass, and flash forth therefrom the intolerable lustre of Thy Countenance.

6. O Thou who settest forth the limitless expanse, spanned by wings of thunder above the cosmic strife; I swear to Thee by the voiceless dust of the desert, to soar above the echos of shrieking life, and as an eagle to feast for ever upon the silence of the stars.

7. O Thou flame-tipped arrow of devouring fire that quiverest as a tongue in the dark mouth of Night; I swear to Thee by the thurible of Thy Glory, to breathe the incense of mine understanding, and to cast the ashes of my wisdom into the Valley of Thy breast.

8. O Thou ruin of the mountains, glistening as an old white wolf above the fleecy mists of Earth; I swear to Thee by the galaxies of Thy domain, to press Thy lamb's breasts with the teeth of my soul, and drink of the milk and blood of Thy subtlety and innocence.

9. O Thou Eternal river of chaotic law, in whose depths lie locked the secrets of Creation; I swear to Thee by the primal waters of the Deep, to suck up the Firmament of Thy Chaos, and as a volcano to belch forth a Cosmos of coruscating suns.

10. O Thou Dragon-regent of the blue seas of air, as a chain of emeralds round the neck of Space; I swear to

Thee by the hexagram of Night and Day, to be unto Thee as the twin fish of Time, which being set apart never divulge the secret of their unity.

11. O Thou flame of the horned storm-clouds, that sunderest their desolation, that outtroarest the winds; I swear to Thee by the gleaming sandals of the stars, to climb beyond the summits of the mountains, and rend Thy robe of purple thunders with a sword of silvery light.

12. O Thou fat of an hundred fortresses of iron, crimson as the blades of a million murderous swords; I swear to Thee by the smoke-wreath of the volcano, to open the secret shrine of Thy bull's breast, and tear out as an augur the heart of Thine all-pervading mystery.

13. O Thou silver axle of the Wheel of Being, thrust through the wings of Time by the still hand of Space; I swear to Thee by the twelve spokes of Thy Unity, to become unto Thee as the rim thereof, so that I may clothe me majestically in the robe that has no seam.

O Glory by unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Certitude of God
and the Unity thereof

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Twelve Certitudes	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

1. O Thou Sovran Warrior of steel-girt valour, whose scimitar is a flame between day and night, whose helm is crested with the wings of the Abyss. I know Thee! O Thou four-eyed guardian of heaven, who kindleth to a flame the hearts of the downcast, and girdeth about with fire the loins of the unarmed.

2. O Thou Sovran Light and fire of loveliness, whose flaming locks stream downwards through the aethyr as knots of lightning deep-rooted in the Abyss. I know Thee! O Thou winnowing flail of brightness, the passionate lash of whose encircling hand scatters mankind before Thy fury as the wind-scud from the stormy breast of Ocean.

3. O Thou Sovran Singer of the revelling winds, whose voice is as a vestal troop of Bacchanals awakened by the piping of a Pan-pipe. I know Thee! O Thou dancing flame of frenzied song, whose shouts, like unto golden swords of leaping fire, urge us onward to the wild slaughter of the Worlds.

4. O Thou Sovran Might of the most ancient forests, whose voice is as the murmur of unappeasable winds caught up in the arms of the swaying branches. I know Thee! O Thou rumble of conquering drums, who lullest to a rapture of deep sleep those lovers who burn into each other, flame to fine flame.

5. O Thou Sovran Guide of the star-wheeling circles, the soles of whose feet smite plumes of golden fire from the outermost annihilation of the Abyss. I know Thee! O Thou crimson sword of destruction, who chasest the comets from the dark bed of night, till they speed before Thee as serpent tongues of flame.

6. O Thou Sovran Archer of the darksome regions, who shooteth forth from Thy transcendental crossbow the many-rayed suns into the fields of heaven. I know Thee! O Thou eight-pointed arrow of light, who smiteth the regions of the seven rivers until they laugh like Maenads with snaky thyrsus.

7. O Thou Sovran Paladin of self-vanquished knights, whose path lieth through the trackless forests of time, winding athrough the Byss of unbegotten space. I know Thee! O Thou despiser of the mountains, Thou whose course is as that of a lightning-hoofed steed leaping along the green bank of a fair river.

8. O Thou Sovran Surging of wild felicity, whose love is as the overflowing of the seas, and who makest our bodies to laugh with beauty. I know Thee! O Thou outstrider of the sunset, who deckest the snow-capped mountains with red roses, and strewest white violets on the curling waves.

9. O Thou Sovran Diadem of crowned Wisdom, whose work knoweth the path of the sylphs of the air, and the black burrowings of the gnomes of the earth. I know Thee! O Thou Master of the ways of life, in the palm of whose hand all the arts lie bounden as a smoke-cloud betwixt the lips of the mountain.

10. O Thou Sovran Lord of primæval Baresarkers, who huntest with dawn the dappled deer of twilight, and whose engines of war are blood-crested comets. I know Thee! O Thou flame-crowned Self-luminous One, the lash of whose whip gathered the ancient worlds, and looseth the blood from the virgin clouds of heaven.

11. O Thou Sovran Moonstone of pearly loveliness, from out whose many eyes flash the fire-clouds of life, and whose breath enkindleth the Byss and the Abyss. I know Thee! O Thou fountain-head of fierce æthyr, in the pupil of whose brightness all things lie crouched and wrapped like a babe in the womb of its mother.

12. O Thou Sovran Mother of the breath of being, the milk of whose breasts is as the fountain of love, twin-jets of fire upon the blue bosom of night. I know Thee! O Thou Virgin of the moonlit glades, who fondleth us as a drop of dew in Thy lap, ever watchful over the cradle of our fate.

13. O Thou Sovran All-Beholding eternal Sun, who lappest up the constellations of heaven, as a thirsty thief a jar of ancient wine. I know Thee! O Thou dawn-wing'd courtesan of light, who makest me to reel with

one kiss of Thy mouth, as a leaf cast into the flames of a furnace.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Glorification of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Glorifications ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Glory be to Thee, O God my God; for I behold Thee in the Lion Rampant of the dawn: Thou hast crushed with Thy paw the crouching lioness of Night, so that she may roar forth the Glory of Thy Name.

2. O Glory be to Thee, O God my God; for I behold Thee in the lap of the fertile valleys: Thou hast adorned their strong limbs with a robe of popped corn, so that they may laugh forth the Glory of Thy Name.

3. O Glory be to Thee, O God my God; for I behold Thee in the gilded rout of dancing-girls: Thou hast garlanded their naked middles with fragrant flowers, so that they may pace forth the Glory of Thy Name.

4. O Glory be to Thee, O God my God; for I behold Thee in the riotous joy of the storm: Thou hast shaken the gold-dust from the tresses of the hills, so that they may chaunt forth the Glory of Thy Name.

5. O Glory be to Thee, O God my God; for I behold Thee in the stars and meteors of Night: Thou hast

caparisoned her grey coursers with moons of pearl, so that they may shake forth the Glory of Thy Name.

6. O Glory be to Thee, O God my God; for I behold Thee in the precious stones of the black earth: Thou hast lightened her with a myriad eyes of magic, so that she may wink forth the Glory of Thy Name.

7. O Glory be to Thee, O God my God; for I behold Thee in the sparkling dew of the wild glades: Thou hast decked them out as for a great feast of rejoicing, so that they may gleam forth the Glory of Thy Name.

8. O Glory be to Thee, O God my God; for I behold Thee in the stillness of the frozen lakes: Thou hast made their faces more dazzling than a silver mirror, so that they may flash forth the Glory of Thy Name.

9. O Glory be to Thee, O God my God; for I behold Thee in the smoke-veil'd fire of the mountains: Thou hast inflamed them as lions that scent a fallow deer, so that they may rage forth the Glory of Thy Name.

10. O Glory be to Thee, O God my God; for I behold Thee in the countenance of my darling: Thou hast unclothed her of white lilies and crimson roses, so that she may blush forth the Glory of Thy Name.

11. O Glory be to Thee, O God my God; for I behold Thee in the weeping of the flying clouds: Thou hast swelled therewith the blue breasts of the milky rivers, so that they may roll forth the Glory of Thy Name.

12. O Glory be to Thee, O God my God; for I behold Thee in the amber combers of the storm: Thou hast laid

Thy lash upon the sphinxes of the waters, so that they may boom forth the Glory of Thy Name.

13. O Glory be to Thee, O God my God; for I behold Thee in the lotus-flower within my heart: Thou hast emblazoned my trumpet with the lion-standard, so that I may blare forth the Glory of Thy Name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Beseechment of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Beseechments ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Thou mighty God, make me as a fair virgin that is clad in the blue-bells of the fragrant hillside; I beseech Thee, O Thou great God! That I may ring out the melody of Thy voice, and be clothed in the pure light of Thy loveliness: O Thou God my God!

2. O Thou mighty God, make me as a Balance of rubies and jet that is cast in the lap of the Sun; I beseech Thee, O Thou great God! That I may flash forth the wonder of Thy brightness, and melt into the perfect poise of Thy Being: O Thou God, my God!

3. O Thou mighty God, make me as a brown Scorpion that creepeth on through a vast desert of silver; I beseech Thee, O Thou great God! That I may lose myself in the span of Thy light, and become one with the glitter of Thy Shadow: O Thou God, my God!

4. O Thou mighty God, make me as a green arrow of Lightning that speedeth through the purple clouds of Night; I beseech Thee, O Thou great God! That I may wake fire from the crown of Thy Wisdom, and flash into the depths of Thine Understanding: O Thou God, my God!

5. O Thou mighty God, make me as a flint-black goat that pranceth in a shining wilderness of steel; I beseech Thee, O Thou great God! That I may paw one flashing spark from Thy Splendour, and be welded into the Glory of Thy might: O Thou God, my God!

6. O Thou mighty God, make me as the sapphirine waves that cling to the shimmering limbs of the green rocks; I beseech Thee, O Thou great God! That I may chant in foaming music Thy Glory, and roll forth the eternal rapture of Thy Name: O Thou God, my God!

7. O Thou mighty God, make me as a silver fish darting through the vast depths of the dim-peopled waters; I beseech Thee, O Thou great God! That I may swim through the vastness of Thine abyss, and sink beneath the waveless depths of Thy Glory: O Thou God, my God!

8. O Thou mighty God, make me as a white ram that is athirst in a sun-scorched desert of bitterness; I beseech Thee, O Thou great God! That I may seek the deep waters of Thy Wisdom, and plunge into the whiteness of Thine effulgence: O Thou God, my God!

9. O Thou mighty God, make me as a thunder-smitten bull that is drunk upon the vintage of Thy blood; I beseech Thee, O Thou great God! That I may bellow through the universe Thy Power, and trample the nectar-sweet grapes of Thine Essence: O Thou God, my God!

10. O Thou mighty God, make me as a black eunuch of song that is twin-voiced, yet dumb in either tongue; I

beseech Thee, O Thou great God! That I may hush my melody in Thy Silence, and swell into the sweet ecstasy of Thy Song: O Thou God, my God!

11. O Thou mighty God, make me as an emerald crab that crawleth over the wet sands of the sea-shore; I beseech Thee, O Thou great God! That I may write Thy name across the shores of Time, and sink amongst the white atoms of Thy Being. O Thou God, my God!

12. O Thou mighty God, make me as a ruby lion that roareth from the summit of a white mountain; I beseech Thee, O Thou great God! That I may echo forth Thy lord-ship through the hills, and dwindle into the nipple of Thy bounty. O Thou God, my God!

13. O Thou mighty God, make me as an all-consuming Sun ablaze in the centre of the Universe; I beseech Thee, O Thou great God! That I may become as a crown upon Thy brow, and flash forth the exceeding fire of Thy Godhead: O Thou God, my God!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelfefold Gratification of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Gratifications ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Thou green-cloaked Mænad in labour, who bearest beneath Thy leaden girdle the vintage of Thy kisses; release me from the darkness of Thy womb, so that I may cast off my infant wrappings and leap forth as an armed warrior in steel.

2. O Thou snake of misty countenance, whose braided hair is like a fleecy dawn of swooning maidens; hunt me as a fierce wild boar through the skies, so that Thy burning spear may gore the blue heavens red with the foaming blood of my frenzy.

3. O Thou cloudy Virgin of the World, whose breasts are as scarlet lilies paling before the sun; dandle me in the cradle of Thine arms, so that the murmur of Thy voice may lull me to a sleep like a pearl lost in the depths of a silent sea.

4. O Thou wine-voiced laughter of fainting gloom, who art as a naked faun crushed to death between millstones of thunder; make me drunk on the rapture of Thy song, so that in the corpse-clutch of my passion I may tear the cloud-robe from off Thy swooning breast.

5. O Thou wanton cup-bearer of madness, whose mouth is as the joy of a thousand thousand masterful kisses; intoxicate me on Thy loveliness, so that the silver of Thy merriment may revel as a moon-white pearl upon my tongue.

6. O Thou midnight Vision of Whiteness, whose lips are as pouting rosebuds deflowered by the deciduous moon; tend me as a drop of dew in Thy breast, so that the dragon of Thy gluttonous hate may devour me with its mouth of adamant.

