



BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

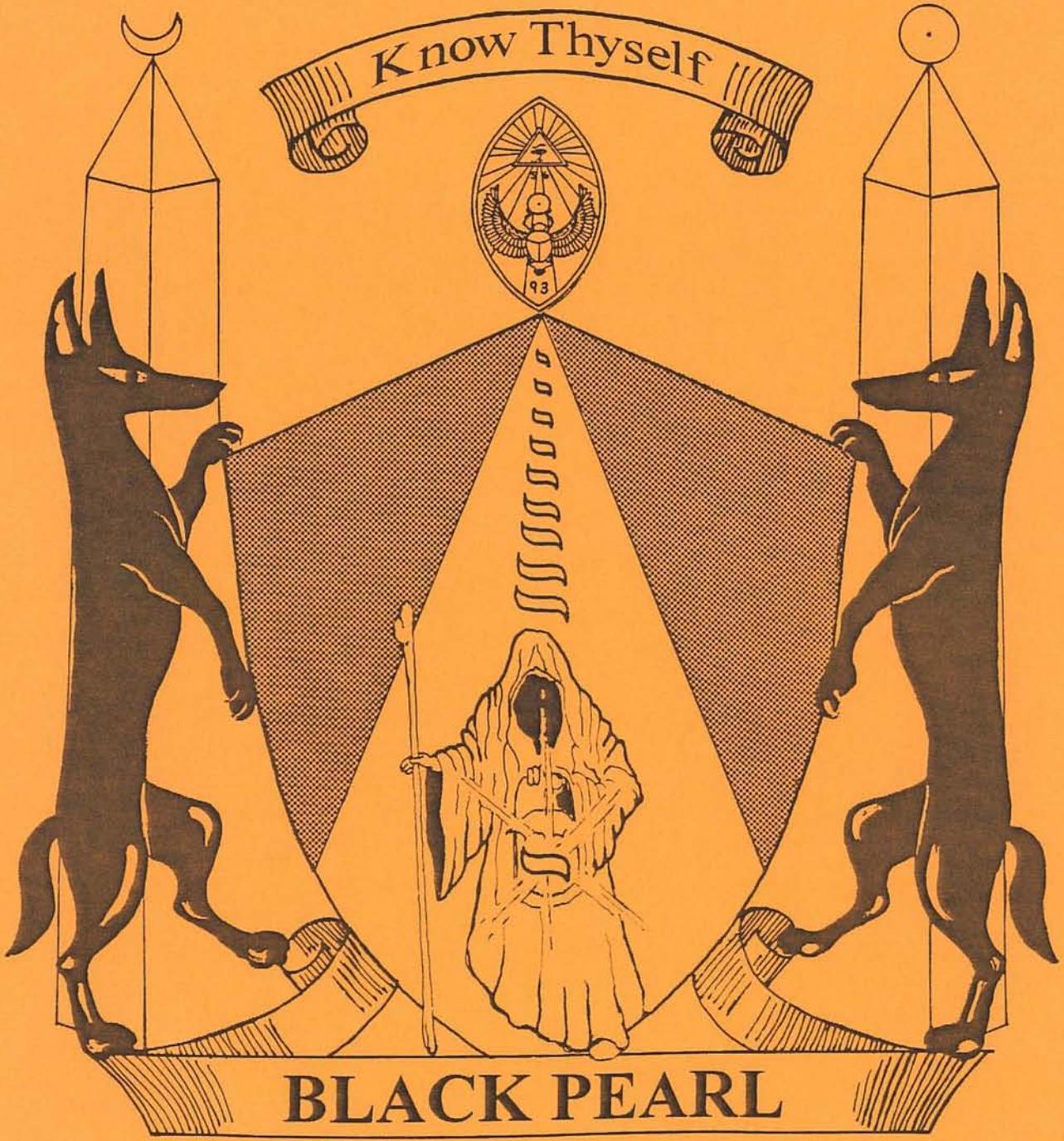
AS ABOVE . . .



. . . SO BELOW

Autumn, 2000 E.V.

Vol. 1, No. 8



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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Flame of Babalon

Daughter of the Star Argent, I approach thy altar,
Silent and erect.

Oh, Emerald Splendor, Thou, Diadem of Ra!
Hail unto thee, who art Babalon in thy dawning,
Even unto thee, who art Hathor in thy grace!

Thy Adytum is radiant with the sheen of fine jade,
A flaming rose upon a lotus is the source of radiance within.
Arrest me! Possess me, Thou, precious sweet perfume!
Flaming ardor beyond Vault and Abyss,
Filled with rapture, I utter thy desire!
Seven-Times-Seven do I speak thy Name.
Seven-Times-Seven do I beckon to thy call.

Innocence and Strength, Virtue and Lust!
I am, Primal Power!
A Portal of Recollection is unveiled in subtle rapture.
Radiating from the stars, I bind and I constrain.
Is the silt of a pulsating river less graceful in its gyrating dance
Than the sea, with its pounding surf?
Daughter of the Mighty Ones am I!
My loins are filled with passion!

Release thy Will and unite with my Perfection,
Thou, who art more than man!
For, I am thy Reflection, I am thy Companion,
and I am thy Redemption!
Clothed, unveiled, I am one Creative Power.
Dance thou nude before me!
Project thy will beyond creature and place
And know the Delight
of Knowledge.

RODERICK MONTGOMERY
March 16, 2000 E. V.



Editor's Letter PURPLE BEYOND PURPLE

²¹I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses. ²²The night fell, and the music of the lutes was stilled. ²³The tempest arose, and the music of the lutes was stilled. ²⁴The hour passed, and the music of the lutes was stilled. ²⁵But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things. ²⁶For there is no Symbol of Thee. ²⁷If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.
— Liber LXV, Cap. II

Ignorance is seeing the non-eternal as eternal, the impure as pure, the sorrowful as joyful, the not-Self as Self.
— Yoga Sutras, II:5

*The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name; this appears as darkness.
Darkness within darkness.
The gate to all mystery.* — Tao Te Ching, Cap. I¹

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

In so many of the great spiritual classics, we are taught to distinguish the eternal from the transient. While we must, to fulfill the joy of incarnation, enjoy the “ten thousand things” that surround us, spiritual awakening partakes of a discernment of the timeless, the undying, and the enduring.

This **discrimination**, or ability to sift the eternal from the transient – what the *Yoga Sutras* call the “Real” from the “unreal” – bears the Sanskrit name *viveka*. It is a threshold attainment in yoga.

On a much tinier scale, I must address this difference in the preparation of every issue of BLACK PEARL. These issues, which remain perpetually in print, are meant to speak long past the season of their publication. It is hoped that, should copies survive 25, 50, or 100 years from now, they will continue to be of immediate, present relevance to those who read them. While it is impossible to separate them wholly from the hour of their conception, an effort is made to lift the transient to a longer-term perspective.

Sometimes, though, you just have to listen to the evening news! I suppose there is no better issue than this eighth one, themed to the sephirah Hod and the planet Mercury, to publish a Weekend News Update. So: Now for the news!

Over the past many months, there has emerged increasing bickering, competition, and conflict among various groups of individuals who hold themselves to be part of the A.:A.:. In writing this, we make no comment at all on the legitimacy of any of their claims. To do so, even to vouch for their integrity, would be to submerge ourselves in their brawl. I suppose it is also important to say that the College of Thelema, Temple of Thelema, and Jane Wolfe lineage of A.:A.: have stayed completely out of it all – although there are those among our members who, by their involvement in other organizations, have felt duty-bound to step into the middle of it in another arena.

This editorial will not be about the personalities and happenings of the present squabbles. As long as life, for an individual, is all about “I, and Me, and Mine,” this kind of thing will recur. I assume that in the Æon of the Child, we all have both the right and the duty to admit that sometimes we act a bit like children, and just need to grow up and apologize – hopefully learning from our silliness. To be useful on this planet, we have to grow and

¹ Gia-Fu Feng translator; Toinette Lippe, Ed.

perfect an ego, before we can grow past it. Let the good times roll!

It occurs to me that the way to make this topic relevant to the children of a century hence – when there will surely be just as many stupid fights, and just as much political posturing – would be to talk more about principles than personalities. If anyone reading this thinks I am talking about them – I am not.² But there is an old adage about a shoe that fits? Goodness knows, this is one place history keeps repeating itself. So, with a sigh, we begin.

SMOKE ON THE WATER

“The night fell.” Then, “The Tempest arose.” Can we not see the bratishness of the ego at play in this? As Crowley wrote concerning these passages of *Liber LXV*, “The music of Life ceases. . . whenever doubt darkens, trouble disturbs, or time wearies the consciousness. The Adept must lose himself wholly in the consciousness of the Angel, which is beyond all such limitations and immune to all attacks. . . .”

It is the play of the “I, and Me, and Mine” that attempts to arrogate power to itself, demands exclusive inheritance, and postures for position. O, how we huddle and shudder when the night falls and the tempest arises! In the ignorance of that fallen night, and the terror of that rising storm, primal, instinctual fears surface and swell. In such times, it does not require an anthropologist to detect the ancient ritualistic behavior that attacks, beyond all reason, to protect its own life or its family. But it is neither life nor brood that is being placed at risk. It is only the ego.

Then something further happens to us. In our fear, we dread that another will rob our own most precious treasures from us. So we rob them first. Whether it is title or claim, position or importance, an Osirian racial habit of primogeniture strikes out to incapacitate all competitors and secure one’s own leisure by the elimination of all threats.

But there was never a real threat. There were only other people, seeking the same leisure.

Have you ever seen a group with a recurrent theme of members insisting that someone else shouldn’t be a member, or that they will not stay

where so-and-so has equal footing? It’s all egos – a defining of oneself in terms of one’s pain, rage, fear, or perceived hurt, and just wanting to make someone else go away rather than deal with it.

Even among groups with a primary focus on spiritual growth, we see the manifest fear that another might negate one’s own claim if one doesn’t negate his or her claim first. Thank Nuit that the Cold War nuclear powers kept themselves above the “first strike” mentality in practice, no matter how much they threatened it in their posturing.

Can’t we all simply get along? Go our own ways, leaving each other to do the same without interference, provided they do not outright interfere with us? Collision is the only crime in the Cosmos! Thelema is, foremost, a philosophy of tolerance and universal acceptance. Grow up!

For many years, the following summary has appeared on a web site maintained by the College of Thelema pertaining to A.:A.::

Various [A.:A.:] lineages have survived. Claims are periodically encountered that one individual or another is an authentic link to A.:A.:. Some of these claims are quite real; some are honest mistakes; and some are fraudulent. It is not our present purpose to play arbiter to these claims, to upraise one or knock down another. It is a universal truth of Initiation that each student, at each step along the way, gets the teacher he or she “deserves,” based on the real maturity and needs of the soul; and that while sometimes spiritual growth is fostered by finding the BEST teacher, at other times it is best fostered by lessons of discrimination taught in the School of Hard Knocks.

In this matter we give but one sage piece of advice: “*By their fruits shall ye know them!*” The Works of the Adept, the fruits of his or her garden, are the signs of his or her attainment.

The last large-scale attempt of an individual to arrogate the entirety of the A.:A.: to himself as if it were property was by Marcelo Ramos Motta, a Neophyte 1^o=10^o under Karl Germer, who made a bid to control all of organized Thelema. He failed at that, though he succeeded in leaving a diverse body of successors whom he raised sufficiently far through the system that many have carried on one or another form of the teachings of the Order to a new generation, each going his own way. Successorship was Motta’s proof.

² All parties involved happen to be friends of mine. At least, that is true prior to their reading this editorial. I would hope it would be true after, as well. – A.H.

FIRE IN THE SKY

After the storm, "The hour passed." There is a respite of calm, a little *Sattva* for balance – a nibble of timelessness in which to place the thoroughly transient in perspective. Neshamah breaks through the defensive reactivity of Nephesh. The Sun dispels the clouds that have veiled the Sanctuary. We sip "the Water beyond the waters."

A.:A.: is not property, not a political entity or arena, and not a club. It cannot be "owned" any more than the spirit of human courage can be owned. In the essay "An Account of A.:A.:," adapted from the 18th Century writings of Russian Gnostic Karl von Eckartshausen, this is explained:

From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was the Axle of the R.O.T.A. All that any external order possesses in symbol, ceremony, or rite is the letter expressive outwardly of that spirit of truth which dwelleth in the interior Sanctuary. Nor is the contradiction of the exterior any bar to the harmony of the interior. . . .

But all exterior societies subsist only by virtue of this interior one. As soon as external societies wish to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the Sanctuary so that she might never be profaned.

For seven years, I have been flabbergasted that the singular criticism levied against our book, *The Mystical & Magical System of the A.:A.:*, from its First Edition on, was that it put forth the idea of multiple, co-existing lineages within A.:A.:. If I am being faulted for religious tolerance, then I happily accept the blame. It is not even a valid argument that no such idea of lineages existed in Aleister Crowley's time, since Crowley recognized various people as high grade A.:A.: initiates who had no formal relationship at all to himself or to the system he was given to put forward. In our own time, can we do less than acknowledge the authenticity of all who descend, by one or another channel, from our common source? Political power plays alienate the Work from its inner

moorings. Should we shame ourselves in comparison to the many lineages of Buddhism that peacefully coexist in acceptance of each other? It would be a shame if we did! The mystical and magical system of the A.:A.:, and the Law of Thelema which it put forth to the world nearly a hundred years ago, is, above all, ecumenical and inclusive.

HOW DEEP IS THE PURPLE?

Thelema is an elitist philosophy, a philosophy of nobility and, yes, even royalty. But its elitism is not cast in an Osirian mold of excluding this person or that to bolster one's own importance. No, its aristocracy is within us, and its royalty is of the spirit. It is between the worthy and unworthy **within us** that we must each distinguish. As *Liber HAD* counsels us, "Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or otherwise unworthy. And let him be exceeding proud and joyous."

Or, as the *Tao Te Ching* teaches us:

Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self needs strength.

Tolerance, the foremost virtue of Freemasonry, which it has preserved from more ancient Mysteries, is not the begrudging nonintrusion into another's life that the word connotes in most common language. Rather, it is the passionate and enthusiastic seeking and embracing of the utmost diversity, and a rejoicing in the fulfillment of every manifestation of Nuit – that is, of every man and every woman, each in their own way.

Can we each commit to make this the standard that we individually carry – our personal seal, mark, and character – as we bear Thelema toward and into its second century?

As a dear friend of mine once said in a true moment of greatness: "You'll never, never regret it." I promise!

Love is the law, love under will.

— FRA A.H.



A.:A.: O.T.O.

A Comparison by Aleister Crowley

The difference between the A.:A.: and the O.T.O., is very clear and simple. The A.:A.: is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

The object of membership is also entirely simple. The first objective is the Knowledge and Conversation of the Holy Guardian Angel. The next objective, omitting considerations for the present of the VI^o=V[□] and VII^o=IV[□] degrees, is the crossing of the Abyss, and the attainment of mastership of the Temple. This is described very fully especially in Liber 418. Much less is written about the V^o=VI[□] degree, i.e., the Knowledge and Conversation, because it is too secret and individual. It is impossible to lay down conditions, or to describe the experiences involved in detail.

The O.T.O. has nothing to do with this, except that the BOOK OF THE LAW and the Word of the Æon are essential principles of membership. In all other respects, it stands by itself as a body similar to Freemasonry, but involving acceptance of a social and economic system which is intended to put the world on its feet. There is also, of course, the secret of the IX^o which is, so to say, the weapon which they may use to further these purposes.

To show you the difference, Theodore Reuss was Supreme Head of the O.T.O., but was not even a probationer in the A.:A.:.

666

Aleister Crowley, written to Karl Germer on September 16, 1946.

This is probably the finest example of Crowley's views on the relationship of the sempiternal organization A.:A.: to a mundane organization existing, by its nature, primarily for social and political purposes. (This letter was originally published in *IN THE CONTINUUM*, Vol. I, No. 2, 1973 E.V.)



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

To those beginning a study of Thelema, some of Crowley's references to the A.:A.: may seem confusing, as when he refers to various Magi of the Æons as being of the A.:A.:, or of the Silver Star. One example is this quote from the Commentary on *Liber Cordis Cincti Serpente*, or *Liber LXV*, Chapter IV, verse 22:

The Bennu Bird refers to the currents and sub-currents set in motion by the A.:A.: every 600 years approximately, that is, twice in the course of each Æon.

ψχ-1900	Aiwass	To Μεγα Θηριον.
15-1600	Dee and Kelly,	Christian
	Rosencreutz,	Paracel-
	sus	1490-1541.
1300	Jacobus Burgundus	Molensis.
9-1000		
6-700	Mohammed.	
3-400		
0	Apollonius of Tyana.	
B.χ. 300	Gautama Buddha.	

And, in *Liber Aleph*, page 68, under the title, "De Magis Ordinis A.:A.: Quibus Caro Fit Verbum" ("On the Magi of the A.:A.: in Whom the Word Takes Flesh"), Crowley went on with his definition of a Magus of the Æon. A partial quote:

Now, o my Son, the Incarnation of the Poet is particular and not Universal; he sayeth indeed true Things, but not the Things of All-Truth. And that these may be said is necessary that One take human Flesh, and become a Magus in Our Holy Order. He then is called the Logos, or *Logos Aionos*, that is to say, the Word of the Æon or Age, because He is verily That Word.

WHAT IS THE A.:A.:?

by Soror Meral

He commented that such a Word changes humanity. Actually, such a Word and the writings and religion that accompany it become a way of life for millions of people. Crowley went on to describe each Magus, and the Word of his Æon, thus:¹

Lao-tze	TAO
Siddartha	ANATTA
Krishna	AUM
Dionysus	INRI – IAO
Tahuti	AMOUN
Mosheh	IHVH
Mohammed	ALLH
To Mega Therion	ABRAHADABRA

When Crowley thus refers to "our Holy Order," or the A.:A.:, in this way, he does not mean simply the A.:A.: Order with its system of training, as formulated by him with George Cecil Jones.

For this A.:A.: – created for students and aspirants to a spiritual development leading to the Knowledge and Conversation of the Holy Guardian Angel – they devised a system of three Orders.

The First Order they named the G.D., or Golden Dawn. For this, they relied heavily on their training in the Hermetic Order of the Golden Dawn at the turn of the 20th Century.

The Second Order was named R.C., or Rosy Cross, since attainment to this level meant the aspirant had actually achieved the Knowledge and Conversation of the Holy Guardian Angel and, from that time forth, was obligated to carry out the instructions of the H.G.A. Quite a few persons in our present Æon can achieve this step in evolution, if they are really willing to work hard at the tasks assigned in the A.:A.: Grade papers to be found in *Liber 185*, *Liber 13*, and elsewhere.

¹ See also "The Roots of the Mysteries" by James A. Eshelman, BLACK PEARL, Vol. I, No. 4.

The Third Order is properly called the A.:A.: (or S.:S.: Silver Star). This is above the Abyss. Those adepts who achieve such heights work as mentioned above in this article.

It is indeed foolish for some deluded persons to claim any Grade they have not actually attained in this system. But, every once in a while, we hear about such clowns, and can only assume that they are imagining things out of ignorance.

An aspirant should really work very hard to study all of the recommended materials, either those by Crowley or by other highly regarded authors. Ignorance must first be dispelled. Following that, actual work is needed in the eight limbs of Yoga, and with ritual and ceremony.

Of course, one may achieve spiritual enlightenment, or a state of grace, or cosmic consciousness by other systems or methods; but if so, it would not be this A.:A.: system, established for the aid of such an aspirant. The A.:A.: system devised by Crowley and Jones is balanced in such a way as to forestall the various types of ego displays which are accentuated when a person achieves one corner of universal truth – and then begins to trumpet that he knows all, and finds followers to believe him (the slaves). Because he has lost balance, he causes much confusion and disorder on all planes of being.

After all, each aspirant needs to have a highly developed sense of discrimination. To achieve this, he/she needs to study all of

the best works on occult subjects. The first step would be to furnish the mind with knowledge so that strange claims can be discounted and set aside. There is no need to be led astray by anyone else's claims to high spiritual states. The student thus armed should then set to work and experience certain practices for him/herself, and balance all of them as well as possible so that there is not too much mysticism nor too much magick. The best teacher is experience, no matter the trouble to achieve it.

Silence is often recommended in regard to one's own work on enlightenment, so as not to allow the ego to disturb any other person. When a certain amount of achievement is attained, the best witness to this is the work that the aspirant puts out. Of course, the best work is that achieved under the guidance of the Holy Guardian Angel.

We could sum up these remarks under the headings of the Four Powers of the Sphinx:

To Know: Study, knowledge, discrimination.

