



BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

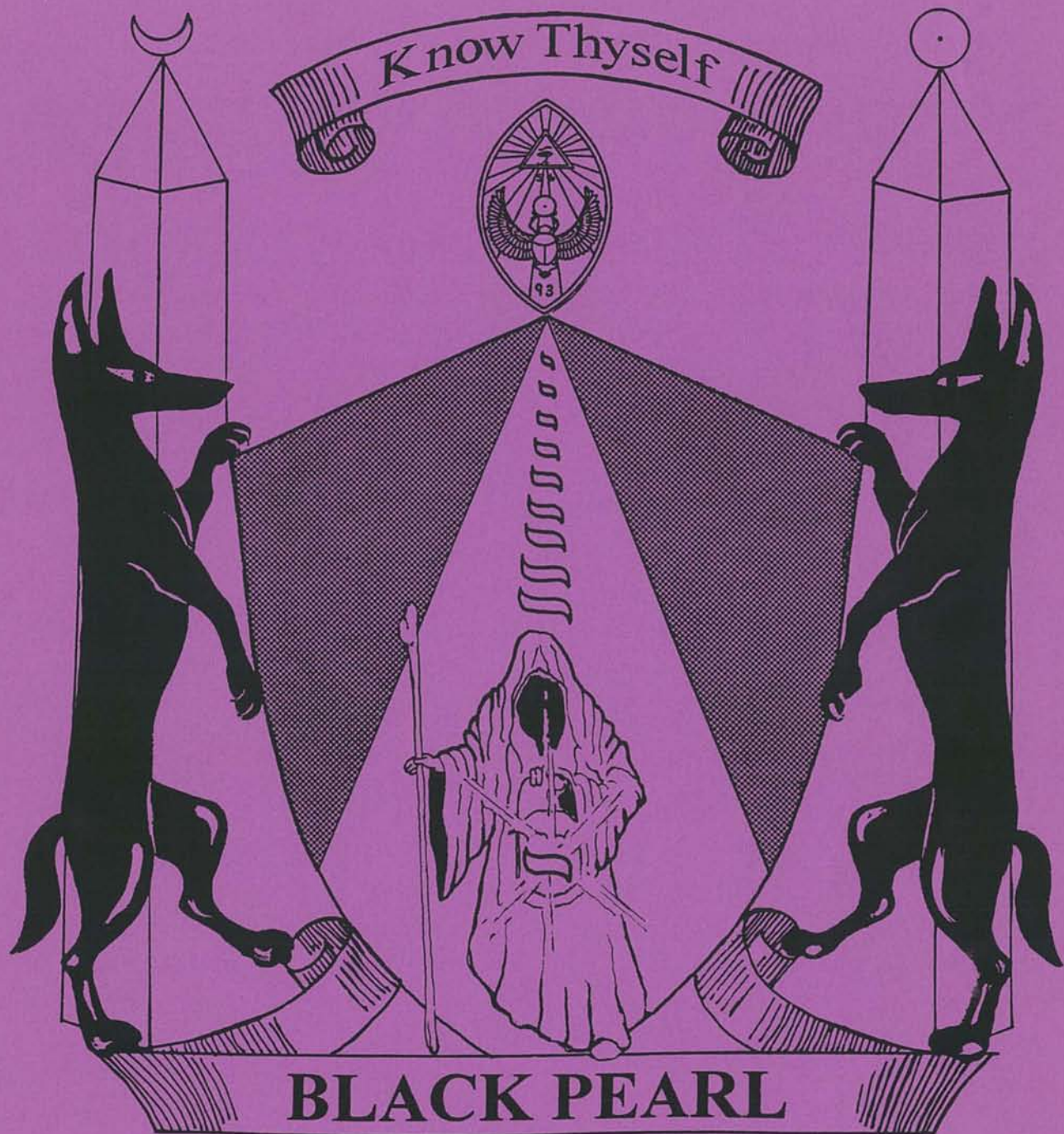
צדיק יסוד עולם



Foundations

Spring, 2001 E.V.

Vol. 1, No. 9



COLLEGE OF
THELEMA



Founded in Service
to the A.∴A.∴

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."

— Liber LXV, Cap. III, v. 60

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DAWNING RESH

I.

There are crows outside, busy so early,
seeking their living this still, chill morning.

It is pleasing, this last grey calm of late autumn,
before the knives of winter can begin
to stab and slice at my face.

Here I stand, scarce awake,
for the many-hundredth time
in the space I have carved
from invisible ether,
looking up at the Stélé's image,
its colors unorthodox, but mine,
And raise my own voice
to greet the morning that is in me
as it is in the crows,
making with them
an Avé to the sun's
day light.

It is simple, this ceremony,
like the measured congregating
of those black scavengers seeking to satisfy
their night-born hunger.
Often, I falter in my speech,
throat dry from sleep,
And many days I long to be done with these
few brief moments of reverent
concentration.

II.

But sometimes,
as on this clean calm
November dawning,
with the street-lamps
still glowing outside,
I find for a few moments the centre
I seek, the words coming
to me from my mouth as the Stélé
does that thing it does
when it shifts and for a moment
there is another reality in its lines, in its figures
and the mysterious table
before the priest.

I have never been able to memorize
this moment,

and perhaps it is not
necessary to do so,
but I know in some way that
something is altered
for a space between nothings, the absurd
happens
and a shift, a change,
a union
of I don't know what
darts behind my eyes and through
my secret sight and says,
You are here and so is this,
except I don't see what this is,
and I lose my sense of the words as I have done
some several times before.
Then I am here
wondering what might have passed
as the morning
begins to roar outside.

Like the crows, I think of breakfast
as my ceremony closes,
another beginning to another day
like all others,
solitary among their legion ranks
in its particular waywardness.

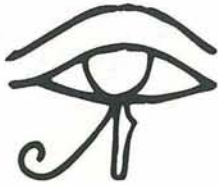
III.

I motion final silence
to my soul, in case
it is watching,
and know the slight sadness, the faint pleasure
of what is left
from I don't know what
that slipped behind my observing eye.

It sits, ungraspable, amid
the first memories forming
for this still, chill day,
as the underlying calm is dispelled
by the flocking people,

As again
the crows
bark and echo
an unpronounceable
name of light.

EDWARD MASON



Editor's Letter **NEW FOUNDATIONS**

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

Recently, at the request of Soror Meral, the College of Thelema bylaws underwent significant amendment, to lay a new and more secure foundation for C.O.T. in the decades ahead. Those wishing to examine the current version of the bylaws may do so online at: www.aumha.org/bylaws.htm.

One of the pivotal changes was the creation of the new office of Provost, a chief academic executive of the College, who is especially responsible for the hands-on running of its practical and business affairs. We are pleased to announce that Dr. David Shoemaker has agreed to fill this post. David has already demonstrated his capacity for hands-on management and able service as C.O.T. Treasurer and a Grand Chief of the Temple of Thelema.

Endeavoring not to preempt too much of what David has written in his Provost's Message following, I want to give you an overview of the by-law revisions, the vision and plans they imply, and some of the thinking that went into them.

The primary propellant is Soror Meral's long-term vision that the College of Thelema be "a real college in every sense of the word" – a fully functioning campus, staffed by the highest quality professional teachers, founded on Thelemic principles while teaching a complete academic program, both in support of the current C.O.T. curriculum of Thelemic studies, and existing in its own right.

This model is common to some of the finest private academic institutions in this nation. For example, my own *alma mater*, DePauw University, is Methodist owned. This doesn't mean it is open only to Methodists (far from it), or that there is necessarily any Methodist religious element to general student life. During my time at DePauw, the campus Chaplain was a Methodist minister,

and the highly respected preseminary and seminary programs were, of course, in Methodist ministry. When it came down to it, though, this had no discernible impact on the rest of the student body – those studying primarily in psychology, the sciences, mathematics, the classics, the arts and humanities, law, or other fields.

Thelema has not yet built the type of social institutions that other religions have raised. We do not yet have Thelemic hospitals and universities. In fact, to my knowledge, there is not even one openly Thelema-sponsored hospice, counseling center, clinic, or pre-school. (Well, it may still be rushing things to contemplate an openly Thelemic pre-school, I guess!) These will, in time, be built by individual Thelemites whose Wills bear their lives into these professional directions. Over time, their success will begin to speak well for Thelema.

College of Thelema, from the beginning, has been a natural for the type of academic institution described above. Like DePauw, its focus has always been toward the Liberal Arts. In her late-'70s *Statement of the Policy of the College of Thelema*, Soror Meral wrote that a student previously "should have had... academic attention to mathematics, science, philosophy, psychology, English, and the humanities." These fields and more are required to understand the body of Aleister Crowley's highly erudite writings. Through the present, it has been necessary for people to get this foundation-education elsewhere – the tiny College of Thelema hasn't the resources to competently teach these subjects, and has satisfied itself with providing, in its four courses, the last two years of an undergraduate education. But the vision – the active plan, in fact – is to have C.O.T. grow into a fully accredited institution teaching these subjects. Its present courses would constitute but one major, the Thelemic Studies program.

A plan is in shape for acquiring accreditation. This is the foundation of substantial fund-raising. That, in turn, is the foundation for acquiring land and building a college in Assiah, rather than only in our hearts and minds. Along the way, we must remember the first teaching of Thelema: To be **ourselves**, rather than something else. Those involved most actively in these efforts are, foremost, educators. This work is part of our own *dharma*.

Here are some more changes from the recent bylaw amendments: There have been cosmetic changes, primarily in title, to bring existing job functions into visible alignment with the academic vision. For example, Phyllis Seckler, formerly the Executive Director (the spiritual and executive head of the College of Thelema, with ultimate responsibility for its welfare, continued growth, and overall management), is now titled Chancellor.

The prior Board of Directors structure wouldn't support the envisioned growth. For example, one day we will need to hire a Chief Financial Officer not for his or her "Thelemic credentials," but simply for being the best academic financial professional we can attract. The number of Board members was expanded, providing the opportunity for some donor Board participation, a common exchange for receiving substantial corporate funding.

Against all of this, we had one deep concern. While the eventual establishment of a more formal campus, a diversification of curriculum, substantial fund raising, and improved and expanded business practices will further the underlying purposes of the College of Thelema, the inclusion of high-level officers solely for their professional qualifications increases the risk of pulling us off the mark of our original principles. To balance this, a council of spiritual trustees – a "Council of Babalon" – was created, consisting of all Second Order members (who choose to serve) of Temple of Thelema (5° or higher) and of the Soror Estai lineage of A.∴A.∴ (2°=9□ or higher) to advise the Chancellor and Board on any matter pertaining to the purposes and policy of the College. The Council is "charged with preserving, within that [business] growth, the philosophical and spiritual principles on which the College of Thelema was founded." They were given some legal "teeth."

This has been our Next Step into the future, inspired by a vision of Thelema in its second century: New foundations built on the solid ground of founding principles. We invite you along!

Love is the law, love under will.

James A. Eshelman
Vice-Chancellor, College of Thelema



A MESSAGE FROM THE PROVOST

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

As I begin my service as the first Provost of the College of Thelema, it seems fitting to present my hopes and plans for the College's future, and my sense of the challenges which face us as we move into the next phase of our growth.

In 1973, Soror Meral had a vision of the College that included eventual expansion into a bricks-and-mortar residential campus, with all the attendant formalities of modern undergraduate education. This is, of course, a long-term goal. (Soror Meral has often said, only half-jokingly, that she is coming back to finish building the College!) The seeds of this future growth, however, must be planted in the present, and much of our current planning is directed toward this end. Recent changes in the College's bylaws, including the creation of the Provost position, are one step in this direction. Increased attention to academic accreditation, fund-raising, and the formalization of our course content and instruction methods are additional steps on this path.

Throughout this growth process, it is vital that we never lose sight of the core principles upon which the College was founded, and by which Soror Meral has deftly guided it over the years. We must not allow the growth process to obscure the wisdom, beauty, and power of the Work itself. As Provost, I pledge to put these principles foremost in my efforts. I invite every instructor and student in the College to come to me with suggestions, concerns, or other feedback at any time.

I look forward to working for you, and with you, in the years to come. It is my dearest hope that the College of Thelema will aid each of you in your own Great Work.

Love is the law, love under will.

David G. Shoemaker, Psy.D.
Provost, College of Thelema



IS THELEMA A SOLAR-PHALLIC RELIGION?

by Soror Meral

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

There is a good deal of misunderstanding about the terms “phallic” and “phallus,” which Crowley used often in many of his writings. Let us turn to the dictionary for a clarification of these terms.

Phallus: An image of the male reproductive organ, symbolizing in certain religious systems the generative power in nature, especially that carried in procession in ancient festivals of Dionysus or Bacchus. *Anatomy:* The penis, the clitoris, or the sexually undifferentiated embryonic organ out of which either of these develops.

In other words, both sexes have this generative power of nature. Both sexes have a “phallus.”

Before we go further into this subject, I would also like to point out that both male and female conform to the glyph that we call the Tree of Life. When a human takes shape as a physical body in the sphere of Malkuth, then we see that a choice has been made as to whether the soul wants to incarnate as a male or a female. Previous to incarnation, the soul is formed by all the spheres and paths as depicted on the Tree.

There is also a mysterious relationship between sex and the force of kundalini, which lies at the base of the spine in three and a half coils. *Liber AL vel Legis* mentions this force in several places. Mention of it also appears in *Liber LXV, The Book of the Heart Girt With a Serpent*. The term “serpent” has been used extensively in both of these books. In *Liber AL* Chapter I, verse 61, Nuit admonishes all humans:

Put on the wings, and arouse the coiled splendour within you: come unto me!



The “coiled splendour” refers to the “coiled serpent” of kundalini. The wings refer to the Ajna chakra, which is always depicted with the two wings (or petals) of the caduceus of Mercury. If this caduceus is properly drawn, it includes all of the spheres of the Tree of Life.

This “coiled splendour” may stop at various of the spheres of the Tree. For most persons, the next step in evolution is the Sphere of the Sun, Tiphereth. Here the attainment is to the Knowledge and Conversation of the Holy Guardian Angel. Persons of either sex can and do achieve this solar attainment.

Liber LXV is a splendid example of such an attainment. (Tiphereth is associated with Anahatta Chakra in the heart area.)

In *Liber AL vel Legis*, there is further instruction concerning the force of kundalini. In Chapter II, verses 22 and 26, this force is described as that of Hadit:

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness....

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

There is, indeed, a danger in the careless arousing of the kundalini force. People could burn themselves to a crisp (literally!) from the inside out. There are various accounts of this effect in medical annals. Also, a person could become terribly unbalanced and suffer considerably from various ailments and even insanity. Anyone work-



ing with the kundalini force must first be master of the body, of the emotions, and of the mind. Both magical and yogic disciplines must be worked with to achieve such illumination.* A good example of kundalini going up only one channel of the spine is given in Gopi Krishna's autobiography, *Kundalini: The Evolutionary Energy in Man*.† He had trouble with the *Pingala* channel as it was over-developed. He suffered greatly until he could balance it with the *Ida* channel and direct the force to the central channel of *Sushumna* eventually.

The three channels of kundalini are shown on the Tree of Life. Perhaps you have noticed that they are also shown on the caduceus.

There is further instruction in *Liber LXV*, Chapter I, verses 9-10:

Debate not of the image, saying Beyond! Beyond!

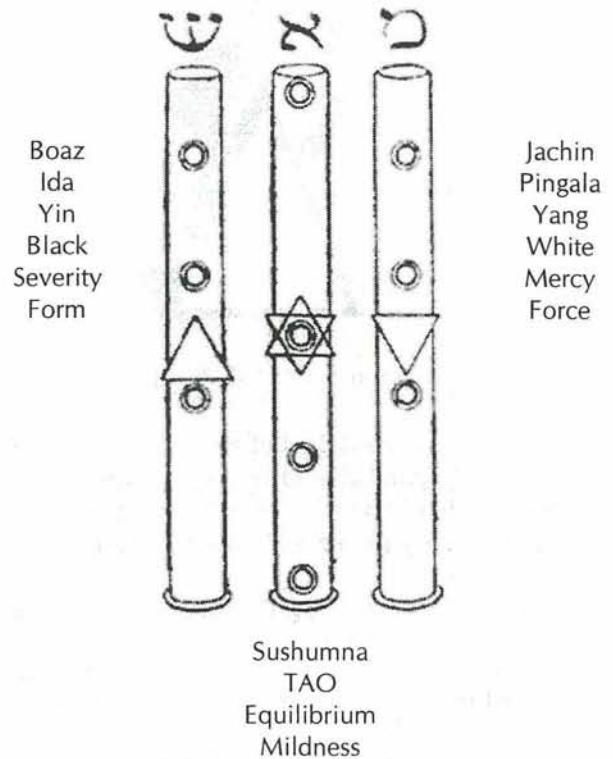
One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth.

Not otherwise may ye reach unto the Smooth Point.

“Crown” and “Smooth Point” refer to Kether. The “moon” is Atu II, The High Priestess (Path of 1). The “Sun” is Tiphereth, the heart and central sphere of the Tree of Life. The “arrow” refers to Sagittarius and Atu XIV, Art (Path of 3). “Foundation” is the name of the sephirah Yesod. The “dark home of the stars” is Atu XXI, The Universe (Path of 7). The “black earth” is the sephirah Malkuth. The central pillar of the Tree of Life is clearly explained as the only route to the Crown.

* The Neophyte A.:A.: is admonished to “in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.” As a Zelator, the aspirant must pass examinations in asana and pranayama. All of this precedes the formal instruction in the full arousal of kundalini in the 3^o=8^o Grade. While it is not unusual – in fact, is quite common – for kundalini phenomena to arise spontaneously long before this, it is balanced *en route* by these disciplines of magick and yoga, and the fortification of the physical body. – FRA. A.H.

† Currently available in a supplemented edition as *Living With Kundalini, The Autobiography of Gopi Krishna*, Shambhala Dragon Editions, 1993.



Let us consider also verse 14 of *Liber LXV*, Chapter 5 (which is reiterated later in verse 65):

All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.

In his commentary, Crowley attributed the “thunderbolt” to Aleph, \aleph , but the dictionary definition gives the lightning flash. The “lightning flash” is another term for the Qabalistic “flaming sword” that extends from the first sephirah, Kether, through sephirah 2, then 3, and on down the Tree in orderly sequence. It is a description of the creation of the universe and of humanity. It is **involution**.



Crowley then attributed the “Pylon” to the letter Daleth, \daleth , “door.” But a pylon is also the *two sides* of a door, and the two different forces shown on the Tree as the two pillars of Force and Form (see the diagram above). This pylon is represented in various lodges of more or less occult persuasion as the two pillars of white and black, or of white and red. All of life below the abyss is made up of

IS THELEMA A SOLAR-PHALLIC RELIGION?

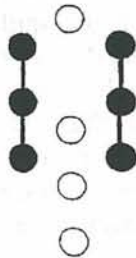
opposite forces: sun and moon, true and false, good and bad, etc. *ad infinitum*.

Crowley attributed the "serpent" to Nun, 1, Scorpio, which, like the Trump that explains it, has the serpent, scorpion, and eagle for its symbol. Another way to view this is as the Serpent of Wisdom climbing the Tree from "The Universe," through "The Aeon," "The Sun," and so forth, in orderly sequence. This is the path of **evolution**, of attainment to the highest, ending in "The Fool," Zero.



He interpreted the "Phallus" as Yod, ך, the last letter of ךךך, *Adonai*: "(Yod of I.H.V.H.) considered as the inmost and simplest idea." This "simplest idea" is a part of everyone.

It is not only the male sex organ. Another meaning is shadowed forth here, furthermore, and has already been shown in *Liber AL*, Chapter II, verse 26 and in *Liber LXV*, Chapter I, verse 9: The Phallus is the central column of the Tree of Life.



The other meaning of "phallus" in the Great Work is the aspiration to the supreme attainment via the Middle Pillar. Crowley pointed out in *The Soul of the Desert* that there are three main methods of doing this: Union of subject and object, which is the method of yoga; union of God and human, which is the method of magick; and union of male and female, which is the Tantric method. All of these methods demand a great deal of work and self-discipline. No matter which path one takes (or perhaps all three?), the consequent awakening of kundalini leads to the development of the greatest genius of which a person is capable.

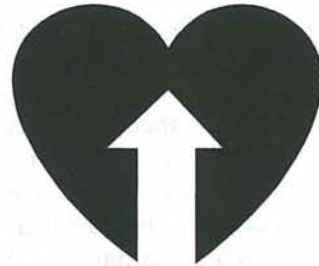
With these few remarks, perhaps the myth that Thelema is a male-dominated religion can be dispelled. Careful study of *Liber AL* should certainly bring enlightenment on this matter to everyone.

To sum up, it is best to quote the last verse of *Liber LXV*, which gives a description of Adonai as encompassing the whole Tree with Nuit:

So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman

that jetteth out the milk of the stars from her paps, yea the milk of the stars from her paps.

Love is the law, love under will.



THE ARROW AND NUIT

The arrow is feathered and plumed:
It awaits its flight
Preening and whispering and poised,
Eager to fly.
Its point is barbed and stained,
Deadly poisoned
Point of desire, quivering there
And ready to aim.