7. O Thou effulgence of burning love, who pursueth the dawn as a youth pursueth a rose-lipped maiden; rend me with the fierce kisses of Thy mouth, so that in the battle of our lips I may be drenched by the snow-pure fountains of Thy bliss.

8. O Thou black bull in a field of white girls, whose foaming flanks are as starry night ravished in the fierce arms of noon; shake forth the purple horns of my passion, so that I may dissolve as a crown of fire in the bewilderment of Thine ecstasy.

9. O Thou dread arbiter of all men, the hem of whose brodered skirt crimsoneth the white battlements of Space; bare me the starry nipple of Thy breast, so that the milk of Thy love may nurture me to the lustiness of Thy virginity.

10. O Thou thirsty charioteer of Time, whose cup is the hollow night filled with the foam of the vintage of day; drench me in the shower of Thy passion, so that I

may pant in Thine arms as a tongue of lightning on the purple bosom of night.

11. O Thou opalescent Serpent-Queen, whose mouth is as the sunset that is bloody with the slaughter of day; hold me in the crimson flames of Thine arms, so that at Thy kisses I may expire as a bubble in the foam of Thy dazzling lips.

12. O Thou Odalisque of earth's palace, whose garments are scented and passionate as spring flowers in sunlit glades; roll me in the sweet perfume of Thy hair, so that Thy tresses of gold may anoint me with the honey of a million roses.

13. O Thou manly warrior amongst youths, whose limbs are as swords of fire that are welded in the furnace of war; press Thy cool kisses to my burning lips, so that the folly of our passion may weave us into the Crown of everlasting Light.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

M

The Chapter known as The Twelfefold Denial of God and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Denials ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O Thou God of the Nothingness of All Things!

Thou who art neither the Formless breath of Chaos;
nor the exhaler of the ordered spheres:

O Thou who art not the cloud-cradled star of the
morning; nor the sun, drunken upon the mist, who
blindeth men!

I deny Thee by the powers of mine understanding;

Guide me in the unity of Thy might, and lead me to
the fatherhood of Thine all-pervading Nothingness;
for Thou art all and none of these in the fullness of
Thy Not-Being.

2. O Thou God of the Nothingness of All Things!

Thou who art neither the vitality of worlds; nor the
breath of star-entangled Being:

O Thou who art not horsed 'mid the centaur clouds
of night; nor the twanging of the shuddering bowstring
of noon!

I deny Thee by the powers of mine understanding;

Throne me in the unity of Thy might, and stab me
with the javelin of Thine all-pervading Nothingness;
for Thou art all and none of these in the fullness of
Thy Not-Being.

3. O Thou God of the Nothingness of All Things!

Thou who art neither the Pan-pipe in the forest; nor life's blue sword wrapped in the cloak of death:

O Thou who art not found amongst the echoes of the hills; nor in the whisperings that wake within the valleys!

I deny Thee by the powers of mine understanding;

Crown me in the unity of Thy might, and flash me as a scarlet tongue into Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

4. O Thou God of the Nothingness of All Things!

Thou who art neither the Crown of the flaming storm; nor the opalescence of the Abyss:

O Thou who art not a nymph in the foam of the sea; nor a whirling devil in the sand of the desert!

I deny Thee by the powers of mine understanding;

Bear me in the unity of Thy might, and pour me forth from out the cup of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

5. O Thou God of the Nothingness of All Things!

Thou who art neither the formulator of law; nor the Cheat of the maze of illusion:

O Thou who art not the foundation-stone of existence; nor the eagle that broodeth upon the egg of space!

I deny Thee by the powers of mine understanding;

Swathe me in the unity of Thy might, and teach me wisdom from the lips of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

6. O Thou God of the Nothingness of All Things!

Thou who art neither the fivefold root of Nature; nor the fire-crested helm of her Master:

O Thou who art not the Emperor of Eternal Time; nor the warrior shout that rocketh the Byss of Space!

I deny Thee by the powers of mine understanding;

Raise me in the unity of Thy might, and suckle me at the swol'n breasts of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

7. O Thou God of the Nothingness of All Things!

Thou who art neither the golden bull of the heavens; nor the crimsoned fountain of the lusts of men:

O Thou who reclinest not upon the Waggon of Night; nor retest Thine hand upon the handle of the Plough!

I deny Thee by the powers of mine understanding;

Urge me in the unity of Thy might, and drench me with the red vintage of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

8. O Thou God of the Nothingness of All Things!

Thou who art neither the starry eyes of heaven; nor the forehead of the crowned morning;

O Thou who art not perceived by the powers of the mind; nor grasped by the fingers of Silence or of Speech!

I deny Thee by the powers of mine understanding;

Robe me in the unity of Thy might; and speed me into the blindness of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

9. O Thou God of the Nothingness of All Things!

Thou who art neither the forge of Eternity; nor the thunder-throated womb of Chaos:

O Thou who art not found in the hissing of the hail-stones; nor in the rioting of the equinoctial storm!

I deny Thee by the powers of mine understanding;

Bring me to the unity of Thy might, and feast me on honeyed manna of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

10. O Thou God of the Nothingness of All Things!

Thou who art neither the traces of the chariot; nor the pole of galloping delusion:

O Thou who art not the pivot of the whole Universe; nor the body of the woman-serpent of the stars!

I deny Thee by the powers of mine understanding;

Lead me in the unity of Thy might, and draw me unto the threshold of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

11. O Thou God of the Nothingness of All Things!

Thou who art neither the moaning of a maiden; nor the electric touch of fire-thrilled youth:

O Thou who art not found in the hardy kisses of love; nor in the tortured spasms of madness and of hate!

I deny Thee by the powers of mine understanding;

Weight me in the unity of Thy might, and roll me in the poised rapture of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

12. O Thou God of the Nothingness of All Things!

Thou who art neither the primal cause of causes; nor the soul of what is, or was, or will be:

O Thou who art not measured in the motionless balance; nor smitten by the arrow-flights of man!

I deny Thee by the powers of mine understanding;

Shield me in the unity of Thy might, and reckon me aright in the span of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of Thy Not-Being.

13. O Thou God of the Nothingness of All Things!

Thou who art neither the breathing influx of life; nor the iron ring i' the marriage feast of death:

O Thou who art not shadowed forth in the songs of war; nor in the tears or lamentations of a child!

I deny Thee by the powers of mine understanding;

Sheathe me in the unity of Thy might, and kindle me with the grey flame of Thine all-pervading Nothingness;

for Thou art all and none of these in the fullness of
Thy Not-Being.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelfefold Rejoicing of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Rejoicings ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. Ah! but I rejoice in Thee, O Thou my God;
Thou seven-rayed rainbow of perfect loveliness;
Thou light-rolling chariot of sunbeams;
Thou fragrant scent of the passing storm:
Yea, I rejoice in Thee, Thou breath of the
slumbering valleys;

O Thou low-murmuring ripple of the ripe
cornfields!

I rejoice, yea, I shout with gladness! till, as the
mingling blushes of day and night, my song weaveth
the joys of life into a gold and purple Crown, for the
Glory and Splendour of Thy Name.

2. Ah! but I rejoice in Thee, O Thou my God;
Thou zigzagged effulgence of the burning stars;
Thou wilderment of indigo light;
Thou grey horn of immaculate fire:
Yea, I rejoice in Thee, Thou embattled cloud of
flashing flame;

O Thou capricious serpent-head of scarlet hair!

I rejoice, yea, I shout with gladness! till my roaring
filleth the wooded mountains, and like a giant forceth

the wind's head through the struggling trees, in the
Glory and Splendour of Thy Name.

3. Ah! but I rejoice in Thee, O Thou my God;

Thou silken web of emerald bewitchment;

Thou berylline mist of marshy meers;

Thou flame-spangled fleece of seething gold:

Yea, I rejoice in Thee, Thou pearly dew of the setting
moon;

O Thou dark purple storm-cloud of contending
kisses!

I rejoice, yea, I shout with gladness! till all my
laughter, like enchanted waters, is blown as an iris-
web of bubbles from the lips of the deep, in the Glory
and Splendour of Thy Name.

4. Ah! but I rejoice in Thee, O Thou my God;

Thou who broodest on the dark depths of the deep;

Thou lap of the wave-glittering sea;

Thou bright vesture of the crested floods:

Yea, I rejoice in Thee, Thou native splendour of the
Waters;

O Thou fathomless Abyss of surging joy!

I rejoice, yea, I shout with gladness! till the mad
swords of my music smite the hills, and rend the
amethyst limbs of Night from the white embrace of
Day, at the Glory and Splendour of Thy Name.

5. Ah! but I rejoice in Thee, O Thou my God;

Thou cloud-hooded bastion of the stormy skies;

Thou lightning anvil of angel swords;

Thou gloomy forge of the thunderbolt:

Yea, I rejoice in Thee, Thou all-subduing Crown of
Splendour;

O Thou hero-souled helm of endless victory!

I rejoice, yea, I shout with gladness! till the mad rivers rush roaring through the woods, and my re-echoing voice danceth like a ram among the hills, for the Glory and Splendour of Thy Name.

6. Ah! but I rejoice in Thee, O Thou my God;

Thou opalescent orb of shattered sunsets;

Thou pearly boss on the shield of light;

Thou tawny priest at the Mass of lust:

Yea, I rejoice in Thee, Thou chalcedony cloudland of light;

O Thou poppy-petal floating upon the snowstorm!

I rejoice, yea, I shout with gladness! till my frenzied words rush through the souls of men, like a blood-red bull through a white herd of terror-stricken kine, at the Glory and Splendour of Thy Name.

7. Ah! but I rejoice in Thee, O Thou my God;

Thou unimperilled flight of joyous laughter;

Thou eunuch glaive-armed before joy's veil;

Thou dreadful insatiable One:

Yea, I rejoice in Thee, Thou lofty gathering-point of Bliss;

O Thou bridal-bed of murmuring rapture!

I rejoice, yea, I shout with gladness! till I tangle the black tresses of the storm, and lash the tempest into a green foam of twining basilisks, in the Glory and Splendour of Thy Name.

8. Ah! but I rejoice in Thee, O Thou my God;

Thou coruscating star-point of Endlessness;

Thou inundating fire of the Void;

Thou moonbeam cup of eternal life:

Yea, I rejoice in Thee, Thou fire-sandalled warrior of steel;

O Thou bloody dew of the field of slaughter and death!

I rejoice, yea, I shout with gladness! till the music of my throat smiteth the hills as a crescent moon waketh a nightly field of sleeping comets, at the Glory and Splendour of Thy Name.

9. Ah! but I rejoice in Thee, O Thou my God;
Thou jewel-work of snow on the limbs of night;
Thou elaboration of oneness;
Thou shower of universal suns:

Yea, I rejoice in Thee, Thou gorgeous, Thou wildering one;

O Thou great lion roaring over a sea of blood!

I rejoice, yea, I shout with gladness! till the wild thunder of my praise breaketh down, as a satyr doth a babe, the nine and ninety gates of Thy Power, in the Glory and Splendour of Thy Name.

10. Ah! but I rejoice in Thee, O Thou my God;
Thou ambrosia-yielding rose of the World;
Thou vaulted dome of effulgent light;
Thou valley of venomous vipers:

Yea, I rejoice in Thee, Thou dazzling robe of the soft rain-clouds;

O Thou lion-voiced up-rearing of the goaded storm!

I rejoice, yea, I shout with gladness! till my rapture, like unto a two-edged sword, traceth a sigil of fire and blasteth the banded sorcerers, in the Glory and Splendour of Thy Name.

11. Ah! but I rejoice in Thee, O Thou my God;

Thou Crown of unutterable loveliness;
Thou feather of hyalescent flame;
Thou all-beholding eye of brightness:
Yea, I rejoice in Thee, Thou resplendent everlasting
one:

O Thou vast abysmal ocean of foaming flames!

I rejoice, yea, I shout with gladness! till the stars leap
like white coursers from the night, and the heavens
resound as an army of steel-clad warriors, at the Glory
and Splendour of Thy Name.

12. Ah! but I rejoice in Thee, O Thou my God;
Thou star-blaze of undying expectation;
Thou ibis-throated voice of silence;
Thou blinding night of understanding:
Yea, I rejoice in Thee, Thou white finger of Chaotic
law;

O Thou creative cockatrice twined amongst the
waters!

I rejoice, yea, I shout with gladness! till my cries stir
the night as the burnished gold of a lance thrust into a
poisonous dragon of adamant, for the Glory and
Splendour of Thy Name.

13. Ah! but I rejoice in Thee, O Thou my God;
Thou self-luminous refulgent Brilliance;
Thou eye of light that hath no eyelid;
Thou turquoise-studded sceptre of deed:
Yea, I rejoice in Thee, Thou white furnace womb of
Energy;

O Thou spark-whirling forge of the substance of the
worlds;

I rejoice, yea, I shout with gladness! till I mount as a
white beam unto the crown, and as a breath of night

melt into the golden lips of Thy dawn, in the Glory and Splendour of Thy Name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelfefold Humiliation of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Humiliations ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O my God, behold me fully and be merciful unto me, as I humble myself before Thee; for all my searching is as a bat that seeks some hollow of night upon a sun-parched wilderness.