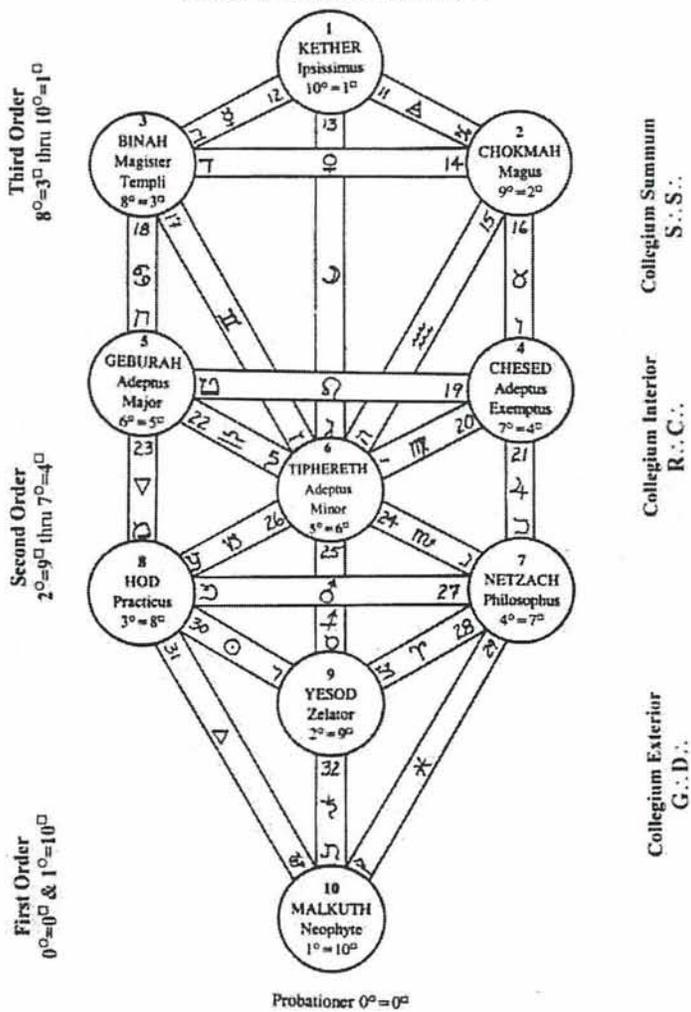
To Will: Purity of aspiration, "pray often."

To Dare: Work hard and balance the types of work between Mysticism and Magick

To Keep Silence: After the achievement of the Knowledge & Conversation of the Holy Guardian Angel. The only proof of one's attainment is in the quality of the work put out under the guidance of the H.G.A.

Love is the law, love under will.

FRATERNITAS A.:A.:





The Roots of the Mysteries, Part 2 Evolution of the Esoteric Tradition

[Part 1 of this article appeared in *BLACK PEARL* Vol. 1, No. 4. We are continuing it in this issue and in the next, as a result of requests by readers.]

It is valuable to understand something of the evolution of the esoteric initiatory tradition, especially in Europe, in the thousand years preceding our present time.

A separate study should one day be made of the evolution of the Eastern Mystery Tradition and, especially, of the virtually undocumented interchanges between East and West that have occurred for thousands of years. Modern writers have been more keenly transfixed by the seeming separation of the world's religious traditions into contrary hemispheres; but the exchange of philosophical, psychological, alchemical, and overtly magical doctrines between Europe and eastern Asia far predates what is usually indicated. Suffice it to say, for now, that the Vedanta system which underlies Hinduism is an ancient and magnificent spiritual edifice that has survived countless invaders and usurpers; that Tibetan Buddhism, nurtured in a virtually isolated land for two millennia, has evolved a magical tradition of which only the barest skeleton survives in Western teachings; and that these, Taoism, and other Eastern traditions, where their esoteric instructions are accessible to us, are entirely consistent with the Qabalistic models on which Western esotericism is based. Where we have been permitted spiritual access into the Eastern sanctuaries, we have witnessed the same esoteric mystical and magical teachings that abound in the West, but in different garb. At times (especially in alchemy), the differences are purely semantic. No wonder Dion Fortune called Qabalah "the Yoga of the West;" for Yoga, which means "union," and Qabalah, which means "a receiving," are ultimately one teaching, not two.

This being said, we turn our attention fully to a Europe beginning to arise from its Dark Ages; a Europe that was, in fact, a Christian empire governed from Rome, in which life was bleak, ancient culture faded, and literacy all but absent.

In this Europe, the greatest scientific discoveries and philosophical inquiry generally emerged from the Jewish and Arabic communities of Spain. In the 10th and 11th Centuries, the Arabs, in particular, can be credited with the greatest advances in medicine, mathematics (our "Arabic numerals" were brought to Europe circa 975), physics, and astronomy. (We skip lightly over the origins of Kabbalah itself, solely because it deserves a separate essay of its own – especially for its history, among the Iberian and Germanic Jews.)

In 1118, Papal sanction established the Order of the Poor Knights of Christ – popularly known as the Knights Templar. This Order lasted nearly two centuries until it was suppressed in 1312, and its Grand Master, Jacques De Molay, executed in 1314. In that nearly ten score years, originally as the result of its unique position during the Crusades, it was credited with transplanting the esoteric Asian doctrines to Europe. Although reliable information is scarce on the actual esoteric practices of the Order of the Temple, enough is known to establish, with certainty, that they were in possession of the theoretical and practical elements of a profound spirituality, wedding teachings of the Middle East to their European Christian faith. In their possession were the essential elements of a Hermetic Gnosis that would evolve and spread throughout Europe in the two to three centuries following the Templar suppression.

As stated before, the Templars were dismantled in 1312. The Templar Grand Master was executed

by burning in 1314. With his dying words he invoked vengeance on those forces of religious and political despotism that had betrayed them. Remember these dates as we proceed; for we shall see that this Templar spirit has rhythmically risen at intervals of 300 years – reborn from the flames like the Phoenix of old.

Converging Threads of Hermeticism

In the centuries immediately following the Templar dissolution, European history had a strikingly different flavor than in the centuries preceding. A current of religious and political freedom slowly began to emerge which, within less than 300 years, irreversibly altered Western civilization. Conventional history is adequate to describe the scientific advances, emerging global exploration, intercontinental commerce, literary and other artistic explosions – in short, an eruption of discovery and creation in nearly every avenue of human culture – which, gathering momentum, flowered into the Protestant Reformation within Christianity, the *Magna Carta* and related charters of human freedom within politics, and the rebirth of the arts and renewal of the human spirit that we call the Renaissance. As European humanity approached the discovery and colonization of a “new world” across the Atlantic Ocean, it, equally, approached a new world of its own development, a giant step in its evolution, of its own intellectual, moral, and inspirational genius.

Kabbalistic teachings, preserved by Jewish philosophers, grew in the new European intellectual and spiritual climate. They mixed with many other threads of thought, especially those of the alchemists, of Neo-Platonists, and of the more mystical Arabic philosophers; of overtly magical traditions long preserved from many places, and of those truly spiritual views and practices which history calls Gnostic and the Church of Rome called heretical. A new Gnosis, a Hermetic Qabalah, emerged, fermented, and came of age.

In the new intellectual climate of Europe, new literature began to appear attributed variously to Hermes or Solomon or Zoroaster – literature now known to be pseudepigraphic forgeries, but forgeries of such wonderful quality that they are rightfully considered classics.¹

¹ As we continue with our history of the initiatory tradition, we shall see that the literal historic truth of ori-

In the late 12th Century, a little before the Templar betrayal, we find, in Italy, the occult school called the *Fideli d'Amore*, whose initiated members eventually included Dante and (two centuries later) the Renaissance philosopher and mystic, Marsilio Ficino.

Jean de Meung (b. 1260), son of a Templar, was ironically also a favorite of King Philip the Fair of France who engineered the Templar's destruction. De Meung, an alchemist, occultist, and poet, was the author who completed the classic *Roman de la Rose* (*Romance of the Rose*), later praised by Eliphas Levi not only as an “epic of ancient France,” but as a profound revelation of the deepest Hermetic secrets.

Next followed two centuries of the most prolific (and, arguably, the greatest) alchemical writings of all time. The authors included Raymond Lully (1235-1315); Arnold de Villanova (1248-1310), who was physician to Pope Clement V and King Frederick of Naples; Nicholas Flamel (1330-1420), Basil Valentine (b. 1386), Bernard of Trevisan (b. 1406), and George Ripley (1416-1490); John Trithemius (1462-1516), considered one of the most learned men of his era, and author of numerous Hermetic works; Kabbalist Pico della Mirandola (1463-1494); and magician Cornelius Agrippa (1486-1535). All lived, explored, and reported during this era, as did Agrippa's contemporary, possibly the greatest of them all, Theophrastus von Hohenheim – best known by his title of attainment, “Paracelsus” – born in 1493, the year in which Europe first learned that a heretofore unsuspected “new world” existed across the Atlantic, within its reach.

The writings of these Hermetic explorers interrelate and reinforce, but in no way simply mimic, each other. The exact methods of attainment each employed varied dramatically at times, only the subtle and essential characteristics being the same. For example, Flamel's writings disclose a particular European form of the Gnosis that shares much

gins rarely matters so much as the quality of the teaching that emerges. There is a genuine continuity through time of the traditions of initiation; but the **real basis** of this continuity is not manifest in the material world. This does not alter its authenticity, nor the certainty of this continuity in the hearts and minds of its initiates. A curious side effect is the human tendency, from century to century, to falsify the evidence in order to guarantee the perpetuation of the truth!

THE ROOTS OF THE MYSTERIES

in common with the Tantrics. According to his writings, by his skills in this, he fully accomplished the Great Work in early 1382, only his wife, Perrenelle, being present with him. That he had discovered the Elixir of Life is suggested by his prolonged life span of 90 years – not a bad accomplishment for a child born in 14th Century rural France of impoverished parents. In contrast, Valentine, a Benedictine monk, employed methods nearly as opposite to Flamel's as one can imagine; yet his attainment and the brilliance of his writings are in no way eclipsed by the Frenchman's.

Marsilio Ficino, mentioned previously as an initiate of the Fidei d'Amore, was also the founder, in the 15th Century, of the famous Careggi Circle (assisted by three generations of de Medici patronage). Pico della Mirandola was one of its members, as was Michelangelo. In a published history lecture of the 20th Century magical order Aurum Solis, the extraordinary importance of the Careggi Circle is aptly described:

Brief in earthly reckoning was its splendor but deathless its glory. None can recount the history of the making of Europe without telling of the awakening which was here wrought in the minds of men and women. The work of the Careggi Circle, in the very beginnings of the Renaissance, had effects which even yet reverberate throughout the Western world. Scholars, poets, and philosophers traveled thither from afar, seeking initiation or at least the inspiration of converse with the group. Reuchlin, the pioneer German Qabalist, and Erasmus, the humanist who carried the spirit of Renaissance learning to his native Holland, were among those profoundly influenced by the initiates of Careggi.²

History of the Hermetic tradition during the 16th and 17th Centuries has been well documented by conventional scholarship. No historian had more to offer in this regard than the late Frances A. Yates. Her vast writings include *Giordano Bruno & the Hermetic Tradition*, *Lull & Bruno*, and her masterful work on *The Rosicrucian Enlightenment*. We can do no better than to refer the interested reader to these sources.

The last half of the 16th century was dominated by two figures, public yet enigmatic: Giordano Bruno and John Dee. In the space allotted, we cannot possibly discuss either of them adequately. A study of their lives is a study of the advance of Gnostic-Hermetic philosophy and magical practice in the 16th century, and the beginnings of that particular synthesis called Rosicrucianism which would erupt on the European landscape only a few brief years after the death of each. Bruno sought to revive in Europe the ancient solar worship of Egypt, a Gnostic philosophy that he believed restored a profound lost dignity to humanity. He was burned at the stake as a heretic in 1600. Dee was the personal physician, astrologer, military advisor, and house magician to Queen Elizabeth I. He is surely best known to modern magicians for having received, through psychic means, a splendid and vast system of magick (or of communing with angelic and elemental intelligences) that has come to bear the name Enochian.

Nor can we ignore the commencement of the dismantling of the Roman Catholic Church in the 16th Century. In England, King Henry VIII (the father of John Dee's patron) separated forever the English Church from that of Rome; while in Germany, a priest named Martin Luther inaugurated a revolution for religious freedom, which struck decisively and fatally at the Vatican chains that had bound European intellect, creativity, and aspiration for centuries. Luther's heroic spiritual victory should not be minimized in the least by the fact that his formal successors eventually forged, in their own tiny world, shackles even more restrictive than those Roman ones he severed.

These, then, are the currents surging and converging upon the shores of the 17th Century, the opening years of which would proclaim one of the greatest declarations of spiritual liberation in modern times – a message not yet for every man and woman, but at first only for the erudite, the elite, the spiritually privileged who would bear, thereby, the responsibility of establishing its principles for all, by necessary political, economic, social, and religious reforms in the times ahead. Europe was ripe with child; and the birth announcement bore the ensign of a Rosy Cross.

(To be continued.)

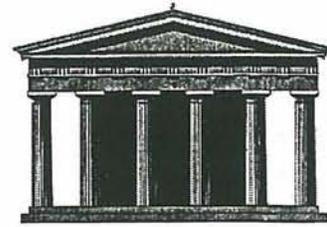
² *The Foundations of High Magick* by Melita Denning and Osborne Phillips, revised 1991 edition.

JAMES A. ESHELMAN

Qabalist's Qorner...

Latin Qabalah Simplex

by Ike Becker



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

In nearly every installment of "Qabalist's Qorner," in addition to the more familiar Hebrew and Greek gematria, we have given examples of enumerating Latin words by a method called the **Latin Qabalah Simplex**.

Most students have little knowledge of the Latin method of gematria. It was not taught within the Hermetic Order of the Golden Dawn, nor does it appear to have been known to Aleister Crowley during his life. Nonetheless, it plays an important role in the history of Hermetic writings, and especially in the decoding of Rosicrucian, alchemical, and other Hermetic manuscripts. It is that aspect of the Magical Language within which most of the fundamental mysteries of the Thelemic fellowship O.T.O. are encoded – though it isn't clear whether this was with the knowledge of its founders, or only consequent to the alchemical and Masonic manuscripts on which they drew.

A decade ago, a brief introductory Latin gematria glossary was published in Vol. V, No. 1 of *IN THE CONTINUUM*. To date, it has remained the only catalogue of its kind in print. Based on a private manuscript from one of the Temple of Thelema degrees, in the intervening years the catalogue has grown through further research, and is now over 30 pages in length. From this, due to frequent inquiries from "Qabalist's Qorner" readers, we have been permitted to extract the following eight pages of representative material – which should be more than enough to get a student started!

Some unusual characteristics of this catalogue deserve explanation. Because the majority of Egyptian-like technical terms from *Liber Legis* did not ever appear in exactly the same form in the old Egyptian language, these terms are original words

within *The Book of the Law* itself. They are not Egyptian *per se*. For this reason they have been included here as possibly having a valid Latin Qabalistic rendering. (Credit is given to M.H. Fra. F.N.V. for starting this line of research.) We find that, in Latin, NU=31 and HAD=13. Also, the 31 of NU is, in Hebrew, לן; but the Latin AL=11, the usual number of Nuit.

Also, Rome was a great "importer" of words from the surrounding nations that were encompassed within its empire; therefore, a number of other Greek and Egyptian terms are also legitimate Latin terms, and have been included accordingly. They are as much a part of the Latin language as, say, *hors d'oeuvre* is a part of modern English.

Generally, in editing this glossary, an effort was made to include words of the same value that could be compared with each other. Quite a few tremendously interesting words were, accordingly left out, since they would otherwise have been the only (or, at least, only publishable) entry for their number. But what is given here should be, as was said, sufficient to get the interested student going. We would love to hear the fruits of your independent research!

Love is the law, love under will.

LATIN QABALAH SIMPLEX

A=1	F=6	N=12	T=18
B=2	G=7	O=13	V=19
C=3	H=8	P=14	X=20
D=4	I=9	Q=15	Y=21
E=5	L=10	R=16	Z=22
	M=11	S=17	

QABALIST'S QORNER

22

C.R.C. - Initials of the central heroic figure in the Rosicrucian saga
 I.B.M. - Initials of Iacobus Burgundus Molensis, the central heroic figure in the Templar saga

27 (= 3³)

ASI - Isis
 DIANA - Diana
 PAN - Pan

29

AMEN - Amen
 DOMA - Lit., "dome." Notariqon of *Deus Omnipotens Magister Artis*, "Almighty God, Master of the Arts;" a Rosicrucian motto
 MAGIA - Magick
 VIA - Way, journey; The Way; method, manner of doing

31

KHABS - Khabs (see *Liber L.*); Egyptian word meaning "light" and "star"
 MAAT - Maat; Egyptian goddess of truth and law (v. *Liber 370*, v. 7)
 NU - Nu; Nuit (cf. נֹב, "not")

32 (= 2⁵)

COR - Heart (cf. כֹּבֶל, "heart")
 P.C.A.P. - notariqon of *Post CXX Annos Patebo*

34 (=Σ(0-4²)/4)

ALPHA - Alpha (the Greek Α); indicative of beginnings, commencement, First Cause, κ.τ.λ.
 ANIMA - Life (fem.)
 AOM HA - Aum Ha; the final phrase of *Liber L.*
 APEP - Apophis
 CALX - Lime, limestone
 FIAT - Let it be!

37

ABADDON - A "demon of the pit"
 AURA - Breeze, wind, breath, atmosphere; heights, heaven
 DRACO - Dragon; huge serpent
 OMEGA - Omega (the Greek Ω); indicative of endings, Eternity, κ.τ.λ.
 PANACEA - Universal medicine

40

AUM HA - Aum Ha; the final phrase of *Liber L.*
 CANCER - Cancer; crab, cancer
 CATENA - A chain
 HADIT - Hadit
 HECATE - Hecate
 SET - Set
 SOL - The Sun
 VER - Spring, springtime; youth

41

AMOR - Love
 BABALON - Babalon
 FIDES - Faith
 NEMO - No man; a title of the Master of the Temple 8⁰=3[□]
 REX - King

42

AUDEO - I dare
 IANUA - Door, entrance; figuratively, "approach"
 LABOR - Work
 LIBER - Book
 LUNA - The Moon

45 = Σ(0-9) = Σ(0-3²)

AMN HO - (phrase in *Liber L.*, I:51)
 AURI - Golden
 DEUS - God
 HOMO - Man (cf. אָדָם, "man")
 IPSE - This; this very person; self
 MARS - Mars
 NOX - Night; N.O.X. (v. *Liber 418*)
 VERE - Truly, really, in fact, properly, rightly, aright

46

(Σ(0-46)=1,081 = תפארת)

CERES - Ceres; grain, bread, food
 CYBELE - Cybele
 DISCO - I learn
 FLOS - Flower
 I.N.R.I. - Notariqon of many phrases used in the Mysteries
 OMNIA - All; everything
 ORDO - Order
 ROS - Dewdrop, teardrop

47

C.R.C. + P.A.L. - Two companion travellers at the start of the pilgrimage in *Fama Fraternitatis*
 CULPA - Fault, blame, immorality

ROSA - Rose
 TA-NECH - Ta-Nech; the mother of Ankh-af-na-Khonsu
 VITA - Life

48

ARBOR - Tree
 ARIES - Aries; ram, battering ram
 ATOR - Hathor; used in Hermetics to represent Nature
 ERIT - It shall be
 FONS - Fountain, spring; source, origin, cause; a pouring forth
 NIHIL - Nothing
 ORAT - Speaks
 ORDO A.:A.: - The Order A.:A.:
 ROTA - Wheel
 SEDES - Seat, chair, throne, residence, home, base, bottom
 TACERE - To be silent
 TARO - Tarot
 TUM - Tum

49 (= 7²)

ALBUS - White
 BRUMA - Winter; winter solstice; winter's cold
 FANUM - Temple
 GAUDEO - I rejoice
 LUX - Light; L.V.X.
 NIGER - Black, swarthy, dark, dismal, unlucky, malicious (masc.)
 SATAN - Satan
 T.:O.:T.: - Notariqon of "Temple Of Thelema"
 UMBRA - Shadow, shade
 VAGINA - sheath, scabbard, husk, vagina
 VELLE - To will

50

AUDERE - To be brave
 HOOR - Horus
 REGINA - Queen (cf. 50 Gates of Binah)
 SCIRE - To know
 SEMEN - Seed

51

EROS - Cupid; desire
 LAPIS - Stone
 MATER - Mother
 VADIT - Lit., "He goes;" Hadit

BLACK PEARL

52
 BESTIA - Wild beast
 CUPIDO - Cupid
 GRATIA - Agreeableness, esteem, favor, loveliness
 ISIS - Isis (cf. Ἰσις , Ματτα)
 LIBER L - (common and original title of *Liber Legis*)
 ROSEA - Rosy (fem.)
 SANCTA - Sacred, pure, holy, consecrated, hallowed (fem.)
 VOX - Voice