Oh, Nuit, lay open your bosom,
Graciously receive
Our desire, our high flung effort
To your pearly abode.
Nuit, Lady of the stars
And of the vacant night,
Catch up the arrow and wring out
Its life blood.

The cup of Nuit is shimmering and ready:
The cup of Her body
Open to catch blood dewdrops
Dropping from life
And love's effort. See how the cup
Swallows it up
And all is gone – yet there remain
Ashes and dust and Silence.

SOR. MERAL
November 28, 1954

✠ 𐌹𐌺 𐌹𐌶 𐌹𐌶 𐌹𐌶 𐌹𐌶

From a meditation nobody did, in the wee hours of the morning, in the twilight of the year.

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

“There is no bond that can unite the divided but love.” (Liber L., I:41)

To “renounce all” is to let go of the illusion of the **relevance** of any other thing **in the final step** (though all things remain important enough in their own place, for their own purposes).

The cross is both death and generation. It is the Way – the Way in an incarnation, the unfolding of a life in fulfillment of the Word of the Angel. It is, foremost, a symbol of “Light in Extension.” In the journey into the center, the cross folds up into the cube – the Cubical Stone – the symbol of Truth, and of the Adept’s union. But, from that center, the cross is then the **unfolding of that Truth** into the world – Light in Extension.

Walking this Way is both death and generation. Oh, especially generation! “It is,” as The Master Therion once wrote, “rather the sacrifice of the Man, who transfers life to his descendants.” That is, after all, what each generation is for, isn’t it? It is the point of all that we do in this unfolding, this

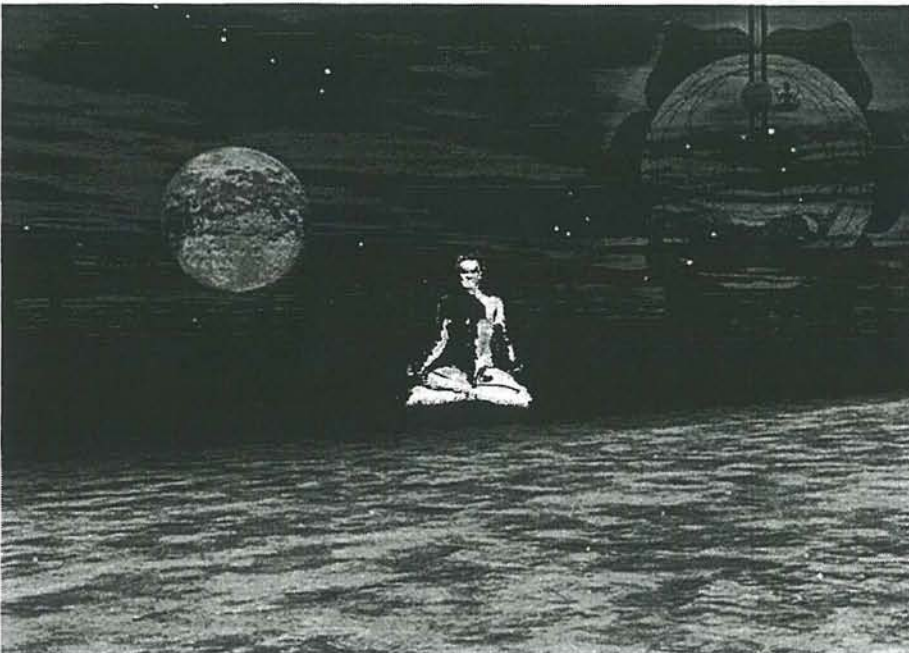
Way of the Cross, or incarnated work. **And it is on *this cross that the rose blooms.*** “All that ye do is right, if so be that ye enjoy it.” (Liber XC, v. 9)

The union of the Adept and the Angel is ripened and perfected *ambulando*. Once it is established and matured, one doesn’t **stop** to perfect it. One goes one’s way and does one’s Will.

The Blood that is given unto Babalon’s cup is not hoarded within. We would die of such internal bleeding! It is spilled **out** into the world. As one passes in one’s Way, with each step and each giving, one spills this blood freely, leaving a veritable blood bath in one’s wake. The world is drenched in this blood, this liquid life, gleaming scarlet under the rays of the Sun. Everything becomes covered by it. One is caught red-handed so long as one is caught **in the act**. Life is poured forth in a hemorrhage that will not stop in a life freely given.

But, then, what else was the life good for, anyway? Was there something else you were going to use it for? – N.

Love is the law, love under will.



Yesod Sky

by
Roderick
Montgomery

Qabalist's Qorner: 220

by Ike Becker



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

When *Liber Legis* was dictated to Aleister Crowley on April 8-10, 1904, it filled 65 pages of rapid handwriting, and consisted of 220 verses. The verses weren't numbered in the original. Crowley numbered them later. The structure is, however, fairly evident from the original. Many Thelemites regard the verse numbering as fundamental to the interpretive architecture of the Book. Others dispute this. In any case, Crowley himself counted 220 verses, and eventually catalogued *Liber L.* as *Liber CCXX*. This is the most important value of this number for Thelemites.

Crowley summarized his understanding of the number as follows: "It represents 10×22 , i.e., the whole of the Law welded into one. Hence we may be sure that the Law shall stand as it is without a syllable of addition." His reference was to the 10 Sephiroth and 22 Paths, the Qabalistic model of the Tree of Life as first explained to him during his 5=6 initiation in 1900. (Images of the 10-fold Flaming Sword and 22-fold Serpent of Wisdom are in Soror Meral's article in this issue. — Ed.)

This brings us to the central importance of the number 220 prior to the dictation of *Liber Legis*. It is one of the key numbers of Rosicrucianism. The Rosicrucian tradition is founded on *Fama Fraternitatis*, dating from the early 17th Century. (See "Roots of the Mysteries" in this issue. — Ed.) The *Fama* is the tale of an aspirant identified only as C.R. or C.R.C. Some interpret this to mean *Christian Rosy Cross* (or *Rosencreutz*). More important to our present topic, though, are the initials. He founded a fraternity with the initials R.C. One of their very few rules was that, "The word C.R. should be their Seal, Mark, and Character." (To this day, the Inner College of the A.:A.: is called, simply, R.C., despite Golden Dawn precedents.)

The *Fama* is a Qabalistic work. The German letters C.R., or R.C., are equivalent to the Hebrew *Kaph Resh*, כר. These enumerate to 220.

There are many possible meanings of this C.R., or R.C., being one's "Seal, Mark, and Character." It surely meant more than just a signature. In Hebrew, these letters, as כר, spell two words. The first is *roke*, which means the "softness" or "tenderness," of a green shoot. From this is derived *rakh*, "compassion." In modern spiritual fellowships that base their teachings on Rosicrucian traditions, it is common to interpret this as meaning that compassion shall be the "Seal, Mark, and Character" of those who follow these teachings.

No wonder, then, that *Liber Legis* II:21 defines compassion as the distinctive "vice of kings," viz., of Adepts. כר are the letters of the Sun and Jupiter, the planets of royalty and aristocracy. Along the same lines, 220 is the value of בחיר, *bahiyir*, meaning "The Elect" or "Chosen."

220 corresponds to other words and ideas of great importance to mysteries of the Rosy Cross, especially as expressed in Tiphereth. Chief of these is הוֹרֵר, *varedi*, "rosy." Others include הוֹרֵה, *ha-zerah*, "the rising," specifically used as "sunrise" (Gen. 32:32, Ex. 22:2) and "the rising light" (Isa. 58:12); the related word, זָרַחַה, *zar'ah*, "be risen" (Ex. 22:2), and הַאֲוֵרַח, *ha-orah*, "path, road, way," used to mean "The Path."

Reversing the letters, as C.R., we find the Hebrew כר, *kar*, "lamb." This had obvious importance to a Christian interpretation of "Fater C.R." as an image of Christ. But the idea goes deeper. These two letters mark the initial sound of names of numerous major "redeemer heroes" through history, including *Christ* and *Krishna*. The aspirated K (a "soft" Kaph) also matches by sound the hard *Ch*, which is the initial of *Chiram* (the Ma-

sonic hero-name *Hiram*). And there are more. But, for our purposes, surely the most important is that the oldest form of the Egyptian name Horus is *Khoor*, spelled with two characters exactly equivalent to the Hebrew letters כר, or C.R. (Whether any more recent familiar name beginning with the sound “CR” deserves to be added to this list of “saviors” is left to the discrimination of the individual reader.)

220 is also the sum of the Mystic Numbers of all 10 Sephiroth: 1 + 3 + 6 + 10 + 15 + 21 + 28 + 36 + 45 + 55. It, therefore, defines the Tree of Life in a second way, additional to being 10 × 22.

To the sephirah Yesod, *The 32 Paths of Wisdom* attributes the Pure Intelligence. The word meaning “pure” or “clean” is טהור, *tahor* = 220. It is in the A.:A.: 2^o=9^o Grade, corresponding to Yesod, that one is required to memorize a portion of *Liber CCXX*.

220 represents the destiny of humanity as expressed in *Liber CCXX* and elsewhere. In describing humanity’s role in the spiritual hierarchy of this planet, the word used in Gen. 1:26 for, “Let them have dominion,” is ירדו, *yir’ddoo*. Of the same enumeration is מאסו הבונים, *masu habonim*, “refused by the builders,” a phrase fundamental to 3^o Freemasonry that describes that which, by refusing to fit into someone else’s mold, and insisting on being itself, eventually attains to the Crown. Also, מוסד מוסד, *musad musad*, “a sure foundation” (Isa. 28:16), which should be especially meaningful to III^o initiates of O.T.O.

The list of correspondences to 220 is huge. We can only give a partial catalogue. Other Hebrew words with this enumeration include:

- בעצבון *be-Itzavon*, “In toil” (Gen. 3:17)
- בריבו *be-Riyvo*, “In his cause” (Ex. 23:3)
- ברוח *Bir’yah*, “Savor, smell” (Lev. 26:31)
- גבירה *G’biyrah*, “Lady, mistress” (always used to refer to a queen – a king’s wife or mother); feminine of *Geburah*
- חרבי *Harbiy*, “My sword” (Ex. 15:9); thus, בחרי *b’ahariy*, “With anger” (Ex. 11:8)
- ואהרגו *ve-Ahar’gah*, “Then I will slay” (Gen. 27:41); והרגו *ve-Har’goo*, “And they will kill” (Gen. 12:12)
- וידר *va-Yiddar*, “And he vowed” (Gen. 28:20)

- וירד *va-Yired*, “And he came down” (Gen. 11:5); ירדו *Yar’doo*, “They went down” (Ex. 15:5)
- יבחר *Yiv’har*, “Shall choose” (Num. 16:5)
- כספכם *Kas’pekhem*, “Your money (silver)” (Gen. 43:23)
- נעליכם *Na’aleykem*, “Your sandals” (Ex. 12:11)
- נפילים *N’phiylyim*, “Giants” (Num. 13:33); ענק *Anak*, the name of a specific giant in the same verse
- ספלים *Sephalym*, “Cups”
- צפים *Tzophiyim*, Tzophim; lit., “watchers” (Num. 23:14); cf. *Tzaphqiel*
- צפן *Tzaphan*, To hide, conceal (Ex. 2:2); cf. צפון *tzaphoon*, “hidden,” whence *tzaphon*, “north”
- קמיע *Qameya*, “Charm, amulet;” Kamea
- רוחו *Roocho*, “His spirit” (Gen. 41:8)

By Anglo-Hebraic transliteration:

- אלל יס נוט אוגהה - “Spelling is defunct; all is not aught.” (*Liber CCXX*, III:2)
- ההארט - Heart

In the Greek, three words are of interest:

- ἀργία – Idleness (the vice most characteristic of Yesod)
- οἶκον - House, temple
- ὅλον - Whole, perfect

Of the few known phrases enumerating to 220 in the Latin Qabalah Simplex, one stands out as of the greatest importance. It is *Novus Ordo Seclorum*, “New Order of the Ages,” or “New world-order,” which is incorporated into the Great Seal of the United States. Its initials, N.O.S., or נ, ע, ס, are the three “Paths of the Portal” by which the aspirant approaches the gate of Tiphereth. In this phrase, the founders of this country not only encoded their Rosicrucian roots – signing their work “220” being akin to signing it C.R. – but also philosophically affirmed the practical basis of liberty which would provide the nest for the emergence of the Law of Thelema into the world a century later.

Love is the law, love under will.

LIBER XXI*
KHING KANG KING†
THE CLASSIC OF PURITY

first written down by me

KO YUEN

in the Episode of the Dynasty of Wu

and now made into a Rime by me

ALEISTER CROWLEY

I

Lao Kun the Master said:
Tao is, devoid of Form –
Yet Heaven and Earth are brought to birth,
And nurtured by its norm.

Tao hath no Will to Work;
Yet by Its Way of Heaven
The Moon and Sun rejoice to run
Among the starry seven.

Tao hath no Name; its Word
Is Growth, and Sustenance
To all; I aim to give It Name:
Tao (Heaven prosper chance!).

Tao hath twin phase with Teh:
The Silent and the Stressed.
Of motion, those; of these, repose
Sublimely manifest.

Heaven moves, pure Silence He;
Earth rests beneath the strain;
Shuttle and loom, as word and womb,
Their mystery sustain.

Pure motion maketh rest
As silence maketh stress.
If man were still, then Heaven should thrill
With Earth to Nothingness.

Self loveth Silence. Yea,
But Mind distracteth it.
Mind loveth rest; but passion's pest
Allures the trembling wit.

If man restrain desire,
His mind will cease to roll,
And mind's release allow pure peace
Of Silence to the soul.

The senses will not soil;
The thought will not upstress;
Nor poisons (greed, wrath, dulness) breed
Their triform deadliness.

Men earn not ease of Tao
For their desires' disease;
Because their mind is not refined
Of thought by killing these.

* A.:A.: Publication in Class B, originally published under the Imprimatur of Fra. O.S.V. 6^o=5^o Imperator.

† Crowley's transliteration of the Chinese title is retained in this reprint, although an antiquated phonetics was employed. A more correct transliteration would be *Zh'ing-zhing Zhing*. The first edition was published in all upper case letters; upper and lower case were substituted for the present edition, according to familiar stylistic conventions. Few and minor punctuation corrections were made when these were obvious. As a Class B Document, *Liber XXI* is assigned to the Probationer Grade (0^o=0^o) of the A.:A.:.

II

If one should slay desires,
His mind and body seem
No longer his, but phantasies
Danced in a wanton's dream.

Slay mind, slay body, slay
The external: matter goes.
Then space remains; renew thy pains!
Up! Front the final foes!

Slay space; then naught abides.
Hold not thine holy hand!
When naught gives back before the attack,
Serene thy Silence stand!

All's rest, devoid of mark;
How should desires fix tooth?
When they are past, thou surely hast
The Silence of the Truth.

Flawless that Truth and fixed,
Yet apt to each appeal
Nature and sense to influence –
The magnet to the steel!

Oh! This true touch with all
Elastic and exact
That yet abides above their tides –
The Silence free from act!

He that hath this shall come
Little by little, a breath,
So floweth he now, to Truth of Tao,
Wherein he vanisheth.

Men style him Lord of Tao,
Yet he hath none to lord.
Hid motive he of all that be:
Enough for his reward!

He that can comprehend
This doctrine may transmit
This sacred Tao to men that vow
Themselves to fathom it.

Lao Kun the Master said:
The Adept in skill of soul
Hath never an aim; the bungler's shame
Is that he gropes a goal.

Who most possess the Teh
Conceal their magick Power;
Who least possess exert their stress
Seven times in every hour.

These, who cling fast to Powers,
Who guard them, and display
Their magick art – they are not part
of Tao nor yet of Teh.

Men win not Truth of Tao
Because their minds are wried.
The mind uncurbed, the Self's perturbed,
And loses tune of tide.

Lost, the external lures;
They turn to seek it: then
All things perplex, confuse, and vex
Those miserable men.

Disordered thoughts arise;
Body and mind grow sick.
Disgrace and fear grow year by year
To their climacteric.

Wild, they are tossed about
Through life and death; they quiver,
Sunk in sea-stress of bitterness,
And lose the Tao for ever.

The true, the abiding Tao!
Who understandeth hath;
Who hath the Tao is here and now
In Silence of the Path.

KHING KANG KING

THE CLASSIC OF PURITY

by KO YÜAN

translated by F. MAX MÜLLER

I

1. Lâu the Master[‡] said, The Great Tâu has no bodily form, but It produced and nourishes heaven and earth. The Great Tâu has no passions, but It causes the sun and moon to revolve as they do.

The Great Tâu has no name, but It effects the growth and maintenance of all things.

I do not know its name, but I make an effort, and call It the Tâu.

2. Now, the Tâu (shows itself in two forms); the Pure and the Turbid, and has (the two conditions of) Motion and Rest. Heaven is pure and earth is turbid; heaven moves and earth is at rest. The masculine is pure and the feminine is still. The radical (Purity) descended, and the (turbid) issue flowed abroad; and thus all things were produced.

The pure is the source of the turbid, and motion is the foundation of rest.

If man could always be pure and still, heaven and earth would both revert (to non-existence).

3. Now the spirit of man loves Purity, but his mind[§] disturbs it. The mind of man loves stillness but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit will of itself become pure.

As a matter of course the six desires^{**} will not arise, and the three poisons^{††} will be taken away and disappear.

[‡] The common designation of Lâu-tze.

[§] Ruach.

^{**} According to Müller, these are those desires "which have their inlets in the eyes, ears, nostrils, the tongue, the sense of touch, and the imagination."

4. The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks in at his mind, it is no longer his; when he looks out at his body, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with.

When he understands these three things, there will appear to him only vacancy. This contemplation of vacancy will awaken the idea of vacuity. Without such vacuity there is no vacancy.

The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared there ensues serenely the condition of constant stillness.

5. In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the True stillness and rest.

That True (stillness) becomes (a) constant quality, and responds to external things (without error); yea, that True and Constant quality holds possession of the nature.

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the (inspiration of the) True Tâu. And having entered thereinto, he is styled Possessor of the Tâu.

Although he is styled Possessor of the Tâu, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tâu.

^{††} Greed, anger, and stupidity. See Crowley's translation where these are literally incorporated.

He who is able to understand this may transmit to others the Sacred Tão.



II

1. Lâu the Master said, Scholars of the highest class do not strive (for anything); those of the lowest class are fond of striving. Those who possess in the highest degree the attributes (of the Tão) do not show them; those who possess them in the low degree hold them fast (and display them). Those who so hold them fast and display them are not styled (Possessors of) the Tão and Its attributes.

2. The reason why all men do not obtain the True Tão is because their minds are perverted. Their minds being perverted, they are attracted towards external things. Being attracted towards external things, they begin to seek for them greedily. This greedy quest leads to perplexities and annoyances; and these again result in disordered thoughts, which cause anxiety and trouble to both body and mind. The parties then meet with foul disgraces, flow wildly on through the phases of life and death, are liable constantly to sink in the sea of bitterness, and for ever lose the True Tão.

3. The True and Abiding Tão! They who understand it naturally obtain it. And they who come to understand the Tão abide in Purity and Stillness.

THE ALCHEMIST

He is a derelict
sleeping in empyrean
doorways
He worships the bowels
of the earth
He dresses-up the mundane
in fabulous alloys
His thoughts are thick as
fire
He bellows flaming
words
He lives in eternal sunshine
searching for gold

GREG FIORINI

THE MOON POOL

I sat alone
by the Moon Pool
and the universe spun around me
weaving webs of mystery.
And who am I
to witness this sacred dance?

The water still
in the silent void
and slowly ripples flow across
that mirrored surface,
and life emerges from the deep
scrambling up the silver light.

Alone I witness
the progress of life
moving beyond the moon pool
up the stream of Being
between two hills,
silent sentinels – watchers of time.

Down the path
that leads into mist
beyond the moon pool,
I found myself before a single tree
reaching up and down
to the ends of the universe.

The Light within-without
leading downward
to the primal source of Being
I enter and emerge from the Moon
Pool
and find myself sitting on its side
contemplating life.

HOWARD BAPTISTE
June 7, 1998





The Roots of the Mysteries, Part 3

The Rosicrucian Manifestoes

Early in the 17th Century, two small books appeared, initially in Germany, called *Fama Fraternitatis of the Meritorious Order of the Rosy Cross*, and *The Confession of the Rosicrucian Fraternity*. They are most commonly identified as the *Fama* and the *Confessio*.

The *Fama* was written in 1604. It was circulated in manuscript form in Germany in 1610. It saw publication in 1612, then again in 1614 and 1615. In 1615, the *Confessio* was also released. The initial publication of the *Fama* occurred exactly 300 years following the dismantling of the Order of the Temple (*i.e.*, the Knights Templar).

These two pamphlets purported to be the manifestos of the Fraternity of the Rosy Cross; more popularly, the Rosicrucians.

Since 1612, more rubbish has been written about the Rosicrucians than about any other detail of occultism. But, in a sense, that was the entire point! These manifestos were released to draw attention – to get people writing, thinking, and responding. Although the resulting malarkey added a lot of disinformation to the data pool, this, too, is of service; for an intuitively informed sense of discrimination has always been a quality that sorts from the masses those who are ready for actual initiation.

