



BLACK PEARL

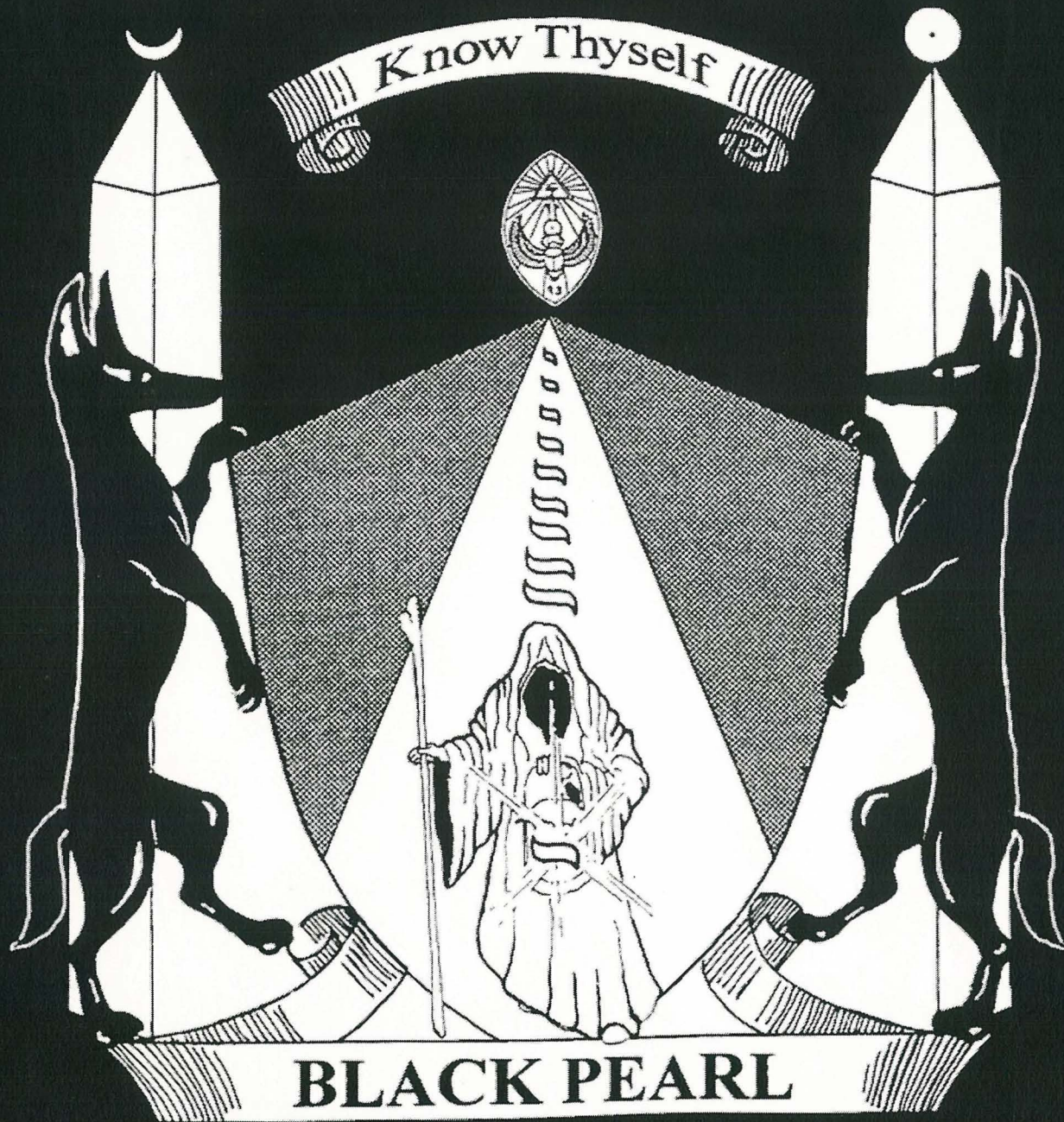
THE JOURNAL OF THE COLLEGE OF THELEMA



Autumn, 2001 E.V.



Vol. 1, No. 10



Seek the New in the Old -
Seek the Old in the New

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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SPECIAL THANKS to the cover artists for Volume 1

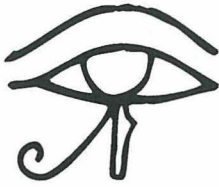
Angela Wixtrom	Issues No. 1, 2, 4, 5, 6, 7, 10
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Original BLACK PEARL bearings on inside front cover (issues 1-10) by <i>Kimberley Edwards and Angela Wixtrom</i>	

And to all of our contributing writers —
too many to list here — you all have added to the magic
(and magick!) of the last five years. Thank you!

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IN MEMORIAM: 93, 11, 77, 175



Editor's Letter

NEW VISIONS – NEW VOICES

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

Much could be written about the events of September 11 (hereafter called "911"). Most of it has been dunded and redunded already. I dunded some of it myself. There seems to be no need to add anything further in the tiny space available. I'll let page 2 speak for me.

But this does give me segue into explaining why this issue of BLACK PEARL, unlike any COT journal issue in the last 28 years, is late. It was a conscious choice. In the wake of disasters that powerfully and fiercely mobilize most of the nation's or planet's consciousness, initiates always add a strong hand to provide not only healing but, especially, outrigging – on many levels. The most important impact is in the earliest hours and days after the crisis, when chaotic thoughts and emotions are seeking new equilibrium, a platform that, thereafter, will be borne forward for years. One of the tools I employed was my online computer support newsletter that, in the month of September, I devoted entirely to addressing "911." Over 4,000 people read it, which, I assure you, is much more than the circulation of BLACK PEARL! I hope you, the readers, agree that the reallocation of time resources was justified. (If you want to read my online remarks, you can find them at www.aumha.org/elist/elist010913.htm and elist010918.htm.)

I had planned to devote this issue's editorial – the last in Volume I of BLACK PEARL – to the topic of changing times. But we've all read little else for the last month, so I'll not dwell on it other than to tell you some of the things in store for BLACK PEARL as we launch Volume II next issue.

Some current continuing features are coming to a close. This issue concludes the 10-part series on *The Vision & the Voice* – which takes 70% of the issue. By coincidence, it was Vol. I, No. 10 of IN THE CONTINUUM (24 years ago) that Soror Meral gave over entirely to Crowley's exceedingly long commentary on *Liber LXV*, Cap. IV. As she did then, I have deferred regular features to next issue and given *V&V* all the space it needed. Among the items deferred was the final installment of the "Ceremonial Magick" series that has been standard fare in Volume I.

This issue also gives hints of new directions. Part I of *The 32 Paths of Wisdom* is precursor to a new series on the Paths. There will be much more Qabalah in the next volume (digging into fundamentals by "Seeking the New in the Old"), a lot more astrology, and a new series, "By Silver Starlight." Articles on ritual construction will float back after a couple of issues. And, of course, Ike Becker, Frater Yod, and Quill are still around, and Soror Meral, who has been happily predicting her own imminent demise for the last 20 years, also has agreed to keep writing for us even while she practices the "live long & desire death much" formula of her Grade. (Angela Wixtrom's cover this issue is an homage to Soror Meral's ITC cover – and a setup for something else already on Angela's drawing board.)

In the near future, a consolidated topical Table of Contents of the entire Volume I will be online, and kept current thereafter. See: www.aumha.org/pearl.htm.

Please make no mistake about exactly how serious this issue's "One Bird in Flight" article is! And the footnotes are exactly as serious as the rest of the article. Make no mistake about it! Nosireesir!

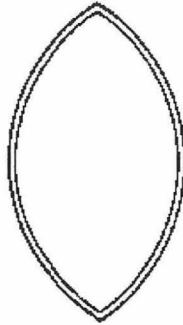
As Volume II opens, prices necessarily will increase. BLACK PEARL today costs \$1 more than ITC did a decade ago – less than a dollar above actual manufacturing costs (not even counting supplies or overhead for the editorial process – just for the copying and binding). No one gets paid. We do give contributors a complimentary copy. If all expenses are counted, we've operated at a small loss. We have decided to increase each issue's cost by US\$2. Existing subscriptions will be honored at the rate paid, and current prices will be honored through December 31, 2001. The new prices are: \$7.00/issue (if hand-delivered); \$8.50/issue post-paid in North America; and \$16.00 for a two-issue subscription. Subscriptions also have the advantage that issues are mailed on or before the actual Equinox, whereas copies ordered after that date are shipped by the all-volunteer staff of one as time permits.

In return for this increase, we will do everything in our power to make each issue so good that you think you're getting an unfair bargain!

Love is the law, love under will.

– FRA. A.H.

BLACK PEARL



ONE BIRD IN FLIGHT

Z.:Z.:® Publication in Class W

PRIMANPROPER:

C.I.A.	10°=1□	
www	9°=2□	
N.S.C.	8°=3□	
I.R.S.	7°=4□	Demonstrator
Ph.D.	6°=5□	Impostor
K.K.K.	5°=6□	Cancellations

A glimpse of the structure of the Great Beige Brotherhood,

for nothing at all, which is the same meaning after a different manner.)

Z.: Z.:®

Possession shall be nine-tenths of the Law!

1. The Order called SFSF is, in respect of its existence upon the Earth, an organized body of people extinguished among their fellows by the qualities here enumerated. They exist in their own Truth, and dwell in their own Palaces, which is both unicursal and unique.

2. The order consists of eleven Grades, or degrees, and is numbered as follows. These compose three groups, the Orders of the SFSF, of Dr. Pepper, and of the D.o.G., respectively.

(WARNING: We are not to be confused with the A.A. We are not one of those twelve-step groups. Easy doesn't do it. We take several days at a time. In fact, we take it any way we can get it. The name of our Order, in the outer world, is the Zero-Zero. On the inner planes, our initials stand

The Order of the D.o.G.

Probation Officer	0°=0□
Newphyte	1°=10□
Zealagator	2°=9□
Impracticus	3°=8□
Phosphorus	4°=7□

(Primatus Liminis – the Missing Link)

The Order of Dr. Pepper

Ineptus Minor	5°=6□
Ineptus Major	6°=5□
Ineptus Tax Exemptus	7°=4□

('Til Da'ath Do Me 'Part)

The Order of the SFSF

Magister Tabernaculi	8°=3□
Z.:Z.:® Top	9°=2□
Hepissismuch	10°=1□

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life. In summary, they are:

FRESHMAN (or RHINEY). Is subjected to numerous initiations as the High Brethren see fit.

PROBATION OFFICER. His principle business is to entrap such new candidates to the Order as possible, and keep notes on them for one year (which he transmits regularly to his Newphyte). On entrapping 11 new paying members, he advances to

NEUPHYTE. Has to learn to travel efficiently in an Aeroplane, and obtain complete control of a T.V. set.

ZEALAGATOR. His main work is to achieve complete success in Sitting and Breathing. He also begins to study and apply the formula of X.T.C.

IMPRACTICUS. Is expected to continue his study of the T.V. and complete his intellectual training by a thorough study of Dr. Strange comics.

PHOSPHORUS. Burning Light of the Order. Quite useful to have along on camping trips. Further expands his devoted study of the T.V., and pays higher dues.

PRIMATUS LIMINIS (The Missing Link). Is expected to expand his study of the T.V. to 20 hours per day such that he Stops Thinking. By these means, and through his own application rather than conferred initiation, he soon becomes

A LITTLE INEPT (without). Is expected to abandon the T.V. and obtain the K. & C. of the H.G.A. (Kissing & Cuddling of the Hermosa Girl-scout Association).

INEPTUS MINOR (within). As a result of these practices, undertakes a Magical Retirement for seven years, as a guest of the State of California, and receives initiation in the Averse (or, as some say, Reverse) Formula of the Golden Rod.¹

INEPTUS MAJOR. Studies the *Illuminatus* trilogy, though without comprehension.

INEPTUS TAX EXEMPTUS. Buys a Universal Life Church ordination and non-profit church charter. He then either (a) goes back to jail, goes directly to jail, does not pass Go, does not

collect \$200; (b) takes a ride on the Reading; or (c) advances to Boardwalk, which I own with a hotel. He must therefore mortgage all his possessions, even his Holy Guardian Angel, and sit there "Til Da'ath Do Me 'Part." When he rolls doubles, he is allowed to become a

MAGISTER TABERNACULI and don "the Yarmulke which few dare wear." He may then preside over circumcisions and hog butcherings.

Z.:Z.:® TOP. Previously known as "Jug-gler," "Pick-Pocket," and "Liar." Him boss.²

HEPISSESMUCH. Is fed up with all this and beyond salvation. Doesn't reveal to anyone how far gone he is. Most members of this Grade eventually move to Berkeley, California.

3. It should be stated that these Grades are not always attained fully nor in strict consecution, nor manifested wholly on all planes. This subject is very difficult, and entirely beyond the limits of my feeble mind to explain before my morning coffee.

4. Each member is trained to the one habit essential to Z.:Z.:® Membership: he must stay in communication with those beneath him and report on them regularly to SSSS headquarters. Also, he must keep his dues paid.

5. No attainment whatsoever is officially recognized by the Z.:Z.:® unless the immediate inferior of the person in question has also paid his dues. The purpose of this *schema pyramidis* is to inspire the use of Applied Magick and other practical demonstrations on the part of each member with regard to his inferior(s).

6. The Grades of the Order are fully described in *Liber Shevurah vel Barley, sub figurâ DLXXXI*. The ample accomplishment of each and every one of the assigned tasks is insisted upon with the most rigorous rigidity.

7. There is an absolute prohibition for anyone below the Grade of Z.:Z.:® Top to accept money, sex, or other reward, directly or indirectly, in respect of any service connected with the Order, for personal profit or advantage. The penalty is an immediate hike in dues.

8. Each member must make it his main work to write his own True Will and Last Testament, and to do this, as our Holy Books say, "Unto Me."

¹ As it is written: "Thou shalt fall upon thy knees in the morning and in the evening and in the morning again, and thou shalt scream the agony of the slain at my coming. And thou shalt call me Earl."

² Look for a well-dressed man in cheap sunglasses and a pearl necklace, screaming the Word of the Grade, "Gimme all your lovin'."

9. He must accept *The Book of the In-laws*³ as the Word and Letter of Truth, and the sole sole Rule of Life. This Volume of the Sacral Law was dictated to the Master 999 by !Who*Vast? (אבאגוהא in Hebrew, or in Greek 'Υφαιεστ)⁴, a Great Master of the Inner School disguised as an Indian Wiseman and Crystal Vendor on Venice Beach in year Zero of our promulgation, announcing that One Truth in which all men can concur: "Possession shall be nine-tenths of the Law!"⁵

10. As is self-evident, the Z.:Z.:® possesses the secrets of success. It makes no secret of its secret knowledge. To prove this, send us \$20.00 and an SASE for our free booklet, *The Z.:Z.:® Method of Financial Success*.

11. This paper has been written not only with the object of attracting individual seekers of the way of Truth, but of affirming the propriety of the methods of the Z.:Z.:® as the basis for the next great step in the advance of human knowledge.

Love in the raw, love under water.

The Master 999,
also called The Thrice-Holy Choronzon,
or The Beast Who Stands on His Head

9°=2□ Z.:Z.:®⁶

XV° O.T.O.

III° F.O.A.C.

375° F. = 191° C., Order of the Secret Chefs

Promulgated on this 7th day of April, 1979 E.V.

FORBIDDEN LOVE

Cruel love, thou appearest in a thousand faces;
The heart blossoms under thy approving glances;
The heart trembles and recoils from thee unaware
And calls upon the fates to undo thy traces.

Love, strike me not now or I despair:
Oh, I despair under thy smooth caresses,
Thy rapturous passion, thy intense kisses.
No, I cannot love, the impossible must remain
afar.

Hush, be still my heart, do not leap at a sign
That is only another face among the crowd,
Another love, another passion, but oh, not mine.
Enclose me still my tight drawn shroud.

Is it not enough, those who have gone before?
Those whom I loved until the soul shivered in
pain.

Can I not look now to thy power's wane;
Can I not cease, must I adore?

Cruel love, thou strikest me with thy torment.
I must prepare my face against betrayal;
Must still my heart against his arrival;
Be impersonal, cold, keep emotions pent.

Within a tight coiled purpose my serious age
Like unto a gray browed hermit, eremite,
Firm set against folly and gloried by an inner sight
And helped by His Light, as befits a sage.

SOROR MERAL

April 8, 1953

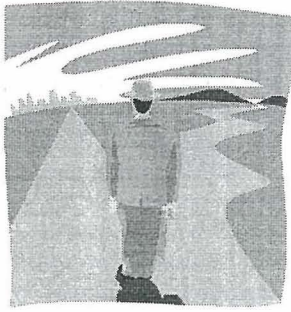
³ The present manifesto was promulgated many years before the clever and popular satire passing itself off as the **real** *Book of the In-laws*, which yet contains nothing at all of the Secret Chefs' sublime recipe for serving humanity, encapsulated in their teaching, "All these old cans of alphabet soup are okay; but Noon is not Death." *Caviar emptor!*

⁴ That is, 93=418.

⁵ Notwithstanding the self-evident Truth of this our Law, the reigning High Maniac presiding over the Beta-testing of a particular fellowship, has insisted that this is all wrong, and should be: "Possession shall be nine-tenths of the Loa!"

⁶ Or so far did he tell the Magisteri Tabernaculi.





THE 32 PATHS OF WISDOM

Part 1: The Sefiroth

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

Virtually any serious preliminary exploration of the Hermetic Qabalah will bring one quickly into contact with the often perplexing, always captivating verses called *The 32 Paths of Wisdom*.

My own earliest exposure was in *The Mystical Qabalah* by Dion Fortune, where the first ten verses, referring to the ten *sefiroth*, are quoted in full under the erroneous label of “Yetziratic Text.” Soon thereafter, I encountered the same verses in the grade ceremonies of the Golden Dawn. Eventually, I learned that these Qabalistic versicles were from the Appendix to W. Wynn Westcott’s translation of the *Sefer Yetzirah* – hence the occasional impediment of the adjective “Yetziratic.” However, though these paragraphs have been published most frequently as an auxiliary to the *Sefer Yetzirah*, they are not part of that early (First Millennium) Kabbalistic book. They comprise a separate and distinct document. It is as such that we approach them here.

Once I became familiar with the 32 titles, I began to recognize them in many places. They were tabulated in Aleister Crowley’s *Liber 777*, and employed extensively in Paul Foster Case’s *The Tarot* and other writings. Although my meditations on the verses quoted by Dion Fortune had opened many subtle doors, it was especially Case’s private correspondence course on “The 32 Paths of Wisdom” that displayed to me the amazing depths of meaning encoded in these 32 verses. That particular course also made me aware of the range of disparity between various translations. It planted the seed that one day I would undertake to translate the work for myself. The possibility of this project, however, went on a far back shelf for many years.

Then, in 1991, I acquired R. Aryeh Kaplan’s superb translation and analysis of the *Sefer Yetzirah* (Samuel Weiser, Inc., 1990). In an Appendix, R. Kaplan, like many before him, included *The 32 Paths of Wisdom*. On perusing his translation of these, I quickly noticed two things: first, that he gave the full original Hebrew of the Path titles (which I had not seen previously); second, that his translations often were dramatically different from those of Westcott, Case, Waite, and others. I do not recall whether my excitement was greater,

or my despair. Each of these translators (especially Case and Kaplan) was a competent language scholar, yet their translations often did not reflect the same meaning at all. How could I trust any of it?

It became inevitable, therefore, that I would undertake my own translation – if for no other reason than to resolve these disparities to my own satisfaction. To some extent, every Qabalist must do this. Ultimately, the Hebrew must be understood on its own, not merely through translation, and at a deep level beneath the surface meaning. Accompanying the translation of each verse here following, I have included notes that may be of some use to the reader in this process.

I have no illusion that mine is now **the** “correct” translation. I am sure that no sophisticated composition in any language can be migrated to another without unfortunate distortions, especially when there are vast cultural, philosophical, and temporal chasms to bridge. In this task, I have benefited from the rich work of my predecessors, inherited as a Foundation for my own efforts. Additionally, I have reviewed and revised the translations following by the bright light of the topaz.

The First Edition of this translation was first published by the College of Thelema in 1994. To my great benefit, it attracted the attention of Mr. Rawn Clark, who asked to reproduce it in his original analysis of *The 32 Paths of Wisdom* published privately as *A Path To Understanding* (Laytonville, CA, 1997). I am indebted to Rawn for introducing me, during our months of correspondence in 1996, to the scholarly literature that clearly demonstrated the true philosophical and historical origins of *The 32 Paths of Wisdom*, which, until that time, had been wholly obscure to me.

ר'

Specific authorship of *The 32 Paths of Wisdom* is uncertain. As with most classics of Kabbalah, we may never know exactly who directly penned the text. We do know, however, that *The 32 Paths of Wisdom* is a product of the 13th Century loose network of Kabbalistic rabbis called the **Circle of Contemplation**.¹

¹ The name is a modern one, coined by Gershom Scholem in 1928. They did not designate themselves as such.

Little has been written of the Circle of Contemplation.² Building on Gershom Scholem's decades of research, the most mature and substantial work on the Circle is *The Books of Contemplation: Medieval Jewish Mystical Sources* by Mark Verman (State University of New York Press, Albany, 1992). The Circle of Contemplation was an informal ring of Kabbalists scattered across Europe who, in the 13th Century, produced dozens of writings on theosophy, cosmology, and cosmogony. Seeding their prolificacy was *Sefer ha-Iyyun* (ספר היינן), *The Book of Contemplation*, authored late in the two-decade period 1215-1235 that witnessed perhaps the richest philosophical proliferation in all Jewish history. As Verman wrote, "...all of the esoteric writings of R. Eleazar of Worms, R. Isaac the Blind, and R. Ezra and R. Azriel of Gerona were composed, as well as [the final form of] the *Bahir*, ...*The Book of Contemplation* and [it's companion and, to a certain extent, progeny] *The Fountain of Wisdom*." This body of work was, in turn, tremendously influential in the writing of the *Sefer ha-Zohar* over half a century later.

The locale of *The Book of Contemplation's* birth almost certainly was in Castile, that mystically rich proto-Spain (*S'farad*, ספרד, to the Jews) into which R. Abraham Gikatilla was born in 1248, and which nourished him to write, late in his life, what is perhaps the greatest classic on the *sefirot*, *Sha'are Orah*, or *The Gates of Light*. From this same spiritually rich soil, came *The 32 Paths of Wisdom* around 1225-30.

As Verman has so thoroughly documented, one of the strongest formative influences upon the Circle of Contemplation was R. Eleazar of Worms and his pietist German Hassidic community, the *hasidei ashkenaz*. Surely R. Eleazar did not write *Sefer ha-Iyyun*. His central teaching concerning the "two Glories" is absent therefrom. However, this doctrine of the *kavodiyim* is prominent in *32 Paths*, which, therefore, may bear the especial imprint of R. Eleazar or one of his students.

R. Eleazar's teachings, combined with *Sefer ha-Iyyun*, have **everything** to do with *The 32 Paths of Wisdom*. Entire passages of *32 Paths* exist verbatim in *Contemplation*, as do **all** the highly strange and idiosyncratic technical terms that have puzzled translators of *32 Paths* for centuries.

ג'

Athanasius Kircher published, in his *Oedipus Aegypticus* (Rome, 1653), both Hebrew-Aramaic and Latin texts of the manuscript of *32 Paths*. J.S. Rittangelius also published a Hebrew text, in his edition of the *Sefer Yetzirah* (Amsterdam, 1642); and it is from this source that the document is best known. Hebrew texts are exceedingly rare, the only one I have seen with

² In 1948, Scholem catalogued 32 of their works in his *Reshit ha-Kabbalah*.

my own eyes (but was not permitted to touch with my own hands) being hundreds of years old.

I have employed Westcott's translation as the starting point for mine, amending it frequently when a different translation was warranted. This was not laziness; rather, it was an intentional magical act. Brother Westcott's words are established solidly within the collective psyche of Western Qabalistic students in this century. They have been employed in hundreds of ceremonial initiations, and in tens of thousands of meditations. Even Brother Case's translations (employed by both Associate and Working Builders of B.O.T.A.) rest substantially on Westcott's. Therefore, these words have acquired a sacramental value. Unless they were frankly wrong, I have not changed them (or have changed them but subtly). When several equally accurate translations were possible, Westcott's wording usually was chosen.

One specific change was in the translation of *sekhel* (שֵׁכֶל). Westcott, Case, and others translated it "Intelligence," as in "Resplendent Intelligence," "Pure Intelligence," etc. In the framework of the Western Mysteries, where intellectual functioning often outweighs other faculties, the word "intelligence" tends to further this unbalance. Moreover, it is not the most accurate translation. *Sekhel* may be translated variously as "brains, intelligence, understanding, wisdom," etc., referring to diverse faculties of mind. Many years ago, I elected the term "Consciousness" as a translation for *sekhel*. I note with pleasure that R. Kaplan made the same election.

These 32 Paths of the Tree of Life are specifically Paths of **Wisdom**. The implication is an unmistakable reference to the Second Path, *Hakhmah*, "Wisdom," as the forth-pouring source of Qabalistic teachings. Many of the more important attributions of *Hakhmah* can be applied to understand these Paths. These are Paths of Will. They are the Pathways of the Stars. The association of *Hakhmah* with the primal pouring forth of such instruction is supported by multiple traditions – too many to discuss in the present place. We may hint, however, that the keys of the "Wisdom teachings" are said to have been received (by Kabbalists from Abraham to Solomon) from Raziel, Archangel of *Hakhmah*, in the form of the mysterious *Sefer Raziel*. This title (ספר רזיאל) enumerates to 788, as do the words נסחרה חכמה, *Hakhmah Nis'tarah*, "the Secret Wisdom," one of the oldest names of what later was called Kabbalah.

Hakhmah is called the Radiant Consciousness. It is called the Crown of the World of *B'riyah*, the sublime plane of the spiritual consciousness of the fully awakened Adept. It is the Splendor (*Zohar*) of the Unity.

At the same time, we cannot ignore the fact that "wisdom" is one translation of *sekhel*, the word that designates these Paths in all 32 titles. These are, therefore, 32 Paths of Consciousness, 32 modes (or states) of the adaptation of human consciousness. By the system-

atic assumption of these various “states of mind,” practical Qabalists awaken the full powers of consciousness (*kahoth ha-saykheliym*), and open the channels whereby the energies of their Divine nature flow more freely. Thus are born the *Hasidiym*.

To this end, we happily offer this Second Edition of *The 32 Paths of Wisdom* for the students of the College of Thelema and Temple of Thelema.

Love is the law, love under will.

James A. Eshelman
Autumn Equinox, 2001 E.V.

KETHER: The Wonderful Consciousness

The First Path is called the Wonderful (or Mystical) Consciousness¹, the Highest Crown. It is the Light of the Primordial Principle², which has no beginning. It is the Primal Glory.³ No creature⁴ can attain to its essence⁵.

¹SEKHEL MUFLA, מִשְׁכֵּל מוּפְלָא. *Mufla* is best translated “wonderful” – full of wonder! Its root is מִפְּלָא, *pala*, which, pronounced *pelé* (פֶּלֶא), is a title of Kether, usually translated “the Wonder,” but also meaning “marvelous, miraculous, wonderful, mystical, hidden.”

Words related to *mufla* are the homonymous *muf'la* (מִפְּלָא), “wonderful, incomprehensible;” and *mif'lah* (מִפְּלָאָה), “miracle.” It should be remembered that the English word “miracle” means “a wonder,” something to behold. A common Latin root is found in the word “admirable” by which this Path name is most commonly translated; but “admirable” usually gives the wrong idea. The error in this is in what people usually admire. The title would defer attention, often improperly, to the outermost aspect of a thing, whereas the inmost (הַפְּנִימִיּוּת, *ha-p'niymiyuth*) is rightly intended. “Hidden” (another common translation of this Path name) is correctly descriptive of the Path only in this sense of “the inmost.” However, based upon the root *pala*, R. Kaplan’s translation “mystical” is also accurate, and is employed here as a secondary translation.

²PRIMORDIAL PRINCIPLE. Throughout *32 Paths*, the word translated “primordial” is a form of קְדוּמָה, *qadoom*, “ancient.” I regret that the original for “Primordial Principle” is not in my notes. I no longer have access to the manuscript. I suspect the phrase was the single word קְדוּמָה, *Qadumah*, “the Ancient one.”

³PRIMAL GLORY. קְבוֹד רִשׁוֹן, *kavod rishon*. *Kavod* is the word translated as “Glory” throughout this

entire text. It may be observed, first, that קְבוֹד enumerates to 32, the total number of these Paths. By its internal structure, the word also divides these into the 22 Paths proper (כב = 22) and the ten *sefiroth* (יג = 10). Furthermore, since the letter ו is the Hebrew word for “and,” וּ כב also may be read as “22 and 4,” or 26, a veil for the supreme Hebrew deity Name, יהוה. It is to this Name that “Glory” especially refers throughout the text of *The 32 Paths of Wisdom*.

This קְבוֹד, or Glory, is the highest God-idea expressed in *Sefer ha-Iyyun*. It is first described as “the Glory, which is hidden from sight.” *Kavod* is further characterized as “the foundation of everything that is hidden and revealed. From Him issues forth all that is emanated from the wondrousness of the Unity (הִתְחַדְוּת) and all the powers (כְּחוֹת, *kohoth*) that are revealed from the ‘Most High Concealed’ (עֲלִיּוֹן, *Sathar El'iyon*), which is called *Amen*.” *Kavod* also is called “the primal emanator,” אֲצִיל הַקְדָּמוֹן.

By identifying this “Glory” with the “Most High Concealed” (“the Supreme Hiddenness,” as Verman translated it), we at once equate it with Kether, and, especially, with the Thelemic deity Hadit. Like Kether, Hadit is conceptualized as a nondimensional (“unextended”) point that, in an infinite universe of experience, is “everywhere the center,” and “known... never” (*Liber Legis*, II:3-4). Interested readers are referred to *Liber Legis*, especially Chapter 2, for a more extensive description of this God-idea.

⁴NO CREATURE. אֵין כֹּל בְּרִיָּה, *eyn kol b'riyyah*, “none in all of creation.” Similar to the closing phrase in the above text, *Sefer ha-Iyyun* says of the Glory that, “No creature can truly comprehend the essence of His existence and His nature, since He is in the state of balanced unity.”

⁵ESSENCE. עֲצֵם, *etzem*. One of the most repeated words in *32 Paths*. Pronounced עֲצֵם, *otzem*, it means “power, force, strength.” The root means “bone.”

Kether corresponds to the יְחִידָה, *Y'hiydah* (lit., “the only one”), the primal seed, or essence, of one’s being. This word expresses the same idea as the Sanskrit word *atman*, “the Self” (cf. *atom*).

HAKHODAH: The Radiant Consciousness

The Second Path is that of the Radiant (or Illuminating) Consciousness¹. It is the Crown of Creation², the Splendor of the Unity³, like unto that which “exalts itself as the head over all.”⁴

The masters of Qabalah call it the Second Glory.⁵

¹**SEKHEL MAZ'HIYR**, שֶׁכֶל מְזַהֵר, *Maz'hiyr* (i.e., *ma-zahir*) means “radiant, shining, bright, brilliant.” The traditional translation of this Path name, “Illuminating,” is a reasonable transitive paraphrase, and therefore is retained as a secondary translation. The key idea is that *Hakhmah*, on its own plane, is the forth-pouring source of this illumination, combining at once the ideas of luminosity, those of paternity, and those describing thought-ideas or manifestations of genius consonant with the contemporary use of the words “bright” and “brilliant.” In *The Chaldean Oracles*, these ideas are represented especially as forth-pouring “intellectual” (i.e. conscious) Fire of the Father.

²**CROWN OF CREATION**, כֶּתֶר הַבְּרִיאָה, *kether hab'riyah*. In addition to the literal meaning, *Hakhmah* is called the *Kether* of the World of *B'riyah*, the second or Creative World in Qabalah.

³**SPLENDOR OF THE UNITY**, זֹהַר הָאַחְדוּת, *zohar ha-aheduth*.

⁴The short phrase in quotation marks is a paraphrase of *1 Chronicles* 29:11, “You, O IHVH... are exalted as head over (i.e., above) all.”

⁵**THE SECOND GLORY**, כְּבוֹד שֵׁנִי, *Kavod Sheny*. So far as we can determine, the doctrine of a Second (Revealed or Created) Glory is the single doctrine of *The 32 Paths of Wisdom* that diverges from *Sefer ha-Iyyun*. The concept of “two Glories,” one Concealed and one Revealed (or Created), is central to the writings of Saadia and, later, of R. Eleazar of Worms. R. Eleazar is credited as the author of at least some of the Circle’s texts – in fact, according to Mark Verman, he is the only rabbi contemporary to the Circle who is so credited, the other texts being blatantly pseudonymous.

Examination of why there is so important a seeming divergence must be left for another place. Our present task is merely to understand the intended meaning of the passage. It seems an inescapable conclusion that the final words of our text refer to Saadia’s *Kavod Niv'ra*, כְּבוֹד נִבְרָא, a “Created Glory” that is secondary to the Primal Glory of the First Path in exactly the same way that *Hakhmah* is to *Kether*.

A similar doctrine is expressed in a passage in *The Chaldean Oracles*: “All things have issued from that one fire. The Father perfected all things, and delivered them over to the Second Mind, whom all nations of men call the First. The Second Mind conducts the Emyprean World.”

Hakhmah corresponds to the principle called חַיָּה, *Hayah* (often transliterated *Chiah*). This word literally means “life,” or “the vital and living power,” according to the lexicon. In practice, it refers to that vital spirit

within us, dynamic and living, which is the essence of life itself, profound and moving, that we call the True Will, or primal and defining impulse.

BIYNAH: The Sanctifying Consciousness

The Third Path is called the Sanctifying Consciousness¹. It is the Foundation of Primordial Wisdom² and is called Enduring Faith³. Its roots are Amen⁴. It is the parent of Faith⁵: from its power⁶, Faith emanates.

¹**SEKHEL HA-QADOSH**, שֶׁכֶל הַקְּדוֹשׁ, *sh'kel ha-qadosh*, with all of its variants, is too well known to warrant more than passing comment. All of its forms mean, essentially, “holy”; and this Path is “holy making,” or sanctifying. *Biynah* corresponds to נְשָׁמָה, *Neshamah*. This is one of the Hebrew words translated “soul.” It refers to the spiritual aspect of “soul” (in contrast to its psychological or bioanimating aspects). In other words, *Neshamah* is the superconscious, cosmically conscious, or spiritual aspect of our psyches, which sanctifies us. It is this that the words in the above text most simply and elegantly describe.

²**FOUNDATION OF PRIMORDIAL WISDOM**, יְסוֹד הַחִכְמָה הַקְּדוּמָה, *y'sod ha-hakh'mah ha-q'dumah*. *Biynah* is the Foundation (יְסוֹד) of *Hakhmah*. It is to *Hakhmah* as *Y'sod* is to *Tifereth*, as the Moon is to the Sun. What is this “Primordial Wisdom”? According to the *Sefer ha-Iyyun*, it is the creative potency that was the first emanation of “Glory” (*Kether*). “When it arose in His mind to create all His actions and display His power and produce all of His creation,” *The Book of Contemplation* says, “He created one power. This power is called Primordial Wisdom, which is called ‘Something Hidden’ (תַּעֲלֻמָּה, *ta'alumah*: Hadit). Before he created this power, His power was not discernible, until His radiance was seen and His glory was revealed in this wisdom.” The attribute “mystery” (*ta'alumah*) is said, in Qabalah, to be linked to the *sefirah Hakhmah* by virtue of its use in *Job* 11:6, תַּעֲלֻמֹת הַחִכְמָה, “the mysteries of wisdom.”

³**ENDURING FAITH**. The Hebrew phrase translated “Enduring Faith” is אֱמוּנָה אֱמֵן, *emunah omen*, from *Isaiah* 25:1, where it is variously rendered “perfect faithfulness,” “faithful and sure,” “firmness of faith,” “faithful faith,” etc., depending on the translation consulted.

⁴**AMEN**: *Amen*, אֱמֵן, is a well-known title of *Kether* as UNITY. It literally means “faithful” or “true.” *Sefer ha-Iyyun* confirms this identification with *Kether* when it calls אֱמֵן the “Most High Concealed,” or *Sathar El'iyon* (see the First Path).

⁵PARENT OF FAITH, &c. The final sentence of our text stems almost verbatim from *Sefer ha-Iyyun*, which reads: אָב הָאֱמוּנָה שֶׁמִּכּוּחוֹ הָאֱמוּנָה נִאֲצֵלָה, *Av ha-emunah shem'khofo n'atziluth*, "Father of Faith, because faith, from his power, was emanated." However, the wording was not incorporated verbatim into *32 Paths*. The word used was מְקוּר, *maqor*, meaning, "source, spring, fountain, origin, root."

The original term employed by the Circle was *av*, "father"; but *av* also means any progenitor or ancestor. Apparently, the word substituted into non-Hebrew editions of *32 Paths* shifted with time and with successive translation. Though we do not have the original texts employed by other translators consulted, the Latin texts used by Westcott, Waite, and the *Aurum Solis* led them to translate the word they found as "parent" (Westcott) and "mother" (the other two). Even the Hebrew text used by Case led him, also, to translate it "mother!" Kaplan's translation from the Hebrew reads, "father."

For מְקוּר, *maqor*, we have selected "parent" as the broadest translation (and one that appears to be in the spirit even of *Contemplation's* original אָב הָאֱמוּנָה). It is worth noting that, in idiomatic Hebrew, *maqor* carries a distinctly maternal implication: in the *Talmud*, it is used in the phrase מְקוּר דָּם (lit., "fountain of blood") to mean "the interior of the womb."

⁶POWER. כֹּחַ, *koah*. The word "power" in the last sentence probably should be understood in exactly the same way as the Hindu *shakti*, the feminine aspect of Deity that is the actual power of the masculine emanator-inseminator. This idea is consistent with the feminine, maternal nature of *Biynah*. It is from the *power* of the "Parent of Faith" that Faith itself pours forth.

HESED: The Overflowing Consciousness

The Fourth Path is named the Overflowing (or, Receiving) Consciousness¹, because from it emanate all the Spiritual Powers², all the most ethereal emanations with the most sublime essences: they emanate one from the other through the power of the Primordial Emanator.³

¹SEKHEL QAVO'A, שֶׁכֶּל קָבוֹעַ. *Qavo'a* means, "fixed, steady, constant, settled." However, these ideas are not convincingly related to the text of the descriptive paragraph above. The title of this Path is usually translated as "Measuring," "Cohesive," or "Receptacular." (The common translation closest to the literal meaning is "Arresting;" i.e., bringing to a halt.) There is Qabalistic support for some of these "usual" translations, particularly the apt attribution to *Hesed* of a *receptive* or *receiving* mode of consciousness. Both "receiving" and (to a lesser extent) "cohesive" are mean-

ingful when inserted into the above text. However, they are not accurate translations of the title word *qavo'a*.

There is uncertainty, therefore, as to the correct reading of the title.

Quite possibly, all of the usual translations, whether deemed fitting or not, resulted from a transcription error. While קָבוֹעַ apparently does not imply these meanings, it is only one brush stroke away from the related word קִבּוּץ, *qibbootz*, which means "gathering, group, collective." *Sekhel Qibbootz* may have been the title originally intended.

A different approach is suggested by a point earlier translators may have missed. The primitive root of קָבוֹעַ is בָּרַעַ, *bo'a*, "swelling up." According to Gesenius, its derivative meanings include "gushing up" or "boiling up" when applied to water; "breaking forth" if applied to ulcers; and "pustules" on the skin. When these ideas of "swelling up" are inserted into the text above, they make a great deal of sense. They appear to be the very topic of discussion! *Hesed* is surely and accurately depicted by the image of a sphere receiving the abundant emanations from above and, through swelling up and overflowing, pouring forth these blessings onto the *sefiroth* below, in the particular way the text described. For these reasons, we have selected "Overflowing" as our primary translation, and "Receiving" as its second.

²ALL THE SPIRITUAL POWERS. הַכּוּחוֹת הָרוּחָנִיּוּם. כֹּל הַכּוּחוֹת הָרוּחָנִיּוּם, *kol ha-koḥoth ha-ruḥaniyym*. The text for this Fourth Path is one of the finest examples of the relationship of *The 32 Paths of Wisdom* to the doctrines of the Circle of Contemplation. Several phrases in this paragraph are lifted directly from *Sefer ha-Iyyun*. Most of the remainder, though not an exact quote, is a close adaptive précis of several lines in *The Book of Contemplation* that describe the process whereby the Glory successively emanated "all the spiritual powers." So close is the general style of thought and expression that one is left with the impression that this present text was written by someone who had spent much time reading *Sefer ha-Iyyun* over and over – at the least.

Close attention should be paid to the words *koḥoth ha-ruḥaniyym* to understand the nature and source of these "powers": they are of the *Ruah*, or spirit.

³THE POWER OF THE PRIMORDIAL EMANATOR. כֹּחַ הַמְאֲצִיל הַקְדָּמוֹן, *koah ha-matziyl ha-qad'mon*. This phrase, also found almost verbatim in *The Book of Contemplation*, appears entirely straightforward. However, the word *koah*, "power," probably should be understood as explained in the Third Path: It is the *shakti*, or power, of the Atziluthic source that is the means. (This may be a reference to *Shekinah*, though such is not stated.)

G'VURAH: The Radical Consciousness

The Fifth Path is called the Radical (or Root) Consciousness¹, because it is the substance of the Unity, joining itself to that Understanding² which itself emanates from within the province of Primordial Wisdom.³

¹SEKHEL NISHRASH, שְׁכֵל נִשְׂרָשׁ. *Nishrash* stems from שְׂרָשׁ, *shorash*, meaning “a root.” Recall that “radical” primarily means “of the root.” The word is used thus in botany, in chemistry, in mathematics, and in (more or less) common parlance. The more common contemporary usage – meaning “extreme, sweeping, revolutionary” – is a derivative meaning, which also has great relevance to the ideas of Mars and *G'vurah*. The more classic term is here preserved, therefore, to infer, intentionally, a multiple meaning.

Psychologically, *G'vurah* corresponds to the faculty of Volition. The Will-force, as it is manifested in an incarnated being, is in some respects a transpersonal force, and in other respects personal. The esoteric doctrine (implied in the text of the Second Path, and the doctrine of Primordial Wisdom) is that the one determining, governing, and creative force is transpersonal, universal, and divine. There is, however, a point of convergence between this transpersonal Life force and the field of the individual personality. That point of convergence is represented by the *sefirah G'vurah*. It is through this point of contact that what we call individual (or personal) Will arises. But the force itself is not personal. What is uniquely personal is the constitution of an individual, which causes its point of rapport with transpersonal and universal Will, and the consequent expression thereof, to be unique as well.

Where is this point of contact? It is in the most deeply rooted seed-source, or “Primal Glory.” By the natural analogy of macrocosm to microcosm, its point of eruption within us personally is similarly deeply rooted – not in the highest aspect of our natures, but, rather, in the most primitive, primal root impulses.

²UNDERSTANDING. בִּינָה, *Biynah*, the Third Path.

³PRIMORDIAL WISDOM. הַכְּמָה הַקְדֻמָּה, *hakh-mah ha-q'dumah*. The reference is to *Hakh'mah*, the Second Path. This passage reasserts the relationship between *Hakh'mah* and *Biynah* that already was declared in the text of the Third Path (*q.v.*).

The True Will is the radical or root aspect of a being, and its discovery often effectuates the most “radical” (sweeping, revolutionary) changes. To get truly “to the root of a matter” is to gain the ability to uproot it – if necessary. In these few ideas is ample fodder for prolonged rumination.

TIFERETH: The Mediating Consciousness

The Sixth Path is called the Mediating Consciousness (or, Consciousness of the Distinguished Influence)¹, because through it the influence (inflow) of the (Atziluthic) emanations² is increased (or, multiplied). It causes that influence³ to flow into all the (pools of) Blessings⁴, which are united in its essence⁵.

¹SEKHEL SHEFA'A NIV'DAL שְׁכֵל שֵׁפַע נִבְדָּל. *Shefa'a*, שֵׁפַע, means an “abundant flowing,” the literal meaning of “influence.” *Niv'dal*, נִבְדָּל, means “separated, isolated, distinguished, divided, set apart.”

Tifereth corresponds to the central psycho-spiritual principle, called רִוּחַ, *Ruah*. This word means “breath,” and thus “spirit.” Literally, it is nearly indistinguishable from *Neshamah* and *Nefesh*, though in practice they are quite distinct. *Ruah* is the self-conscious ego, in contrast to *Neshamah* as superconsciousness and *Nefesh* as subconsciousness. *Ruah*, the ego-center, is the part of us that is singled out, isolated from the collective, set apart, distinguished. Because “distinguished” is understood in our language not only to mean “distinct,” but also to bear the solar traits of eminence and recognition, we have selected this word to translate *niv'dal*.

Being the intrapsychic faculty of differentiation and distinction, *Ruah* is also the aspect of consciousness that perceives the universe in a divided, differentiated fashion. *Ruah* participates in this process, whereby *Adam* was empowered to name all things in his world.

In contrast, the traditional translation, “Mediating,” though not supportable literally, bears great interpretive relevance, and has become sanctified by historic use. It is so well established among Hermetic Qabalists, and so descriptive of the Tiferic function and the processes depicted in the text above, that we have retained it as our primary title. Frankly, if the author of *The 32 Paths of Wisdom* did not intend to call *Tifereth* the Mediating Consciousness, we intend it, and have done so. There never has been, of course, any philosophical difficulty in recognizing *Tifereth's* mediating relationship between those *sefirot* above it and those beneath it.

INFLUENCE OF THE EMANATIONS. מְאַצִּילוּת שֵׁפַע, *shefa'a me-atziyluth*, means, “the influence of the emanations.” The parenthetical words in the translation seem warranted, to make the meaning clearer. “Influence” means, “a flowing in”; but we also want to retain the more familiar connotations of the word, *viz.*, a power affecting the course of events. Similarly, the word for “emanations” is, itself, *atziyluth*. Emphasizing this fact parenthetically reinforces what otherwise would not be evident from the translation alone.