53
 ABRAHADABRA - Abrahadabra; the Word of the Æon of Horus
 AD LUCEM - Towards the light (cf. אור , "the Sun")
 BACCHUS - Bacchus
 ECCLESIA - Church
 EVOCO - I evoke, summon
 GEMINI - Gemini; twins
 IUNO - Juno
 LIBER AL - (esoteric title of *The Book of the Law*)
 MONS - Mountain
 PANIS - Bread
 PATEBO - I will be open, made open
 SPES - Hope

54
 ASCENDAM - I shall rise
 COAGULA - Unite (second half of the essential alchemical formula)
 IGNIS - Fire (cf. אש , "my flame")
 PATER - Father
 PUER - Boy, yellow

55 = $\Sigma(0-10)$
 AQUILA - Eagle
 CALYX - Cup
 CAPUT - Head
 DURABO - I shall endure
 KHEPHRA - Khephra
 IEHOVA - Jehovah
 MAGUS - Magician; title of the $9^{\circ}=2^{\square}$ Grade of A.: A.:
 S.V.A.T. - (A common notariqon in the Mysteries, juxtaposed to Jehovah)
 THEBES - Thebes
 VOLO - I will

56
 ADONIS - Adonis
 AGNUS - Lamb
 EGO NU - I am Nuit (*Lib. L.*, I:24)
 GLORIA - Glory
 OMPEHDA - (v. *Liber L.*, III:54)
 PLEIAS - One of the 7 daughters of Atlas; one of the Pleiades
 TERRA - Earth

57
 BONUM - Good
 CAVERNA - Hollow, cavity, cave, cavern; vault
 LUMEN - Light
 MORS - Death
 PENIS - Tail, penis, lechery
 RATIO - Reason
 SALIX - Willow

58
 ASTRÆA - Goddess of justice
 CRUX - Cross
 IANUS - Janus; a covered passage or arcade
 LINGUA - Tongue
 NUIT - Nuit
 TENET - (He/she/it) holds, grasps
 TITAN - Titan; sun

59
 ÆSTAS - summer; summer's heat
 AMA OMNIA - Love all
 ARDESCO - I ignite, gleam, en-flame my passions, become ardent
 COLUMBA - Dove
 DONUM - Gift
 MEDIUM - Center
 NUMEN - Divinity; Divine will or power; will, consent, nod
 PUELLA - Girl
 SUMMA - Uppermost, supreme, highest, greatest, etc. (fem.)
 VIA MEDIA - The Middle Way

60
 AMATOR - Lover
 COPH NIA - (v. *Liber L.*, III:72)
 ENSIS - Sword
 FIAT IOD - Let there be Yod! (Last known motto of Jane Wolfe)
 IACCUS - Bacchus; wine
 LIBER T - Book T
 LOGOS - Word; The Word
 MANUS - Hand
 VESTA - Vesta

61
 ALBA ROSA - White rose
 AMICITIA - Friendship
 APOLLO - Apollo
 ASCENDAT - Let it rise
 STELLA - Star

63
 ARCANUM - Secret
 OPUS - Work

64 (= $8^2=4^4=2^6$)
 AIWASS - Aiwass
 SOLVE - Dissolve; the first half of the essential alchemical formula
 VIRGO - Virgo; maiden, virgin, young woman

65 = $\Sigma(0-5^2)/5$
 HERU-RA - Heru-Ra
 MEDIUS - Middle, center
 ORDO R.C. - The Order R.C.
 PLEIADES - The Pleiades; the 7 daughters of Atlas
 STILLA - Drop (root of "distill")

66 = $\Sigma(0-11)$
 AURORA - Dawn
 AURUM - Gold
 BHLASTI - (v. *Liber L.*, III:54)
 GRANUM - Seed
 SIDUS - Star
 SOLIS - Solar
 STELLÆ - Stars

67
 ANDROMEDA - Andromeda; also, name of a nearby galaxy, sister to our Milky Way galaxy
 GLADIUS - Sword; murder, death
 IESUS - Jesus
 IOVIS - Jupiter
 NATURA - Birth, nature
 RA-HOOR - Ra-Hoor
 UNUS - One
 VIA LACTEA - The Milky Way

69
 AQUILA ALBA - White eagle
 DESCENDAT - Let it descend (set)
 GENIUS - Guardian spirit; talent, genius
 INVOCO - To invoke, call upon
 PISCIS - Pisces; fish

QABALIST'S QORNER

70

ASPIRO - I aspire
 COLOCASIA - Lotus
 DEI GRATIA - Grace of God
 FILIUS - Son
 GAUDIUM - Joy, gladness, delight;
 sensual pleasure, enjoyment
 MULIER - Woman, wife
 PRO LEGE - For the law
 SEPTEM - Seven
 VINUM - Wine

71

CADUCEUS - Herald's staff
 FLATUS - Air
 HARMONIA - Harmony
 INVICTA - Unconquered
 LÆTITIA - Joy, laughing, healthy,
 bearded
 SODALIS - Comrade, companion,
 accomplice, conspirator; gallant

72

ABIEGNUS - Fir; Rosicrucian
 symbolic Mountain of Initiation
 BAPHOMET - Baphomet, the fig-
 ure of worship for the Templars
 VACUUM - Empty, void, free
 VENUS - Venus
 VERBUM - The Word (Gk. Λόγος)

73

AB INITIO - From the beginning
 AD ALTIORA - To higher things
 DAMASCUS - Lit., "work." City
 referenced in *Fama Fraternitatis*
 FALUTLI - (see *Liber VII*, V:30; a
 cry of consummate rapture)
 FERRUM - Iron; tool, sword
 HORUS - Horus
 IUBILATE - Rejoice!
 MINERVA - Minerva (cf. חכמה,
 "wisdom")
 TAHUTI - Tahuti (cf. חכמה)

74

ADYTUM - Inner sanctuary
 AGNUS DEI - Lamb of God
 AXIOMATA - Axioms
 AVE LUX - Hail the Light!
 HERU-RA-HA - Heru-Ra-Ha
 NECTE NIL - Bind nothing
 NIL TIME - Fear nothing (v. *Liber*
 66, v. 58)
 PLUTO - Pluto

75

DIABOLUS - Devil
 MATRIX - Womb (cf. ט"ו)
 RADIX ALBAM - White root
 SOROR - Sister
 VERUS - True, genuine

78

ADEPTUS - Adept; one who has
 attained
 LIBERTAS - Liberty
 LUX VIA - Light on the Path
 RUBEUS - Red

81 = (9²=3⁴)

EVOCATIO - Evocation
 FELICITER - Happiness
 OCULUS - Eye
 OSIRIS - Osiris
 SANCTUM - Sacred, pure, holy,
 consecrated, hallowed (neut.)
 VIVENS - Living

82

CORPUS - Body, flesh, substance
 DOMUS DEI - House of god (title
 of Atu XVI)
 MUNDUS - World, universe (title
 of Atu XXI)
 SANGUIS - Blood

83

CADUCEATOR - Herald
 FIAT LUX - Let there be light!
 INCEPTIO - Beginning
 IUDICIUM - Judgment, trial, court

84

BESTIA MAGNA - The Great
 Beast
 CENTRUM - Center
 ESSENTIA - Essence
 HOOR-APEP - Horus-Apophis
 MAGISTER - Master
 VIGILANS - Watchful

85

DOMINUS - Lord
 FORTUNA - Fortune; also, name of
 the Roman goddess of luck or fate
 SCORPIO - Scorpio; scorpion; a
 catapult or artillery piece
 SUB ROSA - Under the rose; se-
 cretly, privately, confidentially
 VERITAS - Truth

ZELATOR - Title of A. . . A. . .
 2^o=9^o Grade (or 1=10 in the old
 Golden Dawn system)

86

BES-NA-MAUT - Bes-na-Maut;
 the father of Ankh-af-na-Khonsu
 DRACO NIGER - Black Dragon
 FRATER N.N. - Motto of the frater
 who discovered the Mystic Vault
 in the Rosicrucian saga
 PRIMUS - First
 PROBATIO - Approval, assent;
 test, trial, proof (root of "proba-
 tion")
 PYTHON - Python, a dragon slain
 by Apollo at Delphi (v. *Liber 65*,
 III:30)
 SAPIENTIA - Wisdom
 SERPENS - Snake, serpent, dragon;
 constellation Serpens
 SIMPLEX - Simple, unmixed
 TYPHON - Typhon (v. *Liber 65*,
 III:30)

87

COLLEGIUM - Association, frater-
 nity, society, college, group of
 companions
 CUSTOS - Guard, guardian;
 watchman, protector, warden,
 jailer
 FACIENS PACEM - I make peace
 ROSA COELI - Rose of heaven
 SANCTUS - Sacred, pure, holy,
 consecrated, venerable, (masc.)
 SAPERE AUDE - Dare to be wise.

88

AQUA VITÆ - Water of life
 DEO FAVENTE - With God's fa-
 vor
 FILIUS DEI - Son of God
 LUCEM FERRO - I bear the light
 SABAZIUS - Bacchus
 SUMMUM - Uppermost, supreme,
 highest, top of, greatest, consum-
 mate, most distinguished (neut.)
 VICTORIA - Victory (cf. Νίκη)
 ZODIACUS - Zodiac

89

ANIMA MUNDI - Soul of the
 World
 SAL TERRÆ - The Salt of the
 Earth

BLACK PEARL

90

COR + LINGUA - Heart + tongue
 COR LUCIS - Heart of light
 GLORIA ARCANA - A secret glory
 IUPITER - Jupiter
 LIBER LEGIS - *The Book of the Law*
 PAX ARDENS - Passionate peace
 PERDURABO - "I shall endure unto the end;" First Order motto of Aleister Crowley
 PRIAPUS - Priapus
 PRINCEPS - Chief, leader, emperor, first
 ROSA RUBEA - Ruby Rose
 TAURUS - Taurus; bull

92

NOVA VITA - New life
 RESURGAM - I shall rise again
 SIGILLUM - Sigil, seal
 SOMNIUM - Dream, daydream, nightmare

93

AL VEL LEGIS - Titles of *The Book of the Law*
 LUNA MATER - The Moon is the Mother
 OMNIA AB UNO - All from one
 PROBATOR - Supporter, backer, approver
 REGULUS - "The little king;" name of the brightest star in Leo
 SATURNIA - Juno (daughter of Saturn)

94

ALPHA ET OMEGA - A & Ω;
 First & Last, Beginning & End;
 the Mathers-loyalist post-schism Hermetic Order of the G.D.
 (A.:O.:)
 EREMITOS - Hermit
 SUMMUS - Uppermost, supreme, highest, top of, greatest, consummate, most distinguished (masc.)
 FLAMMA RUBRA - Red flame (v. *Liber L.*, III:38)
 SOL PATER - The Sun is the Father
 VITRIOL - Vitriol; also, an important alchemy notariqon
 VOLCANUS - Vulcan

98

INTERIOR - Interior, inner, secret, deeper, more profound/intimate, more personal, more confidential.
 MYSTERIA - The Mysteries; secret rites of worship
 NEQUAQUAM - Nowhere
 PARTITIO - Division, distribution, sharing

100 (= 10²)

AD AURORUM - To the dawn
 ANIMA SOLIS - Soul of the Sun
 CRUX AUREA - Golden cross
 IUSTITIA - Justice
 LIBER DOMINI - Book of the Lord
 MACHINA MUNDI - Machine (mechanism) of the world
 PACIS NUNCIA - Messenger of peace
 PRACTICUS - "Practitioner;" title of the 3^o=8^o Grade
 TRYGONO - Triangle
 VULCANUS - Vulcan

101

HORA VENIT - The hour comes
 LUX VITÆ - The light of life
 ROSA RUBRA - Red rose

102

ÆTERNITAS - Eternity
 EXTERIOR - Outer, exterior
 PORTA COELI - Gate of heaven
 PUNCTUS - Pointed

103

CAUDA DRACONIS - Dragon's Tail; the Moon's south node
 IANUA ARTIS - The door (entrance, approach) of the Art
 IMPERATOR - Commander, director, ruler; one of the Three Chiefs
 LAMPADA FERENS - Bearing a torch
 MONOCEROS - Unicorn
 ROTA MUNDI - Wheel of the world; full title of the ROTA *per* the Rosicrucian manifestoes

104

AMARANTHUS - Amaranth; unwithering, unfading
 ARS NOTARIA - The art of knowing; thus, the Universal science
 HOOR-PA-KRAAT - Harpocrates

INSTRUO - I teach
 LUX MUNDI - Light of the world
 MATER ECCLESIA - Mother Church
 MONS SION - Mt. Zion
 RADIX RUBEAM - Red root
 STELLA RUBEA - Ruby star; a reference to Geburah

106

CANCELLARIUS - Chancellor; one of the Three Chiefs
 COLLEGIUM R.C. - The Fraternity R.C.
 DOMUS AUREA - Golden house; beautiful house
 HOMO TERRAE - Man of Earth
 INVICTUS - Unconquerable, unconquered, invincible
 LINGUA NUS - Tongue of Nu
 POPULUS - People, congregation
 THELEMITES - Thelemites

107

CHRISTUS - Christ
 DEUS HOMINI - God in Humanity
 LUX DOMINI - Light of the Lord
 TERMINUS - Boundary; the god of boundaries (v. *Liber 65*, II:55)

108

AURORA AUREA - Golden dawn
 CRUX ANSATA - "Cross with a handle;" ankh
 IUPITER - Jupiter
 THEORICUS - Theoretician; title of the 2=9 Grade in the old Golden Dawn system

110

APOSTALUS - Apostle
 CRUX ROSEA - Rosy Cross
 HERU-PA-KRAATH - Harpocrates, Egyptian god of silence
 SILENTIUM - Silence; inactivity
 TEMPERANTIA - Temperance

111 = $\Sigma(0-6^2)/6$

BENEVOLENTIA - Benevolence
 CONIUNCTIO - Conjunction, assembling
 DEUS VULT - God wills it
 E PLURIBUS - Out of the many
 TRIFOLIUM - Trefoil (a concept intrinsic in the numeral itself)

QABALIST'S QORNER

112

ENSIS MANUI - A sword in hand
 FILIA ET PATER - Daughter & Father
 LAC VIRGINIS - Virgin's milk
 LUX ÆTHERIA - Astral light
 PRIMA MATERIA - First matter
 UNUS DEUS - One God

116

AUTUMNUS - Autumn; autumnal
 GRANUM FUNDI - Seed of the foundation
 LUX CRUCIS - Light of the cross
 LUX OCCULTA - Hidden Light
 NEPTUNUS - Neptune
 NUMEN LUMEN - The divinity is light
 OMNIA IN LUX - All (are) in Light
 PRINCIPIUM - Principle; origin

120 = $\Sigma(0-15) = \Sigma(0-\Sigma(0-5))$

CLAVIS ARTIS - Key of art
 IN PRINCIPIO - In the beginning
 MEDICINA CATHOLICA - Universal medicine
 OMNIA IN DUOS - All in two
 PAX PROFUNDA - Peace profound
 PORTA LUCIS - Gate of Light

123

CAPRICORNUS - Capricorn; horn of a goat
 LUNA VIVENS - The Living Moon

124

HIEROSOLYMA - Jerusalem
 MAGNUM OPUS - The Great work
 RA HOOR KHUIT - Ra-Hoor-Khuit
 SUB STELLIS - Under the stars

126

COLLEGIUM AD S.S. - College of the Holy Spirit (as given in *Fama*)
 DEUS NOSTER - Our God
 FLAMMA SERPENS - The serpent flame
 NOVUS ORDO - New order
 SANCTUARIUM - Sanctuary
 UNUM SEQUI - One to follow (*Liber L. II:76*)
 VIRGO INTACTA - Untouched virgin

VOLO NOSCERE - "I will to know;" First Order motto of George Cecil Jones

127

MYSTERIUM - Secret, mystery; secret rite/worship; divine mystery
 NEOPHYTUS - "New plant;" Latin title of A.:A.: 1^o=10^o Grade (or 0=0 in the old Golden Dawn)
 ROSA MYSTICA - Mystic rose
 SAPIENTIA VERA - True wisdom
 SUSPENDIUM - Hanging (oneself)

128

ADEPTUS MAIOR - Greater Adept; title of 6^o=5^o Grade
 DONA VIRGINIS - Gifts of the Virgin
 FILIUS ET FILIA - Son & daughter
 PATER ET MATER - Father & mother
 PAX VOBISCUM - Peace unto you

130

ASCENDAT DESCENDAT - It rises, it descends (sets)
 CAPUT DRACONIS - Head of the Dragon; the Moon's north node
 DEUS EST HOMO - God is man
 LUX VIVENS - Living light
 PRIMUM MOBILE - First motion
 SPERMA SOLIS - Seed of the sun
 SUB ROSA NIGRA - Beneath the black rose
 TABULA SMARAGDINA - The Emerald Tablet

132

AURUM SOLIS - Solar gold
 FERRO IGNIQUE - With fire & sword (v. *Liber L.*, III:34)
 MICROCOSMUS - Microcosm
 SAGITTARIUS - Sagittarius; archer

135

CAPUT ORDINIS - Head of the Order
 EX DEO NASCIMUR - "From God we are born;" first of 3 phrases of a traditional Rosicrucian aphorism.
 ILLUMINATUS - Illuminated one
 LIBER AL VEL LEGIS - "Book AL, or The Book of the Law"

PROLOCUTOR - The first speaker; forth-speaker; one who speaks for (another). Traditional title of the Visible Head of the Order.

136 = $\Sigma(0-16) = \Sigma(0-4^2)$

DEI GLORIA INTACTA - Un sullied glory of God
 LAUS PRIAPO DEO - Praise to the God Priapus
 SURSUM CORDA - Lift up (thy) hearts
 UNUS IN NIHIL - One in none

138

FRATERNITAS R.C. - The Fraternity R.C.
 MATER ET VIRGO - Mother & virgin
 PERSEVERANTIA - Perseverance; motto of Paul Foster Case
 PRINCEPS ERIT - He shall be Chief; anagram of English "prince-priest;" v. *Liber L.*, I:15
 PRINCEPS ITER - Wandering prince; anagram of English "prince-priest;" v. *Liber L.*, I:15
 REX IUDÆORUM - King of the Jews

139

ADEPTUS MINOR - Lesser Adept; title of 5^o=6^o Grade
 CENTRUM MUNDI - Center of the world
 IPSISSIMUS - He who is most himself; title of 10^o=1^o Grade, attributed to Kether
 SERVIRE VITÆ - To serve life
 STAT VERITAS - Truth endures

142

CUSTOS MUNDI - Guardian of the World
 MAGISTER LUCIS - Master of Light
 NUMEN DIVINUM - Divine Presence
 PER VIAM CRUCIS - Through the path of the cross
 PHILOSOPHUS - "Philosopher;" title of 4^o=7^o Grade
 SINUS ARABICUS - (v. *Fama Fraternitatis*)

BLACK PEARL

145
 PARS MAGNA SECRETA - The great secret part
 SUM QUOD SUM - I am what I am
 SUMMUM BONUM - The highest good

146
 CONSUMMATA EST - It is finished (fem.)
 PANIS ET VINUM - Bread & wine
 RUBER + ALBA + NIGRUM - Red (masc.) + White (fem.) + Black (neut.)

150
 ANNUIT COEPTIS - He hath prospered our understanding
 IEHOVA SALVATOR - Jehovah Savior
 IESUS MIHI OMNIA - Jesus is all things to me
 OCCULTUM LAPIDEM - Hidden Stone (accus. case)
 OMNIA IN OMNIBUS - All in all
 SALVATOR MUNDI - Savior of the world
 STELLA MATUTINA - Morning Star; name adopted by schismatic G.D. temples after 1900 e.v.