2. O my God, order me justly and be merciful unto me, as I humble myself before Thee; for all my thoughts are as a dust-clad serpent wind at noon that danceth through the ashen grass of law.

3. O my God, conquer me with love and be merciful unto me, as I humble myself before Thee; for all the striving of my spirit is as a child's kiss that struggles through a cloud of tangled hair.

4. O my God, suckle me with truth and be merciful unto me, as I humble myself before Thee; for all my agony of anguish is but as a quail struggling in the jaws of an hungry wolf.

5. O my God, comfort me with ease and be merciful unto me, as I humble myself before Thee; for all the toil

of my life is but as a small white mouse swimming through a vast sea of crimson blood.

6. O my God, entreat me gently and be merciful unto me, as I humble myself before Thee; for all my toil is but as a threadless shuttle of steel thrust here and there in the black loom of night.

7. O my God, fondle me with kisses and be merciful unto me, as I humble myself before Thee; for all my desires are as dewdrops that are sucked from silver lilies by the throat of a young god.

8. O my God, exalt me with blood and be merciful unto me, as I humble myself before Thee; for all my courage is but as the fang of a viper that striketh at the rosy heel of dawn.

9. O my God, teach me with patience and be merciful unto me, as I humble myself before Thee; for all my knowledge is but as the refuse of the chaff that is flung to the darkness of the void.

10. O my God, measure me rightly and be merciful unto me, as I humble myself before Thee; for all my praise is but as a single letter of lead lost in the gilded scriptures of the rocks.

11. O my God, fill me with slumber and be merciful unto me, as I humble myself before Thee; for all my wakefulness is but as a cloud at sunset that is like a snake gliding through the dew.

12. O my God, kindle me with joy and be merciful unto me, as I humble myself before Thee; for all the

strength of my mind is but as a web of silk that bindeth the milky breasts of the stars.

13. O my God, consume me with fire and be merciful unto me, as I humble myself before Thee; for all mine understanding is but as a spider's thread drawn from star to star of a young galaxy.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Lamentation of God
and the Unity thereof

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Twelve Lamentations	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

1. O woe unto me, my God, woe unto me; for all my song is as the dirge of the sea that moans about a corpse, lapping most mournfully against the dead shore in the darkness. Yet in the sob of the wind do I hear Thy name, that quickeneth the cold lips of death to life.

2. O woe unto me, my God, woe unto me; for all my praise is as the song of a bird that is ensnared in the network of the winds, and cast adown the drowning depths of night. Yet in the faltering notes of my music do I mark the melody of universal truth.

3. O woe unto me, my God, woe unto me; for all my works are as a coiled-up sleeper who hath overslept the day, even the dawn that hovereth as a hawk in the void. Yet in the gloom of mine awakening do I see, across the breasts of night, Thy shadowed form.

4. O woe unto me, my God, woe unto me; for all my labours are as weary oxen laggard and sore stricken with the goad, ploughing black furrows across the white fields of light. Yet in the scrawling trail of their

slow toil do I descry the golden harvest of Thine effulgence.

5. O woe unto me, my God, woe unto me; for all the hope of my heart hath been ravished as the body of a virgin that is fallen into the hands of riotous robbers. Yet in the outrage of mine innocence do I disclose the clear manna of Thy purity.

6. O woe unto me, my God, woe unto me; for all the passion of my love is mazed as the bewildered eyes of a youth, who should wake to find his beloved fled away. Yet in the crumpled couch of lust do I behold as an imprint the sigil of Thy name.

7. O woe unto me, my God, woe unto me; for all the joy of my days lies dishonoured as the spangle-veil'd Virgin of night torn and trampled by the sun-lashed stallions of Dawn. Yet in the frenzy of their couplings do I tremble forth the pearly dew of ecstatic light.

8. O woe unto me, my God, woe unto me; for all the aspirations of my heart ruin as in time of earthquake the bare hut of an hermit that he hath built for prayer. Yet from the lightning-struck tower of my reason do I enter Thy house that Thou didst build for me.

9. O woe unto me, my God, woe unto me; for all my joy is as a cloud of dust blown athwart a memory of tears, even across the shadowless brow of the desert. Yet as from the breast of a slave-girl do I pluck the fragrant blossom of Thy Crimson Splendour.

10. O woe unto me, my God, woe unto me; for all the feastings of my flesh have sickened to the wormy

hunger of the grave, writhing in the spasms of indolent decay. Yet in the maggots of my corruption do I shadow forth sunlit hosts of crowned eagles.

11. O woe unto me, my God, woe unto me; for all my craft is as an injured arrow, featherless and twisted, that should be loosed from its bowstring by the hands of an infant. Yet in the wayward struggling of its flight do I grip the unwavering courses of Thy wisdom.

12. O woe unto me, my God, woe unto me; for all my faith is as a filthy puddle in the sinister confines of a forest, splashed by the wanton foot of a young gnome. Yet like a wildfire through the trees at nightfall do I divine the distant glimmer of Thine Eye.

13. O woe unto me, my God, woe unto me; for all my life sinks as the western Sun that struggles in the strangling arms of Night, flecked over with the starry foam of her kisses. Yet in the very midnight of my soul do I hold as a scarab the signet of Thy name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Bewilderment of God
and the Unity thereof

◆ ◆ ◆ ◆ I ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ adore ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Thee by the ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ Twelve Bewilderments ◆ ◆ ◆ ◆
◆ ◆ ◆ ◆ and by the Unity thereof. ◆ ◆ ◆ ◆

1. O what art Thou, O God my God, Thou snow-browed storm that art whirled up in clouds of flame?

O Thou red sword of the thunder!

Thou great blue river of ever-flowing Brightness, over whose breasts creep the star-bannered vessels of night!

O how can I plunge within Thine inscrutable depths, and yet with open eye be lost in the pearly foam of Thine Oblivion?

2. O what art Thou, O God my God, Thou eternal incarnating immortal One?

O Thou welder of life and death!

Thou whose breasts are as the full breasts of a mother, yet in Thy hand Thou carriest the sword of destruction!

O how can I cleave the shield of Thy might as a little wanton child may burst a floating bubble with the breast-feather of a dove?

3. O what art Thou, O God my God, Thou mighty worker laden with the dust of toil?

O Thou little ant of the earth!

Thou great monster who infuriatest the seas, and by their vigour wearest down the strength of the cliffs!

O how can I bind Thee in a spider's web of song, and yet remain one and unconsumed before the raging of Thy nostrils?

4. O what art Thou, O God my God, Thou forked tongue of the purple-throated thunder?

O Thou silver sword of lightning!

Thou who rippest out the fire-bolt from the storm-cloud, as a sorcerer teareth the heart from a black kid!

O how can I possess Thee as the dome of the skies, so that I may fix the keystone of my reason in the arch of Thy forehead?

5. O what art Thou, O God my God, Thou amber-scal'd one whose eyes are set on columns?

O Thou sightless seer of all things!

Thou spearless warrior who urgest on Thy steeds and blindest the outer edge of darkness with Thy Glory!

O how can I grasp the whirling wheels of Thy splendour, and yet be not smitten into death by the hurtling fury of Thy chariot?

6. O what art Thou, O God my God, Thou red fire-fang that gnawest the blue limbs of night?

O Thou devouring breath of flame!

Thou illimitable ocean of frenzied air, in whom all is one, a plume cast into a furnace!

O how can I dare to approach and stand before Thee, for I am but as a withered leaf whirled away by the anger of the storm?

7. O what art Thou, O God my God, Thou almighty worker ungirded of slumber?

O Thou Unicorn of the Stars!

Thou tongue of flame burning above the firmament, as a lily that blossometh in the drear desert!

O how can I pluck Thee from the dark bed of Thy birth, and revel like a wine-drenched faun in the banqueting-house of Thy Seigniory?

8. O what art Thou, O God my God, Thou dazzler of the deep obscurity of day?

O Thou golden breast of beauty!

Thou shrivelled udder of the storm-blasted mountains, who no longer sucklest the babe-clouds of wind-swept night!

O how can I gaze upon Thy countenance of eld, and yet be not blinded by the black fury of Thy dethroned Majesty?

9. O what art Thou, O God my God, Thou seraph-venom of witch-vengeance enchanted?

O Thou coiled wizardry of stars!

Thou one Lord of life triumphant over death, Thou red rose of love nailed to the cross of golden light!

O how can I die in Thee as sea-foam in the clouds, and yet possess Thee as a frail white mist possess the stripped limbs of the Sun?

10. O what art Thou, O God my God, Thou soft pearl set in a bow of effulgent light?

O Thou drop of shimmering dew!

Thou surging river of bewildering beauty who speedest as a blue arrow of fire beyond, beyond!

O how can I measure the poisons of Thy limbeck,
and yet be for ever transmuted in the athanor of Thine
understanding?

11. O what art Thou, O God my God, Thou disrober
of the darkness of the Abyss?

O Thou veil'd eye of creation!

Thou soundless voice who, for ever misunderstood,
rollest on through the dark abysms of infinity!

O how can I learn to sing the music of Thy name, as
a quivering silence above the thundering discord of the
tempest?

12. O what art Thou, O God my God, Thou teeming
desert of the abundance of night?

O Thou river of unquench'd thirst!

Thou tongueless one who lickest up the dust of
death and casteth it forth as the rolling ocean of life!

O how can I possess the still depths of Thy darkness,
and yet in Thine embrace fall asleep as a child in a
bower of lilies?

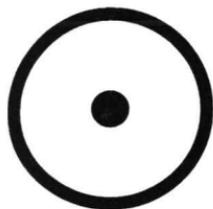
13. O what art Thou, O God my God, Thou shrouded
one veiled in a dazzling effulgence?

O Thou centreless whorl of Time!

Thou illimitable abysm of Righteousness, the lashes
of whose eye are as showers of molten suns!

O how can I reflect the light of Thine unity, and
melt into Thy Glory as a cloudy chaplet of chalcedony
moons?

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Twelbefold Unification of God
and the Unity thereof

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Twelve Unifications	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

1. O Thou Unity of all things: as the water that poureth through the fingers of my hand, so art Thou, O God my God. I cannot hold Thee, for Thou art everywhere; lo! though I plunge into the heart of the ocean, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

2. O Thou Unity of all things: as the hot fire that flameth is too subtle to be held, so art Thou, O God my God. I cannot grasp Thee, for Thou art everywhere; lo! though I hurl me down the scarlet throat of a volcano, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

3. O Thou Unity of all things: as the moon that waneth and increaseth in the heavens, so art Thou, O God my God. I cannot stay Thee; for Thou art everywhere; lo! though I devour Thee, as a dragon devoureth a kid, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

4. O Thou Unity of all things: as the dust that danceth over the breast of the desert, so art Thou, O God my God. I cannot seize Thee, for Thou art everywhere; lo! though I lick up with my tongue the bitter salt of the plains, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

5. O Thou Unity of all things: as the air that bubbleth from the dark depths of the waters, so art Thou, O God my God. I cannot catch Thee, for Thou art everywhere; lo! though I net Thee as a goldfish in a kerchief of silk, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

6. O Thou Unity of all things: as the cloud that flitteth across the white horns of the moon, so art Thou, O God my God. I cannot pierce Thee, for Thou art everywhere; lo! though I tangle Thee in a witch-gossamer of starlight, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

7. O Thou Unity of all things: as the star that travelleth along its appointed course, so art Thou, O God my God. I cannot rule Thee, for Thou art everywhere; lo! though I hunt Thee across the blue heavens as a lost comet, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

8. O Thou Unity of all things: as the lightning that lurketh in the heart of the thunder, so art Thou, O God my God. I cannot search Thee, for Thou art

everywhere; lo! though I wed the flaming circle to the enshrouded square, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

9. O Thou Unity of all things: as the earth that holdeth all precious jewels in her heart, so art Thou, O God my God. I cannot spoil Thee, for Thou art everywhere; lo! though I burrow as a mole in the mountain of Chaos, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

10. O Thou Unity of all things: as the pole-star that burneth in the centre of the night, so art Thou, O God my God. I cannot hide Thee, for Thou art everywhere; lo! though I turn from Thee at each touch of the lodestone of lust, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

11. O Thou Unity of all things: as the blue smoke that whirlleth up from the altar of life, so art Thou, O God my God. I cannot find Thee, for Thou art everywhere; lo! though I inter Thee in the sarcophagi of the damned, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

12. O Thou Unity of all things: as a dark-eyed maiden decked in crimson and precious pearls, so art Thou, O God my God. I cannot rob Thee, for Thou art everywhere; lo! though I strip Thee of Thy gold and scarlet raiment of Self, there still shall I find Thee,

Thou Unity of Unities, Thou Oneness, O Thou perfect
Nothingness of Bliss!