The *Fama Fraternitatis* was “Addressed to the Learned in General and the Governors of Europe.” It is primarily the biography of the founder of the Fraternity, who is identified only as C.R., or C.R.C. The tone is devotedly Christian, but clearly anti-Papal; this alone would mark it as likely fruit of the Protestant Reformation. The *Fama* also follows Giordano Bruno’s passionate anti-Aristotelian lead. It attacks those who

still keep, and are loath to leave, the old course, esteeming the Pope, Aristotle, and Galen, yea and that which hath but a mere show of learning, more than the clear and manifested Light and Truth.

After outlining C.R.’s life history through the time of the formation of the new Order in 1405, the document declares the six agreements, or rules, of the original eight Brethren of the Rosy Cross:

First, That none of them should profess any other thing than to cure the sick, and that gratis. *Second*, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country. *Third*, That every year upon the day C. they should meet together at the house S[anctus] Spiritus, or write the cause of his absence. *Fourth*, Every brother should look about for a worthy person who, after his decease, might succeed him. *Fifth*, The word R.C. should be their seal, mark, and character. *Sixth*, The Fraternity should remain secret one hundred years.

The *Fama*’s story continues to describe later generations of the Fraternity and, in particular, one Frater N.N. who, in 1604, discovered the burial vault of Frater C.R.C., wherein were housed all of the secrets and treasures of the heart of the fraternity.

Opinions differ as to whether this story is historical, fictional, or allegorical. Temple of Thelema holds it to be allegorical. What is depicted in the *Fama* is that pattern of alchemical transmutation, or regeneration, of each person who undertakes the Great Work to its completion.

BLACK PEARL

In 1615, the *Confessio* was published, addressed "To the Learned of Europe." Its fourteen brief chapters are said to incorporate

thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayest seek out and compare together, considering within thyself if they be sufficient to allure thee.

We again find clues as to the political and religious orientation of the initiates who authored the text:

we hereby do condemn the East and the West (meaning the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and offer to the chief head of the [Holy] Roman Empire our prayers, secrets, and great treasures of gold.

The entire contents of these two documents are published in various places. Their hidden treasures can be productively mined for many years and, in fact, comprise one part of the deepest levels of Work among the *adepti* of the Temple of Thelema.

As may have become apparent by now, both manifestos are far more than they seem on the surface. Each was written using a masterful employment of Qabalistic and alchemical codes. To those who understand Qabalah and alchemy, they disclose a profound and lucid discussion of the Great Work and its methods. There are ample internal clues to enable any of "the erudite" to know that the writers knew what they were talking about.

It remains to discuss the probable identities of those who issued these manifestos, and some of the consequences of their actions.

First, it is obvious that the authors were German. The *Fama* and *Confessio* were published initially in German, and in Germany. The authors' embracing of Christianity (albeit in a Qabalistic-Gnostic form), yet their utter and repeated rejection of the Pope, is consistent with the Lutheran character of Germany at the time, and the general Protestant tide. Martin Luther's personal coat of arms contained a rose mounted on a cross; and this type of ensign was otherwise highly unusual, perhaps unprecedented. Inspired by this symbol, German music from around 1590 at least, began to employ the imagery of the Rose and Cross. Aside from the genuine mystical significance of the emblem, it seems likely that the German authors were

greatly inspired by what, at that time, looked like an emerging movement of pioneering religious freedom.

But we can go further than this. We draw gratefully upon the research of Frances Yates in proposing that the original Rosicrucian Fraternity was real, and that its founder, or at least its inspirer, was John Dee. It is known that Dee traveled extensively in Europe in the last quarter of the 16th Century, and that his fame in Germany, as a scholar and diplomat, was considerable. In *The Rosicrucian Enlightenment*, Cap. III, Dame Frances stated her conclusions in no uncertain terms:

Should one therefore look for an influence of John Dee in the Rosicrucian manifestos? Yes, one should, and his influence is to be found in them without a shadow of doubt.

Such is the summary view of the greatest scholar of the Rosicrucian Enlightenment.

It is clear that the *Fama* and *Confessio* were written by **someone** – probably a group of someones. However, those involved never openly identified themselves. They called for the erudite of Europe to write them in the open press, and hinted that they, like the First Matter of the alchemist, were visible everywhere if one but knew how to see them. And, although one of the consequences of their manifestos was an hysterical years-long furor in the public press, the original Rosicrucians never emerged to identify themselves. Yet, if Dame Yates is correct, the group actually existed in much the same form that it described itself.

Having presented this conclusion, it is necessary that we backtrack and discuss what might be called the **True Authorship** of the manifestos. To do this, we must introduce the concept of the Invisible Order – what Kenneth Mackenzie and Paul Foster Case called "the True and Invisible Order," von Eckhartshausen called the "interior Church," and others have called the "Silver Star." However, in attempting this explanation, we run into an immediate problem. The following discussion of the Invisible Order is a matter on which we cannot give decisive physical or logical evidence. Evidence there most certainly is – but it is subtler than the physical or the mental. Therefore, each reader must make his or her own decisions on this matter, now or in the future, based upon their own experience. What follows is consistent with the direct

experience of those responsible for issuing the course of study from which this series of articles is excerpted.

There has been but **one eternal Order** that has existed throughout history, silently guiding humanity's cultural and spiritual evolution. It is the one Holy of Holies wherein the Sacred Ark rests inviolate. Every legitimate magical order, mystery school, fraternity, religion, or other agency disseminating some portion of Wisdom or Light has been but an Outer Vehicle of this Inner Fellowship of Light. It is the real source of every one of the teachings discussed in this present lesson. In the magical tradition it is often referred to as the "Third Order," or the "Interior School." Its members have been poetically depicted as "Secret Chiefs," or "Hidden Masters."

It may be that, rather than an actual society, it is but a spirit of Wisdom that has persisted in the background throughout human history; but if so, we may ask ourselves how there can be continuity of Understanding, Wisdom, and Illumination without a conscious vehicle to convey them.

It may also be that what follows is but a metaphor for an even deeper truth. Again, you must make your own evaluation.

The principle is simple. Historic continuity of the Initiatory Tradition is not to be found in manifest orders, fraternities, associations, temples, chapters, etc. as they exist in the world but, rather, through governing intelligences – great Adepts and Masters, we might say – who operate from behind the scenes. They may be incarnate at the present time, or not; it is of little consequence to this discussion. Those that are incarnate bear the deeper teachings from lifetime to lifetime, to reseed successive generations. By calling them "invisible" it is not meant that they cannot be seen, merely that they are rarely recognized.

This, which we often call the **ONE ORDER**, is the true ecumenical spirit that has motivated human evolution (spiritual and otherwise) from hu-

* Occasionally, a well intentioned objection is voiced to this term on the grounds that, identifying these senior companions as "masters" posits everyone else as "slaves." This, in itself, is the projection of a slave mentality. Those who are called "Masters" have demonstrated a mastery of **themselves** – nothing more. They, more than any others alive, honor individual choice and the Law of Thelema that sanctifies it.

manity's earliest days. Some, fearing such powerful, invisible, and all-witnessing "illuminati," have composed fearful and paranoid fiction. Their fears are unfounded.

In the final analysis, therefore, it does not matter who were the human authors of the *Fama* and *Confessio*. No matter what individuals lent their minds and their hands to the production of these documents, the true Authorship, and the motivation for their production, must be credited to the Hidden Masters of the Invisible School. The *Fama Fraternitatis* and *Confessio Fraternitatis* were, above all, **Their** manifestos, announcing Themselves anew to certain individuals who had a capacity to serve.

It would be another three hundred years before they would undertake to do this again on so vast a scale.

JAMES A. ESHELMAN



LETHE

We have forgotten all the days of fear,
The nights of torment when the kiss
expired,
Lost upon lips with love not overtired,
But fearing many things – the after year,
The end, the man – O no, not him! the tear,
The children's sorrow, and our own shame
fired
Not less in doing all that love desired:
We have forgotten, surely – being here!

We have forgotten every shape of sorrow,
Knowing no end to one night's ecstasy
In the night's kiss from morning that we
borrow,
From the hard usurer, Eternity –
Seeing we have it in our power to die
Before the new kiss kindle for the morrow.

ALEISTER CROWLEY
from *Alice: An Adultery* (1903)

BOOK REVIEWS:

ALEISTER CROWLEY: The Beast Demystified

by **Roger Hutchinson** (Mainstream Publishing. 1999. Paper, 216 pp. \$19.95. ISBN 1-84018-229-6.)

DO WHAT THOU WILT: A Life of Aleister Crowley

by **Lawrence Sutin** (St. Martin's Press. 2000. Cloth, 483 pp. \$27.95. ISBN 0-312-25243-9.)

Only two or three biographies of Aleister Crowley have ever been written that I've been able to take seriously. One was his own *Confessions*. Ranking right beside it is Israel Regardie's *The Eye in the Triangle*. A step down, but still a serious contender (as regards accuracy and readability) is Gerald Suster's *The Legacy of the Beast*. To these I would add Robert Anton Wilson's *The Mask of the Illuminati*, which, despite being wholly and purposefully fictional, captures the **spirit** and **flavor** of Crowley's work better than any of the others.

It was, therefore, with much enthusiasm that I greeted two recent entries, the biographies by Roger Hutchinson and Lawrence Sutin; and, having read them, it is disappointment that dominates my mixed feelings as I pen this review. For the most part, you will not see reviews in BLACK PEARL actively recommending against a book – such would be pretty much a waste of everyone's time, since just about any book is likely to be of **some** value to **someone**. But these two books – on the grounds of sometimes gross historical inaccuracy – both deserve to have their weaknesses touted simply because they are likely to attract a significant audience not necessarily qualified to detect their flaws.

At first impression, Roger Hutchinson's **Aleister Crowley: The Beast Demystified** suggests that it will add something new and previously unseen. It communicates this idea effectively by use of a cover photo I have never seen before (in contrast to Sutin, who went with the standard Uncle Festus photo), leading one to expect that, perhaps, there are more within (there are not), or at least that there is some striking new material. And, as one reads through the early chapters on Crowley's childhood, it really seems that this promise is fulfilled. In a fresh and exceedingly readable and engaging style, Hutchinson seems to provide excellent back-story of Crowley's formative years, including many details never previously seen.

One begins to wonder, though, where he got these details. He gives no sources. It is only upon reaching the Golden Dawn period – one with which this reviewer is especially familiar – that we could see where he got much of his detail: He made it up! Tragically, much of this otherwise promising work is as fictional as Wilson's. Hutchinson blithely gives details about which he has no knowledge, including things in the available

public record. For example, he claims the Golden Dawn had "one hundred and thirty-odd initiates" – but there were nearly 400 before they stopped carefully counting. (Crowley was approximately the 350th initiate.) He wrote that Mathers was Crowley's initiating Hierophant, whereas, in fact, the man wasn't even present that evening. He speaks of ritual lines being delivered "from the wings" that came from a few inches to the right of Crowley's elbow. Admittedly, these are fairly minor points – but, then, he also wrote, twice, that Dion Fortune had been at Yeats' side in the 1900 London Revolt, despite the fact that she was still a child who wouldn't see a Golden Dawn temple for nearly two decades. Worse, errors of this scope, smoothly passed off as firm knowledge, cause us to question every other new "fact" Hutchinson presents. It fatally compromises the credibility of his work.

Which, to repeat the adjective, is tragic, because Hutchinson does appear to have done some worthy research and thinking. He produced writings by Crowley's father, and has researched court transcripts extensively. Also, the book is rich in contemporary accounts by those who knew Crowley. If we are to trust his presentation of these, they add significantly to the record.

I don't fault him his **opinions**. A biographer is supposed to have these, I think, and I need not agree with them, even when they state that the G.D. was "far, far better without Crowley;" that AC never wrote a decent line of poetry in his life and that, "The best that could ever be said of Crowley's fictional prose style was that it was an improvement upon his verse." Or that, "Aleister Crowley lied incorrigibly and exaggerated habitually," and, as a man, "revealed himself as a spoiled and weak little boy, who ran from rather than confronted unpleasantness." No, these opinions are fine as they stand. Where I quibble is with the errors in his facts.

And his omissions: He left out every event pertaining to Crowley's actual spiritual growth in his entire life, other than his G.D. initiation. Though identifying the power of Crowley's mind, and detailing much of the Mexican mountain climbing expedition in 1900, he failed to mention the life-altering event of Eckenstein's initial training Crowley to concentrate during that particular trip. He skipped the entire period of the founding of the A.∴A.∴, mentioned the 1909 Sahara trek without

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a word about *The Vision & the Voice*, and wrote no more than two inconsequential sentences about the O.T.O. Rather than assessing these dominant areas of Crowley's life, he simply ignored them.

This book would have gotten a blisteringly low *one rose* rating from me were it not – despite these huge flaws – such a good read. It's enjoyable despite its factual failures. And he did bring forth some good material, and even caught the formative impact of Oscar Wilde (which BLACK PEARL has been planning to do an article on one of these days). So we'll give him two roses. Enjoy the book. Just don't assume that anything new you learn is necessarily true. (●●)

On the other hand, Lawrence Sutin's *Do What Thou Wilt: A Life of Aleister Crowley* gets a three-rose (●●●) recommendation. I began exploring this book by appreciating that it had an index, and spot-

checking some of my favorite topics in Crowley's life. Unfortunately, I found factual errors in each subject I spot-checked. Fortunately, in reading the whole I found it to be far better than that. Sutin is an established biographer of some note, who brought a decade of his professional skill to bear on this project. He truly has sought to understand Crowley. But what is a reviewer to do with a biography that is substantially a repeat of the known record, does introduce a few new things, and tucks a few new errors into the folds along the way? At least Sutin has avoided every one of the failings of Hutchinson's book, save the occasional inaccuracy (and he even got the Parsons story right for a change!); but he also misses Hutchinson's engaging vitality. It's a boring book, and a tedious read. In the end, with so little new to say, I have to ask why he bothered. – QUILL

LET YOUR LIFE SPEAK: Listening for the Voice of Vocation by Parker J. Palmer (Jossey-Bass. 2000. Cloth, 117 pp. \$18.00. ISBN 0-7879-4735-0.)

I enthusiastically recommend this book to every Portal and Second Order member of Temple of Thelema. In fact, to every member of the Order – to every sincere Thelemite – possibly to any person soever.

I wish I had written this book. Since I didn't, I am thrilled that Parker J. Palmer did. It encompasses every instruction I have ever given a member of our Order on the pathway to meet, embrace, and resolve the mystery of True Will; and in his patient, considered authorship, he does it vastly better than I ever have.

This is a personal, human, moving, insightful, practical work on the discovery of True Will, and living life in conformity with it. While it enumerates principles, most of the book is autobiographical – the author notes that while everyone's journey is unique, instructive insights are commonly found in, rather than veiled by, the details of someone else's trip. Palmer is a Quaker, and a noted education writer. He is also an Adept as sure as any A.:A.: 5°=6° (though he would likely never own the title), who understands, from experience, what we call the Holy Guardian Angel (even though he calls it something else).

A feeling for this book can, perhaps, be gotten from a series of brief quotations, however much out of context they are: "Before you tell your life what you intend to do with it, listen for what it intends to do with you. Before you tell your life what truths and values you have decided to live up to, let your life tell you what truths you embody, what values you represent." "True self, when violated, will always resist us, sometimes at great cost, holding our lives in check until we honor its truth." "...self-care is never a selfish act – it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others." "The attempt to live by

the reality of our own nature, which means our limits as well as our potentials, is a profoundly moral regimen." "One dwells with God by being faithful to one's nature. One crosses God by trying to be something one is not. Reality – including one's own – is divine, to be not defied but honored."

He writes of finding "the place where our deep gladness meets the world's deep need." Where *Liber L.* tells us that, "There is division hither homeward," Palmer speaks to the process of finding "the courage to live divided [against ourselves] no more."

One chapter explores how limitation and ordeal conspire to discover us to ourselves. He understands projections and how to approach them. He also understands that "the way to God is down" – down into the depths of ourselves – and is found only in embracing all aspects of what is found, without judgment. He explores the mystery of depression and – though speaking of a level way, way below "the Dark Night of the Soul" – insightfully addresses its understanding and resolution by means indistinguishable from those that apply to the sojourning of that most profound abyss. His moral thrust is reflected in a quote from John Middleton Murry: "For a good man to realize that it is better to be whole than to be good is to enter on a strait and narrow path compared to which his previous rectitude was flowery license."

My worst criticism of this hardbound little book is that it could benefit from a better binding, but that is the only weakness in its manufacture. Its contents can transform a life. I give it the highest of recommendations, five roses. (●●●●●) – FRA. L.F.

THE MYSTICAL & MAGICAL SYSTEM OF THE A.:A.:

The Spiritual System of Aleister Crowley & George Cecil Jones Step-by-Step
by James A. Eshelman (College of Thelema. 2000. Cloth, 282 pp. \$37.00. ISBN 0-9704496-0-7.)

This book is a definitive guide to Thelemic spirituality. Following the schism of 1900, when the original Golden Dawn broke apart into separate groups, the young Aleister Crowley, a high-grade initiate of the Order, became disillusioned. Feeling that the Order had abrogated its spiritual mandate in favor of internal social friction, Crowley left Europe in search of the roots of that mandate. Returning to England in 1906, he reformulated the spiritual system of the original Golden Dawn, amplifying it with Eastern yoga techniques he had studied in India and Sri Lanka. The result is one of the West's most uncompromising, comprehensive, and sophisticated courses of spiritual cultivation.

This book is a detailed presentation of that course of training, the name of which Crowley concealed by the initials A.:A.:. Following Crowley's death in 1947, the original A.:A.: organization has gradually evolved and expanded to encompass a number of independently operating lineages, who look to the original system's structure to guide their modern operations. This A.:A.: system is probably one of the most talked about and least understood aspects of the Crowley legacy. This book goes a very long way towards righting that imbalance – by presenting the founders' normative conception of the Order's sequence of work. Each grade, from Student through Exempt Adept, is discussed in turn, always with an eye towards the actual practice of the requisite tasks. The insight this provides into the architecture and spiritual intent of the system is tremendous.

I first acquired the older Second Edition of this book in 1997. It changed and deepened my entire understanding of Thelemic Magick. That edition was spiral bound and privately distributed. This welcome new edition has been extensively augmented with additional text, professional binding, and lavish illustrations. In many ways it is finally getting the presentation it deserves. The author has been an initiate of A.:A.: for over 20 years and is a student of Phyllis Seckler, who, at age 83, is one of the most senior living representatives of A.:A.:, having been initiated in 1940. The Jane Wolfe (Soror Estai) lineage, which derives through Phyllis and her own teacher, Jane Wolfe, has been initiating for over 30 years. Eshelman, therefore, brings his own and his lineage's experience to the text.

The book is not written only for Estai initiates, however. It details the normative system as laid out by its founders, which is held in common, at least in spirit if not always in practice, by all A.:A.: groups. There is also provision for solo individual working of the system. My highest recommendation. (●●●●●)

– NATHAN BJORGE

I got my first copy of this book in 1993 in a home-grown photocopy shop edition. It is a real pleasure to see the book has matured, through three editions, to a beautiful, high quality hard cover edition.

About content? If you gather and organize all of the notes and remarks and instructions about the A.:A.: from every Aleister Crowley book you've ever seen, you will be close to having the sparse skeleton of this book by James Eshelman – but very little of its flesh. Life is breathed into it by the many years of the author's personal experience in the A.:A.: grades as aspirant, and later as teacher to others. He not only knows the facts, but really understands the system of magick, mysticism, and spiritual progress, and explains it so the reader can understand it too. The book rocks! Eshelman is the clearest and most intelligent writer on Thelema in the last 20 years. His work is solidly grounded in the traditions – he has always been known for doing his homework – but he also reaches past the traditional. While others are indulging in reprint after reprint (usually of someone else's work!), he has built on the foundations of his predecessors.

You won't see as much of the innovative in this particular work, though, since its main purpose seems to be to explain the A.:A.: system, step by step, as established by its founders, Aleister Crowley and George Cecil Jones. But, as an example, he's the first writer I have ever seen remark that all of the various themes and tasks traditional to the 6^o=5^o Grade (Adeptus Major) are summarized in the doctrines of Karma Yoga. By mentioning this, he makes all of those themes come alive. He's the only one to explain what *Liber Mysteriorum* is, and its relationship to the Dominus Liminis grade tasks. The 6^o=5^o and 7^o=4^o chapters are much expanded and improved compared to the first edition seven years ago. They seem to come much more from personal experience and understanding, whereas they used to sound much more theoretical.

The book itself is very well made. The binding, in particular, looks as if it will last a lifetime. This new edition has 70-80 photographs and illustrations, is very well organized, and both practical and inspiring. I wish it had an index, but will have to settle for a very complete Table of Contents. It is a great value, and a crucial book for serious aspirants. (●●●●●) – STÉLÉ

NOTE: The publishers of BLACK PEARL are also the publishers of this book, and the BLACK PEARL editor is its author. These reviews were written without our solicitation. We appreciate the opportunity to publish them. – ED.