³INFLUENCE. Again, שֵׁפֶעַ, *shefa'a*.

⁴BLESSINGS. From the root בָּרַךְ, *barakh*, “to kneel down,” stems the identically spelled (and pronounced) word for “bless.” *B'rakhah*, בְּרַכָּה, means “blessing.” But *b'rekhah*, בְּרִיכָה, means a pool, pond, cistern, or reservoir – presumably (originally) a place where camels and people kneel to drink. (The beautiful passage in *Ecclesiastes* 2:6 is probably the best known use of its plural.) In unpointed Hebrew, *b'rakhah* and *b'rekhah* are indistinguishable. Westcott’s translation of this passage as “reservoirs of the Blessings” is based on an ambiguous Latin adaptation of the original הַבְּרִיכּוֹת, an attempt to incorporate both the ideas of “blessing” and “pool.” Case’s translation, “those blessed ones,” would have required בְּרוּכִים or בְּרִיכִים, *b'rukhiym*, rather than בְּרִיכּוֹת (we were similarly fooled, when composing the First Edition of this monograph). Kaplan’s translation, “blessings,” interpreted the word as בְּרַכּוֹת, which we suspect is the original intent.

הַבְּרִיכּוֹת either means “all the blessings” or “all the pools.” It is possible that a dual meaning (a Qabalistic or poetic pun) was intended, resembling the Westcott version. We have structured the translation to permit both possibilities.

⁵ESSENCE. עֵצֶמוֹ, from, עֵצֶם, *etzem*.

NETZAH: The Hidden Consciousness

The Seventh Path is the Hidden Consciousness¹, because it is the radiance² that illuminates all the powers of mind³ that are seen with the eye of the intellect, and through the contemplation of Faith⁴.

¹SEKHEL NIS'TAR, שֵׁקֶל נִסְתָּר. *Nis'tar* means “hidden,” or “concealed.” It is sometimes translated “occult,” a synonym for “hidden.”

²RADIANCE. זִיַּו, *ziyv*. The particular radiance of the Seventh Path, which illuminates “all the powers of mind,” is the emotive power of desire. This is the primary psychological correspondence of *Netzah*. According to Qabalists, this fiery psychological force is rooted in the Second Path, *Hakhmah*, called the Radiant Consciousness. The word here employed for “radiance,” זִיַּו, stems from the same root, נָהַה, “to shine,” as does *zahir* in the title of the Second Path.

³POWERS OF MIND. כֹּל הַכְּחוֹת הַשֵּׁקֶלִים, *kol ha-kohoth ha-sekheliym*. Previous translations have rendered this variously, most often as “intellectual virtues (or powers).” *Kohoth* is the plural of *koah* (כֹּחַ), a word significant, among initiated Qabalists, with respect to

Netzah. It means “strength, power, might,” and such metaphorical derivatives as “wealth.” *Sekheliym* is the plural of *sekhel*, the word that, as part of the title of each of these 32 Paths of Wisdom, is here rendered “consciousness.” *Sekhel* is diversely translated “common sense, brains, mind, wisdom, understanding”; that is, different expressions for the mental faculties. “Powers of mind” is, therefore, the most appropriate translation, at least in this context, for *kohoth ha-sekheliym*.

“All the powers of the mind” is probably best understood as broadly as it is written. These *kohoth* are the *siddhi* (powers) of the yogis, and should not be arbitrarily limited, nor presumed to be numerable. Nonetheless, we should mention that in *Sefer ha-Iyyun*, this had a technical meaning. These “powers” are the same as “all the spiritual powers” (כֹּל הַכְּחוֹת הַרוּחָנִיִּים), *kol ha-kohoth ha-ruhaniyiyim* – ten specific powers which *The Book of Contemplation* says were generated from the Primordial Wisdom. They may correspond to the ten *sefiroth* in the World of Atziluth (since the outermost of them demarcates “the end of the supernal realm”). What is even more interesting, though, in terms of this Seventh Path, the *sefirah Netzah*, and the planet Venus to which they correspond, is a general description that *Sefer ha-Iyyun* gives to the *kohoth*: “These powers are the shining mirrors (הַמְאִירוֹת הַשֹּׁפְרוֹת), *as-paq'lar'ya'oth ha-ma'iroth*, and their brightness is like the light of Venus (נוֹגַהּ, *nogah*).” Not only is their brightness compared to that of Venus, but the word translated “shining,” *me'ir*, is the title of the Fourteenth Path, *Daleth*, which is that one of the seven Double Letters also attributed to Venus.

⁴FAITH. The word “Faith,” אֱמוּנָה, probably alludes to the Third Path, *Biynah*, q.v. That is, these various mental faculties are perceived both through the *Ruah*'s self-reflective capacity, and through the intuitive faculties of *Neshamah*. Fascinatingly, the only other word used in the Old Testament to mean “faith” is נֶצַח, *n'tzah*, which (though of a different root) is spelled identically with *Netzah*.

HOD: The Perfect Consciousness

The Eighth Path is called the Perfect Consciousness¹, because it is the Plan of the Primordial². It has no root³ by which it can abide except in the hidden chambers of Majesty⁴ from which its own essence emanates.

¹SEKHEL SHALEM, שֵׁקֶל שָׁלֵם. Various words (various pronunciations) are spelled שָׁלֵם, with different subtleties of meaning. This one means “whole, entire, intact, complete, full, sound, safe.”

²PLAN OF THE PRIMORDIAL. הַכְּנֵת הַקְּדִמְיָה, *t'khunath ha-qad'muth*. This phrase is translated by Westcott as “the means of the Primordial,” by Case as “the dwelling-place of the Primordial” (from an identical underlying word, which means “place”), by Kaplan as “the Original Arrangement,” and by us as “the Plan of the Primordial” (“plan” in the sense of “blueprint”).

T'khunath is from a root meaning, “to arrange, to measure.” Related words mean, “plan, layout; trait, quality; measurement.” *Qadmuth* (from the root קָדַם, *qadam*, “to precede, to go before”) designates the primordial, first, or archetypal.

Hod, among the *sefiroth*, corresponds to the intellect. Psychologically, this is surely the trestle board on which the plan or pattern of the Primordial is drafted.

³NO ROOT. לֹא שָׂרָשׁ, *lo shorash*. Compare this phrase to the text of the Fifth Path.

⁴MAJESTY. גְּדוּלָה, *G'dulah*, “majesty,” is an alternative name for *Hesed*. Psychologically, the reference probably is to memory, which is attributed to *Hesed* – here seemingly represented as the sole root of the patterns of intellect. At least one valuable line of reflection, consistent with the Buddhist doctrine of *sankharas*, arises from reading the above passage to say that the only root, which holds in place and feeds the plan, arrangement, pattern, structure, and framework of our intellect, is “in the hidden chambers” of memory. It is interesting that the only two paths of *The 32 Paths of Wisdom* that are said to have a relationship to *G'dulah* are *Hod* (the *sefirah* attributed to the planet Mercury) and *Beyth* (the Double Letter attributed to Mercury; see the Twelfth Path).

U'SOD: The Pure Consciousness

The Ninth Path is called the Pure Consciousness¹, because it purifies the essence of the *sefiroth*². It proves³ and adapts the design of their images (or, patterns), and establishes their unity. They remain united, without diminution or division.

¹SEKHEL TAHOR, טָהוֹר שִׁכְלֵי. *Tahor* means “pure” or “clean.” The underlying idea is “unmixed”; consider its use, for example, in *Exodus 25:11*, טָהוֹר זָהָב, *zahav tahor*, “pure gold.” The meaning of “clean” or “clear” (interchangeable: “clear” water = “clean” water) arises from the root טָהַר, *tahar*, “to shine, to be bright.” Its application to morality arose secondarily, from these basic meanings.

In modern English we miss, perhaps too frequently, the fact that “pure,” in the moral sense, means, simply,

“unmixed” – compare such English synonyms as “untainted” or “uncontaminated,” in precisely the same way they would be applied to milk! The burdening of such a simple word with implications of moral degeneracy is an unfortunate contamination of the word’s elegant meaning. “Dirt is matter in the wrong place.”

²ESSENCE OF THE SEFIROTH. עֵצֶם הַסְּפִירוֹת, *etzem ha-s'firoth*. The wording hearkens back to the text of the First Path, drawing our minds, perhaps, to associate this meaning with Kether.

The phrase also provides interesting gematria for Thelemites: Even as the title of the Path, טָהוֹר, enumerates to 220 (the number assigned to *Liber Legis*), so does this phrase, עֵצֶם הַסְּפִירוֹת, total 961, or 31×31 ; 31 is the value of the esoteric name of that Book, אֵל.

³PROVES. The underlying word נִסָּה, *nissah*, means both “to prove” and “to try,” i.e., to confirm (a thing) by subjecting it to a standard of trial. It is essentially the same as the title of the Twenty-fifth Path of Samekh, נִסְיוֹנִי, *nis'yonyi*, translated “probation,” q.v.

Y'sod corresponds to the נֶפֶשׁ, *Nefesh*. This word is translated “soul, spirit, breath, life,” etc. It refers to what occultists call the “vital soul,” “animal soul,” or “automatic consciousness,” that is, to the field of subconsciousness, including both its purely psychological aspects, and the autonomic aspects which sustain basic biological subsistence. This also includes all sexual, reproductive, animating energies of the psyche.

MDALKUTH: The Resplendent Consciousness

The Tenth Path is called the Resplendent Consciousness¹, because it is exalted above every head, and sits on the throne of Understanding². It is illuminated with the splendor of all the lights; and it causes an influence to flow forth from the Prince of the Countenance³.

SEKHEL MITNOTZETZ, (שִׁכְלֵי מִתְנוֹצֵצִים). *Mitnotzetz* (sometimes given incorrectly, as מתנוצצע) is derived from *notzetz* (נוֹצֵצִים), “resplendent,” from the root נָצַח, *notz*, “to shine, to be bright.”

²THE THRONE OF UNDERSTANDING. הַבֵּינָה כִּסֵּא, *kissé ha-Biynah*. This is a reference to the Third Path of Wisdom, the *sefirah Biynah*. *Malkuth* corresponds to the second הַ in יהוה, and is called “the Daughter,” as *Biynah* corresponds to the first הַ, and is called “the Mother.” This present passage is a primary source of the doctrine that “the Daughter is to be raised to the throne of the Mother,” one Qabalistic metaphor for spiritual attainment.

³PRINCE OF THE COUNTENANCE. שַׂר הַפְּנִיּוֹת, *sar ha-paniyim*, literally means “prince of the face,” commonly phrased more poetically as “prince of the countenance.” The second word, פְּנִיּוֹת, often is mistaken for a plural, resulting in the common variant, “Prince of Countenances.”

According to the tradition of which Temple of Thelema is the recipient, the title “Prince of the Countenance” refers to Metatron, the Archangel of *Kether*. *Sefer ha-Iyyun* gives perfect confirmation of this transmitted teaching: “Metatron, the Prince of the Countenance, stands before the Celestial Curtain.” In the *schema* of *The Book of Contemplation*, the “Celestial Curtain” (פַּרְגֵּי גֹדֵד, *par'god*) is the last of the ten “spiritual powers” emanated by Primordial Wisdom. It is described as being “like an open door before the higher powers... Sometimes it is closed, and sometimes it is open.” Either this tenth emanation is the same as the tenth *sefirah*, *Malkuth*, or is at least analogous.

Why would Metatron, Archangel of *Kether*, be placed outside this outermost veil? Because it refers not to *Malkuth* in *Assiah*, but in one of the higher worlds. *Sefer ha-Iyyun* continues by quoting R. Akiva: “For the Holy One, blessed be He, said concerning Metatron, ‘I have positioned Metatron outside, as an attendant at the door of My palace.’” *Sefer ha-Iyyun* then comments, “This entire discussion indicates that he comprises both the end of the supernal realm (סֵרֵף לְמַעְשֵׂה הָעֵלְיוֹנִיִּים) and the beginning of the lower world.” Thus, all ten “spiritual powers” emanated by Primordial Wisdom are regarded as “supernal,” which presumably means *Atziluthic*, or of the World of Emanations. They are perhaps best regarded as the ten *sefirot* in the World of *Atziluth*, therefore.

How much of this doctrine of *Sefer ha-Iyyun* should be applied directly to *The 32 Paths of Wisdom* remains a matter of opinion, of course. There remains no doubt that *The Book of Contemplation* is the matrix from which *The 32 Paths of Wisdom* later emerged. Besides the identification of Metatron, the other details are given here only for background information. It remains for the individual explorer of the inner worlds to determine their value.



(*The 32 Paths of Wisdom* will be continued in a new series on the 22 letters of the Hebrew Alphabet, beginning in Vol. II, No. 1 of *Black Pearl*.)

THE CHILD

Alight and alive in the holiest flame.
Leap out, O ye sparks, at the half-hidden name
For ever my glory, for ever my shame!

Rejoice, O my soul, if his happiness hear!
Exalt thee, my joy, if the spell shall uprear
Delight in my dream, in the dream of my dear.

By passion and clamour the music is vain.
Resurges the stridence, insists it is pain;
Until, at the last, all the puzzle is plain.

Cry out on Apollo; he laughs at the whine.
Evoke we a soul nor of man nor divine
Deep-throned in a darker, unspeakable shrine.

O beautiful, beautiful! Light be thy luck!
Unveil thee to me; for my flower is to pluck;
God gives thee my virginal honey to suck.

Lo! Now is the hour, lest the happy hour go.
Ah! Love me an hour, if it kill me or no!
So be it, my God! be it so, be it so!

ALEISTER CROWLEY
The Winged Beetle, 1910

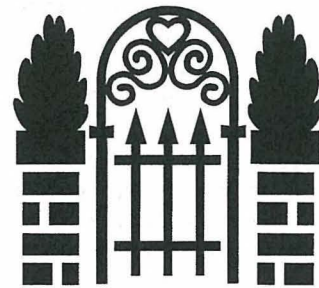
SONNET 138

When my love swears that she is made of truth,
I do believe her though I know she lies,
That she might think me some untutored youth,
Unlearned in the world's false subtleties.
Thus vainly thinking that she thinks me young,
Although she knows my days are past the best,
Simply I credit her false-speaking tongue,
On both sides thus is simple truth suppressed:
But wherefore says she not she is unjust?
And wherefore say not I that I am old?
O love's best habit is in seeming trust,
And age in love, loves not to have years told.
Therefore I lie with her, and she with me,
And in our faults by lies we flattered be.

WILLIAM SHAKESPEARE

Qabalist's Qorner: 671

by Ike Becker



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

In the Golden Dawn's ceremony of admission to the 1=10 Grade of Zelator (their initiation ceremony for the sephirah Malkuth), the aspirant was instructed that Malkuth is called "the Gate" – in Chaldee, *תרעא*, "which has the same number as the Great Name ADONAI written in full: Aleph, Daleth, Nun, Yod." Both equal 671, or 11×61 .

Adonai (אדני) is the Divine Name attributed to Malkuth. If each of its letters is spelled out as a word (commonly called "spelling in plenitude," or "spelling in full"), they are יוד נון דלת נון יוד, or $111 + 434 + 106 + 20 = 671$.

Also, *תרעא*, "gate," has this value. It's correct pronunciation is *t'ra'a* (darn near the same as the first two syllables of "tararaboomdiay"). This word *t'ra'a* is the formal title of the A.:A.: First Order initiation ritual (to the 1^o=10^o Grade), which, therefore, bears the number 671. From this ritual, Crowley adapted a personal self-initiation ceremony popularly called *Liber Pyramidos* – which, therefore, he **also** identified as *Liber 671*.

These letters, ThROA or TROA, have taken on a kind of secondary life of their own. In 19th and 20th Century Hermetics, it has become commonplace to rearrange these letters to create several words which form a sentence. Even though the Hebrew word for "law," *torah*, is spelled תורה, a Hermetic variant was forged, תערא. Similarly, the sequence אהער is used for the Latin *Ator*, a form of the name "Hathor." Other metatheses form the Latin forms *Rota*, "wheel," and *Orat*, "[it] speaks," and the word *Taro* – that is, Tarot.

The Qabalist's saving grace in all of this is simply to treat these words all as Latin, where they each enumerate to the important number 48. (We will probably look into this number on another

occasion.) Thus treated, they reasonably form the sentence ROTA TARO ORAT TORA ATOR, which is understood to mean, "The Wheel of Tarot speaks the Law of Nature."

Other Hebrew enumerating to 671 include:

אסתיר *As'tiyr*, "I will hide" (Deut. 31:18)

אעם [ם=600] *Aom*.

וההרין *va-Ta'hareyn*, "(And) became pregnant" (Gen. 19:36)

סתן העממו *ha-Ommo Satan*, The "Evil Triad" of Satan-Typhon, Apophrasz, and Besz: an "invisible station" in the original G.D.'s Neophyte temple. See the Z documents in EQUINOX No. 3 etc.

השם יהוה *ha-Shem Yeheshua*, "The Name Jesus"

עושה פרי *Osheh p'riy*, "bearing (or bringing forth) fruit"

An interesting relationship exists between 671 and the important number 666. They are separated by 5, the value of the definite article ה. That means that most Hebrew nouns enumerating to 666 also could be counted as 671 if the article is added to them. Two of these appear above.

In the Greek, these words are of interest:

ἄρτος – Bread (v. the "Last Supper")

ὁ μαντις – The prophet

ὁ ομφαξ – Unripe

παντελες – Perfect, complete

παράδεισος – Paradise

τρισκαίδεκα – Thirteen

χαιο – The (unused) singular of Χαιος, Chaos.

Love is the law, love under will.

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

**THE CRY OF THE 3RD ÆTHYR,
WHICH IS CALLED**

ZON ✠ ☩ ℒ ☿

0. There is an angry light in the stone; now it is become clear.

1. In the centre is that minute point of light which is the true Sun, and in the circumference is the Emerald Snake. And joining them are the rays which are the plumes of Maat, and because the distance is infinite, therefore are they parallel from the circumference, although they diverge from the centre.

2. In all this is no voice and no motion.

3. And yet it seems that the great Snake feedeth upon the plumes of Truth as upon itself, so that it contracteth. But ever so little as it contracteth, without it gloweth the golden rim, which is that minute point in the centre.

4. And all this is the sigil of the Aethyr, gold and azure and green. Yet also these are the Severities.

5. It is only in the first three Aethyrs that we find the pure essence, for all the other Aethyrs are but as Malkuth to complete these three triads, as hath before been said. And this being the second reflection, therefore is it the palace of two hundred and eighty judgments.

6. For all these paths* are in the course of the Flaming Sword from the side of Severity. And the other two paths are Zayin, which is a sword; and Shin, which is a tooth. These are then the five severities which are 280.

7. All this is communicated to the Seer interiorly.

8. "And the eye of His benignancy is closed. Let it not be opened upon the Aethyr, lest the severities be mitigated, and the house fall." Shall not

the house fall, and the Dragon sink? Verily all things have been swallowed up in destruction; and Chaos hath opened his jaws and crushed the Universe as a Bacchanal crusheth a grape between her teeth. Shall not destruction swallow up destruction, and annihilation confound annihilation? Twenty and two are the mansions of the House of my Father, but there cometh an ox that shall set his forehead against the House, and it shall fall. For all these things are the toys of the Magician and the Maker of Illusions, that barreth the Understanding from the Crown.

9. O thou that hast beheld the City of the Pyramids, how shouldst thou behold the House of the Juggler? For he is wisdom, and by wisdom hath he made the Worlds, and from that wisdom issue judgements 70 by 4, that are the 4 eyes of the double-headed one; that are the 4 devils, Satan, Lucifer, Leviathan, Belial, that are the great princes of the evil of the world.

10. And Satan is worshipped by men under the name of Jesus; and Lucifer is worshipped by men under the name of Brahma; and Leviathan is worshipped by men under the name of Allah; and Belial is worshipped by men under the name of Buddha.

11. (This is the meaning of the passage in Liber Legis, Chap. III.)

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

13. And for this is BABALON under the power of the Magician, that she hath submitted herself

* ♄, ♃, and ♀, (☉, ♎, and ♏), the Sun, the Balance or plumes of Maat, and the Snake. Added they make 280.

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

14. And this is the mystery that I declare unto thee: that from the Crown itself spring the three great delusions; Aleph is madness, and Beth is falsehood, and Gimel is glamour. And these three be greater than all, for they are beyond the words that I speak unto thee; how much more therefore are they beyond the words that thou transmittest unto men.

15. Behold! the Veil of the Aethyr sundereth, and is torn, like a sail by the breath of the tempest, and thou shalt see him as from afar off. This is that which is written, "Confound her understanding with darkness," for thou canst not speak this thing.

16. It is the figure of the Magus of the Taro; in his right arm the torch of the flames blazing upwards; in his left the cup of poison, a cataract into Hell. And upon his head the evil talisman, blasphemy and blasphemy and blasphemy, in the form of a circle. That is the greatest blasphemy of all.[†] On his feet hath he the scythes and swords and sickles; daggers; knives; every sharp thing, — a millionfold, and all in one. And before him is the Table that is a Table of wickedness, the 42-fold Table. This Table is connected with the 42 Assessors of the Dead, for they are the Accusers, whom the soul must baffle; and with the 42-fold name of God, for this is the Mystery of Iniquity, that there

[†] *I.e.*, that the circle should be thus profaned. This evil circle is of three concentric rings.

was ever a beginning at all. And this Magus casteth forth, by the might of his four weapons, veil after veil; a thousand shining colours, ripping and tearing the Aethyr, so that it is like jagged saws, or like broken teeth in the face of a young girl, or like disruption, or madness. There is a horrible grinding sound, maddening. This is the mill in which the Universal Substance, which is ether, was ground down into matter.

17. The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and poison is dropped into his eyes. And Lilith, a black monkey crawling with filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.

18. (Kill me! kill me!)

19. There is a mocking voice: Thou art become immortal. Thou wouldst look upon the face of the Magician and thou hast not beheld him because of his Magick veils.

20. (Don't torture me!)

21. Thus are all they fallen into the power of Lilith, who have dared to look upon his face.

22. The shew-stone is all black and corrupt. O filth! filth! filth!

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

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

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

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

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

28. *Note.* — In this the gold is Kether, the blue is Chokmah, the green is Binah.

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

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

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

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

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

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

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

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

37. For Choronzon is as it were the shell or excrement of these three paths, and therefore is his head raised unto Daath, and therefore have the Black Brotherhood declared him to be the child of Wisdom and Understanding, who is but the bastard of the Svastika. And this is that which is written in the Holy Qabalah, concerning the Whirlpool and Leviathan, and the Great Stone.

38. Thus long have I talked with thee in bidding thee depart, that the memory of the Aethyr might be dulled; for hadst thou come back suddenly into thy mortal frame, thou hadst fallen into madness or death. For the vision is not such that any may endure it.

39. But now thy sense is dull, and the shew-stone but a stone. Therefore awake, and give secretly and apart the sign of the Mother, and call four times upon the name of CHAOS, that is the four-fold word that is equal to her seven-fold word. And then shalt thou purify thyself, and return into the World.

40. So I did that which was commanded me, and returned.

BISKRA.

December 17, 1909. 9.30-11.30 a.m.

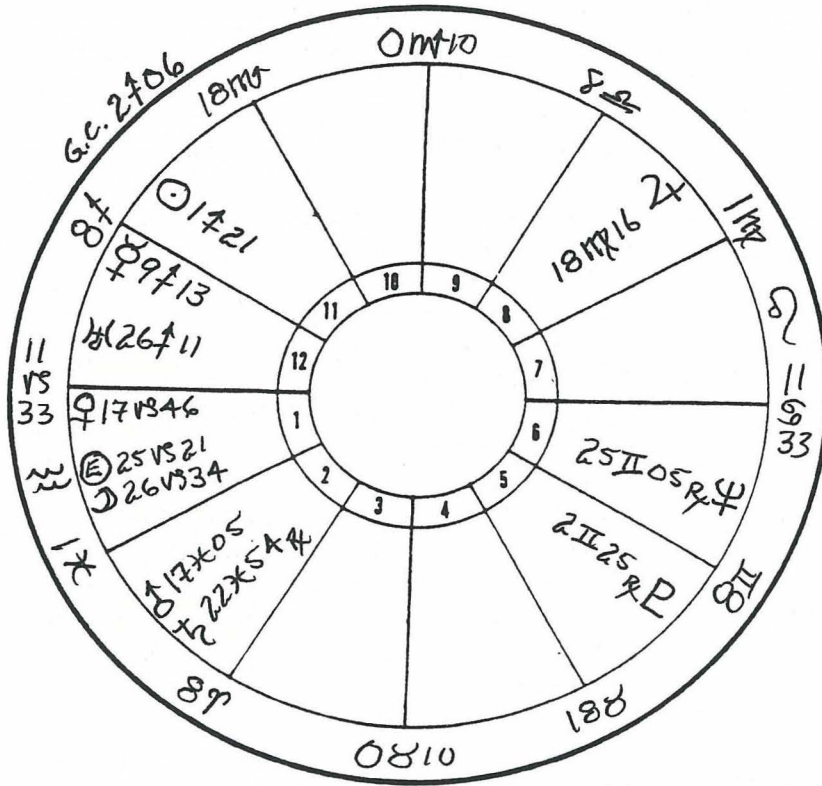
NOTES ON **ZOM** by Fra. A.H.:

Horoscopes for the visions of all three final Æthyrs, display a prominent Venus. At the time Aleister Crowley began to skry the 3rd Æthyr, Venus was rising. Feminine energies were even more concentrated by the presence of the Moon on the Eastpoint, crossing the Ascendant over the course of the vision (see §§12-13).

This marks, as well as anything else, the seeming disparity in the symbolism of this Æthyr. Both astrologically and Qabalistically, we would expect some of the most pronounced feminine symbolism of any of the 30 Æthyrs – but, mostly, it isn't there to be found. On the other hand, the vision Crowley received is primarily one of Mercury; yet there is not even the smallest clue that Mercury symbolism should be expected.

Patterns can be found, but they are not afloat upon the surface. Nor are they as sharply defined as was

BLACK PEARL



Sidereal Zodiac

11:30 a.m. ANGLES:

MC 28♍34

Asc 23♋05

EP 27♋06

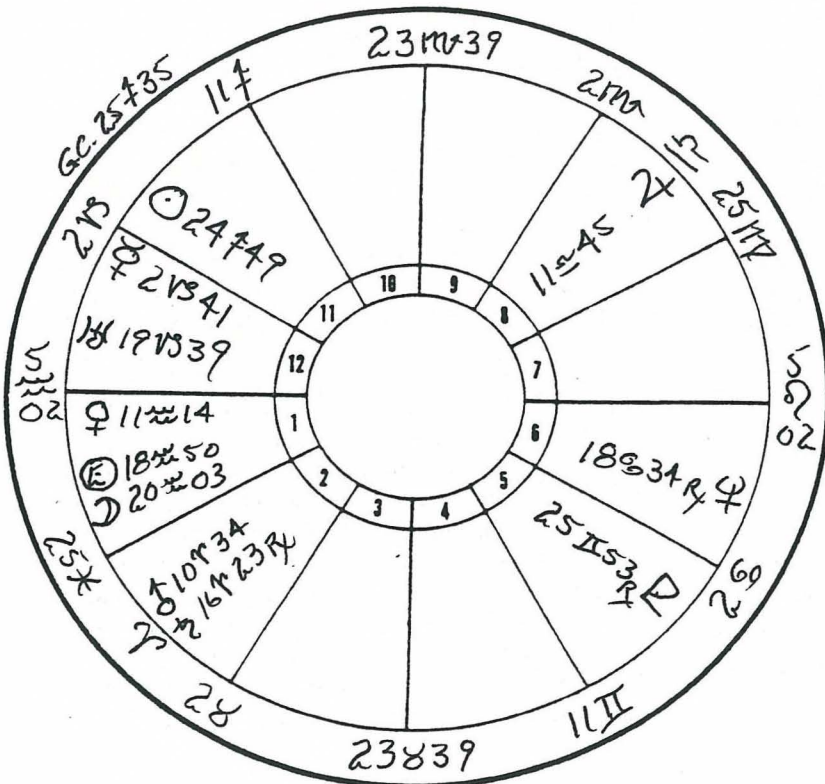
Vision of the 3th Æthyr

1909 December 17

9:30 a.m. LT

Biskra, Algeria

345N51, 5E44



Tropical Zodiac

11:30 a.m. ANGLES:

MC 22♌03

Asc 16♋34

EP 20♋35

commonplace earlier in the series. I suspect that, by this point, the moment of Fra. O.M.'s acceleration toward a climax overwhelmed other considerations. As we soon shall see, he not only was zooming toward the finish of this series of visions, but was also approaching the climax of that **personal** astrological pattern which was driving his entire undertaking.

Having acknowledged the disparity between expectations and actuality, let us dig a bit deeper into it.

According to the most persistently valuable Qabalistic scheme we have followed throughout this series, the 3rd Æthyr corresponds to **Binah in Atziluth**. Additionally, Crowley was newly an initiate of Binah, an 8^o=3[□] or Master of the Temple. His point of view was especially of Binah (if the literal paradox in that sentence doesn't undo its value entirely). With Venus and Luna dominating the horoscope, we would be entitled to expect a markedly feminine vision. We don't get one, though. Other than the Lilith section, there is nothing particularly feminine about it at all.

Beginning in the 9th Æthyr, an additional scheme was introduced. By this, the 3rd, 2nd, and 1st Aires would correspond to Kether. Broadly speaking, this is evident.

Finally, these last three visions, read at face value without preconception, appear to be, respectively, visions of Beth, Gimel, and Aleph – The Magus, The Priestess, and The Fool of the Tarot. This pattern is quite vivid in them. Even here, though, we might wonder why the sequence was not Gimel then Beth, Priestess then Magus.

I am dwelling on these disparities at such length because they aren't simply a failure of one piece of symbolism or another. They appear, on their surface, to be a breakdown of the entire structure of almost anything at all that has been found fundamentally descriptive of these Æthyrs and their consequent visions until now. And this fact, perhaps more than any other, is what should draw our attention: Things are very different in these last three; and, in this 3rd Æthyr in particular, we are repeatedly told that it is all a blind, that the true vision and voice were not received. We have every right to wonder whether anything at all articulated in this vision is authentic.

Having drawn your attention to that perspective, I want to mention the one fairly simple explanation that does put many of these outward disparities in perspective. Given that Crowley was himself newly established in Binah, and that this last triptych corresponds to the approach to Kether (which was then far beyond his capacity), we find the explanation in the last sentence of §8: "...all these things are the toys of the Magician..., that barreth the Understanding from the Crown." See also §§15 and 36. This is, indeed, a vision of Binah trying to turn toward Kether, and being turned back from it. Additionally, we are told repeatedly that the vision is not to be trusted, that it is a blind.

To return to the astrological factors: In these last visions, the Moon is once more in her increase. This indicates a building of psycho-spiritual energy. For the 3rd Æthyr, she is in Sidereal Capricorn, or Tropical Aquarius. There is no direct Aquarius symbolism (and only a little indirect – see below on the Æthyr's name). On the other hand, the goat symbolism of Capricorn recurs throughout, as does the important symbol of the "eye" and multiple mention of devils – references to \mathfrak{V} , the Hebrew letter corresponding to Capricorn, which means "eye," and, in Tarot, Atu XV, The Devil. §9 and §16 are filled with references to Capricorn, \mathfrak{V} , and Atu XV. Capricorn also corresponds with the theme of debasement that recurs all through the vision.

Two close aspects seem not to have much to do with anything: Venus is less than a degree from sextile to Mars and trine to Jupiter. Perhaps the sexual undercurrents of the vision correspond to these; but sexual undercurrents are hardly rare in Crowley's visions and writings under any circumstances, so I think we shouldn't overrate this too much.

There is, however, one final astrological indication, about which that Crowley could not possibly have had any information. Astronomers had not learned it in 1909. The Galactic Center – the very heart-point of our Milky Way galaxy – is at Sidereal 2°06' Sagittarius. (In December, 1909, the Tropical longitude was 25°35' Sagittarius.) As this vision occurred, the Sun was within 1° of perfect alignment with the center of our galaxy. A day later, when it would be even closer, it was overwhelmed by its precise opposition to Pluto – an aspect that was not yet partile on the morning of December 17. This was, therefore, the date of the single strongest relationship of the Sun to the GC. With this knowledge, reread §§1-3 and draw your own conclusions – especially with reference to the words, "In the center is that minute point of light which is the true Sun."

ZOM or $\mathfrak{P}\mathfrak{L}\mathfrak{E}$ = **Leo, Libra, Aquarius** = Teth, Lamed, Heh = 9 + 30 + 5 = 44. Here we run into a difficulty, for Crowley, at the time of the vision, mistakenly believed the name was ZON, not ZOM. This gave him the attributions Leo-Libra-Scorpio. There is no doubt that this misconception was behind the specific hieroglyph he forged to open the vision. What we'd like to know, though, is whether the attributes of the letters are objective actualities inherent to the nature of the Æthyr, which prevail independent of any ideas in Crowley's head. The correct attributes, Leo-Libra-Aquarius, depict the wedding or equilibration of Leo and Aquarius – whether as Lion and Eagle, daystar and nightstar, Had and Nu, etc. Of all the composite images Crowley's mind might have selected for Leo-Libra-Scorpio, he picked one where Scorpio was symbolized by the infinite serpent circumscribing the universe – a common symbol of Nuit (in the Holy Books and elsewhere), and thus as much an Aquarius symbol as it is

one of Scorpio. It would appear that the Leo-Libra-Aquarius symbolism exists objectively, not requiring Crowley's conscious knowledge.

Ⓜ, "blood," is the best known correspondence of 44. Neither this, nor any other 44 theme known to me, is reflected in the vision. If the letters ZOM are treated as either Hebrew or Greek, they enumerate to 117. This is the value of the important Qabalistic word אופל, *ophel*, "thick darkness," used in many places to represent thick murk or darkness that blinds clear vision in the face of inconceivable Deity. That's the basic nature of this entire vision! Also, the letters ZOM, or זעם, spell the Hebrew word, *za'am*, "anger." See §0.

§0: Contradictory to the rising of Venus at that time; but זעם literally means "anger, rage, wrath."

§1-3: He opened with a hieroglyph forged from symbols of what he believed were the attributes of the name. Leo, ♌, is represented by its ruler, the Sun (hence the footnote's reference to ☉), here also a symbol of Hadit, the "minute point of light which is the true Sun." Scorpio appears as the emerald snake, the circumference of Nuit (and thus a symbol for the true attribute, Aquarius). The spokes are the feathers of Maat, goddess of justice, Libra. This image provided the magical gateway that he used to enter the vision proper.

§§4-6: References to "the Severities" are a Qabalistic distraction. If Z, ♀, is taken as Sol instead of Leo, 280 is the value Crowley's intellect believed the Æther's name to have. Crowley knew this number as the value of the five Hebrew letters having final forms, ך ם ן ף ץ, sometimes called "Letters of Judgment," or "Letters of Severity." It's all error, and all intellectual deflection – an early manifestation of Mercury, the Magician, misleading him.

§6: Everything said here is based on a wrong premise, and just kept getting worse. ך, ם, and ן (the wrong letters) are all on the Lightning Flash pattern of the Tree of Life as strokes flashing from the left side to the right. (Neither ף nor ץ is on the Lightning Flash; the reference is simply to their being diagonals pouring from the left toward the center.)

§8: Continuation of the Qabalistic fallacy, but now introducing Capricorn symbolism that will recur (the Moon was in Sidereal Capricorn). ץ = ץ = "eye." "House" = Ⓜ, Mercury, thus referring to the "fall" of the intellect. What blinders! The words mean: "Don't open the eye of real vision upon this particular Æther, or your mental delusion will crumble!" Compare the Thoth deck's Atu XVI, The Tower, to this whole paragraph. Put simply: The Path of Ⓜ bars the Understanding of the Master in Binah from direct apperception of Kether. Crowley's psyche seems to have been rebelling at this point, attempting to break free of this restriction.

§9: How shall the 8⁰=3⁰ perceive Chokmah, Wisdom, 9⁰=2⁰? "City of Pyramids," remember, refers to

Binah. Study *Liber I vel Magi* for deeper corollaries of what is hinted here. Also, in *Liber 17*, Ⓜ is the at the base of the column headed by Ⓜ. There is much practical doctrine coded in the fact that Ⓜ, The Magus (and even the magician!), acts through the medium of what is meant by Ⓜ to produce the consequences or results symbolized by Ⓜ, The Devil. Still focused on the number 280, Crowley interpreted this as 4 × 70, where 4 likely refers to the tools of the magician and each 70 is Ⓜ, an "eye." He interpreted "four eyes" is someone two-headed – the *Thaumiel*, Q'lippoth of Kether (unity divided against itself). The four A'yins are then interpreted as "four devils" (four occurrences of Atu XV), identified as the four "Great Princes of the Evil of the World" familiar to students of *The Sacred Magic of Abramelin the Mage*.

In brief, Crowley is still stuck in his gematria brain-loop, but at least now we know why: The guardians of the Path of Ⓜ are messing with him, because he does not yet have the right to pass. At the time of the vision, he was not yet a "Lord of the 12th Path."

§§10-11: More intellectual distraction. It does make the valid point that one's God and devil are merely obverse and reverse faces of the same coin. Fortunately, Crowley saw past this brief obsession and later recanted the interpretation in §11 as "my own silly note."

§12: About this time, the Moon rose. Feminine images began to appear in the vision. Continuing to demean historic religions, the reference to Mary is likely inspired by his thought, a moment before, about *Liber L.*, Cap. III. Like the former, this passage is true enough on one plane. On another, though, note that Μαριε = 156 = Βαβαλον. The "specks" are the Black Brothers, here visualized as Choronzon's droppings.

§13: Binah in relationship to Chokmah and (more immediately) Ⓜ. As the Moon continues to rise, we get a deeper look into Her nature. The long passage beginning, "the Magician is set beyond her" is absurd – more misdirection – since it would imply that the Black Brothers actually reach beyond Babalon-Binah. They do not. The last sentence, though, immediately reclaims attention: Again, Ⓜ or Capricorn seems to be the integrating idea, since "Great Terror" is equated with the experience that, for all intents and purposes, is the "opening of the Eye." (It foreshadows a key experience in Crowley's eventual initiation to 9⁰=2⁰.)

§14: These three represent three forms of duality (in Act, Word, and Thought, respectively) that must be overcome. See *One Star in Sight* regarding advancement of a Magus 9⁰=2⁰ to Kether 10⁰=1⁰. (This paragraph is the origin of those remarks. When he wrote *One Star in Sight*, Crowley was only a 9⁰=2⁰, and couldn't have penned that section based on experience.)

§§15-16: This begins the Vision of the Magician, Ⓜ, in earnest (so far as anything in this vision might be

regarded as “in earnest”). Do not miss his symbolic equation to The Devil in Tarot (more Capricorn). Why is the circle taken as blasphemous? Crowley remarked that it is because it is incomplete – it has not been joined with the cross. אַיִם without the ך in Her midst is infertile, אַיִם. Lingam and yoni require each other.

The 42-fold table mentioned displays the 42-fold Name of God from *Sepher Pardes*. Crowley likely first encountered it in the 4=7 ceremony of the Golden Dawn (Path of 3) where the letters of this Name were diagrammed on the Seven Palaces. The list below tabulates them according to their correspondence to the Sephiroth, from Kether to Malkuth (read right to left):

אב	גי	חך
קרעשטן	כגדיכש	
במרצתג		
הקממנע	יגלפזק	
שקי	עיה	

It is a “Table of wickedness,” because these correspond to the first 42 letters with which Creation was begun: “this is the Mystery of Iniquity, that there ever was a beginning at all.” This process is then described metaphorically. Yet, 42 is אַיִם, the sterile, nongenerative feminine, a blasphemy against the Divine Mother.

§§17-22: The process of debasement continues, and is next represented by the emergence of Lilith. She is equated to the Ape of Thoth, the shadow-monkey of the Magus. It is one legitimate, albeit incomplete, representation of the feminine in Binah – as dark, devouring, decaying, filthy, etc. (One might inquire why Crowley’s mind chose this particular representation. He may have regarded it as expressive of the Scorpio idea he wrongly believed was part of the name of the Æthyr.)

§§23-24: The First Æthyr is named LIL. In Hebrew, לַיִל means “night.” The name Lilith takes this and adds ך to the end. The “shameless” ך likely refers to the phallus, and ך to the Crucifix. §24 describes a defilement that could have inspired scenes in *The Exorcist*, and throws in a slam at Christianity while at it.

§§25-29: He is snapped out of this by the intrusion of a sacred symbol of Binah, which clarifies and beautifies his vision. This may be the only lucid passage in the entire vision! (His prior emotional, habituated reactions were not characteristic of Supernal consciousness.) Everything is immediately brought into perspective when that consciousness is restored. A bright, luminous view of Binah is gained, piercing at once the misunderstood representation that was Lilith.

§§31-32: An image of Sun-Libra-Scorpio, based on his original misunderstanding of the Æthyr’s name.

§33: More “eye” or Capricorn symbolism. Crowley is told that his inability to see this Æthyr is a protection

by Divine Compassion (*Misericordia Dei*). He never really got the vision of the 3rd Æthyr. It was all a blind. “Horror,” at root, means only, “to tremble.”

He is described as having performed the essential function of an Adept in the world: being neither human, nor of the Supernals, but acting as intermediary, or unconscious transferor, between the two.

§36: What has gone before in this vision has been of Choronzon. None of it can be trusted. Was this due to the original technical error in the name (ZON = 89, the isolative restriction of the Black Brothers)? Or due to the nature of the Æthyr (“thick darkness” veiling Binah-Sinai from “seeing God face-to-face” – 3 misdirecting Binah’s perception of Kether)? This isn’t clear. But he is instructed to give the Sign of 8^o=3^o to invoke Babalon to ward “against the iniquity of the Abyss,” which is specifically equated to the “iniquity” in the Path of 3. He is told that only a 9^o=2^o could penetrate that last triple-projection which is the approach to Kether and the Grade of Ipsissimus. (Crowley interpreted this last portion differently. I stick by what I have written here.)

§37: Choronzon is called the *q’lippah* of Aleph, Gimel, and Beth. He is also equated to the eight-headed serpent of the G.D. 4=7 diagram, The Fall, which raises its head only so far as Da’ath. We are told it is misdirection to regard Da’ath as the child of Chokmah and Binah. While it is highly questionable whether anything in this vision can be trusted, there is actually some truth in this: Da’ath is not the **child** of Chokmah and Binah; that child is Tiphereth. However, Da’ath – which means Knowledge, which rightly understood means intimate union – is the conjugal embrace of Chokmah and Binah that brings forth that child. This intimate ecstasy is the ultimate abasement of Choronzon, against whom the name BABALON proves victorious. For the last sentence, see the *Zohar*: Leviathan is “broken by the waters of the Great Sea,” *i.e.*, of Binah. (The most elaborate text is in *The Greater Holy Assembly*.)

§38: His guide in the vision indicates that the latter part has been all blather. It is quite unclear that there is any real validity in it. Perhaps everything after the specific vision of the Magician should be taken as nonsense or, at least, unreliable. But then, probably everything before that point should be as well!

§§39-40: As he is sent away, he is instructed to give the 8^o=3^o Grade sign – Isis Rejoicing – and to call four times upon the $\chi\alpha\omicron\varsigma$, a holy Name of Chokmah, as it were to recenter himself in his rightful Grade, and then to purify himself. No other Æthyr has demanded this type of care from him upon return. The Qabalistic mystery given is based on a very strange, forced rendering of the Greek name $\chi\alpha\omicron\varsigma$ in Hebrew letters: כַּעוֹס = 156 = באבאלען. It is presented as a formula of 7^o=4^o (or, perhaps, in keeping with the many interpolations from the old Order’s ritual, it was a formula of 4=7).

THE CRY OF THE 2ND AETHYR, WHICH IS CALLED

ARN    

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

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

3. In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. And on his right hand is his mother Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great Sigil of the Arrow, downward, but it is struck through the heart of the child. This Child also is Abel. And the meaning of this part of the card is obscure, but that is the correct drawing of the Taro card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events. They joined different fables together to try and

make a connected story, and they sophisticated them to suit their social and political conditions.

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

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

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

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

8. There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.

9. It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision.

10. And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.

11. But all this is before the veil of the Aethyr. Now will I go and make certain preparations, and I will return and repeat the call of the Aethyr yet again.

BISKRA.

December 18, 1909. 9.20-10.5 a.m.

12. It is not a question of being unable to get into the Aethyr, and trying to struggle through; but one is not anywhere near it.

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

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

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

16. There is nothing whatever visible.

17. But I asked of an Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity.

18. And I ask the Angel if there is any way by which I can make myself worthy to behold the Mysteries of this Aethyr.

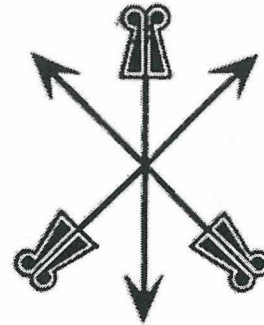
19. And he saith: It is not in my knowledge. Yet do thou make once more in silence the Call of the Aethyr, and wait patiently upon the favour of the Angel, for He is a mighty Angel, and never yet have I heard the whisper of his wing.