13. O Thou Unity of all things: as the sun that
rolleth through the twelve mansions of the skies, so art
Thou, O God my God. I cannot slay Thee, for Thou art
everywhere; lo! though I lick up the Boundless Light,
the Boundless, and the Not, there still shall I find Thee,
Thou Unity of Unities, Thou Oneness, O Thou perfect
Nothingness of Bliss!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Hundred and Sixty-Nine Cries of
Adoration and the Unity thereof

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Hundred and Sixty-	◆	◆	◆	◆
◆	◆	◆	◆	Nine Cries of Adoration	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

O Thou Dragon-prince of the air, that art drunk on the blood of the sunsets! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Unicorn of the storm, that art crested above the purple air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning sword of passion, that art tempered on the anvil of flesh! I adore Thee, Evoe! I adore Thee, IAO!

O Thou slimy lust of the grave, that art tangled in the roots of the tree! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smoke-shrouded sword of flame, that art ensheathed in the bowels of earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scented grove of wild vines, that art trampled by the white feet of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden sheaf of desires, that art bound by a fair wisp of poppies! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten comet of gold, that art seen through the wizard's glass of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrill song of the eunuch, that art heard behind the curtain of shame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright star of the morning, that art set betwixt the breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lidless eye of the world, that art seen through the sapphire veil of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smiling mouth of the dawn, that art freed from the laughter of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling star-point of hope, that burnest over oceans of despair! I adore Thee, Evoe! I adore Thee, IAO!

O Thou naked virgin of love, that art caught in a net of wild roses! I adore Thee, Evoe! I adore Thee, IAO!

O Thou iron turret of death, that art rusted with the bright blood of war! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bubbling wine-cup of joy, that foamest like the cauldron of murder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou icy trail of the moon, that art traced in the veins of the onyx! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hunter of love, that art slain by the twisted horns of lust! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frozen book of the seas, that art graven by the swords of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing opal of light, that art wrapped in the robes of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple mist of the hills, that hideth shepherds from the wanton moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou low moan of fainting maids, that art caught up in the strong sobs of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fleeting beam of delight, that lurkest within the spear-thrusts of dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden wine of the sun, that art poured over the dark breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrance of sweet flowers, that art wafted over blue fields of air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty bastion of faith, that withstandest all the breachers of doubt! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver horn of the moon, that gorest the red flank of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou grey glory of twilight, that art the hermaphrodite triumphant! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thirsty mouth of the wind, that art maddened by the foam of the sea! I adore Thee, Evoe! I adore Thee, IAO!

O Thou couch of rose-leaf desires, that art crumpled by the vine and the fir! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bird-sweet river of Love, that warblest through the pebbly gorge of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden network of stars, that art girt about the cold breasts of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mad whirlwind of laughter, that art meshed in the wild locks of folly! I adore Thee, Evoe! I adore Thee, IAO!

O Thou white hand of Creation, that holdest up the dying head of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple tongue of Twilight, that dost lap up the lucent milk of Day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thunderbolt of Science, that flashest from the dark clouds of Magic! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the Morning, that glowest in the bosom of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flaming globe of Glory, that art caught up in the arms of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver arrow of hope, that art shot from the arc of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou starry virgin of Night, that art strained to the arms of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sworded soldier of life, that art sucked down in the quicksands of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bronze blast of the trumpet, that rollest over emerald-tipped spears! I adore Thee, Evoe! I adore Thee, IAO!

O Thou opal mist of the sea, that art sucked up by the beams of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red worm of formation, that art lifted by the white whorl of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty anvil of Time, that outshowerest the bright sparks of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red cobra of desire, that art unhooded by the hands of girls! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling billow of joy, whose fingers caress the limbs of the world! I adore Thee, Evoe! I adore Thee, IAO!

O Thou emerald vulture of Truth, that art perched upon the vast tree of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lonely eagle of night, that drinkest at the moist lips of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild daughter of Chaos, that art ravished by the strong son of law! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ghostly night of terror, that art slaughtered in the blood of the dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou popped nectar of sleep, that art curled in the still womb of slumber! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning rapture of girls, that disport in the sunset of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten ocean of stars, that art a crown for the forehead of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little brook in the hills, like an asp betwixt the breasts of a girl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty oak of magic, that art rooted in the mountain of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling network of pearls, that art woven of the waves by the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton sword-blade of life, that art sheathed by the harlot call'd Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mist-clad spirit of spring, that art unrob'd by the hands of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sweet perfume of desire, that art wafted through the valleys of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling wine-cup of light, whose foaming is the heart's blood of the stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver sword of madness, that art smitten through the midden of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou hooded vulture of night, that art glutted on the entrails of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl-grey arch of the world, whose keystone is the ecstasy of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silken web of movement, that art blown through the atoms of matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rush-strewn threshold of joy, that art lost in the quicksands of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild vision of Beauty, but half seen betwixt the cusps of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl cloud of the sunset, that art caught up in a murderer's hand! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rich vintage of slumber, that art crushed from the bud of the poppy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou great boulder of rapture, that leapest adown the mountains of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou breather-out of the winds, that art snared in the drag-net of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple breast of the storm, that art scarred by the teeth of the lightning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Pillar of phosphor foam, that Leviathan spouteth from's nostrils! I adore Thee, Evoe! I adore Thee, IAO!

O Thou song of the harp of life, that chantest forth the perfection of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou veiled beam of the stars, that art tangled in the tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing shield of the sun, as a discus hurled by the hand of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ribald shout of laughter, that echoest among the tombs of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfailing cruse of joy, that art filled with the tears of the fallen! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning lust of the moon, that art clothed in the mist of the ocean! I adore Thee, Evoe! I adore Thee, IAO!

O Thou one measure of all things, that art Dam of the great order of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail virgin of Eden, that art ravished to the abode of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dark forest of wonder, that art tangled in a gold web of dew! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tortured shriek of the storm, that art whirled up through the leaves of the woods! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling opal of light, that flamest in the crumbling skull of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red knife of destruction, that art sheathed in the bowels of order! I adore Thee, Evoe! I adore Thee, IAO!

O Thou storm-drunk breath of the winds, that pant in the bosom of the mountains! I adore Thee, Evoe! I adore Thee, IAO!

O Thou loud bell of rejoicing, that art smitten by the hammer of woe! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the sunset, that witherest on the altar of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright vision of sunbeams, that burnest in a flagon of topaz! I adore Thee, Evoe! I adore Thee, IAO!

O Thou virgin lily of night, that sproutest between the lips of a corpse! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blue helm of destruction, that art winged with the lightnings of madness! I adore Thee, Evoe! I adore Thee, IAO!

O Thou voice of the heaving seas, that tremblest in the grey of the twilight! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfolder of heaven, red-winged as an eagle at sunrise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling tongue of red flame, athirst on the nipple of my passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou outrider of the sun, that spurrest the bloody flanks of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dancer with gilded nails, that unbraidest the star-hair of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit pearl of rapture, clasped fast in the silver hand of the Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton mother of love, that art mistress of the children of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson fountain of blood, that spoutest from the heart of Creation! I adore Thee, Evoe! I adore Thee, IAO!

O Thou warrior eye of the sun, that shooteth death from the berylline Byss! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Witch's hell-broth of hate, that boilest in the white cauldron of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Ribbon of Northern Lights, that bindest the elfin tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red sword of the Twilight, that art rusted with the blood of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sacrificer of Dawn, that wearest the chasuble of sunset! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bloodshot eye of lightning, glowering beneath the eyebrows of thunder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou four-square Crown of Nothing, that circlest the destruction of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bloodhound whirlwind of lust, that art unleashed by the first kiss of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wondrous chalice of light, uplifted by the Mænads of Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fecund opal of death, that sparklest through a sea of mother-of-pearl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson rose of the Dawn, that art fastened in the dark locks of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pink nipple of Being, thrust deep into the black mouth of Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou vampire Queen of the Flesh, wound as a snake around the throats of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tender nest of dove's down, built up betwixt the hawk's claws of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou concubine of Matter, anointed with love-nard of Motion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flame-tipp'd bolt of Morning, that art shot out from the crossbow of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail blue-bell of Moonlight, that art lost in the gardens of the Stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tall mast of wreck'd Chaos, that art crowned by the white lamp of Cosmos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly eyelid of Day, that art closed by the finger of Evening! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild anarch of the Hills, pale glooming above the mists of the Earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit peak of pleasure, that art crowned by viper tongues of forked flame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wolfish head of the winds, that frighteth the snow-white lamb of winter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dew-lit nymph of the Dawn, that swoonest in the satyr arms of the Sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mad abode of kisses, that art lit by the fat of murdered fiends! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sleeping lust of the Storm, that art flame-gorg'd as a flint full of fire! I adore Thee, Evoe! I adore Thee, IAO!

O Thou soft dew of the Evening, that art drunk up by the mist of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wounded son of the West, that gushest out Thy blood on the heavens! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning tower of fire, that art set up in the midst of the seas! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unvintageable dew, that art moist upon the lips of the Morn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver crescent of love, that burnest over the dark helm of War! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white ram of the Dawn, that art slain by the lion of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson spear-point of life, that art thrust through the dark bowels of Time! I adore Thee, Evoe! I adore Thee, IAO!

O Thou black waterspout of Death, that whirlst, whelmeest the tall ship of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty chain of events, that art strained betwixt Cosmos and Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou towering eagle of lust, that art heaped up by the moon-breasts of youth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent-crown of green light, that art wound round the dark forehead of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson vintage of Life, that art poured into the jar of the Grave! I adore Thee, Evoe! I adore Thee, IAO!

O Thou waveless Ocean of Peace, that sleepest beneath the wild heart of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou whirling skirt of the stars, that art swathed round the limbs of the Æthyr! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white chalice of Love, thou art filled up with the red lusts of Man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrant garden of Joy, firm-set betwixt the breasts of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly fountain of Life, that spoutest up in the black court of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou brindle hound of the Night, with thy nose to the sleuth of the Sunset! I adore Thee, Evoe! I adore Thee, IAO!

O Thou leprous claw of the ghou!l, that coaxest the babe from its chaste cradle! I adore Thee, Evoe! I adore Thee, IAO!

O Thou assassin word of law, that art written in ruin of earthquakes! I adore Thee, Evoe! I adore Thee, IAO!

O Thou trembling breast of the night, that gleamest with a rosary of moons! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Holy Sphinx of rebirth, that crouchest in the black desert of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou diadem of the suns, that art the knot of this red web of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ravished river of law, that outpourest the arcanum of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou glimmering tongue of day, that art sucked into the blue lips of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Queen-Bee of Heaven's hive, that smearest thy thighs with honey of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scarlet dragon of flame, enmeshed in the web of a spider! I adore Thee, Evoe! I adore Thee, IAO!

O Thou magic symbol of light, that art frozen on the black book of blood! I adore Thee, Evoe! I adore Thee, IAO!

O Thou swathed image of Death, that art hidden in the coffin of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red breast of the sunset, that pantest for the ravishment of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent of malachite, that baskest in a desert of turquoise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fierce whirlpool of passion, that art sucked up by the mouth of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou green cockatrice of Hell, that art coiled around the finger of Fate! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lambent laughter of fire, that art wound round the heart of the waters! I adore Thee, Evoe! I adore Thee, IAO!

O Thou gorilla blizzard Air, that tearest out Earth's tresses by the roots! I adore Thee, Evoe! I adore Thee, IAO!

O Thou reveller of Spirit, that carousest in the halls of Matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red-lipped Vampire of Life, that drainest blood from the black Mount of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little lark of Beyond, that art heard in the dark groves of knowledge! I adore Thee, Evoe! I adore Thee, IAO!

O Thou summer softness of lips, that glow hot with the scarlet of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly foam of the grape, that art flecked with the roses of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hand of the seas, that unfurlest the black Banner of Storm! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrouded book of the dead, that art sealed with the seven souls of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou writhing frenzy of love, that art knotted like the grid-flames of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou primal birth-ring of thought, that dost encircle the thumb of the soul! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blind flame of Nothingness, as a crown upon my brow! I adore Thee, Evoe! I adore Thee, IAO!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.



The Chapter known as
The Unconsciousness of God
that is hidden from man for a sign

◆	◆	◆	◆	I	◆	◆	◆	◆
◆	◆	◆	◆	adore	◆	◆	◆	◆
◆	◆	◆	◆	Thee by the	◆	◆	◆	◆
◆	◆	◆	◆	Twelfefold Sign	◆	◆	◆	◆
◆	◆	◆	◆	and by the Unity thereof.	◆	◆	◆	◆

12. The Light of my Life is as the light of two moons, one rising and the other setting, one increasing and the other waning; the one growing fat as the other groweth lean, like a paunchy thief sucking dry a skin of amber wine. Yet though the light of the first devoureth the light of the second, nevertheless the light of the second disgorgeth the light of the first, so that there is neither the desire of light nor the need of light — all being as a woven twilight of day and night, a madness of mingling moons. Yet I behold!