NEW DIMENSIONS FOR THE CUBE OF SPACE

The Path of Initiation Revealed by the Tarot upon the Qabalistic Cube

by David Allen Hulse (Samuel Weiser, Inc., 2000. Paper, 146 pp. \$16.95. ISBN 1-57863-137-8.)

Finally, a book to stir the imagination about the Cube of Space!

The name, "Cube of Space," is a 20th Century title coined by Paul Foster Case to describe one of the oldest esoteric models of the Qabalistic (or any other) tradition. Preceding the *Zohar* by half a millennium – or perhaps double that – the *Sepher Yetzirah*, or "Book of Formation," described the creation of Reality in terms of an infinite-size cube, then proceeded to attribute the Hebrew letters to its defining dimensions. Until Case's work in the last century, nothing much appears to have been done with this, despite the ubiquitous presence of the cube itself as a symbol of the inmost mystery of at least half a dozen major mystical traditions.

But Case's material – besides a few teasing remarks in his remarkable book, *The Tarot: A Key to the Wisdom of the Ages* – is all locked away in private lesson materials of Builders of the Adytum. Kevin Townley's 1993 book, *The Cube of Space: Container of Creation*, ably provided the raw parameters of the cube, its mathematical structure, and its basic attributions. Hulse, on the other hand, uses the medium of story and powerful imagery to ignite an inner quest.

His story is of the path of incarnation and initiation, journeying, in turn, the six surfaces of the Cube of Space and its hidden interior. His language is vivid, and his narrative compelling.

The book has weaknesses, though. For one, the model of spiritual passage he portrays is marred by artifice. That is, while the broad parameters (his main thesis) are probably right on the mark, his minute details are surely overly structured and simply do not portray

any generic Path. (They do not, for example, portray the Path along which life has led this reviewer nor half the questing souls I know; though it might just happen to fit the other half!) There is also a surprisingly noisy sense of self-importance by the author regarding his mission in this authorship, something I haven't seen as characteristic of Hulse's earlier writings. I suspect the explanation of both of these points is that the book is far more personal than the author lets on. He does give clues that it's personal; and in some of his advertising (for example, his remarks in Amazon.com's ad for the book), he lets a even more be known. I suspect that this work erupted from within Hulse, and is rather autobiographical. If this assessment is correct, though, it might, have made a much more compelling book if he had written it as that autobiography.

His definition of the Holy Guardian Angel, and the particular way he differentiates it from the Higher Self, is quite different from any definition I would ever use. (Hardly a sin!) He gets credit for defining his terms – unlike most authors of the subject.

Nonetheless – regardless of whether the individual reader's soul confirms the exacting mapping of minute steps of the pathways of aspiration and attainment – this book will fire imagination and likely inspire to years of personal digging and discovery using the Tarot and the remarkable model of the Cube of Space. Beautifully illustrated, and containing some of the richest insights on Tarot we've ever read (frankly, there aren't many authors who can still startle me with new insights on familiar old cards – but Hulse did!), we give it a warm four rose recommendation. (●●●●) – IKE BECKER

PRINCIPLES OF ESOTERIC HEALING

by Dion Fortune, Edited & Introduced by Gareth Knight

(Sun Chalice Books. 2000. Paper, 164 pp. \$12.95. ISBN 1-928754-03-1.)


A new book by Dion Fortune? Rather remarkable, considering that she died in 1946. But yes, 50+ years later, the manuscript for this work was uncovered in the archives of her organization, the Society of the Inner Light. The book is mostly *received* material, from a series of inner communications spanning two decades.


And it is quite a remarkable book. I'm not all that sure that most readers will learn much about healing – but they will definitely learn something about occultism, and probably a thing or two about themselves. The channeled material itself emphasizes that one needs to know about medicine before the revealed teachings on healing will do much good – both halves of the alchemy must be in place. But there is good counsel here for all.

Fortune was an exceptionally gifted psychic. Channeled material that she received is neither so lofty that it shan't be touched in so much as the style of a letter, on the one hand, nor as imprecise as a \$2 séance or a President's deposition on the other. It is practical, while speaking in root principles. These chapters have that extraordinary quality of the best recorded inner communications, where nearly every sentence strikes you between the eyes with the force of a broom handle and provides seeds of understanding for years to come.

This work should join a couple of Fortune's other writings on the bookshelves of every occultist, as a new staple text in primary education. (●●●●) – QUILL

HUNCHBACKS & SOLDIERS


I have been studying the works of Aleister Crowley and Thelema for a while now, and I understand that sex magick is prevalent in his system and in modern magick in general as it has evolved today. I am interested in becoming associated with the A.:A.:. However, probably due to my virginity and inexperience in sexual matters, I generally have an aversion to 'sex magick.'


 Sexual formulae are taught in the formal A.:A.: curriculum. So are other methods. There are no formal tests on sexual techniques in any Grade. Some of the basics are already apparent in material that the 0^o=0^o (Probationer) studies. Some practical (unpublished) formulae are introduced to the 1^o=10^o (Neophyte). And it goes on from there. But, the main point is this: Whereas in some systems, sexual methods are the primary or exclusive, techniques used, in the A.:A.: they are simply another set of methods – one more option – one more approach, to use or not as one sees fit.


There is more to Thelema – and to Skeptical Theurgy – than sex magick.


So, no, nothing would exclude you from progress in the A.:A.: system if you chose a celibate life – unless this marks an actual barrier **in you**.

There are, however, other considerations. For example, the attitude of “aversion” represents a psychological matter that will have to be resolved at some point. You will have to confront it within yourself. (You are apparently already starting to realize this, and to reflect upon it.) If you link up to a legitimate A.:A.: lineage, probably no other person will “make” you do this confrontation, but something inside of **you** will require it at some point. I have absolutely no idea when that point will be. Your Holy Guardian Angel will take care of the matter, I am sure. It will probably come in the form of changes of attitude, or of outer circumstances, which simply prompt you that it is time to confront it somehow. It is the limitation – the aversion – the repulsion – that represents the barrier, not what action you want to take concerning it. (Similarly, a fear of death is a considerable bar-

rier in persevering beyond a certain point in the Work, but one usually doesn't need to die in order to confront and deal with it. There are other ways.)

The sexual force is primary to **who we are**. It is no different than the Life-Force that animates us, and which at root **is** us. It is a question of expression. If you follow the A.:A.: curriculum, you **will** encounter this force in a multitude of forms, and it will continue to be up to you whether or not you give this overt physical sexual expression. Its **sanctification** matters tremendously more than its use or nonuse.


I would like your advice in how to handle the “let down” that occurs a day or two subsequent to the performance of a powerful ritual.


 With humor and self-acceptance. Understand what's happening, make extra provision for it in your schedule, but mostly know that, for a time, you rose to be something greater than your present life usually allows. Feel gratitude for that.

What's the alternative? Would you prefer only to have the routine of your daily life away from the Great Work, and continue operating only at its baseline level? You have a means, at times, to rise above that. Most people have little chance for such **heroism**, in the deep archetypal sense of the word; but those involved in formal sanctuaries of this Great Work have participated in creating a context, with like-minded people sharing common heightened values, that allows one to exceed the workaday level – “rise above oneself” – for a time. Acceptance of yourself, and of this reality, goes a very long way.

In time, the ideal and the actual commingle. I talked, many years ago, with Richard Alpert – Baba Ram Dass – when he had just returned from years in the Himalayas to live in Boston with his Jewish physician father. He remarked that it's really easy to be a holy man of the highest caliber in the Himalayas, but the real test begins when you move back to Boston to live with your Jewish physician father!

— FRA. A

The Foreshadowing of . . . **LIBER CADAVERIS**

[Around 1907-08, Aleister Crowley drafted the A.∴A.∴ Zelator 2°=9□ initiation ceremony, *Ritual CXX called Passing Through the Tuat*, also titled *Liber Cadaveris*, "The Book of the Corpse." It was modeled after the Zelator Adeptus Minor 5°=6□ ceremony of the old R.R. et A.C., which George Cecil Jones had reduced to its essential formula for this purpose. Crowley redeveloped the formula along new lines, including a starkly more Egyptian motif.

Some of the ritual elements eventually employed for *Liber Cadaveris* had been bubbling in Crowley's mind for a few years. The document reproduced in part hereafter is a crude predecessor to what later became *Liber CXX* – but it is a long way from the final ritual form and, at the time, surely was not contemplated as being the 2°=9□ ritual. There is internal evidence that it quite definitely was intended for a different purpose. It will, however, be instructive to Zelatores who examine it with *Liber CXX* in mind, and also may be of general interest to others.

The text following appears in Aleister Crowley's handwriting in one of his notebooks. The page in question is headed with a note saying, "Egypt 1904," obviously written with a different pen on a different occasion, and double-underlined. This is followed by half a page of hieroglyphics, then the first lines of text below, numbered 1-6. A note at the bottom of the first page ends with "1904-1907," indicating that the whole is not from 1904. Then, "1904" is written at the top of the next page, which begins the ritual material itself. The document professes to originate from Aiwass but, to an outside eye, does not bear any of the inspired marks or stylistic characteristics one would expect from the author of *The Book of the Law*.

My interpretation is that the hieroglyphs were copied in Egypt in 1904, and not quite half a page left blank. Then, beginning in 1904, the remainder of the material was written, and the notes on the bottom of the first page added years later, as a kind of Table of Contents, with the indication that the material had been written over the period 1904-1907. – ED.]



1. The rituals, ordeals, and rites of the secret and public worship of Ra-Hoor-Khuit.
2. Rough Qabalistic notes and comments on the Book of the Law. 1904
3. How the Scarlet Woman (his wife Rose) [*unclear and crossed out*] knew Ra Hoor Khuit.
4. Name considerations of the Qabalah.
5. Correct descriptions of the Tarot Trumps [*not included in this copy; probably the information under this name later given in 777 – Ed.*]
6. Rose skries for [*unclear*] Oct 1907 [*not included in this copy*]
1904-1907

This is the ritual of passing through the waters: but the Invocations are to be got from ancient Egyptian papyri as taught. I, Aiwass, bein[g] the message of this ceremony and magical act and ritual to the Beast, the prophet of Nu, Had, Ra-Hoor-Khuit.

There are 13 parts: the key is the Hanged Man of the Tarot for ∇ is the 13th letter.

1. Without a word of warning the candidate is taken to the Chamber of Initiation and affixed to a great cross in a position to cause some pain. There is no support for the head. He is left alone.
2. In Silence Hoor-pa-kraat is invoked – as in old ritual – to defend him.
3. He is taken down and tried as in Book of Dead. But being found guilty he is
4. Stripped of all his attributes – banishing of all symbols (by a new ritual to be revealed.) – and made naked after which he is

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5. Scourged
6. It being now midday, the adoration is made to the exalted Ahathoor. [NB *The original said "Mau the Lion." This was crossed out, and "Ahathoor" written in by Crowley.*]
7. He is left as dead
8. It being now midnight, the adoration is made unto Khephra the Beetle.
9. The Ankh is made upon him, and he is raised to life, and clothed in the robe of rose and gold.
10. The wand of D[ouble] P[ower] is given to him.
11. He is given the Sword.
12. He is Asar. The insight of Horus is given unto him in the power of Hoor and Isis.
13. The magical force is aroused in him: he hath ecstasy.
In that ecstasy he is left to do what he will.



The ritual of passing through the earth is simple: the candidate is in a quite dark chamber during 3 days and nights. A watcher, of whose presence he should be unaware, shall give him food during his sleep, stealthily sliding into the room and leaving it. The door is of course open: should he come out he is to be [*crossed out: "felled to the earth and"*] rapidly conveyed far from the House.

The officers are always

Ankh-f-na-Khonsu (m) = R[a] H[oor] K[huit]
Bes-n-maut (m) = H[adit]
Ta-nech (f) = N[uit].

B

T

the red ▽

A

A[nkh-f-na-Khonsu] **only** touches candidate.
B[es-n-maut] and T[a-nech] may be present or not: they are the force behind A[nkh-f-na-Khonsu].
B[es-n-maut] is the force of Matter in Ether.
T[a-nech] the Force of Generation and Light.

Their union produces A[nkh-f-na-Khonsu], the force of Magick Union
⌋, Occult power = T[a-nech], ⌋, the force of the Key of 1, and reflected Light, the Moon.



But for private work,
the Beast is Hadit
the Scarlet Woman Nuit
and she is above him ever.
Let him never assume power!
Let him ever look to her!
Amen!

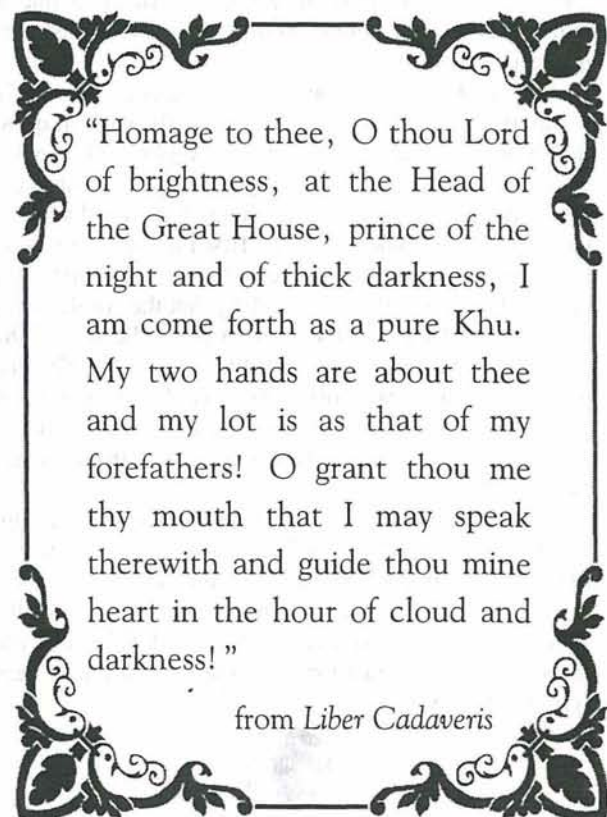
For this she wears the blue and gold abbai of Nu, and the indigo nemyss.

He wears the scarlet and gold abbai, and the green nemyss.

They work mostly in Egyptian, which they will be taught to pronounce. He wears the winged globe.

For open work he can wear the Abramelin things with the Ankhfnkhonsu [*sic*] symbols.

Bes n maut [*sic*] hath the colors and symbols thereof. So for Tanech [*sic*].



It's In The Basics:

Rehabilitating Subconsciousness

by Frater Yod

Perhaps there is no more valuable undertaking in the pursuit of occult studies, or for personal happiness and psychological health, than the rehabilitation of subconsciousness.

Most people have a general understanding of what is meant by the subconscious mind. It talks to us in our dreams. It provides what is often called "intuition." It plays little tricks on us when we are out of touch with our feelings or try to act untrue to ourselves. It supports us, feels good, and rewards us when we do otherwise.

Besides these few things, there's a lot more about subconsciousness worth knowing about.

Subconsciousness is the part of our mind closest to the organic level. It does obvious, automatic, repetitive things, such as beating our heart. It keeps us breathing when we aren't paying attention. It also oversees all of those other body functions that keep on happening and without conscious monitoring. For example, subconsciousness controls the digestive process. Think about this for a minute: You probably know that there are a lot of steps involved in the digestion of food, the extraction of nutrients, and the elimination of waste. Subconscious controls **all** of those. Think about each step of these processes in turn, to the best of your knowledge. You may get some real surprises!

Once we have nutrients extracted, how do we determine what goes where? There are a lot of molecules to keep track of! Chemical processes occur all the time in our bodies, breaking down materials to their basic components, reassembling these into new things we need, then deciding, on more or less a cell-by-cell basis, what goes where – and getting it there. How do we make this happen? Well, we certainly don't think it through consciously. It is subconsciousness – the best personal

assistant you will ever find – that takes care of these little details for you.

Take this one step further: Subconsciousness controls every detail of blood chemistry that the body is capable of sensing. This is powerful stuff! Tiny variations in blood hormone levels have huge effects on mind, behavior, and health. Most of our readers will have had personal experience in the profound difference that a few *micrograms* of change in blood chemistry can have on their consciousness for many hours after.

You want subconsciousness to be your friend!

Unfortunately, in our society, we often are alienated from it. We need to change that.

As your "personal assistant," subconsciousness keeps track of many things you can then forget about. It is very good at taking a hint – a suggestion from your actions, or an idea that you drop – and carrying it out to conclusion. Most "intuition" (so-called) is the result of subconsciousness taking all of the facts of an issue, extrapolating them to all of their possible logical conclusions (like thinking through every possible set of moves in a chess game), then tossing its conclusion up into your conscious mind. Do you ever use the technique of "sleeping on" a question or problem? Subconsciousness "sleeps on it" – on everything! – all the time, even when you are awake. Want something to happen? Give subconsciousness the suggestion, make your actions consistent with the wish, and subconsciousness will probably pull it off for you!

Subconsciousness is also the field of instincts, organic reflexes, and habits. Perhaps most extraordinarily of all, it is **the real "world wide web."** All organic life on this planet is connected at the level of subconsciousness. The interconnection of animals with each other (and, of course, with chil-

dren!) is a sign of this. It is the basis of telepathy, and the basis of seeming miracles when people who had no objective way of knowing what we needed show up on our doorsteps with it in hand. It is the basis of our underlying and **fundamental** connection with each other.

Furthermore, subconsciousness is awake all the time, 24 hours a day – unlike what we call our conscious mind. It is common to think of consciousness as comparable to the daytime sky filled with sunlight, and to analogize subconsciousness to the night sky and the state of sleep. However, the night sky is “out” during the daytime too! It’s just covered over with all that sunlight bouncing off the air molecules in our atmosphere. During a solar eclipse, when the covering Moon “quiets” the sunlight, the night sky pops out from behind – it’s always there! And subconsciousness is always awake. Meditation is a means of inducing a metaphorical solar eclipse – quieting the sunlight of conscious thought so you can get better at consciously listening to what subconsciousness sounds like when it talks.

However, subconsciousness doesn’t “talk” in words. It is a preverbal part of our minds. Spoken and written words are the language of the conscious mind. Subconsciousness communicates through feelings (organic sensation) and, especially, through images. **The language of subconsciousness is symbols.** Symbols are to subconsciousness what words are to the intellect. **The conscious mind doesn’t have to know what a symbol means, for subconsciousness to read it directly, with full understanding.** To continually “translate” symbols into verbal meanings misses the point! You need, instead, to learn to “read” them, with awareness, with subconsciousness.

In developing our self-conscious ego-differentiation and a sophisticated intellect over the last few thousand years, humanity suppressed subconsciousness, sometimes brutally. This is something we tend to do when fighting our way out of a limitation – we attack what we are trying to grow past. Now, we need to move past this denial and heal the wound, rehabilitating our relationship with subconsciousness. **Most fundamental occult practices do exactly that!**

Imagine a small child that no one ever talks to or listens to; or, if they do talk to it, it is to shut it up, or to brutalize it just for being there; and they never speak in the child’s own language. Imagine

further that this child is kept locked away all of the time. What do you suppose this child would be like? The answer is obvious. It would be heavily pathologized. The worst of its behavior would come out. It would be dysfunctional in numerous ways. It would also look for opportunities to get back at its abuser in self-protective, deceptive, but incredibly clever ways.

Is it obvious to you that this is what happens to the subconscious mind when you treat it the same? Subconsciousness is not pathological *per se*, though many people’s subconscious minds have become pathological. Ever wonder where your little self-destructive traits came from? Hmm?

The solution is to change your habits at once! Stop dissing subconsciousness! **Set aside quality time with subconsciousness every day.** (It responds very well to regularity, repetition, and rhythm. Make use of this fact.) Plan to speak to it **in its own language** – the language of symbols. Plan to just sit and listen to it. Set aside the special time to be with subconsciousness every day, no matter what, preferably at the same time and place.

How do you speak to it in its own language? Quietly meditate on a Tarot card – take the 22 trumps in sequence, spending a week on each one, and just quietly look at the card for 5-10 minutes. Subconsciousness will “read” it for you – you don’t have to do anything else. If subconsciousness figures something out and tells you, listen carefully and write it down. Also, as you may already have realized, magick ritual speaks in the language of symbols. Meditation practices train us to listen to subconsciousness. Keeping track of our dreams and seeking to understand them in the semi-conscious just-waking state can be a powerful dialogue within the mind. (Dreams aren’t confusing when you’re having them – only when you try to translate the dream language into rational thought later!) Observe your psychological projections throughout the day, and track them in a diary – these are examples of “dreams” in your waking state; that is, of how the subconscious and conscious minds interact over the course of the day.

As you continue your occult studies, look at each new practice you encounter through this lens – ask what it is doing to help you build a new, healthy, loving, cooperative relationship with a renewed, healthy, loving subconscious mind. In only a few weeks or months, you may be astonished at the changes this makes in your life!

CEREMONIAL MAGICK, Part 9: Purifying the Character

[This series of articles demonstrates various styles of developing personal, practical magical ceremony, based on a developmental model given in Issue No. 1. These sample rituals are based on a somewhat modified version of a list originally suggested by Aleister Crowley, recommending magical experiments for the serious beginner to undertake as a foundation. — A.H.]