20. This is the translation of the Call of the Aethyr.

21. O ye heavens which dwell in the first Aire, and are mighty in the parts of the earth, and execute therein the judgment of the highest, to you it is said: Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose all things according to the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan), and let there be division in her (the formation of the Many from the One), that her glory may be always ecstasy and irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven), and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS). One season let it confound another (that is, let there be unwearying variety of predicates), and let there be no creature upon or within her the same (that is, let there be an unwearying variety of subjects). All her members let them differ in their qualities, and let there be no one creature equal with another (for if there were any duplication or omission, there would be no perfection in the whole). The reasonable creatures of the earth and men, let them vex and weed out one another (this is, the destruction of reason by internecine conflicts in the course of redemption). And their dwelling places, let them forget their names. (This is, the arising of Nemo.) The work of man and his pomp, let them be defaced. (That is, in the Great Work man must lose his personality.) His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adopts, and the "Cave" is the Cave of the Mountain of Abiegnus, and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.) Confound her understanding with darkness. (This sentence is explained by what has been said concerning Binah.) For why, it rejoiceth me concerning the Virgin and the Man. (Kelly did not

understand this Call at all, and he would not believe this sentence was written so, for it seemed to contradict the rest of the Call, so he altered it.) One while let her be known and another while a stranger, (that is, the Mystery of the Holy One being at the same time identical with everything and apart from it), because she is the bed of an harlot, and the dwelling of him that is fallen. (That is that Mystery which was revealed in the last Aethyr; the universe being, as it were, a garden wherein the Holy Ones may take their pleasure.) O ye heavens, arise; the lower heavens beneath you, let them serve you. (This is a command for the whole of things to join in universal rapture.) Govern those that govern; cast down such as fall; bring forth those that increase; and destroy the rotten. (This means that everything shall take its own pleasure in its own way.) No place let it remain in one number. ("No place" is the infinite Ain. . . . "Let remain in one number"; that is, let it be concentrated in Kether.) Add and diminish until the stars be numbered. (It is a mystery of the Logos being formulated by the Qabalah, because the stars are all letters of the Holy Alphabet, as it was said in a former Aethyr.) Arise! Move! and Appear! before the covenant of his mouth which he hath shewn unto us in his justice. ("The Covenant" is the letter Aleph; "His mouth," pé; "His Justice," lamed; and these add up again to Aleph, so that it is in the letter Aleph, which is zero, thus symbolizing the circles of the Aethyrs, that he calleth them forth. But men thought that Aleph was the initial of ARR, cursing, when it was really the initial of AChD, unity, and AHBH, love. So that it was the most horrible and wicked blasphemy of the blackest of all the black brothers to begin Berashith with a beth, with the letter of the Magician. Yet, by this simple device, hath he created the whole illusion of sorrow.) Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here "IADNAMAD" is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter cheth; for which see the Aethyr which correspondeth to that letter, the twelfth Aethyr.)

22. Now from time to time I have looked into the Stone, but never is there any image therein, or any hint thereof; but now there are three arrows, arranged thus:



23. This is the letter Aleph in the Alphabet of Arrows.

24. (I want to say that while I was doing the translation of the Call of the Aethyrs, the soles of my feet were burning, as if I were on red hot steel.)

25. And now the fire has spread all over me, and parches me, and tortures me. And my sweat is bitter like poison. And all my blood is acrid in my veins, like gleet. I seem to be all festering, rotting; and the worms eating me while I am yet alive.

26. A voice, neither in myself nor out of myself, is saying: Remember Prometheus; remember Ixion.

27. I am tearing at nothing. I will not heed. For even this dust must be consumed with fire.

28. And now, although there is no image, at last there is a sense of obstacle, as if one were at length drawing near to the frontier of the Aethyr.

29. But I am dying.

30. I can neither strive nor wait. There is agony in my ears, and in my throat, and mine eyes have been so long blind that I cannot remember that there ever was such a thing as sight.

31. And it cometh to me that I should go away, and await the coming of the veil of the Aethyr; not here. I think I will go to the Hot Springs.

32. So I put away the Stone upon my breast.

BISKRA.

10.15-11.52 a.m.

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

34. The two curves of Pisces are thus:



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

37. And a voice comes: How can that which is buried in the pyramids behold that which descendeth upon its apex?

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

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

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

41. Thou canst not woo her with love, for she is love. And she hath all, and hath no need of thee.

42. And thou canst not woo her with gold, for all the kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee.

43. And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned. She hath it all, and hath no need of thee.

44. And thou canst not woo her with wit, for her Lord is Wit. She hath it all, and hath no need of thee. Despair! Despair!

45. Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou hast had all these, and they avail thee not. Despair! Despair!

46. Then I took the Flaming Sword, and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings.

47. But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword. Despair! Despair!

48. And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent, for it was the Serpent that seduced her first. Despair! Despair!

49. (Yet he cried thus as he fled:)

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

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

52. I think this Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush.

53. There it is, in the midst of the Stone, and I cannot see anyone who wears it.

54. Aha! Aha! Aha! Shut out the sight!

55. Holy, Holy, Holy art thou!

56. Light, Life and Love are like three glow-worms at thy feet: a whole universe of stars, the dewdrops on the grass whereon thou walkest!

57. I am quite blind.

58. Thou art Nuit! Strain, strain, strain my whole soul!

BLACK PEARL

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

59. Falutli! Falutli!

60. I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

61. And I am Belial, for having seen the Rose upon thy breast, I have denied God.

62. And I am Satan! I am Satan! I am cast out upon a burning crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

63. Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the fortress must be battered down! Again and again the pylon must be overthrown! Again and again must the gods be desecrated!

64. And now I lie supine before thee, in terror and abasement. O Purity! O Truth! What shall I say? My tongue cleaveth to my jaws, O thou Medusa that hast turned me into stone! Yet is that stone the stone of the philosophers. Yet is that tongue Hadit.

65. Aha! Aha!

66. Yea! Let me take the form of Hadit before thee, and sing:

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

67. Nuit! Nuit! How art thou manifested in this place! This is a Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me!

68. Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

69. . . . My spirit is no more; my soul is no more. My life leaps out into annihilation!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

70. It is the cry of my body! Save me! I have come too close, I have come too close to that which may not be endured. It must awake, the body; it must assert itself.

71. It must shut out the Aethyr, or else it is dead.

72. Every pulse aches, and beats furiously. Every nerve stings like a serpent. And my skin is icy cold.

73. Neither God nor man can penetrate the Mystery of the Aethyr.

74. (Here the Seer mutters unintelligibly.)

75. And even that which understandeth cannot hear its voice. For to the profane the voice of the Neophyte is called silence, and to the Neophyte the voice of the Zelator is called silence. And so ever is it.

76. Sight is fire, and is the first angle of the Tablet; spirit is hearing, and is the centre thereof; thou, therefore, who art all spirit and fire, and hast no duller elements in thy star; thou art come to sight at the end of thy will. And if thou wilt hear the voice of the Aethyr, do thou invoke it in the night, having no other light but the light of the half moon. Then mayest thou hear the voice, though it may be that thou understandeth it not. Yet shall it be a potent spell, whereby thou mayest lay bare the womb of thine understanding to the violence of CHAOS.

77. Now, therefore, for the last time, let the veil of the Aethyr be torn.

78. Aha! Aha! Aha! Aha! Aha! Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

79. This Aethyr must be left unfinished then until the half moon.

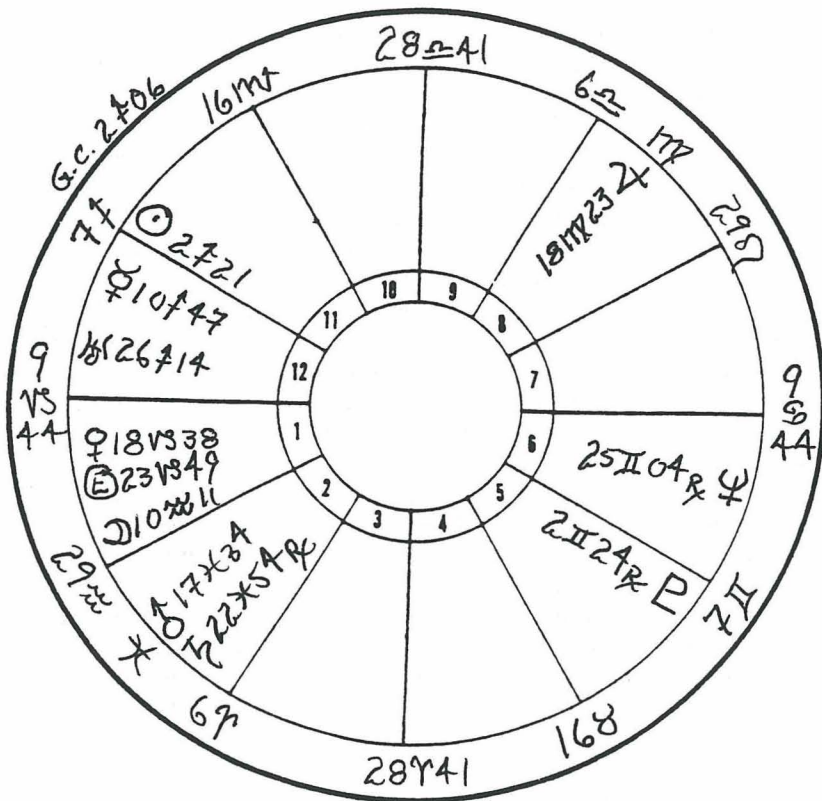
HAMMAM SALAHIN.

Decemeber 18, 3.10-4.35 p.m.

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

From the moment of Aleister Crowley's birth, December 18, 1909 was destined to deliver one of the most staggering and awakening revelations of his life; for, on this day, and during the hours when this vision was undertaken, transiting Uranus exactly squared his natal Sun to the minute of arc.

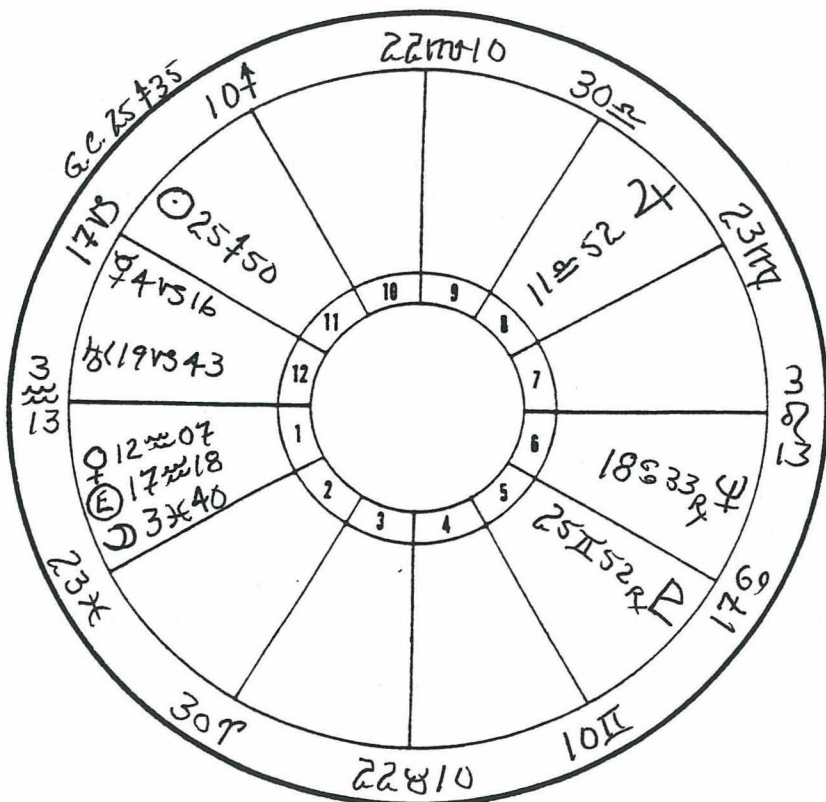
THE 2nd ÆTHYR: ARN



Sidereal Zodiac

10:05 a.m. ANGLES:
 MC 9♌35
 Asc 23♍51
 EP 5♎24

Vision of the 2nd Æthyr
 1909 December 18
 9:20 a.m. LT
 Biskra, Algeria
 34N51, 5E44



Tropical Zodiac

10:05 a.m. ANGLES:
 MC 3♌04
 Asc 17♍20
 EP 28♎53

As we have witnessed, Uranus opposed Neptune throughout this 28-day vision cycle. For most of that time, both planets squared Crowley's natal Sun, providing his personal astrological matrix for this month-long mystical process that altered his life and rearchitected his psyche. Neptune came first: In transit to the Sun, it is primarily ego dissolving. Uranus followed, completing the one-two blow to his prior reality system. Uranus transiting the Sun signals awakening, revelation, and naked disclosure of self and purpose. This 2nd Æthyr vision provided the climax to that process.

When he began on November 23, Neptune squared his Sun within 1°. Uranus did not. Uranus didn't enter this tight orb until November 29 when he skried the 21st Æthyr. Reread that vision to see the level of its impact.

Uranus and Neptune exactly opposed each other on December 2, the day Crowley skried the 16th Æthyr. Reread that vision to renew your feel of the energies concentrating upon his psyche at that particular nexus.

Retrograde Neptune eventually withdrew from the 1° square to his Sun on December 11. Beginning with the 5th Æthyr the next day, Crowley was under the influence of the awakening clarity of Uranus, without equal participation by Neptune. (So many celestial energies were shifting and rearranging at that juncture that it is difficult to sort the effect of Neptune's departure from the rest of the influences.)

All came to a head with the Vision of ARN.

But – and this fact deserves your utmost attention – this precision timetable only runs true in the Sidereal zodiac. If the transits are measured in the Tropical, the whole pattern dissolves into mist. Why does the zodiac make this difference in the timing of transits (you might ask)? It is because of **the most fundamental difference between the Sidereal and Tropical frameworks**. This most fundamental difference is not the different sign-placements – that's a secondary effect. It is that the starting point of the Tropical zodiac is hitched to the Northern hemisphere's Vernal Equinox point ("Aries begins with the first day of spring") and **this point is constantly moving!** In contrast, the Sidereal zodiac is fixed – at least, as fixed as anything in an eternally shifting universe can be. Any variability in its architecture would be measurable only over **millions** of years.

In short, the Sidereal zodiac is based upon the whole of the body of Nuit Herself. It is a product of **all** of 11-dimensional space-time.

On the other hand, due to precession of the equinoxes the Tropical starting point is constantly moving. Over time, this distorts the timing of transits, which are most profitably measured in a nonmoving, precession-free – sidereal – framework. Some Tropical astrologers, wishing to stick to the zodiac theory they know but recognizing the **fact** of better transit timing in the Sidereal, apply a small adjustment to natal planet positions every year to get the effect of Sidereal transit timing. In

effect, they are creating their own custom-built Sidereal zodiac, but with different sign boundaries!

How much is this precessional shift? The Fixed and Moving frameworks slip further out of alignment 1° every 72 years. That's half a degree in 36 years, or 5' of arc for every 6 years of life. Since transits are commonly timed within no more than a 1° orb, and reach their peak at or very near to exact contact, even as early as young adulthood this throws timing of slow-planet transits quite a bit out of whack.

In December 1909, Crowley was 34 years old. The Vernal point had shifted 28' of arc since his birth. In the Tropical framework, the Uranus transit to his Sun was barely within half a degree on December 18. Tropically, there was nothing to mark the date as significant to **him personally** when, in fact, Isis lifted her veil and he came face-to-face with the heart of his Inmost Mystery.

Other astrological factors also speak eloquently from this horoscope, describing more universal factors and the fabric of the vision itself.

Chief of these is the Sun's continued 1° conjunction with the Galactic Center, to which was added its **exact** opposition to Pluto. Both are powerful indications of cosmic-level consciousness. Mars was within 1° orb of opposition to Jupiter, expressive not only of virility and enthusiasm, but also of religious passion or zeal. We see one interesting manifestation of this early in the vision, when his thoughts flowed toward the mythology of the religious sanctification of blood.

At the time he first attempted the vision, the Moon was sextile Mercury. This had expired later in the day when he undertook Part 3. It probably accounts for the greater amount of intellectual content in the first two parts, which quite definitely had fled him by Part 3.

Luna was in Aquarius in the Sidereal zodiac, and Pisces in the Tropical. Either is sufficiently "occult," so it isn't sufficient to say that Pisces fits because this vision is so mystical. (They are **all** "so mystical!") There isn't a hint of specific Pisces symbolism except in Part 3, where environmental factors cloud the issue. At the same time, it is hard to assert that Aquarius is so influential (even though it fits the visions well) because the Uranus transit to the Sun would have produced nearly all the same results. If you want to draw your own conclusions on which Moon-sign fits better, I suggest you set out the two Tarot trumps, The Star (Aquarius) and The Moon (Pisces) from the Thoth deck, and see which one better portrays the details of this vision to you.

Venus rose as this skrying begins. She is prominent in the horoscopes for all four sessions. In Part 1, she intruded most visibly at the time she actually crossed the Ascendant, about two-thirds of the way through.

In theory, the 2nd Æthyr corresponds to **Chokmah in Atziluth**. This is decisively on target in one specific way: To Chokmah is attributed the "Vision of God Face-to-Face." Despite the usual assumption that this

refers to a masculine god, the result described is exactly what Crowley experienced in his face-to-face confrontation with Babalon – Isis lifting her veil from within.

ARN or $\aleph\epsilon\delta$ = **Taurus, Pisces, Scorpio** = Vav, Qoph, Nun = 6 + 100 + 50 = 156. Of course, 156 is the value of the name Babalon, and this vision is of her revelation. Of all 30 Æthyrs, none produced so decisive and clear a confirmation of this method of gematria. Its one, ironic weakness is that “Babalon” is an Enochian word, but it doesn’t add to 156 in Enochian – only in Hebrew and Greek. If we render ARN in Greek and Hebrew it comes to 151 and 251 respectively.

Gematria aside, the most interesting new fact about the name is that ARN is actually a Hebrew word. Spelled אֲרוֹן, and pronounced *aron*, it is the word for “ark” – the Ark of the Covenant. There is no mistaking that, in this vision, Crowley was admitted into the Holy of Holies. ARN, itself, is the Sacred Ark, and Shekinah-Babalon descended thereupon. (With different pointings, אֲרוֹן is *oren*, cedar wood, and *aran*, a wild goat.)

§1: Together, the letters of the Æthyrs’ name, ARN, refer to Babalon, and thus, implicitly, to all goddesses. Beginning with the first letter, which corresponds to Taurus, Crowley began building his “admission badge” – the astral hieroglyph that would attune him to the vibrations of the Æthyrs and grant him entry. He first used an image he had encountered earlier in these visions (A), then generalized it to a Pisces variant (R), then a variant corresponding to Scorpio (N). Concluding this process with the “Eve and the Serpent” tale, his stream of consciousness flowed along associated channels and took up the legend of Cain and Abel.

Part 1 of this vision corresponds to the “chamber of reflection” which some formal initiations place outside of, and preparatory to, the actual ceremony. (§11 candidly states that this first part is “all... before the veil.”) The Hegemon hasn’t yet fetched him. Within the chamber of reflection, one “gets what one needs,” something unique to each candidate, and the opportunity for “psychic boil-off” to clear the mind. Crowley’s psyche flowed along the channels of the legend of Cain.

§§2-3: “Shedding of blood is necessary,” is the primary doctrine of this section. Everything else is mythologizing to justify that one simple premise. Crowley attempted to develop this premise in Chapter 12 of *Magick in Theory & Practice* (which chapter, he wrote, was almost certain to be misunderstood). Compared to the main flow of the vision, all of this is of proportionately minor doctrinal import, but its basic points are worth more than a little study.

Notice now much the opening of this vision (ARN, *aron*, the Ark of the Covenant) connects to the ancient Hebrew religion. §2 equates its teaching to “external religion.” The blood formula it describes is the very one used to consecrate all the furniture of the Tabernacle in the Wilderness which housed the Ark. As mentioned

earlier, the Mars-Jupiter opposition, partite in space that day, is symbolically appropriate for “blood-religion.”

There is also a certain truth to the statement that the Gemini Tarot trump ought to be called The Brothers. In most cultures, the heroic twins archetype was manifest in tales of twin brothers. This can be studied in fair depth in *Man & His Symbols* by C.G. Jung *et al.*

We shall not elaborate or explain the myth of Cain any further. It would fill a very large essay.

§§4-5: Such stream of consciousness mental behavior is common in a chamber of reflection. Think of Part 1 as a form of “purifying the channels” by letting any active psychic trends “run themselves out” like a reel-to-reel tape. The “hot to the touch” feel of the skrying stone seems to say that the magical forces were well invoked and mobilized for the initiation ahead.

§§6-7: Digressive commentary – more mental “burn-off” – of minor value. It’s not even very original. Surely these were simply thoughts Crowley had at some earlier date that now were brought to the fore.

§§8-9: Here it begins! Venus crossed the Ascendant at approximately this minute, and the image of the rose appeared. In a sense, this symbol is the Hegemon of his initiation. A white rose is a symbol of profound love like the red rose, but is drained of its blood. Its animal component has been burned away.

§10: The swan is a symbol of ecstasy. See Wagner’s *Lohengrin*, for example, for a dramatization of its relationship to the phenomena of the Holy Guardian Angel, love-ecstasy, and the Grail legend in general.

§11: “...certain preparations.” Considering that it was a 10-minute break, we suspect Crowley had a commonplace biological purification to perform. Then he returned, and started again.

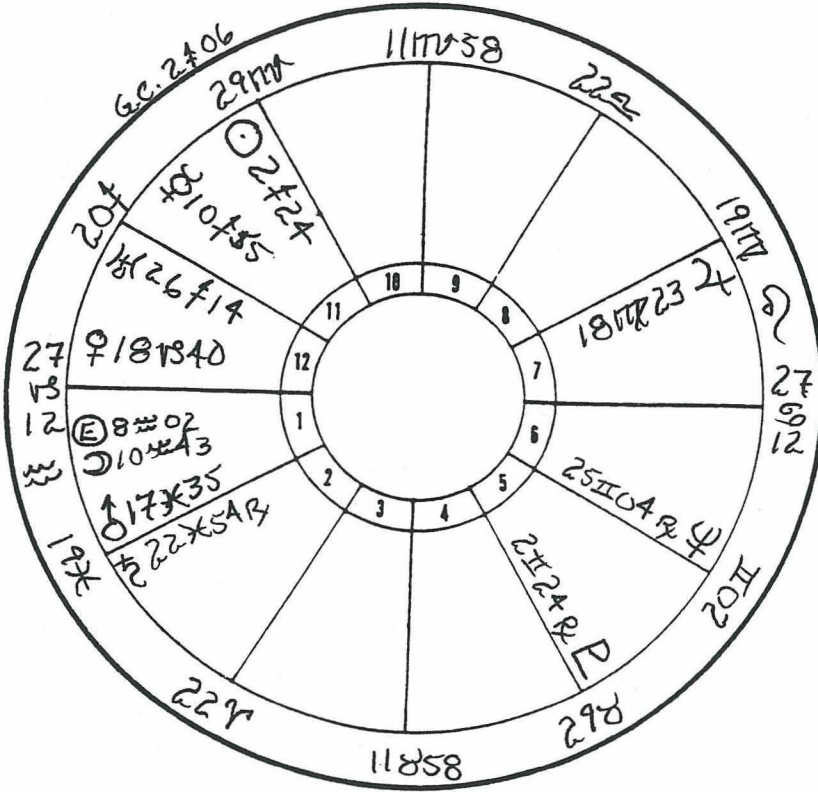


§§12-32: The main feature of Part 2 was the receiving of a correct understanding of the Call of the 30 Æthyrs. Other text describes the state he was in, and the deepening of his preparation for what was yet to come.

§12: The Æthyrs had been correctly invoked and was present. His psyche wasn’t yet attuned to the heightened vibratory rate that would have been required for him to perceive it correctly. He didn’t even have the necessary concepts or mental orientation to frame what he might have seen. There was nothing for the Light to “grab hold of” to forge communication. The Moon was still sextile Mercury (becoming exact during this portion of the vision), and his intellect was still fully engaged. He did not have the right concept of the **silence** that was required for this step.

§13: This “dust” is the *residuum* of the Master of the Temple. See *Liber Cheth* and earlier Æthyrs for an explanation of this. It isn’t clear whence the voice originates, so its exact psychological import also is unclear; but this entire section of the vision refers to the ancient doctrine of the goddess: “I am Isis, and no man

BLACK PEARL



Sidereal Zodiac

11:52 a.m. ANGLES:

MC 4x33

Asc 3x10

EP 4x11

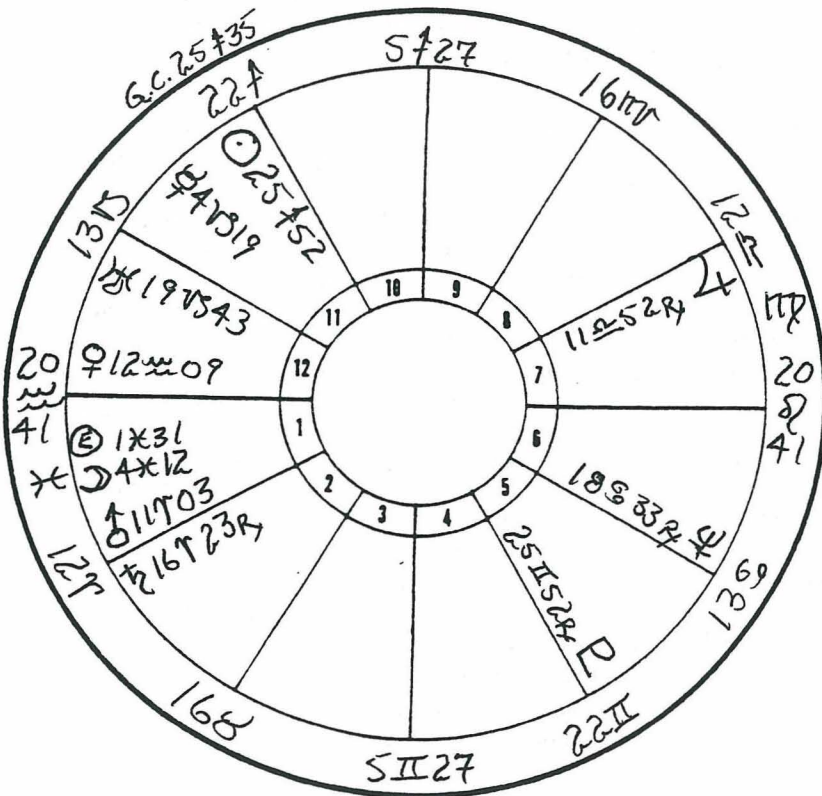
Vision of the 2nd Æthyr

1909 December 18

10:15 a.m. LT

Biskra, Algeria

34N51, 5E44



Tropical Zodiac

11:52 a.m. ANGLES:

MC 28x02

Asc 26x10

EP 27x40

lifts my veil.” The surface teaching is that She lifts it from within. But also, “no man” is Nemo, the Master of the Temple. This gives the sentence positive form.

§14: This passage is an example of Supernal perception, thought, and articulation. The whiteness and “all the other colors” were perceived at the same time, not one in lieu of the other. The next part shows that he had learned the lesson of the 3rd Æthyr. The last sentence is a basic tenet of post-Crowley mysticism that should be meditated until it is utterly understood.

§15: This is the concupiscence of ׀, the Father, and final ׀, the Daughter. See the Vision of the 4th Æthyr and its commentary in BLACK PEARL Vol. I, No. 9.

§§16-17: The Angel-guide explains the points mentioned above with respect to §12.

I am reminded of experiences I had over many years, beginning with my earliest attempts to explore the Enochian elemental tablets as a Neophyte. Much of my astral exploration consisted of communication with one or another of the Seniors. Consistently, these Briatic beings were helpful and forthcoming, radiant in the enormity of their love, and ready to assist in my mystical and magical explorations. But, there seemed to be one significant exception. Every time (without exception) that I would ask any of them a question about Babalon, the Seniors would grow entirely quiet. They would say nothing at all. More often than not, they would gaze off into the distance. I could not understand why they would not answer my question on this topic. How unfair (I thought) that these, perhaps the best direct source of instruction on this one matter, should refuse to help me.

It took me years to realize what was really occurring. They were not refusing to answer my question. They were doing everything in their power to answer it. The answer was that She is SILENCE. More than that, the actual feel of the Seniors (quite easy to perceive in the empathically open astral context) was their best hope of impacting me with the answer I sought. I was just too dumb to get it!

In the vision now under discussion, Crowley did not yet understand the real nature of the silence that greeted him. Soon, though, he would understand it.

“And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness.” Vision, as we know it, requires shadows. As the beginner on the Path of Initiation is taught, form is invisible alike in darkness and in blinding light. Either appears equally obscure. But Wisdom teaches us to be strong – that we may bear more joy.

Furthermore, “the formation of images” is a function of Yetzirah, the World of Formation. This passage, therefore, applies to Briah, the higher World corresponding (as does Binah) to the letter ׀. This passage corrects the common misunderstanding that confuses N.O.X. with *infernal* darkness. It isn’t this at all. It is

the **supernal** darkness, which transcends L.V.X., Light. It is “the light higher than eyesight.”

“...if the house be destroyed.” See the 3rd Æthyr for the point to which this is counterpoint. The next sentences confirm that he learned the lesson of ZOM, and that Babalon (who, in an impersonal psychological sense may be equated with cosmic consciousness) now has broken free from the “ensorcelling” of the intellect.

Then, of course, having remarked on her liberation from Mercury, Crowley gushed as a fountain of gematria! His remarks may be studied in standard references on the subject, of which *Sepher Sephiroth* remains the most useful (especially when we are researching ideas resident in Crowley’s mind at that time). Note that 12 × 13 (the architecture of the Enochian elemental tablets) is given as the most pure form.

One of these equations might be obscure: 4 × 39 is interpreted as “victory over the power of the 4.” The key is that 39 is the value of אהרן יהוה, the Divine Name of which the most expressive translation is, “Reality is ONE.” This is not the lesser Jehovah, the divisive Gnostic demiurge below the Abyss; rather, it is that 7-lettered higher expression of Love-Unity, which puts a lie to “the power of the 4.” Also, 39 is טל, *tal*, “dew” – a dew that “drops down from heaven” (see *Deut.* 33:28), a mystery of Nuit-Babalon. See also *Shiva Samhita* II:6-7; and *Atu XVIII*, The Moon (⋈ = R, ☾).

§§18-19: He inquired how he might make himself “worthy” to perceive the vision. “Worth,” in the usual sense of the word, had nothing to do with it – it was a matter of mechanics, how to position his psyche on the same level as the flow of the Aire. His guide suggested he repeat the Call of the Æthyr by which he already had approached. He was counseled to do this in silence, and then to wait patiently. These were not idle suggestions.

§§20-23: He received, as his reward, a doctrinal instruction that would serve to retune his psyche. It was a commentary upon, and resulting new understanding of, the real intent of the Call of the 30 Æthyrs. Until that moment, Crowley had looked upon the Call quite literally, so that it surely seemed an apocalyptic vision of loss, terror, and destruction. Here he learned that he simply had been looking at it all wrong!

The standard form of this 19th Call was printed in BLACK PEARL No. 8. What is given here is nearly identical (other than Crowley’s interpretive asides). Some exceptions: “Providence” is now translated “foresight.” “...that her glory may be always drunken and vexed in itself” is now, “...may be always ecstasy and irritation of orgasm.” “Her building” has become “His building” (which, especially given Crowley’s relating this to the Vault of the Adepts, I believe is a mistake).

Perhaps the most important change is in the passage originally given as, “I regret that I made man,” now translated, “It rejoiceth me concerning the Virgin and the Man.” Crowley indicated that the former was an

intentional distortion by Edward Kelly who could not accept that what he received was correct. (It is difficult to see how the Enochian original, *Mooah ol cordziz*, may have meant what Crowley gave as the corrected text, so we are limited to the amended English form.)

One item at the end gives us a clue to the method of enumerating Enochian. It is the God-name IADNA-MAD, commonly translated “knowledge” (in the way that אלוה ודעה, *Eloah va-Da'ath*, is employed as the Divine Name of Tiphereth). Enumerated by the scheme of Enochian gematria Crowley employed in his *Vision & the Voice* commentary, the Name adds to 195, which has no particular significance. But if added as if it were Hebrew or Greek, it totals 111, the value of the letter name Aleph. Immediately after uttering this, Crowley saw in his stone the letter Aleph (albeit in the “Alphabet of Arrows”). This “coincidence” is interesting.

§§24-25: Kundalini phenomena.

§26: What Prometheus and Ixion shared was the motto: “Dare heaven!” This would seem to be the advice Crowley was given at this juncture. “Damn the gods, and go for it!”

§27: He used the Dominus Liminis grade sign, the Sign of the Rending of the Veil. Note the idea already in his mind (apparently the human aspect of his mind) that the dust he had become “must be consumed with fire.” This later emerged in *Liber Cheth* and elsewhere as a description of the process whereby the Magister Templi, $8^{\circ}=3^{\square}$, becomes a Magus, $9^{\circ}=2^{\square}$.

§§28-30: These are standard phenomena. Apparently, they were very arduous for Crowley in that hour. Given the very dramatic difference of what he experienced when next he attempted this Æthyr (later the same day), it seems these also were phenomena of his being prepared to handle more – being “stepped up.” Regarding the blindness, remember the illumination of Saul of Tarsus, who became St. Paul. R.M. Bucke, in his analysis in *Cosmic Consciousness*, rightly understood this as a side effect of superconscious impact.

§31: “...it cometh to me that I should go away.” At the end of the vision, a few minutes before noon, the Sun-Pluto opposition (aligned with the Galactic Center) had just crested the meridian. He headed for the hot springs and for a very different type of experience.



§§33-79: The Seer took himself off to the sulfur hot springs and spent the afternoon submerged in the steaming mineral waters. This surely relaxed him. His mind and body had been plagued by nervousness accompanied by physical tension. The change of environment helped release this. Certainly the passing away of the morning’s Moon-Mercury aspect assisted with this mental and physical relaxation as well!

As Venus had been rising when the morning session began, so had she just crossed the Midheaven a few

minutes before he renewed his efforts in the afternoon. Similarly, when this Part 3 began, the Moon was exactly on the Zenith (*i.e.*, the upper square to the Midheaven, the **highest** zodiacal point in the sky as the Midheaven is the **southernmost**). For this intimate contact with the Goddess herself, the feminine energy from Venus and Luna was pronounced once again.

For this one part of the 2nd Æthyr excursion, the Pisces placement of the Moon in the Tropical framework is as good a fit as the Sidereal placement in Aquarius. Yet, even as we declined to over-value the Aquarius symbolism (since Uranus’ exact transit to Crowley’s Sun would have produced much the same symbolism), here we also must exercise caution against over-emphasizing the Pisces influence. The vision’s profusion of water-devils churning the deeps with tails and shouting fuming heresies at the magician were surely the product of his environment – his physical emersion in hot, effervescent waters stinking of brimstone. Any astrological contribution would have been secondary to this physical sensory saturation.

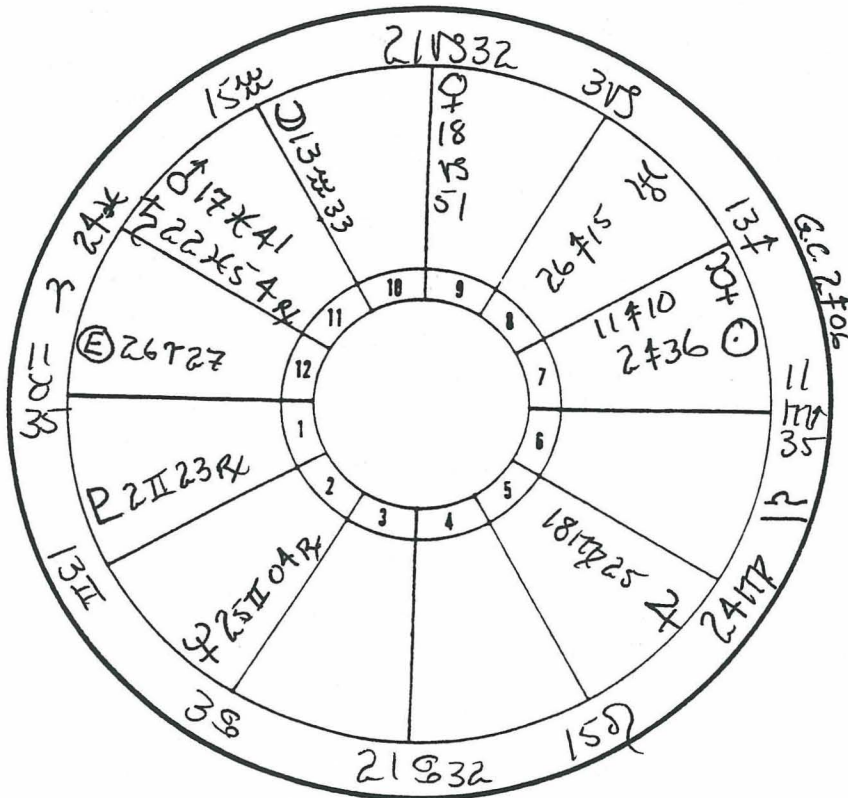
§33: The black pyramid is an ensign of Binah. The lightning symbol stirs many responses in subconsciousness; among other things, it is a symbol of fertility, a foreshadowing of a startling revelation, and the simple raw crackle of discharging neurons as Crowley’s psyche opened, surrendering, to the plane of this Æthyr, as he recited the Call of ARN for the fourth time that day.

The vesica piscis, as well, is one of the most important of feminine symbols, representing the yoni and the womb. It also has extensive and profound mathematical symbolism, for examples of which see *The Canon*. (Apprentices of Temple of Thelema are familiar with a compelling symbol of the three-fold Mother that portrays the vesica in an elaborate, interwoven fashion.)

§34: This vesica, however, is different. Its two halves are divided, and stand back-to-back as if they were a Pisces glyph (⋈, the R in ARN, and the Tropical Moon-sign) without its connecting umbilicus. Crowley described this as “a last desperate attempt of the Ruach of the Seer to escape the Terror of the Presence of Babalon.” However, this presumes that there is something wrong with the symbol as it appeared. Neither the tone of the vision, nor the quiet spiritual intensity of the vesica’s “colorless brilliance,” suggests any such problem. Often crescents in exactly this arrangement describe the closing and opening lunar phases that straddle a New Moon. There are other possible meanings as well, including twin serpentine streams of energy sometimes shown in opposing hands of a goddess such as Babalon. (Consider that complementary Venus and Mars energies flank Pisces in the name ARN.)

§37: A challenge at the gate of the final ordeal of this initiation. That which is buried in the pyramids is the “little pile of dust” which is all that remains of the Magister. However, this question presumes the logic

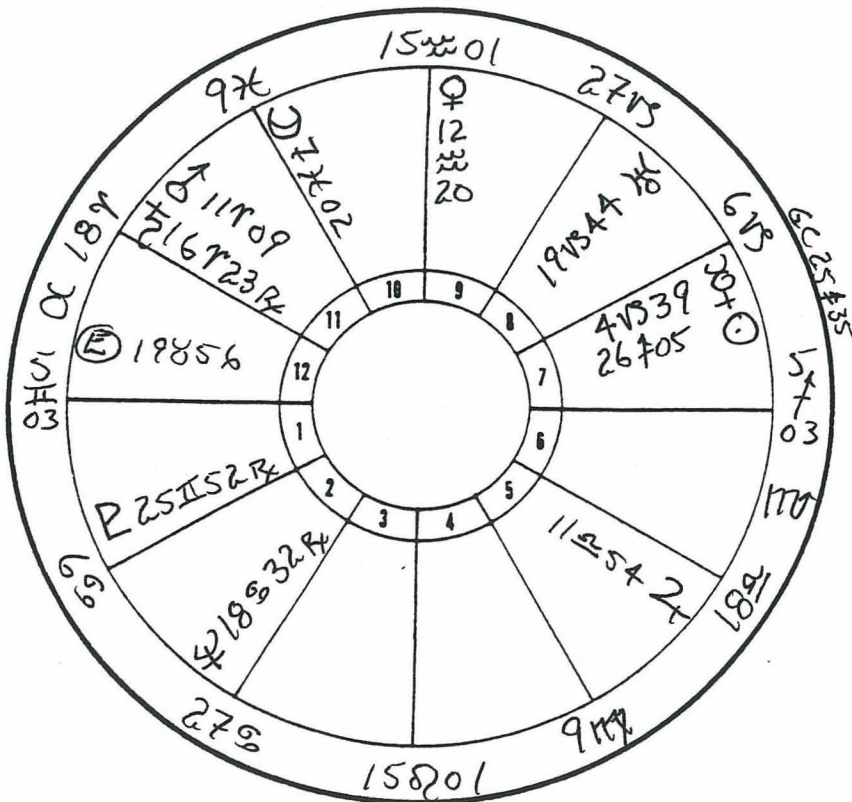
THE 2nd ÆTHYR: ARN



Sidereal Zodiac

4:35 p.m. ANGLES:
 MC 13♌36
 Asc 16♊56
 EP 3♐10

Vision of the 2nd Æthyr
 1909 December 18
 3:10 p.m. LT
 Biskra, Algeria
 34N51, 5E44



Tropical Zodiac

4:35 p.m. ANGLES:
 MC 7♋05
 Asc 10♐25
 EP 26♐39

and the space-time orientation that prevail below the Abyss. Perhaps its real purpose is to weed out those who are ill prepared. Crowley also understood the question to allude to the tantric secrets encoded in the first line of *Liber L.*, I:14. Remember that the Greek words for *pyramid* and *phallus* have the same numeration.

§38: This is a wonderful summation of so much of the doctrine of the Binah attainment within A.:A.:. Copy it into your notebooks, then drag it out for study and meditation from time to time.

§39: The energy increases its intensity. A black cross, in earlier visions of this series, has been that from the lamen of the Hegemon in the old Golden Dawn order – a symbol of the Maat archetype attributed to that office in the last Æon. Crowley suspected that it may have the same relevance in the present place. (By the way, this symbol also was the Admission Badge of the 4=7 Grade, themes from which have played so major a role in this Vision of the 2nd Æthyr.)

But note also that the cross is the phallus. As its absence from the circle in the 3rd Æthyr was regarded as a blasphemy, so is its presence here a sanctification. Normally, a cross symbolizes Light in Extension; but, given the progression of phenomena here, we might rather say it signifies “Night in Extension” – the suffusion of consciousness by N.O.X. or superconsciousness.

§§40-45: Now begins the confrontation with Typhon, corresponding to the Scorpio symbolism of N, ☿, in ARN. The black “water triangle” often would be a positive symbol of Binah. In this case, though, it is used as an averse expression of the “fire” triangle that appeared in the last Æthyr. In this way, it parallels the black floor of the Vault of the Adepti where a similar “reversed” triangle is a symbol of infernal forces untamed within subconsciousness.

Typhon, in any case, serves as the Dweller on the Threshold. This ferocious storm-god is surely, as well, a manifestation of Crowley’s own subconscious forces building in intensity to try “to take Heaven by storm.” In other words, Typhon is a shadow manifestation of Crowley’s aspiration, the incarnation of his doubts, yet the ferocity of his own courageous aspiration.

§46: The Flaming Sword symbolizes Atziluthic manifestation of creation, the **instantaneous** formation of the entire Tree of Life. Its hilt, that Crowley magically seized, is in Kether. This is also the Flaming Sword placed before the Gate of Eden (outside the veil of the Supernals) to bar entrance, blasting the head of the infernal serpent lifted unto Da’ath.

§§49-50: Leviathan is that one of the Four Great Princes of the Evil of the World that is attributed to water. (We shall encounter the other three shortly.) The legend of Leviathan and the whirlpool, and his defeat by the waters of the Great Sea of Binah, was briefly mentioned in the last Æthyr.

In psychoanalysis, devouring “monsters of the deep” are regarded as symbols of the “devouring mother.” They surely signify potent, unrealized subconscious forces in general, which threaten to overwhelm, or swallow whole, the self-conscious ego. Typhon, Leviathan, and Sebek are unfolding expressions of the annihilating “devouring mother” manifestation Crowley was expecting in this vision and, according to his own record, about which he was fairly apprehensive.

§§51-53: The last calm before the storm of superconscious forces that were about to ravish him. The skrying stone was quiet, inert, silent. Not merely inactive, but “a thousand times more lifeless than when it is not invoked.” There then appeared a symbol with which Crowley apparently was unfamiliar, for he mistook its meaning as something dark and threatening. (Crowley had a lot of unaddressed mother issues.) It was a black rose. Most simply, this is a representation of Babalon, or Nuit. If we did not already know this, its 156 petals would make the fact clear. The black rose combines all the main ideas associated with the rose in its earlier red, yellow, and white forms with the rich, velvety darkness of Supernal Night (N.O.X.). In Temple of Thelema, it is a distinctive symbol of the Grand Praemonstrator.

In the Middle Ages, the phrase *sub rosa*, “beneath the rose,” came to signify the extremely, intimately confidential. Its extension, *sub rosa nigra*, “under the black rose,” represents an even more profound silence.

A black rose has an important place in British history. King Henry VIII formed an “Order of the Black Rose” to reward those who had saved his daughter Mary from attempted murder. According to surviving legends, Princess Mary named the Order after a solitary black rose she had seen blooming outside Blackfriar Monastery. The rose actually was blood red, but so deep in color as to appear black. Therefore, its symbolism includes that of both blood and night.

All of this is consistent with its sacredness to Babalon, as manifest in this vision. It appeared in Crowley’s field of vision as the last veil of the Goddess. The next moment, that veil was withdrawn, with no small impact on Crowley’s body and mind.

§§54-78: Most of what follows is the record of Crowley’s overwhelm. Most of it needs no commentary at all; it speaks eloquently for itself. Only a few technical Qabalistic details will be highlighted here.

§54: “Aha” is not only an interjection of startling disclosure; it is also (spelled אהא) a formula enumerating to 7, a number sacred to Binah and Babalon. Sometimes it is treated as a Divine Name of Venus.

§57: Crowley documented that this blindness was physically quite real. He actually believed he had lost his physical sight. As mentioned before, such temporary but total blindness is a known phenomenon sometimes accompanying cosmic consciousness experiences.