11. Now mine eyes are seven, and are as stars about a star; and the lids of mine eyes are fourteen, two to each eye. Also have I seven arms to do the bidding of the seven eyes; and each arm hath an hand of three fingers, so that I may rule the great ocean and burn it up with the Spirit of Flame, and that I may drown the fire in the Abode of the Waters. Thus I am rendered naked; for neither flame nor water can clothe me; therefore am I as a breath of wind blown over an Earth of Adamant, that knoweth neither sorrow nor rejoicing; then do I abide as a River of Light between the Night of Chaos and the Day of Creation.

10. Two are the moons of my madness, like the horns on the head of a goat. And between them burneth a pyramid of flame, which consumeth neither but blindeth both, so that the one beholdeth not the other. Notwithstanding, when the one is lost in the water, and the other is burnt up in the flame, they become united in the form of a woman fashioned of Earth and of Air, who without husband is yet mother of many sons.

9. Now the Sons are in truth but one Son; and the one Son but a daughter draped and never naked; for her mother is naked, therefore is she robed. And she is called the Light of my Love, for she is concealed and cannot be seen, as the Sun burneth over her and drowneth her in fire, whilst below her surgeth the sea, whose waves are as flames of water. When thou hast licked up the ocean thou shalt not see her because of the fire; and when thou hast swallowed the Sun surely shall the waters be driven from thee, so that though the fire be thine the water hath slipped thee, as a dog its leash. Yet the path is straight.

8. Along it shalt thou journey, and then shalt thou learn that the fear of death is the blood of the world. So the woman dressed herself in the shrouds of the dead, and decked herself with the bones of the fallen; and all feared her, therefore they lived. But she feared life; therefore she wove a dew-moon in her tangled hair as a sign of the fickleness of Death, and wept tears of bitter sorrow that she should live in the blossom of her youth. And her tears crept like scorpions down her cheeks, and sped away in the darkness like serpents;

and for each serpent came there an eagle which did carry it away.

7. "Why weep?" said the Balance swinging to the left. "Why laugh?" said the Balance swinging to the right. "Why not remain still?" answered the Hand that held the Balance. And the Balance replied: "Because on my right laughs Death and on my left weeps a Virgin."

6. Then the voice of the Hand said to the girl: "Why weep?" And the maid answered: "Because Death maketh jest of my life." Then the Hand stayed the Balance, and at once the girl saw that she was Death, and that Death that had sat opposite her was in truth a motherless babe. So she took the child she had conceived in the arms of fear, and went her way laughing.

5. And the infant grew strong; yet its strength was in its weakness; and though to look at it from before was to look upon a man-child, from behind it was a little girl with golden hair. Now, when the child wished to tempt a maid he faced and approached her; and when the child wished to tempt a man she turned her back on him and fled.

4. But one day the child met, at the self-same hour, Love; and the man, seeing a woman, approached her eagerly, and the woman, seeing a man, fled, so that he might capture her. Thus it came about that the child met the child and wondered, not knowing that the child had lost the child. So it was that they walked side by side.

3. Then that part of the child that was man loved and lusted for that part of the child that was woman; and each knew not that each was the other, and felt that they were two and yet one, nevertheless one and yet two. And when one said: "Who art thou?" the other answered at the self-same moment: "Who am I?"

2. Soon becoming perplexed if I were Thou, or if Thou were I, it came about that the I mingled with the Thou, and the Thou with the I, so that six added to ten became sixteen, which is felicity; for it is the interplay of the elements. Four are the elements that make man, and four are the elements that make woman. Thus was the child reborn.

1. But though the man ruleth the woman, and the woman ruleth the man, the Child ruleth both its mother and father, and being five is Emperor over the kingdom of their hearts. To its father it giveth four, and to its mother it giveth four, yet it remaineth five, for it hath of its father an half and of its mother an half; but in itself it is equal to both its father and its mother; for it is father of fathers and mother of mothers.

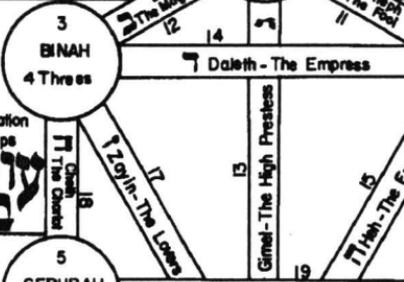
0. Therefore is it One Whole, and not two halves; and being One is Thirteen, which is called Nothing when it is All-things.

Amen
without lie,
and Amen of Amen,
and Amen of Amen of Amen.

THE WORLD OF ATZILUTH
 The World Of Archetypes And Emanations
 The Suit Of Wands
עולם אצילות

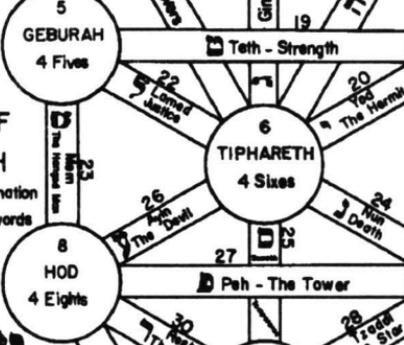
1 KETHER
 4 Aces
 The King Of Wands - Atziluth Of Atziluth
 The Queen Of Wands - Briah Of Atziluth
 The Prince Of Wands - Yetzirah Of Atziluth
 The Princess Of Wands - Assiah Of Atziluth

THE WORLD OF BRIA
 The World Of Creation
 The Suit Of Cups
עולם בריה



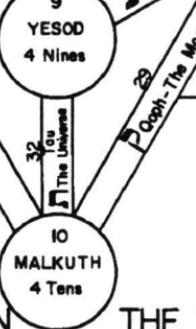
2 CHOKMAH
 4 Twos
 The King Of Cups
 Atziluth Of Briah
 The Queen Of Cups
 Briah Of Briah
 The Prince Of Cups
 Yetzirah Of Briah
 The Princess Of Cups
 Assiah Of Briah

THE WORLD OF YETZIRAH
 The World Of Formation
 The Suit Of Swords
עולם יצירה



4 CHESED
 4 Fours
 The King Of Swords
 Atziluth Of Yetzirah
 The Queen Of Swords
 Briah Of Yetzirah
 The Prince Of Swords
 Yetzirah Of Yetzirah

THE WORLD OF ASSIAH
 The World Of Manifestation
 The Suit Of Pentacles
עולם עשיה



7 NETZACH
 4 Sevens
 The Princess Of Swords
 Assiah Of Yetzirah
 The King Of Pentacles
 Atziluth Of Assiah
 The Queen Of Pentacles
 Briah Of Assiah
 The Prince Of Pentacles
 Yetzirah Of Assiah
 The Princess Of Pentacles
 Assiah Of Assiah

THE TAROT CARDS ON THE TREE OF LIFE

THE QABALAH, THE TREE OF LIFE AND THE TAROT¹

To help you understand the following information we ask that you take out your deck of Tarot cards and divide them as follows:

I

THE MAJOR ARCANA Consisting of 22 cards:

Four cards that represent Elements:

- The Fool (Air)
- The Hanged Man (Water)
- The Aeon (Fire)
- The Universe (Earth)

Seven cards that represent Planets:

- The Magician (Mercury)
- The Priestess (Moon)
- The Empress (Venus)
- The Fortune (Jupiter)
- The Tower (Mars)
- The Sun (Sun)
- The Universe (Saturn)²

¹The pages that follow are taken from *The Way Of The Secret Lover: Tantra, Tarot and the Holy Guardian Angel* (New Falcon Publications, 1991) with a few modifications to the Tarot card names which in these sections refer to the Atu of the Thoth deck.

²No, this is not a misprint. Planet Saturn and Element Earth are both represented by the same card, *The Universe*.

Twelve cards that represent the Signs of the Zodiac:

Emperor (Aries)	Adjustment (Libra)
Hierophant (Taurus)	Death (Scorpio)
Lovers (Gemini)	Art (Sagittarius)
Chariot (Cancer)	Devil (Capricorn)
Lust (Leo)	Star (Aquarius)
Hermit (Virgo)	Moon (Pisces)

II**THE COURT CARDS****Consisting of 16 cards:**

These are the *King, Queen, Prince* and *Princess* of each of the four Elemental suits:

WANDS, CUPS, SWORDS AND DISKS

Fire	Water
King of Wands	King of Cups
Queen of Wands	Queen of Cups
Prince of Wands	Prince of Cups
Princess of Wands	Princess of Cups
Air	Earth
King of Swords	King of Disks
Queen of Swords	Queen of Disks
Prince of Swords	Prince of Disks
Princess of Swords	Princess of Disks

III**THE ACES****Consisting of 4 cards:**

These represent the Primal Root of each of the four Elements; not the Elements themselves, but the "seed" of each Element.

Ace of Wands, the Root of Fire
Ace of Cups, the Root of Water
Ace of Swords, the Root of Air
Ace of Disks, the Root of Earth

IV

THE SMALL CARDS OF THE MINOR ARCANA

Consisting of 36 cards:

These are the small cards (2 through 10) of each of the Four Suits:

2 through 10 of Wands
2 through 10 of Cups
2 through 10 of Swords
2 through 10 of Disks

When we have completed explaining the process of determining your own symbols you will have:

1 card from the *Major Arcana*
1 card from the *Court Cards*
1 card from the *Aces*
1 card from the *Minor Arcana*
plus 2 very important support cards.

These cards are pictorial representations of your own personal qualities and powers and will be used in obtaining the Knowledge and Conversation of your Holy Guardian Angel. It is essential however, before we start using the cards, to have a basic understanding of the exquisite system of spiritual exploration which the Tarot visually illustrates. This system is the Qabalah.

Let the reader know first that the branch of Hebrew mysticism known as the Qabalah has, by tradition, existed since pre-historic times—and that there continues to this day groups of devout, Jewish scholar-mystics who have dedicated their lives to the study of

the Scriptures and the "Qabalistic" interpretation of the same.

These Qabalists have very little interest in (or respect for) the Western Magical or Hermetic applications of Qabalah that developed during the Italian Renaissance and crystallized magnificently in the latter half of the Nineteenth Century in the teachings of the Hermetic Order of the Golden Dawn. With all due respect to our orthodox Qabalistic brothers, it is this "Western" system we refer to when we use the word "Qabalah" and which we shall now briefly examine.

In Hebrew the word Qabalah (spelled as QBL) means "to receive" and "to accept." Tradition holds that God taught the secrets of the Qabalah to the Angels and the Angels taught it to Adam. Adam therefore "received" the secret knowledge directly from Divine sources. It is amusing to note that QBL also means "to complain" and "to cry out" which any beginning student of the Qabalah will tell you is ripe with meaning.

A primary concern of the Qabalah is *numbers*. Numbers are used as symbols of abstract universal principles. One cannot see a presentation of new discoveries in physics or astronomy without being "talked to" in numbers. A modern lecture in these subjects is patently metaphysical and delightfully inspiring to the Qabalist who sees each new astronomical development as a confirmation of basic Qabalistic cosmology.

It is not our the purpose here to elucidate endlessly upon the Qabalah. (And it is not an exaggeration to say that one could indeed *elucidate endlessly!*) What we hope to do is show you the basic Qabalistic principles that are the foundation of the Tarot. To do this we will use the Tarot itself as our model.

**THE 22 TRUMPS, THE MAJOR ARCANA
AND THE HEBREW ALPHABET**

There are twenty-two letters in the Hebrew alphabet. Even the exoteric traditions of Judaism maintain that the Hebrew alphabet is more than just an alphabet of a Semitic language. It is, by tradition, the primary tool of creation itself. By uttering "words" made from these holy letters, God created everything in the universe. When God said *ARTz* (Earth) the Earth was created.

(It is not necessary to learn the Hebrew language to begin your study of the Qabalah. However, to embark on a more in-depth study of the Qabalah or the Tarot it is necessary to be familiar with the Hebrew alphabet and the various attributes of each letter.)

In perhaps the single most important Qabalistic text, *Sepher Yetzirah* (The Book Of Formation), the letters of the Hebrew alphabet are divided into three categories:

Three Mother Letters:

א מ ש³

(A.M.Sh.)

representing the elements of
Air, Water and Fire.

Seven Double Letters:

ב ג ד כ פ ר ת

(B.G.D.K.P.R.Th.)

representing the seven planets of the ancient world
Mercury, Luna, Venus, Jupiter, Mars, Sol and Saturn.

³This and the following lists of individual Hebrew *letters* are written from left to right for the convenience of the Western reader. Hebrew *words* in this text, however, are written right to left.

Twelve Single Letters:

ק ה ע ס נ ל י ט ח ז ו צ

(Tz.V.Z.Ch.T.Y.L.N.S.O.H.Q.)

representing the twelve signs of the Zodiac,
**Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra,
 Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.**

It is easy to see that the division and correspondences of the twenty-two Trumps of the Major Arcana of the Tarot are identical to that of the Hebrew Alphabet. Both are positioned on the diagram called The Tree of Life.