151
 FERRO ATQUE IGNI - With fire & sword
 MAGISTER TEMPLI - Master of the Temple; the $8^{\circ}=3^{\square}$ Grade
 MORS IANUA VITÆ - Death is the gate of life
 PER VITAM LUCIS - Through the life of the Light

154
 ADEPTUS VERUS - Genuine adept
 CUSTOS TEMPLI - Guardian of the Temple
 EX IGNE RESURGAM - I shall rise again from fire
 EX NIHIL NIHIL FIT - Nothing is made from nothing
 IN CENTRO SOLIS - In the center of the Sun
 LAUS STELLARUM - The glory of the stars
 OMNIS LUCI LUCIDÆ - All in the clear light (v. *Liber L.*, I:56)

155
 ARCANUM ARCANORUM - Secret of secrets
 ADEPTUS PLENUS - Full adept
 LABORARE EST ORARE - To work is to pray
 LIBERTAS EVANGELII - Liberty of the gospel
 OCCULTUM MEDIUM - Secret Center
 TURRIS EBURNEA - Ivory tower

156
 AUREUM SÆCULUM - The Golden Age
 CENTRUM NATURÆ - The center of Nature
 LUX EX TENEBRIS - Light from darkness
 MONS CAVERNARUM - Mountain of caverns
 MYSTERIORUM - Of or pertaining to the Mysteries

157
 ADEPTUS POTENS - Mighty Adept
 MAGNA EST VERITAS - Great is the truth
 OMNIA VINCIT AMOR - Love conquers all
 VERITAS LIBERAVIT - Truth will liberate

162
 CORPUS CHRISTI - Christ's Body
 DOMINUS LIMINIS - "Lord of the threshold;" title of A.:A.: Grade of Philosophus Major
 LAPIDEM ANGULORUM - Cornerstone
 LUMEN IN CENTRUM - The Light in the Center
 MERCURIUS SUM - "I am Mercury"; an important phrase in the $9^{\circ}=2^{\square}$ initiation of 666
 ROSA IMMORTALIS - Immortal rose
 ROSA RUBRA + ROSA ALBA - Red Rose + White Rose
 ROSA SANCTISSIMA - Most sacred rose

166
 ARGENTUM VIVUM - Living silver

IN IESU MORIMUR - "In Jesus we die;" second of three phrases of a traditional Rosicrucian aphorism.
 TEMPUS VERNUM - Springtime

168
 APOSTALUS LUCIS - Apostle of Light ($1^{\circ}=10^{\square}$ motto of Fr. A.H.)
 DEO DUCE COMITE FERRO - "God as my guide, the sword as my companion;" Second Order motto of S.L. Mathers
 IN HOC SIGNO VINCES - "In this sign, thou shalt conquer;" motto of Constantine's conversion vision. Its initials I.H.S.V., taken as Greek letters, spell "Iesu," Jesus.
 PATER METALLORUM - Father of metals; a masculine term for the First Matter
 SACRAMENTUM REGIS - Oath of the King; motto of A.E. Waite

170
 ARCANUM MEDIUM NUS - Secret Center of Nu
 NEQUAQUAM VACUUM - Nowhere, a void
 SÆCULA SÆCULORUM - "World without end"

173
 EX UNITATE VIRES - Strength from unity
 OMNIA SUNT UNUM - All (things) are one
 SIGILLUM SANCTUM - Sacred seal (or, sigil)
 UNITATE FORTIOR - Stronger by union

175 = $\Sigma(0-7^2)/7$
 CONSUMMATUM EST - It is finished (neut.)
 COLLEGIUM SUMMUM - Supreme (highest) college or society. (A title of the Order S.:S.:.)
 MAGISTER SAPIENTIÆ - Master of Wisdom
 MICROPROSOPUS - The Lesser Countenance
 MINUTUM MUNDUM - The little world
 PRO COLLEGO SUMMO - On behalf of the Supreme College; i.e., on behalf of the Third Order

QABALIST'S QORNER

SACRAMENTUM MAGNUM -
The Great Pledge

178

AD MAJOREM ADONAI GLO-
RIAM - To the Greater Glory of
Adonai; motto of Israël Regardie
CENTRUM IN CIRCULO - The
center in the circle
CENTRUM SECRETUM - Secret
center
VERITAS ÆTERNUS - Eternal
truth

180

CENTRUM OCCULTUM - Secret
(or hidden) center
FUNDAMENTAL COLORIS - The
Foundation of Color; a title of the
Tree of Life in a certain form
PROPITIATORIUM - Mercy Seat,
or lid of the Ark of the Covenant

185

COLLEGIUM INTERIOR Inner
college or society, secret society
etc. (A title of the Order R.:C.:.)
ROSA RUBRA ET ROSA ALBA -
Red Rose & White Rose

186 (= 2x93)

ARARITA ARARITA ARARITA -
(v. *Liber 36*)
FRATER ROSEÆ CRUCIS -
Brother of the Rosy Cross
LUX IN HOMINE FACTUM - The
Light has been made into humanity

NEMO HOC FACERE POTEST -
No man can do this (v. 5th Aire)

194

ADEPTUS MISERICORS - Merciful
Adept; traditional title of the
Chief Adept in a College of the
Rosy Cross; attributed to Chesed
COR ET LINGUA SANCTUM -
Sacred heart & tongue
HIC EST SANGUIS MEUS - This
is my blood

201

LEX PRO OMNIBUS EST - The
law is for all
VINCIT OMNIA VERITAS - Truth
conquers all

210 = $\Sigma(0-20)$

PATER MATER FILIUS FILIA -
Father, mother, son, daughter; the
Tetragrammaton. Cf. *Liber 36*.
SUPERA A SUBTILITATEM -
Exceed by delicacy

212

ORDO TEMPLI ORIENTIS - Or-
der of the Temple of the East
POST TENEBRIS AURORA - Af-
ter darkness, the dawn
ROSA PHILOSOPHORUM - Rose
of the philosophers

216

AUXILIANTE DEO ET NATURA
Aiding God & Nature

LAPIS PHILOSOPHORUM -
Stone of the Philosophers

220

NOVUS ORDO SECLORUM -
New order of the ages; new
world-order
SCIRE VELLE AUDERE ET TA-
CERE - To know, to will, to dare,
& to keep silent

224

IN CENTRO SOLIS ET LUNÆ -
In the center of the Sun & Moon
MEA VICTORIA IN CRUCE RO-
SEA - My victory is in the rosy
cross
PATET OMNIBUS VERITAS -
Truth lies open to all

225 (= 15²)

FACITO VOLUNTATEM TUAM -
Do what thou wilt
TRANSERAT A ME CALYX
ISTE - Take this cup away from
me

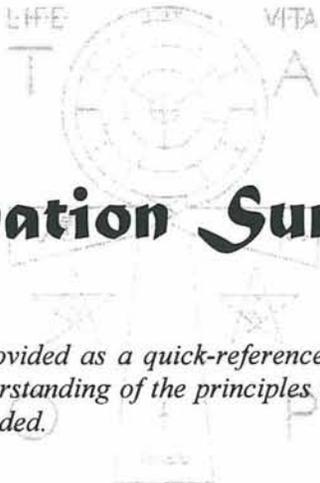
321

POST CENTUM VIGINTI ANNOS
PATEBO - After 120 years I shall
be opened
SIGILLUM SANCTUM FRAT-
ERNITATIS A.:A.: - Sacred
Seal of the Fraternity A.:A.:

THE NUMBERS OF THELEMA

I wish to write to you with regard to the number 93, the number of ΘΕΛΗΜΑ. For it is not only the number of its interpretation ΑΓΑΠΗ, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A.:A.: which word representeth in itself the arising of the Speech from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra-Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

- Aleister Crowley, *De Lege Libellum*, Sect. IV, "Of Light"



Tarot Divination Summaries¹

The following summaries are provided as a quick-reference to the meanings of the 78 Tarot cards. For a more complete understanding of the principles involved, prolonged meditation on each individual card is recommended.

WANDS

Ace of Wands (♁♋): Root of the Powers of Fire. Primordial energy. Strength, rush, enterprise, beginnings. Natural Force, as opposed to Invoked Force.

2 of Wands (♁♌): Dominion. Creative Will. Sudden application of phenomenal energy. Willful, imperial, independent. Strength, courage, fierceness; unyielding, restless, impatient.

3 of Wands (♁♍): Virtue, established strength. Self-respect, integrity, self-assertion, arrogance, conceit, pride, nobility, generosity. Firm, decisive, persevering; private, solitary.

4 of Wands (♁♎): Completion, perfected works. Rest after labor (laziness, negligence, idleness, waste). Graceful, harmonious, comfortable. Tact, popularity.

5 of Wands (♁♏): Strife. Struggle, hardness, endurance, obstinacy, self-interest. Quarreling, conflict, competition, violence. Injury, pain.

6 of Wands (♁♐): Victory. Harmony and beauty of Will. Leadership. Joy, health, gain, dignity, self-confidence. Insolence, vanity, self-admiration, pride. Social conscience.

7 of Wands (♁♑): Valor. Enthusiasm, zeal, passion, emotional force and vitality, courage amidst opposition, defense of loved ones. Outbursts of extreme emotion, quarreling.

8 of Wands (♁♒): Swiftmess. Rapid/energetic rush, quickly passed/expended. Violent, intense.

Discipline and focus provide swift thought-channels, yet narrow/specialize the viewpoint.

9 of Wands (♁♓): Strength, power, health, success. Ardent, creative. Psychological equilibrium, resolution of internal conflict. Mobility, adaptability, stability through change.

10 of Wands (♁♈): Oppression. Inertia impedes progress. Overbearing resistance. Cruelty, malice, tyranny. Perseverance, endurance, effort. Materialism, possessiveness.

Princess of Wands (♁ of ♀): Action expressing the root creative impulse or will-force. Incarnation of spiritual Principle in a vehicle capable of sustaining and manifesting it. The Causal Body. Vitality, joy of life, passion; pristine, perfect, a pure flame.

Prince of Wands (♁ of ♂): Strife & Victory. Reason giving guidance, lucidity, and continuity to underlying Will-force. Vital, virile, energetic, swift. Lust for life, passion, vitality, and the rapture that is born from the fulfillment of True Will.

Queen of Wands (♁ of ♀): Dominion, established strength, virtue. Understanding, wherein power is received, held, and nurtured. Anointing/Sanctifying Fire. Meditation, reflection, inner fixedness, magnetic.

Knight of Wands (♁ of ♂): Swiftmess, strength. Fiery, erupting, initiating, paternal, creative. Primal Will-Force. A very rapid rush, quickly passed and expended – too much force applied too suddenly, violently, and intensively.

¹ Adapted From Appendix A of *Liber O: Tarot Symbolism & Divination* (Second Edition) By G.:H.: Fra. Π.: Los Angeles, College of Thelema, 1997.

CUPS

Ace of Cups (♠): Root of the Powers of Water. Fertility, productiveness, conception, beauty, love, pleasure, happiness.

2 of Cups (♠): Love, pleasure, reciprocity, reflection, marriage, harmony, joy, ecstasy. Affections governed by instinct rather than social convention or conditioning or logic.

3 of Cups (♠): Abundance. Fulfillment, love, pleasure, sensuality; gladness, kindness, merriment. The spiritual basis of fertility. Keen perception, memory; good fortune.

4 of Cups (♠): Luxury, leisure, comfort. Much kindness received, stable pleasure, devotion, contemplation, introspection. Lazy, negligent, jaded; loss of impulse from over-satisfaction.

5 of Cups (♠): Emotional severity, requiring emotional strength. Disappointment in love, sadness, heartbreak, loss of friendship, betrayal, ruthlessness, detraction.

6 of Cups (♠): Pleasure. Harmony and beauty in matters of the heart. Start of happiness, ease, satisfaction. Preeminently fertile (through putrefaction). Fulfillment of the sexual Will.

7 of Cups (♠): Debauch. Illusion, deception, error, promises unfulfilled. Imagination. Passionate, attractive. Substance abuse, vanity, shame. Lust, dissipation, betrayal, jealousy.

8 of Cups (♠): Abandoned success. Renunciation, self-denial. Mental inhibition, distrust, loneliness, withdrawal. Heaviness. Exhaustion, loss of heart, stagnation, depression, burnout.

9 of Cups (♠): Happiness, pleasure. Satisfaction of sensuous, creative, and sexual needs; enjoyment of life, richness of soul. Kind, content, lovable; vain, self-satisfied. Big ideas.

10 of Cups (♠): Satiety, lasting success, happiness, pleasure. Sensuous, wanton, material. Debauchery, waste, no self-control, drug craving. Kind, generous; unreliability in romance.

Princess of Cups (♠ of ♠): Ideas given solid form or embodiment. Lending substance to ideas/ideals. Action harmonious with and in response to intuition. Shows the relationship between the incarnate human soul and the Higher Soul.

Prince of Cups (♠ of ♠): Dynamic, sustained passion. Hero in the campaign of the soul's explo-

ration and conquest. Reason as the medium of expressing the depths of the soul.

Queen of Cups (♠ of ♠): Love, abundance. Nurturance, love, fertile maternity, reflection, peace. Intuition, all higher expressions of the soul, including prophecy and revelation.

Knight of Cups (♠ of ♠): Indolence, happiness, passivity, inspiration. Inner receptiveness of the spiritual consciousness toward the Divine Will. Responsiveness, conformity, and obedience to what is received. Artistic creative impulse.

SWORDS

Ace of Swords: Root of the Powers of Air. Great power for good or evil (invoked rather than natural). Intellect at its best and finest, as a tool for use. Conquest, activity, and strength during trouble. Justice, wrath, punishment, affliction.

2 of Swords (♠): Peace restored. Compromise, cooperation, friendship. Emotional division creatively resolved. Strength from difficulties, pleasure after pain.

3 of Swords (♠): Sorrow, disappointment, tears, separation, alienation, melancholy, discontent. Mirth in Platonic pleasures. Faithful in promises, conscientious, dutiful.

4 of Swords (♠): Truce, rest from strife. Convalescence, recovery, restoration. Relief from anxiety and mental chaos. Intellectual authority, dogma, convention. Social satisfaction.

5 of Swords (♠): Defeat, failure; spite, enmity, slander, dishonor; lost competitive edge. Mental anguish requires mental strength, resolve. Cruel, cowardly. Sentiment weakens intellect.

6 of Swords (♠): Science, success. Mental/moral balance, health, wholeness. Intelligence, humanity. Inventive, progressive thought; attentive, analytical. Long distance travel, commerce.

7 of Swords (♠): Unstable effort, futility. Doubt, vacillation, distraction, inattentive, weak, sloppy. Clever, adaptable; conniving, unreliable. Passive, moody, easily influenced.

8 of Swords (♠): Interference, indecision. Narrow, petty; intellectual, controlling; but uncoussed or autistic. Versatile/distractible; obliging/conciliatory; avoidant; superficial.

9 of Swords (♠): Despair, cruelty, suffering, malice. Emotional pain, eruptive emotion. Con-

flict, rage, frustration, restlessness. Mental discipline, analysis, inquiry, discrimination.

10 of Swords (☉II): Ruin, defeat, disruption. Creative impulse checked. End of delusion. New dawn pending? Needs perseverance, endurance, practicality, and sense of humor.

Princess of Swords (♁ of ♁): Action in response to Idea: informed, strategic, well-grounded. Relationship between astral and physical worlds, between psyche and soma. The irresistible current of science (exoteric and esoteric) to liberate with unveiled truth.

Prince of Swords (♁ of ♁): Intellect, functioning in its own plane. Reason accepted on its own terms. Inventive and progressive thinking. Intelligence and humanity. Yet motivated by defeat vs. success, a competitive "win-lose" perspective.

Queen of Swords (♁ of ♁): "Liberator of the Mind." The response of the egoic intellect to hunches, insight, and intuition. Alienation, isolation; possibly sorrow, grief, bereavement. Compromise, peace; divergent views brought into harmony without dismissing their differences.

Knight of Swords (♁ of ♁): Cruelty, interference. The Dominion of the Intellect. Separative, discriminating, controlling, commanding, imperious. Mental discipline, analysis, precision, inquiry, discrimination. The lightning and thunder of the storm.

DISKS

Ace of Disks: Root of the Powers of Earth. Material gain, power, labor, wealth, contentment. Instructs that matter is entirely of the substance of Spirit, and of the Creative Light of the Sun.

2 of Disks (♁♁): Change (usually harmonious change), journeys. Cyclicity (of circumstances, emotions, &c.). Responsible, but inconsistent. Impulse toward the new. Intuitive, forward-looking.

3 of Disks (♁♁♁): Work. Idea concretized into form, through labor. Construction, creation, endurance, sober practicality; material increase. Business, commercial transaction, earned gain.

4 of Disks (☉♁): Earthly power. Authority, success, rank, dominion, paternal power. Self-aggrandizement, acting superior. Careful, serious,

orderly, practical. Law, order, pattern, system. Gain of money or influence.

5 of Disks (♁♁): Worry/anxiety in practical and financial matters, requiring strength, resolve, intelligence, analysis. Mental duress, economic anxiety. Prolonged inaction; strain of inertia.

6 of Disks (♁♁): Success (incl. material success). Gain, prosperity, fertility, philanthropy. Stabilizing circumstances. Constancy, devotion. Enjoyment of life, appreciation of beauty.

7 of Disks (♁♁): Successful unfulfilled thus far. Failure; or success only through labor and patience. Inertia, disappointment, lost motivation, emotional loss, hopes crushed. Yet persevering, methodical, realistic, faithful, determined.

8 of Disks (☉♁): Prudence, artisanship. Intelligence, cunning, calculation, diligence; methodical, orderly. Industrious. Practical, resourceful, clear mind. Careful work, fine detail.

9 of Disks (♀♁): Material gain and good fortune. Harvest, fruitfulness, creation, inheritance. Pleasure, happiness, devotion, care giving, affectionate, desirous of children, graceful.

10 of Disks (♁♁): Wealth. Prosperity, riches. Completion or reward of labor. The pinnacle of success. Practical/intelligent management of affairs.

Princess of Disks (♁ of ♁): Fulfillment of the initial creative Will or impulse: the fertile, productive ripening of all purpose. The actuality of imperial will over a Kingdom rightly built, pregnant with possibility and with meaning.

Prince of Disks (♁ of ♁): Reason, intelligence, objectivity, and adaptability applied to practical things. Agency of equilibration between the rhythmical aspects of hardship and fortune, which permeate all cycles of manifestation. The "accountant."

Queen of Disks (♁ of ♁): Harmonious change, labor. Nurturing, bringing creative action to fruition, "Mother Earth." The intuitive faculty, or silent inner guidance, behind our actions. Principle rather than dogma.

Knight of Disks (♁ of ♁): Prudence, gain, husbandry. The seed-power of earth – the vital, generative, procreative power seeding the receiving and fertile earth (and the world of human action). Will manifest as the perfect actuality of event and circumstance.

TRUMPS

0. The Fool (⚠, ♄). Idea, thought, spirituality, originality, audacity. Folly, stupidity, inconsideration, eccentricity, or even mania.

I. The Magus (⚡, ♃). Skill, adroitness, intelligence, initiative, adaptation, elasticity, craft, cunning, deceit. Occult wisdom or magick power. Messages, business transactions.

II. The Priestess (♀, ♁). A pure, exalted, and gracious influence. Change, reaction, fluctuation, cyclicity. Secrets, mysteries.

III. The Empress (♀, ♃). Love, beauty, happiness, pleasure, sensuousness, fruitfulness, success, graciousness, gentleness, delight. Luxury, idleness, debauchery, dissipation.

IV. The Emperor (♂, ♃). Energy, power, vigor, ambition, conquest, control, governance, solidity; quarrels, strife, stubbornness, rashness, ill-temper.

V. The Hierophant (♂, ♃). Wisdom, intuition, teaching received, philosophy, kindness, harmony, marriage, help from superiors, stillness; occult force voluntarily invoked.

VI. The Lovers (♀, ♁). Inspiration, intuition, intelligence; indecision (choices to be made), contradiction, instability. Love, union, mating of opposites, resolution of differences.

VII. The Chariot (♂, ♁). Triumph, hope; zealot for tradition, ruthless, lust of destruction; obedience, faithfulness; receptive, questing, seeking, voluntary sacrifice or surrender.

VIII. Adjustment (♃, ♁). Justice, equilibrium; the act of adjustment, balance by opposites, internal compensation. Karma. Legal actions, trial. Marriage or marriage agreements.

IX. The Hermit (♄, ♁). Wisdom or illumination from within; divine inspiration. Prudence, circumspection. Sometimes "unexpected current." Solitude.

X. Fortune (♃, ♁). Change in fortune (usually means good fortune and happiness, a "turn for the better"). Law, rhythm, pattern, cycles. Intoxication of success.

XI. Lust (♃, ♁). Courage, strength, energy, action, joy in desire. Use of magick power; manifestation and control of the life-power.

XII. The Hanged Man (♃, ♁). Wisdom, surrender, renunciation. A reversal of circumstances.

Sacrifice, punishment, suffering, loss (all either fatal or voluntary).

XIII. Death (♂, ♁). Sudden (often unexpected) change or evolution of circumstances. Transformation, change, metamorphosis. Redemption through putrefaction. Death, destruction.

XIV. Art (♃, ♁). Fertile combination of forces, adaptation, realization; aspiration, ambition; ordeal, trial, probation, testing, refinement; equilibration, resolution of errors, tempering.

XV. The Devil (♃, ♁). Temptation, bondage, delusion. Ordeal, trouble, obsession. Materiality. Secret plan to be executed. Obstinacy, rigidity, aching discontent, endurance.

XVI. The Tower (♂, ♁). Sudden, eruptive change of circumstances. Overwhelming of existing structures by a sudden, tremendous energy. Revelation, disclosure, exposure. Danger, destruction. Strength, courage, energy, fighting. Ambition, fall, ruin. Destabilization or destruction as a preparation for new creation.

XVII. The Star (♃, ♁). Revelation, insight, clear vision, realizing possibilities, spiritual insight; hope, faith, unexpected help. Judgment errors, disappointment.