§58: This, whom he elsewhere described as Babalon, is also Nuit. The experience is beyond what he had known as Binah *per se*; it would seem to be a brief opening to the Ayin Soph Or. The Egyptian verse he recited is from the Stélé of Revealing (Stélé 666) and is translated in *Liber L.*, III: 37 as, “Unity uttermost showed!/ I adore the might of Thy breath,/ Supreme and terrible God,/ Who makest the gods and death/ To tremble before Thee:—/ I, I adore thee!” He recited it five times during the course of the vision.

§59: “Falutli” was a cry of ecstasy in the Vision of the 23rd Æthyr. Spelled פאלעטלי, it enumerates to 156, as does “Babalon.” (See “Qabalist’s Corner” in BLACK PEARL No. 4 for a discussion of the number 156.)

§§60-62: Lucifer, Belial, and Satan are (with Leviathan mentioned earlier) the “Great Princes of the Evil of the World” best known from Abramelin. Crowley’s identification with them is not only as an incinerated castoff, but perhaps (in comparison to the reality of the Goddess) as q’lippothic refuse – yet on a sublime scale.

§§64-66: Crowley wrote that the “God-Form” of Hadit he used was the wingéd globe from the stélé.

§69: “My life leaps out into annihilation!” This by a Master of the Temple who already had transcended the Abyss. Can the rational mind even imagine the gulf into which he hurled himself?

§§70-71: As a result of all of this, his body began to panic. He was, or at least believed he was, near that juncture where the physical and spiritual aspects are permanently divorced and physical death ensues.

§72: “...icy cold.” Remember, he was sitting, probably up to his chin, in steaming hot water! This gripping chill – similar to, but not quite the same as, the typical chill from standing out too long in a winter rain – has been noted during some varieties of heightened kundalini activity. I suspect the neurological phenomenon is similar to that which gives a sensation of chill when one has a fever. The two feel pretty similar.

§76: His intellect is not fully engaged (which is no surprise). He is making small mistakes. Fire is not attributed to the first angle of the Elemental Tablets, but to the fourth. Though a terribly minor point, it does give a clue as to how displaced Crowley’s normal Ruach functioning was.

In this phase of his exposure to the 2nd Æthyr, all that he received was the unintelligible “sound and fury.” He is next counseled that if he would like to “hear the voice of the Æthyr” – actually receive an intelligible instruction! – he would need to come back in a few days when the Moon is half full. On this point (though applied to the Knowledge and Conversation of the Holy Guardian Angel, rather than this present level of experience), Crowley later wrote in his notes to *Liber Samekh*:

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime... But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven’s music is to West African war-drums... As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility... He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The “infinity” nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them “many.”

§§77-78: For now, the excursion comes to an end, though not without one last rapture. The horoscope for the conclusion of this vision is quite extraordinary, for in it, the Moon has just reached the Midheaven, and the Sun-Pluto opposition rests firmly on the horizon. It is, in fact, the moment of Sunset, the daystar sinking below the horizon even as Crowley, exhausted, sank back into the embrace of his hot springs – so spent that his scribe, Fra. O.V., thought he might drown and hurried to get him out of the pool.

UNTO THEE or, Something From Nothing

Longing women worshipped
worshippers’ law.
Desire, rejoicing, glory,
exposure.
Prophet proof
kisses judgments
under body-bride supreme,
burns!
Star-island!
Child-king!
Light!
Love!
Thou!

FRA. L.F.
September 23, 2001

THE CRY OF THE 1ST AETHYR, THAT IS CALLED

LIL ✠ ⦿ 7 ⦿

00. First, let praise and worship and honour and glory and great thank be given unto the Holy One, who hath permitted us to come thus far, who hath revealed unto us the ineffable mysteries, that they might be disclosed before men. And we humbly beseech His infinite goodness that he will be pleased to manifest unto us even the Mystery of the First Aethyr.

0. (Here followeth the Call of the Aethyr.)

1. The veil of the Aethyr is like the veil of night, dark azure, full of countless stars. And because the veil is infinite, at first one seeth not the winged globe of the sun that burneth in the centre thereof. Profound peace filleth me, – beyond ecstasy, beyond thought, beyond being itself, LAIDA. (This word means “I am,” but in a sense entirely beyond being.)

2. (*Note.* – In Hebrew letters it adds to 26. In Hebrew letters the name of the Aethyr is 70, ayin; but by turning the Yetziratic attributions of the letters into Hebrew, it gives 66, and 66 is the sum of the numbers from 0 to 11.)

3. Yes; there is peace. There is no *tendency* of any sort, much less any observation or feeling or impression. There is only a faint consciousness, like the scent of jasmine.

4. The body of the Seer is rested in a waking sleep that is deeper than sleep, and his mind is still; he seems like a well in the desert, shaded by windless palms.

5. And it is night; and because the night is the whole night of space, and not the partial night of earth, there is no thought of dawn. For the light of the Sun maketh illusion, blinding man’s eyes to the glory of the stars. And unless he be in the shadow of the earth, he cannot see the stars. So, also, unless he be hidden from the light of life, he cannot behold Nuit. Here, then, do I abide in unalterable midnight, utterly at peace.

6. I have forgotten where I am, and who I am. I am hanging in nothing.

7. Now the veil opens of itself. (To Scribe. Come nearer; I don’t want to have to speak so loudly.)

8. It is a little child covered with lilies and roses. He is supported by countless myriads of Archangels. The Archangels are all the same colourless brilliance, and every one of them is blind. Below the Archangels again are many, many other legions, and so on far below, so far that the eye cannot pierce. And on his forehead, and on his heart, and in his hand, is the secret sigil of the Beast. And of all this the glory is so great that all the spiritual senses fail, and their reflections in the body fail.

9. It is very strange. In my heart is rapture, holy and ineffable, absolutely beyond emotion; beyond even that bliss called Ananda, infinitely calm and pure. Yet at the gates of mine eyes stand tears, like warriors upon the watch, that lean on their spears, listening.‡

10. The great and terrible Angel keeps on looking at me, as if to bar me from the vision. There is another blinding my mind. There is another forcing my head down in sleep.

11. (It’s very difficult to talk at all, because an impression takes such an immense time to travel from the will to the muscles. Naturally, I’ve no idea of time.)

12. I have gone up again to the child, led by two Angels, abasing my head.

‡ There are long intervals between many of these paragraphs, the Seer having been lost to Being. The reader will note that “The Great and Terrible Angel” has not been mentioned, but comes in suddenly. This was because the Seer’s speech was inaudible, or never occurred. This angel was the “Higher Genius” of the Seer.

13. This child seems to be the child that one attempted to describe in "The Garden of Janus."

14. Every volition is inhibited. I have tried to say a lot, and it has always got lost on the way.

15. Holy art thou, O more beautiful than all the stars of the Night!

16. There has never been such peace, such silence. But these are *positive* things. Singing praises of things eternal amid the flames of first glory, and every note of every song is a fresh flower in the garland of peace.

17. This child danceth not, but it is because he is the soul of the two dances, – the right hand and the left hand, and in him they are one dance, the dance without motion.

18. There is dew on all the fire. Every drop is the quintessence of the ecstasy of stars.

19. Yet a third time am I led to him, prostrating myself seven times at every step. There is a perfume in the air, reflected down even to the body of the seer. That perfume thrills his body with an ecstasy that is like love, like sleep.

20. And this is the song:

21. I am the child of all who am the father of all, for from me came forth all things, that I might be. I am the fountain in the snows, and I am the eternal sea. I am the lover, and I am the beloved, and I am the first-fruits of their love. I am the first faint shuddering of the light, and I am the loom wherein night weaveth her impenetrable veil.

22. I am the captain of the hosts of eternity; of the swordsmen and the spearmen and the bowmen and the charioteers. I have led the armies of the east against the armies of the west, and the armies of the west against the armies of the east. For I am Peace.

23. My groves of olive were planted by an harlot, and my horses were bred by a thief. I have trained my vines upon the spears of the Most High, and with my laughter have I slain a thousand men.

24. With the wine in my cup have I mixed the lightnings, and I have carved my bread with a sharp sword.

25. With my folly have I undone the wisdom of the Magus, even as with my judgments I have overwhelmed the universe. I have eaten the pomegranate in the House of Wrath, and I have crushed out the blood of my mother between mill-stones to make bread.

26. There is nothing that I have not trampled beneath my feet. There is nothing that I have not set a garland on my brow. I have wound all things about my waist as a girdle. I have hidden all things in the cave of my heart. I have slain all things because I am Innocence. I have lain with all things because I am Untouched Virginity. I have given birth to all things because I am Death.

27. Stainless are my lips, for they are redder than the purple of the vine, and of the blood wherewith I am intoxicated. Stainless is my forehead, for it is whiter than the wind and the dew that cooleth it.

28. I am light, and I am night, and I am that which is beyond them.

29. I am speech, and I am silence, and I am that which is beyond them.

30. I am life, and I am death, and I am that which is beyond them.

31. I am war, and I am peace, and I am that which is beyond them.

32. I am weakness and I am strength, and I am that which is beyond them.

33. Yet by none of these can man reach up to me. Yet by each of them must man reach up to me.

34. Thou shalt laugh at the folly of the fool. Thou shalt learn the wisdom of the wise. And thou shalt be initiate in holy things. And thou shalt be learned in the things of love. And thou shalt be mighty in the things of war. And thou shalt be adept in things occult. And thou shalt interpret the oracles. And thou shalt drive all these before thee in thy car, and though by none of these canst thou reach up to me, yet by each of these must thou attain to me. And thou must have the strength of the lion, and the secrecy of the hermit. And thou turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters, a Redeemer. Thou must have the tail of the scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shalt thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter.

35. Blessed, blessed, blessed; yea, blessed; thrice and four times blessed is he that hath at-

BLACK PEARL

tained to look upon thy face. For I will hurl thee forth from my presence as a whirling thunderbolt to guard the ways, and whom thou smitest shall be smitten indeed. And whom thou lovest shall be loved indeed. And whether by smiting or by love thou workest, each one shall see my face, a glimmer through a thousand veils. And they shall rise up from love's sleep or death's, and gird themselves with a girdle of snake-skin for wisdom, and they shall wear the white tunic of purity, and the apron of flaming orange for will, and over their shoulders shall they cast the panther's skin of courage. And they shall wear the nemys of secrecy and the atep crown of truth. And on their feet shall they put sandals made of the skin of beasts, that they may trample upon all they were, yet also that its toughness shall support them, and protect their feet, as they pass upon the mystical way that lieth through the pylons. And upon their breasts shall be the Rose and Cross of light and life, and in their hands the hermit's staff and lamp. Thus shall they set out upon the never-ending journey, each step of which is an unutterable reward.

36. Holy, Holy, Holy, Holy; yea, thrice and four times holy art thou, because thou hast attained to look upon my face; not by my favour only, not by thy magick only, may this be won. Yet it is written: "Unto the persevering mortal the blessed Immortals are swift."

37. Mighty, mighty, mighty, mighty; yea, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the littlest syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of him. And they shall be brought unto subjection unto thee, and serve thee, though thou willest it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality — FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!

38. Pass thou on, therefore, O thou Prophet of the Gods, unto the Cubical Altar of the Universe; there shalt thou receive every tribe and kingdom

and nation into the mighty Order that reacheth from the frontier fortresses that guard the Uttermost Abyss unto My Throne.

39. This is the formula of the Aeon, and with that the voice of LIL, that is the Lamp of the Invisible Light, is ended. Amen.

BISKRA, ALGERIA.

December 19, 1909. 1.30-3.30 p.m.

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

In this highest and last of the 30 Æthyrs, the profound mysticism of Aleister Crowley became evident as it had in no other vision of the series. Before the consciousness of the 1st Æthyr, LIL, he was brought to the utmost stillness. Scarcely was he able to fulfill the duty he had accepted, to make articulate the fruits of his mystical undertaking so that a record existed for those who came behind him. His voice lowered to a whisper. The pace was slow — two hours for a rather small amount of text compared to many of the other visions. The majesty of this vision is, perhaps more than any other thing, in the depth of its silence and peace.

We, as well, are all but wordless in the face of most of what he received. What more is there to say? The words brought through speak more eloquently for themselves than any other could speak for them, even in those places where they were, as Crowley noted, "but a pale reflection in Ruach (and even that at the cost of infinite effort) of the Word of the Angel of the Æthyr." They are a song that penetrates directly to the heart. Other than a few remarks to clarify certain technical or contextual points, we leave the body of this vision to the eloquence of the Speaking Silence.

The name of this Æthyr, LIL, had a further, though related, importance to Crowley. The letters L.I.L. were the initials of the name of the first magical Order he ever founded, the "Lamp of the Invisible Light," established by him in Mexico in 1900.

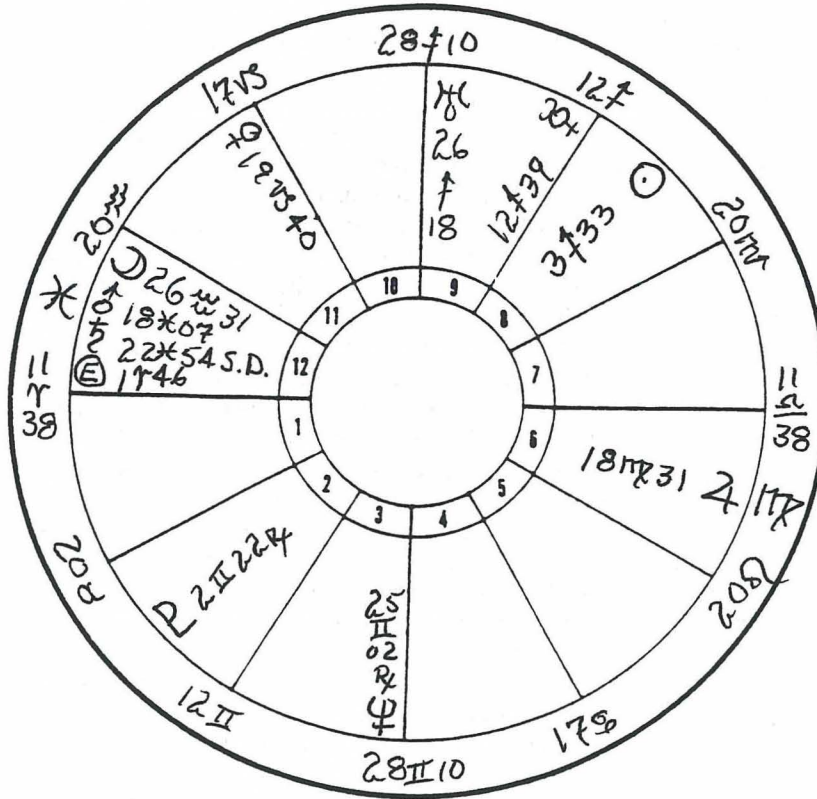
Three things should be noted about this:

First, this title still survives as the last phrase of the present vision. It was not at all forgotten by him these nine years later.

Second, Mexico in 1900 was when and where Crowley first began to skry these 30 Æthyrs, and received the first two visions, those of the 30th and 29th. His selection of the Order's name was undoubtedly connected to his then highest concept of what the climax of the series of visions might bring. (You may wish to reread these two visions in BLACK PEARL No. 1, and contrast them to that of the 28th, which was the first of these he obtained subsequent to the dictation of *The Book of the Law*.)

Third, the very phrase "Lamp of Invisible Light" — simple in its mystical implications, and ecumenically

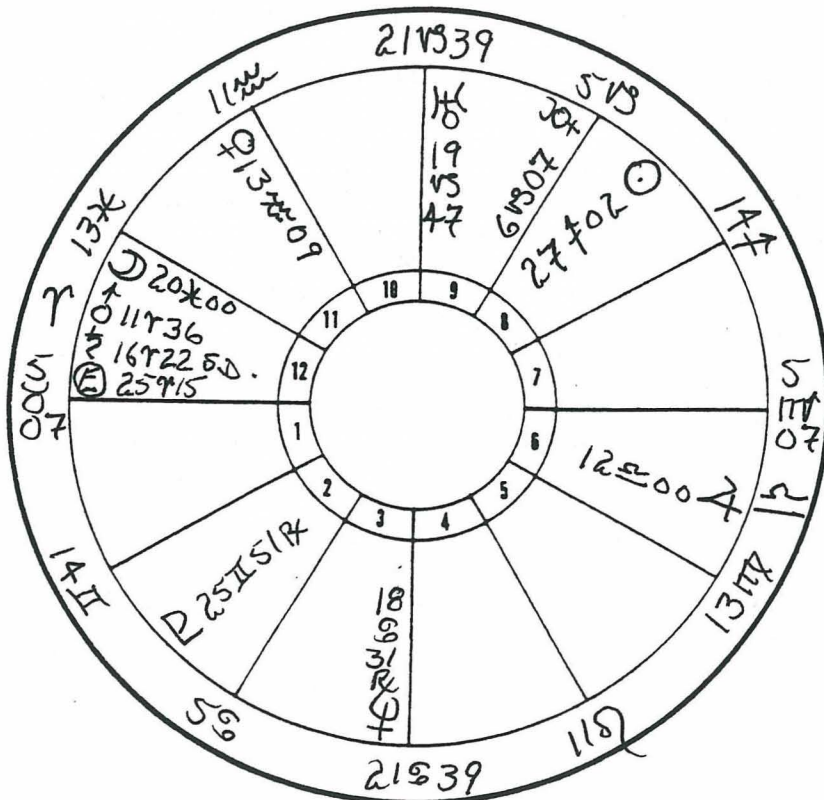
THE 1st ÆTHYR: LIL



Sidereal Zodiac

3:30 p.m. ANGLES:
 MC 27♎37
 Asc 18♌08
 EP 2♌20

Vision of the 1st Æthyr
 1909 December 19
 1:30 p.m. LT
 Biskra, Algeria
 34N51, 5E44



Tropical Zodiac

3:30 p.m. ANGLES:
 MC 21♈06
 Asc 11♈31
 EP 25♌39

cutting past the outer differences of every mystical approach to reach a root or seed essence – invokes a vivid, powerful image that remained important to Crowley for many years. It appears to be a name associated with the idea of Kether, which correspondence to the present Æthyr he retained

Though not directly related to the present vision, it may be worth appending a brief description of this Order. Crowley's most extensive discussion is in Cap. 23 of *Confessions*, from which the following is excerpted:

I had also a certain amount of latitude granted by Mathers to initiate suitable people *in partibus*. I, therefore, established an entirely new Order of my own, called L.I.L.: the 'Lamp of the Invisible Light'. Don Jesus [Medina] became its first High Priest...

The general idea was to have an ever-burning lamp in a temple furnished with talismans appropriate to the elemental, planetary and zodiacal forces of nature. Daily invocations were to be performed with the object of making the light itself a consecrated center or focus of spiritual energy. This light would then radiate and automatically enlighten such minds as were ready to receive it.

Even today, the experiment seems to me interesting and the conception sublime. I am rather sorry that I lost touch with Don Jesus; I should like very much to know how it turned out.

So far as we know, Don Jesus was the L.I.L.'s **only** High Priest. Either due to its failure, or due to the considerable success in its original silent, invisible purpose, nothing at all was ever heard about it from that point on. The L.I.L. is one of the most sublime concepts Crowley ever conceived, perhaps reflecting the innocent purity of his somewhat naïve mystical youth.

The same can be said of the present vision.

Uranus and Neptune aligned themselves along the Meridian at the time this vision began. Previously in this series, this always coincided with unusually intense visions. While the Æthyr's name and number may be the chief causes of the "unusually intense" characteristic, it is at least true that the Uranus-Neptune opposition on the angles does not conflict with it. (Uranus remained only 4' from exact square to Crowley's Sun.)

Over the course of the two hours, Venus reached the Midheaven – about three-fourths of the way through, somewhere around §26 (which is laden with Venus symbols). But the whole is beautiful. Venus crossed the Zenith around §8 when the child first appeared.)

The Moon is still increasing, not yet quite at First Quarter. Psycho-spiritual vitality was, therefore, generally on the rise.

In the Sidereal zodiac, the Moon remained in Aquarius (Pisces in the Tropical). I can think of no sign symbolism more appropriate than that of Aquarius for this vision set against the peaceful, silent profound of space – described in §1 as "the veil of night, dark azure,

full of countless stars." Not one of the traditional Pisces themes is present unless one counts the general mysticism theme that is inherent in all of these visions. This song is a song of liberty, not of indentured servitude.

Emphasizing the liberty aspect, the Moon was sextile Uranus. Also, Mars remained exactly opposite Jupiter, an aspect that does not seem to manifest distinctly amidst this panoply of principles.

Something else occurred in the heavens that day, which warrants our attention. Saturn was Stationary Direct (SD). That is, having been retrograde for many months, it had (to geocentric appearance) stopped in its tracks to begin forward motion. When planets are stationary, either turning retrograde or turning direct, they have much-intensified influence. Think of a hot clothes iron that, while kept in motion, acts much differently than if you stopped and left it sitting on the same spot for an hour, hot side down. Saturn **may** have been within a degree of Crowley's Midheaven at this station; unfortunately, there is ambiguity about the exact minute of his birth, so we cannot say for sure. The Saturn station may have had an effect on the general astral ambience as well. As her name in Hebrew, *Shabbathai*, means rest or stillness (traits that we have seen emphasized in discussions herein of the Magister Templi Grade attributed to Binah), she may have contributed to the still silence of the present vision.

The 1st Æthyr corresponds to **Kether in Atziluth** in the main scheme we have been employing, and is the third Æthyr attributed to Kether in the secondary scheme introduced in the 9th Æthyr. Additionally, these last three Æthyrs have displayed a striking relationship to the first three letters (or last three Paths, depending on how you look at it) of the Hebrew alphabet, so that LIL would correspond to Aleph. The suitability of these correspondences is fairly evident. (They are also known to be attributes that already were in Crowley's mind.)

Which brings us, at last, to the name. LIL or CLC = **Cancer, Sagittarius, Cancer** = Cheth, Samekh, Cheth = 8 + 60 + 8 = 76. Samekh and Cheth are Paths of high aspiration and attainment – the Paths associated with entry into the Second and Third Orders (respectively), the attaining of the Knowledge and Conversation of the Holy Guardian Angel, and the crossing of the Abyss. Each has a formal instruction named after it – *Liber Samekh* and *Liber Cheth* – and these are the primary instructions associated with those two steps.

Look at these letters, as well, in the arrangement provided by *Liber 71*. Not only do Samekh and Cheth appear in the same column – at the end of the second and third rows, marking the climaxes of the First and Second Orders – but above them, as the primary influence shining down through them, is Aleph, The Fool, of which this Æthyr appears to be an expression.

Place Atu VII, The Chariot (Cheth) and Atu XIV, Art (Samekh) before you, and meditate upon them.

That, perhaps, will give you the best understanding of the elements operative in this Æthyr.

76 corresponds well to the general tone of the vision. It is the value of קַחֲרִיב, “secret, hidden,” and נַחֲמֵנו, “rest, peace.” The only thing to recommend against it is that, both in Hebrew and Greek, it is specific to the idea of “goddess” – אֱלִילָה, *elilah* and θεαίνα, *theaina* – yet this one vision, compared to those leading to it, is unique in **not** being a goddess vision.

If enumerated as if it were Hebrew or Greek, LIL = 70. In its simplest form, this is the value of the letter ע, “eye,” and attributed to Capricorn. Crowley thought the symbolism of The Eye important for the general standing of this vision. More directly, LIL (like ARN and ZOM before it) is the spelling of an important Hebrew word: לַיְלַי, pronounced *layiyyl*, meaning “night.” This “night” is much of the fabric of the present vision – and there is no doubt that לַיְלַי was an important detail in Crowley’s mind related to this vision. In fact, as a variety of the Nuit-Hadit theme, the coexistence of לַיְלַי as “night” and L.I.L. as “the Lamp of the Invisible Light” pretty much summarizes the whole vision! 70 is also the value of the important word סוד, *sod* (pronounced with a long-o sound), meaning “secret,” and meaning “THE SECRET” of the Mysteries – the highest revelation.

At one point early in the vision transcript, Crowley stated that LIL adds to 66. This is only obtainable if you regard L not as Cancer, but as the Moon, giving it the value of ל, 3. This is technically correct, since the zodiacal attributions of each letter are really only particularizations of the underlying ruling planet symbolism. The approach was later abandoned, though. Nonetheless, it is worth noting that this summation nudged Crowley to relate the vision overall to נ. (66 is the sum of the first 11 numbers, *i.e.*, the Mystic Number of the 11th Path of נ.)

Notes on the individual paragraphs will be sparse, for reasons stated previously.

§00: This invocation was based on a prayer used in the Second Point of the old 5=6 ceremony, and which was popular among Golden Dawn adepts in Crowley’s circle. The main part of the original is as follows:

Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of thy Mysteries. Not unto us, but unto thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name is in the presence of the Ancient of Days.

§1: If this initial image was a conscious magical formulation, as was Crowley’s evident custom in this vision work, then it likely combines the blue of Samekh with the star-strewn midnight blue awning of the Chariot. More particularly, it reflects the idea of night, with which Crowley associated LIL, and also reflects the influences of the Aquarius Moon. In its midst is the symbol of Hadit, which is the Lamp of the Invisible Light. Again, and as mentioned above, these Light and Night images seemed to be the most fundamental *a priori* ideas Crowley had concerning this Æthyr.

IAIDA is an Enochian name for God, usually translated “the Highest.” It is used in the 1st Enochian Call, which invokes the active aspect of Spirit. Treated as if it were Hebrew, it enumerates to 26, the value of אהה.

§2: All of this was discussed above.

§§3-6: This describes his physical, mental, and spiritual state, which was one of very deep, still, yet vital meditation. His primary focus is on the idea of LIL, or לַיְלַי, as night, even as “unalterable midnight.”

§§7-8: This infinite profound of night was itself a veil. Most likely, that veil was the World of Briah, and its opening disclosed – so far as Crowley was capable of perceiving it – the unbuffered vision of Atziluth. (Not entirely unbuffered, though, since the centerpiece of his vision is surrounded and supported by innumerable archangels – spiritual beings native to Briah.)

“Colorless brilliance” is the color (if such it can be called) attributed to Kether in Atziluth (King Scale), in contrast to the “white brilliance” of Kether in Briah (Queen Scale). This description was also used in the Vision of the 2nd Æthyr.

The secret “sigil of the Beast,” according to Crowley’s notes, was the Sun-Moon ligature in the form of ☉ Besides its vast unitive symbolism (it is essentially a form of the Rosy Cross), it had more complex implications in Crowley’s personal symbol system. The C-like curve before the dotted circle was also an old form of the Greek letters Sigma and Theta, which, in turn, were his anagram for Shin and Teth, the “force and fire” of *Liber L.*, his hieroglyph for the name טש, that appears so commonly in Crowley’s writings, and, by Qabalah of Nine Chambers, his earliest synthesis of the number 93. This is the same ensign that marked Aiwass in Crowley’s vision of his Holy Guardian Angel at the end of the 16th Æthyr (see BLACK PEARL No. 6).

§13: “The Garden of Janus” is a very long poem originally published in *The Winged Beetle*, and later reproduced, in full, in *IN THE CONTINUUM*, Vol. II, No. 6. A partial excerpt is given at the end of this comment. The child is described especially in stanzas XXIV-XXVI, and then woven through the stanzas following. (We give XXIV-XXVIII as a good start.)

§§20-38: In reading this song of the child, remember that fact which we learn only at its end: This, that

speaks, is Horus, the crowned and conquering child, Lord of the Æon.

§25: Reference to beginning and end: ♂ and ♀, then ♀ and ♂. They are akin to the "Alpha and Omega."

§§28-32: Five specific triads are employed. This may be happenchance, a factor of the pattern of Crowley's intellect or poetic stylization, or an actual reference to the five-fold nature of Horus.

§§33-35: These are paragraphs that Crowley specifically marked as "but a pale reflection in Ruach... of the Word of the Angel of the Æthyr." For §34, he added, "This passage is quite spurious, a vague and false reflection of the true Voice, which was a lyrical sequence of the Atus of Thoth." Regarding §35, he noted, "This passage is not wholly wrong; it is the poor expression which is to be deplored."

§37: The formula here given is the single most powerful "protective spell" of all Thelemic magick. It is solidly grounded in important fundamentals that would require long explanation, but the central idea is that, in myth, Harpocrates is invulnerable to all harm. To live in a harmless world, one must, therefore, become like Harpocrates. The central key to this frictionless going is to know and do one's True Will.

Besides all this theory, the simple truth is: It works.

§38: Another stylization drawn from Crowley's Golden Dawn roots. This paragraph is based upon the words of the Hierophant after the Neophyte has confronted, known, and passed by both the powers of night and of light, of form and of force, and many other similar polarities. Crowley then is given a task to perform and, presumably, resources with which to perform it.



One astrological observation has been saved until the end of this commentary, because it pertains to the end. These visions provide a reminder of just how many events in life constitute starting points that have horoscopes of their own. When Aleister Crowley began anew to tackle this series of visions – when he uttered the Call of the 28th Æthyr at 8:00 PM November 23, 1909 in Aumale, Algeria – the Moon was at 18°32' Pisces. When he concluded the Vision of the 1st Æthyr at 3:30 PM on December 19, in Biskra, climaxing with such a sense of joy, triumph, and promise, Jupiter had reached 18°32' Virgo, exactly opposite that Moon to the minute of arc. The transit is entirely fitting! This opens a whole new area of astrological research on these visions, which we leave to others to take up: their examination as an organic whole that evolved through ongoing transits to the horoscope that started the cycle. At every turn, the heavens speak if we but listen; this is just one more fascinating example of their voice.

Excerpts from... THE GARDEN OF JANUS

More; in this journey I had clean forgotten
The quest, my lover. But the tomb
Of all these thoughts, the rancid and the rotten,
Proved in the end to be my womb
Wherein my Lord and lover had begotten
A little child
To drive me, laughing lion, into the wanton wild!

This child hath not one hair upon his head,
But he hath wings instead of ears.
No eyes hath he, but all his light is shed
Within him on the ordered spheres
Of nature that he hideth; and in stead
Of mouth he hath
One minute point of jet; silence, the
lightning path!

Also his nostrils are shut up; for he
Hath not the need of any breath;
Nor can the curtain of eternity
Cover that head with life or death.
So all his body, a slim almond tree,
Knoweth nor bough
Nor branch nor twig nor bud, from never
until now.

This thought I bred within my bowels, I am.
I am in him, as he in me;
And like a satyr ravishing a lamb
So either seems, or as the sea
Swallow the whale that swallows it, the ram
Beats its own head
Upon the city walls, that fall as it falls dead.

Come, let me back unto the liliated lawn!
Pile me the roses and the thorns
Upon this bed from which he hath withdrawn!
He may return. A million morns
May follow that first dire dæmonic dawn
When he did split
My spirit with his lightnings and enveloped it!

ALEISTER CROWLEY
The Winged Beetle, 1910

THE CRY OF THE 2ND ÆTHYR, WHICH IS CALLED

ARN



80. An olvah nu arenu olvah. Diraeseu adika va
paretanu poliax poliax in vah rah ahum subre fifal.
Lerthexanax. Mama ra-la hum fifala maha.

81. All this is the melody of a flute, very faint
and clear. And there is a sort of sub-tinkle of a
bell.

82. And there is a string instrument, somewhat
like a zither. And there is a human voice.

83. And a voice comes: this is the Song of the
Sphinx, which she singeth ever in the ears of men.

84. And it is the song of the syrens. And who-
ever heareth it is lost.

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

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

87. Now cometh a song.

I

Mu pa telai,
Tu wa melai
ā, ā, ā.
Tu fu tulu!
Tu fu tulu
Pa, Sa, Ga.

II

Qwi Mu telai
Ya Pu melai;
ū, ū, ū.

'Se gu melai;
Pe fu telai,
Fu tu lu.

III

O chi balæ
Wa pa malæ:-
Ūt! Ūt! Ūt!
Ge; fu latari,
Le fu malai
Kūt! – Hūt! – Nūt.

IV

Al ŌĀĪ
Rel moai
Ti – Ti – Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.

88. So sweet is this song that no one could re-
sist it. For in it is all the passionate ache of the
moonlight, and the great hunger of the sea, and the
terror of desolate places, – all things that lure men
to the unattainable.

Ōmāri tēssālā mārāx,
Tēssālā dōdī phōrnēpāx.
Āmrī rādārā pōliāx
ārmānā pīliū.
āmri rādārā pīliū sōn';
māri nāryā bārbītōn
mādārā ānāphāx sārpedōn
āndālā hrīliū.

89. Every man that hath seen me forgetteth me
never, and I appear oftentimes in the coals of the
fire, and upon the smooth white skin of woman,
and in the constancy of the waterfall, and in the
emptiness of deserts and marshes, and upon great
cliffs that look seaward; and in many strange

BLACK PEARL

places, where men seek me not. And many thousand times he beholdeth me not. And at the last I smite myself into him as a vision smiteth into a stone, and whom I call must follow.

90. Now I perceive myself standing in a Druid circle, in an immense open plain.

91. A whole series of beautiful visions of deserts and sunsets and islands in the sea, green beyond imagination. . . . But there is no subsistence in them.

92. A voice goes on: this is the holiness of fruitless love and aimless toil. For in doing the thing for the thing's sake is concentration, and this is the holiness of them that suit not the means to the end. For therein is faith and sympathy and a knowledge of the true Magick.

93. Oh my beloved, that fliest in the air like a dove, beware of the falcon! oh my beloved, that springest upon the earth like a gazelle, beware of the lion!

94. There are hundreds of visions, trampling over one another. In each one the Angel of the Aethyr is mysteriously hidden.

95. Now I will describe the Angel of the Aethyr until the voice begins again.

96. He is like one's idea of Sappho and Calypso, and all seductive and deadly things; heavy eye-lids, long lashes, a face like ivory, wonderful barbaric jewellery, intensely red lips, a very small mouth, tiny ears, a Grecian face. Over the shoulders is a black robe with a green collar; the robe is spangled with golden stars; the tunic is a pure soft blue.

97. Now the whole Aethyr is swallowed up in a forest of unquenchable fire, and fearlessly through it all a snow-white eagle flies. And the eagle cries: the house also of death. Come away! The volume of the book is open, the Angel waiteth without, for the summer is at hand. Come away! For the Aeon is measured, and thy span allotted. Come away! For the mighty sounds have entered into every angle. And they have awakened the Angels of the Aethyrs that slept these three hundred years.

98. For in the Holy letter Shin, that is the Resurrection in the Book of Thoth, that is the Holy Spirit in the Trinity, that is three hundred in the tale of the years, hath the tomb been opened, so that this great wisdom might be revealed.

99. Come away! For the Second Triad is completed, and there remaineth only the Lord of the Aeon, the Avenger, the Child both Crowned and

Conquering, the Lord of the Sword and the Sun, the Babe in the Lotus, pure from his birth, the Child of suffering, the Father of justice, unto whom be the glory throughout all the Aeon![§]

100. Come away! For that which was to be accomplished is accomplished, seeing that thou hadst faith unto the end of all.

101. In the letter N the voice of the Aethyr is ended.

TOLGA, ALGERIA.

December 20, 1909. 8.35-9.35 p.m.

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

Even as Venus rose in the east at the beginning of the morning skrying session of this Æthyr on December 18, then culminated in the south as the climactic afternoon session on the same day, so now do we find her having just set in the west as the Seer began his final and most matured sojourn of the 2nd Æthyr, endeavoring to bring through the true Voice of this Aire, to lucidly hear the words of the Goddess herself.

Of all things ever written or received by Aleister Crowley in his lifetime – of all the words that embody both the sacred and the secular literature of Thelema – no passage (not even Chapter 1 of *The Book of the Law*) so expresses the means of religious worship of the Divine Feminine as does this short hour of vision and voice.** It is a liturgy for the worship of Babalon. Crowley recognized its divergence from anything else he had ever written in a note to this vision:

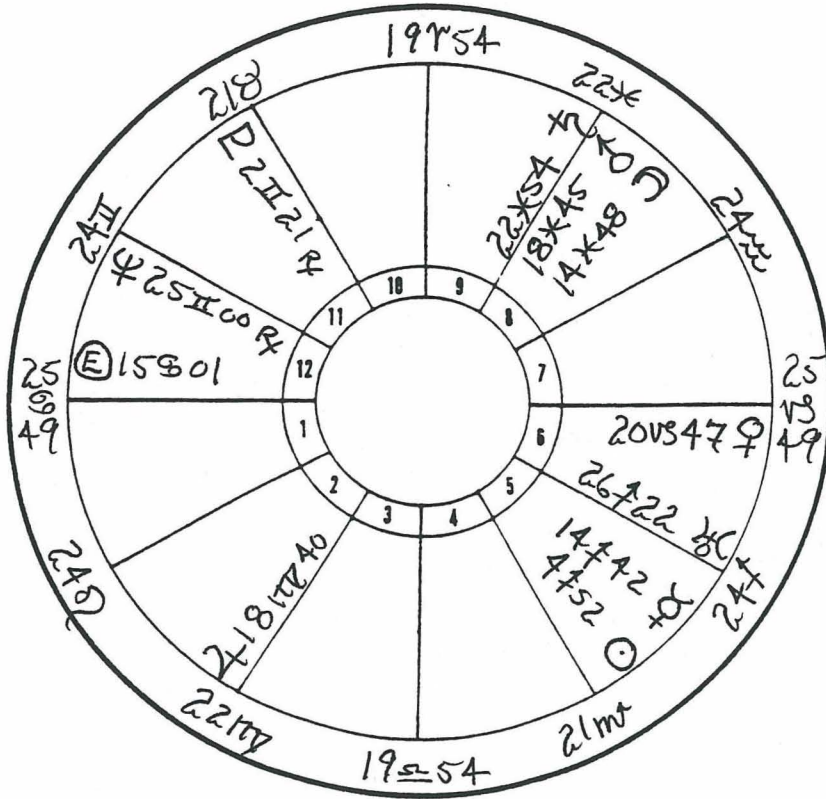
The Magical Fascination of the whole Æthyr is something quite apart from, and beyond, almost anything else in the experience of the seer. The effect upon him, 31 Equinoxes later, of writing these notes is quite extraordinary. The memory of it diminishes the value of the rest of his life, with few excepted incidents, almost to nothing.

As prescribed, the Moon is half-full. She is also in exact square to Mercury. This is a bit puzzling, since, in earlier visions commenced under Moon-Mercury aspects, Crowley's intellect predominated. That isn't what we see here. We see quite the opposite. Most likely, the difference arises from the fact that Venus here squared Crowley's natal Mercury. His mind and style of expres-

[§] The Seer had absolutely forgotten this prophecy, and was amazed at the final identification of the Child in LIL with Hoor.

** It might well serve as the foundation of a true New Æon goddess worship; that is, one that is not merely an atavistic retrenchment to the Formulæ of the Isis Æon dressed up in Horus clothing. – A.H.

THE 2nd ÆTHYR: ARN



Sidereal Zodiac

9:35 p.m. ANGLES:

MC 4844

Asc 8010

EP 0010

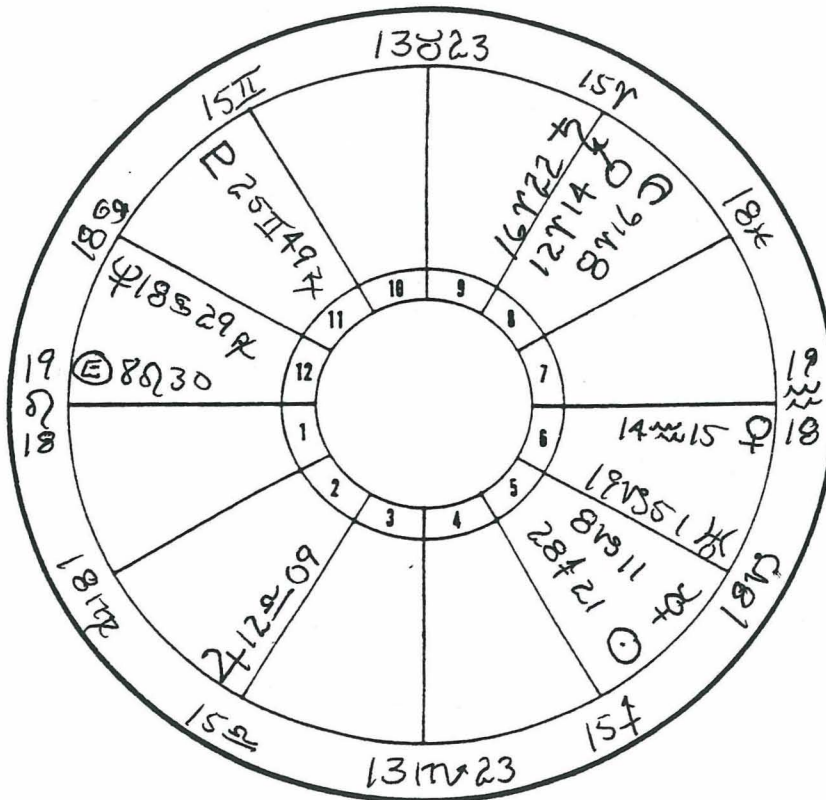
Vision of the 2nd Æthyr

1909 December 20

8:35 p.m. LT

Biskra, Tunisia

34N51, 5E44



Tropical Zodiac

9:35 p.m. ANGLES:

MC 2813

Asc 1139

EP 23039

sion were inclined toward the poetic, not the mathematical. One other Moon-Mercury characteristic is the intrusion of other languages. (In a natal chart, Moon-Mercury aspects are a common mark of easy adaptive facility with non-native languages.)

Mars still opposes Jupiter, only 5' separated. I will stick with the words "virility" and "passion" for this aspect, in much the same sense as if this were Crowley's honeymoon night. (Read the vision in this light and draw your own conclusions.)

Unlike his first three endeavors to penetrate the mysteries of ARN, on this occasion the Moon was in Sidereal Pisces and Tropical Aries. There is no ambiguity as to which model of measuring the Moon's location is more valid for this vision! The mystical Pisces clearly prevails. Pisces' deepest symbolism pertains to mystical union with the mother, a recapitulation of the *in utero* experience. In contrast to Crowley's earlier explorations of ARN on December 18, when the Moon was in the constellation Aquarius, this vision has neither the intellectual and pedantic quality of his first efforts, nor the startling, mind-exploding, revelatory denuding of the Sanctum Sanctorum of the afternoon attempt. All of those apply well to Aquarius symbolism. This present installment is mysterious, musical, poetic, sweet, and haunting – attributes of Pisces.

Tropical Aries doesn't describe the vision at all.

Themes previously discussed concerning the Æthyr's name remain relevant to this segment. The letters of ARN correspond to Taurus, Pisces, and Scorpio. In this vision, the beauty and erotic passion of Taurus-Scorpio join everything mentioned above concerning Pisces symbolism.

§§80-82: This is an example of what Crowley termed "The Moon Language," or Bathyllic. It appears in many of his received works, and thrice in the present vision. He translated these lines: "Now it glides into the heaven-home, glides. Seducingly the mentula of the begotten one of the Holy Head [or 'Skull'] takes hold of the soft tissues, subtly plying its shuttle. Light follows the explosion. The soft tissues, cleaving to the shuttle, pump out every drop of water from the well."

The allusion seems obvious enough. The instruments described help establish the tone of the vision.

§§83-87: We have made two changes in the text presentation. First, the translations have been moved to these notes – they were not part of the original vision, and their editorial inclusion interrupts the flow. Also, the song from *Liber LXVI* has been moved to §87, where it occurred in the vision according to the original manuscript. (In *THE EQUINOX* it followed §84.) This last change makes an important difference in our understanding of the text, clarifying that §§83-86 refer to the song in §80. The "voice" mentioned in §83, and which speaks in the four verses following, is (a representation of) the voice of the Goddess herself.

§§83-84: In most classical legends, the Sphinx is female. See especially *Œdipus Rex*. It is here a symbol both of the feminine and of mystery – the deepest sanctuary of mystery. Œdipus' tale returns us to the Piscean psychology of deep desire to return to the intrauterine existence (or 'Garden of Eden'). The Sphinx barred Œdipus' passage thereto, even as similarly constituted Kerubim were set to guard the entry of Eden. On discovering the Mystery of the Sphinx, Œdipus was rewarded immediately by invitation into the bed of his mother, representing the final, haunting maternal mystery on which so much of religion is based.

Similar meaning can be given to the "syrens." They refer to seduction. Yet Sphinx and Siren also both hint at destruction: "And whoever heareth it is lost." Sailing the Ægean, this has one meaning; but in mysticism, it more likely has the same import as in *Liber Legis*, I:61.

§87: *Liber LXVI* had been received two years earlier. It was the fourth of the Holy Books, preceded only by *Libri CCXX, LXV, and VII*. At this juncture, Neuburg's original transcription of the 2nd Æthyr simply says, "[Song in Book LXVI.]" The text of the song was added later, at time of publication. We have conformed its typography to the original in *Liber LXVI*.

A long commentary on *Liber LXVI* was published in *BLACK PEARL* No. 7. Here is Crowley's translation of this song:

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

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

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

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

§88: Spacing and juxtaposition of the text in the original manuscript infer that §88 still discusses the song that follows, "Ōmāri," etc. Its translation is:

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

The last word of the song, *hrīliu*, is worth further comment. It is best known from *Liber XV*, the Gnostic Mass missal, where the priest and priestess utter it together as they perform an act symbolic of sexual union. Usually, it is explained as the sound of a dove – the descent of the Holy Spirit at the moment of their shared orgasm – and, if said with the right technique it does, in fact, make a not-too-absurd birdcall. But its origin is right here, in this vision, where it is translated as “the shrill scream of orgasm.” Enumerated as if it were Greek (as its form suggests), the word is ριλιϜ = 156 – the same value as the name BABALON.

§89: The voice of the Goddess continues to express Her nature. The vision’s climax has been reached.

§§90-91: A parade of visionary images. The mystic’s rational mind is beginning to reassert itself. Note, though, that even these phantoms all are very beautiful.