THE FOUR SUITS AND THE COURT CARDS (THE FOUR QABALISTIC WORLDS)

י ה ו ה

(Y H V H)

THE ORIGINAL FOUR LETTER WORD

After the twenty-two cards of the Major Arcana the next most obvious characteristic of the Tarot is that the remaining fifty-six cards are divided into four suits; Wands, Cups, Swords and Disks which, as we know (or will soon find out), correspond to the elements Fire, Water, Air and Earth respectively. But why four? Why not five (to include Spirit?) or three (to match the three Mother letters?) The answer is found in the letters:

יהוה

YHVH, vulgarly pronounced *Jehovah* by the ignorant, a name of God so sacred to Judaism that to this day Jews are forbidden to pronounce it and instead, when they see it in print, replace it with the word *Adonai*.

This Divine name is referred to as the *Tetragrammaton* and the four letters represent the totality of the

forces and energies of creation divided into four distinct "worlds."



Y (Yod)

Represents the highest Spiritual Realm from which all other worlds are born. One could almost describe it as the Will (Wand) of God. This World is called *ATZILUTH* and is designated the *Archetypal World*.



H (Heh)

Represents the *Creative World* where the archetypes of creation (coming down from Atziluth) are impressed into concepts. This World is called *BRIAH* and could be considered the Soul (Cup) of God.



V (Vau)

Represents the *Formative World* where the concepts coming down from *Briah* are actually formulated into the "blueprints" of what will eventually become the material universe. This World is called *YETZIRAH* and could be viewed as the Divine engineering department, the Mind (Sword) of God.



H (Heh, final)

Represents the *Material World*—the phenomenal universe and all the energies, seen and unseen, that comprise it. This World is called *ASSIAH*. What started as the impulse of *Atziluth* became the concept of *Briah* that became the "blueprint" of *Yetzirah*, finally manifests in the fourth world, *Assiah* (Disk).

These four worlds are represented in the Tarot as the four suits;

Yod represents *Wands*, the suit of Fire.

Heh represents *Cups*, the suit of Water.

Vau represents *Swords*, the suit of Air.

Heh (final) represents *Disks*, the suit of Earth.

YHVH and the qualities of the Four Worlds also manifest in the Court Cards of the Tarot in a most remarkable way.

Each of the four suits of the Tarot has King, Queen, Prince and Princess of its own and their influence permeates the entire deck and the entire Tree of Life.

’ *Yod* is the Father, a *King*. He “weds”

⌚ *Heh*, the Mother his *Queen* who gives birth to twins, a boy, and a girl:

⌚ *Vau*, the *Prince* and

⌚ *Heh* (final), the *Princess*

It is easy to see in the above “family story” the mechanics of the descent of Spirit into Matter. The Primal Fire impregnates itself upon Primal Water which becomes the womb for Primal Air and eventually the Primal Earth of the material world.

In the poetic imagery of the Qabalah, humanity is the final *Heh*. Like an enchanted Princess in a fairytale we find ourselves trapped in the material universe far away from our Mother the Queen and our Father the King. Unless we are rescued we will never attain our rightful place on the Throne.

But rescue is *in the cards* for the story does not end here. This Court Card family is also the key to our *return* from the material world to that of the Divine.

- ⌌ *Heh* (final) The *Princess* surrenders herself as lover to
- ⌌ *Vau* The *Prince* who weds her. She becomes pregnant making her
- ⌌ *Heh* the *Queen*, making the Prince
- ⌌ *Yod* the *King*.

The remarkable thing about these two stories is that they are happening eternally at the same time. Just as an alternating current of electricity passes through a wire in both directions simultaneously so too does the "electro-magnetic" power of YHVH pass through every level of creation including you and me.

We have already seen that each of us is the final *Heh*, the Princess living in Assiah far from our original estate. But who is this *Vau*, the Prince to whom we must surrender and who will be our Secret Lover and champion? Where do we seek the Prince? In the Western Hermetic Tradition he is called *THE HOLY GUARDIAN ANGEL* and "he" is closer to us than our own heart-beat. He is our Secret Lover.

Knowledge and Conversation of The Holy Guardian Angel (The Secret Lover) is the Primary Spiritual Experience. Most every religion and culture speaks of a comparable event.

THE ACES

SMALL CARDS

THE 10 SEPHIROTH OF THE TREE OF LIFE

You will notice that the Tree of Life consists of ten circles joined by twenty-two lines. The circles, called Sephiroth or Emanations, are arranged in three triangles with one Sephirah (the singular form of Sephiroth) hanging like a pendant at the bottom.

"God is One." This tired slogan of the world's monotheisms is nevertheless just about the highest thing that our minds can attempt to comprehend. We can't really grasp the concept of the Monad, (a singularity beyond which there is nothing), but we *can* think about *thinking* about it and that is doing pretty well.

If we could imagine *THE ONE* it would, naturally, be the thing from which all other *things* emanate, but what *other things* are we talking about if "All is One"? The appearance of the *many* must be just that: appearance—illusion.

If all is One then what is all this other stuff doing here and, more importantly, why do I feel so separated from *THE ONE*? These are precisely the kinds of questions that Qabalistic meditations tackle.

For the moment let us view *THE ONE* as the ACES of the Tarot and put all four of them in the top Sephirah position on the Tree of Life.

Because we know "All is One" we could stop right here in our contemplation of the universe. But that would not begin to answer our questions about where the *many* came from or how we are to surrender *to* and *with* *THE ONE*.

To think about these things we have to try to put ourselves in the place of *THE ONE*. What would it be like being *THE ONE*? Lonely I would imagine. I know that if I were *THE ONE* I would like to know who or what I was. This would be difficult because there would be nothing to compare myself to—nothing outside myself—no mirror in which I could reflect myself. The only place for me to look would be inside myself. So, like a good Yogi, I would sit down, close my eyes and in meditation reach deep into myself until I hit dead center. There at the very focal point of my being I

would see myself reflected. At that instant the concept of *TWO* is born (1. Me and 2. My Reflection). Then simultaneous to the creation of *TWO* would occur the creation of *THREE* (1. Myself, 2. My Reflection and 3. The *Understanding* of the difference.)

This is how *THE ONE* became *THREE* and the reason why the Trinity is universally used as the ultimate expression of perfect Unity.

Now put all four number Two Cards on the Second Sefirah of your Tree of Life and all four Three Cards on the Third Sefirah

Again, we might just stop here and consider *THE ONE* in its three aspects, but we can't. It is already too late. The process of the creation of the *many* is rolling like a juggernaut with unstoppable momentum.

The same process that caused *TWO* to be created from *THE ONE* now makes the entire Trinity (One, Two and Three) reflect itself in a Second Trinity (Four Five and Six). And the same law that made the original *THREE* from the union of *TWO* and *ONE* now creates a Third Trinity (of Seven, Eight and Nine).

Put all four Four Cards on the Fourth Sefirah, all four Five Cards on the Fifth Sefirah and all four Six Cards on the Sixth Sefirah. Put your four Sevens, Eights and Nines on their respective Sefiroth as well.

Finally the whole process seems to make an attempt to start over again (albeit on a very low plane) and a tenth Sefirah is created which, in a very real way, reflects the original *ONE*. It is in this Tenth and last Sefirah we find ourselves and our material world. Some find it a bit depressing to think that we are so low on the Tree of Life. But take heart, isn't it good to know that we have such a good road map back.

Now put all four tens on the tenth Sefirah.

Between the First and the Second Trinities lies the Abyss, an "area" of profound obscurity and mystery. After the magician has experienced the Knowledge and Conversation of the Holy Guardian Angel (which takes place in the 6th Sephirah, *Tiphareth*) the next great spiritual goal is the Crossing of the Abyss (passing from the 4th Sephirah, *Chesed*, to the 3rd, *Binah*). This can be done only with the spiritual guidance of the Angel.

The Abyss is a cosmic looking-glass which reflects the pure, ideal concepts of the First Trinity creating the illusion of a Second Trinity (which in turn extrudes the even more unreal Third Trinity). One could say, with relative accuracy, that the seven Sephiroth below the Abyss are only shadow worlds and the phenomenal universe is no more "real" than the world you can see behind your image when you look into a mirror.

In the midst of the Abyss is a phantom Sephirah called *Daath*. *Daath* is technically not a true Sephirah but an environment of absolute dispersion. It is sometimes referred to as the Crown of Knowledge for this is as high as the mind may climb. To transcend *Daath* and cross the Abyss the mind must be transcended. Naturally the mind will violently resist this and try to trick itself into thinking that it *has* crossed the Abyss and arrived at *Binah*. But in fact it has fallen into the Abyss, mistaking *Daath* for *Binah*. This mistake is common, particularly among those who have not achieved Knowledge and Conversation of their Holy Guardian Angel nor integrated and explored the lower Sephiroth, but instead have rejected them as banal.

The names of the Sephiroth are as follows:

1. Kether

(The Crown) The Monad. All subsequent Sephiroth are aspects or qualities of Kether. The Sphere of Primum Mobile. Natural position for the *Aces*.

2. Chokmah

(Wisdom) The Father. The Sphere of the Zodiac. Natural position for Small Card *Twos* and Court Card *Kings*.

3. Binah

(Understanding) The Mother. The Sphere of Saturn. Natural position for Small Card *Threes* and Court Card *Queens*.

4. Chesed or Gedulah

(Mercy) Sphere of Jupiter. Natural position for Small Card *Fours*.

5. Geburah or Pachad

(Strength) Sphere of Mars. Natural position for Small Card *Fives*.

6. Tiphareth

(Beauty) Sphere of the Sun. Natural position for Small Card *Sixes* and Court Card *Princes*. (This is the Sephirah of *The Holy Guardian Angel*. By referring to the Tree of Life Diagram you will see that *Tiphareth* is a direct reflection of *Kether* and reflects directly through *Yesod*, the astral plane, to *Malkuth*.)

7. Netzach

(Victory) Sphere of Venus. Natural position for Small Card *Sevens*.

8. Hod

(Splendor) Sphere of Mercury, Natural position for Small Card *Eights*.

9. Yesod

(Foundation) Sphere of Luna, Natural position for Small Card *Nines*.

10. Malkuth

(Kingdom) Sphere of the Elements, the material world, Earth. Natural position for Small Card *Tens* and Court Card *Princesses*.

There is a Tree of Life for each of the Four Worlds of the Qabalah (Four suits of the Tarot) and, as you can see from the Tree of Life diagram, the Ten Sephiroth are joined by twenty-two paths which of course are the twenty-two Trumps of the Major Arcana.

There is also another, simpler, way to conceptualize all this by using only one Tree of Life.

Yod, the King resides in the second Sephirah, *Chokmah*.

Heh, the Queen resides in the Third Sephirah, *Binah*.

Vau, the Prince resides simultaneously in the next six Sephiroth: *Chesed* (4), *Geburah* (5), *Tiphareth* (6), *Netzach* (7), *Hod* (8) and *Yesod* (9). But his primary nature is focused in *Tiphareth*.

Heh (Final), the Princess resides in the Tenth Sephirah, *Malkuth*.

Keep in mind that the Tree of Life is not only the blueprint of the vast cosmic creation but is also the blueprint of you.

The above is only the most basic survey of these wonderful concepts. We encourage you to read some of the many fine books on Qabalah available everywhere.

DETERMINING YOUR TAROT SYMBOLS

In *The Secrets of Western Tantra*, (New Falcon Publications, 1989) Dr. Hyatt presents a remarkable method of determining your personal Tarot symbols by adding and reducing the numbers of your complete birth date. If you have already calculated your personal Tarot symbols using that method, or any other method with which you are comfortable, please do not feel that you are required to adopt the method below. The divinatory process does not pivot on this point and it is far better to stick with tried and true symbols with which you already emotionally identify. The method we outline below is based upon traditional Qabalistic correspondences as used by the Hermetic Order of the Golden Dawn. It conforms with the material, charts and tables of Regardie's *Complete Golden Dawn System Of Magic* (New Falcon Publications, 5th printing 1994).

Let us begin the process by determining your most abstract, yet most powerful, symbol:

YOUR ARCHETYPAL SYMBOL OF THE MAJOR ARCANA

For our purposes we will view the twenty-two images of the Major Arcana (or the Trumps) as being energies or qualities on a truly Cosmic scale. The selection process for your major card is very easy and is simply based on your birth sign.

TAROT SYMBOL AND BIRTH SIGN

The Emperor

ARIES the Ram — Fire Sign
(March 21 to April 20)

Hierophant

TAURUS the Bull — Earth Sign
(April 21 to May 20)

The Lovers

GEMINI the Twins — Air Sign
(May 21 to June 20)

The Chariot

CANCER the Crab — Water Sign
(June 21 to July 21)

Strength

LEO the Lion — Fire Sign
(July 22 to August 22)

The Hermit

VIRGO the Virgin — Earth Sign
(August 23 to September 22)

Justice

LIBRA the Scale — Air Sign
(September 23 to October 22)

Death

SCORPIO the Scorpion — Water Sign
(October 23 to November 22)

Temperance

SAGITTARIUS the Archer — Fire Sign
(November 23 to December 21)

The Devil

CAPRICORN the Goat — Earth Sign
(December 22 to January 19)

The Star

AQUARIUS the Water Bearer — Air Sign
(January 20 to February 18)

The Moon

PISCES the Fishes — Water Sign
(February 19 to March 20)

Note: These dates are approximations. There are 360 degrees of the Zodiac and 365 1/4 days in the year. In any given year these dates may vary by as much as three days. If your birthday is on or near the first or last day of the Sign you should check an ephemeris of the year you were born. This applies to determining *all* your representative cards that follow.