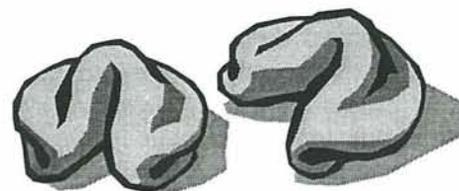
XVIII. The Moon (♃, ♁). Illusion, bewilderment, dissociation from objective reality, dreaminess, error, misunderstanding, lying, falsehood, deception, hidden enemies.

XIX. The Sun (♃, ♁). Freedom, candor, truth, shamelessness, self-disclosure, self-knowledge, glory, wealth, triumph, pleasure. Health. Arrogance, self-aggrandizement, display, vanity.

XX. The Æon (♃, ♁). Final decision in respect to the past, and new current in respect to the future; the opening of new doors concurrent with the closing of old ones. Transforming fire, renewal. Always represents the taking of a definite and decisive step.

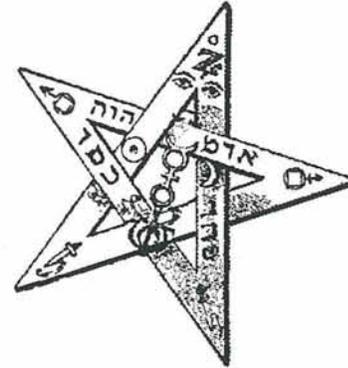
XXI. The Universe (♃, ♁). Synthesis, conclusion, crystallization, the end of the matter. Delay, opposition, inertia, patience, perseverance, persistence through difficulty.

FRA. ΠΟΜΑΘΕΥΣ



THE STAR RUBY

AN ANALYSIS (PART 3 OF 3)



[Parts 1 and 2 of this article were printed in *BLACK PEARL* Nos. 5 and 6. — Ed.]

Thus far, we have only explored the original version of The Star Ruby, published in *The Book of Lies*. A later version appeared in *Magick in Theory & Practice*. For the sake of completeness, we need to address it.

Primarily, the only **outer** difference between the two versions is a substitution of new Divine Names at the Quarters. Examined more closely, though, we find that these introduce a new theory of the ritual, for they alter the symbolic character ascribed by The Star Ruby to each Quarter.

Readers will remember, from Part 1 of this article, that the sequence of the Elements in the *Book of Lies* version conforms to the “Macrocosmic scheme” used within the Vault of the Second Order of the Hermetic Order of the Golden Dawn; that is, at a symbolic stage corresponding to “Tiphereth within.” These are: East = Fire, North = Water, West = Air, and South = Earth. When traversed widdershins from the East, they trace a sequence corresponding to the letters יהוה.

All of this changed in the version that appeared in *Magick in Theory & Practice*. But the new version had some bugs in it. We submit it was a “work in progress,” a revision in evolution that may never have been fully completed by Crowley.

THE GOD LETTERS

Throughout the early 1920s, Aleister Crowley experimented with the effects of various sounds on consciousness. He would sit for long periods of meditation uttering the sound of one particular letter, noting its distinctive effect. He may have been inspired in this by the passage in *Sepher Yetzirah*, Cap. II, v. 3:

Twenty-two Foundation Letters: He engraved them by voice and carved them with breath. He placed them in the mouth in five places: א, פ, ה, ע in the throat; ג, כ, ך, ק in the palate; ד, ט, ל, נ, ן in the tongue; ז, ס, ש, ר, צ in the teeth; and ו, ם in the lips.

Some of his views on this topic, summarized more than 20 years later, appeared as a discussion of the “God-Letters” in *Magick Without Tears*. Along the way, he experimented with the possibility that certain families of sounds are related to the Four Quarters of the Magick Circle.

All of this can be studied in his published diaries of the period. The evolution of his views over time is most interesting to witness.

One of his conclusions was that sounds arising primarily from the use of “tongue and teeth” (palatals and dentals) are masculine, and those arising primarily from “lips and throat” (labials and gutturals) are feminine. The anatomical basis of this should be self-evident to the reader. Crowley had learned decades earlier, from the writings of Fabre d’Olivet, that a series of mythological names derived from the N sound (On, Oannes, Ioannes, John, Jonah, Noah, Nu, Anu, Dianus, Diana, etc.) were traditionally related to Water and the North, even as a series of sounds depending on a vocalized D or T sound, with or without an S or Sh (Adonai, Adam, Atys, Set, Satan, Saturn, Sat, Sad, Had, Adad, etc.), shared a common relationship to the South and to Fire. A brief summary of this point of view can be found in the Master Therion’s “New Comment” to the early verses of Chapter I of *Liber Legis*. Adding the results of his investigations of various sounds, he decided to retain that pattern, and to add a stronger dental sound to the East (establishing the East and South as the two

primary “masculine” directions), and a labial sound to the West (confirming the West and North as the two primary “feminine” directions).

Based on this scheme, he then attributed the name **Therion** to the East, **Hadit** to the South, **Babalon** to the West, and **Nuit** to the North.

Notice that these attributions were based purely on sound, not on elemental attributions. Or, to the extent that there were elemental attributions considered, the initial work of d’Olivet (which Crowley preserved and reinforced in various writings and ceremonies, both published and unpublished) would have attributed Fire to the South, and Water to the North. This should have left an attribution of Air to the East, and Earth to the West – Therion to Vav, and the Sphere of the Sun, and Babalon to the final Heh, and the Kingdom of Earth.

However, this does not appear to be what Crowley did. Somewhere along the way, he diverged from these principles. This apparent divergence was likely the result of his Star Ruby revision being a work in progress, and never a finished product.

CLUES FROM LIBER REGULI?

Alongside The Star Ruby in *Magick in Theory & Practice*, Crowley also published *Liber Reguli*. *Liber Reguli* attributes the same Divine Names to the Quarters as does the revised Star Ruby. However, in appended commentary to *Liber Reguli*, Crowley elaborated more on what he was introducing. He quite explicitly attributed Earth to the East, Air to the North, Water to the West, and Fire to the South.

If these elements are applied to The Star Ruby, two things will be noticed. First, although the physical motions of the ritual are identical to those in the *Book of Lies* version, the elemental attributions are in exactly the **opposite** sequence. That is, instead of Fire-Water-Air-Earth they are Earth-Air-Water-Fire, an ‘ascent’ of the Four Elements instead of a ‘descent.’ Second, although the *Magick in Theory & Practice* pattern preserves Fabret d’Olivet’s attribution of Fire to the South, it totally neglects his linking of Water to the North. Is this a problem? Yes it is, since Crowley thereafter persevered both in accepting d’Olivet’s work, and in attributing the name Nuit and Water to the North, as the direct result of d’Olivet’s research.

Something was off!

EDITORIAL EMENDATIONS

Further information, to help us see the confusion more clearly (the better to cut through it!), may be found in the footnotes of *Magick: Book 4*, edited by Frater Hymenæus Beta (Weiser, New York, 1994). Through editorial notes, Fra. H.B. has enabled us to trace much of the evolution of Crowley’s thoughts through successive revisions of the *Magick in Theory & Practice* manuscript. Concerning the modes of vibration of the Divine Names of each Quarter, notes 430 through 433 allow us to trace the following history.

In *The Book of Lies* version of The Star Ruby, we find the following instructions at each Quarter:

East: “roar XAOΣ”	Ω
North: “scream BABALON”	⌘
West: “say EPOΣ”	≍
South: “bellow ΨΥXH”	ϝ

The relation of the words “roar, scream, say, bellow” to the four Kerubim (or elemental wardens) was thoroughly discussed in Part 1 of this article in BLACK PEARL No. 5. It is important to understanding what follows that you be thoroughly familiar with these correspondences. They are based on the Kerubic attributions that Crowley first learned in the Hermetic Order of the Golden Dawn, of the Lion to Fire, the Bull to Earth, the Eagle to Water, and the Man to Aquarius.

The *Book of Lies* language was preserved through the second typescript of *Magick in Theory & Practice* (TS2). Then, Crowley made the following editorial emendations to TS2:

East: “roar ΘHPION”
North: “say NYIT”
West: “hisses BABALON”
South: “bellow HAΔIT”

The name changes are clear. He has substituted the four names from the Thelemic Pantheon that were discussed earlier. However, the prescribed vocalization characteristics give us a very different picture than would the attributions of the Elements to the Quarters given in *Liber Reguli*! By “roar” and “bellow,” we would still expect Fire and Earth to be attributed to East and South, respectively. Yet, despite this variance, we cannot seriously

consider the possibility that Crowley had ignored or forgotten his original code, for he specifically moved the word “say” (Man = Air) from the West to the North – exactly where he moved the element of Air. Furthermore, the use of the word “hisses” in the West is unmistakably related to the ophidian aspect of Scorpio – no longer the “screaming” Eagle. (In the final version he changed this word to “whisper;” but the shifting pattern was clearly established.)

The simplest explanation of all of this is that, in writing his corrections for the next typescript, he simply forgot to switch the words “roar” and “bellow” which, therefore, were left exactly as in the original *Book of Lies* (and *MT&P TS2*) form.

The existence of several revisions in the Star Ruby manuscript versions, along with the precise and persistent use of his original code in some places and its neglect in others, leads us to the conclusion that Crowley “had not worked out all of the bugs” by the time he went to press. Hence our view that this was an unfinished revision, a work in progress. At the very least, it suffered from the insufficient proofreading which is every editor and publisher’s nightmare!

WITH A BELLOW & ROAR

If we are to use the fruitful parts of this revision, we are left with two apparent solutions to its architectural problems:

First approach: If we accept the attributions of the vocalization characteristics to the Quarters, and hence the names as given, then we must shift the elemental attributions. To the South and the Name *Hadit* we would attribute Fire (♋, ♂), and to the North and the Name *Nuit* we would attribute Water (♊, ♀), just as was originally theorized based on d’Olivet’s work. Then, we would fill out the pattern by attributing to the East the Name *Therion* and the Element Air (♌, ☽); and to the West, the Name *Babalon* and the Element Earth (♋, ♁). The vocalization prescriptions would then be reattributed accordingly. The resulting arrangement is, curiously, that of the officer distributions in the First Order of the Hermetic Order of the Golden Dawn (see the G.D. Neophyte ritual in various standard references), and also a known formula for assigning the Elements based on dis-

tributing the letters of אהיה, *Eheh*, on the arms of a cross.

Second approach: Preserve both the Names and the Elements to the Quarters suggested by the revision – Earth, Air, Water, Fire, clockwise beginning in the East – but rearrange all of the associated symbolism as well by simply swapping “bellow” and “roar.” **Bellow** “Therion” in the East, **say** “Nuit” in the North, **whisper or hiss** *Babalon* in the West, and **roar** *Hadit* in the South. This conforms to the simplest interpretation of the revision manuscript evidence: that Crowley simply missed reversing the words “bellow” and “roar” during his editing of the manuscript.

This last point may seem a small change; but it removes a very substantial symbolic confusion from the ritual, and returns a symbolic integrity to the rite, where previously there was none.

This second adaptation of the *Magick in Theory & Practice* revision would then be quite suitable for First Order members – those who have not yet attained the Grade of Tiphereth and begun naturally working with the Macrocosmic Formulæ on which the first version of The Star Ruby is founded. The primary formulary change (in comparison to the symbolic pattern described in Part 1) is in the reversal of the sequence of the Four Elements, so that they represent an **ascent**, rather than a descent, of the Elemental sephiroth below Tiphereth. The pattern of the ritual then corresponds to an entirely different formula, as follows:

(0) Harpocrates and Από πάντως κακοδαίμονος: The “Zero Formula” which precedes the Elemental steps.

(1) Qabalistic Cross: Formulation of the Tree of Life: an expression of the aspiration to go on.

(2) The Pentagrams: Earth, Air, Water, Fire = Malkuth, Yesod, Hod, Netzach.

(3) Return to the Center: Tiphereth. The N.O.X. Signs: Geburah, Chesed, Da’ath, Binah.

(4) Setting the Guardians: Briatic Wardens of the Quarters.

(5) Qabalistic Cross: Confirm the flowing forth of L.V.X. through the entire Tree of Life.

(0) Harpocrates and Από, etc.: Either a dissolution into the ZERO beyond the Supernals; or a return and recentering into oneself back at the beginning.

JAMES A. ESHELMAN

BOOK REVIEWS:

SEX & ROCKETS: The Occult World of Jack Parsons

by **John Carter** (Feral House. 1999. Cloth, 236 pp. \$24.95. ISBN 0-922-91556-3.)

With its campy sci-fi cover featuring a leggy woman, a rocket ship, and the Enochian alphabet, the tone is set for this long overdue biography of Jack Parsons, the man at ground zero of what we now consider the modern “arts” of rocketry, science fiction, and magick. In this treatment by John Carter (pseudonym), Parsons comes across as a compulsive and restless spirit who, in his short lifetime, attempted to reconcile these seemingly strange bedfellows – with varying degrees of success.

Seeming almost gossipy at times, the book reads with deceptive ease for a biography, due in large part to its lack of in-depth background information on Crowley and related occult theory. Though brief histories of the O.T.O., Enochian magick, and the like are given, the reader is wisely referred to other sources, thereby avoiding what could easily become a massive and confusing tome where the import of Parsons’ contributions would be lost. This makes *Sex & Rockets* a treat for those with a knowledge of Thelema and the esoteric. By the same token, this allows the casual reader to enjoy all the “good stuff,” supplementing their knowledge as they see fit.

Ultimately, I am inclined to agree with the author that, at the end of the day, Parsons’ contributions to rocketry are vastly underrated and those to the occult overrated. However, I think that Parsons’ approach to Thelema, and the occult in general, was highly subjective and, taking into account his own personal demons, his methods may gain merit as time goes by and may even become considered innovative.

The book culminates in the chapter “Death and Beyond,” a veritable avalanche of tangential relationships and events as diverse as UFOs and Beat Culture, leaving one with much food for thought.

Knowledgeable, well researched, with great photos, and not a little scandalous, this book is seminal. (●●●●) – GREG FIORINI

LIBER AL VEL LEGIS (The Book of the Law)

Red Flame, A Thelemic Research Journal, No. 8

(Privately published by J. Edward & Marlene Cornelius, PO Box 11693, Berkeley, CA, 94712-2693. 2000. Paper, 210 pp. Write for pricing on this and other *Red Flame* issues.)

In its eighth issue, *Red Flame, A Thelemic Research Journal* examines *Liber AL vel Legis*. The preface delivers an impassioned cry to Thelemites to “Wake up,” to question everything, and to think for themselves.

Frater Achad Osher rails against what he sees as restriction of expression in the greater Thelemic community. The paradox of the famous “Tunis Comment” – 6 sentences of “thou shalt nots,” sandwiched between our beloved Thelemic greeting, response, and parting conventions, plopped at the end of most copies of *Liber L*. – is dissected thoroughly by Frater A.O. and an additional contributor, a Frater Maaz.

The bulk of this work is the reporting, by Marlene Cornelius, of exhaustive exegetical research on the minutiae of punctuation, erasures, cross outs, supplementations, emendations, and all the other oddities in the “original” manuscript of *Liber Legis*. She has expounded how various editions of the Book have dealt with these vagaries. This detail will delight the heart of every Thelemic scholar. Delightfully, the print is high contrast, with a very readable type size.

For me, there was one thing missing: The authors of these 11 essays are obvious devotees and long time scholars of this sacred Book. Given that fact, I personally would have loved to have read some of the fruits of their own meditations and thoughts on the content. (●●●●) – ANNA-KRIA KING

Four lines for 2¢ worth: Few things are as important to the growth and spread of Thelema as the encouragement of all Thelemites to study, think about, write about, and openly exchange views on *Liber Legis* constantly. The Cornelius Duo gets this! (So did Crowley!) Unfortunately, bitter invective limits what could have been a classic. Understandable – but sad. Get it anyway. (●●●) – QUILL

HUNCHBACKS & SOLDIERS

Could you please explain magical mottos to me? I keep reading of people who called themselves Frater X.Y.Z. or the like. From what I can tell, the motto is the magician's name, right? Why is it always letters – are they abbreviations? Can you give me a few good examples of mottos so I can better understand them?

Historically, it has been common practice for those entering upon a spiritual quest to give new expression to their identity for the new phase of life. Consider the entering of a monk or nun into a religious order. Mr. Ralph Cramden becomes Brother Bartholomew, for example. This custom is common in Eastern traditions, as well as in the West. Dick Alpert became Ram Dass.

There is enormous power in the taking on of a new name. In our society, this primarily only occurs at such events as births and (for about half the participants) weddings. Assuming a new name is an experience of leaving an old phase of self-identification behind, and taking up a new one. It signals a readiness for change.

A simpler, less dramatic expression (among Catholics, for example) is the taking of a confirmation name – an extra middle name – generally of a saint, at about puberty. Similarly, many primitive cultures would bestow a new name upon passage into adulthood. The Native American “name quest” is a superb example of this.

For occultists, there surely was, historically, a safety issue as well. There are also many individual motives. But the main point has remained the assumption of a new articulation of identity to aid in discovering oneself in one's spiritual quest.

A “magical name” is a “next approximation” of “finding one's true name.”

There are many reasons supporting the convention of usually only writing the initials of one's motto. Magical tradition claims that to know another's “true name” is to acquire power over them. In psychological terms, it is obvious that to decisively know the real nature of someone is to possess a key to dominating them.

Some such names are “commemorative.” This is especially common of confirmation and monastic names. Similarly, some people who chose “magical names” just to give a magical quality to their practices will pick the name of a deity or hero (for example) and call themselves Hermes, Hathor, Minerva, or To Mega Therion III. There are a lot of “Merlins” walking around in modern magical circles as well! These are usually best called “magical names” rather than “magical mottos.”

Another important variation includes names properly called “aspiration names.” These reflect that into which one desires to grow – ideally, some truth discovered about oneself into which one has not yet ripened. These have a characteristic of being both **self-descriptive** and **self-preceding**.

Others take on names as a great joke. (I had examples in mind, but, just in case I have misjudged which names were intended as jokes, I won't list them. Some may have taken these very silly-seeming choices quite seriously, and I don't want to unwittingly insult something intimate and important to them. Except for the *kaput* fellow who calls himself Sar Draconis, of course.)

You asked for examples of such mottos. S.L. MacGregor-Mathers was known, within the Hermetic Order of the Golden Dawn, as Frater S.R.M.D., the abbreviation of 'S Rioghial Mo Dhream (“Royal is My Tribe”). Florence Farr took the name, Soror S.S.D.D., Sapientia Sapienti Dono Data, “Wisdom is a Gift Given to the Wise.”

Aleister Crowley, upon his initiation into the H.O.G.D., expressed his aspiration as *Perdurabo*, “I shall endure.” He was, therefore, commonly known as “Fra. P.” As Crowley advanced in the Great Work, he took on other mottos to express different stages or expressions of his growth, for example: O.S.V. (*Oi Sonuf Vaoresaji*, Enochian for “I reign over you”) for the imperial Geburan stage; O.M. (*Oú Mη*, Greek for “The Not”) for Chesed; V.V.V.V.V. (*Vi Veri Vniversum Vivus Vici*, Latin for, “I, by the force of truth, have conquered the Universe in my lifetime”) for Binah; and To Mega Therion (Greek: “The Great Beast”) for his final voiced expression of his Will in Chokmah.

How does one know which angel one is interested in? For example, if I am trying to obtain a particularly hard-to-find book, I don't want to involve an archangel or, conversely, an elemental. Is there any guidance for the discovery of the names of the ruling and servient angels? It would seem much more efficient if I went to the one whose task was directly connected to my need.

The simple answer is: Look and ask!

Method depends on what magical or mythic system(s) you prefer for your working. Different research/reference methods apply to different magical systems. Also, "research" need not be limited to physical plane research. In many cases, you can consult the governing intelligences, angels, etc. for direct instruction on how to proceed.

For the classic Hebrew method, go with the rule of identifying the planet, element, etc. corresponding to your objective. Moving down the hierarchy from the Atziluth to the appropriate plane. For finding an obscure book, the Mercury Spirit, *Taphthartharath* might be quite appropriate.

If more than one known angel, intelligence, or spirit seems to qualify, apply your Qabalistic skills to examine the name. For example, let's suppose we decide this book-finding feat should be a Sagittarius matter (traditionally associated with ancient archives and old libraries). There are many examples and categories of zodiacal Yetziratic beings. For Sagittarius, these include (among others): Angel Ruling, *Suiosel*, סויעסאל; Lesser Assistant Angel, *Saritiel*, סריטיאל; Angel Lord of Triplicity by Day, *Ahanoz*, אהנו; A.L.T. by Night, *Labramaim*, לברמים. Or, we might specialize further by decanate. Mercury rules the first decanate of Sagittarius. It has a double Mercury attribute by corresponding, in Tarot, to the 8 of Wands, Hod in Fire. The card is called "Swiftmess." We can combine a double Mercury idea (books) with the Sagittarius theory, and perhaps add a little "swiftmess" to the result as well! We look for the angel ruling the first decanate of Sagittarius, *Mishrath*, משראה, or one of the two angels assigned to the half-decanates, or zodiacal pentades: *Haeyoh*, האאיה (22), and *Yirthiel*, ירהאל (641). If the specific obscure book we are seeking is an exposition of the 22 Hebrew letters (say, an original Hebrew text of

the *Sepher Yetzirah*), perhaps *Haeyoh* has a definite relationship thereto! This is the angel we pick.