§92: This is the voice of Binah, the Sanctifying Consciousness. *Concentration* is a keyword of Saturn: In the way this word is used in yoga, it provides many clues to the sometimes obscure or paradoxical attributes of Saturn. This present verse explains an important method of the Master of the Temple (*i.e.*, an initiate of Binah), whereby one “loses oneself” in every impression. By this total, concentrated surrendering to each experience, each becomes a sacrament.

§94: These are phenomena of the reasserting Ruach. Yet, there is an important mystery even in these: It is that the Goddess wears innumerable faces. She can be seen behind the face of each woman one loves or ever has loved. Each feature of nature veils her. All is her masquerade, her layered robes, her veils. In all things wherein She is sought, She is found – provided one loves that within which one seeks Her.

§§95-96: Notice the colors and details. They suggest Gimel and Daleth combined with Binah.

§97: At the end of ARN is the letter N, which, in Enochian as in Hebrew, corresponds to the sign Scorpio. Scorpio represents the **devouring** aspect of the Goddess. Her “unquenchable fire” portrays this. She is Neshamah (Ψ). We are taught that this fire renews all of nature (the Nephesh). Her avatar is shown as the White Eagle of alchemy (and, in Crowley’s mind at that time, a symbol of Scorpio in its most purified aspect, in many respects the same symbol as the white rose seen previously.) As Scorpio, this is “the house also of death.” Also, this passage is a paraphrase of part of the 11th Enochian Call, which reads, “and the Eagle spake and cried with a loud voice: Come away! And they gathered themselves together and became the house of death...”

“The volume of the book is open...” This is the book that was sealed in the 30th Æthyr at the beginning of this series – from a vision Crowley had obtained nearly a decade before – now closing the circle of the whole in these last few minutes of the final vision. The fourth book in that vision was marked by a fiery scor-

pion – its symbolism matching what is described here. The Angel bearing that book said, “Until the Book of the East be opened! Until the hour sound! Until the Voice vibrate! Until it pierce my Depth; Look not on High! Look not Beneath! For thou wilt find a life which is a Death or a Death which should be infinite. For Thou art submitted to the Four: Five thou shalt find, but Seven is lone and far... Return! Return! Return! For the work is ended; and the Book is shut...”

Return he did – in one sense then, and, nine years later, in another sense. He attained and met the Seven that, years before, was “lone and far.” And he found the life promised. In his last hour of exploring the 30 Aires, his **first** hour with them was fulfilled.

§98: The 300 years correspond to Ψ, the transforming Fire of superconsciousness. At first, we are led to think that these refer to the time elapsed since Dee and Kelly first forged channels of communication with the Enochian angels. Looking further, we find a deeper matter; for, in 1909, three centuries had just elapsed since those events described in *Fama Fraternalitatis*. According to that work, in 1604 “the tomb [was] opened, so that this great wisdom might be revealed.”

A 300-year cycle has marked the evolution of the Western Mysteries. **1312**: The Order of the Temple was dismantled, its final Grand Master burned at the stake two years later. **1604**: *Fama Fraternalitatis* was written. It was privately circulated (1610), then in **1612** openly published. **1904**: *Liber Legis* was received. It was privately circulated (1909), then openly published in **1912**.

§99: The word “remaineth” is disturbing. Previously, it was believed that this last vision was received **after** that of the 1st Æthyr. We now know this isn’t the case. On December 20, 1909, on the eve of the Winter Solstice, what meaning might “remaineth” have had? I can only conceive that this is the same construction employed in *Liber L.*, II:9, “they pass & are done; but there is that which remains.”

§101: N is the last letter of ARN. It is the letter of Scorpio, which, we observed at the beginning of this study, describes better than any other symbol Aleister Crowley’s journey in this cycle of workings, and She that was the heart of his Work. In Qabalah, Scorpio has the attribute of **motion**; *i.e.*, it represents that ONE THING which flows onward continually, without interruption. The form it wears will change constantly, but the underlying reality is unperturbed. Or, as Crowley stated it, “N is the vibration which continues through the nostrils... the letter of sexual immortality.”

In this final reminder that DEATH = ECSTASY, and that the Eternity the mystic seeks is found **through** the gates of death and dissolution, the Vision and the Voice are brought to their close.

~ F I N ~

IN THE CONTINUUM

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.

Altogether, 52 issues were published, divided into five volumes of ten issues each (except Vol. II, which had 12 issues). All issues are available. Each issue is \$5.00 postpaid, payment with order, and may be ordered in any quantity. (Due to rising postal costs, the cost to foreign subscribers, including postage, is now \$5.50 per issue if only one or two issues are ordered, or \$5.00 per issue for three or more issues.) Checks should be made payable to **Phyllis Seckler**.

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ΘΕΛΗΜΑ (THELEMA)

In 1909, Aleister Crowley published three small volumes of channeled mystical verse, for use by aspirants to the A.:A.:. The three-volume set was titled ΘΕΛΗΜΑ—**THELEMA**. One volume was issued to the Probationer; the next to the Neophyte; and the third to the Zelator. Except for the introductory History Lecture, all of the texts in these volumes were Class A Documents—the so-called "Holy Books of Thelema."

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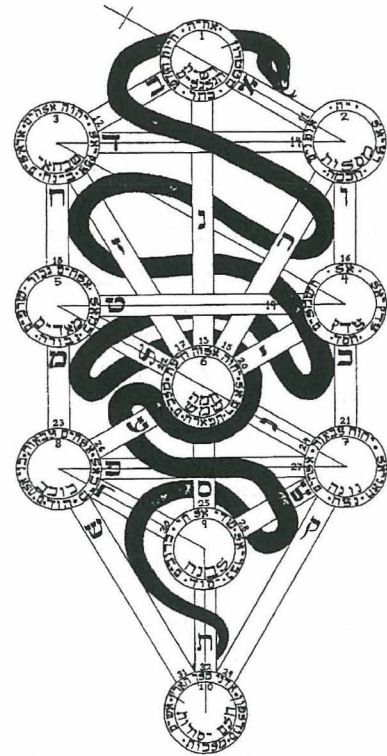
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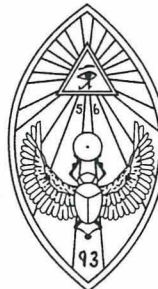
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The Spiritual System of
Aleister Crowley & George Cecil Jones
Step-by-Step

by James A. Eshelman



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BLACK

Vol. I, No. 10 • Autumnal Equinox • Anno XCVII (IV⁹)

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



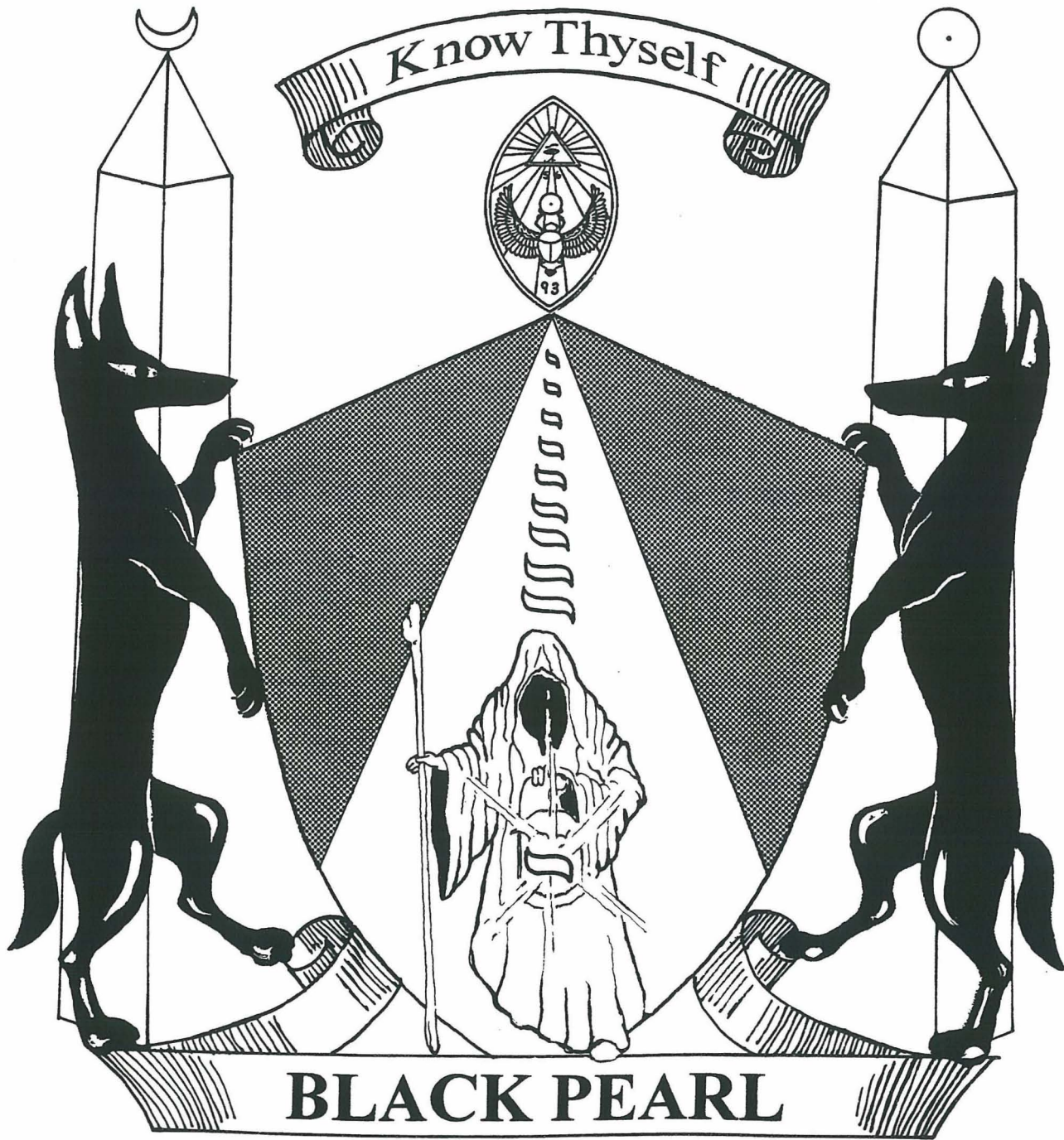
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THE JOURNAL OF THE COLLEGE OF THELEMA



Spring, 2002 E.V.

Vol. 2, No. 1



COLLEGE OF
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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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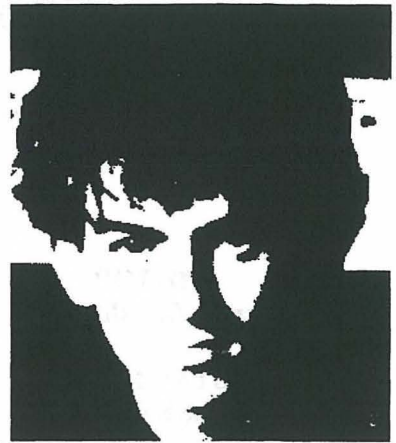
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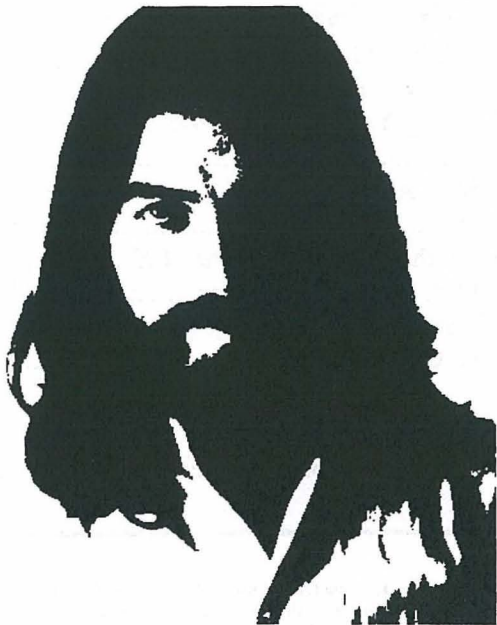
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ANTHEMS OF LOVE -- HYMNS OF HOPE

Little darling
It's been a long cold lonely winter
Little darling
It feels like years since it's been here
Here comes the sun
Here comes the sun
And I say it's alright...

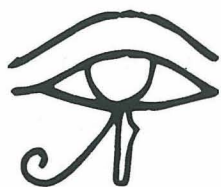


Without going out of my door
I can know all things on earth
Without looking out of my window
I could know the ways of heaven
The farther one travels
The less one knows
The less one really knows
Arrive without travelling
See all without looking
Do all without doing...



My sweet lord.
Hm, my lord. Hm, my lord.
I really want to see you
Really want to be with you
Really want to see you lord
But it takes so long, my lord.
My sweet lord.
Hm, my lord. Hm, my lord.
I really want to know you
Really want to go with you
Really want to show you lord
That it won't take long, my lord.
My sweet lord.

by George Harrison (St. George of Liverpool, An. I¹⁶-IV⁹)



Editor's Letter

DARK HORSE GALLOPS INTO THE NIGHT

George Harrison (25 February 1943–November 30, 2001)

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

I cannot fail to say something about the passing of one of my personal heroes, and one of the 20th Century's most powerful cultural influences, George Harrison.

By "powerful cultural influence," I am not speaking only of his years with the Beatles. That would have been enough to give him the nod. But it barely scrapes the surface. Beyond that, he was one of recent history's most powerful spiritual and cultural forces, a veritable force of nature unleashed.

Harrison was instrumental in introducing and sponsoring talent as diverse as Ravi Shankar and Monty Python. He was the first musician to play the sitar on a rock & roll album, and possibly the first to play it on any mainstream Western recording. Though he certainly didn't introduce Eastern religion to the West, his highly visible embracing of it in the 1960s and thereafter perhaps did more to solidify its importation and cultural establishment than even the groundbreaking Buddhist journal of Bhikku Ananda Metteya (Crowley's mentor Allan Bennet) early in the last century. Harrison not only talked the talk, but also walked the walk, actively dedicating his life to the relief of suffering. He **invented** the benefit concert (which later became a mainstay of socially consciousness pop musicians everywhere) three decades before his former band mate organized the recent Concert for New York City. And oh (my sweet Lord!), could he play the guitar!

St. John Lennon is most credited for the high level of social consciousness that marked the last half of the Beatles' existence, but it would appear to have been Harrison who ignited this latent po-



tency in Lennon (beyond getting him introduced to LSD). Biographers seem to agree that it was George who first openly opined that Bob Dylan's music had always stood for something, and perhaps theirs should, too. And, from that point on, it did. The Beatles were not in any sense the first '60s band with a social conscience, nor were they

the first to permit an awakening psychedelia to impact their music; but, once they embraced both of these directions, it was a done deal. The world was forever changed, and for the better.

Deeply introspective, and on a life-long ravenous quest for God as he knew Him, "the Quiet Beatle" also had a quiet yet persistent impact on the spiritual undercurrent of late 20th Century music and, therefore, of late 20th Century life. It goes beyond the naked adoration of *My Sweet Lord* or the hungry innocence of *Give Me Love (Give Me Peace on Earth)*. It's hard to say what the mechanism of his effect was. In some ways, it was just the fact that George Harrison was among us.

Though, to my knowledge, never affirming a relationship to *The Book of the Law* (well, there **was** that *Sgt. Pepper* cover...), Harrison was one of the living powers that actively contributed to an awakening to and enhancing of the spiritual path for uncounted Thelemites.

I am not a music columnist. I shan't attempt a musical critique (which every other writer in sight has done in recent months anyway, and which every other fan is as able to do to his or her own tastes as well as I). It is the man and his heart that I honor. You already know that Frank Sinatra called *Something* "the greatest love song written in the last 50 years," and that, post-Beatles, George routinely worked with some of the most incredible

talent of the last 40 years. Not everyone in the music industry could pull in Eric Clapton, Ringo Starr, and Elton John as studio musicians for one album (and Jeff Lynne as producer), then turn around and get Bob Dylan, Tom Petty, Jeff Lynne, and Roy Orbison to join him for the next. But George could, and did.

And when he died, he died with grace, the climax of his life-long spiritual quest. He died here in Los Angeles. I would have been at one of the vigils, except I was out of town. (Understandably, George didn't seem to feel the need to consult me on the matter.) I was in Redmond, WA at the time. A friend gave me the news before my first cup of coffee Friday morning. A brief moment of silence came naturally. His death wasn't really surprising: we already knew his cancer was progressing and that the end was near.



On the page facing the opening of this editorial, I offer a few words taken from the writings of the man I call "St. George of Liverpool." You probably don't need to be told where they come from.



Sometimes, there are things for which one does not want to race to accept responsibility. (Don't you find that this is so?)

As magicians we often are faced with the question of whether our ceremonies actually **produce** the desired results – or merely coincide with them.

For example, if you have been long involved in **practical** ceremonial magick, you surely have experienced the situation where you have struggled with a life situation for some long period of time and then eventually decided to seek a magical solution. You work your ritual and, lo and behold, almost immediately the desired result manifests – precisely as intended. Yet – the question always hovers – did the ritual produce the result, or was your timing in deciding to use magick prompted by a quiet perception that "something was about to break loose"?

Or, does it matter? Long ago I decided that the only evaluation to be made was whether the ritual

was followed by the intended result. Arguments of causation lead into mental and moral quicksand. It is as likely that the pending successful result caused the performance of a ritual just before, as it is that the ritual caused the result.

Which is a long way of saying that observations of consequential relationships between two things do not necessarily assert causation so much as relationship. They only demonstrate sequence.

Consider Aleister Crowley's observation that each time he published *Liber Legis*, a war broke out nine months later. The intensity of the war varied with the accuracy of his publication. He catalogued these events in time to predict that his final major publication, which he deemed "finally doing it right," would trigger the biggest war yet after nine months of gestation. He publicized this prediction at a press conference that "just happened" to be nine months before Hitler invaded Poland!

In my own life there have been a couple of events that have seemed so to move the astral currents that I swore I could feel mass-mind rearranging in response to them. One of these was the founding of Temple of Thelema. Whether you count the magical declaration of its foundation in December 1988, or its ceremonial inauguration and first initiations in March 1989, these events were either just a little more, or just a little less, than nine months before the fall of the Berlin Wall on November 9, 1989. Do I think this was causative? No, not really. More likely, we were riding the same tide to shore. But it's interesting.

Last month, a frater of the A.:A.: got me thinking about the publication of the hardcover edition of *The Mystical & Magical System of the A.:A.:*. At the time, it, too, carried a feeling that something enormous was being set in motion – something definitely bigger than the individuals involved doing the labor. The frater got me to backtrack and to try to pin down the actual publication date. The one date that jumped out was the single day on which we learned that the manufacturing of all the books was finished, wrote and overnighted the final large payment to the printer, and received a few copies of the finished book in our hands. The date that all happened was December 11, 2000. Did anything happen nine months later? Well... I'll let you do the math.

Sometimes, there are things for which one doesn't want to race to claim credit!

Love is the law, love under will. – FRA. A.H.



CHOICES

by Soror Meral

“Love one another with burning hearts...” – Liber Legis, II:24

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

Each person comes into life defined by several factors: There is an **inheritance** of race and family traits through the genes. There is the imprint of the **horoscope** at the moment of birth. These two factors have much to do with the **environment** that helps to shape the character from childhood until old age. A fourth little known factor, which we call **karma**, is hidden within the True Will and the purposes of the Holy Guardian Angel.

Certain advanced or favored persons can remember some of the past lives and the forces and circumstances that made them as they are in the present life. When this is not possible, the horoscope gives a clue, for each person has his or her own particular lesson to learn in this life on earth.

The choices that form a horoscope at the moment of birth are not entirely unknown. For instance, the Moon is in a zodiac sign for only about 2½ days. The incoming soul can speed up or delay the moment of birth according to the lessons to be learned. Also, the rising sign at birth is another important part of the horoscope, changing approximately every two hours. Some souls can speed up or delay long enough so that the Sun will be in a certain zodiac sign, as this changes every 30 days. Mercury revolves around the Sun in 88 days; since its orbit is close to the Sun, it appears in a horoscope never too far from the placement of the Sun. But its position is also important in delving into the purpose of the individual's life.

With the orbits of Venus and Mars around the zodiac, the incoming soul does not have much choice beyond a few degrees. The outer planets, Jupiter, Saturn, Uranus, and Neptune, define years of time on earth and emanate their particular influences over large sectors of the population. For instance, Uranus was in square aspect to Neptune from 1954 to 1958. Persons born during this aspect dealt with its meaning and influence in their own ways. These outer planets set the tone of many years. During that time, they affect the course of affairs over the whole earth.

In some cases, the soul also chooses parents or family members. If there is a strong emotional reaction

between persons, such as love or hate, the soul comes back into life to enjoy or to deal with the emotions. Love between persons is a strong tie for a subsequent meeting in one life or another. If there is hate, then the problems that arise from this must be dealt with. After family members, the wider world of location and other persons becomes part of the formation of character and growth. The environment a person shapes from him/herself is a clue to underlying character.

In the horoscope, the main life lessons are shown by squares (including T-squares), oppositions, and the placement of Saturn. If a difficult aspect also has a trine or a sextile to a part of it, this shows the way out of the hard lessons one must encounter in life.

Everyone learns by making mistakes. No two people will make quite the same mistakes. Each person's mistakes are shown in the horoscope. If personal struggles and tribulations can be solved, the soul grows into a greater stature. The expression of the original genius has a chance to develop.

Knowing all this, it becomes obvious that friends or close associates ought to be able to practice tolerance. If one seeks tolerance and freedom of expression for oneself, one must give these benefits to others.

When there is love, we see greater understanding of other people's difficulties. If there is no love, then criticism, backbiting, intolerance, hatred, anger, vindictiveness, and a host of other negative emotions hold sway. The person who gives room for these eventually must pay the price.

These negative emotions of whatever kind block the progress of the soul towards the achievement of the Knowledge and Conversation of the Holy Guardian Angel. Since this is the next evolutionary step for humanity, one can see how far short of the goal our struggling humans presently are.

We are here on earth so that we may learn to love. We must learn love with the same strength and purity that the Angel has for each of us. This is why there are so many instructions on this subject in *Liber* ͵ⲗⲁ:

“Love one another with burning hearts...”

“Love is the law, love under will.”



Sidereal Perspectives...

A BRIEF LOOK AT THE SIDEREAL ZODIAC

Defining the Northern hemisphere's vernal equinoctial point as 0° Aries, the zodiac, as known to most casual students of astrology – and, for that matter, most professionals – is called the **Tropical zodiac**. Throughout Volume I of *BLACK PEARL*, frequent reference was made to a less familiar framework titled the **Sidereal zodiac**. All that most people know about the Sidereal zodiac is that sign placements usually shift one sign backwards!

Yet, despite this relative obscurity, the Sidereal zodiac, and the associated approach to astrology put forth by Cyril Fagan and his coworkers, has revolutionized astrological research and practice over the last 50 to 60 years. Even allowing every honest skeptical concession to its opponents, I cannot **honestly** admit any facts contrary to these:

(1) The Tropical zodiac is a fiction. It simply doesn't exist, except in the minds of its proponents. (2) The Sidereal zodiac – the same zodiac that was used from astrology's dawn – exists objectively, has demonstrable empirical and statistical validity, and is the only legitimate zodiac existing in Nature.

These are strong statements, I know. This series, "Sidereal Perspectives," will back them up.

One can always take a gracious and tolerant high road, of course, and not insist too loudly on either of these points. Such gracious tolerance takes the form of minding one's own business and, if pressed on the issue, saying that someone may, of course, use whatever approach they wish. One also must have compassion for those who have invested many decades in a different way of knowing about things, and have decided that it's too late to start all over again. I support and practice all of these behaviors in my social interaction with other astrologers. But – as we move forward into the present series of articles – I am less likely to practice them here. I ask my readers to consider that graciousness is a social emollient, and tolerance is

a respect and acceptance of others' beliefs and life choices. Neither has much to do with science – with the facts. Those noble virtues, graciousness and tolerance, are enemies of truth.

Perhaps I merely repeat the error that Frater C.R.C. made in Spain, "showing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true indicia of the times to come, and wherein they ought to agree with those things that are past." I may well find that, despite the passage of six centuries, "it is to them a laughing matter; and being a new thing unto them, they fear that their great name would be lessened if they should now again begin to learn, and acknowledge their many years' errors, to which they were accustomed, and where-with they had gained them enough." I can only respond, as did his true brethren: "Whoso loves unquietness, let him be reformed."

Here follows an overview of what the Sidereal zodiac is, its modern history, and some of the main **categories** of the arguments for its authenticity. Several sections below will require more articles to substantiate the flat claims made here. Subsequent installments of this series will undertake that very task of elaborating these preliminary points. Most of the information, by the way, has been available in the public record for decades.

BASIC DESCRIPTION

The Sidereal zodiac, like the more familiar Tropical zodiac (currently used by most Western astrologers), is divided into 12 equal segments of 30° each. These divisions bear the familiar names Aries, Taurus, etc. The basic difference is that the start of the Tropical zodiac (0° ♈) is permanently identified with the Vernal Equinox, while the Sidereal zodiac is measured in a way that fixes it against the starry celestial backdrop. The bounda-

ries of the Sidereal zodiac have been precisely determined by purely observational means, confirmed by **independent** archaeological investigation. Because the Vernal Equinox is not fixed against the same celestial backdrop, the Tropical zodiac is in constant backwards motion in relation to the Sidereal zodiac (the "precession of the equinoxes"). As a result, "signs" of the same name in these zodiacs do not presently occupy the same areas of space.

SOLAR & LUNAR RETURNS

In 1944, Cyril Fagan discovered the superiority of Sidereal Solar and Lunar Returns ("Solunars") over their Tropical counterparts. These returns, calculated in a precession-free reference frame, yield quite different results from Tropical returns. For example, the difference in the time of a Solar Return amounts to a whole day at age 72.

The literature on this subject is very rich, though much is out of print. You may be able to find two books on the subject: *Solar & Lunar Returns* by Donald A. Bradley (1948) and *Interpreting Solar Returns* by James A. Eshelman (1979).

THE SPICA ZODIAC

Fagan began favoring the use of a sidereal, or non-precessing, zodiac such as Eastern astrologers have used for centuries. He felt it made more sense than continuing to use a precessing (Tropical) zodiac but deleting precession for prediction purposes. Sidereal sign-placements also began to provide solutions for many confusing problems of astrological symbolism. In this early, formative stage of Western Sidereal astrology, Fagan adopted the leading Hindu stellar zodiac, which fixes the star Spica at 0°00'00" Libra for all time. This zodiac differed from the contemporary Tropical zodiac by about 23° in the mid-1940s.

PROFESSION & BIRTH DATE

Donald Bradley entered the scene in the late 1940s. Then an established advocate of the Tropical zodiac, Bradley undertook what was at that time the largest, most carefully performed statistical examination of astrology's fundamental precepts. Published in 1950 as *Profession & Birth Date*, Bradley's study of 2,492 eminent clergymen

surprised him by indicating that, while twelve equal divisions of the zodiac do exist, their boundaries are not where Tropical tradition places them. In fact, Bradley's work suggested that, in the 1940s, a new sign began about where Tropicalists mark 24° of each sign, not at 0°.

Bradley continued this avenue of research over the remaining quarter century of his life. He published a consolidation of the cumulative results shortly before his death. The statistical concepts and fascinating factual implications cannot be summarized in a few sentences, but can be easily explained even to lay readers if one has a bit of patience. Because they lead to explorations not only of statistics, but also of zodiacal symbolism, mythology, and practical interpretation, these investigations are among of the most interesting and valuable areas of this study, and are high on our priority list for elaborating in future installments.

BULL'S-EYE!

Bradley's statistical determination (that a new sign begins about where Tropicalists mark 24° of each sign) differed by 1° from Fagan's initial speculation. Bradley noted that this purely empirical determination (which has since been replicated with other large data samples) carried further symbolic virtues. For instance, it placed the star Aldebaran, "the Bull's Eye," exactly at 15° Taurus, the "bull's-eye" of this original first sign of the zodiac. Spica, symbolically the sheaf of wheat in Virgo's hands, was now found at 29° Virgo, not 0° Libra. Shortly thereafter, Fagan verified these speculations when he solved the mystery of the origin of traditional exaltation degrees (*hypsomata* – see *Zodiacs Old & New*), thereby determining to the nearest degree the boundaries of the ancient Egypto-Babylonian zodiac. Spica was officially shifted, by Fagan, Bradley, and others who had by that time joined them, to 29°00'00".

Yet, no single "fixed" star can reasonably be presumed to determine the structure of the entire zodiac. These Sidereal longitudes of Spica, Aldebaran, etc. were known to be near-approximations at best, and not precise "permanent residences" by which a zodiac is defined. Current Sidereal theorists generally presume that their zodiac is the resultant of the harmonic interplay of **all** galactic and extra-galactic material, visible and invisible. In other words, it is a "field" in which the relative

positions of the planets produce astrological effects, a concept by no means out of alignment with either progressive physics or Thelemic cosmology.

SOLAR & LUNAR INGRESSES

In 1956, a dozen years after Fagan's initial discovery, Bradley began investigating Sidereal Solar and Lunar Cardinal Ingresses; that is, charts for the moments that the Sun or Moon entered one of the Sidereal Cardinal signs. The accuracy of his calculations was naturally dependent on the exact locations of Sidereal 0° Aries, Cancer, Libra, and Capricorn. A half-degree error in these points would displace the timing of a Lunar Ingress by about an hour, or of a Solar Ingress by about 12 hours. Initially, the Solar Ingress results were quite disappointing. Sidereal Lunar Ingresses, however, were exceptionally illuminating. Bradley found that by adjusting the zero-point by only 0°06', these Lunar Ingresses were often nearly **perfect** in their symbolic representations of socio-political events and natural phenomena. Spica was temporarily redefined as marking 29♍06.

These six minutes altered by about 2½ hours the timing of Solar Ingresses, miraculously transforming them, like the Lunar Ingresses, into valid mundane charts. A further adjustment of only 0°00'05" produced the most significant "polishing" improvement on this already pleasing technique. Spica, therefore, was redefined as marking 29♍06'05" Virgo for the epoch 1950.0, placing the mean longitude of the Vernal Point at 5♋57'28".64 for the same point in time. This defines what was named the **Synetic Vernal Point** (S.V.P.), utilized by Western Siderealists since 1957. It is presumed to be in error by no more than a few seconds (if that much). Thus, no longer are the boundaries of the twelve zodiacal divisions even nominally dependent on any single star with its own proper motion, but rather on a **truly sidereal matrix** that encompasses the totality of space.

JUPITER & RAINFALL

Two important corroborations deserve mention in closing this overview. One, statistical in nature, arose from a discovery made by Bradley after his initial experiments with Sidereal ingresses. Investigating Sidereal Lunar Capricorn Ingresses ("Caplunars") for record rainfalls, he found that

Jupiter appeared near the angles of these charts at the localities of the cloud-bursters many times more than normal expectation would allow. Further pursuit of this led to a grant from the National Science Foundation administered by New York University to continue this research and related studies. This "Jupiter effect," awesomely replicated in Bradley's larger-scale studies, naturally depends upon the correct placement of the Sidereal zodiacal boundaries, and lends considerable support to their defined locations.

THE ARCHÆOLOGISTS CONCURRED

The second corroboration, from archaeological sources and non-astrological scholars who study the history of astrology and astronomy, was unknown to either Fagan or Bradley during their lives. In 1958 (a year after Bradley's published determination of the S.V.P.), Peter Huber published some noteworthy findings on the Babylonian zodiac. In order to determine the boundaries of the zodiac the ancient Babylonians used, Huber compared the calculated dates of planetary conjunctions with certain stars, as recorded in Babylonian astronomical texts. Huber's conclusions, published in the German journal *Centaurus* (1958, Vol. IX, pp. 192-208), were that the Babylonian zodiac, adjusted to the epoch -100 (101 BCE), placed the Vernal Point at 4♈28 ±20'. The Fagan-Bradley S.V.P., for the same epoch, locates the Vernal Point at 4♈27, agreeing **within 0°01' of arc!**

JAMES A. ESHELMAN

NOTE: *The skeleton, on which the added flesh of this article hangs, was originally part of the Introduction I wrote to The American Sidereal Ephemeris 1976-2000 by Neil F. Michelsen. In preparing the original, I had assistance from my friend Ken Irving, who is now co-editor of American Astrology Magazine. Some of Ken's better lines are retained in the above article, though I should be given all credit for any incoherencies that remain.*

The title of this column, "Sidereal Perspectives," is adapted, as homage, from the title of the last regular column written by my one-time friend and mentor, Garth Allen (Donald Bradley), before his death in 1974. That column was titled "Perspectives in the Sidereal." Accordingly, titling for this column is in the font Bradley Hand. - JAE.

there really is a zodiac!

part 1



"I have yet to see a single piece of statistical work... which gives the slightest indication that the twelve signs, in either zodiac, are valid entities in the sense that they are normally thought of." *John Addey, 1961*

"...observations again indicate the uselessness of the astrological zodiacal wheel." *Michel Gauquelin, 1973*

"Numerous statistical and psychological studies show the signs as traditionally applied appear to have negligible validity." *Geoffrey Dean, 1977*

"The method of science – the aim of religion." *Aleister Crowley, 1909*

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

Is there really a zodiac? For thousands of years the encircling band of familiar stars with their chimerical images has underlain the body of astrological practice. In modern times, from half to two-thirds of the populations of major Western countries read daily pre-packaged astrological forecasts based on no more astrology than the natal sign-placement of one celestial body. Despite a tendency among astrologers in the latter 20th Century to reconsider priorities in astrological interpretation, it is the rare and exceptional manual on practical horoscope delineation that does not lay substantial emphasis on the twelve zodiacal signs.

However, in the last half of the 20th Century, there arose a tumefying wave of doubt that these dozen ecliptical sectors actually exist as astrological verities. It began slowly, with signs playing an ever lesser role in the writings of certain key astrologers. From Germany came the Ebertin school which vastly underplayed signs. Certainly many

astrologers had their confidence shaken when Cyril Fagan, "The Father of Sidereal Astrology," began saying we were nearly a whole sign off in our zodiacal labels. A decade later, England's John Addey was claiming that, while some ecliptical effects were measurable, these have nothing at all to do with neat 30° signs, but, rather, with rhythmic, overlapping wave-forms to which he gave the name "harmonics."

Yet, of all the challengers to the sanctity of sign symbolism, none delivered a more worthy blow than the French statistician Michel Gauquelin. For decades, Dr. Gauquelin, in conjunction with his wife, Françoise, gathered and analyzed thousands of sets of timed birth data for eminent professionals in diverse fields. The name Gauquelin has become so well-known among astrologers, in fact, for his work with professional groups, astro-heredity, and the statistical correlation of planets with character traits that I shall not digress from our topic longer than it takes to mention his superb summary work, *Cosmic Influences on Human Behavior*, and to say that in numerous close examinations of his research by some of the nit-pickiest statisticians on the planet, Gauquelin came away usually on top and, on balance, substantially vindicated by replication. His pristine data collections have been the foundation of an enormous amount of statistical work over dozens of years. Even the fastidious Dr. Geoffrey Dean admitted, "Gauquelin has covered every possible non-astrological source of error so thoroughly that his results seem beyond doubt."

In 1955, Gauquelin published his analysis of over 16,000 professionals by zodiacal sign-typing. The results were disastrous to traditional astrology. "We got few significant results," he told me in 1980 when we discussed it, "and those we got

were very contrary to what was expected.” An infamous example is the study of over 3,000 well-known military men. Most astrological authorities on the matter indicated that Aries should be the chief sign of the soldier. Furthermore, the Gauquelins already had determined empirically that Mars is the key planet of this professional group (by its presence at or near rising at their births, with a frequency far exceeding what chance would allow). Yet, when Sun-signs were tabulated, not only was Aries the **least represented** of the twelve, but the **peak** fell in Taurus, ruled by the pacific, tranquil, gentle planet Venus! Where Aries did manage a high score, however, was among painters, an equally humiliating blow to established astrological tradition.

All of these investigations, of course, were conducted using the Tropical zodiac, the only one with which the Gauquelins were familiar during the 1950s.

Another time they selected from their data files those famous athletes whose biographers described them repeatedly as active, aggressive, courageous, determined, and the like – trait-words already proven to belong to a prominent Mars.¹ Only 95 champions qualified for this elite sampling. Pure chance would have allocated about eight of them to each Sun-sign. When the counting was over, it was found that Mars-ruled Aries had a mere **two**, the least of the bunch, with Mars-ruled Scorpio second from the bottom, with four.

For almost half a century these results have been without successful challenge. To this day, there is no way the data can be numerically twisted, bent, stapled, or mutilated to produce contrary results in these areas. Data gathering by the Sorbonne-trained Dr. Gauquelin was always conducted impeccably. His statistical methodology was rigorous and sound. Even the whining arguments from the wings that astrology isn't amenable to statistics, that we shouldn't expect positive results, or that Sun-signs are not what indicate a person's profession do not begin to explain the long line of **contradictions**, of results **diametrically opposed** to what would be expected from what were previously the least doubted of astrology's tenets.

As usual, it was Michel Gauquelin himself who took the next step and, in the process, not only

gave us a chance to resolve this decades-old problem regarding zodiacal signs, but also produced, for the umpteenth time, one of the most important sets of research findings yet to appear before the astrological community.

IT'S ALL IN THE STARS!

January 4, 1980 was, with a strange appropriateness, ten years to the day after Cyril Fagan departed his flesh for more rarified celestial realms. Coincidentally, on this anniversary of the passing of Sidereal astrology's progenitor, I sat across a table from Michel and Françoise Gauquelin, and Tom Shanks of Astro Computing Services in San Diego. Tom, using the awesome ACS computer facilities, had just produced a 2½-inch thick stack of computer output, which Michel looked very eager to show me. It was an analysis of their professional groups and most common character traits-words in terms of the Sidereal zodiac.

Michel peeled back a few sheets to a page headed MILITARY. “Look,” he said, fingers pointing to columns of planetary distributions in Sidereal signs. “Sun and Moon in Aries.”

Actually, as it turned out on closer examination, while these raw scores showed the Sun most frequently in Sidereal Aries for these 3,047 eminent military figures, it was not quite frequent enough to impress a statistician – especially one of Gauquelin's seasoning, I suspect. However, the placements of the Moon and Mercury in Aries were indeed significant, and that Aries Sun, even in its statistical normalcy, became a token (of great symbolic worth) of the excitement, discovery, and downright pleasure that was to come from studying these thirteen professional groups in the months ahead.

I have had these studies in my possession for over 20 years, occasionally bringing them out to fortify a lecture or check an interpretive perception. Until now, though, they have never been published. Their contents, however, are some of the most compelling and important in all the history of astrological research, in my opinion.²

¹ Mars at or near rising and culmination. – ED.

² The tabulations discussed in this series were prepared by, or under the direction of, Michel Gauquelin, and are published with his permission. All interpretations of the data, however, are my own and not to be

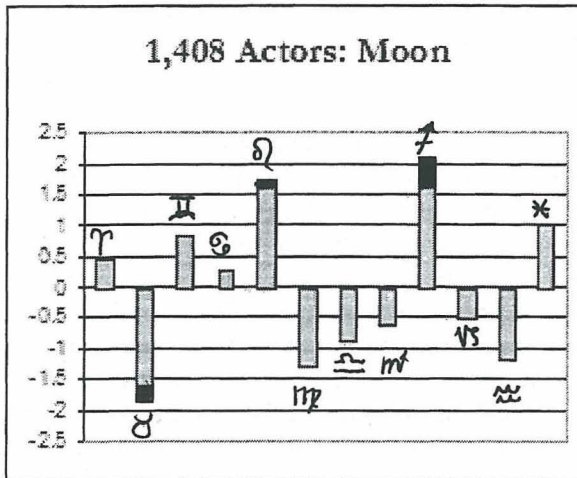


Figure 1

For instance, among the 1,094 eminent scientists, the Sun occupied the constellation Aquarius 117 times rather than the expected 89. That can only happen by chance one time in 416.³ The Midheaven was also in Aquarius an unusually great number of times. These scientists' Mars strongly preferred intellectual, skeptical Gemini, while avoiding the dreamier, more nebulous region called the constellation⁴ Pisces. All of these findings conform pretty exactly to what astrologers generally would predict would happen, though the results do not exist in the zodiac most Western astrologers use. They only exist in the Sidereal zodiac.

By the way, one of the most important practical findings of this study was the way the sign placement of Mars rose from the reams of computer paper to display itself as a far more important astrological factor than most had ever guessed it to be – certainly ranking alongside the Sun and Moon in character description and plotting chief themes of one's life.

taken necessarily as those of the late Dr. Gauquelin, or of anyone else.

³ Statistical "significance" is usually considered to commence at the 20-to-1 or, in some more stringent cases, 100-to-1 level. Lesser variances, in the 10-to-1 level, may be taken as inferential.

⁴ Unless the meaning is clear from context, the word "sign" has been editorially reserved for Tropical zodiac zones, and "constellation" for Sidereal ones. Sometimes "signs" is used generically, if context precludes confusion. – Ed.

Figure 1 displays the Moon's distribution for the 1,408 actors in the Gauquelin collection. The darkened zone represents the skimpy 10-to-1 level of significance in this instance, to better dramatize the prominence of Leo and Sagittarius for these performers – exactly what "the books" have always told us to expect from a viable zodiac.⁵ Those same books support the poor showing of Taurus, too. Incidentally, Sagittarius was the Moon-sign claiming most kudos in this baker's dozen professions, supporting a fact on which Tropical and Sidereal astrologers can agree: that the portion of space simultaneously designated Sidereal Sagittarius and Tropical Capricorn is the zone of professional power in general.

Cast your eyes next toward Figure 2, the distribution of Venus for 1,473 eminent painters. We have restored the cut-off point to the 5% (20-to-1) level. It is deeply gratifying to one's scientific sensibilities that Venus' own constellation, the sensual, esthetic, artistic Taurus, should lead. In second place only by a nose is Venus in Aquarius, to which even the Tropical likes of R.C. Davison

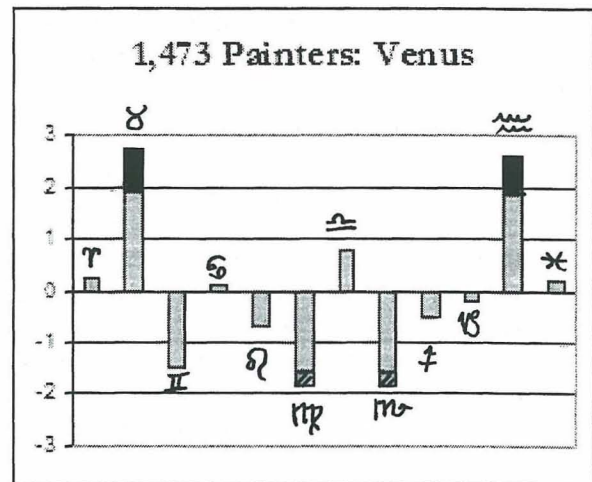


Figure 2

granted "harmony through painting." The utterly non-venereal Virgo and Scorpio take bottom honors at the 10% (10-to-1 odds) significance level.

Venus' sign placements for various professions are nothing short of astonishing, from her high in

⁵ Leo is the constellation best known for self-dramatization. Sagittarius has a traditional relationship to the stage, and is ruled by Jupiter, the planet Gauquelin previously had demonstrated is most commonly rising or culminating at the births of great actors.

popular, wordy, Mercury-ruled Virgo for eminent journalists to the soaring Sagittarian prominence for eminent aviators. Could it be, in these people who represented the very top of their fields, that the constellation of Venus at birth represents **what they love most**, and, therefore, that in which they are most likely to succeed? That Venus in Virgo has far more than its share of journalists but a rather scanty supply of painters, while Venus' own sign Taurus calls its mistress home for painters but not for writers, should be enough by itself to indicate that these zones own up to their Sidereal symbolism. To call them by their Tropical titles – Libra for journalists, and Gemini for painters – is to reverse the symbolic significance entirely, and give the sort of nonsense results that led Gauquelin and so many others to discredit the (Tropical) zodiac in the first place.

I am taking some casual liberties in presenting this vocational material since it is the lesser of two areas we have to discuss – the other being character traits. A full report on all these career matters will be offered later in ways that, hopefully, will satisfy both the statistician and the field practitioner. For now, let's examine one more vocational tabulation, and then proceed to other matters.

MOVING TO THE TOP

This last vocational tabulation is of Midheaven signs for our thirteen occupational groups. Most standard textbooks refer to the Midheaven as an important clue to career, though published examples often are far from convincing. The following Sidereal listing simply provides the most common culminating constellation in each profession. Italicized entries surpass the 5% level of significance; the others do not.

- ♃: *sports champions*
- ♄: *painters, actors, politicians, aviators*
- ♅: *writers, journalists, sports champions, military, (physicians)*
- ♆: *military musicians*
- ♇: *musicians*
- ♈: *physicians, journalists*
- ♉: *scientists*

Sports champions are listed twice because two separate groups of athletes were studied. If these two lists are combined, Aries comes in first and

Scorpio places. The parenthesized entry is a close (and statistically significant) second-place high for physicians, worth mentioning due to its technical statistical significance.

Note how prominently, and how simply, these indicate professional bias as though the sign ruler itself were on the Midheaven. Athletes are thus seen as martial (strong) and mercurial (fast); painters, actors, and politicians as venereal; journalists and soldiers as mercurial; scientists as uranian; and physicians as mercurial (remember the Caduceus?) and saturnine (as Gauquelin previously had discovered). Such a list reads much like a typical vocational astrologer's shopping list.

Of course, there are also some surprises and mysteries. Aviators, theoretically, would fit Tropical Gemini better than Sidereal Taurus, since Taurus is expected never to get his feet that high off the ground; and a Libra Midheaven for military musicians was a real puzzler until it was noticed that this coincides with a Sagittarius Ascendant, one of only four significantly high-scoring Ascendant placements in the entire professional study. (The others were Gemini for scientists, Aquarius for musicians, and Capricorn for politicians.) Since Venus and Mars also fell unusually often in Sagittarius for these melodious marchers, it seems justified to associate a rising Sagittarius with the pomp, formality, and prancing of military musicians.