Find the card from the Major Arcana that symbolizes you and write it down in your journal. This journal is very important and will be an essential tool that you will use frequently to assure a successful operation.

By studying the significance and meanings of your Archetypal card you can discover the primal force which is the underlying foundation of your life.

YOUR CHARACTER CARD

The next card you must determine is your Character card which is chosen from among twelve of the sixteen Court Cards.

But before we find our Character card, we are going to take a little space to explain a bit about the Court Cards and just how and why they represent us.

As we have learned, the Court Cards and the Small Cards of the Tarot are divided into four Suits; WANDS, CUPS, SWORDS and DISKS. These are representative of the four ELEMENTS that the ancients believed were the building blocks of creation; FIRE, WATER, AIR, and EARTH.

Of course these are not the chemical elements which combine to form the material world around us. Nor are

they literally Fire, Water, Air and Earth. They are, most simply put, the totality of all the forces, energies and qualities in the universe divided into four broad categories.

These categories, by their nature, bear a poetical resemblance to Fire, Water, Air and Earth. These elemental qualities are the foundation of both galaxies and sub-atomic particles, and the limitless diversity of creation is the result of the almost infinite number of ways these four Elements can be mixed, combined and recombined.

It is interesting to note that modern physics postulates four primal forces, *the Strong Force, the Electro-Magnetic Force, the Weak Force, and the Gravitational Force*, that characteristically bear a remarkable resemblance to these elemental qualities.

The ancients also postulated a Fifth Element (quite literally a "quintessence") which serves the double duty of binding these four Elements together and at the same time, keeping them far enough apart so they retain aspects of their individuality. This Fifth Element they called *SPIRIT*.

Spirit is intimately related to the Aces and therefore has a most important place in the Tarot and in our search for our Holy Guardian Angel.

Each of us when we were born, entered the dimension of this Elemental world. As such the date of our birth is much like our *landing coordinates* and marks our creation on this plane of existence. The first and most general characteristic of this "landmark of our creation" is our Zodiac (Sun) Sign. The Tarot symbol of this Sign (Our Archetypal Symbol of the Major Arcana) we have already determined above.

Our next symbol, the Character Card, is more specific, more personal to us as individuals. Through it, qualities of personality and individual tendencies are revealed. In short, it is a more specialized definition of our character than our Zodiac symbol provides.

Like the twelve Zodiacal cards of the Major Arcana, each of the four Kings, four Queens, and four Princes are allocated to 1/12th of the Zodiac or 30° of the year.

[Note: Princesses by tradition are not allocated to degrees of the Zodiac (Time coordinates) but, with the Aces, rule over the four quadrants surrounding the North Pole of the Earth (Space co-ordinates). They actually serve as the Thrones of the Aces.]

Unlike the Zodiac cards of the Major Arcana which represent the three decans (30° of their respective sign), the Court cards rule the three decans from 20° of one Sign to 20° of the next. In this way we can see the beginning of the Divine churning process which characterizes the elemental universe and which will eventually filter down to us to manifest in our own personalities and the personalities of others.

As we saw earlier, the four members of the Court Card "family", the King, the Queen, the Prince and Princess also represent the four Elements.

The Kings represent the Fire quality of their respective suit. The Queens represent the Water quality of their respective suit. The Princes represent the Air quality of their respective suit. And the Princesses represent the Earth quality of their respective suit:

King of Wands

Represents **Fire of Fire**

Queen of Wands

Represents **Water of Fire**

Prince of Wands

Represents **Air of Fire**

Princess of Wands

Represents **Earth of Fire**

King of Cups

Represents **Fire of Water**

Queen of Cups

Represents **Water of Water**

Prince of Cups

Represents **Air of Water**

Princess of Cups

Represents **Earth of Water**

King of Swords

Represents **Fire of Air**

Queen of Swords

Represents **Water of Air**

Prince of Swords

Represents **Air of Air**

Princess of Swords

Represents **Earth of Air**

King of Disks

Represents **Fire of Earth**

Queen of Disks

Represents **Water of Earth**

Prince of Disks

Represents **Air of Earth**

Princess of Disks

Represents **Earth of Earth**

Your Character card is also calculated by your birth-date and is very easy to determine.

FINDING YOUR CHARACTER SYMBOL IN THE COURT CARDS

March 11–April 10 20° Pisces to 20° Aries	Queen of Wands
April 11–May 10 20° Aries to 20° Taurus	Prince of Disks
May 11–June 10 20° Taurus to 20° Gemini	King of Swords
June 11–July 11 20° Gemini to 20° Cancer	Queen of Cups
July 12–August 11 20° Cancer to 20° Leo	Prince of Wands
August 12–September 11 20° Leo to 20° Virgo	King of Disks
September 12–October 12 20° Virgo to 20° Libra	Queen of Swords
October 13–November 12 20° Libra to 20° Scorpio	Prince of Cups
November 13–December 12 20° Scorpio to 20° Sagittarius	King of Wands
December 13–January 9 20° Sagittarius to 20° Capricorn	Queen of Disks
January 10–February 8 20° Capricorn to 20° Aquarius	Prince of Swords
February 9–March 10 20° Aquarius to 20° Pisces	King of Cups

Find the Court Card that symbolizes you and write it down in your journal. It makes absolutely no difference

if your Character symbol is not the same gender you are. These symbols transcend gender, sexual traits and tendencies. (Elizabeth Taylor and George Harrison are both the *King of Cups*.)

When studying the characteristics of your Character Card you will likely recognize many facets of your own character. Then again, you may recognize very little of yourself in the description of your card. Meditate on those qualities you recognize in yourself and those you do not. If you feel strongly that the card is so far off in its description of your character that you can't identify with it use the method described below to find your Character Symbol. No matter how you make your choice, once you've decided stick with it.

ALTERNATIVE METHOD OF DETERMINING YOUR CHARACTER SYMBOL

GENERALITIES

Man, over age 40, *King* force

Woman, over age 40, *Queen* force

Man, under age 40, *Prince* force

Woman, under age 40, *Princess* force

IF THE BIRTH SIGN IS KNOWN

Fire Signs (Aries, Leo, Sagittarius)

Man over 40 King of Wands

Woman over 40 Queen of Wands

Man under 40 Prince of Wands

Woman under 40 Princess of Wands

Water Signs (Cancer, Scorpio, Pisces)

Man over 40 King of Cups

Woman over 40 Queen of Cups

Man under 40 Prince of Cups

Woman under 40 Princess of Cups

Air Signs (Gemini, Libra, Aquarius)

Man over 40	King of Swords
Woman over 40	Queen of Swords
Man under 40	Prince of Swords
Woman under 40	Princess of Swords

Earth Signs (Taurus, Virgo, Capricorn)

Man over 40	King of Disks
Woman over 40	Queen of Disks
Man under 40	Prince of Disks
Woman under 40	Princess of Disks

Now we turn to the remaining forty cards of the Minor Arcana. These are Ace through 10 of each of the four suites.

**THE FOUR ACES
(The Root Symbol)**

As we have mentioned earlier, the Aces are unique and represent not the elements themselves, but the "root" or "seed" of the elements. Simply find the root card that represents you.

Determining Your Root Symbol

Your Root Symbol is the Ace of the Element that rules your Archetypal Symbol (Zodiac Sign) as found in the chart above. To review briefly;

- Wands are Fire signs: *Aries, Leo, Sagittarius*
- Cups are Water signs: *Cancer, Scorpio, Pisces*
- Swords are Air signs: *Gemini, Libra, Aquarius*
- Disks are Earth signs: *Taurus, Virgo, Capricorn*

Find the Root Symbol Card that symbolizes you and write it down in your journal.

Now we will turn our attention to the remaining thirty-six small cards of the Minor Arcana.

YOUR PERSONAL SYMBOL

The belt of the Zodiac and its corresponding houses is divided naturally into 360°. As we have seen above, each of the twelve signs contains 30° which is divided further into three parts, (or Decans) of 10°.

Each of the thirty-six small cards represents one of these thirty-six Decans or approximately ten days of the year. Your Personal Symbol card is simply determined by locating the Decan of your birth-date.

Instead of representing Cosmic influences, (like your Archetypal-Trump card) or personality traits, (like your Character-Court card), the Personal symbol card represents, to a certain extent, the challenges of your incarnation—your karmic baggage.

Each of the decans, by tradition, has specific characteristics based upon its relative position in the Zodiac. Familiarity with the card of your natal decan can help you understand the specific qualities and nature of your spiritual energy.

Dr. Hyatt's birthday (July 12) makes him a 4 of *CUPS* which is the *LUXURY* card. At first glance this seems like a very attractive card, and indeed it is. But, like all the small cards, it presents three things; a *blessing*, a *curse* and the *means* to overcome them both.

For example: living in the "lap of luxury" could be the fulfillment of a dream and the reward for work well done or it can represent a seductive trap that would allow you to do absolutely nothing worthwhile with your life. J. Paul Getty manifested the "blessing" of luxury by creating one of the most beautiful art museums in the world. But Siddhartha, by overcoming the "curse" of luxury, became the Buddha.

This dual nature of the decans is underscored by the fact that Qabalists assign a pair of angels to each decan, one to rule the day and the other the night. The seventy-two spirits of the Goetia are also delegated in pairs to each of the thirty-six decans.

Don't be too quick to dismiss the relevancy or accuracy of your Personal Symbol Card or feel that you have been cheated if you happen to be a grim symbol like the *Defeat* or *Sorrow* card. As a matter of fact if it makes you somewhat uncomfortable it may be touching an important "nerve". No Tarot card, in itself, is "lucky" or "unlucky".

Finding Your Personal Symbol in the Minor Arcana

Aries

March 21–March 30

2 of Wands

Dominion

March 31–April 10

3 of Wands

Virtue

April 11–April 20

4 of Wands

Completion

Taurus

April 21–April 30

5 of Disks

Worry

May 1–May 10

6 of Disks

Success

May 11–May 20

7 of Disks

Failure

Gemini

May 21–May 31	8 of Swords	Interference
June 1–June 10	9 of Swords	Cruelty
June 11–June 20	10 of Swords	Ruin

Cancer

June 21–July 1	2 of Cups	Love
July 2–July 11	3 of Cups	Abundance
July 12–July 21	4 of Cups	Luxury

Leo

July 22–August 1	5 of Wands	Strife
August 2–August 11	6 of Wands	Victory
August 12–August 22	7 of Wands	Valor

Virgo

August 23–September 1	8 of Disks	Prudence
September 2–September 11	9 of Disks	Gain
September 12–September 22	10 of Disks	Wealth

Libra

September 23–October 2

2 of Swords Peace

October 3–October 12

3 of Swords Sorrow

October 13–October 22

4 of Swords Truce

Scorpio

October 23–November 1

5 of Cups Disappointment

November 2–November 12

6 of Cups Pleasure

November 13–November 22

7 of Cups Debauch

Sagittarius

November 23–December 2

8 of Wands Swiftmess

December 3–12

9 of Wands Strength

December 13–December 21

10 of Wands Oppression

Capricorn

December 22–December 30

2 of Disks Change

December 31–January 9

3 of Disks Works

January 10–January 19

4 of Disks Power

Aquarius

January 20–January 29	5 of Swords	Defeat
January 30–February 8	6 of Swords	Science
February 9–February 18	7 of Swords	Futility

Pisces

February 19–February 28	8 of Cups	Indolence
March 1–March 10	9 of Cups	Happiness
March 11–March 20	10 of Cups	Satiety

If your birth-date is April 15, your Personal Symbol is the 4 of Wands. If it is February 10, it is the 7 of Swords, etc.

Find the Personal Symbol Card that symbolizes you and write it down in your journal.

**THE PRECEDING PERSONAL SYMBOL
AND THE PROGRESSIVE PERSONAL SYMBOL**

Your Preceding Personal card is the small card that appears sequentially just before your Personal Card and your Progressive Personal Symbol is the Card that comes immediately after your Personal Card.

You will notice that in the chart above the Tarot symbols progress through the decans in a peculiar manner. While the numbers 2 through 10 continue in sequence, they also are passing, in groups of threes, through the four Elemental Suits. This is a continuation of the elemental *churning* process that we saw beginning with the Court Cards.

In determining your Proceeding Personal Symbol and your Progressive Personal Symbol we *do not use the chart above* but simply use the number sequence of the small cards themselves.

2 through 10 of Wands,
2 through 10 of Cups,
2 through 10 of Swords,
2 through 10 of Disks.