There are numerous other approaches, as well, outside the conventional Qabalistic model.

The Goetia lists 72 spirits for particular purposes, some of which deal with the particular objective of finding books and things.

If one has performed the Sacred Magic of Abramelin the Mage (or its equivalent) to completion, one can turn to Chapter 11 of the last volume and find talismans that allege to cause all kinds of books to be brought to one. The second square, based on the word SEARAH, is specifically "for books on magic." If this is what we want, we can use this square as privately taught by the HGA. As conveniently summarized in Mathers' notes, "Magoth alone executes the Operations of this Chapter;" so we would need to summon the demonic sub-prince Magoth (under the image, and by the means and authority, previously provided by the HGA) to bring this about.

In the Enochian system, certain entities related to Water are charged as "Angels of Secret Discovery." They are the "angels" whose names are formed by appending a particular Spirit letter to the name of the Kerubic ruler of the Water sub-quarter of each Tablet. These names are archangelic, and therefore a little high-brow for finding, say, one's lost car keys; but, one can always ask them to send one of the lesser angels under their control to help with the job. Select the particular tablet from which these are derived according to the nature of what one is trying to "discover." If we judge that books correspond to Air, then the archangelic name chosen, EYTPA, would be derived from appending a Spirit letter (E) to the Water-of-Air Kerub (YTPA). Among the angels under this name, we find OYUB = 250 = באברהם, *be-Abraham*; and the *Sepher Yetzirah*, for which we have decided we are looking, is reputed to have come through Abraham. Since the geomantic model (see BLACK PEARL, Vol. I, No. 1) associates the four consecutive letters (respectively) to Libra, Sagittarius, Capricorn, Aries, and we want to emphasize the Sagittarius idea, we can pick the permutation YUBO. The ritual is, then, one of summoning EYTPA by appropriate means, and asking that EYTPA give us a little help with the Kerubic angel TPAY, who in turn will help us get the cooperation we want from YUBO.

— FRA. A

CEREMONIAL MAGICK, Part 8: Insight Into Nature ~ The Art of Evocation

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

OPUS 8: Further insight into Nature and Her laws.

Eliphas Levi once wrote, “The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.” Albert Pike built on this: “Masonry, when properly expounded, is . . . the interpretation of the great book of nature.”

It is an adage of great antiquity that the seeker of mystic wisdom shall take Nature as his teacher. Mainstays of medieval grimoires are spells for the revelation of Nature’s secrets. Thus, the fourth pentacle of Mercury in *The Key of Solomon* promises to help you “acquire the understanding and Knowledge of all things created, and penetrate all hidden things.” *The Goetia* catalogues many spirits empowered to help one learn just about anything at all, in addition to dozens that specialize in resolving the mysteries of the natural sciences.

After the stages of spiritual awakening that we have covered thus far (Ops. 1-7), Aleister Crowley’s next recommended magical undertaking was to gain further insight into Nature and her laws.

When this opus was developed with the Wednesday night C.O.T. class, it was decided to approach it through a ritual of evocation. There were several reasons for this. For one, the lower Yetziratic beings have the greatest affinity with Nature – are veritably part of her, either directly or by virtue of elementals they command. For another, the traditional methods have all been methods of evocation. For a third, we set out originally to develop these ten sample rituals so that the widest range of magical approaches was used – and we hadn’t yet written one as an evocation.

Evocation is a little difficult to define simply, because diverse reputable authorities proffer conflicting definitions. In simple terms, this is the classical technique of commerce with that category of nonmaterial beings commonly called “demons” (δαίμονης) or “spirits.” Some hold that these “spirits” are objective, distinct beings. Others side with Crowley’s view at the time he edited *The Lesser Key of Solomon*, that, “The spirits of the Goetia are portions of the human brain.” Still others, more familiar with later psychologies, credit them as semi-autonomous aspects of subconsciousness. We do not undertake to resolve these differences in the present place. What can be said with general agreement is that the “spirits” in question are “elementals” in the pure sense of the word, *i.e.*, constituent parts of a microcosm. They are *evoked* – called forth, or called out – whereas Divine and Archangelic beings are *invoked*, or called *into* oneself, to fill oneself. These elementary spirits are native to the densest parts of Yetzirah, verging on physical manifestation; thus, magicians who aspire to have direct magical impact on physical phenomena favor them.

There are no official A.:A.: instructions specifically devoted to evocation. However, in addition to the important methods of the Neophyte Formula, there are a few useful guidelines in the official instructions. For example, a technical discussion of various methods of evocation is given in *Magick in Theory & Practice*, Cap. II. One specialized evocation method is taught in the Class B Document *Liber 24, De Nuptiis Secretis Deorum cum Hominibus*. An elaborate example of ceremonial evocation by Crowley is given as “The Evoca-

tion of Bartzabal” in THE EQUINOX No. 9. We can also recommend “Practical Notes on Evocation: A Personal Journey” by H.: Fra. A., IN THE CONTINUUM Vol. V, No. 3.

In theory, evocation is merely an extension of the principles of invocation. However, the invocatory connection to the Atziluthic (God) potency is extended down the planes, always under the jurisdiction of the higher, until it manifests at a vibratory rate much closer to that of material existence. We call such manifestations spirits, demons, intelligences, etc.—purely for cataloguing purposes.

In practice, though, evocation often looks substantially different from invocation. It has more precautions warding its perimeter. A formal Magick Circle is needed, perhaps to accentuate the

illusion of duality to aid the extrusion of the spirit. A triangle is needed as the matrix of manifestation. The Magick Sword is a chief aid, both as an emblem of dominion, and as a direct symbol of the “Flaming Sword” or “Lightning Flash” which is the manifested hierarchy governing the forces of the operation. Some technique is required to intensify the concentration of available astral substance.

Because the principle elements are discussed well enough in the references given above, we will cover most other details in the course of the ritual.

Partly because it was a Mercury-themed ritual, and partly with the aim of getting scientific and other information on diverse questions of Nature (brought by various participants), we elected to evoke Tiriël, the Intelligence of Mercury.

THE CEREMONY ITSELF

PRELIMINARIES & DESIGN

A formal Circle and Triangle are required for Evocation. This **Circle** may, according to preference and magical instinct, play upon the colors yellow and light purple, and the numbers 8, 64, 36, 260, etc. Cover the altar with an orange altar cloth.

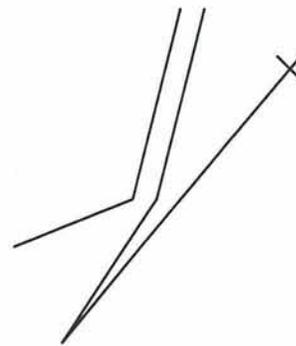
My own style is to place the **Triangle of Evocation** (a prepared triangle, 5" on each side, edged with Divine Names) **within** the circle, in the center of the Altar top, upon *The Book of the Law*, surrounded by the magical implements.* This is not traditional procedure — which insists that the triangle be **outside** the Circle for protection. Placing it within the Circle does require more caution in reinforcing the boundaries of the Triangle. (Avoid “leaks!”) If you are not comfortable with this approach, by all means set up the Triangle outside the Circle in classic Solomonic style. In any case, the Fire Wand (or alternate Wand), the Sword, and the Cup with water (for purification) should be at hand; also, planetary anointing oil, or a special mercurial oil; the bell; and the censer. For **Incense** use storax, or other mercurial incense.

Create a **pentacle**, or **physical basis**, for the Spirit — some sort of talisman, corresponding with its nature, that will fit within the triangle.

Vestments: The magician may be vested as an Adeptus Major (to demonstrate dominion over the Yetziratic potencies), as a Practicus (the grade corresponding to Mercury), or otherwise as he or she chooses; but, in any case, with a **yellow** sash or other charge. A **lamen** is strongly recommended for the magician, but not required. Traditionally, the sigil of the Spirit is on the face, and a symbol such as a Pentagram, a Rose-Cross, or the Golden Dawn Hierophant’s insignia on the back, to demonstrate spiritual authority of command.

NOTE: After the Spiritual Contact is first established early in the working, the magician should consciously maintain the vivid brilliance of the Crown chakra throughout the operation.

The **Names of the Hierarchy** and formulae of the working are: Elohim Tzavaoth, אלהים צבאות; Mikhael, מיכאל; Raphael, רפאל; Tiriël: טיריאל.



The Sigil of Tiriël, טיריאל

* For Wednesday night class: We surrounded this with chocolate covered espresso beans for the Eucharist, as a cerebral excitant.

The **telesmatic image** of Tiriël should be discovered and built. **This is one of the most important of all keys to successful contact with the spirit.** I recommend the following image: An angel in a light gray robe, with yellow lion's head, golden eight-fold star medallion on the breast, orange sash for a belt, a Caduceus in the right hand.

Also, derive the **Sigil of Tiriël**, from the Mercury Kamea. (See the illustration above.)

PREPARATION

Prepare the physical space, including appropriate symbols, tablets, etc. from 777, 776½, or other sources. For example: the Mercury Kamea, and/or the Magic Line and Mystic Seal of Mercury may be displayed prominently.

BANISHING & PURIFICATION

Set an absolute Circle. Do not compromise it during the course of the Opus. Perform the Lesser Banishing Ritual of the Pentagram, and the Lesser Banishing Ritual of the Hexagram, along with purification, consecration, and any other basic components of temple preparation.

GENERAL INVOCATION

Perform a general invocation of Divine Power by the Ritual of the Middle Pillar, or as you will.

THE OATH OR PROCLAMATION

Stand in the Circle, west of the Altar, facing east (or facing the direction Mercury then actually occupies in the sky). Announce aloud your intention to evoke Tiriël, the Intelligence of Mercury, "to gain further insight into Nature & Her laws."

SPECIFIC INVOCATION

Attune yourself and the temple to the principle corresponding to the spirit, by the Greater Invoking Hexagram Ritual of Mercury.

Standing West of the Altar, facing East, purify by water and consecrate with incense the prepared pentacle of the spirit, then "name" it; *i.e.*, declare it **to be** the physical place of manifestation of the Intelligence Tiriël, who **shall** be evoked.

Employ the "ladders" method of exalting and attuning consciousness (BLACK PEARL No. 7, page 26), using the Color Scales to rise to Atziluth, and then to restabilize in Yetzirah. These colors are: 𐌒 light indigo, rayed violet; 𐌑 light gray; 𐌓 light purple; 𐌔 yellow.

Visualize yourself vested in a **light gray** mantle (𐌒 in the Prince or 𐌑 Scale). Holding the named pentacle of Tiriël at heart level, call aloud the Name TIRIEL, summoning him to appear, stating: (a) for what purpose he is evoked; (b) what is desired in the operation; (c) why the evocation is performed at this time; and (d) solemnly affirming that the Spirit **shall** be successfully evoked by the ceremony. Dismiss the visualization. Recenter on your magical identity. Declare aloud that all is prepared for starting the actual evocation.

Place the pentacle within the Triangle on the Altar.[†] Trace, with the Magick Sword, the edges of the triangle to fortify it, visualizing a perimeter of bright white light. **Do this carefully.**

Move to the East side of the Altar. Again visualize yourself in a **light gray** mantle. Cross your arms over your breast, left over right. In this posture, and with this visualization, vibrate the Divine Name ELOHIM TZAVAOTH, three times.

With the Fire Wand or the Sword, draw the Spirit's sigil in the air over the pentacle. Place your left hand upon the lamen (the Inner Light being maintained at the Crown chakra). Hold your right hand, palm down, just above the pentacle. Declare aloud, in the Name of your Holy Guardian Angel, or of Elohim Tzavaoth, your intent that the Spirit Tiriël visibly appear within the triangle.

Clearly visualize the telesmatic form of Tiriël standing in the center of the triangle.

With Sword pointing downward to actually **touch** the pentacle within the Triangle, pronounce aloud, with a firm and solemn voice, a potent evo-

[†] Some materium for manifestation is required. Commonly, incense is used in great quantity. Your censer should fit within the triangle for this purpose. You may also use other devices to enhance the amount of raw astral substance present. Freshly spilled blood (or other vital fluid) is perfect for this purpose, and easily and quickly extracted with a sterile medical lancet. A few drops of **one's own** blood may be dripped directly onto the burning charcoal. (Using the blood of some other creature is not nearly so effective, and carries wholly unnecessary karmic baggage. We don't advise it!)

cation of Tiriel to visible and actual appearance within this telematic image, employing all the Hierarchy Names, and appropriate seals, sigils, lineal figures, &c. Climax with a customized adaptation of the priest's recitation, "Thou that art One," etc. from the Thelemic *Gnostic Catholic Mass* (A.:A.: *Liber XV*).

Withdraw the Sword. Dismiss the visualization. Recenter yourself. Perform the Qabalistic Cross or renew the Middle Pillar vibratory formulation.

Elevate the triangle and pentacle towards heaven, crying with a loud voice, "Creature of TIRIEL, long hast thou dwelt in darkness. Quit the Night and seek the Day."

Replace them upon the Altar. Hold the Magick Sword erect above the pentacle, the pommel immediately above the center thereof, and say, "By all the Names, Powers, and Rites already rehearsed, and by the agency of the Lightning Flash, I conjure thee thus to visible appearance." Strike the pentacle with the Sword.

Visualize yourself garbed in a **light purple** mantle (☽ in the Queen or ♀ Scale, to command the Yetziratic forces from above). Directing all force from on high toward the pentacle, visualize upon it a swift but controlled vortex of **light indigo light, rayed violet** (Princess or ♀ Scale). See it grow in intensity and vibrancy. Within this pulses, striving to come into manifestation, the Prince Scale color, **light gray**, with Tiriel's image beginning to shine through that, striving to come into clear manifestation. Declare a final, brief, imperative command that the Spirit come forth and be manifest here and now.†

If the Spirit does not readily come, maintain awareness of the vortex, and project Light upon it, directing your whole current of Will upon the pentacle. Continue until you feel your concentration wavering, then protect yourself from the reflex of the current by the Sign of Silence. The Spirit should begin to emerge into visible manifestation.

If it is not at least faintly visible, go to the East and, from there, repeat a conjuration of the Hierarchy of the Spirit. This conjuration may be repeated thrice, each time ending with a new Projection of Will in the Sign of the Enterer, etc. as above.

Once you can see the visible manifestation of the Spirit's presence, purify and consecrate the

sigil afresh. Tiriel should, by now, have become fully and clearly visible, and should be able to speak with a direct voice. Require Tiriel, in the name of Elohim Tzavaoth, to declare his own Name aloud. Proclaim that the Spirit Tiriel has duly and properly been evoked in accordance with the sacred rites, and is present.

Extend the Sword (symbolizing the Hierarchy) downward toward the Spirit within the triangle. Require the Spirit to place its hand thereon and swear an oath, simple and unambiguous, (a) that it will not hurt or injure you, anyone connected with you, or your assistants, or the place; (b) that the Spirit speak honestly and plainly in all things; (c) that the Spirit **shall** successfully perform that which has been commanded; and (d) anything else felt necessary to include.

EUCCHARIST

Carefully formulate your questions and demands. Write down any answers that may be advisable. (For Wednesday night class ritual, we did three phases: (a) ask that the desired power be conferred on all present; (b) ask that the Eucharist be charged, and take such steps as were necessary for this; (c) allow time for all present to ask their specific questions and get their specific answers.)

Partake of the Eucharist.

CLOSING

Dismiss Tiriel by a suitable license to depart. If it will not go, then compel it to go by whatever ceremonies are required. However, first allow a few minutes for Tiriel to dematerialize the body in which it has manifested, for the body will become less and less material by degrees. **Do not quit the Circle during the process of Evocation until the spirit has completely vanished.**

Close by the usual formulae, including all appropriate banishings. Specifically, reverse what you did at the beginning. This should include reversing the "ladders" method by rising back to Atziluth and then descending, restoring your equilibrium in Assiah before dismissing the color formulations; a Banishing Hexagram Ritual of Mercury; and such other banishings as you may deem suitable.

FRA. A.H.

† Perform the rite to this point, even if the Spirit clearly manifests itself earlier.

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

**THE CRY OF THE 9TH ÆTHYR,
WHICH IS CALLED**



00. (The terrible Curse that is the Call of the Thirty Æthyrs sounds like a song of ecstasy and triumph; every phrase in it has a secret meaning of blessing.)

0. The Shew-stone is of soft lucent white, on which the Rose-Cross shows a brilliant yet colourless well of light.

1. And now the veil of the stone is rent with a clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11th Æthyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

Verse I. Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, the evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Æon unto the name of the Beast, four-square, mystic, wonderful!

Verse II. Who is this that travelleth between the hosts, that is poised upon the edge of the Æthyr by the wings of Maut? Who is this that seeketh the House of the Virgin? (*Refrain.*)

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

Verse IV. Until the light of the Father of all kindle that death. Until the breath touch that dry

dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle. (*Refrain.*)

Verse V. Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger. (*Refrain.*)

Verse VI. Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light? (*Refrain.*)

Verse VII. For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! (*Refrain.*)

2. Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

3. And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all

the glories beheld by the seer in the Æthyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Æthyr, without the ceremonial preparations, even the beholding of this Æthyr from afar is like the partaking of all the former Æthyrs.

4. The Seer is lost in wonder, which is peace.

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

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

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

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

9. Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Æons are but the pulsings of thy blood.

10. I am blind and deaf. My sight and hearing are exhausted.

11. I know only by the sense of touch. And there is a trembling from within me.

12. Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and

many other things of great and delicate beauty; for such things are informed by Her spirit, for they are cast off from her into the world of the Qliphoth, or shells of the dead, that is earth. For every world is the shell or excrement of the world above it.

13. I cannot bear the Vision.

14. A voice comes, I know not whence: Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the inner sense, and by the inmost sense, so that sevenfold is thy rapture.

15. (My brain is so exhausted that fatigue-images appear, by pure physical reflex action; they are not astral things at all.

16. And now I have conquered the fatigue by will. And by placing the shew-stone upon my forehead, it sends cool electric thrills through my brain, so as to refresh it, and make it capable of more rapture.

17. And now again I behold Her.)

18. And an Angel cometh forth, and behind him whirls a black swastika, made of fine filaments of light that has been "interfered" with, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical cities. There is a table, and a strange lamp, that gives light by jetting four columns of vortex rings of luminous smoke. And he points to the map of the Æthyrs, that are arranged as a flaming Sword, so that the thirty Æthyrs go into the ten Sephiroth. And the first nine are infinitely holy. And he says, It is written in the Book of the Law, "Wisdom says, be strong. Then canst thou bear more joy." "If thou drink, drink by the eight and ninety rules of Art." And this shall signify unto thee that thou must undergo great discipline; else the Vision were lost or perverted. For these mysteries pertain not unto thy grade. Therefore must thou invoke the Highest before thou unveil the shrines thereof.

19. And this shall be thy rule: A thousand and one times shalt thou affirm the unity, and bow thyself a thousand and one times. And thou shalt recite thrice the call of the Æthyr. And all day and all night, awake or asleep, shall thy heart be turned as a lotus-flower unto the light. And thy body shall be the temple of the Rosy Cross. Thus shall thy mind be open unto the higher; and then shalt thou be able to conquer the exhaustion, and it may be

find the words – for who shall look upon His face and live?

20. Yea, thou tremblest, but from within; because of the holy spirit that is descended into thy heart, and shaketh thee as an aspen in the wind.

21. They also tremble that are without, and they are shaken from without by the earthquakes of his judgment. They have set their affections upon the earth, and they have stamped with their feet upon the earth, and cried: It moveth not.

22. Therefore hath earth opened with strong motion, like the sea, and swallowed them. Yea, she hath opened her womb to them that lusted after her, and she hath closed herself upon them. There lie they in torment, until by her quaking the earth is shattered like brittle glass, and dissolved like salt in the waters of his mercy, so that they are cast upon the air to be blown about therein, like seeds that shall take root in the earth; yet turn they their affections upward to the sun.

23. But thou, be thou eager and vigilant, performing punctually the rule. Is it not written, “Change not so much as the style of a letter”?

24. Depart therefore, for the Vision and the Voice of the ninth Æthyr that is called ZIP is passed.

25. Then I threw back myself into my body by my will.

BOU-SÅADA.

December 7, 1909. 9.30-11.10 p.m.

NOTES ON ZIP by Fra. A.H.:

A darkening Moon, in her last quarter, was well beneath the horizon on this splendidly dark night. Yet that Moon was far from inactive: As the vision began, she was in the exact degree that held the Sun at Aleister Crowley’s birth! This transit, though brief, commonly marks a couple of hours every month when we are basking as the center of attention. The world seems primed to adore us. We naturally bask in its adulation.