There were also some fascinating **low** scores for Midheaven signs. Of these, the most intriguing is the observation that a Sidereal Pisces Midheaven is either **neutral or remarkably absent for every profession studied**. It does no good to say that its lows for military musicians and actors disproves the Pisces label in favor of the Tropical zodiac, since its equal lows for athletes, soldiers, and (again) military musicians would equally "disprove" a Tropical Aries label. No, the one common denominator here is the absence of major professional achievement for Pisces Midheavens taken *en masse*. This noticeably resembles the expected results for a 10th house Neptune influence⁶, known to frequently produce confusion regarding life-direction, self-doubt, diffused application, or even public scandal.

On the other hand, you won't be able to find a Tropical textbook that would predict this result for

⁶ Neptune rules (*i.e.*, is of the same nature as) Pisces.

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an Aries Midheaven – and, in the Tropical zodiac, that’s exactly where most of these would fall!

ASTRAL LINGUISTICS

Chief among possible criticisms of these vocational findings is the relatively minor magnitude of the results. We have been listing findings that could be produced by chance one time in 20, or occasionally one time in ten, whereas we might prefer no less than 100-to-1 odds against a random occurrence for a fully impressive figure. When we move from examining professions to analyzing character traits, this problem happily ceases.

No horoscopic mechanisms reveal career directly, any more than the horoscope actually shows any other specific event in life. Rather, the profession an individual professes is more of a directed fluke of his or her **character** interacting with the social and economic environment of the time and place. **What a birth chart truly displays is the nature of that character**, allowing a skilled vocational astrologer – an endangered species – to make a good estimate of job types most suited to an individual’s nature, and best designed to help actualize the full scope of that person’s particular genius. Sun in Sidereal Aquarius, for instance, does not label one as born to be a scientist; but, if years of private observation and clinical experience by numerous astrologers mean anything, it does identify an inventive, analytical individual who delights in investigation and discovery. A professional leaning arises only as a secondary effect of a characterological inclination.

Therefore, it is not surprising that vocational studies produce statistical output inferior to that of character trait studies. Nor is it even disturbing when examinations of the same profession (as it existed in different time periods and environments) should show different patterns. The psychological profile of a profession certainly will change with time and clime. There is considerable difference, for instance, between the country physician of half a century ago and the modern doctor in today’s urban HMO. Yet both are practitioners of medicine.

Thanks to Tom Shanks, the late Neil Michelsen, and Michel and Françoise Gauquelin, we have the distribution of the ten planets, Midheaven, and Ascendant in the twelve constellations for every descriptive word that appears more than 50 times

in the vast Gauquelin character trait catalog. These words originally came from the biographies of the thousands of professionals whose birth data comprise the Gauquelin data collection.

Such a gathering process is not without its flaws, of course. How a person is perceived by others, and how those others are willing to describe him in print, are not necessarily the same as, say, how the individual experiences himself or herself. So what we have is a catalogue of words approximating how these individuals **appear** to be. There is a further problem of proper translation, since these words are given to us in French without the context in which they originally appeared. Should *passione*, for instance, be rendered “passionate,” as that word usually is understood in English, or “impassioned,” which carries substantially different connotations? Thirdly, there is a possible cross-cultural problem since these are European birth records and biographers. This cultural concern primarily seems to show in any words relating to sensuality or romance, these being areas where American attitudes are frequently quite different from the European. Such matters must simply be reported as they fall, and addressed individually as it becomes necessary.

Despite these reservations, the Gauquelin birth data and character trait files represent the most extraordinary opportunity astrologers have yet had to determine (a) if the zodiac really exists in anything like its traditional form, and (b) what the nature and structure of that zodiac is.

All character trait material presented in this series, incidentally, has been corrected for astro-

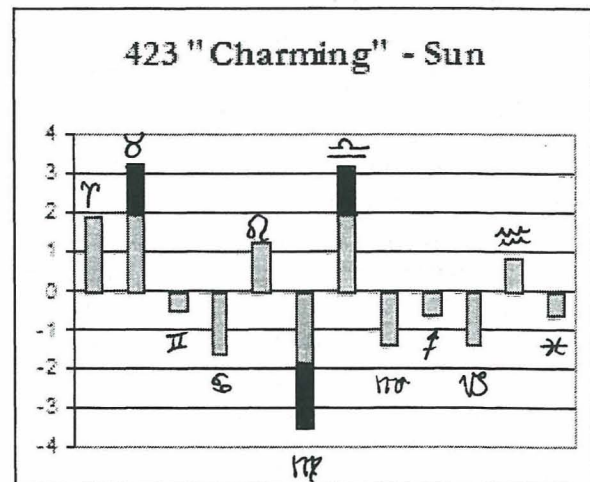


Figure 3

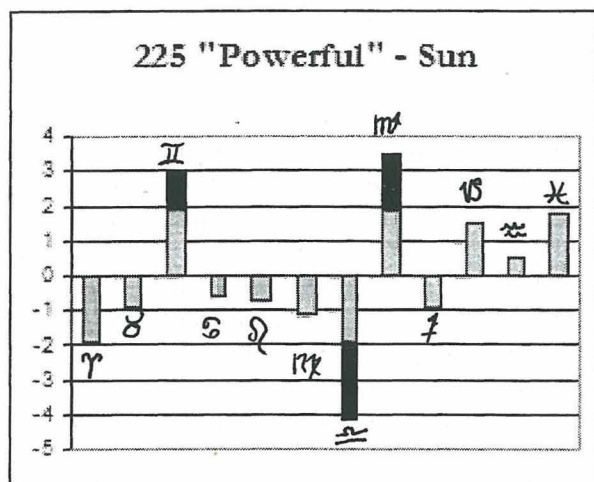


Figure 4

nomical, seasonal, and other demographic biases using the original data collection itself, in a clever way selected by Shanks and Gauquelin, to generate a synthetic control group to establish normal expectancies. Any traits mentioned in what follows exceed the 5% probability level **at least**. Usually, they fall far outside this.

Figures 3 and 4 show solar distributions for the character traits "charming" and "powerful."

The 423 eminent writers, actors, scientists, and champions whose biographers called them "charming" or "delightful" (*charmant*) have an unmistakable tendency to have been born with the Sun in Sidereal Taurus or Libra, the two constellations most like the charmingest of charmers, Venus herself. Virgo's charmlessness is documented by the fact that only 23 of these people, compared to an expected 45, had Virgo Suns. That's half! And Virgo is the **fall** of Venus, one of the constellations expected to be of an opposite nature. Odds exceed 1,300-to-1 that this is not a random deficit. A chi-square of 105.70 for all twelve constellations⁷ overwhelms the mind, since a figure one-fifth as large would be extremely satisfying. These are not accidental results!

Comparable in its intellectual and emotional impact is Figure 4, the Sidereal Sun-sign distribution for 225 "powerful" people. Scorpio's high and Libra's low – both comfortably beyond the thou-

⁷ Cumulative chi-squares were employed to obtain an overall measurement of significance of the study of this character trait across all twelve Sun-signs, rather than simply the measurement of a single sign-result in that study.

sand-to-one range – need no comment. Gemini's strange presence is probably related to the unfortunate use of the trait *puissance d'esprit*, "powerful mind," for the forty scientists included, rather than simply *puissance* as for the writers, actors, and athletes.

For this same group of "powerful" professionals, the Moon was found in Sagittarius more than twice as often as expected, with only one likelihood in many **billions** of so large an occurrence. This is quite credible for what is traditionally the most ambitious placement of the Moon in the zodiac. This Sagittarius Moon was also the only placement out of ten planets and two angles in twelve constellations to have a significant score for the word "courteous," a very characteristic trait word for well-mannered Jupiter, the ruler of Sagittarius.

Is it difficult to see why Sidereal writers quickly exhaust the thesaurus, wear out their exclamation point keys, and still find themselves in need of new superlatives? The elegance and wonder of results such as these have no precedent in natal astrological research. The voice of heaven truly begins to touch the heart in this moving exposition of astral linguistics, this recitation of stellar poetry.

Maybe there really is a zodiac after all!

Next issue, we will continue exploring the full scope of this landmark research, with results exciting and useful to Tropical and Sidereal astrologers alike. Nothing will be held back just because it is embarrassing to somebody someplace. A few astrologers have never feared the possible contradiction of cherished pet theories that can come from looking a well-documented fact in the face. They have ever had open before them the most rewardingly beautiful and useful principles of cosmic science.

Love is the law, love under will.

JAMES A. ESHELMAN



It's In The Basics:
Cultivate Your Mind

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

In the spring of 1920 E.V., Paul Foster Case delivered the following lecture to a class of new Neophytes (0=0) of Thoth-Hermes Temple No. 9 of the Alpha et Omega. (The 'A et Ω,' for those who do not know, was the Mathers-loyalist Order that was formed in the aftermath of the destruction of the Golden Dawn in early 1900. Aleister Crowley was one of its original members and officers.)

Case was one of the 20th Century's finest instructors of beginning occultists, and his teachings had also the virtue of centering on fundamentals that are capable of limitless development. Therefore, they serve the advanced student as much as the beginner. Indeed, it can rightly be said that these basics contain essentially the same methods that the most senior adepts employ. It is likely only the intermediate student that would lose sight of their importance.

I am happy, therefore, to be able to offer this generally unavailable lecture as this issue's "Basics" column. We are grateful to Fra. F.E.V. for digging it up and sharing it with us.

Love is the law, love under will.

— Fra. Yod

The wisdom of the Rosicrucian Order of Alpha and Omega is taught in its knowledge lectures and rituals. The rituals are treasure-chests; the lectures, keys that give access to the riches concealed by their letter and symbolism.¹ Without the keys you cannot get at the treasure, no matter how much time you spend in studying the rituals; and unless you are perfect in your knowledge lectures, you cannot use the keys.

¹ Though many additional papers eventually were added to the Golden Dawn system, the source manuscripts originally outlining the G.D. system presented only two documents per grade: An initiation ceremony, and a "knowledge lecture." These "rituals" and "lectures" may, therefore, be considered the core of the tradition for each grade. — Fra. Yod.

When you have memorized the text of a lecture, you have not reached the necessary perfection. Not until you begin to understand what the lecture really means, why it contains the particular subjects upon which it treats, and how those subjects apply to the corresponding ritual, do you even approach mastery of the knowledge in any grade. You can commit the Neophyte lecture to memory in less than a day; but I doubt if you can exhaust its meaning in a lifetime.

Very likely you will feel a sense of disappointment when you first read it. You may feel like asking yourself, "Is **this** the secret of wisdom I have sworn so solemnly never to reveal?"

You were probably more or less familiar with everything mentioned in its five short sections, and you may be puzzled to account for the insistence upon secrecy. Here is nothing that you cannot find in *Webster's Dictionary*, except the names and numbers of the Hebrew letters, and the houses and exaltation of the planets. Evidently, if there is a secret, it is not to be sought in the *letter* of the text.

I have heard the opinion expressed that these lectures are not particularly important; but that opinion is a flat contradiction of the statement made by our present Arch-Magus that even the slightest details of our curriculum are significant. It has also been said that we are obliged to keep these seemingly exoteric matters secret simply as a kind of training, so that if we are faithful in little, as it were, we may prove our right to be entrusted with much. There may be a grain of truth in this, but I prefer to believe that no obligation so binding as the one you have just taken would be imposed

The Masters of Wisdom seldom teach anything that a pupil can find out for himself.

upon members of the Order unless there were really something to conceal.

It seems to me that in nothing has the wisdom and ingenuity of our Secret Fratres been more clearly displayed than in the composition of our textbooks. Accident or treachery may at any time expose their contents to the profane, but if every word should be published in the newspapers tomorrow, the secret would not be betrayed.

You must be an initiate of this Order to understand the inner meaning of its documents. Never forget that in entering its ranks you have become links in a secret chain. You now partake of a thought-current set in motion by our Secret Fratres, and its operation upon your finer bodies puts you in direct contact with a source of knowledge that is not open to the profane world. From my own experience I can testify that although I was familiar with most of the knowledge given in the first three grades of this Order long before my initiation, I have, in the comparatively short time that I have been a member, gained far more real understanding than I had been able to acquire during years of outside study.² But while the Secret Fratres are ever ready to communicate the riches of their hidden wisdom to us, they exact a price. They demand from each of us the most diligent effort to penetrate behind the letter of our textbooks to the inner, spiritual significance. They offer the most help to those who are most eager to help themselves.

Every subject in our curriculum is important. Every step is to be taken in proper order. Nothing

² Many will consider this to be superstitious thinking. However, like Fra. P., I can testify otherwise from my own experience, and from what I have witnessed in others. This principle, and not simple pedigree, is the real argument for the value of magical lineage. To receive authentic initiation from a source that is lineally linked to the root of a valid tradition, and that has maintained its inner contacts, is to open oneself to instruction at a far deeper level than anything that can be received on paper or from the words of a flesh-and-blood teacher. It is to become part of a single stream of understanding that flows across boundaries of time and space. To the extent that one submerges oneself in its current, one has access to all that is borne in the stream. To the extent that one then participates in the outer forms of one's Order, one has the means to bring that understanding back into the world for one's own benefit and that of others. *Khabs am Pekht! – Fra. Yod.*

can be slighted, nothing slurred over. Even this simple Neophyte lecture, if you study it as you should, will enable you to gain a priceless store of occult wisdom. Nor is this all. The very method of study that you must adopt, if you really want to know what this lecture means, will develop in you those powers of the mind which are indispensable to success in practical occultism. To give you some hints as to this method is my present aim.

TAKING AN INTEREST

Recall, for a moment, the terms of your preliminary pledge. Do you remember that it said you must be prepared to take an interest in Egyptian, Kabbalistic, and Christian symbolism? Note the phrase, "to **take** an interest." If this Order admitted nobody but those who were already familiar with the Kabbalah, the wisdom of the Egyptians, and the symbols of Christianity, its membership would be small indeed. Every candidate who passes the portal of the Temple is expected to **take** an interest. Many must do so by main force at first; but those who persist, and study in the right way, will soon find themselves enjoying their work.

Did I say, "expected to take an interest"? I meant **required!** And to live up to the solemn letter and spirit of that requirement we are pledged by our solemn obligation to devote ourselves "to the serious study of Occult Science."

To encourage you in living up to that obligation, the Hieres has reminded you of the power of perseverance. You do not have to be mental giants to become practical occultists. You simply have to do a certain amount of work every day. As Johnson says,

Yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe.

If your progress is halting and uncertain at first, comfort yourselves with the reflection that even the greatest adepts were once in the very same position. It has been well said that there is no royal road to anything. You will need often to remember this, for unless you happen to possess a rather unusual type of mind, your first steps along the path of Occult study will be not only difficult, but

deadly dull. To all appearances, these dry details you must learn have no connection whatever with what you mean by "spiritual development."

At the very outset a new alphabet confronts you – the alphabet of what is practically a dead language.³ Some of the letters are so much alike that you can hardly tell the difference between them. Before you can learn to write them you must

The rituals are treasure-chests; the lectures, keys that give access to the riches.

reverse the habits of years. You have to train your eye and hand to work from right to left, and your first attempts are sure to be far from successful. Just because of these difficulties, learning the Hebrew alpha-

bet is one of the best possible exercises to prepare you for success in practical Occultism. By the time you can actually read Hebrew, and write it quickly and accurately, you will have accomplished much in the education of your will, by making both mind and body obey you in unaccustomed ways.

Furthermore, these 22 letters with their names and numbers, are the very foundation of the Holy Kabbalah, or Secret Wisdom of Israel, which is indispensable to the understanding of the principles of Occult Science. This is not merely my personal opinion. The great French magus, Eliphas Levi, who was an adept of this Order, says:

Sacred science includes two things, the doctrine or word, and the works which are the final form and fulfillment of the word. The science of signs and their correspondences is the introduction to the science of the doctrine. The Kabbalah is the science of signs and their correspondences.

Now, if the Kabbalah be the introduction to Occult Science, the Hebrew alphabet is the introduction to Kabbalah. Every letter has a name, which represents a specific object. Each of these objects is a symbol, and meditation upon that symbol will lead you to its hidden meaning. Thus the sequence of ideas implied by the letter-names is really an outline of the principal doctrines of the Kabbalah. It is a real sequence, too, for the very order of the letters is based upon the logical con-

nection between the implicits of each letter and those of the letters that immediately precede and follow it in the series. Aleph must be at the beginning, because its name suggests ideas that are associated by every thinker with the inception of the creative process. Tau must be at the end, because everything that its name implies relates to completion.

To make sure that the order of the letters would not be changed, each was given a numerical value. From Aleph to Teth inclusive, they represent the digits from 1 to 9. The tens begin with Yod and are completed at 90 by Tzaddi. The four remaining letters, Qoph, Resh, Shin, and Tau, are the numbers 100, 200, 300, and 400. Thus, any Hebrew word may also be represented by the total produced by adding the values of its letters.

GEOMETRY OF THE MIND

This fact is the foundation of what Kabbalists call **Gematria**, and Gematria is the key to everything in the Kabbalah. The etymology of this term is uncertain, although we know it comes from the Greek. Some trace it to *gramma*, "a letter," or to *grammateus*, "a scribe." Others derive it from *geometria*, "geometry." I incline to accept this, not only because Gematria is a system wherein letters are regarded as numbers, but also because its full application to the mysteries of occult symbolism depends upon the fact that certain numbers are closely related to geometrical figures and solids.

In its full development, Gematria takes years to master. You will find little difficulty, however, with its simpler processes. As soon as you have learned the values of the 22 letters you should turn all the Hebrew words in your lecture and ritual into numbers. Keep a special loose-leaf notebook for this. Use a separate page for all the words whose totals may be reduced to the same result. A simple way to begin is to number 22 pages with the numbers of the Hebrew letters. Later you will find it necessary to add pages for certain mixed numbers, like 13, 25, 65, and so on, which have special significance in the Kabbalah.

I just mentioned the reduction of numbers. This is a process much employed in Gematria. Sometimes it is called "contraction." Probably I can make it clearer by illustration than in any other way. Suppose, for example, that you wish to employ Gematria to develop the meaning of the di-

³ This was true in 1920. A quarter century later, it ceased to be true, as the nation of Israel was settled and what had always been a purely scriptural language became the daily tongue of 5 million people. – ED.

vine name transliterated *Jehovah* in the English Bible. In occult literature it is usually called **Tetragrammaton**, because it is spelt with four letters: **Yod He Vau He**. The sum of the values of these four letters is 26. No single letter in Hebrew has this value; but if you add together the two digits, 2 and 6, the result is 8, and this is the value of the letter Cheth. This method of adding the digits in a number is what is meant by contraction or reduction. By means of it, any number, by repeated contractions, may be expressed as one of the nine digits. This digit is termed, "the least number," and is supposed to represent the essential meaning of the larger number from which it has been derived.

Every practical occultist must make his mind obey him.

When you have contracted the value of the Tetragrammaton to 8, and have thus identified the essential meaning of the name with the letter Cheth, you have a most important clue to the secret significance of the word "Jehovah." The list of letter-names in your lecture shows that Cheth means "enclosure." Here is the starting point for your inquiry.

Ask yourself, "Why is the name of the Lord of the Universe to be compared to the word 'enclosure?'" At this point you would do well to consult your dictionary. Here you find that "enclosure," as a verb, means the separation of land from common ground, or from the land of others, by a fence or barrier. As a noun the same word designates either that which is enclosed – the field – or that which encloses – the barrier or fence. Consider these ideas a little while, and you will see that they all imply limitation, or the setting of boundaries. What has the idea of limitation to do with that Infinite One whose Ineffable Name is the Tetragrammaton? Simply this: The process by which the Lord of the Universe begins to manifest His creative power is necessarily one of self-limitation. The Originating Principle of the Universe is a power that selects a particular point in space at which to begin, whenever it initiates a point of creative activity. Since that Principle is infinite, it must fill all space, or, in other words, what we call "space" must be the limitless expanse of the presence of God.⁴ At a particular point in

that expanse the Limitless Light concentrates itself, and from the center thus established there follows an extension of power. Thus Tetragrammaton Himself may be regarded as the "field" of his own operation; and His Will-to-create may be thought of as the "fence" or "barrier" which determines the boundaries of His self-manifestation.

Thus, your little experiment in Gematria has fixed your attention upon a particular conception of the Universe. It has made you reproduce in your own mind one the thought-process which long ago led the adepts of the Kabbalah to formulate their "Doctrine of Concentrations," which may be briefly outlined as follows:

The being of God himself is the field of creative activity, and any particular period of such activity begins with an act of self-limitation on the part of the Creator.

God begins by establishing boundaries. Hence, in the Oration before the Opening of the Temple, we say: "Lord of the Visible World, who hast by Thy supreme Power set limits to its magnitude, and hast given special attributes to the bounds and terminations thereof..."

CROWN & FOUNDATION

Gematria also enables you to explain one Kabbalistic term by another. For example, the name of the first Sephirah, Kether [כֶּתֶר], corresponds to the number 620. The contraction of this number is also 8. This leads you to seek for a correspondence between Kether, the Crown, and Tetragrammaton, the Lord of the Universe. It is obvious, of course, that the Crown is a symbol for the Ruler of all things. But there is a deeper meaning, shown by the correspondence of Kether to the letter Cheth. A crown encircles the head of its wearer. When we speak of the "head" of the Lord of the Universe, we mean the mental quality of the Creative Principle. What encircles, encloses, or limits that mental quality? What can limit the Infinite Mind? Clearly, nothing but its own power of self-direction, its absolute will. Thus you arrive at the very same conclusion that Kabbalists express in their doctrine, that Kether, the Crown, is the Primal Will that governs all manifestations of the Limitless Light.

⁴ Thelemites use the name "Nuit" for this same Divine Expression. – *Fra. Yod*.

Farther down in your list of Sephiroth in the first lecture, you will find Yesod, the Foundation. Add the numbers of its letters together [יטו] and you get 80. This can be explained two ways: First, by the letter Pe, which has 80 for its number; Second, by the letter Cheth, because 80 may be contracted to 8. Since we have been fixing our attention particularly upon the implicits of Cheth, perhaps it will be better to consider these first in connection with the meaning of Yesod. It will not be necessary to go into details. You can see that whatever begins the creative process must also be regarded as its foundation. Yesod and Kether are not two separate things – they are two aspects of a single reality. The whole process is founded upon the Creative Principle's initial act of self-limitation. This, I think, should be clear to all of you, without further explanation. Let me, then, direct your attention to what is implied by the correspondence between Yesod and Pe.

The list of letter-names says that Pe means "mouth." In Hebrew, the noun Pe is particularly referred to the mouth of the organ of speech. It is derived from a verb that means "to puff," that is, to concentrate the breath. Now, in Hebrew, as in English, Latin, Greek, and Sanskrit, the word that means "breath" also means "life" or "creative energy." Thus the word Pe, to every Hebrew, implies a concentration of creative power in articulate speech. That this idea should be associated with the Sephirah Yesod, or Foundation, should not be surprising. When a Kabbalist says, "Yesod is the letter Pe," he means, "The Foundation is the Mouth;" that is, "The basis of all manifestation is the utterance of the Creative Principle." This is no other than the doctrine of the Neo-Platonists, and of the Christian gospel: "In the beginning was the *Logos*, or Word."

I have elaborated these examples of Gematria at the risk of wearying you, that I might give you some idea of its importance to you in your Occult studies. It is for you to apply similar methods to all the Hebrew words in your lectures and rituals. To get the best results you should keep a record of your work, and many of you may find it convenient to keep a loose-leaf notebook for this purpose.

A handy size is 8½" x 5½", and books that open on the side are preferable to those that open on the end. The books that I use cost sixty cents, and extra fillers containing forty leaves are ten cents apiece. My book is divided into 22 sections,

one for each Hebrew letter, indexed with Dennison's gummed index tabs. The first page in each section is headed with a Hebrew letter, its transliteration in the Roman alphabet, its number, and its Hebrew spelling, numeration, and meaning of each letter-name. The Neophyte lecture does not give the spelling of the letter-names, but they may be found in Gesenius' *Hebrew Grammar*, or in a Hebrew-English dictionary. The advantage of such a notebook is its elasticity. Each section can be added to as much as you please, and there is no danger of overlapping. For some years I used a separate notebook of the ordinary kind for each Hebrew letter, but since I have adopted this plan, I find that one book is quite sufficient for all the material I have gathered.

Much of this material consists of notes taken from various books, among which I may mention, as particularly useful to the occult student, the *Jewish Encyclopaedia*, Forlong's *Faiths of Man*, Inman's *Ancient Faiths and Ancient Names*, Strong's *Exhaustive Concordance of the Bible* (which contains a dictionary of all of the Hebrew and Greek words in the Old and New Testaments), and the works of Eliphaz Levi. I should caution you that Forlong and Inman are committed to the theory of the phallic origin of religion, which no well-instructed occultist can accept.⁵ At the same

⁵ On the contrary, I personally have known several "well-instructed occultists" who accept this theory. It should be remembered that the author of this lecture is the same teacher who, a dozen years later in 1932, wrote to all of the Chapters of his Order regarding the symbolism of the temple pillars: "These pillars are unmistakable phallic symbols. This is intentional, not accidental. For the pillars represent the integrative and disintegrative manifestations of that single energy which Hindus represent by the Shiva-linga... which Qabalists represent by Yod, the root and foundation of all the letters. In all ancient symbolic systems a thinly disguised representation of the male organ of generation is a principal emblem of creative energy. Our modern prejudices... crassly distort what was in the minds of our ancient brethren when they adopted this symbol. We had better examine the state of our minds before we think ourselves purer than the Egyptian hierophants who initiated Moses, or cleaner of heart than such men as... Vivekananda, who find nothing obscene in the Shiva-lingam... It should be understood from the beginning that there is no need to ignore the physical meaning of these pillar symbols. The energy they represent... is precisely the energy which manifests itself in

time, they are valuable sources of information. As Madame Blavatsky once said, "They err only in their interpretations. Nobody can dispute their facts."

DAILY MEDITATIONS

In addition to these notes, I have a mass of material which has gradually accumulated as the result of a practice I began some time since. I have found it most useful to take the Hebrew letter-names as starting-points for my daily meditation. Perhaps some of you may find this practice as valuable as I have, so I shall explain how to go about it.

Suppose that tomorrow morning you begin to meditate upon the letter-name Aleph, the Ox. First of all you must call up as clear a mental picture of an ox as you can summon before your mind's eye. Do not simply think of the word, "ox." See a particular ox. See him doing something – pulling a cart, for instance. If you have any difficulty in visualizing an ox, it may be because you don't know just what one looks like. Take pains to find out.

When you can see the ox, turn your thoughts to what oxen mean in the part of the world where the Hebrew alphabet was invented. Very likely you will remember the old Mosaic law: "Thou shalt not muzzle the ox when he treadeth the corn." You know, too, that the primitive plows used to this day in many Eastern countries are always pulled by oxen. Thus, you will see that because they are used from everything from plowing to harvesting, oxen are, to the Oriental mind, inseparably associated with agriculture. They represent the whole science and art of tilling the soil, and of producing plants and animals useful to man.

Now, agriculture is not only the foundation of all industry and commerce, but it is also a type of man's whole endeavor to master his environment. There is a deep significance in the allegory of Genesis, which says that the Lord made Adam a gardener. All through the *Bible* you will find the Great Work summarized by farming. The laws of the universe are summarized in the laws of plant-

the propagation of the human race.... [U]nless we recognize the physical expressions of this energy as being what they really are, we shall not be able to use the energy at all." – *Fra. Yod*.

growth, and behind the various kinds of tree-worship there is a profound truth. In the Kabbalah great emphasis is placed upon the Tree of Life, formed from the ten Sephiroth. You need only glance through any good mythology to learn how deeply the ancients venerated everything connected with agriculture.

In Rome, in Greece, and in Egypt, farming was a religious exercise. In every pantheon, the oldest gods are those of the fields and of things directly associated with farm life. Juno (Hera) was originally a cow-goddess, hence Homer called her "ox-eyed." Vesta (Hestia), who presided over the preparation of food, was daughter of Cronus, god of harvests, and Rhea, who personified the reproductive power of the earth. Minerva (Athena) is represented with a distaff. Ceres (Demeter) presided over growing vegetation; and she and her daughter, Persephone, were the central figures of the mysteries at Eleusis. Diana (Artemis) was goddess of the woods, lakes, and rivers. Venus (Aphrodite), was probably at first an Oriental goddess of vegetation and the reproductive forces of nature. (Neophytes should remember that to Aphrodite the rose is especially sacred.) Mars (Ares) is remembered as the ancient god of war, but he was primarily revered as protector of the fields. Mercury (Hermes – or the Egyptian Thoth, to whom this Temple⁶ is dedicated) was a giver of increase to herds, and the guardian of boundaries and roads, as well as the patron of geometry, which had its beginnings in the surveying of farmlands. Jupiter (Zeus), the giver of rain, probably owed his ruling position to this fact. We are accustomed to think of Neptune (Poseidon) as a sea-god, but he was also the god of horses. Vulcan (Hephæstus), god of the terrestrial fire, was the patron of two arts related directly to agriculture – the working of metals, and the manufacture of pottery. Finally, Apollo, the Sun, was anciently regarded as the fosterer of herds and flocks.

Apollo corresponds, therefore, to the Egyptian Osiris, who was worshipped under the form of

You do not have to be mental giants to become practical occultists. You simply have to do a certain amount of work every day.

⁶ Thoth-Hermes Temple No. 9. – ED.

Apis, the sacred bull. Like Ceres, who in some respects corresponds to Isis, Osiris was a corn-spirit, personifying the vegetative energy of growing grain. Thus he is closely related to the Babylonian Tammuz, and legends of these two gods are very similar. To Tammuz, also, bulls and oxen were sacred, as they were, again, to the Persian Mithra, who was supposed to have captured and slain the divine bull from whose body sprang all the plants and animals beneficial to man. Osiris, Tammuz, and Mithra are only different personifications of the life-power of the Sun, embodied in the forms of the vegetable kingdom, and thus becoming the foundation of all human prosperity and progress. This power the Greeks worshipped as a deity named Dionysus, Bacchus, or Iacchus. He was an important figure in the Eleusinian Mysteries, and to him, also, the bull was sacred.

All these ideas, and many other, will be suggested to you as you meditate upon the meaning of the letter-name, Aleph. Set them down in your notebook, at the end of your period of meditation. Meditate on one for six consecutive days, resting on the seventh. Each day, before beginning to practice, read what you have already recorded, and begin your meditation with the definite intention of discovering something new. Nobody can exhaust the significance of any single object in six days, and if your meditation is barren of results that is a sure sign that your determination is weak. **Every practical occultist must make his mind obey him.** This is difficult at first, but daily practice will soon make it easy for you to hold your attention to the task at hand, which is to forge a new link in a chain of ideas, of which the first link is the name of a Hebrew letter.

CULTIVATING YOUR MIND

Thus, you see, the fifth section of your Neophyte lecture provides for nearly six months of practice in visualization, concentration, meditation, and the discovery of analogies. If it offered nothing more, it is a basis for the training of will, memory, and imagination. By this means alone you may go far toward "adopting and cultivating a mental condition worthy of this Order."

Of especial importance is the clear visualization of each of the 22 objects designated by the letter-names. This should take into account the conditions of life in the Orient. Your mental pic-

ture for Beth, "a house," must show the kind of house they built in Palestine – not a California bungalow, or a New York "brownstone front."⁷ When you come to Teth, "the serpent," remember that our wisdom comes from Egypt, and find out what snake the Egyptians venerated, and to what deities they referred it. Do this with every letter. You will have to do considerable research-work to make your mental pictures definite, but the knowledge you will gain will repay you a thousand-fold.

The Masters of Wisdom seldom teach anything that a pupil can find out for himself. They give hints and clues in abundance, but we must take the hints and follow the clues. In the preparation of our rituals and lectures this rule has not been broken. What you get out of them depends largely upon your willingness to work. If you have come into this Order in the hope of finding predigested truth, you will be disappointed. The secrets of nature are not to be explained in words of one syllable. If you realize that such power and knowledge as this Order has to give cannot possibly be offered to any but serious and persevering students, who are ready and willing to go cheerfully through more or less downright drudgery to attain their ends, you may hope to find the Light of Truth.

That Light is not something that can be communicated to you. You will never receive it, for you already possess it. In the heart of hearts of every human being lies concealed the *Summum Bonum*, Perfect Wisdom and True Happiness. Our problem is to remove the veils of illusion. Right meditation and right action enable us to do this,

⁷ An example: The week I began preparing this article for this issue, I had to give a class on the letter Nun, נ, which means "fish." I realized that every main association I had with this symbol was either of modern origin or, if ancient, was no older than the Christian era. While many of these associations were useful, none of them was likely the root-idea behind the original assignment of the ideograph "fish" to the Hebrew letter Nun. Asking myself what meaning "fish" might have had to the authors of the *Torah*, I soon remembered (among other useful thoughts) that fish are one of the few foods specifically stated to be *kosher*. The reason? Because they are deemed to have no blood. This at once snapped into place every main association I had with Nun, from the fairly superficial meaning of its Tarot trump name, "Death," to the mystery of initiation through the "50 Gates of Binah" (נ = 50) of them that have "given up all of their blood." – *Fra. Yod*.

and right action is the fruit of right meditation. Thousands of years of experiment have enabled the Masters of Wisdom who are the Secret Fratres of the A.O. [Alpha and Omega] to determine what facts, what forms of words, and what symbols are best adapted to lead the human mind from the chaos of sense-illusion to the order of true spiritual knowledge. These facts, and words, and symbols you will find in our lectures and rituals; but you must work out their hidden meaning for yourselves. Nobody can tell you. The Great Arcanum

is said to be indicable, not because there is any human prohibition against telling it, but simply because there are no words to convey it. May you all be led by the Spirit of Wisdom to the attainment of that supreme realization, that "pure gold, clear as glass," which is the crown of the Great Work to which the Lord of the Universe calls us, his little children.

V.H. FRA. PERSEVERANTIA



THE 32 PATHS OF WISDOM Part 2: Aleph

ALEPH: The Scintillating Consciousness

The Eleventh Path is called the Scintillating (or, Fiery) Consciousness¹, because it is the essence of the veil² that is placed before the ordered arrangement of the Powers³. Who walks this way acquires a special dignity he can stand face to face before the Cause of Causes.

¹SEKHEL ME-TZOOH'TZAH (שֵׁכֶל מְצוּחַ'תְּזַח). The word *me-tzooh'tzah* (more commonly spelled מצֻחָה) means, "polished, shiny." It derives from the primitive root תְּצַח, *tzahah*, "to be sunny, bright, splendid; to be shone on by the sun; to be burnt up (as by the sun)," etc., even as *Aleph* is the first emanating Path "shown upon" by the L.V.X., or Konx, of *Kether*.

A form of *tzooh'tzah* is used in *The Book of Contemplation*, in a passage quoted previously with respect to the Seventh Path: "These powers are the shining mirrors, and their brightness is like the light of Venus." The word translated "brightness" is תְּצַחָהּם, *tzihtzooham*.

²THE ESSENCE OF THE VEIL: As discussed with respect to the Tenth Path of *Malkuth* (see BLACK PEARL Vol. I, No. 10), in *Sepher ha-Iyyun*, the final of ten

emanated "powers" (*koḥoth*) is a veil or curtain (*pargod*) "that is like an open door before the higher powers." The wording in the present text, with respect to the veil, is quite similar.

In following up on this lead, an intriguing fact emerges: Each of these ten *koḥoth* is emanated from the one preceding it. The Celestial Veil, *pargod*, is emanated from the ninth Power, called the Encompassing Ether (lit., "the surrounding air"); in Hebrew, הָאֵוֶר הַסּוֹבֵב, *ha-aviyr ha-sovev*. Inasmuch as *Aleph* is attributed to the element Air (see *Sepher Yetzirah*), is this *aviyr ha-sovev*, which emanates *pargod*, that which is called "the essence of the veil" – in contrast to the veil itself?

³POWERS: כְּחוֹת, *koḥoth*. This word was encountered previously with respect to the Fourth and Seventh Paths. In addition to its general meaning in Hebrew and in the Kabbalah, in *Sefer ha-Iyyun*, it has a specialized meaning, referring to ten specific "powers" generated from the Primordial Wisdom. These may correspond to the ten *sefirot* in the World of Atziluth, since the outermost of them demarcates "the end of the supernal realm."

JAMES A. ESHELMAN

The Hebrew Alphabet

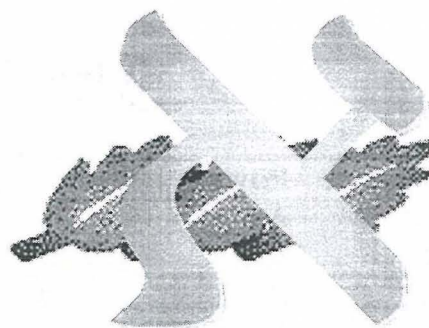
LETTER	POWER	VALUE	HEBREW SPELLING	NAME	MEANING
א	A	1	אלף A L P	Aleph	Ox
ב	B	2	ביה B Y Th	Beth	House
ג	G	3	גמל G M L	Gimel	Camel
ד	D	4	דלה D L Th	Daleth	Door
ה	H	5	הה H H	Heh	Window
ו	V, U, O, W	6	וור V V	Vav	Hook, Nail
ז	Z	7	זין Z Y N	Zayin	Sword
ח	Ch (Kh)	8	חיה Ch Y Th	Cheth	Fence
ט	T	9	טיה T Y Th	Teth	Serpent
י	Y	10	יוד Y V D	Yod	Hand
כ, ך	K	20, 500	קף K P	Kaph	Fist
ל	L	30	למד L M D	Lamed	Ox-goad
מ, ם	M	40, 600	מים M Y M	Mem	Water
נ, ן	N	50, 700	נון N V N	Nun	Fish
ס	S	60	סמך S M K	Samekh	Prop
ע	O, A'a, Ngh	70	עין O Y N	A'ayin	Eye
פ, ף	P (פ), F (ף)	80, 800	פה P H	Peh	Mouth
צ, ץ	Tz	90, 900	צדי Tz D Y	Tzaddi	Fishhook
ק	Q	100	קוף Q V P	Qoph	Back of head
ר	R	200	ריש R Y Sh	Resh	Head
ש	Sh (ש), S (ש)	300	שין Sh Y N	Shin	Tooth
ת	T (ת), Th (ת)	400	תו Th V	Tav	Cross

The Sephiroth

Kether	כתר = 620	Crown
Chokmah	חכמה = 73	Wisdom
Binah	בינה = 67	Understanding
Chesed	חסד = 72	Mercy
Geburah	גבורה = 216	Severity
Tiphereth	תפארת = 1,081	Beauty
Netzach	נצח = 148	Victory
Hod	הוד = 15	Glory
Yesod	יסוד = 80	Foundation
Malkuth	מלכות = 496	Kingdom

PATHS OF LEAVES

PART I: ALEPH, THE 11TH PATH



"I believe a leaf of grass is no less than the journey-work of the stars..." – Walt Whitman

Each Path of the Tree of Life is a leaf of that tree, and it corresponds, as well, to one of the pages, or leaves, of the Book of Thoth – more popularly known as the Tarot.

After the ten Sephiroth, the first of these Paths is the 11th, attributed to the Hebrew letter Aleph and to the Tarot trump titled The Fool. The Path of Aleph emanates into Chokmah, "Wisdom," from Kether, "The Crown;" or, to view the train from the other end of the tunnel, it is that mode of consciousness experienced when Chokmah opens itself to receive the experience of Kether.

It is difficult to understand the nature of each of these Paths without first understanding the basic qualities of the Sephiroth they connect. Since our purpose is to provide basic information to seed the student's meditations, a few key ideas about Kether and Chokmah may be useful.

Kether is Sephirah 1; Chokmah is Sephirah 2. Think of Kether as representing one geometrical point, and Chokmah as two points. One point has no dimensions. It is "unextended." It has no characteristics at all except position. The main thing that can be said about it is that **it exists**. Therefore, to Kether is attributed the essential quality of **unconditioned existence**, "being-ness" not yet specialized into any particular identity. It just is! To this idea is attributed the divine name אהיה, *Eheyeh*, which is commonly (if somewhat sloppily) translated, "I Am."

With Chokmah, two points permit us to define a line. (Two points can express one dimension.) The line infers motion. Where Kether is Being, Chokmah is Going. This "going" is the nature of Will, and the line of infinite length defined in geometry by these two points gives us an image of the characteristic magical implement of Chokmah,

the Wand. It is the Mahalingam extending through the universe, and also the path of Hadit in his uninterrupted Going, his adoration of Nuit.

So, in Kether something exists but has not yet shown itself in any particular way. In Chokmah it has its first movement, and that movement defines its Will or path through the cosmos. Speaking mathematically, movement (or Will) is the "first derivative" or "delta" of the condition called "Being" – the primary measurement of its **change**. All of these ideas express Chokmah.

Arising from these root ideas is the most important one we want to communicate about Chokmah for the purpose of understanding the Path of Aleph. As Kether is attributed by Qabalists to the *Yechidah* (literally, "the only one"), or point-seed-essence of our nature – the *Atma* of Hinduism – so is Chokmah attributed to the *Chiah*. The word simply means "life," but it also has a technical meaning. It refers to that **root stream of Life itself**, independent of any particular vehicle of that life. "Root stream of Life itself" – yes, that's the least poetic way my feeble powers of expression know to discuss this fairly abstract idea – abstract because most people measure "life" in terms of its *forms* and *behavior*. Most scientists dispute that life exists independent of a vehicle or form. Qabalah, like all other incarnations of Ancient Wisdom, disputes this.

One other metaphor may help establish an idea of what is meant by these two Sephiroth. Because they represent the numbers 1 and 2, Kether and Chokmah also have relationships to the Hebrew letters Aleph (א) and Beth (ב), which **also** are the numbers 1 and 2. Now, ignoring, for the moment, anything else you may know about these two letters, do the following experiment: Take a deep breath, then slowly, mostly silently, let out a prolonged flow of breath in the form of the

utterance, “Ahhhhhhhhhh.” As you near the end of the breath, let your lips close. Focus on making a very specific “B” sound at the end.

This little exercise has much to teach. What did you notice? Did you notice, for example, that the unconditioned breath focused into a single point, which represented the transition from the A sound to the B? Our B (like the Hebrew ב) is a slightly softened form of our letter P, and shares with it a projectile quality – just not quite so sharp. These two sounds, A and B, spell the Hebrew word אב, *ab*, meaning “father,” and can be understood as the free, unconditioned life-breath (א) being concentrated to a point (ב) and, in a projectile fashion, propelled as a single **burst** into a particular life. It is a singular, seminal ejaculation. It turns free-form breath into a particular utterance.

Over time, this exercise will give you many ideas to consider about Kether, Chokmah, and their relationship. For now, though, I want to return attention to Aleph – the letter that represents the translation of consciousness between the two modes called Kether and Chokmah. The root idea is a little tedious to express in words, but pretty easy to understand upon quiet reflection. Aleph is attributed to Air, and represents the **root animating force** that occultists often term the “Life-breath.” This **one living force**, in Kether, is extant but not yet “in motion.” In Chokmah, it is the full, flowing stream of animating force. Aleph represents something a bit more extended than the Kether idea, but a bit less specific than the Chokmah idea. It is the **process** of this animating force beginning its extension into the underlying stream of life. We characterize this stage with such words as “innocent” and “tentative,” ideas represented in Tarot by The Fool. The simplest synonym for these ideas is found in the word *Tao*. Aleph and The Fool represent living in free alignment with the Tao.

Think of the title, The Fool. It stands in contrast – virtually opposition – to the “wisdom” that is Chokmah. Culturally, we commonly attribute folly to youth, and wisdom to age – which is to say neither that one cannot be “wise in their youth,” nor that there are no “old fools”! But the very fact that we have special phrases for these states helps demonstrate that they are irregular, that we more routinely expect the opposite.

In Tarot, The Fool represents “youthful folly.” It conveys the same idea that we later will encounter in Atu IX, The Hermit, except that in The Hermit the idea is seen to be old, and is an archetype of wisdom. In The Fool, the same idea is seen in its youth. The main characteristic of this youthfulness is that it is **unconditioned**. It has not already been cast into the form that it ultimately will assume. Wisdom implies experience; folly implies the lack of it. In this regard we note that the Hebrew word *aleph* means, “to learn.”

Seen from the top of the Tree of Life looking down, The Fool is a free state that has not yet reached Wisdom. Seen from the bottom looking up, it is the state of “regained simplicity” that comes when Wisdom opens itself to what is beyond it and more fundamental than its own field of experience. Wisdom, based on experience, is finite; folly is infinite! (How true – even in mundane terms!)

Our word “fool” comes from the Latin *follis*, “a bag or sack, a large inflated ball, a pair of bellows.” Users of the word in Late Latin saw a resemblance between the bellows or inflated ball and a person who was what we would call “a windbag” or “an airhead.” The word, used in the sense of “a foolish, stupid, or ignorant person,” is first recorded in English in a work written around the beginning of the 13th Century, almost exactly at the time that *The Zohar* was written, and a time that Qabalistic ideas – including the Tarot – were in circulation around Europe.

But let’s look even deeper into the history of the word “fool.” *Follis* (= 65) comes from the Indo-European root *bhel-*, meaning “to blow or swell.” Words evolving from this refer to various round objects, which should not surprise us – words like *bowl*, *ball*, and *full*. Less suspected, though, is that this is also the root of the words *phallus* and *bull*, and to other words specifically referring to tumescent masculinity.

This understanding points us into several fruitful areas not normally discussed in terms of Atu 0. For one, remember that to each Hebrew letter is attributed an ensign which serves as a hieroglyph for it – sometimes matching the literal meaning of the letter, but often not. To Aleph is attributed the ideogram of “ox” – the same idea meant by the word “bull,” which is always the name of a sexually male mammal. The ‘A’ letter begins every primitive alphabet surrounding the eastern

Mediterranean, all dating from a time when the Vernal Equinox and the New Moon of spring occurred in the constellation Taurus, which was rightly regarded as the first sign of the zodiac. In Egyptian hieroglyphics, the image for the constellation Taurus was a pictogram of an ejaculating phallus,¹ perhaps originally expressing the overflowing procreative powers of spring. All of these ideas have to be considered to fully understand Aleph.