OPUS 9: The modification (purification, enhancement, equilibrating, correcting) of any characterological or other psychological aspect of oneself; also, fulfillment of the finite aspects of one's True Will.

Among the most compelling allegories of Freemasonry is that of "the two ashlar." An *ashlar* is simply a cubical (block) building stone. The apprentice Mason is shown two blocks, one finished and ready for use, and the other rough-hewn. This "rough ashlar" represents anything found in nature impure and unrefined. The "perfect," or finished, ashlar, which is equivalent to the alchemical "Red Stone," signifies the result of artful refinement.

As likely will be evident, the analogy is to each of us as we undertake the Great Work. As one Masonic ritual explains,

By the rough ashlar we are reminded of our crude and imperfect state by nature; by the perfect ashlar of that state of perfection at which we hope to arrive ...

In the diverse operations already discussed, we have yet to address the simple question, "How shall I improve myself?" Or, as Aleister Crowley lightly posed it in preparing to write a different set of ceremonies, "How shall a young man mend his ways?" Opus 9 is an operation of this sort.

Self-assessment is central to the process of the Great Work. It recurs at many stages. Self-knowledge is founded on knowing our shortcomings as much as our strengths. It should take no unusual courage to admit that our personalities are imperfect. There are some things we would like to

change about ourselves – some behaviors to remove, and others to acquire.

Magical ceremony is particularly suitable to that portion of this task that involves revising subconscious patterns and planting seeds for new ways to be, because it is to the subconscious mind that magical ritual speaks more directly.

A series of rituals was conceived that would take, in turn, each of the seven planetary principles, stir its subconscious patterns into visibility, and permit direct surgery thereupon. On further thought, it was realized that this could be effectively handled by a "two-tiered" ritual architecture. That is, while one normally would pick a single sephirah (or other principle) to define a ritual's theme, we would, for this Opus, select two. (1) The overall ritual would be of Yesod, corresponding to the field of personality on which we wish to operate. (2) Within this, a sub-theme would be the particular psychological aspect of ourselves that would receive direct attention. To accomplish this, a Yesod temple would be opened to establish the general field of our labor, after which the second planetary force would be invoked.

When this was performed for the weekly College of Thelema class in Los Angeles, Fra. C.S.C., volunteered. For two weeks, he co-developed the exact form of a ritual on this pattern, to address imbalances he perceived in the Mars aspects of his character. The ritual here following is not precisely the one he performed, but is an instructive adaptation of that for purposes of publication.

My original diary notes, from which we began the development, proposed the following model (within the two-tiered structure mentioned above):

The underlying idea is that exposure to a very pure, clear form of a principle eventually will displace its unhealthy manifestations. This is accelerated by a conscious intent to let the negative behavior go, supported by real action in life.

Select a trait that you want to get rid of or adjust. Determine the planet to which it corresponds. Set up a temple of that planet. Banish by the Pentagram. General invocation by the Middle Pillar formula. Declare your purpose as to be filled with the highest, purest force of the planet, so that it washes your psyche clean and purges trait "X." Use the Hexagram and Divine Names to invoke the planetary principle. Receive its energies, be saturated by them, and meditate amidst them. Write the undesired trait on a piece of paper and, with appropriate words and gestures, burn it in the single flame. Visualize, and support with positive language, yourself in the **new** way you want to be.

Soak up some more of the planetary energy. Feel purified and balanced. Feel its best side filling you. Ask the Archangel to ever be there when you need help in this, and to come when called. Rise, banish, close.

Here follows the way one aspirant developed the formula, in a class context, to accomplish this.

FRA. A.H.

THE CEREMONY ITSELF

PRELIMINARIES & DESIGN

In the center of the working space, place a double-cubed altar covered with a violet cloth. Upon it, place a single white taper (at the center, and unlit at the beginning) with matches, etc.; a cup of water; a second vessel, holding wine; a censer with charcoal, etc.; incense (a mixture of jasmine and Dragon's Blood resin); a magick dagger; a personally significant lunar symbol; two small, blank pieces of paper; and a writing instrument. Atu XVI, The Tower, should also be at hand.

BANISHING & PURIFICATION

Perform a general banishing by the Lesser Ritual of the Pentagram or the Star Ruby. Purify the temple by Water and consecrate it with Fire.

For a planetary working, it is commonly recommended to banish also by the Lesser Ritual of the Hexagram. Many hold, however, that the Star Ruby ritual is quite catholic in its effect, and does not need a Banishing Hexagram to supplement it.

In any event, the magician's inner preparation is, if anything, more vital for this type of ceremony than any ritual particulars. One is journeying into one's own depths. One's psychological preparation, which may have begun several days before the actual ceremony, will have a strong influence on what one encounters.* Beyond this, simply satisfy yourself that the magical preparation of the physical working space is sufficient.

GENERAL INVOCATION

Stand before the altar on its western side, facing the East. Light the white taper. Consider that this single flame is symbolic of Kether, the Crown chakra, Hadit, and all similar ideas.†

You also may wish to make a simple verbal dedication to Source, or otherwise align yourself with primal Spirit. Keep it simple, though, and adopt an emotional, rather than intellectual, tone.

THE OATH OR PROCLAMATION

Say: **Do what thou wilt shall be the whole of the Law. It is my will to perform this rite of sacred magick to heal the Geburan side of my psyche. Love is the law, love under will.**

Recite an oath to your Holy Guardian Angel, such as: **I, N., swear that I will open my psyche to thy guidance, so that I may balance the expression of the force of Geburah in my life.**

SPECIFIC INVOCATION (YESOD)

Awaken the powers of Yesod – the magical gates into your subconscious mind – beginning with a formula of the Invoking Hexagram of the Moon, as follows:

* One particularly effective technique is to review, just before bed each night, past events related to the life pattern you wish to fully acknowledge or assimilate. – Fra. C.S.C.

† This understanding is important. It sets the stage for the particular use of the candle later in the ritual.

CEREMONIAL MAGICK

Perform the Qabalistic Cross, as at the beginning of the Pentagram Ritual. Then, advance to the East and trace the Invoking Unicursal Hexagram of the Moon. (See diagram.) Touch the center of the Hexagram (where you visualize the five-petalled rose) and vibrate **Shaddai El Chai** (שְׁדַי אֵל חַי) and **Gabriel** (גַּבְרִיאֵל). Repeat this in the South, the West, and the North. Complete the traced circle to the East. Then, face also the direction where the Moon is at that moment, and make a fifth Hexagram, vibrating the Names as before. End with the Qabalistic Cross.‡

Return to the west side of the Altar, facing East. Summon the Archangel Gabriel. See Gabriel with a blue robe (ג, King Scale); a very feminine, rounded face with a profoundly loving expression; great white wings; and bearing the cornucopia. Having built this image and felt this presence, assume the image of Gabriel, astrally draping it over your inner image of yourself. Remaining keenly conscious of this image, vibrate the name "Gabriel" three times, with the Sign of the Enterer (as taught in *Liber O*, Cap. III).§ Feel the presence of Gabriel above, within, and about you. Knock, with your fist, on the top of the altar, a battery of 2-5-2.**



In the Unicursal Hexagram, the **bottom** point is attributed to the Moon. The invoking Lunar Hexagram, traced in **silver** light, moves in a **counterclockwise** direction (up to the right), touching first the points attributed to Luna, Water, and Earth, before continuing to their masculine complements, Sol, Fire, and Air.

Remaining mindful of the Form, and retaining whatever degree of inner union that has been obtained by the foregoing, circumambulate nine times **counterclockwise** (*i.e.*, lunar circles), ending back at the West.†† In doing this, you are journeying down into the sacred, silent, depths of your subconscious mind. Your arrival will be to a vast, cavernous vault, where you are surrounded by all of your treasures.‡‡

Within this inner space, envision a fountain or flood of the purest white light cleansing you and everything in your surroundings. This is a symbol of the Purifying Consciousness of Yesod.

Request the Divine Powers of Yesod to witness, and assist in, this Work. Declare as your purpose (for example), "To accept all aspects of my being, conscious and unconscious, beloved by me and abhorrent to me."

In all of this, select language and action that will help sustain an **emotional** intensity, not an intellectual one. One aid in this is to use vivid visual memories of key points in your life that have an emotional relationship to the parts of your personality which you are performing this particular operation to purify and equilibrate. Pause to complete all of these steps within, even as you have completed them without.

SPECIFIC INVOCATION (MARS)

When you are ready, stir the astral-psychological energies of Mars and Geburah into activity as follows:

†† One example of imagery to utilize, to strengthen the "Mars within Yesod" theme that you are building, and to visually reinforce the experience of descending: *Before beginning the circles*, envision a tower bathed in moonlight. *While circling*, mentally descend a staircase within that tower, with moonlight flashing through crescent-shaped portals along the walls at regular intervals. – Fra. C.S.C.

‡‡ The phrase is specifically chosen for magical effect. Yesod is called "the Treasure House of Images." Envision this as you will.

‡ The original G.D. Hexagram Ritual began with the Qabalistic Cross, and ended with the Analysis of the Keyword. The form given above is especially suited to First Order work, *i.e.*, those who have not yet been initiated into the Mysteries of Tiphereth. – Fra. A.H.

§ The twin methods of "Assumption of God-Form," so-called, and "Vibration of Divine Names by the Formula of the Middle Pillar" are commonly used together in this fashion. Their purpose is to identify the consciousness of the magician with that of a Divine Being – God image or Archangel – for theurgic purposes. – Fra. A.H.

** That is, the 5 of Geburah within the 9 of Yesod. The *sensation* of such a battery can ground objectively what otherwise might be wholly psychological phenomena, while also further particularizing the rite. It was especially effective for Mars. The magician can adapt this formula to the other planets.

Stand either at the west side of the altar, facing East; or facing across the altar toward the particular direction in which Mars is, at that moment, located in the sky. Over the altar, trace the invoking Mars Hexagram in green flame against a deep red background. Trace the Mars sigil (♂) at its center in the same green flame. Pointing to the sigil at the center, vibrate the Sacred Names in the Mars hierarchy, to the level of Yetzirah: **Elohim Gibbor** (אלהים גבור), **Kamael** (כמאל), **Seraphim** (שרפים), and **Zamael** (זמאל). Pause to feel the stirring of the Mars energies.

Situate yourself for meditation, with the XVIth Trump, The Tower, before you. Meditate on this card for several minutes to further attune yourself to the energies of Mars, and stir them in your psyche. Let arise images and other memories of aspects of your behavior corresponding to Mars, as well as past decisions, both happy and unhappy, in these areas. (The preparatory work done on prior nights, just before sleep, will aid this process.) All of these are being roused to be felt, purified, sanctified, accepted, and incorporated.

When ready, take the first sheet of paper. Write on it the specific trait(s) that you want to be rid of so that you can redirect their energies into other, more positive directions. Verbally affirm your intention somehow.

Ignite the paper in the altar taper, remembering what that flame represents. Let it burn up completely (and safely) in the censer. With it, burn plenty of the jasmine/Dragon's Blood mixture.

When it has burned completely, crush its blackened ash into a pile of ashes and declare its release, stating aloud the particular behavior pattern, and that it has been released from your psyche. (Understand this to mean that only the specific **form** has been destroyed. The energy once held in that particular form has been liberated, and is available to be reinvested into other purposes.)

Take the second piece of paper. Write on it the behavior, principle, ideals, etc. that you wish to add, to replace the old behavior. **Visualize** the new behavior – **see** and **feel** yourself doing it! – and build this into your cells. Then, freely offer this to the flame as well, understanding this act to be sanctifying. Stir its ashes into those of the first paper.

When it is finished burning, use a few drops of water from the cup to symbolically purify the consumed matter.

EUCCHARIST

Take the cup of wine. With the blade of the dagger, stir a **small** amount of the ash of the burned paper into the wine. Drink this joyously.

Feel the working completed.

Give thanks, in your own words, to the Divine Powers that have assisted this operation of transmutation.^{§§}

CLOSING

Reverse the initial circumambulations by circling **clockwise** nine times, remaining mindful of Gabriel's form. Experience yourself as rising back up in consciousness, from your depths to your normal level of self-conscious functioning, retracing the steps of your original descent.^{***}

Release Gabriel's form, visualizing it passing to a place before you. Thank Gabriel. Respectfully grant the Archangel leave to depart.

Repeat the Hexagram Ritual you performed at the beginning (using, again, the Qabalistic Cross), but with **banishing** Lunar Hexagrams. These begin at the bottom point as well, but move in the opposite direction, upward to the left. Only the four Hexagrams of the Quarters are traced for the banishing.

Declare a general license to depart.

Knock, with your fist, on the top of the altar in a battery of 3-5-3 and say: **ABRAHADABRA**.

Write the record of the working in your diary.

FRA. A.H. & FRA. C.S.C.

^{§§} Remember, the magical virtue of genuine feelings of gratitude is that it opens the heart center. This will complete the sanctification of the energies and their dedication to the healthier manifestation you have selected. But the gratitude must be genuine. It will not work if it is false.

^{***} For example, if the "tower in the moonlight" imagery was used earlier, you may now wish to visualize yourself ascending the same stairs, up the *renewed* tower, into sunlight. – Fra. C.S.C.

**THE VISION AND THE VOICE
WITH ASTROLOGICAL & QABALISTIC COMMENTARY...**

THE CRY OF THE 6TH ÆTHYR, WHICH IS CALLED

MAZ ✠ Ε 7 Γ

1. There cometh into the stone the great Angel whose name is Avé, and in him there are symbols which strive for mastery, – Sulphur and the Pentagram, and they are harmonized by the Svastika. These symbols are found both in the name of Avé and in the name of the Æthyr. Thus he is neither Horus nor Osiris. He is called the radiance of Thoth; and this Æthyr is very hard to understand, for the images form and dissolve more rapidly than lightning. These images are the illusions made by the Ape of Thoth. And this I understand, that I am not worthy to receive the mysteries of this Æthyr. And all this which I have seen (being all the thoughts that I have ever thought) is, as it were, a guardian of the Æthyr.

2. I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

3. Accordingly, I wait in a certain magical posture which it is not fitting to disclose, and above me appears the starry heaven of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of hé, and vau are the separations which this Star unites. And in the heart of the star is an exceeding splendour, – a god standing upon the moon, brilliant beyond imagining. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and hé and vau are the perfected sulphur and salt. But now I am come into the centre of the maze, a whirling dust of stars

and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in aleph by its shape and number, and in beth by the position of the arms of the Magician, and in gimel because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

4. Now I am shut out again by this black Svastika with a corona of fire about it.

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

6. And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways; and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaieth, or if the three schools be not one. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

7. Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in

the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the changeful moon, the dead planet that revolveth no more. So the far-seeing, the fardarting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer. And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity.

8. But thou that art with me in the spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

9. None shall pass by me except he slay me, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares; he who bafflenth even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

10. And this is the horror that was shown by the lake that was nigh unto the City of the Seven Hills, and this is the Mystery of the great prophets that have come unto mankind. Moses, and Buddha, and Lao Tan, and Krishna, and Jesus, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss.

11. But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only beauty come nearest to the truth. For the beauty receiveth directly three rays from the supernals, and the others no more than one. So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the

Pomegranate in hell, for half the year art thou concealed, and half the year revealed.

12. Now I perceive the Temple that is the heart of this Æthyr; it is an Urn suspended in the air, without support, above the centre of a well. And the well hath eight pillars, and a canopy above it, and without there is a circle of marble paving-stones, and without them a great outer circle of pillars. And beyond there is the forest of the stars. But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot, which hath been utterly consumed.

13. And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired), Ephesus, the City of Diana, Binah – was not Diana a black stone? – and they burnt their books of magick.

14. Now it seems that the centre of infinite space is that Urn, and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Æon that is passed. And in the Book of Enoch was first given the wisdom of the New Æon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician. For it was the Master of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (*i.e.*, the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Æon.

15. There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

16. And there is writing in Greek above that. The word 'nox' written in Greek, and a circle with a cross in the centre of it, a St. Andrew's cross.

17. Then above that is a sigil (?), hidden by a hand.

18. And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain

thy father. Get thee back from the Urn; thy ashes are not hidden here.

19. Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

BENISHRUR, ALGERIA.

December 10, 1909. 7.40-9.40 p.m.

NOTES ON **MAZ** by Fra. A.H.:

A dark, rapidly waning Hecate Moon – that is, in the last days of her lunation – was buried, with the Sun, deep beneath the horizon. Saturn dominated the Mid-heaven as this vision began, and Venus was rapidly approaching the western horizon. Both Sidereal and Tropical astrologers would have viewed the Moon as being in Scorpio; and in the Sidereal zodiac, both luminaries were so placed. The depth, darkness, and sulfurous intensity of this Scorpio are clearly visible in the vision, enhance by the o’erwatching Saturn.

Yet, amidst this, perhaps the two most important astrological considerations are factors of Aleister Crowley’s own horoscope. His natal Sun was near the IC when he began this vision, just as it had been at his pre-midnight birth; and transiting Mercury exactly squared his Moon. The weakening light of the lunar phase (just two days shy of a pending solar eclipse), combined with the ego reinforcing and intellect-exacerbating transits of that night, had a dual effect. (1) He had difficulty getting deeply into the vision at all. (2) He primarily saw mental illusions of the Ape of Thoth, the rattletrap machine-monkey of his own mind. He viewed it as primarily a Mercurial vision – specifically, a vision of Chokmah as the higher Mercury.

Saturn’s role is not clear, beyond the heaviness and difficulty. She does, however, reinforce the sterility of the last verses. Venus seems to be evident only flittingly, around the time she actually set, near §5.

In the primary scheme, that we have followed throughout this series, of correlating the Æthyrs to the Tree of Life, this 6th Æthyr corresponds to **Tiphereth in Atziluth**. By the alternate scheme introduced in the 9th Aire, the 6th, 5th, and 4th correspond to Chokmah. The latter is entirely evident – this is utterly a vision of Chokmah. These three Æthyrs now beginning are foreshadowing of the 9^o=2^o Grade of Magus which Crowley had not yet attained. He was being introduced to its mysteries to the degree possible.

But there are Tiphereth elements as well. Besides the common interchange of attributions and ideas between Mercury and Sol, Tiphereth symbols also appear in §7, and an essential doctrine of Tiphereth is conveyed in §11. (This may, of course, be contributed by the Z, or Sun-Leo, in MAZ.)

MAZ or $\Xi\chi\Phi$ = **Aquarius, Taurus, Leo** = Heh, Vav, Teth = 5 + 6 + 9 = 20. (Using Σ for Aquarius, Crowley obtained 105 as the value.) This number does not impress me. At best, it is the value of $\gamma\gamma$, *Yod*, which corresponds to Chokmah. Possibly, also, $\eta\eta$, *Hozeh*, “a vision; to penetrate; to pass by” relates to §10. That’s about it. On the other hand, if MAZ is enumerated as if it were Hebrew or Greek, it totals to 48. Foremost, this is the value of $\kappa\kappa$, *Kokav*, which literally means “star,” but is also the proper name of the planet Mercury. (It is the star of 48 rays added to the hood of the Practicus A.:A.: robe.) This is dead on! It captures most of the obvious themes of the vision.

The astrological correspondences of these three letters are three of the four Kerubic constellations. Also, since γ , Taurus, is the Hebrew conjunction “and,” MAZ depicts the union of Leo and Aquarius, the alchemical Lion and Eagle, the Beast and Babalon, etc. This interpretation does not show as clearly here as in the 4th Æthyr, where the union of the Sun and Moon is shown. Nonetheless, all three of the Æthyrs discussed in this issue, corresponding to the passage of Chokmah, have names inferring this type of union of opposites by an intervening, transcendent, uniting third (or “child”) principle. In MAZ, the individual letter attributions show in various places as we move through the Vision.