This is all quite evident in the opening of the vision – in which the gods threw Crowley a party! It is a hero’s welcome, the reception of the new Magister Templi following his confrontation with Choronzon in the 10th Æthyr, fulfilling his Ordeal of the Abyss.

How Crowley responded to this is another matter. Frankly, we have no clue! If he truly destroyed himself in his crossing of the Abyss, then this would have had little ego-aggrandizing effect on him. If not – it would have had quite a lot. It is certainly likely that he was rebounding into the sunlight following the depths of

despair and darkness, which marked his submersion in the 10th Æthyr the day before.

Venus was also transiting square Crowley’s Neptune; but this seemed much stronger the day following. I cannot detect a clear expression of it in this vision.

One other astrological factor is worth mentioning – one that is fundamental to the vision’s symbolism. It is the Moon-sign. In the Sidereal Zodiac, the Moon was in Virgo. The entire vision centers on the Daughter of Babalon, who is called “the Virgin of Eternity,” and identified with various Virgo goddess expressions (§6). She is even called *Betulah*, the Hebrew name for Virgo. While the Tropical Zodiac’s Libra placement for Luna could – much more vaguely – claim almost any goddess archetype as corresponding to its Venus rulership (and, perhaps, would symbolize the “balancing act” in the early paragraphs), it lacks the precision of the Virgo placement. Virgo **exactly** captures the symbolism.

ZIP or $\Phi\Upsilon\Omega$ = Leo, Sagittarius, Cancer = Teth, Samekh, Cheth = $9 + 60 + 8 = 77$.^{*} This is the value of $\Upsilon\Upsilon$, *oz*, which means “she-goat,” and also a glorious, violent “strength.” (It is the root of the name of the Feminine Pillar of the Tree of Life, Boaz – more correctly, *be’oz*, “in strength.”) We leave to the reader to decide whether this is exactly descriptive of the kind of female energy displayed in this vision. If enumerated by values common to Hebrew and Greek, ZIP = 97, of which the best correspondence is *Liber Mundi*, “the Book of the World.”

A suitable hieroglyph for Leo-Sagittarius-Cancer might be an angel standing equilibrated between the Sun and Moon. This is nicely descriptive of the vision.

I remain undecided whether this vision adequately expresses symbolism of **Yesod of Atziluth**, to which it corresponds. Nothing herein contradicts that. Several features appear that could be as much Yesod as anything else. But nothing stands out unequivocally. What is evident, though, is a new scheme, first mentioned in this vision, for the correspondence of the Sephiroth to the Æthyrs, and which marks the 9th Æthyr as the entrance to Binah. This part is clear enough. (The schema will be discussed in its place below.)

§00: Each of these visions was preceded by the chanting of “the Call of the 30 Æthyrs,” an Enochian invocation that helps open them (see translation on page 39). Until this point, Crowley had understood many of its phrases as horrible apocalyptic curses. Now, newly passed through the Abyss, he heard them quit differently. The reader can discern this for himself or herself – merely being careful not to stop with one’s first reflexive understanding of a given passage.

* By the time he wrote his notes on this vision, Crowley had forgotten what he clearly knew in 1909 – that the Enochian P corresponds to Cancer. In his notes, he interpreted it as Leo. This threw off his calculations of its numerical value.

§1: This “razors-edge. . . suspended over the Abyss” is the Path of Daleth. (Verse 1 says he is walking “upon a ray” of Venus.) He is above the armies of the 11th Aire, the warring chaos of his intellect and reactive automatic consciousness, and no longer involved with them except when they are united in a single song.

In the fashion of a Greek drama, an angel (I = ♂) comes forth to lead the song. Its verses describe much of the doctrine of the nature of the Master of the Temple $8^{\circ}=3^{\square}$, the initiate of Binah. They should be studied closely, preferably alongside *Liber Cheth*. He that was Aleister Crowley is Nemo, “no-one.” The wings of Maut, the devouring vulture-mother, symbol of Binah and Neshamah, uphold him. Verse 5 echoes the Prayer of the Gnomes: “Thou who wearest the Heavens on Thy Finger like a ring of Sapphire;” here, it shows his Tiphereth absorbed into Binah. In Verse VI, “city of God” is not only a common Supernal symbol, but may allude to *Betulah*, which means both “virgin” and “city.” The “Mother and Babe” are Isis and Horus, or any other cognate, the common posture of which is the grade sign of the $8^{\circ}=3^{\square}$.

Verse IV is more complex. It shows the eventual pouring of Chokmah into Binah. The Ibis and Crab symbols are from the 15th Æthyr (see Issue No. 5), where they were attributed to Chokmah and Binah, respectively. The six fold star refers to Binah – $\Sigma(0-3) = 6$, her Mystic Number – and the radiant Triangle refers to Chokmah, for $\Sigma(0-2)=3$. At the same time, they show the final merger of the Hexagram of Adepthood into the Supernal Triangle. (Binah partakes of both.)

The Refrain is quite beautiful. Its first sentence refers to Hadit, Nuit, and Ra-Hoor-Khuit, or any similar triad of Gods implying Chokmah, Binah, and Tiphereth. This is echoed in the second sentence, where “star” and “snake” refer to Nuit and Hadit, and the “swordsmen” is Ra-Hoor-Khuit.

Verse VII, however, seals the final description. The allusion is to a complex alchemical and Qabalistic symbolism of “the stone rejected by the builders.” In the building of Solomon’s temple, a particular stone was discarded as useless because it did not fit the preconceived mold. Eventually, though, it was found to be perfectly shaped to be the keystone for the arch. In this is a moral for us all. In this vision it means that Crowley had reached that stage of perfection where his true, Divine function in the economy of the universe was made perfectly clear.

§§2-17: This is the main feature of the vision: He beholds the Qabalistic Daughter, the final \aleph of $\aleph\aleph\aleph$, the lower Shekinah. To state it in the simplest terms: a chief characteristic of the attainment of the grade of Master of the Temple is the viewing of the world as it truly is, unimpeded by the mental and reactive emotional filters and habituations of the personality. It is an epiphany of the nature of the sensual universe. In this

sense, the $8^{\circ}=3^{\square}$ Grade, though one of the Inmost, is also perhaps the Outermost. This resolves many a paradox and puzzle of the relationship of Saturn the Supernal in Binah, to Saturn the Materializer in Tav. At its extreme, it is samadhi on manifestation. More commonly it is expressed by the Vision of Wonder – what Crowley, in *Little Essays Toward Truth*, called the natural successor of the Trance of Sorrow that is the approach way to Binah. This psychological process is substantially what is meant by “placing the Daughter (\aleph) on the Throne of the Mother (\aleph).”

§3: Last sentence: We are reminded that Crowley is not fully “in” these visions. To bring back this book, *The Vision & the Voice*, he needed to remain peripheral.

§6: Her attributes are recited, and are subject to conventional Qabalistic and mythological interpretation. This vision is the fruit of conquering space and time – the domain of Saturn. She is Koré, which means maiden, bride, and daughter; Malkah, the Queen of the Kingdom; Betulah, the maiden or bride, who is Virgo; and Persephone, daughter of the corn-goddess, and queen of the inner most hidden depths, a powerful symbol of the innocent soul that “came of age” and found her own thrown. (It is around her myth that the A. . . A. . . $1^{\circ}=10^{\square}$ initiation was first designed, though there are only a few clues left of this in its final form.)

§7: The goddess is muse, in the deepest sense. This passage continues to praise her, poetically claiming that even the best the human heart has brought forth simply profanes her. For the last phrase, see *Revelations* 4:6 and 15:2.

§11: The sense of touch is related to Malkuth. In this vision of Malkah-Koré, he is enflamed with the quintessence of that sense.

§18: This symbol had been one of the first ever seen at the beginning of this series of visions almost a decade earlier. The swastika is a symbol of Kether. It is also a variation of the emblem by which Crowley first gained initiation into the Sphere of Malkuth in the Golden Dawn 1=10 ceremony. The “nine towers” are, again, from the imagery of the 11th Æthyr, §3.

We are next introduced (though only by allusion) to the third important technical detail of this vision. It is “the map of the Æthyrs, that are arranged as a flaming Sword, so that the thirty Æthyrs go into the ten Sephiroth.” Crowley’s only note to this is a remark that this teaching is reserved for initiates. It was, in fact, communicated in the Practicus Adeptus Minor grade of the Hermetic Order of the Golden Dawn, though it is unclear whether Crowley received the instruction through those channels. Two models are given. One is the model we have been following most closely throughout this series, in which Æthyrs 30 through 21 correspond to the Sephiroth (from Malkuth to Kether) in Yetzirah; Æthyrs 20 through 11, to the Sephiroth in Briah; and Æthyrs 10 through 1 to the Sephiroth in Atziluth. This

has proven an important key to understanding the architecture of these Aires and their associated visions. But the second model given has had no mention until now – until the point it is first mentioned in the visions themselves. It is a framework in which the 30th, 29th, and 28th Æthyrs correspond to Malkuth; the next three to Yesod; and so forth up the Tree. (BLACK PEARL readers can most easily track this by noting the sets of three visions per issue: Issue No. 1 to Malkuth, No. 2 to Yesod, etc.) By this model, the three visions in this present issue mark the work of Binah.

In reviewing the first 21 visions along these lines, I am struck by the fact that the **first** of the three usually shows striking symbolism of the Sephirah indicated; but this is generally not true for the other two. It is primarily for this reason that we have not emphasized this model in the discussion of the Æthyrs thus far. But now, the visions themselves demand it of us.

Note that the method “beyond” his Binah grade is a method of Wisdom, or Chokmah.

§19: An important practical instruction is given. It is far subtler than it may seem at first, but is ultimately quite simple.

In the 18th Æthyr, Crowley had been given a technical method to use thereafter in the exploration of these Æthyrs. By the Sephirothic model just explained, the 18th Aire marked the entrance into Tiphereth, and its symbolism rested on the architecture of the Vault of the Adepts. Now, upon his entrance into Binah in this 9th Æthyr, that method is set aside, and a new one provided that requires no temples, no walls, and no props. The method is simply to bow and “affirm the unity” 1,001

times per day. After this, the call of the Æthyr was to be recited thrice – presumably for the symbolism of Binah and the Supernals.

While Crowley understood this in the formal sense of reciting the Islamic “Chapter of Unity” 1,001 times per day – and, while the number 1,001 has its own unique importance, from the *Arabian Nights* to the petals of the *Sahasrara-chakra* – it would appear that something even simpler is implied – but not necessarily something easier! 1,001 is roughly the number of minutes the typical person is awake in the course of a day. (It’s just a little more than 16½ hours.) Crowley claimed he did this while marching, including the pausing to bow. If so, he didn’t get much marching done in the time left, out of each minute, between his recitation and his bow! But, more elegantly, the instruction to the Magister Templi can be understood to mean that **every waking minute shall be spent affirming the unity, and bowing oneself before it.** This is explained further by the image of continually turning one’s heart, as a lotus flower, to the light, in waking and sleeping alike.

This being done, the traditional Rosicrucian prayer invoked upon the new Adeptus Minor is accomplished: One’s mind being thus open to the higher (by the conscious affirmation of unity every waking minute), and one’s heart made a center of Light, one’s body becomes a true Temple of the Rosy Cross.

§20: The newly initiated Adept, at the recitation of those words, was crowned with Spirit, or Ψ . The Master is filled with it.



THE CALL OF THE 30 ÆTHYRS

O you heavens which dwell in the [name of Aethyr], 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.

THE CRY OF THE 8TH AETHYR, WHICH IS CALLED

ZID ☩ ϕ Γ α

1. There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Æthyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Æthyr.

2. And in the Pyramid is one like unto an Angel, yet at the same time he *is* the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he maketh it visible only to destroy it.

3. And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

4. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

5. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

6. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

7. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be pos-

sible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

8. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, four-square, and the height shall be thrice half of the breadth or double the breadth.

9. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

10. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

11. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

12. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

13. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular device. And it shall be foursquare within a circle,

and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

14. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

15. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

16. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

17. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

18. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

19. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

20. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

21. Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be rapt away into the Mystery of Holiness.

22. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

23. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

24. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fulness of that communion, for he must harmonize the world that is within with the world that is without.

25. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

26. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

27. Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

28. Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

29. All this while there hath been no vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danæ, that art stunned and slain beneath the weight of the glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

30. I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

31. And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according

unto to the word which I spake unto thee in the Victorious City.

32. For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I called the Minister of Ra Hoor Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding.

33. Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty. For that path bridgeth the abyss, and I am of the supernals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the Oracles of the gods, and the Lord of the Hosts of the Mighty. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

34. Yet, as a man may be both a mighty warrior and a just judge, so may we also perform this service if we have aspired and attained thereto. And yet, with all that, they remain *themselves*, who have eaten of the pomegranate in Hell. But thou, that art new-born to understanding, this mystery is too great for thee; and of the further mystery I will not speak one word.

35. Yet for this cause am I come unto thee as the Angel of the Æthyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Æthyr, and of the vision and the voice thereof.

36. For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him. But this shall be unto thee for a sign, that I will surely come upon thee unawares and appear unto thee. And it is no odds, (*i.e.*, that at this hour I appear not as I am), for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus.

37. And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end.

38. And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

39. Now another voice sounds in the Æthyr, saying: And there was darkness over all the earth unto the ninth hour.

40. And with that the Angel is withdrawn, and the pyramid of light seems very far off.

41. And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were dead, save that I must bend them to my work.

42. And now I am in the tent, under the stars.

THE DESERT BETWEEN BOU-SÂADA AND BISKRA.
December 8, 1909. 7.10-9.10 p.m.

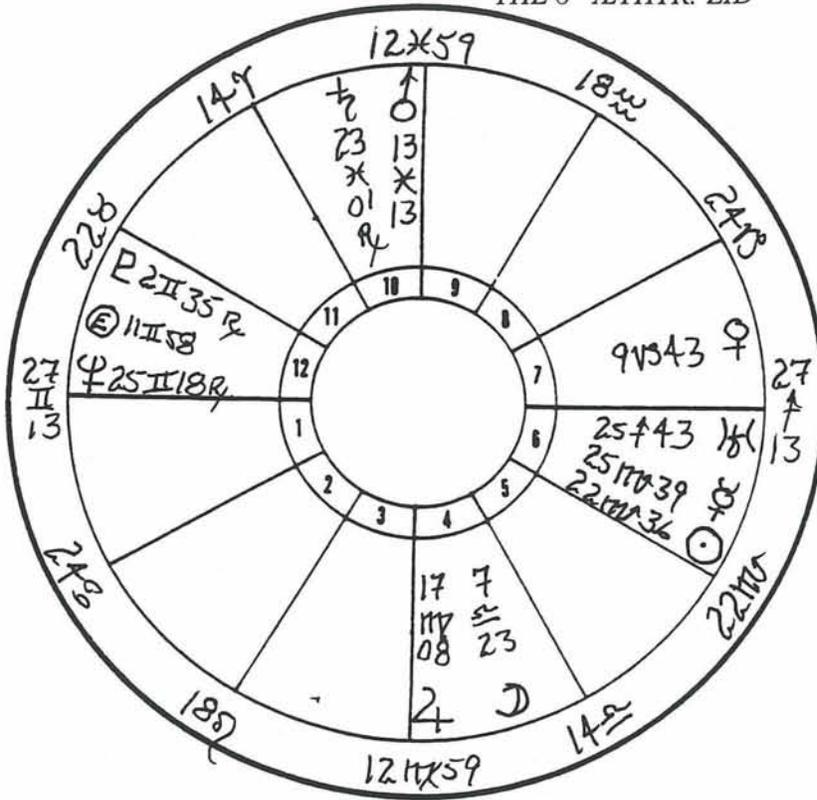
NOTES ON **ZID** by Fra. A.H.:

A portion of this vision was printed in BLACK PEARL No. 6. That portion is the official A.:A.: initiation "ritual" for the 5^o=6^o grade of Adeptus Minor, commonly called *Ritual VIII*. Aiwass – the "minister of Hoor-paar-kraat," or "Voice of the Silence" who dictated *The Book of the Law*, was also Crowley's Holy Guardian Angel. In this vision, Aiwass stepped in to deliver an official A.:A.: instruction, which is basically a quintessence of the method given in the book, *The Sacred Magic of Abramelin the Mage*. It is an instruction for attaining to the Knowledge & Conversation of the Holy Guardian Angel, and beyond.

We again find Uranus-Neptune across the horizon. In these visions, they have always marked the most transformative. (The present "vision" was a two-hour visitation from Crowley's HGA!) Mars was **exactly** on the Midheaven. The vision was, to say the least, strenuous. Jupiter added an obvious contribution from the IC.

Venus' square to Crowley's Neptune probably referred to the intimacy with his Angel. A Sun-Saturn trine in space had no striking effect on the vision (though it probably did encourage their frustrating travel delays earlier in the day).

THE 8th ÆTHYR: ZID



Sidereal Zodiac

9:10 p.m. ANGLES:

MC 14♌55

Asc 21♌55

EP 10♌14

Vision of the 8th Æthyr

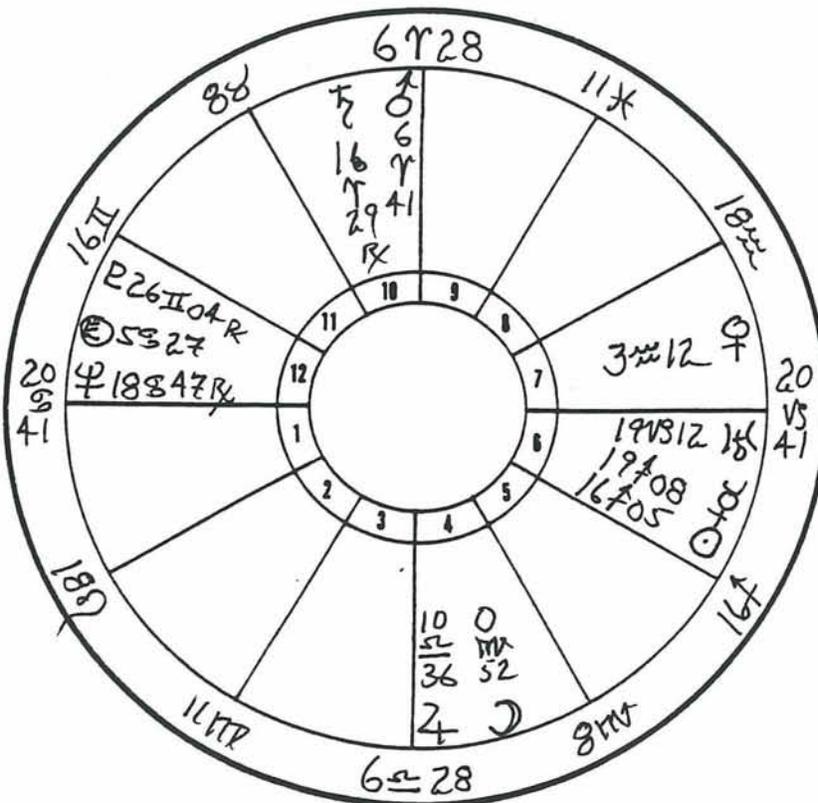
1909 December 8

7:10 p.m. LT

Between Bou Sâada &

Biskra, Algeria

Near 35N12, 3E53



Tropical Zodiac

9:10 p.m. ANGLES:

MC 8♌24

Asc 15♌24

EP 3♌43

Neither the Sidereal Libra nor Tropical Scorpio Moon is overtly relevant to this vision. (Actually, the oldest symbolism calls Libra “the place of the rising Sun” – its emblem ♎ is a modified hieroglyph of this. I mention this for completion, but it is too obscure for me to use it to propose the superiority of one Zodiac’s symbolism over another in this case.)

ZID or $\Phi\Lambda\Xi$ = Leo, Sagittarius, Spirit = Teth, Samekh, Shin = 9 + 60 + 31 = 100. This is a number of fulfillment, 10×10 , and has too many valuable correspondences to list here! One of interest is N.N., the name of the legendary aspirant who discovered the hidden Rosicrucian Vault. In Greek, 100 is ἑξήματα, the feast of dedication of a temple. In Latin it is such phrases as *ad aurorum*, “to the dawn.” (If the letters of ZID are enumerated as if Hebrew or Greek, they total 21 – the Mystic Number of Tiphereth, and the value of $\eta\eta\eta$!)

The symbolism of the letters ZID will be self-evident to most. Set out the following Trumps from the Thoth deck: XI Lust, XIV Art, and XX The Æon. Each of these letters and images describes an aspect of the Knowledge & Conversation of the HGA.

This Æthyr corresponds to **Hod in Atziluth**. It is an overt instruction, from a Supernal source. It compares profitably to the 18th Æthyr. We are told, in §37, that the main instruction is complete, and we need not “seek to better” it. Therefore, for §§5-26 we shall limit ourselves to clarifying terms and other support explanations only.