The Preceding Minor Arcana symbol gives you a sense of where you are coming from. Your Personal card indicates where you are. And the Progressive symbol tells you what follows. These are not simply the *past, present* and the *future*, but rather they should be viewed as three pages of a "flip cartoon" or three consecutive frames of motion picture film. The *movement* that is exhibited by these three cards can tell you a great deal about yourself, your tendencies and, perhaps, give you a clue to your True Will.

As Dr. Hyatt is the 4 of Cups, his Preceding Personal Symbol is the 3 of Cups and his Progressive Personal Symbol is the 5 of Cups: he is in the middle moving about these three symbols. This can tell him much about how he functions and the events of his daily life.

Note: Determining your Preceding and Progressive Personal Symbols if you are a 10 or a 2 is a little different. If for example, you are a 10 of Wands, your *Preceding* card is the 9 of Wands but your *Progressive* card is the 2 of Cups. This is based on the rule of descending worlds. Thus moving down from the suite of Fire (Wands) you move into the suite of Water (Cups). In the 10 of Wands, the balancing symbols for the past and future would be the 9 of Wands and 2 of Cups respectively.

If you are the 10 of Disks, your Preceding symbol would be, of course, the 9 of Disks, but your Progressive symbol would be the 2 of Wands. In other words, when you reach the "bottom" you start again at the top.

Now write down your Preceding and Progressive Personal Symbols in your journal.

In our opinion, this is the finest way of studying the psycho-spiritual notion of karma. In fact, students who employ these symbols as Karmic keys begin to develop a large amount of free will. This will enable some to move through all their lives in one lifetime and free themselves from the wheel of birth and re-birth.

In understanding the evolution of a soul we can theorize that we all start from the world of Fire (Wands) and move to the world of Earth (Disks). Disk people could be viewed as being closer to finishing their tour of duty than any of the other suits.

Or one might speculate that Fire people (Wands) are closer to finishing their tour than any other. Since this is a model that no one can verify, the safest method is to learn to live the life of each symbol in the minor cards.

Now, in Dr. Hyatt's journal for example he would have the following symbols:

Birth-date: July 12, 1943

Archetypal Symbol: The Chariot

Character Symbol: Prince of Wands

Root Symbol: Ace of Cups

Personal Symbol: Four of Cups

Preceding Personal Symbol: Three of Cups

Progressive Personal Symbol: Five of Cups

If, for a moment, you can imagine a force starting somewhere in the Universe and finding its way down

to a single point, you will get a sense of the Archetypal energy moving its way from the Major Symbol to the Court Symbol to the Root Symbol of the Ace and then down to your Personal Symbols.

Using the above symbols you can now begin to create a story about yourself and your present situation. Below is an example of such a story that Dr. Hyatt wrote in his journal. You should do the same thing for yourself.

As the *Charioteer* I am archetypically involved with the abstract aspects of Triumph and Victory over certain powerful forces. Being at the "reigns" of the elemental forces that propel the chariot of my life is very important to me. As *Prince of Wands* I find myself still driving a chariot, this time pulled by the Lion of my Will. This manifests in my character (which I like to think of as noble and generous), but when my "lion" is not tightly reined, I am impulsive, sometimes violently opinionated and capable of great extremes of emotion. The Fire/Air nature of the *Prince of Wands* is displayed in my character by my enthusiasm for writing. But my real passion, the science of Tantric Love and the quest for my Secret Lover, is reflected perfectly by my Root Card, the *Ace of Cups* and its association with the Holy Grail, the Moon and the Sacred Yoni.

My Personal Card, the *4 of Cups* (Luxury), is indicative of a certain level of stability and comfort in my environment. However, if I look at the sequence of my Preceding Card, the *3 of Cups* (Abundance) and my Progressive Card, the *5 of Cups* (Disappointment), I see a cliché "morality" drama unfolding; Abundance, Luxury, Disappointment. This indeed is a continual source of "food for thought" and a constant reminder to use the abundance of the "good things" of my life to further my Great Work and not to be dazzled into dissipating activities or, worse, inactivity.

PATHWORKING PRACTICE

By Nancy Wasserman

O thou that settest out upon The Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple.

Thus hast thou been lured along That Path, whose terror else had driven thee far away.

O thou that stridest upon the middle of The Path, no phantoms mock thee. For the stride's sake thou stridest.

Thus are thou lured upon That Path, whose fascination else had driven thee far away.

O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed in Ineffable Rest. For there is no Thou upon That Path; thou hast become The Way. (from The Book of Lies)

Path Working is a means of exploring the universe in a systematic manner. Using the Kabbalistic Tree of Life as a map, the student can embark on a profound journey of self-discovery. Pathworking differs from simple astral projection in that it allows the student a definite structure to work within.

The Tree of Life utilizes two main symbol sets, that of the Tarot and that of Astrology. The Tarot is used to describe the paths leading between the spheres of the Zodiac or Sephiroth. These spheres are the focus of this work.

PRELIMINARY PRACTICES

To make your Path Working experiences truly meaningful, it is extremely important to build your

subtle body into as strong and resilient a magical weapon as you can possibly make it. Every modern teacher from Madame Blavatsky to William Gray and every esoteric school from the Golden Dawn to Wicca and Scientology include rigorous training in, and emphasis on, controlling and working with this subtle part of ourselves. As Aleister Crowley said in *Magick in Theory and Practice* "The magician can hardly take too much trouble to develop this power in himself."

While it is true that Path Working practices help train your Body of Light and sharpen your abilities on the astral plane, it is also true that your magical body must become fully formed and highly skilled before you can trust your vision. The astral plane is one of illusion and deception—only the skilled magician is able to discern between the truth and the phantasm of that most tenuous place. With patience and persistence, anyone can accomplish this. After this skill has been mastered, the student can fully experience the multi-dimensional richness that Path Working has to offer.

Here are some suggestions for basic practice to build one's Body of Light prior to Path Working.

1. The Diary—Establish a regular practice of keeping diary entries so you may learn from past experiences. Like dreams, details of Path Working on the Magical and Astral planes tend to leave the conscious mind very rapidly. The most you are left with is an overview of the experience without details. These details (although they may seem unimportant at the time), are essential for verifying and validating your experiences (whether you are working with a group, one-on-one with an instructor, or as a solitary practitioner).

2. The Kabbalah—Symbols on the astral plane are as varied and rich as they are in dreamtime. STUDY STUDY STUDY your Kabbalah! Although it is a very complicated system, the practice gets much easier with time and does wonders for improving the memory because it is exquisitely logical. More importantly, it is the roadmap to the Magical Universe. When you become comfortable with the basic correspondences, Kabbalah is foolproof.

3. Banishing/Purification Rituals—It is essential to perform a complete Magical banishing ritual *before* and *after* any astral work, especially Path Working. *If you are unfamiliar with formal banishing rituals proceed no further in this work until you become proficient in at least one type of banishing ritual.* The Lesser Banishing Ritual of the Pentagram (LBR) is extremely useful: it suits a variety of purposes and is easily performed by beginners. Although it has been published in many places (e.g., *The Complete Golden Dawn System of Magic*, New Falcon Publications), I include it because it is so important and for the reader's convenience.

THE LESSER BANISHING RITUAL OF THE PENTAGRAM

1. Touching the forehead say *Ateh* (Unto Thee),
2. Touching the breast say *Malkuth* (The Kingdom),
3. Touching the right shoulder, say *ve-Geburah* (and the Power),
4. Touching the left shoulder, say *ve-Gedulah* (and the Glory).
5. Clapping the hands upon the breast, say *le-Olahm, Amen* (To the Ages, Amen).
6. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) *IHVH* (pronounce: Ye-ho-vau),

7. Turning to the South, the same, but say *ADNI* (pronounce: Ah-do-nai),

8. Turning to the West, the same, but say *AHIH* (pronounce: Eh-heh-yay),

9. Turning to the North, the same, but say *AGLA* (pronounce: Ah-guh-la),

10. Extending the arms in the form of a cross say:

11. *Before me Raphael;*

12. *Behind me Gabriel;*

13. *On my right hand, Michael;*

14. *On my left hand, Auriel;*

15. *For about me flames the Pentagram,*

16. *And in the Column stands the six-rayed Star.*

17-21. Repeat steps (1) to (5), the Kabbalistic Cross.

This is a bare bones rendition of one of the most beautiful and useful rituals the Western Mystery Tradition has to offer.

Although the phrase "Path Working" is a relatively modern expression, "Scrying in the Spirit Vision" (as it was called at the turn of the 20th century) is not new and is a very serious method of spiritual development. Such intensive work requires the clean vibration and protected environment a formal banishing offers. "Smudging" with sage or other herbal incense, floor washes, bell-ringing, and other less ritualized actions are insufficient for this type of work, although one may include them as part of the banishing/purifying process.

THE PRACTICE OF PATH WORKING

Banishing performed, diary by your side, settle yourself in a comfortable but upright position. As you relax your physical body, try to get a sense of the subtle body. "Consciously" transfer your thoughts there. Let

your brain function from there. See, hear, smell, taste and feel from there. Some of your emotions center themselves there. Think about and be aware of them. Note the changes in perception between your physical and astral body. Do your surroundings look the same? What do you notice with your astral ears that you never heard on the physical? Does that rose smell the same? How does the rug feel? Do you have a sense of gravity? Temperature? Try to sense and understand the energy that holds the Fine Body together. What does your Astral Body look like? Regardless of the type of astral work you are doing, be very aware of your thoughts, emotions and sensations. Try to keep a careful record of them. I have found that most of them will change over time (just like in "real" life). Once you are consciously aware of it's limits and powers, allow your Astral Body to walk around your circle. Try to perform various tasks while on that level. Formulate talismans, sigils, weapons, and other symbols you think you will need during the course of your working. One of the most important things you can do during this stage of development is to construct an astral temple. Be meticulous and detailed. Sketch it out in your diary.

When starting out my main difficulty was transferring my "conscious" thoughts out of my physical body and keeping them in the astral. It was very easy to observe my astral body and perform tasks on the astral as an observer. It was relatively easy to transfer my "conscious" thoughts and think on the astral plane, but it was really difficult to remember to *keep* my conscious there. I would often find myself *observing* rather than *experiencing* the astral. I think this is a relatively common problem and it represents a complete break in the process. Months of frustrating practice resolved this

problem. Don't give up. Remember that work on the astral plane is active rather than passive.

Once you are completely comfortable in your astral body, allow your astral body to rise in the air and on to the astral plane. You will find this step to be relatively easy if you have perfected the practice of keeping your consciousness focused on the astral. Work in the upper astral realms or magical planes is particularly useful for artists as it opens a creative channel that has its manifestation on the physical plane. Dion Fortune refers to this particular phenomenon as "The Green Ray" and associates it specifically with Druidic initiation and their arts of poetry and music, as well as the arts of the Golden Age of Greece and their initiatory mysteries.

Before you conclude an astral working, always remember to reabsorb any symbols you have been using back into yourself before ending the session (such as weapons, tatwas or other tools). It is easy enough to formulate them again once they have been firmly established in your psyche. It is both dangerous and sloppy to leave personal symbols on the astral plane.

You must be extremely careful to bring your Astral Body back to physical body. This is known in popular parlance as "grounding". I have found Crowley's instructions to be the simplest and most effective. Bring the astral body back to correspond with the location of the physical body, and vibrate the name of Harpocrates while assuming his god form (an erect posture with the right forefinger pressed to the lips in the Sign of Silence). It is very important to completely ground yourself after each session even if your session has not seemed particularly successful or "real". Symptoms of unsuccessful "grounding" include headache, dizziness,

overwhelming fatigue, nausea, sudden irrational irritability, general "spaciness" and nightmares. Crowley and Fortune also list paralysis and madness as negative side-effects of unsuccessful or incomplete astral journeys. Today, drug and alcohol abuse often coincide with sloppy astral practices.

When you are thoroughly satisfied that you have grounded yourself and your consciousness has returned to the physical plane, perform a banishing ritual and record your experience in your magical diary.

ADDITIONAL TIPS

1. It's important to pay attention to your physical health when building your Body of Light. It is very hard to build the astral body into the properly formed weapon a magician requires if the physical and/or mental bodies are in shambles. Keep the mind disciplined and the physical body strong and supple. Hatha Yoga is an excellent way to both tone the body and calm the mind. If your physical body is weak, so will your astral body be. If you are sensitive enough to read auras, you know you can often sense when a person is ill or tired. Never attempt path working or any other type of astral work if you are sick or run down. Not only will you run your physical body down, you will also be more vulnerable to attack and you will not be able to function as efficiently. In the long run, it is probably better to wait to do path workings when you are feeling physically strong and rested.

2. Keep a tight reign on the imagination and explore the astral plane logically, with discrimination, objectivity and care. It is easy to succumb to your imagination; this is the beginner's greatest danger. If you surround yourself on the astral with products of your own

THE PATHWORKINGS OF ALEISTER CROWLEY

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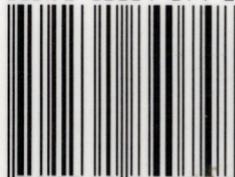
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