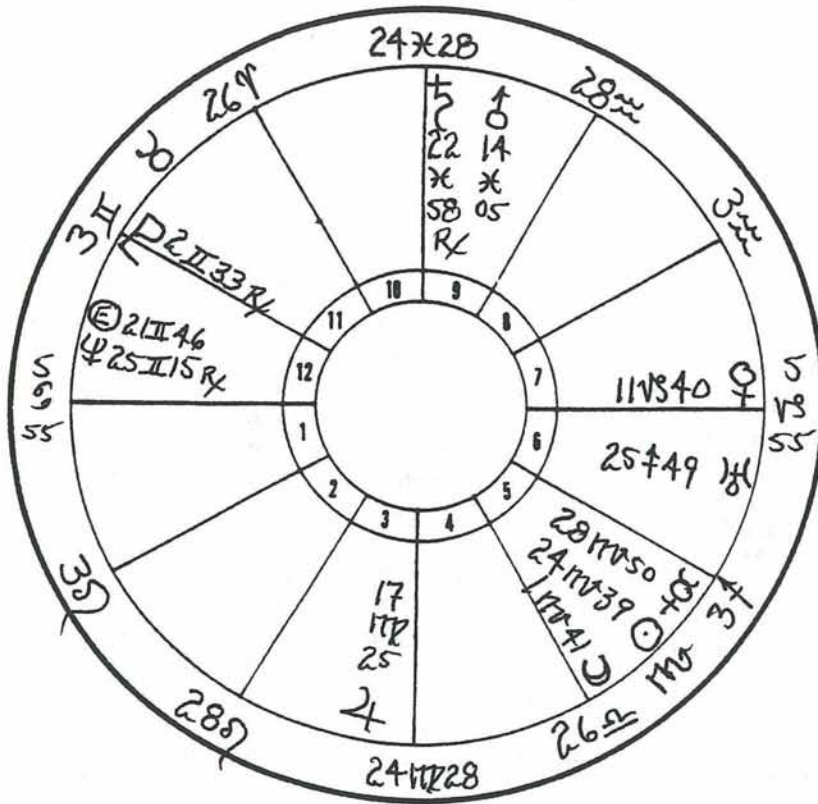
§1: At once, we open with a Qabalistic analysis, characteristic of the Mercury-to-Moon transit dominating Crowley’s horoscope. *Avé* is the name of one of the more important angels that communicated with Dr. John Dee. The name, which was extracted with other angelic names from an important 7 × 7 tablet, is also the Latin word for “Hail!” or “Hello.” Arguably, *Avé* was, himself, the dispatched greeting to Dee and Kelly from the Enochian hierarchy.

Crowley saw this Angel and this Æthyr both corresponding to “Sulphur and the Pentagram... harmonized by the Svastika.” By the astrological correspondences of MAZ, fiery Leo is Sulphur, Taurus is the Pentagram (through *Atu V*), and Aquarius implies the Svastika because this is the classic posture of the figure in *Atu XVII, The Star*; also because it is the shape of the corresponding magical pose, often called *Isis in Mourning*. These appear in the name *Avé*, treated as Hebrew correspondences to the Old Æon’s erroneous Tarot model, \aleph = The Fool (\aleph is in the shape of a Svastika), The Hierophant (*Atu V* for the Pentagram, again), and The Emperor (fiery Aries, and in the shape of \oplus , Sulphur).

All of this seems just to be Crowley’s intellect settling into things at the beginning of the session.

From these symbols, Crowley then interpreted the messenger *Avé* as “the radiance of Thoth.” The reasoning is absurd – which is a good sign! Intuition is kicking in. The earlier Qabalistic musings can be lumped in with the other “illusions made by the Ape of Thoth.”

BLACK PEARL



Sidereal Zodiac

9:40 p.m. ANGLES:

MC 25♌36

Asc 0♈01

EP 20♌41

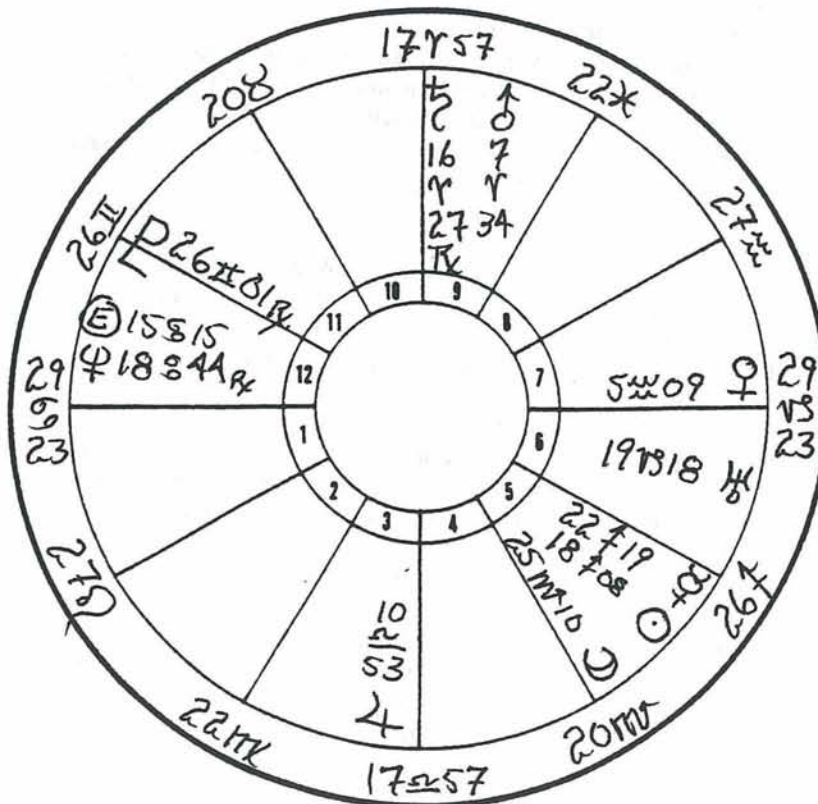
Vision of the 6th Æthyr

1909 December 10

7:40 p.m. LT

Benishrur, Tunisia

35N00, 5E00



Tropical Zodiac

9:40 p.m. ANGLES:

MC 19♌05

Asc 24♈01

EP 14♈10

He confirms that this Æthyr is “beyond his grade” – since it is of Chokmah, and he had only, at that time, attained the Grade of Binah. His thoughts act as the Kerux, warding the inner side of the Æthyr’s doorway.

§2: Finally, the Voice comes clearly: Binah must lie open unto Chokmah as the pyramids – the City of Pyramids of Binah – lie open to the circle of stars that is the astronomical field of operation of Chokmah. This stabilized him – fixed his volatility, to use the alchemical term – opening the vision of the Fixed Mercury.

§§3-4: The starry nocturnal sky represents both Chokmah, and the M (Aquarius) of MAZ. This corresponds to the Path of \aleph on the Tree of Life, the first Path crossed in the initiation of Chokmah. (Meeting Thoth is the Path of \beth . The third Path, \daleth , was traversed in the 7th Æthyr.) He blended these ideas with that of *Kokav*, which is both “star” and “Mercury,” and is here a symbol of Chokmah. \aleph is involved simply because it is the numeral 8. The “Vision of the Universal Mercury” is a Golden Dawn paper that portrays Mercury descending upon a great sea – generally understood as Beth descending upon Binah.

\aleph and \beth are only Sulphur and Salt in the old Tarot scheme, where they are The Emperor and The Hierophant, respectively. (He returns to the prior idea here.) In their midst, the swirling Svastika is a galaxy-like spiral maze, of stars and gods, into the center of which he is drawn. (NB – This Svastika is the “admission badge” of the old 1=10 Grade, and a symbol of Kether. It shows that “Kether is in Malkuth.”)

§5: Numerous ideas from this vision were later synthesized in the Class A document, *Liber B vel Magi*, written down by Crowley just over two years later. One of these ideas is that of the “curse” of the Grade of Magus. Here, a legend of Chokmah and Binah is woven into a variation of the legend of Noah’s drunkenness, from *Genesis* 10. The son who mocked Noah’s nakedness was Ham, $\aleph\aleph = 48$, the value of MAZ.

From this story comes the doctrine of the Three Schools of Magick: the White, the Yellow, and the Black. There is no better discussion of this (and nearly no **other** discussion of this!) than the three letters on this topic in *Magick Without Tears*. The doctrine of the Three Schools of Magick is one way to categorize the varied philosophical and practical schools emerging from the Third Order during humanity’s history. These colors are not racial terms, and “the Black School of Magick” is not to be confused with either “the School of Black Magick” or the “Black Brothers.” Representative examples of the White, Yellow, and Black schools, respectively, are Rosicrucianism, Taoism, and Buddhism. See the *MWT* letters for more details.

In comment to the vision’s inferred question of whether “the three schools be not one,” Crowley later confirmed, “They are.”

§7: This is a dynamic sensory expression of the doctrine that 2=9 and 9=2; that is, that change is stability, and stability change. “Hawk” is a symbol of Kether, and “ibis” of Chokmah (via Thoth). Chokmah speaks of its relationship to Kether, as of speech to silence. “Speech is two-fold [Chokmah], and truth is one [Kether].” Furthermore, there is a particular mystery of Chokmah in the sign in which Thoth stands.

Tiphereth symbols appear next. The spider is attributed to Tiphereth, especially because the eight legs remind us of the eight Paths into Tiphereth. The “web,” in this case, is the web of thought, of the Ruach. It is composed of “golden filaments” reaching to infinity.

§8: Crowley is reminded that he hasn’t the full Grade of this vision, so there are things he will not see. “Run and return” is an important Rabbinical Kabbalistic phrase, based on *Ezekiel* 1:14, “And the *Hayoth* [the angels of Kether] running and returning, like the appearance of lightning.” In *Sepher Yetzirah* 1:6, the word used for “running” is $\aleph\aleph\aleph$, *ratzah*, which means both “to run” and “to will.” The phrase is used to introduce the image of the Lightning Flash to the design of the Tree of Life: “Ten ineffable Sephiroth: Their mystical image is like the lightning flash. Their fulfillment is boundless. His Word is in them ‘running and returning.’ They rush to His declaration like the whirlwind. They bow themselves before His throne.” That **Word** is the same as the Mercurial god of Chokmah who uses this metaphor in the present vision.*

§8-10: Now comes a description of a “horror” patterned after certain customs from the early Æon of Osiris. It is the “curse” of the Grade of Magus later hinted in *Liber Magi*. Despite Crowley’s introduction to it in this vision, it seems to have departed his memory; for he recorded the horrific actuality of it again, years later, during his actual initiation to the 9^o=2^o Grade, as if exposed it for the first time. In his diary, he wrote:

“The meditation of this afternoon resulted in an initiation so stupendous that I dare not hint at its Word. It is the supreme secret of a Magus, and it is so awful that I tremble even now – two hours later and more... In a single instant I had the Key to the whole of the Chinese wisdom. In the light... of this truth, all systems of religion and philosophy became absolutely puerile. Even the Law [of Thelema] appears no more than a curious incident. I remain absolutely bewildered, blinded, knowing what blasting image lies in this shrine. It baffles me to understand how my brother Magi, knowing this, ever went on... This experience has shaken me utterly; it has been a terrible struggle to force myself to this record... I could write it plainly in a few words of one syllable, and most people would not even notice it. But it has

* For further details, see *Sepher Yetzirah: The Book of Formation*, translated and annotated by James A. Eshelman, College of Thelema, 1996.

might to hurl every Master of the Temple into the Abyss, and to fling every adept of the Rose Cross down to the Qliphoth. No wonder One said that the *Book T* was in ashes in the Urn of a Magus!"

And so on. I only wanted to give a few lines hinting at the enormity of the impact on him when he later encountered it, for comparison to what is written here.

The remainder of §10 explains the doctrine later enunciated in *Liber Magi*, which, most simply, is that duality is inherent in all articulated doctrine so that, no matter what truth is declared, it is a babble of falsehood. One must be of Binah – wherein the identity (rather than diversity) of opposites is understood – in order not to distort and lose it. Truth may not abide in reason.

§11: An essential doctrine of Tiphereth. When we get past dualistic thinking, there is nothing to recommend beauty any more than ugliness; except this: That to adhere to Beauty as one's guide is to bring oneself closer to the essence of that which is sought. "Success is your proof." To argue against this on logical grounds is to miss the point. It works, so do it!

§§12-14: The initiate of Chokmah is given the symbol of the Urn. This is complementary to the symbol of the Pyramid given to the initiate of Binah. (Note that Greek for *pyramid* has the same enumeration as Greek for *phallus*.) The symbols given here are very beautiful and deep images of Chokmah. The Urn is also the burial urn of the Magus, created to hold the fine white ash which is all that remains of the consumed Magister. The *Book Tarot* is one of the chief magical tools of the Magus; here, it also refers to the circle of 22 Hebrew letters that, by their combinations, open the 231 Gates of Chokmah known to Qabalists.

The Hermetic-Qabalistic spelling of *Tarot* is תארע = 671. The "Book Tarot" is, therefore, ספר תארע = 1,011. This is also the value of תהום, *tehoom*, the Abyss; and of Ταῦτι, a way of spelling *Tahuti* (= Thoth) in Greek. Consider these in the context of the present vision.

§14: By "the Book of Enoch" he meant the Enochian angelical communications originally received 300 years before his own time. This is one of several places where the Enochian teachings are said to be an early attempt to communicate the Law of Thelema to a humanity not yet ready for it. Crowley believed the "desperate magician" to be Edward Kelly, John Dee's assistant.† The "Master" cited was Martin Luther.

† Conventional history paints Dr. Dee as a genius on many fronts, and the real spiritual and motivating force behind the Enochian communications; and Kelly as a

§15: "The Cross stands by the Light" and "The Light stands by the Cross." Their numeration by the Latin Qabalah Simplex, 230, has no apparent significance. But the eight initials, S.C.I.L. S.L.I.C., enumerate to 78, the number of cards in the Tarot, which §14 said were burned up therein.



§16: A St. Andrew's cross is an X. This, within a circle, is the ensign of the word N.O.X. with which we have become familiar. (See illustration for how the letters N.O.X. are derived from the X within the circle.)

§17: N.O.X. enumerates to 210. (See BLACK PEARL No. 5.) This is the mystic number of the 20th Path of the Tree of Life, corresponding to Yod. The **hand** that hides it is the meaning of Yod. The veil is what it veils; that is, in some sense, what Crowley could not see (being not an initiate of Chokmah) was a symbol meaning much the same thing as the letter Yod.

§18: All of these are symbols relevant to Chokmah, and not likely to be understood by someone not awake in that grade. We can only explain the relevance of their outer forms. The R.R. et A.C., at the time of Crowley's initiation to 5=6, assigned a lotus-headed wand to an officer corresponding to Tiphereth; a Phoenix-headed wand to an officer corresponding to Geburah; and a wand topped by a winged globe to the Chief Adept, corresponding to 7=4. But these are actually reflections downward. On inspection, these symbols are seen to be those of Binah, Chokmah, and Kether, respectively (which, in fact, are the locations of the officers' thrones, within the 5=6 temple). Thus, the Phoenix wand – with all of the resurrection-from-fire Phoenix symbolism, belongs to Chokmah, as the Lotus wand to "the Great Sea" of Binah. The mystery of atheism is disclosed in the 5th Æthyr.

The end of §18 is quite interesting. It was likely true that, in Crowley's personal psychological patterns, he had "violated his mother" but had not yet slain his adoring projections on his father. This had yet to occur.

§19: Note that the "starry night" was probably not literally (physically) true. The day had been stormy, and it is unlikely the sky was clear. It is the star field of Chokmah, and of the Path of Heh, through which he fell, cast back down the Tree by the force of Thoth as the Enterer.

crook and scoundrel, who, nonetheless, had a real interest in magick, and enough capacity for lower psychic reception to be a useful tool in Dee's hands. Crowley, recalling himself to be a reincarnation of Kelly, understandably saw it more or less the other way around. I am unaware of anything that would suggest this to be true, though it certainly may have been the view in Kelly's own mind at the time.

THE CRY OF THE 5TH ÆTHYR, WHICH IS CALLED

LIT ✠ ☾ 7 ✓

1. There is a shining pylon, above which is set the sigil of the eye, within the shining triangle. Light streams through the pylon from before the face of Isis-Hathor, for she weareth the lunar crown of cows' horns, with the disk in the centre; at her breast she beareth the child Horus.

2. And there is a voice: thou knowest not how the Seven was united with the Four; much less then canst thou understand the marriage of the Eight and the Three. Yet there is a word wherein these are made one, and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.

3. Now there is an avenue of pylons (not one alone), steep after steep, carved from the solid rock of the mountain; and that rock is a substance harder than diamond, and brighter than light, and heavier than lead. In each pylon is seated a god. There seems an endless series of these pylons. And all the gods of all the nations of the earth are shown, for there are many avenues, all leading to the top of the mountain.

4. Now I come to the top of the mountain, and the last pylon opens into a circular hall, with other pylons leading out of it, each of which is the last pylon of a great avenue; there seem to be nine such pylons. And in the centre is a shrine, a circular table, supported by marble figures of men and women, alternate white and black; they face inwards, and their buttocks are almost worn away by the kisses of those who have come to worship that supreme God, who is the single end of all these diverse religions. But the shrine itself is higher than a man may reach.

5. But the Angel that was with me lifted me, and I saw that the edge of the altar, as I must call it, was surrounded by holy men. Each has in his right hand a weapon — one a sword, one a spear, one a thunderbolt, and so on, but each with his left

hand gives the sign of silence. I wish to see what is within their ring. One of them bends forward so that I may whisper the pass-word. The Angel prompts me to whisper: "There is no god." So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand.

6. Suspended in the air there is a silver star, and on the forehead of each of the guardians there is a silver star. It is a pentagram, — because, says the Angel, three and five are eight; three and eight are eleven. (There is another numerical reason that I cannot hear.)

7. And as I entered their ring, they bade me stand in their circle, and a weapon was given unto me. And the pass-word that I had given seems to have been whispered round from one to the other, for each one nods gravely as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the existence of God, but the man who says them to me evidently means nothing of the sort: What he does mean I cannot tell at all. He slightly emphasized the word "there."

8. And now all is suddenly blotted out, and instead appears the Angel of the Æthyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, and he has a fierce face, like a dragon's, and dreadful eyes that pierce one through and through.

9. And he says: O thou that art so dull of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Æthyrs? For all that thou thinkest is but thy thought; and as there is no god in the ultimate shrine, so there is no I in thine own Cosmos.

10. They that have said this are of them that understood. And all men have misinterpreted it,

even as thou didst misinterpret it. He says some more: I cannot catch it properly, but it seems to be to the effect that the true God is equally in all the shrines, and the true I in all the parts of the body and the soul. He speaks with such a terrible roaring that it is impossible to hear the words: one catches a phrase here and there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Æthyr becomes full of it.

11. And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of the worlds. Thus are they all whirled forth in my breath.

12. Now he is giving a demonstration of this Operation. And he says: Know thou that all the religions of all the worlds end herein, but they are only the smoke of my breath, and I am only the head of the Great Dragon that eateth up the Universe; without whom the Fifth Æthyr would be perfect, even as the first. Yet unless he pass by me, can no man come unto the perfections.

13. And the rule is ended that hath bound thee, and this shall be thy rule: that thou shalt purify thyself, and anoint thyself with perfume; and thou shalt be in the sunlight, the day being free from clouds. And thou shalt make the Call of the Æthyr in silence.

14. Now, then, behold how the head of the dragon is but the tail of the Æthyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity.

15. The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes of Maat, that are the plumes of Amoun, and the shaft is the phallus of Amoun, the Concealed One. And the barb thereof is the star that thou sawest in the place where was No God.

16. And of them that guarded the star, there was not found one worthy to wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and

thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith.

17. Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton, and Jod is a hand, but the downward arrow is shot by the topmost point of the Jod; and that Jod is the Hermit, and it is the minute point that is not extended, that is nigh unto the heart of Hadit.

18. And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this mystery. And thou shalt summon the Scribe, and that which shall be written, shall be written.

19. Therefore I withdraw myself, as I am commanded.

THE DESERT BETWEEN BENSHRUR AND TOLGA.

December 12, 1909. 7-8.12 p.m.

20. Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Fountains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Æthyr. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Æthyr.

21. So the Angel departed with bowed head, folding his wings across.

22. And there is a little child in a mist of blue light; he hath golden hair, a mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left a blue. And he hath red sandals, but no other garment.

23. And he sayeth: Is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

24. But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nephthys.

25. And having known these, there are the wings of Maut the Vulture. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros. Take then the bow and the quiver from my shoulders and slay me; for unless thou slay me, thou shalt not unveil the Mystery of the Æthyr.

26. Therefore I did as he commanded; in the quiver were two arrows, one white, one black. I cannot force myself to fit an arrow to the bow.

27. And there came a voice: It must needs be.

28. And I said: No man can do this thing.

29. And the voice answered, as it were an echo: *Nemo hoc facere potest.*

30. Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish-hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

31. And the child smiles, and says: Although thy shaft hath pierced me not, although the envenomed barb hath struck thee through; yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

32. With that he disappears, and the Æthyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is the shaft of burning light, and beneath there is a silver wedge.

33. I shudder and tremble at the vision, for all about it are whorls and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns!

34. I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the Æthyr echoeth: It beams. It burns. It blooms.

35. And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there *is* no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not.

36. And a voice comes: That which is above is *not* like that which is below.

37. And another voice answers it: That which is below is *not* like that which is above.

38. And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multiplication that multiplieth not. And the One is the Many. Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

39. And the vision overcometh me. My sense is stunned; my sight is blasted; my hearing is dulled.

40. And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written: "God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight.

41. It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Death, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Super-nals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

42. Thou canst not believe how marvellous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up – they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night. Yet in the very midst thereof is the arrow. Little images of things that were, are the foam upon the waves. And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords, take not away this wonder from my sight.

43. And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of dust!

44. And the images rise up against me and constrain me, so that the Æthyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

TOLGA, ALGERIA.

December 13, 1909. 8.15-10.10 p.m.

NOTES ON **LIT** by Fra. A.H.:

No vision in this series speaks more decisively than this, concerning the issue of which zodiac theory is more descriptive. It is the Sidereal zodiac. In this case there is simply no ambiguity.