§1: These resemble the phenomena of *dharana*, or yogic concentration, as it settles into a deeper state. (The wind is the movement of the intellect.) “Snake” and “sword” are two common ways of representing the component parts of the Tree of Life – the former ascending via the Paths, and the latter flashing downward manifesting the Sephiroth. The pyramid is a mark of initiation, and a symbol of spiritual fire.

§2: The HGA is the pyramid, the sacred phallus, or creative spiritual fire – the initiator.

§3: The first darkness is Nephesh, or subconsciousness. The light is Ruach, or ego-consciousness. The second darkness is Neshamah, or superconsciousness. Aiwass “enkindled” Crowley even when he was not a Master, that He might deliver *The Book of the Law*. Star, snake, and sword, as in the last Æthyr, refer, respectively, to the three chapters of that Book.

§4: The new Master is now instructed. A commonly overlooked detail is that this is an instruction on how to get to $8^{\circ}=3^{\square}$, not $5^{\circ}=6^{\square}$; but the method taught is to get to $5^{\circ}=6^{\square}$, then follow the one instruction in §26.

§§5-26: The method is given in detail. The end of §7 refers to the adytum of the A.:A.: $2^{\circ}=9^{\square}$ initiation. The incense and oil in §§9-10 are those of Abramelin. §11 describes the robe of the Probationer $0^{\circ}=0^{\square}$, which is also the robe of the Adeptus Minor; note that the “I” is Aiwass, presumably referring to each aspirant’s Holy

Guardian Angel in this rite. The whole of the operation is concentrated in §16. §20 promises success on the 78th day at sunrise, the traditional time of the fulfillment of this undertaking. The entire operation takes 91 days, the value of $\alpha\mu\eta$, *amen*, a title of Kether. §25 says that the adept shall “perform that work to which the Angel shall have appointed him.” Notice that this is part of the instruction on being “brought to understand.” (Think about it!) A complete instruction on how to get from $5^{\circ}=6^{\square}$ to $8^{\circ}=3^{\square}$ is contained in §26.

§28: He promises the existence that reaches beyond cyclical life and death. “House of the father” is $\alpha\beta\beta\alpha$ $\eta\beta\eta$ = 418 = $\beta\eta\eta$, “his house;” see *Liber L.*, II:78.

§29: There was “no vision, but only a voice;” *i.e.*, it was wholly of Spirit, which corresponds to hearing.

§§30-31: “not nigh” – He has a job to do first. The gift was not for him, but for those who would come later. (The *hidden gift for him* would come from fulfilling this, which the Angel gave him to do.) The “Victorious City” is Cairo, where *Liber Legis* was dictated.

§32: He clarifies he is Aiwass, and Crowley’s “guardian.” It was still a new idea to Crowley that Aiwass, who dictated *Liber L.*, was his HGA. Crowley had counted Aiwass’ name as 78 – he only learned years later that it was 93 – so there is some confusion in these references to that number. 78 is the number of cards in the Tarot. TARO = 671 = $\alpha\delta\eta$, “my Lord,” spelled in plenitude, and $\eta\tau\epsilon\alpha$, “gate.” Why, though, does Aiwass say his name is “eight and seventy” if it is not? There are many possible reasons. It simply may have been the best way to communicate to Crowley’s psyche at the time. Additionally, 8 and 70 are the values of η , The Chariot, and ν , The Devil, corresponding to his self-description as “the influence (η) of the Concealed One (ν).” (η is called the “House of Influence.”) There may be some significance in the Cancer-Capricorn axis itself.

§33: He speaks to Crowley as Chokmah to Binah. The Priestess, The Lovers, and (as then understood) The Emperor of Tarot correspond to the Paths λ , τ , and η , which connect the Supernal Sephiroth to Tiphereth. They are, therefore, called servants of Babalon (Binah), the Beast (Chokmah), and the unnamed ones of Kether. Notice the high value placed on service as a virtue.

§34: The Master is equated with Persephone (η), who became the bride of the Hidden One – the HGA, or spiritual unconscious – and was thus also enthroned (η).

§§38-39: The obligation named (whether $5^{\circ}=6^{\square}$ or $8^{\circ}=3^{\square}$ is meant) is taken as a crucifixion. The quote is from Matt. 27:45 and Luke 23:44. This time, the feeling is of the passage in Luke, for he is not abandoned.

§41: As Crowley’s own Venus crosses the West-point, he is engulfed in profound peace. He is prepared to do that one thing which an adept does: to perform that work to which the Angel shall have appointed him.

THE CRY OF THE 7TH ÆTHYR, THAT IS CALLED

DEO ✠ ⚡ ⌈ ⌋

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

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

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

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

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

6. And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the

bar of heaven, and the feet of the Most High are set thereon.

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

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

9. Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus. (Ayin means an eye.) For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that

[†] These words are probably BABALON, ChAOS, TARO.

poureth the Water of Life upon her head, whence it floweth to fructify the earth. But now the whole Æthyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

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

11. And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems.

12. But I look upwards, seeing that she is called the footstool of the Holy One, even as Binah is called His throne. And the whole Æthyr is full of the most wonderful bands of light, — a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

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

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

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

16. And the garden is the supernal Eden, where is Ayin, 70, the Eye of the concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent. And therefore this constitution was implicitly in the nature of Eden (*cf.* Liber L., I., 29,

30), so that the call of the Æthyrs could not have been any other call than that which it is.

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

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

19. Now it is all branching streams of golden fire tipped with scarlet at the edges.

20. And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that “the word of sin is restriction.”

21. It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.

22. And a voice sounds: It is most terrible for the one that hath shut himself up and made himself fast against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

23. These that thou seest are indeed the Black Brothers, for it is written: “He shall laugh at their calamity and mock when their fear cometh.” And therefore hath he exalted them unto the plane of love.

24. And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold the brilliance of the lady of the Æthyr; but they will not.

25. And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought

† The fourth of the mystic numbers of Jupiter, is 136.

should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish. Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau.

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

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

28. And now thou shalt go forth from the Æthyr, for the voice of the Æthyr is hidden and concealed from thee because thou hadst not the key of the door thereof, and thine eyes were not able to bear the splendour of the vision. But thou shalt meditate upon the mysteries thereof, and upon the lady of the Æthyr; and it may be by the wisdom of the Most High that the true voice of the Æthyr, that is continual song, may be heard of thee.

29. Return therefore instantly unto the earth, and sleep not for a while; but withdraw thyself from this matter. And it shall be enough.

30. Thus then was I obedient unto the voice, and returned into my body.

W'AIN-T-AISSHA, ALGERIA.

December 9, 1909. 8.10-10 p.m.

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

Without question, the symbolism of this vision is that of Venus! Not only do Venus symbols saturate the text of the vision, but multiple factors state this theme for the hour Crowley began his vision.

At the vision's start, Venus was on the western horizon. Additionally, Crowley's natal Venus was exactly on the IC. In the Sidereal Zodiac, the Moon was in Libra. And, to top it off, the O, or \mathcal{L} , in the name DEO

corresponds to Libra as well; the Æthyr corresponds to **Netzach in Atziluth**; and the number 7 is itself just too good to pass up for Venus symbolism.

Uranus and Neptune are also on the angles – in this case, the Eastpoint-Westpoint axis. Of all the visions where they have been thus prominent, this is probably the least dramatically transformative.

Yet, also, during the two hours of the vision, the Moon was transiting in conjunction with Crowley's natal Mercury – and it shows! For all of the Venus elements, and the vision's saturation with Venus correspondences, his report of it all is **incredibly** mercurial. The text of this vision, following an initial symbolic setup, is almost end-to-end gematria and other uses of the "literal Qabalah." It's as if his brain wouldn't stop ticking! In our commentary following, we will be able to do little more than annotate his Qabalah! In places, his mind is racing as if he were on amphetamines or cocaine. Do I think he was? No, probably not – because the Moon-Mercury transit is enough to do that alone.

The Moon is still in her last quarter, quickly approaching New Moon in only a few days. The Sun-Saturn trine is still within a 1° orb, but quickly fading.

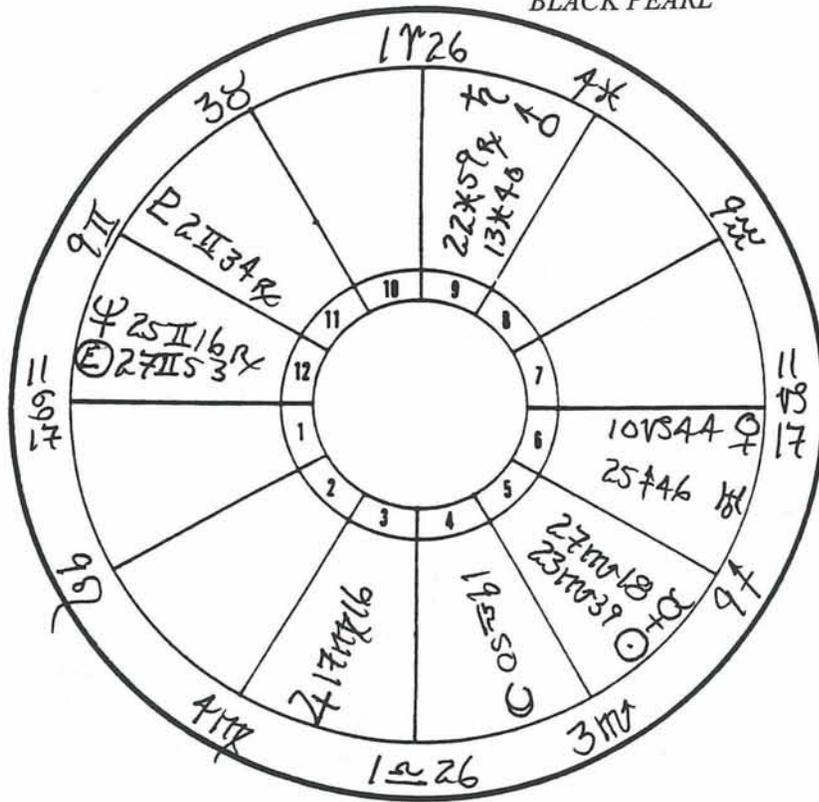
DEO or $\mathcal{X}\mathcal{T}\mathcal{L}$ = Spirit, Virgo, Libra = Shin, Yod, Lamed = 31 + 10 + 30 = 71. Crowley once summarized 71 as, "A number of Binah. The image of nothingness and silence which is a fulfillment of the aspiration." I must admit I am not impressed with this numerical attribution to the Aire. Even though his own process had him newly admitted to the Binah grade, there is really nothing of Binah in this vision. We do a little better if we treat the name as if it were Greek or Hebrew, and total it to 79, the value of בַּעַז , Boaz, the feminine pillar of the Tree of Life, and הַעַז , "conjunction, union."

§§1-2: From the beginning, Venus symbols are established. The keyhole shaped as \mathcal{V} , the flames in the blue-green end of the spectrum (avoiding solar-martial yellows and reds altogether), the words "door" and "gate" (implying \mathcal{T}), and the direct reference to Venus in her guise as the evening star – all set the stage.

The flames themselves are likely part of the same symbols. Venus is attributed to the element Fire, because of Netzach's attribution thereto. Additionally, Daleth itself pertains to fire, for in *The 32 Paths of Wisdom* we read she is "called the Luminous Consciousness, because it is the essence of that brilliant flame which is the instructor in the Secret Foundations of Holiness. . . ."

§3: The balancing of 7 and 4 is native to the Sephiroth Netzach ($4^{\circ}=7^{\square}$) and Chesed ($7^{\circ}=4^{\square}$). Here, it appears in not quite either of those contexts. Inherently, Venus is 7 by virtue of her relationship to Netzach, and 4 as the value of Daleth: She equilibrates these numbers within herself. Though Crowley is past the $7^{\circ}=4^{\circ}$ grade, he is told he has not even the first letter of the formula now introduced.

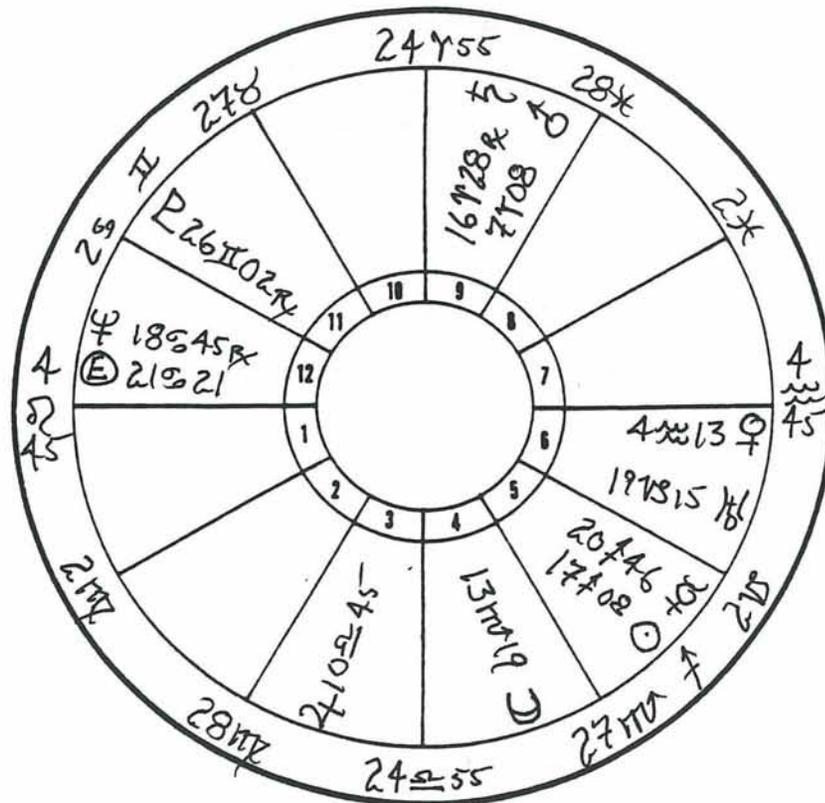
BLACK PEARL



Sidereal Zodiac

10:00 p.m. ANGLES:
 MC 24°12'
 Asc 14°40'
 EP 29°02'

Vision of the 7th Æthyr
 1909 December 9
 8:10 p.m. LT
 W'ain-T-Aissha, Algeria
 35N00, 5E00



Tropical Zodiac

10:00 p.m. ANGLES:
 MC 17°39'
 Asc 8°09'
 EP 22°31'

Crowley experimented with various solutions for this. (His footnote from THE EQUINOX is merely a first effort.) No definitive answer has ever been proffered. We offer the following as a possible solution of this first Qabalistic puzzle of the vision:

Many words of four letters contain “all the mystery of the Tetragrammaton,” if for no other reason than that Qabalists tend to correlate them with the four elements. But, of these, there is one that particularly fits the criteria given here. It is פֶּרְכָה, *Paroketh*, the veil before the Holy of Holies. In the Portal ritual of the Hermetic Order of the Golden Dawn, through which Crowley had passed, not only were the letters of פֶּרְכָה attributed to the four elements, but also the Word was communicated in a fashion that intermixed its letters with those of יְהוָה. That is, it is a four-lettered word that literally contains “all the mystery of the Tetragrammaton,” because it is used in a formula wherein it contains Tetragrammaton itself. Now, when פֶּרְכָה is thus merged with יְהוָה, their total is 726, the value of the important seven-lettered word וִיחַרְיֵעַל, VITRIOL.

Does this, in turn, conceal “the holy word that is the key of the abyss”? Yes it does. We know in advance that the word that is key to the Abyss is N.O.X., spelled so that it adds to 210. VITRIOL is the notariqon of a phrase meaning, “Journey to the center of the earth; by rectification thou shalt find the Hidden Stone.” It speaks of that truth which is buried in the inmost center. The word naturally breaks into three parts: וִיחַ for the primary sentence, עַל for the object, “Hidden Stone,” and the remainder – the letters רִי, which total 210 – buried in the center! (Furthermore, רִי is an actual Hebrew word that means “rushing water.”)

Is there any further confirmation of this solution in the passage? There is. For, after posing the puzzle, the angel said, “And this thou shalt find, revolving it in thy mind.” The two parts of וִיחַרְיֵעַל between which רִי is sandwiched are עַל = 100, the value of כָּף, Kaph, the Wheel; and וִיחַ = 416, for which *Sepher Sephiroth* gives only one substantial entry: הַרְהוֹר, which means, “thought, meditation.” Thus, “revolve it in thy mind.”

§6: Daleth is the “bar,” or foot rest, of Kether. Compare the “footstool” mentioned in the 9th Æthyr and in §12 below. The blue ocean of fire is the Queen Scale color of Daleth, and shows Venus as she who was born from the sea, yet whose nature is of fire.

§7: Venus themes continue – themes of love and beauty. A complex Qabalistic analysis begins. The usual “no God” would be אֵין אֱלֹהִים; but here it is אֵין אֱלֹהִים, treated as $31 \times 14 = 434 = דַּלֶּת$, Daleth. The rest is fairly understandable on its own terms, remembering only that Tiphereth is the child.

§8: The Paths are dynamic, being transition processes between two Sephiroth (as Daleth flows between

Chokmah, “the Word,” and Binah). On the one hand, this makes them unstable. On the other, it makes them sources of enormous energies, and therefore usually more suitable for magical purposes than the Sephiroth.

§§9-10: The consonants of *logos*, LGS or לִגְס, total 93. The two O’s are A’yins, or “eyes” – the Sun and Moon as “eyes of heaven, or Horus.” The paragraph describes the dysfunction that would prevail absent these “eyes” for the arrow of ס, the balance of ל, and the Scroll of Wisdom of ג. Somehow – it is not, at first, clear how – this became converted to an image of the Star card, Atu XVII, that then erupted in brilliant peacock blue (one of the colors of its own scale). The connection to the water-carrying woman – the jump in Crowley’s mental associations from these “two eyes” – only makes sense once we remember that he was staying in W’ain-T-Aissha, “the eyes of Jesus” – named for two water wells that were the center of this little desert community. The peacock is sacred to Juno. Spelled in Hebrew, Juno is יוֹנֵעַ = 136, one of the great numbers of Jupiter. She is his feminine expression.

§§13-14, §§20-24: An appearance by the “Black Brothers.” The description may be studied with a mixture of humor and horror. They deny the Abyss and shut themselves off from life in an ego-protective rigidity. Even love, as their excuse, does not redeem them.

§15-16: כַּח means “power.” By its numerical association with Venus, it refers to Shakti, or Teh, “eternal energy” as a feminine idea. We then examine the word עֵדֶן, *Eden*, noting that its letters, respectively, describe Adam, Eve, and the Serpent. The Eden myth was built right into the name of the garden. This triad is archetypal: It might be Osiris, Isis, and Apophis, or Red Rose, White Rose, and the Black Dragon, etc. They are all variations of our longest running sitcom, “A Guy, a Gal & a Snake.” But the snake, נַחֲשׁ = 358 = מְשִׁיחַ, Messiah, or the Anointed One. The Serpent is the Savior, and is royal. Not only is Adam, אָדָם, temurah for MAD, “god,” but in Latin Qabalah Simplex (which Crowley did not know), *Deus* (God) and *homo* (Latin for *adam*, “humanity”) both equal 45. Numerous Golden Dawn diagrams depict Eden as the Supernals.

§§18-20: Brass is a copper alloy. Hebrew passages translated “brass” usually mean “copper.” “Ruddy brass” sounds like copper itself, or a copper-heavy alloy. The whole imagery here described is quite beautiful seeming.

§25: In this paragraph, we find mostly simple Venus symbols; but the four creatures on the pillars of her throne’s canopy crudely represent the four Elements. Crowley says that they are all sacred to this goddess, (which, however, is probably stretching things a bit). However, by convention, these four animals are attributed, respectively, to Aries, Venus, Leo, and Pisces: הַ, דָּ, קָ, טָ = 118 = חֲמֵעַ, “to ferment,” and חֲלֵךְ, “to renew.”

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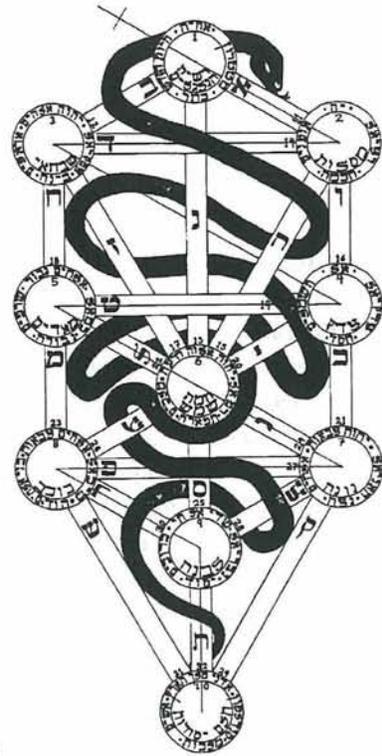
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