Additionally, the word Aleph, אָלֶפֶת, enumerates to 111, one of the Great Numbers of the Sun. But if the last letter is enumerated as Peh-final (=800), the same word has the value of 831, which is the value of such words as the Greek φαλλος, "phallus." (The clearest ideas surrounding 831 are in the Greek. See "Qabalist's Qorner" in this issue for more details on these two numbers.) By being both "phallus" and "the Sun," and being inherently the "Life-breath" or "root animating force," Aleph synthesizes many doctrines of ancient and modern philosophies. It is easy to understand why many modern writers on Tarot – without ever explaining themselves, and seemingly copying the phrase among themselves – say that Aleph represents **the Creative Light**.

These ideas intensify if we begin our meditations on Aleph by visualizing ourselves in a surrounding egg of light, initially white, and then turning bright, clear yellow. Next, from above (in the region of the Crown chakra), white light pours forth to infuse and saturate the yellow, without altering its basic quality. This is the "light yellow" of Aleph, which is really yellow infused with white light. This technique, by the way, will prove useful in meditations on the other Tarot cards as well, using the appropriate color in each instance.

Other numbers attach to Aleph and The Fool, giving us fodder for rumination. With each of the Trumps, there is one number attributed to the Hebrew letter corresponding, and another written on the face of the Trump. The deeper idea is the esoteric attribution, the number of the letter, whereas the number written on the trump can be regarded as a "popular idea" given out exoterically. Often the deepest idea will be found in understanding the relationship between these two numbers.

¹ I do not dispute that The Fool is rightly regarded as an androgyne. I am merely following out one particular avenue of development.

For most of the early Paths, the trump number will be one less than the value of the Hebrew letter corresponding. When this occurs, it is easiest to understand through the mathematical model given earlier: A number of dimensions definable by a set of points is one less than the number of points. Two points define a line, or one dimension; three points define a plane, or two dimensions; four points define a solid, or three dimensions, and so forth. With the 11th Path we note that Aleph has the numerical value of 1, and is attributed to a Tarot trump given the number 0. This is the doctrine mentioned briefly with Kether, that one point defines zero dimensions. It is "unextended."

One way to understand the relationship of these numbers is to note that the mystical idea of "Unity," conceived as 1, is a fiction. There is no such thing as the number 1 in consciousness, because the only **real** unity is in a state that is completely undifferentiated – a state we call Zero that has **all potential and no particulars**. One can only understand it by experiencing it, by being submerged in it; for, the moment a point of view witnesses that Zero, the number 2 is defined – the seer and the seen. Zero, in this sense, steps directly to 2, not to 1. The 1 is a fiction.

But don't take my word for it. Find the ideas through your own meditation! Also, you may wish to look for related ideas in *The Book of the Law*. You will find them scattered through its whole length, sometimes quite overtly stated, and sometimes only implied by something subtler.

In discussing number ideas related to Aleph, we should not miss the Path number, 11. This is one of the most important numbers in Thelemic mysticism. Among other things, it is the number of Nuit. Expressed as two 1's, it conveys the "0=2" idea just discussed if the 1's are understood to be two complementary units, +1 and -1, the union of which produces – zero.

Know Naught!

All ways are lawful to Innocence.

Pure folly is the Key to Initiation.

Silence breaks into Rapture.

Be neither man nor woman, but both in one.

Be silent, Babe in the Egg of Blue, that thou

mayest grow to bear the Lance and Graal!

Wander alone, and sing! In the King's Palace
his daughter awaits thee.

– The Heart of the Master



HIEROPHANIES IN THELEMIC DOCTRINE & RITUAL

Throughout the corpus of his writings, especially within his book, *The Sacred and the Profane*¹, Mircea Eliade establishes a coherent framework for the analysis and explanation of a religion. Present within all cultures and religious traditions, he observes, is the notion that some things take on a quality wholly other than that of their surroundings. For example, most people probably can detect the distinction between a church or temple and the surrounding city or rural area. When the transition is made into one of these areas, there is a corresponding experience, the term of reference of which varies depending upon the cultural climate. Eliade collectively refers to this as **an experience of the sacred**, and coins the term **hierophany** to describe **the revelation or manifestation of the sacred in human life**.

The purpose of the present essay (in addition to introducing new readers to the little-known religion of Thelema) is to explore a few distinct ways in which the doctrine and rituals of Thelema enable the sacred to manifest within the individual, within the temple, and throughout the universe as a whole.

Thelema is a living religious tradition first introduced to the general public early in the last century. Its primary expounder was the multi-faceted and enigmatic Aleister Crowley, whom the followers of this tradition acknowledge as the prophet of Thelema. Crowley originally was raised in a fundamentalist Christian sect. He discontinued his affiliation early on while proceeding to a profound study of nearly all the religious and philosophical traditions accessible to the contemporary European. He was initiated into several secret societies, such as the Hermetic Order of the Golden Dawn, the Freemasons, and Ordo Templi Orientis. At one point in his life he spent three years traveling the world to study various sacred texts and

religious systems to which he did not have access in Britain. As a result, Thelema is the inheritor of a syncretism of aspects of various philosophies and religious traditions of both Eastern and Western cultures. These include (but are not limited to) Medieval and Renaissance Kabbalah and Ceremonial Magic, Hermeticism, Gnosticism, Rosicrucianism, Taoism, Buddhism, Yoga, and Samkhya, to name some of the more prevalent influences.

The heart of Thelemic religion and the source of most of its hierophanies is the art of ceremonial or ritual. Unlike most religious traditions, there is no centralization of Thelemic authority and power in a council of individuals (such as the Vatican of the Roman Catholic Church), nor is there a definite apostolic succession and appointment of a world leader as occurs in Tibetan Buddhism with the reincarnation of the Dali Lama. As a result, Thelemic Ceremony is generally a highly individualized affair.² Crowley went to extensive lengths to provide instruction in the methods of preparing and executing successful rituals for worship and self-development.³

² There are certain organizations in existence that adhere to the principals of Thelema, some with philosophical and structural differences, but none is the exclusive representative of the religion. For example, Crowley wrote a Thelemic Gnostic Mass for *Ecclesia Gnostica Catholica* (the Gnostic Catholic Church). However, participation in this mass is **not** a requisite to being a Thelemite in the same manner that participation in the traditional Catholic Mass is a requisite for being a Catholic. The same holds true for the various avenues of Thelemic initiation and sacramental systems that have been erected since its inception.

³ The main corpus of his writings on the subject of ritual construction and execution consist of *Book 4*, Parts 1 ('Meditation'), 2 ('Magick'), and 3 ('Magick in Theory and Practice'), and *THE EQUINOX*, Nos. 1-10.

A series of articles on this subject has been serialized in *BLACK PEARL* since its inception under the title of "Ceremonial Magick." The Ritual outline in this series

¹ Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Harcourt Brace: New York. 1987

One of the important facts to be deduced from this situation in Thelema is the notion that the individual is elevated in spiritual status. Within the majority of Western religions, Christianity appearing as the most appreciable to the common reader, a priest or other intermediary is typically placed between the individual and her monarchical God. Within Thelema, on the other hand, one has the authority and status to perform her own rituals. Thus, each person is elevated to the status of a priest by birthright. The cultural equivalent term reflective of this category for individuals within Thelema is "magician."

This elevation of spiritual status within Thelema is further intensified by the deification of humanity within Thelemic doctrine. One of the central tenets expressed in *Liber Legis (The Book of the Law)*, the foundational text of the religion, is, "Every man and every woman is a star" (I:3). The Prophet interpreted this as meaning that, "each human being is an Element of the Cosmos, self-determined and supreme, co-equal with all other Gods."⁴ Each individual within society is given the status of Christ, Krishna, or Buddha, as an incarnation of the highest expression of divinity. Whereas a common practice in Indian culture is to greet individuals with "Namaste," in acknowledgement of the Divine principle of Atman inherent within each, similarly within Thelemic culture a common practice is to employ the greeting, "Do what thou wilt shall be the whole of the law," to acknowledge the autonomy, individuality, and sacredness of each spiritual being. When practiced mindfully this simple custom becomes a potent method of manifesting the sacred through all individuals one encounters.

As was already mentioned, there are no absolute centers of community worship within the Thelemic religion. As a result, magicians commonly create an individual center within their own private establishment. For instance, it is a common practice to set aside an individual room, which is consecrated for exclusive use as a temple. Where

builds upon the foundations of Aleister Crowley's work, but the clarity of its presentation of these elements far surpasses anything hitherto published on the subject.

⁴ Crowley, Aleister. *The Law is for All*. New Falcon: Austin. 1996, p. 25.

such an establishment is not available, the magician may use a ritual (commonly "The Lesser Banning Ritual of the Pentagram" or "The Star Ruby"⁵) to establish a hierophany. In this manner, any area may be established as a sacred space.

The Temple of the magician is further sacralized and defined through the various paraphernalia included therein and their symbolism. In *Book Four Part II: Magick*⁶, the following brief summary is included:

The Magician works in a *Temple*; the Universe, which is (be it remembered!) conterminous with himself.⁷ In this temple a *Circle* is drawn upon the floor for the limitation of his working. This circle is protected by divine names, the influences on which he relies to keep out hostile thoughts. Within the circle stands an *Altar*, the solid basis on which he works, the foundation of all. Upon the Altar are his *Wand*, *Cup*, *Sword*, and *Pantacle*, to represent his Will, his Understanding, his Reason, and the lower parts of his being, respectively. On the Altar, too, is a phial of *Oil*, surrounded by a *Scourge*, a *Dagger*, and a *Chain*, while above the Altar hangs a *Lamp*. The Magician wears a *Crown*, a single *Robe*, and a *Lamen*, and he bears a *Book* of Conjurations and a *Bell*.

As this excerpt so aptly states, the temple, within the Thelemic tradition, is symbolical of, and in a very real sense 'identical to,' both oneself and the universe as a whole.⁸ The external temple and its paraphernalia are, as it were, extensions of the faculties of the magician, including the will, reason, understanding, and "lesser functions." Much in the same way that Mastery Work can occur through the agency of symbolic narratives, by manipulating his tools with the appropriate words

⁵ The Pentagram Ritual was published in BLACK PEARL Vol. 1, No. 3. A three-part analysis of The Ritual of the Star Ruby was published in Vol. 1, Nos. 5, 6, and 8.

⁶ Crowley, Aleister. *Magick: Book Four*. Samuel Weiser: New York. 1994. The quotation is from p. 54.

⁷ "By 'yourself' you mean the contents of your consciousness. All without does not exist for you."

⁸ The Thelemite takes very seriously the admonishment of the Christian tradition, which states that, "The body is the Temple of the Holy Ghost."

and gestures, the magician causes changes to occur within the corresponding elements of her consciousness. Through their psychological connection, the consecration of these tools as sacred objects causes a corresponding hierophany to develop within the magician.

Another important element of the Temple symbolism is its correspondence to the universe. In *The Sacred and the Profane*, Eliade writes,

To summarize the essential data of the problem: If the temple constitutes an *imago mundi*, this is because the world, as the work of the gods, is sacred. But the cosmological structure of the temple gives room for a new religious valorization; as house of the gods, hence holy place above all others, the temple continually resanctifies the world, because it at once represents and contains it. In the last analysis, *it is by virtue of the temple that the world is resanctified in every part*. However impure it may have become, the world is continually purified by the sanctity of sanctuaries.⁹

By externalizing the contents of consciousness within the temple and making them sacred, the magician in consequence sanctifies the entire universe and gives it existence. This explanation can be further explained and elucidated by examining its philosophical and psychological implications.

The philosophical framework inherent in the Thelemic worldview, expressed by Crowley's summary from *Book Four* and consistent with Eliade's psychological evaluation in the present quote from *The Sacred and the Profane*, is virtually identical to that constructed by Immanuel Kant.¹⁰ According to Kant's theory expounded in *The Critique of Pure Reason*, our experience of reality through perception is both a passive and active process produced by the dual actions of sensibility and understanding. Sensibility is the passive faculty that receives outer or empirical sensations in the form of intuitions. However, intuitions in their unaffected state cannot be cognized without first being related to certain concepts. This is the active process of perception whereby the understanding,

the active faculty, associates each intuition with appropriate concepts, thereby enabling it to be cognized.¹¹ Therefore, the concepts and structure of the mind impose themselves upon information passively acquired from the universe in order to bring the universe into conscious existence.

This corresponds to a part of our earlier quote from *Book Four*: "The Magician works in a *Temple*; the Universe, which is (be it remembered) conterminous with himself." To this was added the author's footnote, "By 'yourself' you mean the contents of your consciousness. All without does not exist for you." Similarly, in Kant's system the Noumena is a term applied to the universe outside the realm of human perception. This is analogous to the profane (in relation to the religious man) dealt with elsewhere in Eliade's book, as well as that which lies outside the circle or established sacred temple space of the magician. Through externalizing psychic or mental structures within the temple and manipulating them to create a change in their internal correspondents, the magician may cause a corresponding change in the concepts and structures that are imposed upon the universe during the active portion of perception. Thus, by the simple act of creating a sacred space through one of the aforementioned rituals, the magician is able to create a corresponding hierophany within the entire universe as he or she experiences it.

In conclusion, it may be stated that one of the main purposes of even the simplest of Thelemic rituals is the combating of the degradation of human existence. In *The Sacred and the Profane*, Eliade consistently implies that modern society has experienced some sort of degradation since primitive times by eliminating the active participation within the sacred, though remaining unconsciously nourished by it while living a profane existence. The religion of Thelema, the principles of which were created specifically for modern society, stands as one of the relatively new trends of recapturing the sanctity of primitive life without sacrificing modern developments in science, technology, and scholarship.

DESMOND MERAZ

⁹ Eliade, *op. cit.*, p. 59.

¹⁰ Crowley's recommendation of the *Prolegomena* in multiple places throughout his writings provides ample evidence that Kant influenced him to no small degree.

¹¹ Meraz, Desmond. *The A Priori Intuitions of Space and Time*. Unpublished.

Qabalist's Qorner: 111 & 831

by Ike Becker

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

⁴⁶Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. ⁴⁷But they have the half: unite by thine art so that all disappear. ⁴⁸My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?" – *Liber L.*, Cap. I

String together the words "ox" and "fool," add the number "one, one, one" – presumably 111 – throw in a reference to zero ("none"), and you are immediately equipped to reclaim the attention of any distracted Qabalist that may have been dozing off at the moment! The letter Aleph means "ox." It is attributed to the Tarot trump called The Fool, which is given the number 0. And, when you spell out the word Aleph, אֵלֶף, it enumerates to 111.

Actually, אֵלֶף has two enumerations; because, if you give the final valuation to its last letter, you get the variant numeration 831. (א as a final may be valued as 800.) It is in consideration of **both** of these numbers that some of the most interesting facts emerge about this word. Additionally, 111 is among the most important and valuable numbers in the Hebrew literal Qabalah.

But more on that in a minute. Let's digress back to the verses from *Liber L.*, Cap. I, quoted above. They provide one of the best examples of the many layers that can be uncovered by gematria. Their key seems so obvious on first glance... so obvious, in fact, so utterly grabbing of our attention, that it might turn out to be a blind! For, there is quite a different meaning that one can find, besides the obvious one.

Look at verse 46. We already know that 61 is the value of אֵין, "nothing" in the language of "the Jews." So far so good. But what of the next three, given as a set? By simple addition we discover

that $8 + 80 + 418 = 506$, the value of שׁוֹר, *shor*, the actual Hebrew word for "ox," and the name of the constellation Taurus! The word "they" in verses 47-48 appears (by careful grammatical analysis) to refer to the 61, 8, 80, and 418 of verse 46 – the numbers themselves are the only reasonable antecedents, and we already have discovered that "eight, eighty, four hundred & eighteen" are "ox," and 61 is "none" – all "by the Book"!

$8 + 80 + 418 + 61 = 567$. By itself, 567 has no special significance to our puzzle, for it is not a complete truth. Since "they [the numbers] have the half," then the other half is also 567. The whole is thus $567 \times 2 = 1,134$ – the value of אֵין סוֹף אֵין אֵין, *Ayin Soph Or*, "the Limitless Light," the Qabalistic Zero, wherein "all disappear!" (This, too, was calculated using א = 800.)

Given this elegant solution, we next turn to verse 48 and read that the prophet is "a fool" in his obsession with Unity. (The scolding sentence construction is the same as if Aiwass had said, "All you ever do is eat, eat, eat!") He was obsessed with One, and was told that the Answer is not to be found there. The Answer is in Zero. The meaning, then, is simply, "Nothing is a secret key of this law... You're an idiot to be obsessed with the idea of One."

Having had our fun standing everything on its head, let's get back to Aleph!



Aleph, spelled אֵלֶף, enumerates alternately to 111 or 831. Among all the pieces of information we shall mention, the simplest interpretation is this: 111 is one of the four Great Numbers of the Sun (and the value of the name נַכְיָאֵל, *Nakhiel*, the Intelligence of the Sun). 831 is the value of the

Greek φαλλος, *phallos*. Aleph, which we already know to identify with the root “life-breath,” therefore integrates these two themes and represents that one idea that is variously veiled – from ancient religions to modern Freemasonry – under the images of the Sun and the phallus. Surely it is for this reason (as is mentioned elsewhere in this issue) that so many Qabalists of the last century have summed up Aleph with the phrase, “the Creative Light.”

111

Rearrange the letters in אָלף, and you will discover other words that form a primary commentary on this letter and this number. פֶּלֶא, *pele*, means “wonderful, marvelous, miracle,” as well as “hidden, mystical.” As “The Wonder,” it is a title of Kether. As “Wonderful,” it is a title given to the Messiah in Isaiah 9:6, made memorable by Handel in his most beloved Christmas oratorio. Contrast this to אָפֶל, *ophel*, which means “thick darkness, obscurity, misfortune” – the depths of the “dark night of the soul.” (Cf. אָסָן, “ruin, destruction, sudden death.” Also the Sanskrit *tamas*, “darkness, ignorance, inertia,” spelled טַאמַאס.) Truly, as one of the foremost solar numbers, 111 expresses Him as “Lord of the Light and the Darkness.”

111 expresses “Unity as a Trinity.” Not only is Aleph (the number 1), valued at 111 (three 1’s), but the whole is 3×37 ; and 37 is the value of יְהִידָה, *yehidah*, “the only one,” name of the consciousness attributed to Kether.

Several Enochian words, spelled as Hebrew, enumerate to 111. These include: *Iadnamad* (אֲדַנְמַאד), a Name of God commonly translated “Divine Knowledge”; *Cnila* (כְּנִילָא), “blood”; and *Oma* (עֲמָא), “understanding,” which not only is a near homonym of the Sanskrit *uma* (which has the same meaning), but also is a permutation of אַעֵם, *Aom*. Some English words, as well, have drawn Qabalists to transliterate them using Hebrew letters totaling 111, including *love* (לְעוּוה) and *none* (נְעוּנָה).

Note how all of the above relates strongly to the doctrines that saturate *The Vision & the Voice*.

Also, 111 has a special significant to all initiates of Temple of Thelema.

Some other words enumerating to 111 include:

חֶן אֶבֶן חֶן *Even hen*, “precious stone” (Prov. 17:8). חֶן, “grace,” is also notariqon for חֶסֶד נִסְתָּרָה, *Hokmah Nis'tarah*, “the Secret Wisdom.”

אֲדוֹמִי אֲדוֹמִי *Ad'moniy*, “red” (Gen. 25:25)

אֶחָד הוּא אֱלֹהִים, *Ehad Hu Elohim*, “He is One God”

אֶכְלָנִי, *Akhalaniy*, “Consumed me” (Gen. 31:40)

אֱלִילִים, *Eliylim*, “Idols” (Lev. 26:1)

אִפְיֶךָ, *Appeykh*, “Your face” (Gen. 3:19);

בַּטְנִים, *Bat'niym*, “Nuts” (Gen. 43:11)

בִּצְדִיָּה, *Bitz'diyah*, “Lying in wait” (Num. 35:20)

הוֹלְכִים, *Hol'khiym*, “Conducting, transporting”

הֵלְכָנוּ, *Halkh'noo*, “We came” (Deut. 2:14)

הֵעֵלָה, *He'aloo*, “Go up” (Num. 16:24)

וָאֶקַּד, *va-Eqod*, “And I bowed my head” (Gen. 24:48)

וּבִאֲבָנִים, *Uva'avaniym*, “And in stone” (Ex. 7:19). (Cf. כִּיפָה, *Kepha*, “Peter.”)

וְנִטְמָאָה, *ve-Nit'ma'ah*, “And is defiled” (Num. 4:35)

וְהֵעֵלָה, *ve-Ha'al*, “And bring up” (Ex. 8:1).

וְעֵלָה, *ve-Alah*, “And go up” (Ex. 1:10).

וְעֹלָה, *ve-Olah*, “And burnt offerings” (Ex. 30:19).

עֹלָה, *Olah*, “Burnt offering” (Num. 28:27), used in modern times to mean an immigrant to Israel; also, “iniquity” (Isaiah 61:8), from עוֹלָה, *Av'lah*,

“Evil, injustice, wrong”

יֹצֵא, *Yotz'ey*, “Go out” (Gen. 9:10)

לְהִמּוֹל, *le-Himmol*, “To be circumcised” (Gen. 34:11)

לְכַהֵן, *le-kha-hano*, “To minister in the priest’s office” (Ex. 28:1)

לְעִבְדָה, *la-Avidah*, “For service” (Num. 4:35)

מַסְוֵה, *Mas'veh*, “Veil [for the face]” (Ex. 34:33)

מִסָּאִים, *Se'iym*, “Measure” (Gen. 18:6)

פֶּה יְהוָה, *Pe I.H.V.H.*, “mouth of the LORD” (Deut. 8:8)

קִיא, *Qi*, “Vomit”

In Greek:

ἐννεα, "Nine"
 Ἑρμ, Heru (Horus)
 οἰκία, "House, abode, residence; family;
 temple"
 παιδεία, "Knowledge, discipline"

A few phrases of interest from the Latin:

BENEVOLENTIA, "Benevolence"
 CONIUNCTIO, "Conjunction, assembling."
 The name of the Geomantic Figure corresponding to Virgo (Mercury by Night), characterized as 'good with good, and evil with evil,' and indicating recovery of things lost.
 DEUS VULT, "Gods wills it"
 E PLURIBUS, "Out of the many"
 TRIFOLIUM, "Trefoil"

831

In addition to being the value for \aleph with Peh-final, 831 is best known for being the value of the Greek words φαλλος, "phallus," and πυραμῖς, "pyramid" (from a root meaning "fire"). A little meditation (or a lot of reading Crowley!) probably will make clear that these are very related ideas. They are strongly interrelated on several planes, from procreative energies, through kundalini phenomena, to the symbols of the higher initiations.

Simply writing 831 in Greek proves interesting: ΑΑΩ. Alpha and Omega (the First and Last) are on either side of the scales of justice as depicted on Atu VIII, Adjustment ($\Lambda = \text{L}$). This number deserves consideration as one of the most important in the Æon of Horus, and for analyzing the Qabalah of *Liber Legis*, for it both *spells* Aleph and *signifies* the card of Lamed. Aleph and Lamed are themselves used to write the numeral, joined by Peh, which in turn is shown as the *phallus* and *pyramid*.

But let's take that a step further and tackle another of the gematria mysteries of *Liber Legis*. From Cap. III, v. 72: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia". Crowley originally missed some of these words during the dictation of *Liber L*. It was Rose

Crowley who later wrote in the obscure, "Force of Coph Nia." Israel Regardie once pointed out that this bears a strange resemblance to *Ayin Soph* (אין סוף) – an old form of the Greek "S" looks like "C" – as though someone who had never seen Hebrew (like Rose Crowley), psychically saw אין סוף, understanding intuitively the importance of the letters, but got forward-backward all mixed up. Okay, that might be plausible; but the idea only works if we can explain why a Greek letter – "C," not "S" – was used. Why not "Soph Nia?" Could this be a clue that we are to interpret the phrase in Greek? We have a "Double Wand of Power," which might be the "wand of the Limitless Force" (*Ayin Soph* means "limitless") if we can only figure why we are cued to Greek. The answer is immediately obvious on adding it up: COF NIA (Σοφ Νια) = 831. The "Double Wand of Power," the "Wand of the Limitless Force," is the "Wand of the Force of the Phallus," or of the fiery force symbolized by the pyramid.

Other Greek words enumerating to 831 include: θανάτου, "of death"; λυσσα, "rage, fury," referring to a Bacchic frenzy; and Φιτατ Ιδ, "Let there be Yod," the last motto used by Jane Wolfe (something our Fra. Yod gets a real kick from!).

This is a remarkably consistent number with no loose ends that I can find. The themes all cascade together very cleanly.

In Hebrew, there is not much to add, the most interesting item being the phrase רץ הולב ורדרד, *ratz ha-tzelav veradrad*, "Secret of the Rosy Cross." It is also the value of the word לאהה, *leotot*, used in Gen. 1:14 to mean, "for signs."

Something additional and interesting is discovered, though, when we factor the number. 831 is 3×277 (even as 111 is 3×37). This provides a final restatement of the same themes we have been seeing throughout, for 277 is the value of the Hebrew word זרע, *zera'a*, meaning "semen, seed" and "to sow or propagate." It is also the value of רעוא, the Hebrew word that translates into Latin as *benevolentia*, one of the more important words we discovered under 111. And, likewise in Latin, 277 is the value of one of the earliest (even pre-Crowley) public mottoes of the O.T.O., *Initium Sapientiae Amor Domini*, "The Love of God is the Beginning of Wisdom."

Love is the law, love under will.

HUNCHBACKS & SOLDIERS

Why, when the Lesser Banishing Ritual of the Pentagram is performed, is the name "Aiwass" used at the heart-center? Aiwass, Crowley told us, was the Name of his own Holy Guardian Angel. (This refers to the article on the Pentagram Ritual in *BLACK PEARL* No. 3.)

Aleister Crowley's innovation to the Pentagram Ritual of vibrating the HGA Name at the heart center, and carrying the Malkuth physical gesture lower on the body, is capable of being developed in many different ways. The article in *BLACK PEARL* No. 3 was based on his simple instruction, circulated to students privately in the 1930s and '40s. The exact instruction as we published it was:

Touching your breast, intone: AIWASS (אִי״וֹס, a'eeWÄZ). (As you lower your hand, see a shaft of white light descend from the Kether center to your heart center. If you know your own Holy Guardian Angel's Name, it may be used here instead of Aiwass, though this would usually be done only in private settings, away from others' hearing.)

By this instruction, if you know the Name of your own HGA, that is the Name to use. If not, a generic name is given.

From time to time the question arises, "Why should I be invoking Crowley's HGA?" I have heard this question asked with something close to fear, or at least deep disturbance, in the voice. While it isn't clear that this same discomfort was the basis of the original Hunchback above, it is a point worth addressing in this Soldier.

I think that the discomfort that sometimes accompanies this question arises out of a misunderstanding of the nature of the Holy Guardian Angel, and a misunderstanding of what "Self-with-a-capital-S" might mean. That is, it has seemed to me, in conversation with people who have raised this question, that some part of their mind is interpreting "invoking Crowley's HGA into my heart center" as akin to "giving Crowley's ego dominance over my ego." That (often unspoken) apprehension is groundless. No such thing can nor does occur (unless there are other psychological reasons for it, unrelated to this ritual). The Pentagram Ritual, and the employment of this Name, is intended to support the aspirant in that Great Work of which the apex is the Knowledge & Conversation of his or her own Holy Guardian Angel.

There are a lot of complexities that would unnecessarily burden this answer. I think, though, that they can be summarized by saying that the Name one receives from the Angel is still an **outer** thing. It is a Name – something apprehensible by the intellect and expressible in symbolism. No matter how deep, how penetrating, how **true** in every sense that one can imagine, how fruitful, how explanatory of the seed of one's soul – it is still a name. As the Tao that can be named is not the true and enduring Tao, neither is the Name of the HGA that can be spoken the true and enduring Angel. It is a device. It may be – in fact, most likely is – the single most sacred and important talisman in the Adept's possession. But it is still a name, and not "the thing itself."

Who, then, is Aiwass?

Well, one answer is that He is the Holy Guardian Angel of Aleister Crowley. That's who He was especially to Crowley.

But, additionally, He is a specific being: the near-divine being who delivered to us *The Book of the Law*. His Name, spelled in Hebrew (אִי״וֹס), enumerates to 93; spelled in Greek (Αἰφασος), it enumerates to 418. For any nonmaterial being, the Name is the essence of its nature. Aiwass, therefore, is the pure essence of 93 and 418 – the very stream of consciousness emanated from the highest reaches of the Third Order to convey the message that *The Book of the Law* bears. When His Name is vibrated – that is, when that particular stream of sounds, enumerating to 93, is vibrated – it is the pristine current of Thelema itself that is invoked and caused to flow.

A point of view once proposed to me is that, "Behold! it is revealed by Aiwass..." (*Liber L.*, Cap. I, v. 7) means that the formula of the Name "Aiwass," used magically, is what unveils Nuit's mystery. On this view, I remain agnostic.

But the Name, itself, is a potent formula worth considering. It is spelled A'ayin Yod Vav Zayin (א'י'ו'ז). I have no idea how Crowley understood it as a formula (beyond the 93=418 implications). To me, taking it letter by letter, it is a movement from the outermost inward; and, at its inmost level, there is the Twin God as the final step, one aspect of which is Him of whom Aiwass is the minister. A simple analysis might be as follows:

- ⚡, ♃, **Atu XV, The Devil.** Among other things, symbol of externalization (and even materialization) of inner truths, the practical illusions and projections by which the intellect veils the Inner Light.
- ♁, ♄, **Atu IX, The Hermit.** The first veil lifted, this is seen to be the Secret Seed, or Hidden Fire, or Virgin Soul of oneself: Hadit or Yechidah.
- ♁, ♃, **Atu V, The Hierophant.** The same being now is seen to be the Inner Teacher.
- ♁, ♀, **Atu VI, The Lovers.** The Twin God Heru-Ra-Ha (Ra-Hoor-Khuit + Hoor-paarkraat). Other symbolism pertaining to the Adept's experience as "lover."

Regarding personal vs. public work:

Even if an initiate knows the Name of his or her HGA, it is unlikely that he or she would choose to use this when performing the Pentagram Ritual in front of other people – whether in open Temple among other initiates, or in an even more public setting. In that instance, one would revert to the generic usage of some Name in which all might share. **Aiwass, as the essence of Thelema itself, is such a Name.** Though I use the name of my HGA when performing this and similar rituals in private, even if privacy were not an issue, I personally would prefer to employ the "Aiwass" in a group setting – for exactly this reason. — FRA. A

My question concerns "Astral Projection." Several years ago I attempted this by the method described in Liber O. Most of my attempts came to nothing. I was near giving up when, suddenly one night, it occurred spontaneously. This was a definite and very real (as real as anything else) "out of body experience"; yet the methods and examples of Crowley and of the Golden Dawn seem to

me to be more of a "mental" exercise. Seemingly the method can produce both results; but my question to you is, is this a normal occurrence? What is actually being sought here?

Questions regarding Astral Projection are so much easier to address in person than in writing. There are so many things to explain on the one hand, and, on the other hand, the actual experience is easier to induce in a person than to explain.

First, you must clearly differentiate in your mind between *astral* projection proper, and *etheric* projection. The "etheric body" is often called the "lower astral body." It refers to the densest part of the astral worlds, and is actually closer in relationship to the physical dimension of Assiah than it is to Yetzirah. For example, the etheric body is a close approximation of the physical, and it tends to perceive its surroundings either as the actual physical surroundings, or as the immediate etheric counterparts of the same. That is, its surroundings look more or less like the physical surroundings. This 'separation' sometimes occurs spontaneously. Some people take to it very easily, and some do not take to it at all and never attain it in a reliable way. It is, to my thinking, of no use whatsoever except for two things: First, it gives a much more impressive "shock" to the psyche in persuading one that one can exist, and does exist, separate from one's physical body. This is quite useful. Second, it is helpful in some sorts of specialized tasks such as distant healing, etc.

Different from this in quality, though not quite as different in method, is actual **astral** projection, wherein the psyche directly perceives the World of Yetzirah, rather than the World of Assiah. In Yetzirah, concrete realities are what we normally call symbols. This is the true magical world, and the gateway to all subsequent advances. Ironically, it is usually perceived, at least at first, to be a lesser attainment than the other.

Let me give you an example of the difference. If you are at the etheric ("lower astral") level, on the subtle edge of Assiah, and you encountered the etheric image of, say, your father, it would look essentially like your father physically looks. But if you are at the full astral level, fully within the World of Yetzirah, and you encountered the astral image of your father, it could look like him but,

more often, would be some totally other image symbolical of him.

I understand your perception that Crowley's instructions are more "mental." I wouldn't use that particular word, but I understand your use of it. In this practice, you are not going anywhere physically. In fact, you are not really *going anywhere* at all, although the **impression** of "going somewhere" is used. What you are really doing is tuning your mind to directly perceive in Yetzirah, to formulate a functional body out of the substance of that World, and to move about in it.

When I say that you are using the faculty of imagination I do not mean "make believe." Imagination is simply the psychic faculty of *forming images*. We use imagination when we see something physical – that is, "imagination" translates the neurological impressions from the optic center of the brain into a full image. Using imagination in astral work is as real a perception as is looking out of your physical eyes.

What I suggest as the most important skills to develop for this variety of astral work are those skills that optimize meditation. You then need to be able to mostly draw your attention away from the channels of your physical senses while directing them toward inner realities. It is hard to differentiate good astral "journeys" *per se* from the more visionary class of meditation experiences, since the latter merge into them – it is substantially the same method. But in astral work you generally will have the difference of actually encountering one or more beings that are experienced as being distinct and separate from yourself. (Of course, this can happen in mediation, too.)

Early experiments often seem like day dreaming or make-believe. But quickly one can reach a level of real inner experience – though, for a good long time, what one encounters is substantially the contents of one's own subconscious mind. In other words, it is a "waking dream." This is quite understandable, because the personal subconscious is the microcosmic expression of the World of Yetzirah. This exploration of the personal subconsciousness has great merit in its own right. It is, however, essentially an inlet or bay off of a great ocean. As the "swimmer" becomes stronger and more secure, he or she can strike out across the whole width of the bay to where it breaks open into the ocean itself – and that will be a real and unmistakable experience. In the meantime, one

should not hesitate to content oneself with becoming a great swimmer in safer waters – especially because there is so much to gain in this level of deep, symbolic introspection. — FRA. A

[Several questions were posed concerning origins of the 'triple goddess' archetype, especially those that may have been known to Crowley. Marlene Cornelius provided the following answer.]



Triplicities have always fascinated me, my Sun being in Scorpio. The Triple Goddess formula is quite old and well documented. Here is a general selection of some of the manifold formula.

Anatolian villages in the 7th Millennium BCE worshipped a goddess in three aspects – as a young woman, a birth-giving matron, and an old woman (Stone, Merlin. *When God was a Woman*. NY Dial Press, 1976). The general Virgin-Mother-Crone combination is also represented by *Parvati-Durga-Uma (Kali)* in India.

Pre-Roman Latium worshipped Her as the Capitoline Triad under a singular name of *Uni*. Some say this is a cognate of *yonis*. In the Latium culture, She was known as *Juventas*, the Virgin; *Juno*, the Mother; and *Menarva* or *Minerva*, the wise Crone. During the Roman Empire, *Juventas* was replaced by a male, Jupiter, and then this group of (now) two women and one man became known as "the three Gods."

In Ireland she is known as *Ana-Babd-Macha*. And, most likely known to Crowley, in Greece She was known as *Hebe-Hera-Hecate*. At Stymphalus she was worshipped as Child, Bride and Widow. Each of the three personæ could themselves be a triplicate, so she also could embody the nine Muses.

It is *Hecate* that is most traditionally related to the Moon, as she is also called *Triformis* and often is shown with three faces, each a lunar phase. Robert Graves has written of these in his books *The Greek Myths* and *The White Goddess*.

Concerning **old** references that might have been known to Crowley: Most of my library is composed of more modern references. However, I believe there is some mention of Her in Chaucer's *Canterbury Tales*. Unfortunately, I cannot find my copy at this moment. Also, I believe there is mention of a feminine triplicity that can be found within the legends of Arthur and Bardic Olde English tales and hymns.

**THE VISION AND THE VOICE
AN EPILOGUE...**

SKRYING THE 30 ÆTHYRS

In discussing *The Vision & the Voice* with students, no question is more common than this: “But how did he get these visions?” Often it has a corollary: “And how can I get visions of the Æthyrs?”

In this first Epilogue to our analysis of *The Vision & the Voice*, we will give what we know of Crowley’s methods; modern techniques the student might wish to explore; and samples of the fruit of one aspirant’s independent investigation of some of the earlier Aires.

Almost nothing is in print or otherwise available on this subject. I mention this to make clear that the purpose of this Epilogue is to be **encouraging** of this exploration. I emphasize this because what I am about to say next will sound anything but encouraging to many of those students who will be most ravenously interested in this exploration – counsel that attempting to sojourn the 30 Æthyrs is not where you should **start** your voyaging of the inner worlds!

Rather, you should **grow into it**. I recommend that no one undertake this particular study unless they already have mastered the technique, and logged a few “lights years” of traveling the Empyrean, in conventional methods of “astral travel” or “skrying.” Teaching these basics is beyond the scope of the present article (although, if there is sufficient interest, we can devote some space to the subject in future issues of BLACK PEARL). For a discussion of some important preliminary concepts, see Frater A’s “Hunchbacks & Soldiers” column in this issue.

There are simply a lot of things to learn about successfully accessing the inner worlds, and other things to learn to keep oneself safe from the risks. What risks? Well, if nothing else, there are very significant risks of fooling oneself! Nobody ever outgrows this – the chasm between deep, personal experience on the one hand, and universally relevant disclosures on the other hand, may narrow but never vanishes. One of the most important

things that one acquires in prolonged and repeated “astral” investigation is a heightened “truth sense” – another name for “bullshit meter” – about the authenticity of things that flow through one’s own brain. Few acquisitions will ever serve you any better than this one, and it should be in good shape before undertaking a serious exploration of the Æthyrs, in my very humble opinion.

One thing that Aleister Crowley learned in *The Vision & the Voice* is that no one below the Grade of 8^o=3[□] likely will obtain a reliable vision of the 16th Æthyr or higher. At the very least, therefore, we recommend that unless you are already a Master of the Temple, you confine your explorations to the lower Æthyrs (higher numbers).¹

What technique did Crowley use? First, he was trained in the essential method of “skrying in the spirit vision” or “astral journeying” employed in the Second Order (R.R. et A.C.) of the old Golden Dawn. Additionally, he was taught that the 30 Æthyrs are each invoked with the 19th Enochian Call, substituting the correct name of the Æthyr in the first line; and that this 19th Call is always to be preceded by the 2nd Call.

The 2nd Call is an invocation of *passive* Spirit, which means **receptive** Spirit. Essentially, its purpose is to throw one’s psyche open to anything whatsoever that would enter into it! I assure you, it has this capability! For this reason, if no other, the 2nd Call should be used only with great care, and only by someone who is not an astral novice. It can as easily turn you into an astral garbage pail for any etheric low-life types floating around, as it can open you to very high spiritually receptive states. Therefore, I counsel considerable prudence.

We also know that – based on his initial G.D. training – Crowley’s approach to skrying the Æ-

¹ Obviously, if you **are** a Master of the Temple, you have no reason to listen to me, though we are honored that you are reading BLACK PEARL!

thyrs consisted of using the astrological correspondences of the letters of the Æthyr's name as his root symbol for gaining access. This is an important key. It is perfectly possible to do astral exploration without having a fixed goal – often that's the method used to train beginners just to “get out and get something”! – but to go to a **particular** someplace, one has to have a key, or tuning fork, to align ones consciousness with the inner “place” selected. For astral investigation of the Elements, the Tattwas might be used. For a Path on the Tree of Life, one's key is a curtain with the corresponding Hebrew letter, preferably using the appropriate colors. For the Æthyrs, a hieroglyph composited from the symbols of the three letters in the name provides the best key. Based on personal experience, I readily endorse this approach.

How can you attempt this work? Here follows a procedure I have used successfully over the years in skrying these Æthyrs. While method may fruitfully vary from magician to magician (or with a given magician on different occasions), this should provide a sound foundation from which to begin your experiments. Some of the steps (such as the method of preparing the place) are clearly individual preferences. Nonetheless, the core methodology will be visible from what follows.

1. Preparation of place: According to preference. (*I have most fruitfully used the Lesser Banishing Ritual of the Pentagram, followed by the yet-to-be-published ritual Liber Pleiades. Use whatever method has proven best to you in your earlier astral investigations.*)
2. Sit before the Watchtower on which the Governors' names are found. (*For example, the names of the 30th Æthyr's Governors are on the Water tablet, or Watchtower of the West.*)
3. **Read or recite the 2nd Call in Enochian. Read or recite the 19th Call in Enochian.** (*These may be read multiple times as one wishes, and also may be read in English if doing so moves one.*) **This is the core component of the method.**
4. Vibrate the names of the Governors, and trace their sigils on the Watchtower. (*Though theoretically a sound practice, I question the necessity of doing this. I have not been able to differ-*

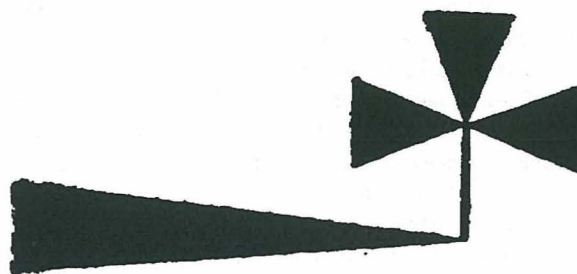
entiate visions where I have done this from visions where I have not.)

5. Build the Astral Temple in which one will work. (*My method for the last 20+ years uses the interior of a cube, the sides of which are the four Watchtowers. The ceiling is the Tablet of Union, and the floor is the Tablet of Union in complementary colors; that is, basically black. The walls of this cube are vast, no less than twice one's own height. It is understood to be the cube of the Universe outside which the Æthyrs are demarcated concentrically.*)
6. Use, as the key to the vision, the image of the Æthyr's Name in Enochian script, and the Yetziratic attributions of the Enochian letters of the Name. Either use these symbols individually, or forge from them a synthetic hieroglyph. (See most of the visions in *Liber 418* for examples of how G.:H.: Frater O.M. did this.) Use the color scale, from the list provided below, as the color attribution of the Æthyr.

Given below are the 2nd and 19th Enochian Calls, and the color scale. Following these are four of my own visions, corresponding to Sephiroth below Tiphereth. There is a certain vulnerability in exposing one's own visions of this sort – one might as well publish transcripts of one's own therapy sessions! – but examples always are better than leaving the student hanging in the abstract.

I only advise that the reader – like the recipient of these visions – never lose his or her own sense of skepticism about where the line falls between personal and universal experience. May these aid you in your Great Work!

FRA. A.H.



THE 2nd KEY

Adgt upaâh zong om faâip sald, viiu L? Sobam iálpgrg izâzaz piádp; Cas-arma abramg ta talho paráclêda, q ta lors-l-q turbs ôoge baltoh. Givi chís lused orri, od micalp chís bia ózôngon; lap noán trof cors ta ge, oq manin Iaídon. Torzu, góhe L; zacar, ca, c nóqod; zamran micazgo, od ozazm urelp; lap zir Ioiad.

(Phonetic:) Ajt yoo-pâh zong om fa-á-eep sald, vee-oo El? Sobam yálperj ee-zâ-zaz pee-ádf; Kas-arma abramg ta talho paráclêda, kwa ta lor-sel-kwa turbz oh-jeh baltoh. Jee-vee kís loozd orree, od meekalp kís beeah ózôngon; lap noán trof kors ta jeh, ok maneen Yaídon. Torzoo, góhe El; zakar, ka, s nók-wod; zamran meekalzo, od ozazm yoo-relp; lap zir Yo-yad.

(Translation:) Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seething [*i.e.*, seer]; for I am of Him that lives forever.

THE 19th KEY

Madriax ds praf (LIL), chis micaólz saánir caósgo, od fifis balzizas Iaída! Nonca gohúlim: Micma adoían Mad, iáod bliorb, Soba ooáona chis lucífias peripsol; Ds abraása noncf netáâib caósgí, od tilb adphaht dâmploz, toát noncf g micálz ôma, lrásd tófglo marb yárry IDOIGO; od torzulp iáodaf, gohól: caósga, tabaord saánir, od cristiéos yrpóil tióbl, busdir tilb noaln paid orsba od dodrmni zylna. Elzáp tilb, parm gi perípsax, od ta qurlst boapis. L nibm, oucho symp; od cristiéos ag toltorn mirc q tióbl lel. Ton paombd, dilzmo aspian; od cristiéos ag l tortorn parach a symp. Cordziz, dodpal od fifalz l smnad; od fargt, bams omaóas. Conisbra od avâvox, tonug. Orsca tbl, noâsmi tabges levithmong; unchi omp tilb ors. Bagle? Mooóah ol córdziz. L capímao ixomaxip, od ca cócasb gosâa; baglen pii tianta a bábâlong, od fáorgt teloc vovim. Mádríax, torzu! Oádríax orócha, abóâpri. Tabáôri priáz ar tabas; adrpan cors ta doxib; yolcam priazi ar coazior, od quasb qting. Ripir paoxt sagá cor; uml od prdzar, cacrg aovivéae cormpt. Torzu, zacar, od zamran aspt sibsi butmôna, ds surzas Tia baltan; odo cicle qâa, od ozazma plapli iadnâmad.