The central feature of the Vision of the 5th Æthyr is the Vision of the Arrow. On December 12, Crowley essayed the Æthyr. He was denied the Vision of the Arrow, and told to return the next day. This he did, and got the vision.

On December 12, in the Tropical zodiac, the Moon was in Sagittarius, sign of the Arrow, and combined with a Sagittarian Sun in the most powerful astrological combination the Moon could have. But, by December 13, when Crowley was given the Vision of the Arrow, she had moved on to Tropical Capricorn.

However, on December 12, in the Sidereal zodiac, the Moon, in her syzygy, was still in Scorpio. It was not until after 2:00 AM on the 13th that the Moon entered Sagittarius, where she remained the next evening.

In the Sidereal zodiac, the shift in Moon sign correctly differentiated on which day the Vision of the Arrow would be received. In the Tropical, it conveyed a clear answer, but the answer was clearly wrong. The symbolism of the Arrow is unambiguously related to Sagittarius. It is the central feature of the vision, not a minor side detail.

Besides the lunar sign, the most important astrological feature of these maps is her phase. On December 12, she was less than an hour from a solar eclipse. Though the eclipse was not visible in North Africa, this doesn't change the astrological – or, for that matter, astrophysical – impact of the event. A solar eclipse is an exact alignment of the Earth, Moon, and Sun – a New Moon – so close that the Moon actually blocks visibility of the Sun. During most New Moons, the Moon is sufficiently north or south of the plane of the ecliptic that she doesn't block visibility of the Sun at all. Twice a year, though, at New Moon she is close enough – within half a degree of latitude – that the Sun is eclipsed. At those times, the gravitational pull on Earth is at its greatest. Tidal forces surge at their mightiest. Electromagnetic phenomena sizzle. Nervous systems are impacted.

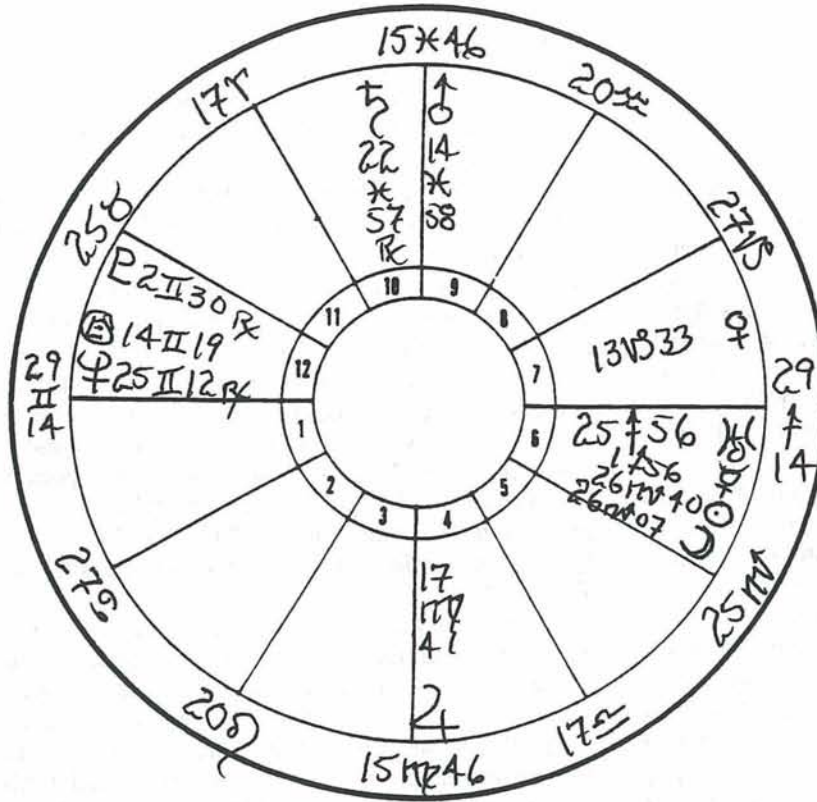
It isn't clear whether Crowley knew this was happening. Not only did the eclipse occur at night, but there were heavy rains. Crowley did pay attention to such phenomena, but he had been away from European civilization and its media for a few weeks, and may not have noticed this one. Nonetheless, it is rather interesting that the angel who greeted him was described as "black... just edged with gold." This is a fair description of an eclipsed Sun. (Maximum totality of this partial eclipse was at 7:32 PM Algerian time, about midway through the first phase of the vision.)

In addition to the tremendous surge of psychic and magical energy that the eclipse itself would be expected to unleash, it was, more simply, a New Moon. Crowley had been suffering under waning energies. We would expect that a substantial renewal and empowering would occur now. It did, and this carried him through all of the mighty, majestic visions remaining in the set.

At the time he began the work on the 12th, transiting Mars was exactly on the Midheaven, and his own Mars was exactly setting. We would expect a strong Mars influence, therefore. I do not find one, however (besides a little bit of huffing and puffing by the dragon midway through). Angular planets, normally among the strongest of astrological factors, have seemed, in these visions, primarily to condition the transient astral environment. In this instance, that does not seem to have conditioned the content of the vision at all.

Mercury opposed Pluto exactly. They were aligned along the axis of the Galactic Center which, in the Sidereal zodiac, is at 2°06' Sagittarius. (In the Tropical zodiac, in December 1909, it was 25°35' Sagittarius.) Mercury-Pluto aspects indicate penetrating intellectual

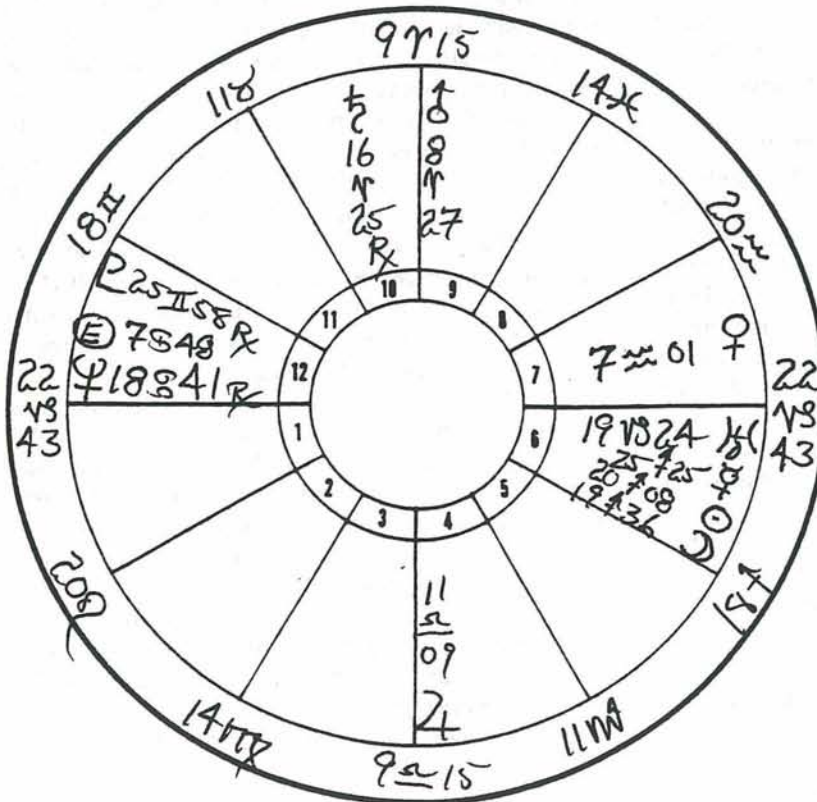
THE 5th ÆTHYR: LIT



Sidereal Zodiac

8:12 p.m. ANGLES:
 MC 5♍05
 Asc 14♌06
 EP 1♌08

Vision of the 5th Æthyr
 1909 December 12
 7:00 p.m. LT
 Benishrur, Tunisia
 35N00, 5E00



Tropical Zodiac

8:12 p.m. ANGLES:
 MC 28♍34
 Asc 7♌35
 EP 24♌37

inquiry, a demand for answers almost at any cost. It is the ultimate atheist, the transcendental inquirer, and in this hour was in alignment with the central axis of our galaxy in a degree marking the head of the archer's arrow.

Venus transited in square to Crowley's Jupiter. It is not clear that this had any impact on the vision. (More likely it accounted for his enjoyment of the spectacular gorge through which they had hiked earlier in the day.)

While continuing the Chokmah theme, this Æthyr, additionally, corresponded to **Geburah in Atziluth**. Besides the repeated themes of weaponry and overwhelming force, the central figure of the Æthyr's tale is Eros, who is the Hindu Kama, cognate of the Hebrew כמאל, Kamael.

LIT or LIT = **Cancer, Sagittarius, Dragon's Head** = Cheth, Samekh, Gimel = $8 + 60 + 3 = 71$. (More specifically, L is the **waning Moon**; Cancer is simply the zodiacal expression of both the waxing and waning lunar ideas.) 71 is a Binah number, but its correspondences to this vision are fairly generic – for example, Hebrew words like אָלֵם, “silence,” and בִּגְרוֹן, “with sorrow.” It could all “fit,” but none of it is compelling. If, however, the name LIT is enumerated as if the letters were Hebrew (לִיט), they total to 49. Not only is this number (7^2) strikingly expressive of the ideas of both Babalon and Eros, it also gives us very direct “hits” such as הַיֵּלֶד, “the child,” and הַמָּאָה, “heat, fury,” along with more generic Babalon-themed words such as הַדָּמָה, “silent,” and הַדָּמָה, “the blood.” Latin provides a wealth of relevant associations for 49, not the least of which, for this vision, are *lux*, “light;” *fanum*, “temple, shrine;” and *gaudeo*, “I rejoice.” (Enumerating the title as if the letters were Greek, ΛΙΤ = 340, produces no significant correspondences.)

The symbolic attributes of each letter of the name LIT also provide many correspondences throughout the vision. Some of these will be mentioned as we proceed.

A few remarks seem warranted on the complex symbolism of Caput Draconis, the Dragon's Head, or North Lunar Node. By magical tradition, the Lunar Nodes are invoked using lunar formulae. (For example, the bottom or lunar point of a Hexagram is used.) Presumably for this reason, Crowley enumerated the Enochian T and F as 3 (א, the letter attributed to the Moon). Yet the symbolism of Caput in these visions is invariably a great deal more solar than lunar! Probably, Crowley associated a phrase like “the dragon's head” with the erect phallus. Surely he also fused to this Enochian T the Leo ideas of the Hebrew T. (In fact, in his handwritten notes, the glyphs for Caput, א, and Leo, ל, are not always distinct. This has created much confusion in several editions of *The Vision & the Voice*.)

But, also, Caput seems commonly associated (in the symbolism of these visions, not astrologically) with

intense kundalini phenomena. It seems to bear the dragon-like attributes of the kundalini serpent. These are some of the characteristics we might expect to encounter from it in the present vision; and we do.

§1: The vision starts at once. We find ourselves standing before a pylon surmounted by the shining eye and triangle. This is inherently a symbol of Chokmah, not only because we know it is, but also because the eye is $\nu = 70$, while the triangle enumerates to 3; and the value of Chokmah, חכמה, is 73. The lunar crescent is especially a symbol of the L of LIT.

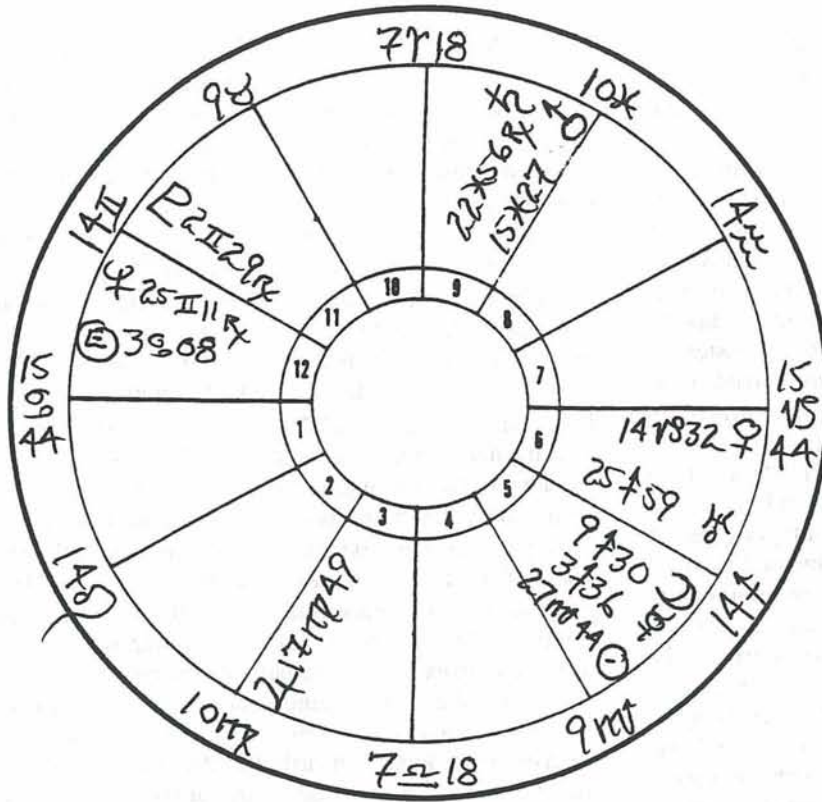
§2: We are given a Qabalistic puzzle, much like the one that opened the Vision of the 7th Æthyr. Crowley seems not to have noticed (as the vision indicated he would not) that the name of the Æthyr itself portrays “the marriage of the Eight and the Three;” for its letters are those that he enumerated as 8 (L) and 3 (T), joined by a symbol of the alchemical union of opposites ($\text{I} = \text{A} = \text{Atu XIV}$).

Presumably there are multiple solutions to this puzzle. We will mention another. The significance is stated as, “the marriage of the Eight and the Three... there is a word wherein these are made one and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.” Taking “the marriage of the Eight and the Three” quite literally, we would join $\text{L}=8$ and $\text{T}=3$ with a letter signifying marriage, such as $\text{L} = \text{M}$. On first try, we find that these letters total to 41, the value of the simplest Hebrew word for “mother,” אִמָּה. The letters themselves spell the word אִמָּה, *gahal*, “to burn, to flame, to ignite” – which is probably the method intended. Also, 41 is a number basic to the architecture of the Kamea of the Moon, the particular veil hung in the Vision of the 11th Aire, which sits directly before the frontier of the Abyss. Finally, 41 is the value of other words that may be valuable in this process: אִמָּה, “strength;” אִמָּה, “to me.” In the Latin Qabalah Simplex, 41 is the value of *amor*, “love;” *Babalon*; *fides*, “faith;” and *Nemo*, “no one,” the generic name for the Master of the Temple. If אִמָּה is not the word intended (and there is no further confirmation that it is), it at least provides a useful example of how such formulae can be found!

§§3-4: Most basic Chokmah symbols are circles or wheels. This shrine is no different. Its meaning will be recognized at once by most. It shows innumerable paths to the mountaintop that is the most common symbol of the apex of human spiritual evolution. All paths lead to a common peak and a common center. This is one of the most beautiful symbols in all of these visions.

§§5-7: The password, in this circle of Magi, is, “There is no god.” Compare Hadit's statements in *Liber L.*, Cap. II, “I am alone: there is no God where I am” (v. 23); and, “In the sphere I am everywhere the center, as she, the circumference, is nowhere found. Yet she shall

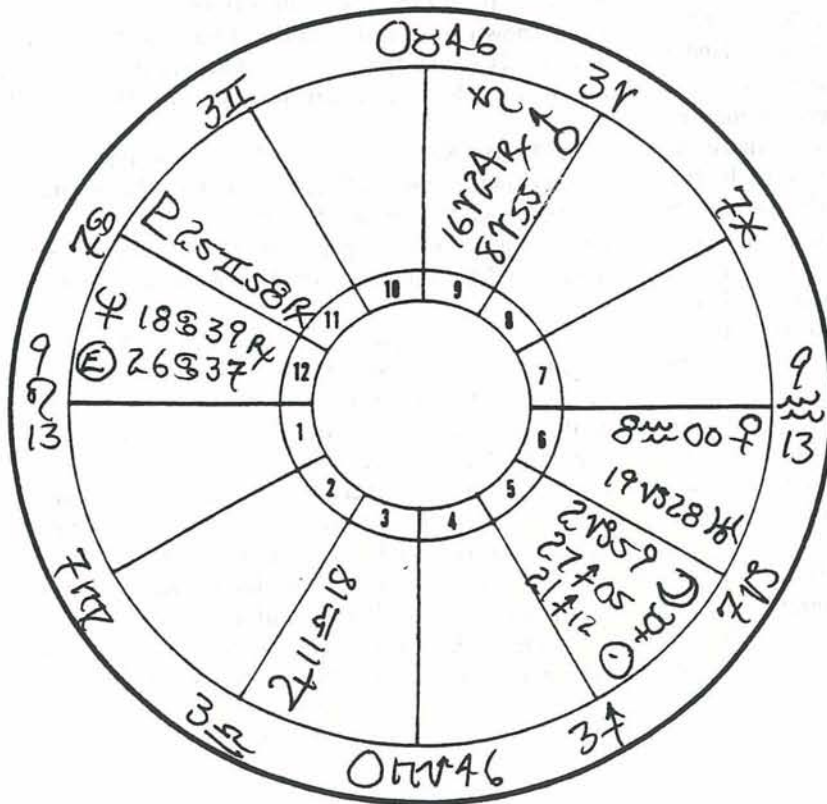
THE 5th ÆTHYR: LIT



Sidereal Zodiac

10:10 p.m. ANGLES:
 MC 6♈12
 Asc 9♌24
 EP 1♏43

Vision of the 5th Æthyr
 1909 December 13
 8:15 p.m. LT
 Tolga, Algeria
 34N46, 5E22



Tropical Zodiac

10:10 p.m. ANGLES:
 MC 29♈41
 Asc 2♊53
 EP 25♏12

be known & I never" (vv. 3-4). Also, the Islamic, "Allah is the atheist; He has no Allah." The Silver Star is, of course, the symbol of the Third Order (S.:S.:). It is given in this 5th Æthyr as a pentagram.

§§8-12: The angel's colors are of a solar eclipse, but is essentially a dragon – the Dragon's Head symbolism of the Æthyr's name, and of the eclipse. He asks when the seer will truly annihilate himself "in the mysteries of the Æthyrs." (Crowley mostly held himself back in these visions – keeping a link to his Ruach so that he could take back the record of the Æthyrs for posterity.) §9 is an instruction of Binah. In §10, the "terrible roaring" is surely kundalini, represented by this "dragon" – a preparation of Crowley for the even greater experience that was to follow the next day. (The "head of the Great Dragon" in §12 is, of course, the T in LIT.)

§13: The method of invoking the Æthyrs given in the 9th Æthyr is abrogated. This new method is of all simplicity. Its literals may veil symbolic meanings also.

§§14-15: The Dragon's Head is the tail of the Æthyr, the last letter in the name LIT. He asserts that he is only one ordeal along the route. The last sentence of §14 spells the name of the Æthyr backwards, by symbols. The instruction is to enter the mouth of this dragon if we would proceed. §15 opens with the waning Moon, or L, and the arrow, I. The symbols begin to interweave, and resist simple commentary. (Note that two letters in LIT correspond to Samekh and Gimel, two of the three Paths on the Middle Pillar of the Tree of Life, and the specific two that are most commonly called "The Path of the Arrow.")

§17: Yesod (יֶסֶד), is the "Yod-Sod (יֶסֶד), or "secret hand" (among other ideas). It is called the "Hand of הַיָּהוָה," which launches the Arrow (Samekh) from the bow (קֶשֶׁת, *qesheth*, the three lowest Paths on the Tree of Life). In the *Zohar*, it is equated to the phallus of the Most High. We are told that this "arrow of truth" flies "true." It is straightened in its flight. The journey inward draws us tightly into the single point of our aim.

§20: He returns to the vision on the 13th. The solar eclipse has passed. The Moon is in Sagittarius. He is to be introduced to the mystery of the Æthyr. It is difficult not to associate with kundalini each of the metaphorical titles given him for this mystery.

§22: This golden child is described in substantially solar symbols; but he is identified later as Eros, which equates him also with Geburah. His symbols are also those of kundalini, his snakes being *Pingala* to his right and *Ida* to his left.

§§23-24: He declares a mystery of Binah. He contrasts Isis, who is bright even in her sorrow, with her twin Nephthys, the dark and unknown aspect of mystery. (The training of this second part of the vision appears to be in matters of Binah, appropriate to Crowley's grade, not matters of Chokmah.)

§25: Maut is used to symbolize the oldest, deepest idea of the mother – the $\square N$ we mentioned at the beginning – beyond even Isis and Nephthys. Beneath Her wings, Crowley's task is to slay Eros – not only to slay desire, but that most vital and divine aspect of his desire-force. EPOΣ = 365, which equates him with the solar deities MEIΘPAΣ and ABPAΞAΣ. (His symbols resemble those of some drawings of ABPAΞAΣ.)

§§26-31: He must set aside his resistance to slaying this beautiful, innocent child. He asserts that no man can do it. He hears the response that Nemo – "No Man," the $8^{\circ}=3^{\square}$ – can do it! The Latin phrase adds to 186, like the Hebrew נִסְיוֹנִי, *nissyoni*, "a test or trial." (It is the name of the particular consciousness attributed to Samekh. He is being tested, again by the symbolism of the arrow that he must shoot.) 186 is also $\theta\epsilon\lambda\eta\mu\alpha + \acute{\alpha}\gamma\alpha\pi\eta$: There is no division between love and will. The result of his trial is expressed in the paradoxical language of the Supernals, and will likely be understood intuitively by the reader, though an impossible rat's nest of confusion to intellectually disentangle.

§32-33: Again the scene changes, this time to the rapturous Vision of the Arrow. Crowley did not report experiencing a kundalini rush; but the images, feelings, sounds, and other sensations are unmistakable. Note that it is the silver crescent of the Moon that propels this arrow. This is also the astral ensign of the Svadhithana chakra.

§34: "It beams. It burns. It blooms." Crowley wrote that, "These are the Words of a certain Grade of A.:A.:." It isn't clear how literally he meant this; there is no known record of anything formal in this regard. The words could apply quite appropriately to several different grades – certainly to any grade from $5^{\circ}=6^{\square}$ onward.

§§35-38: Several paragraphs follow that contain musings in the "reversal" sort of thinking that is characteristic of the Supernals. (So much of this vision defies commentary, so we skip past it. That is, where a comment could be made, it would be a waste of time and space.)

§§40-41: The quote is from Isaiah 53:6. It is preceded, in v. 4, by the relevant: "Surely he hath borne our griefs, and carried our sorrows." The commingling of the Adept's life with the All (and how much more that of the Master!) is reciprocal.

The last two sentences allude to *Liber LXV*, Cap. III, vv. 18-20, which read, in part: "O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not... Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart."

Do not miss the explanation, in §41, of the difference in consciousness above vs. below the Abyss. It is a key concept, and makes plain much in these visions that might otherwise be obscure or indecipherable.

THE CRY OF THE 4TH ÆTHYR, THAT IS CALLED

PAZ ✠ Ω ⚡ ⚔

0. The Stone is translucent and luminous, and no images enter therein.

1. A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave.

2. So I looked into the Stone, and beheld the six-fold Star: the whole Æthyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

3. And now, in the midst of the Æthyr, I beheld that god. He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are the signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeared in the ninth Æthyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

4. They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but

one little gust of wind in that tempest-scream of ecstasy.

5. The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer.

6. And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Æthyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity. What is true of him is true of humanity, so that even if he had been able to receive the full Æthyrs, he could not have communicated them.

7. And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed.

8. So I am torn asunder, nerve from nerve and vein from vein, and more intimately, – cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder *is* a crushing together. All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half-formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the Cross. That was "a half-formed face" that I said then. All images are useless.

BLACK PEARL

9. Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

10. Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

11. O Nox, Nox, qui celas infamiam infandi nefandi, Deo solo sit laus qui dedit signum non scribendum. Laus virgini cuius stuprum tradit salutem.

12. O Night, that givest suck from thy paps to sorcery, and theft, and rape, and gluttony, and murder, and tyranny, and to the nameless Horror, cover us, cover, cover us from the Rod of Destiny; for Cosmos must come, and the balance be set up where there was no need of balance, because there was no injustice, but only truth. But when the balances are equal, scale matched with scale, then will Chaos return.

13. Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away.

14. Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await? Aleph, vau, yod, ayin, resh, tau, is his name.

15. Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this

is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

16. Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel; yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these.

17. Desolate, desolate is the Æthyr, for thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holy One shall declare unto thee the Mystery of the Third Æthyr.

18. Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee unawares. The voice of PAZ is ended.

BISKRA, ALGERIA.

December 16, 1909. 9-10.30 p.m.

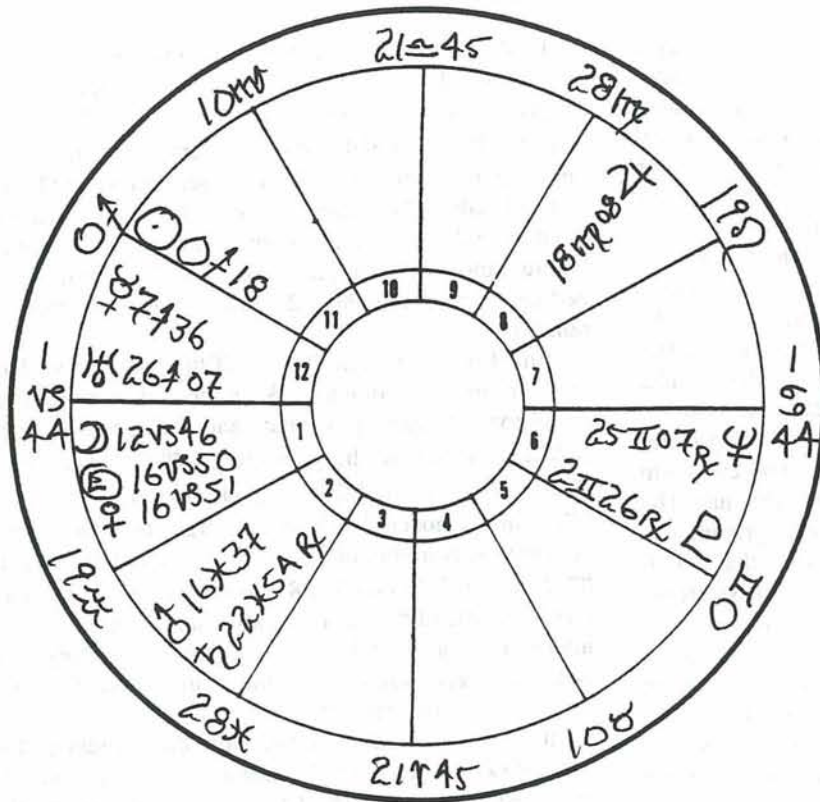
NOTES ON **PAZ** by Fra. A.H.:

Uranus and Neptune were just past the horizon as this vision began. Throughout this series of visions, the occurrence of these two planets on the angles has been the mark of an especially transformative vision.

Venus and the Moon prepared to rise. At the time the vision began, Venus was **exactly** on the Eastpoint. What could be more suitable for an angular Venus than a vision of rapturous cosmic lovemaking? As the vision progressed, these two planets rose, passing the Ascendant (as best we can judge passage of time within the transcript) about the time §§8-14 were being experienced, at the height of the passion.

In the intervening days since the prior ætheric sojourn, Luna has continued past her conjunction with the Sun and is, by now, well into her increase. The astral vital energies are again rising. This is, of course, evident in the vision. Additionally, Venus was exactly sextile Mars that morning, a further indication of emotional-physical passion and the raptures of the flesh.

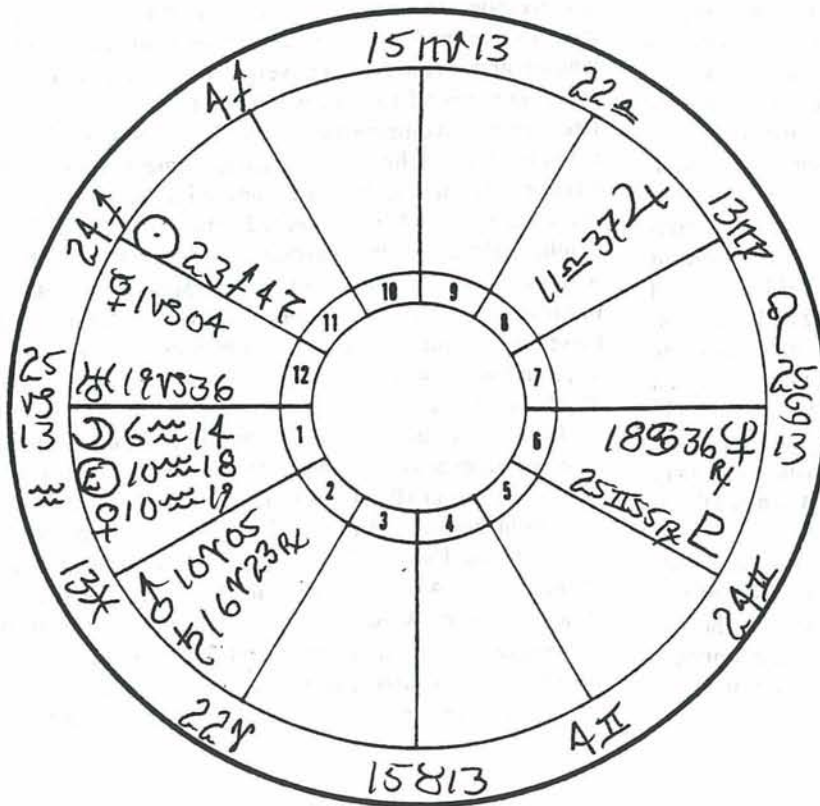
THE 4th ÆTHYR: PAZ



Sidereal Zodiac

10:30 p.m. ANGLES:
 MC 13♈48
 Asc 29♏38
 EP 9♌55

Vision of the 4th Æthyr
 1909 December 16
 9:00 p.m. LT
 Biskra, Algeria
 34N51, 5E44



Tropical Zodiac

10:30 p.m. ANGLES:
 MC 7♌17
 Asc 23♌07
 EP 3♌24

Furthermore, the Sun was exactly square Crowley's Moon (just separating, but still well within 1°). Sun-Moon are as indicative of sexual passion as Venus-Mars, and even more indicative of the union of sexual complements. As we shall see below, this idea of the wedding of Sun and Moon is fundamental to this Æthyr, regardless of who explores it, or when.

In the Tropical zodiac, the Moon is in Aquarius. I find nothing corresponding to Aquarius in this vision, other than passing references to the night, which can be found in most visions in this series. Nor is this primarily a vision of Nuit, or even Babalon but, rather, of Her daughter, who is the final Heh in the Tetragrammaton.

In the Sidereal zodiac, the Moon is in Capricorn. This is much better! Almost universally, from culture to culture, the goat is a symbol of wild, insatiable lust. The rising of the erotic Moon-Venus pair in Capricorn is a spectacular description of the main event that dominates the vision, the nonstop copulation of these archetypal forces through eternity. The symbolism is even more precise than this: §13 describes coition with a goat (probably just as Venus crossed the Ascendant in Capricorn). The rapture from the beginning, the desolation at the end, and specific references in the midst to the powers of Saturn, ruler of Capricorn, all affirm the Capricornian nature of the vision.

One more sign position deserves attention. The Sun has entered Sagittarius in the Sidereal zodiac. This differentiates the visions of these final four Æthyrs from all those that have come before. For all of the others, the Sun was in Scorpio. Theoretically, we would have regarded the Sun sign as far too slow to have a serious impact on these visions. It is hard to miss, though, the persistent Scorpio themes thus far. Sexuality, death, and transformation have been their keynote, often supplemented by images of war, and the progressive disclosure of the devouring, sexual, serpentine goddess Babalon. Obviously, this first Sagittarian vision has no shortage of sexual symbolism! (The Moon's presence in the constellation of Mars' exaltation seems to bear the brunt of this, rather than the Sun in Mars' nocturnal home); and we shall certainly see continued unveiling of Babalon in the visions to come. Nonetheless, it behooves us to be mindful of this change, and to begin watching for a shift, should there be one, from the raw, raging Scorpio, ruled by the god of war, into the more uplifting and civilizing Sagittarius, associated by astrologers today with Jupiter, and by the ancients with Artemis-Diana, the goddess of the hunt.

This third Æthyr of the Chokmah set corresponds also to **Chesed of Atziluth**. None of the symbols of this vision are classic Chesed symbols, except that the angels in §2 are in the colors of Chesed in the Princess Scale. The central image, however – a variation of Shiva and Shakti entwined – is that which I have long regarded to be the Mystical Image of Da'ath.

PAZ or ΩΧΡ = **Cancer, Taurus, Leo** = Cheth, Vav, Teth = 8 + 6 + 9 = 23. The best correspondences of this number to this vision are the words הַיּוֹרֵחַ, "joy," and הַיָּהִי, *Haiah* (which not only refers to the life force, but is the name of the mode of consciousness attributed to Chokmah). The number 23 may be intended to remind us of the 23 human chromosome pairs: The pillars before Solomon's temple were each 23 cubits high, perhaps representing these 23 **pairs**, male and female in polarity.

But if we enumerate PAZ as if the letters were Hebrew or Greek, it comes to 88. In Hebrew, this number corresponds to more passionate and fitting words, such as הוֹלֵל, "roaring, seething, burning;" חֹמֵם, "to be hot;" רֹדֵד, "redness;" and כֹּחֲכֶם, "your strength." It is also פָּיִשׁ, "pure, innocent," which this orgiastic union most certainly is. Nor should we overlook the rather obvious הַגֵּלִי, "naked." In Greek, 88 is the value of νικη, "victory," the title of Netzach. In Latin, among several other interesting things, it is *victoria* – again, "victory," or Netzach – and *aqua vitae*, "the water of life." Altogether, this is a much better showing.

It is in the meaning of the individual letters of the name PAZ that the central symbol of this Æthyr stands disclosed. The Enochian letters are attributed to the geomantic figures, which, in turn, are attributed primarily to the planets. The zodiacal correspondences are dual particularizations of the positive and negative modes of each planet (see the table in BLACK PEARL No. 1, page 34). When we say that the Enochian P and L correspond to Cancer, we really mean that they are the positive and negative expressions of the Moon, waxing and waning respectively. When we say that G and Z correspond to Leo, we really mean that they reflect the positive-negative polarity of the Sun, differentiated by whether he has northern (summer) or southern (winter) declination. It is the same with the other planets, each of which is expressed through the "day" or "night" rulership – the masculine or feminine sign that it rules. Thus, the Enochian A corresponds to Taurus because this is the "night home" of Venus. Expressing these through the zodiacal signs gives more vitality and differentiation, so the sign symbols are the most commonly employed.

But we should not let our common habit cause us to miss the elegant symbolism of this Æthyr's name. PAZ shows the Moon (P) and Sun (Z) conjugally joined by "the night house of Venus," Taurus (A), which corresponds to the Hebrew letter Vav. The simplest reading of the name PAZ is, "Moon and Sun conjugally conjoined;" and the Moon is, more specifically, shown in her **positive** expression and her increase, as the Sun is shown in his **negative**, or winter, expression. This detail of their relationship is borne out in the imagery of the vision.

§1: Within the topaz of his skrying stone, on the first perfectly clear and sunny morning after days of rain, he first sees a brilliant six-fold star – the hexagram, star of David or of love. It is the γ in the midst of the name PAZ, uniting the Sun and the Moon, here represented by a White King and Black Queen – variants of both European and Tibetan alchemical symbols.

§2: These angels, the color of Chesed in the Princess Scale, may be the Hashmaliym. They recite a common religious theme concerning the rapture of the primary creator-god.

§§3-6: These paragraphs show the central image or event of the vision, the ecstatic sexual union of the Sun and Moon. In Qabalistic terms, these are specifically the Yod and Heh-final of the Great Name $\aleph\eta\aleph$, corresponding not to the Father and Mother, but to the Father and Daughter. She is the “soul of innocence” of Malkuth who, by her union with “the Son” – this refers to the Knowledge & Conversation of the Holy Guardian Angel, her wedding in Tiphereth – has been “placed upon the throne of her Mother” – borne all the way to Binah in the central event of these Visions for Crowley, the “Crossing of the Abyss” and the attainment of the Grade of Magister Templi, $8^{\circ}=3^{\square}$. It is, then, her role to reawaken the youth of her father, the original Yod of Tetragrammaton who first begot her upon her mother.

It is, unfortunately, necessary to mention that this is allegory and we are not actively preaching father-daughter incest as the key to the redemption of the world. We must see this tale from the point of view of the Daughter. We are each the Qabalistic Princess-Daughter in the beginning of our journey, and it is as she that we finish it as well. The first step is to discover ourselves as we are. The next is the wedding and union with our Prince in the Knowledge & Conversation of the Holy Guardian Angel. Following the life-metaphor, this matures us, and turns the girl into a woman. He places her upon the Throne of the Mother, Binah (and probably upon a pedestal or two along the way!), but it is her own Throne she finds. In her maturity, she is the mate no longer of a boy, but of a man. With all of its blessings and problems, this ancient pattern is still quite prevalent in our society.

Beneath this is an allegory of our spiritual growth. In the final analysis, it is in Heh-final, Malkuth, Assiah, the field of our actions and of our senses, that we create the most perfect conditions for the creative expression of the central Seed-Will, the primal impulse of our inmost being. Persephone, the Daughter of Earth (\aleph), is truly wed to Hades (=Hadit), the inmost and Hidden One (\aleph); but it is by her own will that she remains in Hell, and not as a captive slave but as its ruling Queen.

§§7-8: What Crowley witnessed was beyond his Understanding – the fruits of his Grade of $8^{\circ}=3^{\square}$. He was, however, opened to a taste of it. His words and

thoughts are struck dumb that he might experience it. In all the superficial turmoil and opposition, “the single phenomenon” which lies behind them all “is Peace.”

§9-10: This is the blackness of Saturn, corresponding to the Capricorn Moon. By “blue” is meant the indigo of Binah, Tav-Saturn, and A’ayin-Capricorn (“...her purity hath tinged his black with blue,” §3). “The Great One of the Night of Time” is the esoteric title of Tav as Atu XXI, The Universe. “Lord of the Forces of Matter” is the corresponding title of Capricorn as Atu XV, The Devil.

§11: Latin: “O Night, Night, which hides the scandal of the unspeakable, of the abominable, praise be to God alone, who gave the sign not to be written. Praise to the virgin whose rape bequeaths health.” Some of the words can be taken in more than one way, as often happens. I do not think, for example, that the virgin’s “rape” is an act committed *upon* her, but, as the vision displays, an act committed *by* her. (*Stuprum* may mean her “immorality,” so called, not just her passive rape.)

§13: Venus rises in Capricorn. The symbols are clear. A further comment is made on changes in the functioning of consciousness.

§14: Lion vs. bull is south vs. north. Man vs. eagle is east vs. west. The Sphinx, in the center, synthesizes these and represents the Quintessence. The analogy is to Ædipus, the Lord of Thebes, who slew the Sphinx, slept with his mother, and ultimately blinded himself, wandering the world as an unsighted fool. (Note that \aleph is the central, vertical axis of the Cube of Space.) The Hebrew letters trace a continuous route on the Tree of Life and total to 687, which has several interesting correspondences, including $\aleph\eta\aleph$, “has conceived seed.”

§15: Ædipus-Aleph is shown as the One who transcends all opposites, yet is declared the consort of Babalon. This paragraph summarizes the whole Qabalistic formula. The “tomb of Tetragrammaton” is evidently that in which He is buried. It may be Saturn that has climbed into the bed of his daughter, Juno; but the punishment of the wheel is that received by the mortal Ixion (lit., “strong moon-man”) who betrayed Jupiter’s hospitality by sneaking into Juno’s bed, and was caught in the act. The child of his union with Her was the race of Centaurs (our first Sagittarius theme?). The Latin words mean, variously, “man,” “power,” “poison,” “virility,” and “fresh, young, green;” but their real importance is that their initials are V.V.V.V.V., Crowley’s motto as $8^{\circ}=3^{\square}$, here portrayed as the child of a mortal with the Queen of Heaven. (The reference to “Titan” may be that, in Greek, $\tau\epsilon\iota\tau\alpha\nu = 666$; and Crowley used this sometimes to refer to Adepts in general.)

§16: He is returned from the Capricornian desolation of this vision unto his life, his memory not to be burdened with its details, and to wait – for what yet remains is the revelation of the Arcanum he still sought.

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IN THE CONTINUUM is a Thelemic periodical, published biannually (1973-1996) by College of Thelema. For nearly 25 years, it was the leader and standard against which all other Thelemic educational periodicals were compared. It features writings by Aleister Crowley that are difficult or impossible to find in print, or which are basic to understanding Thelema and *Liber Legis*. The superior proven value of its instructional content fills a great need among all students of Thelema. Articles on Qabalah, tarot, magick ritual, astrology, psychology, Thelemic history, and other subjects assist the student to find his or her own True Will through self-knowledge. Included also are poetry by Crowley and others.

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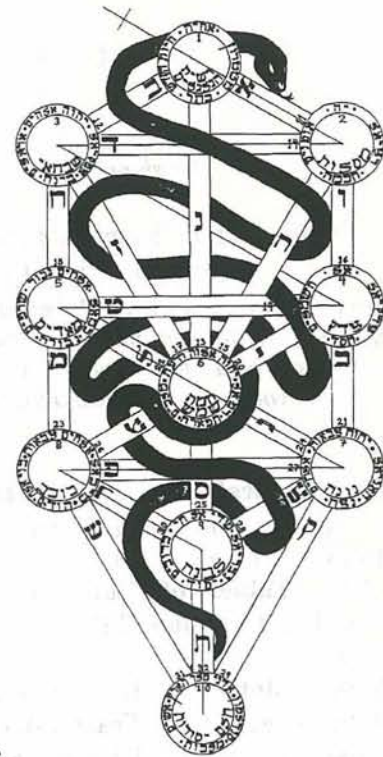
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