(Phonetic:) Madriax dee-es praf (LIL), kis mee-kálz sâh-nir ka-óz-go, od fifis balzizas Yaí-da! Non-sa gohoó-leem: Mikma a-dóy-an Mad, yá-od blee-orb, So-ba oh-â-ona kis loo-sif-tee-as peripsol; Dee-es abráhsa

nonsf neh-táib ka-óz-jee, od tilb adfaht dâmploz, tóhwat nonsf jee mee-kálz ôma, el-rázd tóf-glo marb yáree IDOIGO; od tor-zulp yá-o-daf, gohól: ka-óz-ga, tabahrd sâh-nir, od kris-teé-ós ir-póil tee-óbl, booz-dir tilb no-ahn pide orz-ba od dod'rm-nee nil-na. Elzáp tilb, parm jee perípsax, od ta kwerlst bo-ap-is. El nib'm, oocho simp; od kris-teé-os ag toltorn mirk kwa tee-óbl lel. Ton pahmd, dilzmo aspian; od kris-teé-os ag el toltorn par-ak ah simp. Kord-ziz, dod-pal od fee-falz el smnad; od farjt, bams o-ma-wás. Kon-íz-bra od avâvox, tonug. Orz-ka tee-bl, no-âs-mee tab-jes levithmong; yoon-chi omp tilb orz. Bag-leh? Moh-wá ol kórd-ziz. El ka-peé-ma-o ixomaxip, od ka kó-kazb go-sâh; baglen pee-ee tianta ah bábâlong, od fárgt teloc vo-veem. Mádríax, torzoo! O-ád-ree-ax o-ró-cha, a-bó-â-pri. Tabáhree pree-áz ar tabas; ad-r-pan kors ta do-bix; yolkam pree-az-ee ar ko-a-zee-or, od kwazb kw'ting. Ripir pa-oxt sagá kor; yoom'l od perd-zar, ka-kerj a-oi-véh-âi kormpt. Torzoo, zakar, od zamran aspt sib-see boot-môna, dee-es sur-zas tia baltan; o-do see-kle kwâh, od ozazma plaplee iadnâmad.

(Translation:) O you heavens which dwell in the (first Aire), which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of his mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.

COLOR SCALE OF THE 30 ÆTHYRS

30 Mixed colors	24 Beetle-brown	17 Crimson	8 Indigo
29 Bluish-green	(blue-brown)	16 Pale blue	7 Orange
28 Indigo	23 Violet cobalt	15 Olive	6 Sapphire
27 Angry clouds of ruddy brown	22 Rose-madder	14 Amber	5 Silver
26 White, flecked with red, blue & yellow	21 Pale green	13 Green-gray	4 Emerald
25 Cold dark gray	20 Mauve	12 Russet	3 Violet
	19 Crimson adorned with silver	11 Maroon	2 Scarlet
	18 Bright yellow	10 Black	1 Gold

SKRYING THE 30TH ÆTHYR,
WHICH IS CALLED

TEX ✠ / 7 7

[The letters of the name TEX correspond to Caput Draconis (the Moon's North Node, or "Dragon's Head"), Virgo, and Earth. To it are attributed "mixed colors." It corresponds, in one scale, to Malkuth in Yetzirah. The sigils of its governors' names – Taaogba, Gemnimb, Advorpt, and Doxmael – are on the Water Tablet. The Moon was full in Sidereal Virgo at the time of this vision.]

Within the Enochian cubical temple, before the western wall, a dark portal appeared, as though a black mirror, whereon, in brilliant white letters, was ✠ 7 7. I passed through. First impression was sheet lightning and a trembling. It was a darkish landscape, periodically illuminated briefly by sheet lightning that disclosed a ruddy orange sky (a flat color). Otherwise, there was a vague illumination. The earth was shuddering. It was instantly obvious that the great dragon beneath the earth was shuddering and moving, seeking release.

I made sigils to invoke each of the three letters,² and for the first I happened to vibrate "Babalon." Soon, a figure approached, a young, slender maiden dressed all in white, Caucasian, dark long hair tied back. She was definitely a Heh-final figure, and I regarded her as Persephone-like. She

² Invoking Hexagram of Luna for Caput. Invoking Hexagram of Mercury for Virgo. Invoking Pentagram of Earth for Earth.

was also a Nephesh figure. She said that she, a daughter, came to me in the name of Babalon, whose Name I had uttered. She sought to embrace me in an erotic fashion; but I kept a brief distance. I assumed the form of Ra-Hoor-Khuit, which startled her a bit. I said I was a stranger, visiting here for the first time; and, maintaining a careful formality, I said that I wished for an introduction before proceeding further. She kept a little distance, as I requested, and said her name is SISONA. (It seemed to be אִסוֹנָה; I'll check this later.³) I said, "Do what thou wilt shall be the whole of the Law." She firmly, strongly, calmly, and without hesitation answered, "Love is the law, love under will," as if it made the very point she wished me to get by her earlier actions.

She admitted she was a temptress, and was here to lead me into the Nephesh. But it was up to me, and what I took therein, whether I would be dragged down, or delivered into Neshamah. We exchanged a certain secret grip, and every detail was profoundly significant. The love of the 8 was secure, and that which is above them affirmed the spirituality of that love, and was a magical affirmation, as if a choice of will, setting the tone; and in the twin currents was an intimate communion indeed. We went on to the next grip and lo! a great red (brownish, a little) pyramid, a tetrahedron, ap-

³ The diary entry following this concluded, "The original spelling given in the vision itself is definitely the best." The value of אִסוֹנָה is 187. From the diary: "187... is *Adeptus Exemptus*, and thus everything I wrote under that number in *M&MAA*, especially *Collegium Rosæ Rubææ*. In Greek, δρασκαίω, 'she-dragon,' and θορη, 'semen.'"

peared to my left, slightly vague (as if it might fade out) but solidly dominating the landscape. It was clearly a magical direction of the fire that was trying to break through from under the earth, and here it was given magical form.

The continuous shuddering of the earth left several impressions all at once. I was reminded of the *I Ching* hexagram for “thunder under the earth.” There was eventually a definite Muladhara meaning. There was also a pre-transformative quality, as if both for the seer and for the world. We live in a time when change **must** occur, when the dragon must fully be allowed to rear its head and break loose from the old patterns. The world needs a “Tower” experience, and then the great solar and regenerative powers of the Beast will be able to break forth and run, like a fire, across the whole of humanity and rewrite or remap its “code.” (That word just came to me; it is as if it meant the DNA code *per se*, but also something far subtler.)

I asked Sisona if we should enter the pyramid. She said no, that was for a later time. (Near the end of the vision she told me it was the pyramid that I, as an adept, am building to the stars; at this point I was merely aware that it would eventually serve me as a temple of initiation.)

She took my hand and led me up a slight incline, at which point I was shocked and startled to learn that we were on a very precise precipice, and a huge bowl-like valley dropped immediately away at our feet. My first impression of what I saw in the valley was a vast celestial scene of space laden with stars,⁴ and the hemispheric concave quality was very precise. But as I looked for a few moments, it came to appear as a city at night with lights (I believe flames, not electric lights) burning. It was a large city. Sisona told me there were innumerable adventures or journeys I could make if I descended among those people; but it seemed futile or idle. Besides – as a further shudder of the earth reminded me – it was necessary for the dragon to raise its head and rewrite the whole of this reality, abrogating the details of what such adventures might disclose.

We moved back from the edge. Several small things happened. I had removed my robe because of the heat.⁵ She began to stimulate me very erot-

ically, the quality reminding me of the woman I love. She said my phallus is \surd in the microcosm, and my nipples are \sqcap , and these form a triangle; and \sqcap is my whole body, which contains these. With myself in a kneeling position, and the head of the dragon very much raised in the microcosm, she sat astride me. Tremendous energies shook my physical body. It began slight “hopping” (very mild), and the energies and patterns resembled those of coitus. \surd is the concealed serpent, and \sqcap is Muladhara. I asked Sisona if she was Shakti, and she confirmed that she had power to unleash and direct the serpent power. Although there was no physical orgasm, there was a potent release of energy crackling throughout my system that resolved my awareness into a deep space of stars.⁶

Then it was clear that she was finished with me, and that the purpose of our meeting was over. She returned me to the portal by which I had entered. I queried what the whole purpose was of TEX to the inhabitants of the planet Earth. She said it is, to them, a gateway. Through the intense sensuality (\sqcap), and the implied mysteries of lingam (\surd) and yoni (\sqcap), they could begin a path that could lead very deeply into themselves. I understood, however, that this required a real understanding of the meaning – the promise – of the dragon under the earth.

To me she said: “O Adept of the Ruby Rose and Golden Cross, long is the journey before you.” (She pointed to a mountain in the far distance, which I had not seen previously. I understood that, as on Atu XVIII, it was the apex of this promise.) Although the journey would be a long one for me – the need for patience was implied – it was also clear that the way was open before me, and I was filled with quiet confidence. I also had no doubt that it was the way of the Adept aspiring unto the Mysteries of Babalon, and that this was now, for a long time, to be my way.

I said, “I come here in the name of Babalon.” She responded, “If you do, in fact, **come** in the name of Babalon, then you surely will attain.” Her meaning was all too clear. I was given a brief taste of the beautiful pleasure of this silence.

Then I returned through the Portal, facing then the western wall of the Enochian adytum, then resolved easily back to physical awareness. As I

⁴ $\Gamma = \Pi =$ Atu XXI, The Universe.

⁵ This was done physically, not only in the vision.

⁶ *Liber Pleiades* was, indeed, a proper preparation for all of this.

physically arose, taking up my Adept's wand, I got a clear impression of being The Hermit; and my Holy Guardian Angel laughed deeply and happily, seeming to know what is yet ahead.

SKRYING THE 29TH ÆTHYR, WHICH IS CALLED RII ✠ & 7 7

[The letters of the name RII correspond to Pisces, Sagittarius, and Sagittarius. Its color is bluish-green. It corresponds to Yesod in Yetzirah. The sigils of its governor's names – Vastrim, Odraxti, and Gmtziam – are on the Earth Tablet. The Moon was in Sidereal Pisces at the time of this vision, though we were only two days past a total solar eclipse in Aquarius, "the Water-Bringer."]

I passed through a blue-green door on which were the letters & 7 7 in Enochian; and at once I found myself in a torrential and unending rain. It is dark, and the rain has great ferocity. Lightning flashes in long, tendril-like threads, and its gray-blue brilliance through the storm provides all of the illumination that seems to exist. I am being lifted up – up, up through the storm at a great speed, to a high peak, there to stand and wait, an angel behind and with me. We stand amidst the storm and fury and rain – I am almost entirely looking down, down whence I have come, to see the consequences of this deluge.

It is The Flood. This entire vision is of that which humanity recalls as the Flood of 77 [Noah] who found 77 [grace]. The rain is washing everything away. It is all being borne away indifferently by the currents which seem to flow at once both to and from all directions in their ubiquitous fury.

I ask, "Is there not one who can survive this?" For I know I am concerned about humanity and its heritage. The angel says only, "You are here." And I understand. This flood, deluge, downpour is the sweeping and razing current of the new Æon which is wiping the earth clean – clean of that which had been accumulated atop it. In truth, **nothing** shall be left. But there is one who, as witness, carries on.

And I reach up to heaven and receive the lightning that blasts down, its fiery threads surging about and through me as well, and out my arms and hands. I feel nothing in this, yet see and confirm it;⁷ yet there is no place to direct it, nothing toward which to apply it. I am Prometheus⁸, asking that the lightning of Zeus be that heavenly fire which I may receive and carry down to humanity. And in this, I at once realize that the currents of the flood, and the currents of this lightning, are both **currents**, are both flowing, though one be of water and the other of fire.⁹ And the lightning is the fire of heaven, the אש השמים [Esh ha-Shamayim] which shall enlighten and empower humanity, as a knowledge of electricity reveals; but this lightning is more, as well. It is the current of the new Æon, the current which at once washes all away in confusion and turmoil – nay, even with such force and speed that it leaves no time for confusion and turmoil. It only washes away.

And the storm continues. And the lightning seeds the waters, and flames through me that I might give it. Yet to whom, and how, I know yet not.

And I turn my attention to the angel that has remained behind me all this time, wanting to look upon him or her. And I say, "If you are the angel of this æthyr, show yourself to me." And we shift so that I am viewing the angel even in the gloom and the lightning; and she (or so I am now prompted to call him) is alight with all the colors of the rainbow, yet in strange patches, and all having the crackle and spark of living electricity. Her hair is shoulder length and dark brown, and she stands revealed to me, even as the fury seems to abate just a little, and the storm shows the barest signs of calming.

I ask what I am to do, yet know what I am to do. I ask, "It has been claimed that *The Book of the*

⁷ That is, the actuality of the lightning, etc.

⁸ For the reader to understand the relevance of this, I must mention that, about a year before this vision was received, I had taken the new aspiration name *Prometheus*. (Because the prior motto, *Aur Heru*, remains the best statement of the public ministry fulfilled by the publication of BLACK PEARL, it has persisted as the name of the editor.)

⁹ Pisces and Sagittarius (RII) are the watery and fiery expressions of the one idea called Jupiter.

Law is the fruit of the Enochian hierarchy” (and in this I found myself thinking of Babalon as its font); “Is it so?” And the angel answered: “It is so, and it is not so; for it is more as well. This shall rule and this shall teach! This shall rule and this shall teach! The crowned and conquering child is himself as a current that flows and surges like a mighty river and shall not be stopped. He beareth humanity in the wake of his stream, through the gloom, and through the resolution of its iniquity, in the arms and by the stern and unyielding goad of She who is love and all blessing. And in this is the transformation, which is death that surrenders to a new dawn, that is a might river.” And I knew that this whole teaching of the angel was the name BABALON which is $\Psi\Upsilon\Psi\Upsilon\Theta\Omega\mathbb{M}$.¹⁰

The flood is the consequence of humanity’s iniquity. But that iniquity is not evil, merely unbalance.¹¹ And all that is true within humanity that has been suppressed and thought evil is a healing blessing in the sight of that mother who holds all, the light **and** the dark, in her loving arms. To light! To light! She calls; but the way is to, in turn, embrace what we **call** the darkness. (This last is the rattling of the mind in echo of the angel’s message, which is like a flood and like thunderous lightning; it is not the words of the angel, but rather of the seer-scribe attempting with futility to explain what rushes through him.)

At this, the storm is spent, but for a gentle rain that continues, and will yet continue for some time. And as the sky breaks through the clouds, it is daylight, and already midmorning, and a rainbow dominates the heavens. And the angel sayeth: “Who shall secure the covenant between earth and heaven?” And I say that I shall. (It is an offering, not a claim.) And it is done. Yet shall each, in turn, need to endure their own flood, and secure their own covenant. Yet the world and humanity in it **have** been permanently changed by **this** flood.

And in the day’s light, I am now to undertake the labor of climbing down the mountain, to whose peak I had been so swiftly borne. Step by step I must descend it, to find those, in the valley below, who now live, and who are gathered to

build anew. And I am to wander among them misunderstood, as if I were a babbling or silent madman that they shun, or think strange, or fear, always stirring discomfort simply by passing; yet even in their incomprehension, this is my carrying to them of the fire, the fire carried down from the heavens. And thus shall I wander the rest of my life.

And I ask the angel if this is truly so, and if it must be. And with quiet simplicity, addressing even that patch of sadness in me that asked the question, he says that it is, and that I **know** that it is. And I have always known.

All being thus concluded, I passed from the valleys of rebuilding back through the blue-green curtain and from the vision and the voice unto the silent sanctuary of the cubical Enochian adytum; and it is finished.

SKRYING THE 28TH AETHYR, WHICH IS CALLED BAG ✠ V ♁ U

[The letters of the name BAG correspond to Aries, Taurus, and Leo. Its color is indigo. It corresponds to Hod in Yetzirah. The sigils of its governor’s names – Pabnixp, Pocisni, and Oxlopar – are on the Earth Tablet. The Moon was in Sidereal Aries at the time of this vision.]

(A skrying of the 28th Æthyr, BAG. This felt inadequate and incomplete. The intellect was very involved, especially at the beginning. I don’t know if this was my own poorer preparation, or the fact that this Æthyr corresponds to Hod in Yetzirah. There was also a tendency for the guides to shuffle me around a bit, as if to deal with me politely but never to get to the main point.)

I enter a scene from a Medieval village in bright daylight. Many people are milling about and chattering. (These are my own thoughts, which are among the various inhabitants of the village. They have no particular focus or coordinating purpose. They but mill about.) I begin to center my own purpose for being here. I trace the lineal figures which actuate the three letters: a Mars hexagram for Aries, a Venus hexagram for Taurus, and the

¹⁰ Note to myself made mentally during the vision: See last three letters (LON, or $\Theta\Omega\mathbb{M}$) and check their value; for they are the actual teaching given here.

¹¹ “Iniquity” is merely “in-equity.”

solar unicursal hexagram for Leo; and this calms the place and gives me a sense of direction.

I am but on the outskirts of the village, and this, in turn, is the outskirt of the Æthyr. Ahead of me, at a far-seeming distance (I now realize, in recording this, that it must be at the heart of the domain, which is this Æthyr), is a great, tall hill, reaching up from the earth, with a castle atop. I feel this must be my goal.

I am joined by one who is in the image of the god Anubis. It is surprising to me that the townspeople are not surprised to see him, he is so incongruous in this setting. Yet they are not. He is familiar to them. I identify myself as a traveler and stranger who seeks the inner palaces of Babalon. I go with Anubis, and he leads me through the crowd, which parts before us, to a monument, a statue of gray stone under some beautiful shading trees. The statue is comprised of a ram facing to my left, a bull facing toward me, and a lion facing to my right; yet they seem to be joined at their hind parts where I cannot see, so that they are, in reality, one creature, the spirit of this Æthyr, by which the townspeople have celebrated the name of their town; for on the base of the statue appears to be the letters BAG, or $\sqrt{\text{X}}\text{U}$. And this is the real point of departure of the vision.¹²

In the shade of the tree, before the statue, Anubis asks me what I seek. I tell him I wish to go to the castle as my goal, and to see the king. He asks me if I know the king. There is a great struggle in me as to what the correct (accurate) answer is, and I finally tell him I do not. (It is at this point that he seems to wish to politely bar me admission, in the fashion of a skilled tour guide. I persist. He finally seems to agree to take me as far as I can go.)

He now shows me the real appearance of the hill and castle, which, until now, has been veiled. It is a tall shaft of ruby, rising from a hill-like broader base into a perfect phallic shaft, precisely molded or carved. That which was the palace is now seen as the head of the phallus; and the whole

reaches much further up into the sky than I had thought, or seen, before.

Then the sky begins shifting between night and day. It is as if it cannot make up its mind which it is. I ask Anubis and he says it is both. The shaft is the king's penetration of the body of night, or Nuit, and the sovereign reason's hurling of itself into the sensuous black of the unknown, which is its beloved. The night is where it really reaches, but the day is where I stand, witnessing it; so it is both. (In this I understand that my intellect is veiling this for me thus far; hence the daylight.) I wish to get past it, into the night. I feel a struggle in my solar plexus, as the energy finds its blockage there. I gaze upon the shaft and desire to be one with it in its goal (and am told that this is how I would be one with the King). My own member rises into erect fullness, and I adore, so far as I may conceive of Her, that night into which he reaches. With this, Manipura relaxes, and the energy flows freely to Visuddha. I am at peace.

Anubis asks me what I am willing to do to reach the castle and meet the King. I begin to answer habitually that I will do anything at all for this; but I am brought up short by the recollection that it is not he who is my actual goal; it is Babalon. So I say, "I shall do anything whatsoever that Babalon requires of me."

It is unclear whether or not this was the right answer; but it **does** somewhat displease Anubis.¹³ Therefore, he turns me over to the care of a beautiful, blonde angel dressed in white, saying, "You may **not** meet the king, but **may** meet the teacher."¹⁴ And now the angel is armored in red armor (though without a helmet). And he has me join him; I am in the image of Horus. And, as such, we expand and expand, rising up into the night, beyond even the height of the phallic column of the king's palace. And we stand a while in this night; but I cannot sustain it. I keep looking down, to about the region of my abdomen where the phallic palace rests, and being quizzical of it. So we return to ourselves at the base once more.

The angel then offers another approach. I now find myself unclothed, and rolled into a fetal position. (I am **physically** rolled into this position as

¹² Note while transcribing: I am suddenly struck by a structural component of this journey. The statue, which being made of stone is a symbol of Tiphereth, is, as it were, a center of things to which I am drawn; but this center is, in turn, but peripheral to that greater center of the kingdom which is the hill and the castle, as if they were of Kether.

¹³ Because he is of Hod?

¹⁴ Transition from B, or $\sqrt{\text{V}}$ (The Emperor), to A, or $\sqrt{\text{X}}$ (The Hierophant).

well.) And now I am thus curled up in the base of the ruby shaft, calm yet attentive, wrapped in upon myself in the ruby light which is otherwise surrounded in darkness. It begins to get very hot. The heat builds. And now, though there is no new sensation other than an overall increase in vibration, all about me is caught up in the great roar of a lion that is long sustained, and is seen as lines of force moving continually from the base to the head of the shaft. And in witnessing them, I am mostly coiled in a fetal position within the almost pyramidal base, yet am also at all points along the shaft.

And this is all I can be shown now. I am again outside, and the hill again resembles a green and rocky hill with a castle at its top. I am sure this has been incomplete, but it is all I can see now. The angel and Anubis, together, escort me warmly to my portal. I pass through, and am returned.¹⁵

SKRYING THE 27TH AETHYR, WHICH IS CALLED ZAA ☩ ☱ ✂ ✂

[The letters of the name ZAA correspond to Leo, Taurus, and Taurus. Its color is "angry clouds of ruddy brown." It corresponds to Netzach in Yetzirah. The sigils of its governor's names – Saziami, Mathvla, and Crpanib – are on the Earth Tablet. The Moon was in Sidereal Aries at the time of this vision.]

Entered through the Northern wall of the cubical adytum, by a portal veiled by a russet curtain whereon were the letters ☱✂✂ in citrine.

¹⁵ Diary note later: The gist of it all, as I presently understand it, is the king's phallic penetration of, and thus sacrifice to, the infinite Night that is his beloved – Hadit giving himself up to Nuit, symbolized by the sovereign Reason (Ruach) surrendering, in love, to the Unknown. To complete the vision, one must pass through this as an actual experience. Taurus is the love, the object of the love, the act of copulatory uniting. This union is the Rosy Cross, and the Inner Teacher. Leo is the fulfillment of this, their union ratified in its climax. All the parts are there, and a method of practice is articulated – one simply must pass through it (which, at its fullest, would involve crossing the Abyss, I think) to have it *in toto*. It is relatively easy to return to the place of the town statue to commence further work on this.

I emerge into a standard countryside with hills in the distance. It is somewhat darkening, as of dusk, and hot-brooding. I make the Hexagrams¹⁶. The surroundings clarify: The sky, which is indeed of dusk, is of roiling russet clouds. It is that time of day when the Sun is no longer seen, yet ultraviolet light predominates. The green foliage around (for there is some, close to the gate) is electrically alive as the result of the U-V. I notice no extremes either of temperature or humidity; but the whole feeling is of dusk, with that distinctive awakens that it brings.

I see approaching me, slowly, a herd of red lions. And standing on the back of one, in their midst, is an amber or yellow statue of a slender goddess, all aglow in yellow light. I wait a bit, and see that there is life in the statue. I make the Hexagrams again, and she becomes very much alive, like a real woman, but still appearing as the statue. Now she is no longer on the lion's back, and she approaches me, coming right up to me.

She takes my two hands in hers. She is the goddess Isis.¹⁷ She says, "I am come to lead you through the wall of the lions, and of the lion's roar. I let her lead me (she backs, drawing me with her, as the Hiereus leads the candidate).¹⁸ We approach the lions but, as I near, there is a wholly other effect – for it is not the beasts of the fields through which I pass, but rather a veil or region of energy, of fire (as best I may call it) that does not burn yet which vibrates intensely and continuously. And it has a loud, loud roar like a huge, deafening waterfall. As I begin to move through this, the kundalini moves in my physical body as well (for I am "here" and "there" at once), easily reaching the heart and beginning its movement to the throat.

As this happens, I emerge from the other side of the veil into a wholly new scene. It is a garden, in bright, bright sunlight. The yellow of the Sun and the green of the foliage are nearly the only colors I see; and my inner senses are also impacted by a greenness of color and energy that is even more subtly behind all of this, though not physically visible. Then I am surrounded by roses, red

¹⁶ Of Leo, Taurus, and Taurus.

¹⁷ ☱ intersecting ☱?

¹⁸ 28th Æthyr = Hegemon, 27th = Hiereus... Does 26th = Hierophant? (Later: Yes!)

roses of all types. The kundalini movement continues, and it is as if my interior gently is dilated before its amazing flow, and my body and soul are saturated with pleasure. Pleasure is almost the only word or idea that comes to me. It is pleasure, pleasure. This is the Garden of Pleasure, the עֵדֶן עֵדֶן. I don't know how long I am lost wholly in the wonder and delight of this amazing, solar, bright, open, extraordinary pleasure.¹⁹

After a time, I turn to Isis (who now more resembles a human woman, with flesh-colored skin, and black hair, and a beautiful face marked by clear, bright blue eyes). I ask why I am here, and what I am to do here in this garden. She asks me what I *wish* to do; for it seems the options are endless. I say I seek to walk the Pathway of Light to its end, in the embrace of Babalon.

Her acknowledgment of this is almost missed in the immediacy of the effect. The kundalini flow strengthens. I expand into the sunlight. The pleasure increases and nearly dissolves me. The sunlight itself, in fact, does dissolve away, and I find myself amidst the night of space with all the silvery and colorful stars that bejewel Her encompassing body. I acclimate to this briefly, and then find I am again saturated with the pleasure, and the kundalini is risen a little to Ajna and a little to the crown; yet my point of view is retained. Every star is a nerve center of pleasure on the body of Nuit. As I kiss and touch each one, and moisten it with my lips and tongue, it sends shudders of pleasure through Her. But I know I cannot, in all the time of Eternity, kiss them all. I can either journey as Hadit, wandering ever from point to point uniting with Her; or I can surrender that distinction, dissolving the difference among them and...

...But not now.

I am simultaneously in the garden and its sunlight, and in this night; but now I am more in the garden.

The kundalini flow gently, persistently increases. There is now almost no reality but its concentration in my heart, and its filling me, and the sunlight and the garden. Isis tells me this is the veil of the Inner Teacher and, knowing this ONE, I easily surrender the veil to understand Him who is silent speech and invisible, who is with me.

¹⁹ And in fact, for the rest of the vision and a while after, it remained with me.

And after a time I ask: If this is the Teacher, let Him teach me. And at first the teaching is but the renewal of the pleasure and the understanding that comes with it. And then I am told certain things that are unique to me, and for me. At the end I am told that the 28th and 27th Æthyrs have been for the purpose of giving me tools, and preparing me, so that I might approach and be received into the 26th; and these tools are now mine.

I ask then, to be permitted to enter the palace of the Sun; and am told that I shall, in the way that it shall happen in the 26th Æthyr of DES.

And now, still warmed within and without, I am wholly in the garden with Isis. And she tells me that she, in fact, is but myself, my subconscious self, that has come to lead me thus far; and she is the woman who tames and awakens the lion, and who conducts me through the veil of its roar; for she is an embodiment of that Priestess of the Silver Star who is Isis indeed. And so I may better understand this Æthyr, she tells me her name is ISIS but in Enochian; and thus ♂ II ♂ II, or 134,²⁰ and I should consult this. And I think of the Tarot cards corresponding, and understand. We move together, into each other's arms, as lovers, in a deep kiss that dissolves us both into the silence of pleasure.

And now I am alone, except that she is within me where I can hear her. And I know it is time to go, and I don't want to go, and I don't know *how* to return; for I cannot backtrack where I have come. There is no Path or Way. So she merely delivers me back to the area near the gate, under the now graying russet skies. The lions are circled about, but lying lazily, most of them sleeping. Night is approaching. I pass through the gate and return.



²⁰ This is the standard attribution of the Enochian letters ISIS, and their enumeration by the traditional methods. Among other things, 134 is the value of דלק, "burning;" הנוגע, "the toucher;" לנחמו, "to comfort him;" ἅγιον, "holy; etc. (It also had an important personal meaning for the seer on reflection, because it is the value of the name of one of the most active of those Secret Guardians that has watched over Temple of Thelema and its Founders from the start.)

The Ritual of the Pyramid (Greek Adaptation)

000. The Building of the Pyramid.

[Aleister Crowley's self-initiation ritual, *Liber Pyramidos*, was an adaptation of the A.:A.: 1°=10° ritual, *Liber הוהא*. The Egyptian form is well known. What generally is not known is that the earliest form employed a Greek pantheon: The mysterious "Alpha Delta Epsilon Iota" of the Opening are the initials of the names **Hades, Demeter, Hermes, and Iacchus**. The whole ritual, viewed thus, is the legend of "The Passage of Persephone Through Tartarus," the initiation of the Daughter or Pure Soul of Malkuth unto her rightful heritage. Original drafts have not survived. I created the adaptation following for a stage of my personal Work, retrofitting the ritual to the pantheon of Greece in a period when she was heavily influenced by Egyptian importation. – *Fra. L.F.*]

The Magus with wand. On the altar are incense, fire, bread, wine, the chain, the scourge, the dagger & the oil. In his left hand he takes the bell:

(In South West) Hail, Demeter! (Sound bell. Establishing Demeter in South West.)

(In North West) Hail, Hades! (Sound bell. Establishing Hades in North West.)

Let the Silence speech release!

Banishing (widdershins) spiral dance. Then, from Throne of East, establishing Hermes:

**The Words against the Son of Night
Hermes speaketh in the Light.**

Knowledge & Power, twin warriors, shake

The Invisible; They roll asunder

The Darkness; Matter shines, a snake.

Typhon is smitten by the thunder –

The Light breaks forth from Under.

He goes to the West, in the center of the base of the triangle of Hermes (E, ⚡), Demeter (Δ, ♀), and Hades (A, ♄), invoking Hermes:

O Thou, the Apex of the Plane,

With Wingéd Helm, & Globéd Wand

With Wings of Night! Whose serpents strain

Their bodies, bounding the Beyond.

Thou in the Light & in the Night

Art One, above their moving might!

He lays the wand, etc., on the altar, uses the scourge on his buttocks, cuts a cross with the dagger upon his breast, and tightens the chain of the bell about his forehead, saying:

**The Lustral Water! Smite thy flood
Through me – lymph, marrow & blood!**

Anointing the wounds, say:

**The Fire Informing! Let the Oil
Balance, assain, assoil!**

Invoking (deosil) Spiral Dance, while saying:

**So Life takes Fire from Death, & runs
Whirling amid the Suns.**

**Earth Mother! Pace the Path, bind on
The girdle of the Starry One!**

*In West: Sign of the Enterer: Homage to Thee,
Lord of the Word! Sign of Silence: Lord of the
Silence, Homage to Thee! Repeat both Signs:
Lord, we adore Thee, still & stirred/ Beyond
Infinity.*

The Secret Word: ♁...♁

**For from the Silence of the Wand
Unto the Speaking of the Sword,
And back again to the Beyond,
This is the toil & the reward.
This is the Path of הוה – Ho!
This is the Path of IAΩ.**

**Hail, Demeter! (Bell) Thou Wanded Wheel!
Alpha & Delta kissed & came
For Five that feed the Flame.**

**Hail, Hades, hail! (Bell) Thou Sword of Steel!
Alpha & Delta & Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That tenfold core & crown of flame.
Hail, Hades, hail! Unspoken Name!**

Thus is the Great Pyramid duly builded.

RITUAL OF THE PYRAMID (Greek)

1. Initiation.

The Candidate still bound and hoodwinked.

THE FIRST PYLON.

I know not who I am;
I know not whence I came;
I know not whither I go;
I seek – but What I do not know!
I am blind & bound; but I have heard the Hawk's cry
Ring through Eternity: Arise & follow me!
Ra-Hoor-Khuit! I now invoke
The Fourfold Horror of the Smoke.
Unloose the Pit! by the dread Word
Of Power – that Set-Typhon hath heard –
זאזאם זאזאם נאסאתאנאדא זאזאם

(This is dangerous. It opens the Gates of Hell.)

The Fear of Darkness & of Death.
The Fear of Water & of Fire.
The Fear o'the Chasm & the Chain
The Fear of Hell and the dead Breath.
The Fear of Him, the demon dire
That on the Threshold of the Inane
Stands with His Dragon Fear to slay
The Pilgrim of the Way.
Thus I pass by with force & care,
Advance with Fortitude & Wit,
In the straight Path, or else their snare
Were surely Infinite.

THE PASSING OF THE SECOND PYLON.

(Suit action to words. Use HGA's name, or substitute as one will. Work scansion.)

.....! Who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Truth.

The Lustral Water! Let thy Flood
Cleanse me – lymph, marrow, & blood!
(⊗ Navel)
The Scourge, the Dagger & the Chain
Purge body, breast & brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!

Still in corpse-position.

For I am come with all this pain,
To ask admission to the shrine.
I know not why – I ask in vain –
Unless it be that I am Thine.

I am Mentu his truth-telling brother,
Who was Master of Thebes from my birth: –
O heart of me! heart of my mother! O heart
that I had upon earth!
Stand not thou up against me a witness!
Oppose me not, judge, in my quest!
Accuse me not now of unfitness
Before the great God, the dread Lord of the West!

(Change this part to your own motto. Continue to work the scansion correctly.)

Speak fair Words for L.F., may he flourish
In the place of the weighing of hearts
By the Marsh of the dead, where the crocodiles
nourish
Their lives on the lost, where the Serpent
upstarts.
– For though I be joined to the Earth,
In the Innermost Shrine of Heaven am I.
I was Master of Thebes from my birth;
Shall I die like a dog? Thou shalt not let me die,
But my Khu that the teeth of the crocodiles
sever
Shall be mighty in Heaven for ever & ever!

Kneeling at Altar facing East:

- ⌘ Yea! but I am a fool, a flutterer!
I am under the Shadow of the Wings!
⊃ I am a liar & a sorcerer.
I am under the Shadow of the Wings!
⌘ I am so fickle that I scorn the bridle.
I am under the Shadow of the Wings!
⌘ I am unchaste, voluptuous and idle.
I am under the Shadow of the Wings!
⌘ I am a bully & a tyrant crass,
I am under the Shadow of the Wings!
⌘ I am as dull & as stubborn as an ass;
I am under the Shadow of the Wings!

† I am untrusty, cruel & insane,
I am under the Shadow of the Wings!
π I am a fool & frivolous & vain.
I am under the Shadow of the Wings!
Ϸ I am a weakling & a coward; I cringe,
I am under the Shadow of the Wings!
˘ I am a catamite & cunnilinge.
I am under the Shadow of the Wings!
ϸ I am a glutton, a besotted wight;
I am under the Shadow of the Wings!
ϡ I am a satyr & a sodomite.
I am under the Shadow of the Wings!
ϣ I am as changeful & selfish as the Sea.
I am under the Shadow of the Wings!
ϣ I am a thing of vice & vanity.
I am under the Shadow of the Wings!
ϣ I am most violent & I vacillate,
I am under the Shadow of the Wings!
ϣ I am a blind man & emasculate.
I am under the Shadow of the Wings!
ϣ I am a raging fire of wrath – no wiser!
I am under the Shadow of the Wings!
π I am a blackguard, spendthrift and a miser.
I am under the Shadow of the Wings!
ρ I am obscure & devious & null.
I am under the Shadow of the Wings!
ϣ I am ungenerous & base & dull.
I am under the Shadow of the Wings!
ϣ I am not marked with the white Flame of
Breath.
I am under the Shadow of the Wings!
π I am a Traitor! – die the traitor's death!
I am under the Shadow of the Wings!

This last raises Candidate erect. Long silence.

Invoking Spiral Dance.

Now let me pace the Path, bind on
The girdle of the Starry One!

In North West.

.....! Who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall
of Truth.

The Lustral Water! Let thy Flood
Cleanse me – lymph, marrow, & blood!
(⊗ Right breast)

The Fire Informing! Let the Oil
Balance, assain, assoil!

In North. See Hades.

Soul-mastering Terror is thy name!
Lord of the Gods! Dread Lord of Hell!
I am come. I fear Thee not. Thy flame
Is mine to weave my maiden spell!
I know Thee, and I pass Thee by.
For more than Thou am I!

In South East.

.....! Who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall
of Truth.

The Lustral Water! Let thy Flood
Cleanse me – lymph, marrow, & blood!
(⊗ Left breast)

The Fire Informing! Let the Oil
Balance, assain, assoil!

In South. See Demeter.

Sorrow that eateth up the soul!
Dam of the Gods! The green Earth's Queen!
This is Thy Name. I Come, Control
And Pass! I know Thee, Lady of Eleusis!
I know Thee, & I pass Thee by.
For more than Thou am I!

In North East.

.....! Who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall
of Truth.

The Lustral Water! Let thy Flood
Cleanse me – lymph, marrow, & blood!
(⊗ Throat)

The Fire Informing! Let the Oil
Balance, assain, assoil!

In East. See Hermes. Silence.

In South West.

.....! Who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall
of Truth.

RITUAL OF THE PYRAMID (Greek)

The Lustral Water! Let thy Flood
Cleanse me – lymph, marrow, & blood!
(☒ Above navel)

The Fire Informing! Let the Oil
Balance, assain, assoil!

In West. See Nature.

I will not look upon thee more,
For Fatal is Thy Name. Begone!
False Phantom, thou shalt pass before
The frowning forehead of the Sun.
I know thee; & I pass thee by.
For more than thou am I.

*At altar, formulating ☆ in air above altar with a
blazing Sun at the heart of the figure:*

Now witness ye upon the Earth,
Spirit and Water and Red Blood!
Witness above, bright Babe of Birth,
Spirit, & Father – that are God!

As babe in egg, being born, as taught.

For Silence duly is begot
And Darkness duly brought to bed;
The Shroud is figured in my thought,
The Inmost Light is on my Head.

Unbind.

Sign of the Enterer:

Attack! I eat up the strong Lions, I!
Fear is on Earth, on them that dwell therein;
Behold the radiant Vigor of the Lord!

Sign of Silence:

Defense! I bind the arms of Typhon, ply
My fear on him who sired the Hound of Hell!
Behold my radiant Peace, ye things abhorred!
For see! The Gods have loosed mine hands:
And I, unfettered, stand.
Hail, Demeter, hail! Hades cries –
Now I a Child of Earth arise
And follow – where dead Bacchus lies!

Lie down in Sign of Hanged Man.

I gild my left foot with the Light.
I gild my Phallus with the Light.
I gild my right knee with the Light.
I gild my right foot with the Light.
I gild my left knee with the Light.

I gild my Phallus with the Light.
I gild mine elbows with the Light.

I gild my navel with the Light.
I gild my heart wedge with the Light.
I gild my black throat with the Light.
I gild my forehead with the Light.
I gild my Phallus with the Light.

Rising in Sign Mulier:

....., mine Angel! I am Thine,
Waiting Thy Glory in the shrine.
Thy bride, Thy virgin! Ah, my Lord.
Smite through the Spirit with Thy Sword!
....., O! rise in me,
The chosen catamite of Thee!
Come! Ah, come now! I wait, I wait,
Patient – impatient slave of Fate,
Bought by Thy glance – Come now! come now!
Touch & inform this burning brow.
....., my lover! in the shrine,
Make Thou me wholly Thine!

The Lightning Flash. Remove hoodwink.

I am – worthy alone
To sit upon the Double Throne.

Assume throne in West.

Attack is mine, & mine defense.
And these are one. Arise, go hence!
For I am Master of my Fate,
Wholly Initiate.

The Secret Word. ϩ.....ϩ

The words are spoken duly.
The deeds are duly done.
My soul is risen newly
to greet the risen Sun.

Bell accordingly.

One! Four! Five! Hail!
One! Four! Five! Ten! All Hail!

Sign of the Enterer:

I give the sign that rends the Veil.

Sign of Silence:

The sign that closes up the Veil.

2. The Sealing of the Pyramid.

The Magus with wand. In his left hand the bell he taketh:

(In S.W.) Hail, Demeter! (Sound bell)

(In N.W.) Hail, Hades! (Sound bell)

Let the Silence speech release!

Banishing (widdershins) spiral dance. Then, from Throne of East:

The Words against the Son of Night

Hermes speaketh in the Light.

Knowledge & Power, twin warriors, shake

The Invisible; They roll asunder

The Darkness; Matter shines, a snake.

Typhon is smitten by the thunder –

The Light breaks forth from Under.

He goes to the West, in the center of the base of the triangle of Hermes, Demeter, and Hades, invoking Hermes:

O Thou, the Apex of the Plane,

With Wingéd Helm, & Globéd Wand

With Wings of Night! Whose serpents strain

Their bodies, bounding the Beyond.

Thou in the Light & in the Night

Art One, above their moving might!

He lays the wand, etc., on the altar, uses the scourge on his buttocks, cuts a cross with the dagger upon his breast & tightens the chain of the bell about his forehead, saying:

The Lustral Water! Smite thy flood

Through me – lymph, marrow & blood!

Anointing the Wounds, say:

The Fire Informing! Let the Oil

Balance, assain, assoil!

The Banishing (Widdershins) Spiral Dance, while saying:

So Life takes Fire from Death, & runs

Whirling amid the Suns.

Now let mine hands unloose the sweet

And shining girdle of Nuit!

Sign of the Enterer: Homage to Thee, Lord of the Word!

Sign of Silence: Lord of the Silence, Homage to Thee!

Repeat both Signs: Lord, we adore Thee, still & stirred/ Beyond Infinity.

The Secret Word: 𐤎...𐤎

For from the Silence of the Wand

Unto the Speaking of the Sword,

And back again to the Beyond,

This is the toil & the reward.

This is the Path of 𐤎𐤏𐤍 – Ho!

This is the Path of IAΩ.

At the altar.

Behold! The Perfect One hath said,

These are my body's elements

Tried & found pure, a golden Spoil.

Act accordingly.

Incense & Wine & Fire & Bread

These I consume, true Sacraments,

For the Perfection of the Oil (oils † on brow)

– For I am clothed about with flesh

And I am the Eternal Spirit.

I am the Lord that riseth fresh

From Death, whose glory I inherit

Since I partake with Him. I am

The Manifestor of the Unseen.

Without me all the land of Khem

Is as if it had not been.

Hail, Demeter! (Bell) Thou Wanded Wheel!

Alpha & Delta kissed & came

For Five that feed the Flame.

Hail, Hades, hail! (Bell) Thou Sword of Steel!

Alpha & Delta & Epsilon

Met in the Shadow of the Pylon

And in Iota did proclaim

That tenfold core & crown of flame.

Hail, Hades, hail! Unspoken Name!

Hail, Hades! (bell)

Hail, Demeter! (bell)

Hail, Hermes! (bell)

Hail, Iacchus! (bell)

through the rended Veil.

I am Thyself, with all Thy brilliance decked –

Khabs-Am-Pekht

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Initiation is a reality. Humanity has a potential to grow far beyond its native state of consciousness and capability. This growth is a spiritual growth. Its fruits inform and empower every facet of human, mortal expression, while disclosing to each of us our own inherently immortal natures.

On this spiritual growth, more than any other thing, the future welfare and progress of humanity depends.

For thousands of years, Adepts have known how to unlock or awaken this growth – how to mature it and unleash genius at will. Beginning in 1906, two such Adepts, Aleister Crowley and George Cecil Jones, organized and made public the mystical and magical disciplines by which any motivated person can achieve this spiritual maturity and have direct **experience** of *realization, liberation, union with God, or cosmic consciousness*.

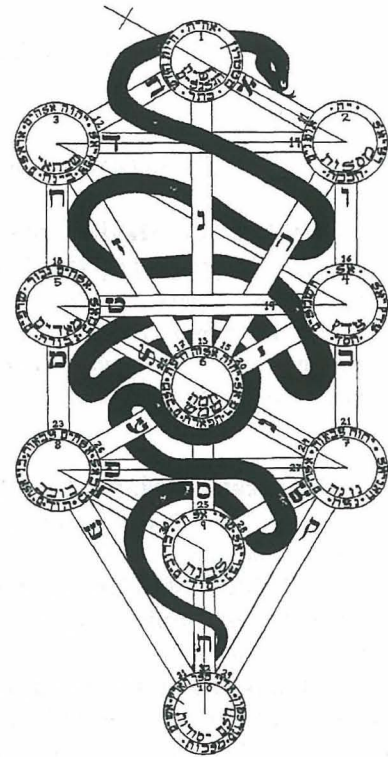
They called their system A.:A.:. Its methods are those of empirical science; its aims, those of devoted religion.

This book explores, step-by-step, the mystical and magical system of the A.:A.:. For many in the West, it is a strange thought that spirituality can be drilled in the same way that a muscle is strengthened. Yet, an ear trained to listen to music detects wondrous subtleties that the untrained ear misses. The same is true of the palate trained to distinguish fine food and wine, or the eye trained to discriminate nuance in any of a thousand areas.

The same is true of spiritual experience. The stages of its unfolding are distinct: the discovery of one's True Will (or who one is in the Universe), and the practical means of expressing this in the world; the Knowledge and Conversation of the Holy Guardian Angel (or conscious union with the Divine); and the continued advance toward and through that vast gulf, or Abyss, which lies between humanity and Divinity.

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Aleister Crowley & George Cecil Jones
Step-by-Step

by James A. Eshelman



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Founded in service to the A.:A.:, the **College of Thelema** (a California Nonprofit Religious Corporation) seeks to guide students to an understanding of the Law of Thelema. Most especially, this means a deeper understanding of oneself and of one's True Will. A personal teacher is assigned to each student. Successful completion of Course 1 is one way to fulfill the A.:A.: Student requirement. A variety of instruction techniques are employed, including class instruction, seminars, written instruction, and individual work.

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[NOTE: The College and Temple of Thelema, though not part of the A.:A.: *per se*, were founded by one of its senior members as vehicles (among many) to prepare aspirants to undertake the A.:A.: curriculum.]

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